

Jozef Rulof

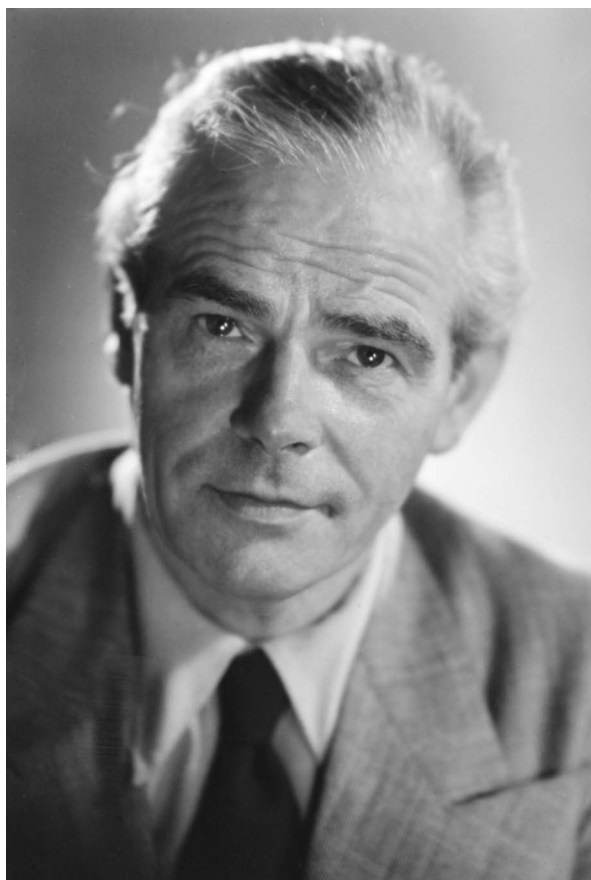
Question and Answer

Part 4



Come to Me and you will be sure

The Age of Christ



Jozef Rulof
1898-1952

Jozef Rulof

Question and Answer

Part 4



The Age of Christ

Contact and copyright

The Age of Christ

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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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Question and Answer Part 4, 2020.

ISBN 978-94-93165-04-5

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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) refers to the basic article ‘Explanation at soul level’ as you can read that on the website 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)
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Questions and Answers Part 1 (1949-1951)
Questions and Answers Part 2 (1951-1952)
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Questions and Answers Part 5 (1949-1952)
Questions and Answers Part 6 (1951)
Lectures Part 1 (1949-1950)
Lectures Part 2 (1950-1951)
Lectures Part 3 (1951-1952)
The Cosmology of Jozef Rulof Part 1 (1944-1950)
The Cosmology of Jozef Rulof Part 2 (1944-1950)
The Cosmology of Jozef Rulof Part 3 (1944-1950)
The Cosmology of Jozef Rulof Part 4 (1944-1950)
The Cosmology of Jozef Rulof Part 5 (1944-1950)

Explanation of the books by Jozef Rulof

The foreword of this explanation is:

Dear readers,

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

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

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

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

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

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

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

When currently reading these books, that is not always clear, because the writer does not usually mention explicitly at what explanation level the subject is dealt with in a particular passage. This is why, as publisher, for a number of passages we add a reference to a relevant article from this explanation. That article then explains the subject dealt with in that passage from the soul level, in order to express the actual vision of the writer on that subject. For cultural-historical and spiritual-scientific reasons, in the 27 books we do not make any changes to the original formulations of the writer. For the readability, we have only adapted the spelling of the Old Dutch. In the online version of the books on our website rulof.nl, 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), and all the articles are on our website 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 19 June 1952 to 30 October 1952

by Jozef Rulof

Thursday evening 19 June 1952

Good evening, ladies and gentlemen.

(Hall): 'Good evening.'

I have the first question here: 'In the book 'Diseases of the Soul' an explanation is given about homosexuality. Have all the spirits been in this stage?'

From who is that? (It remains quiet.)

From no one?

From you, madam?

Madam, all of us ... Homosexuality does not exist, and yet it does exist, at least, as the world means that. But it is, as a cosmic law, that the spirit from the male organism leaves for the maternal. And because ... In that first grade, again, the life of feeling feels neither maternal nor paternal. Can you feel that? We enter the male organism seven times like that, and then we come here and then we enter the maternal one again of our own accord, and then we are ... Then we have the organism again, a great deal of divisions and disturbances also lie there, and double genders; then you get division of fatherhood and motherhood. Have you never heard of that? There are many people who have that.

But homosexuality is therefore nothing else than that the spirit, the soul as a human being, goes to the other body, because we live in both organisms. You can read that in the books.

'But the spirit Lantos was always a man and Marianne always a woman?'

No, they met each other in that life, and as we meet each other again ... One is a man, the other one is a mother, but we enter both organisms. Clear?

And the world still does not want to accept that but all of that will come soon. And that is irrevocably a divine law. That can be seen and experienced in all the organisms. That is not only for the human being, but that is also for the animal world. That reincarnation always continues.

'But insanity is always often a result of an organic fault?'

Madam ... Yes, that is possible. But then it is not insanity, then it is a material disturbance. But the absolute actual insanity, is possession. Can you feel? An insane person ... You will read that in 'Mental Illnesses', you have conscious insanity and diseased insanity. You mean here of course the diseased insanity, the human being who is crazy, is insane. But that can also happen because of a tumour in the brain, or another material disturbance here or there in the body, in the organism. Spiritual insanity is directly possession - can you feel? - then there is someone in there. And then it is not so simple to get that out again. But we are always susceptible to that. The human being

is open to that.

You should read that book carefully again. But I will also tell you, we could also write ten books about it, then you would still not have made it. Because every human being, every insane person, psychopathy, and everything else, is a separate book. Now you get: every human being is different according to his characteristics. Insanity and possession are the same thing. If you go into that, then you will feel: one person loves this, the other person loves that, he has those longings, and according to those longings you see the possession, the action, the deed, the state, and now it is natural, every human being is different, and in this way you also get to see different complexes and problems with those people. And they are tremendously deep. The psychologist, the psychiatrist still does not know what to do about that. He still does not have any ground, any foundation.

You also ask here: 'What is the situation with the people who are born as imbeciles, mentally defective? They cannot be accountable for their behaviour, can they?'

Madam, they are people - that is a power of feeling and an attunement - which the day consciousness still does not possess and they have known millions of lives in which they were perhaps normal. But those people broke the divine laws. And you will find those words again many, many times in all those books, those nineteen which there are.

But when the human being breaks a divine law? When you break and destroy everything in life ... And then lust and violence are still just trivial matters. But it mainly happens spiritually. Yes, you do everything spiritually, inwardly, that is true of course, but those cores ... A law ... Untruth, well, then the human being is lying a bit. But to directly destroy the life in the spirit, to murder a child, to murder a human being, then you gradually exceed this universe; and in the end, finally, you have neither life nor death; you no longer have any existence, because you have kicked yourself out of the divine, spatial, harmonic ...

(Gentleman in the hall): 'Harness.'

What did you say?

(Gentleman in the hall): 'Harness.'

... harness. You have beaten yourself out of it. And now the human being does wrong in millions of lives. And now you enter the time that you therefore possess an abnormal life of feeling, an abnormal spirit which is normal with regard to God, but we have broken those laws. And now at the birth ... presses ... That tension begins in the mother, in that embryonic stage, between the third and the fourth month in the mother, that tension presses, is released, and then that spirit twists itself to awakening. And then the material comes, the material enters a twisted state, and then you seen an im-

becile, then you see a psychopath. And that is purely and completely human possession, the human being did that himself.

You can be satisfied, we have all been it. We all came from that grade of feeling and have perhaps messed up, deformed about ten, twenty thousand lives. And now before; well, what did the psychologist know fifty thousand years about a psychopath? If you read 'The Peoples of the Earth' again, then you will see that there was a time that all of mankind, the human being who lived on earth, was possessed. But now we have natural possession and diseased possession again, you see, that diseased possession, that is the abnormal one. As the human being comes higher and has built up a society, we see him fall.

He suffocates in his study. A human being learns languages; psychopathic, he is now in Rosenberg. A mother ... I told you recently about it. She comes to me: 'Can you do something for my son?'

I say: 'No, madam.'

Sixteen languages, fifteen languages, but the sixteenth broke his inner neck. Then he had wanted to add another one. And now he is in Rosenberg with his sixteen languages. He is still there for that matter. A young man, with a head; a genius, they said. Passed all his studies with honours, but now: Rosenberg. You see, his life of feeling could not cope with those studies. And they are still just studies.

Now we will begin with the life. We live it up, we destroy everything, we are fickle, we do not know, and then you gradually get destruction. And that from a hundred thousand lives as man and woman. How did we let rip? You will feel, if you look at those psychopathic institutions ... Half of mankind is still psychopathic. Even if the human being does wrong, as long as he knows it. But now you have ... What you read during that time there about Adolf Hitler, master Alcar says there, he says: 'Look, this is a conscious insane being.'

A human being who hits and kicks, who does wrong, is still unconscious, and consciously abnormal with regard to creation, God, the laws. True or not? You should see how many conscious insane beings are still walking round. You are standing talking to them. But if you listen to the nonsense and the need, then those people are still called conscious abnormal beings, conscious abnormal beings. They are conscious in this society, but they are unconscious for the other side, for their inner life, for God, cosmos.

The human being does not even know that there is a reincarnation, the soul lives in both bodies. All those laws which we now experience are new, that is the University and the 'Age of Christ', that means: the human being gets consciousness at the moment. And now we can take care of you for the whole cosmos. If you ask thousands of questions, madam, we can now an-

swer them. We have made the journeys.

But if you now see, look at the world, in every country, every people, to the left and to the right of us, there are insane people. And if you also happen to see a single normal one amongst them, then he is still in the queue for a neurologist. The absolute, the irrevocable normal, which we say like that, they still hit things to pieces as a result of their spirit, as a result of their character. They bite each other, do not trust anyone, slash and hit. That is even worse. Now the human being is busy growing spiritually, in order to bring himself to awakening, but keeps hitting: hangw, hangw, hangw. And then what? They continue 'behind the coffin', or they return to the earth. If we are men and we must still become mothers, and we have that grade, that grade of motherhood which the earth possesses ... The earth has created bodies, and one body is the highest of that, that is not the white race, but that is the seventh grade. For the man and for the woman, the mother and the father there lives ... If we have experienced those grades of organisms, that means space in nature, the earth releases us as a cosmic mother; because she says: 'Now just continue.'

If we people had not done any wrong things ... Well, look here, that means nothing to God, because there is no being wrong, doing wrong. So those psychopaths are normal, finally. God did not create any diseases, any insane people, any psychopaths, any hatred, any violence, any injustice, any devil; that is the wrong, that is the destruction in the human being. So those people are all busy taking themselves to that spiritual world, in order to bring themselves to that awakening. Sins and damnation do not even exist. They say: 'You must make amends for it.' Yes, indeed. 'God will punish you.' God does not punish any human being. But the human being will still stand irrevocably sooner or later before that destruction. I saw that. Those books were written as a result of that.

Do you have another question about this?

You can talk on about this the whole evening, madam, because there are so many books in this. But then I must ask questions again and then you will not think again.

No more questions?

This is universal. If master Zelanus begins tomorrow, madam, then you will get a book of five hundred pages from these three questions. But then we must go back to the origin of the earth, the origin of the moon, through the cosmos and then we will finally come to the human being who will begin with himself. But the book is already here.

Have you read 'The Peoples of the Earth'?

Madam, read 'The Peoples of the Earth' and you will have that line before you. And it is also in there. And now, during this time the human being is

busy growing spiritually. We got Christ, he was on earth. But you will feel, what the chaos is like on earth for mankind, and how poorly the human being still thinks. The human being does not want to learn to think. They are little devils, they say. You are sometimes despondent here when you hear the dramas of the human being. Then they live in there, they already read books and they say: 'How wonderful it is', and they flatly refuse to begin with it.

How must I learn to think? In the first place build something up for yourself. Why is the human being always capable of talking wrongly about the human being and life and everything? What is talk, what is gossip? We recently talked about it. You will not get the good into them. Even if you were to hit it in, madam, then they will hit you away from them. People do not mind that, but the wrong is always on the mark. Isn't it nice? We are therefore open to destruction and devastation. What did Christ say? 'Go away, Satan.' And then they wanted to chastise the human being, and then He wrote in the sand, didn't He: 'Anyone who is free of sins, cast the first stone.' Yes, thieves and murderers were standing around Him.

'We have this, we have that.' You see, that is the conscious psychopathy. If you really see faults in the human being, then just quietly and calmly release them and try together, or for yourself, to bring that to awakening. But you will have to begin with it 'behind the coffin'. 'Behind the coffin' means: if you leave that body here. That skeleton here means nothing, madam, which the human being is so mad about. Yes? I will soon be saddled with the gentlemen of course.

The ladies, we have Have you experienced the great lectures in Dili-gentia about cosmology? The human being hangs everything on himself. Indeed, we must walk round with a little bit of frills, mustn't we? We may do something. But what has worth, madam, sir, people do not think about that. And now just look, it is all sensation, and there can also be sensation, why not, life must have a sparkle; being a bit crazy, that does not matter either, as long as we remain with the natural. But people beat the cosmos, the macrocosmos in the human being to death. And that is all insanity and psychopathy. You will not get anything into the human being. Even if you talk until you are blue in the face and even stone-dead, it does not work, they must begin with it themselves.

So you have ten different grades of insanity, possession, a hundred thousands for psychopathy, then you get ten million of them for conscious insanity, because there is perhaps one human being in a million who thinks absolutely spiritually cosmically normally. And it is still perfectly simple, if we place justice, harmony and that love, that little bit of love in everything. Then you have the certainty of the Christ. That is our example, even if the Catholic Church and Protestantism say that we are demonic; but we are

talking about the real love. And those are the laws, that is the hereafter, that is the other side, the astral world, that is another universe, madam, and we wrote books about that.

If you want to take the time this summer - this is the last evening - then you can satisfy yourself. A lovely seat in the sun under the tree, with a bit of cooing of course, isn't it true?

Are there no more questions, ladies and gentlemen?

This is the most beautiful and the most wonderful problem, and the human being does not know it.

'What is the situation with the people who are imbeciles?'

Look, you will feel, the people whom you come across at present in the real, harmonic astral world, that first sphere, there are no longer any imbeciles there, that human being knows creation. When they arrive there, if you arrive there and you have love and happiness in you, living in you, under and in your heart, then people can take care of you there and then you immediately have the laws explained. But anyone who still walks around here on earth, and is half conscious, psychopathic, you will feel, they also need at least fifty and a hundred lives. Then you must see - you can already congratulate yourself - how far you actually are if you can already think normally, normally socially. Because if you begin with the families, life on earth, in society, then we get social psychopathy again. You will feel where those questions are going. And then it is contamination, then it is destruction, then it is messing-up again, and then it is something else. When is the mother, when is the man in harmony with nature, with space, for society, for Golgotha, for God, his universe? When? We are busy with it.

Any more questions?

What a pity.

I have here: 'Can you explain to me what swearing means?'

Ladies and gentlemen, if I say: God damn it!(laughter) then you will get a fright of course. God damn it! I am now not afraid of that at all, you see, because I know God. And He does not damn me either. Because swearing does not exist. Isn't that nice, sir? Swearing does not exist. I dare to say it in the middle of the city, but then they will say: 'What a coarse man he is.' 'God damn it!' they will say then. Yes, if I do it again, then they will all run away anyway. (laughter) God damn it. (laughter) If the priest hears us now, we will all crash down into hell. Because you will go with me. But, God damn it, that is not easy. (laughter) Yes, you do not dare to do that, do you, you do not dare that now.

I dare to pray by saying God damn it. And you do not dare to do that. And then I will also look into the eyes of Our Lord. Because I used to do it. And then He came like that, He says: 'That is not possible, is it.' I say: 'No, I have

never seen it before.’ And then I had a master before me. And then I went even higher, I think: now I will go even higher and now I say, shout out loud near Him, His holiness, and then I shouted: ‘God damn it!’

(Lady in the hall): ‘Oh, God!’

Are you still not afraid, madam?

There was once a Jew, yes, not because he was a Jew, but he said: ‘As true, it is true, as true as I have my wife and children, I have three of them, I will give them all.’ And he was immediately lying on the floor, dead. He was lying of course. And then there was a fear in him which said: ‘Now I will perish from it, because I lied.’ And then the world said: ‘God punished him.’ No, madam, he cheated himself. (laughter) Because he lied and cheated, and he was afraid of God anyway.

Look, there is no misery and there is no fear, there are ghosts, but you do not need to be afraid of a ghost. You do not need to be afraid of anything if you know those laws. They are all laws.

I will just not say God damn it again. (laughter) But, you see, that is not ridiculous at all, and the masters do not look askance at me at all, because God does not damn. And you are the deity yourself. How can you damn yourself? Yes, if you let rip completely, then you can run up against the wall with your head. But when you say that, that ‘God’ and ‘damn it’ ... Damn it, what is that actually? God damn it. Yes, we must analyse that. God is space. God is life. The people who experienced the lectures in Diligentia, those eight hundred lectures, and read all the books, they are perhaps not afraid any longer either. You do not say it because it is a terrible word for society. Because you ask whether God will damn you; and there is no damnation. The first thing which master Alcar asked ...

Last week, when Bernard came here for the first time, then he says: ‘I am falling over my legs there.’

I say: ‘God damn it, do you still believe that?’

Then he says: ‘Are you still swearing?’ (laughter)

I say: ‘Bernard, is that swearing then?’

Then I must first take him through the cosmos. And I love it that that question is here. Because you do not need to begin with imitating me soon on the street, you know, (laughter) because then you will still not be happy.

But, God damn it. Yes, we are faced with that word again. God is the universe, is stars and planets, is the animal world, is Mother Nature, that is God. But that God damn it, that, you see (laughter), yes, you are trembling again of course, the bible created that. That club, that whip of the bible is in that, and that takes the human being straight to that damnation. But you hear it, you always hear those harsh words, everywhere, and then they say: ‘How that man can swear. He is already damned.’

You see, the human being has to learn all of that. In the future, in the spiritual world, here, on the other side you will not walk all day with God damn it in your mouth, you will not think of those things there, because it is God. Because we will have very different thoughts there. We will float, we will explain the laws, we will experience the laws, but God, who is infinite and who means soul, spirit and life for all the life in space, in all those universes, does not damn. Because we people, and that macrocosmos, those planets and stars, the animal world, Mother Nature and the flowers and everything, that cannot damn itself; that is all God.

But they mean by this, sir, a man with a beard, a god with a beard; who sits on his chair, and whom Peter consults with every day, who sits there and judges and hits the people. Yes, that god of the Old Testament.

We say, and the masters say that too, that cad means nothing. That is much worse. I dare to tell that god of the Old Testament off for being a dirty cad. And he is too. Because that god damns there and just destroys one life and he blesses the other one. That is not possible, people. That god never existed. But the bible writers did not know the God of all life. What is swearing? Sir, we will not do it, rhyming those two words together there the whole day and saying something harsh; but swearing does not exist.

Did you think about that yourself?

(Gentleman in the hall): 'Yes.'

God damn it does not exist.

(Lady in the hall): 'It is in 'Masks and Men.'

No, it does not exist.

(Lady in the hall): 'Frederik says himself, you know, I like swearing, You do not swear for that matter. Do you remember?'

They do not do anything for that matter. You can just ... Well, it is no fun. You can just experience that word. It is a word. The people made words out of everything, out of all the divine laws. This is just same thing. God damn it. Pfuh, then what? He will not do anything to me, because it is me myself. We are the gods who inhabit and represent this universe. God gave us His organism: no, it is us. And now we will curse ourselves.

You see. If you say God damn it once, Bernard, then it does not matter, does it? But we will watch out and count days because we will give our deity in ourselves a push, and that is not necessary either at the end of the day.

We do not have any more questions about this, I think.

But, ladies and gentlemen, do you know now, that there is no swearing?

But, just do not stand in the city, or in the church, because you will be chased away. If we continue with this the whole evening then it will not be right either because we have something else. But you know: swearing does not exist. Because if you proceed to do that anyway, then you are only just

making a bit of a fool of yourself. No more than that. But not any less than that either.

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

(Lady in the hall): 'But what were the commandments given for if we must keep to: you will not kill. But it also says that you will not take God's name in vain? But that is one of the commandments, isn't it?'

You see, madam, there are still mistakes in the ten commandments. And Moses received those ten commandments, but the life of feeling of Moses is still attached to them. You will not take My name in vain. My dear god, my dear people, what do they mean by that? If you start to think and you start to pray ... We are now that far at the moment that we know: we cannot even pray for everything. You can pray and receive strength for health, and for a thousand other things by means of which you will leave this body, this world, but when we have to leave it - and then you get a new evolution - then we will also start to pray again.

There are mistakes in the Our Father. 'Lead us not into temptation.' Which unconscious being thought of that. Christ who is now a divine conscious being, He is God himself, as Son, as Father, and as Spirit.

But the bible says again, well ... You see, there is that man again with that beard, that is the man with the beard, that is god.

He is God as spirit and God as son ...

And now they let Christ speak as if He was born directly only from God. And not us, we are off the mark. We never get to see God. We will perhaps enter a beautiful heaven here or there. Yes, if you say God damn it then you will already have worked it out, then you will already be damned for eternity. But also for the Catholic Church and the Protestant and the bible, we are already damned for eternity with such proverbs, and then we arrive here or there, but we never get to see God and Christ.

If you have done something bad once, you have murdered a human being or whatever, then you are damned for eternity for the Catholic church and for Christ. Because you become, yes, you are also forgiven, but when do we get out of that eternal burning fire, which is not there, which does not exist? And at this rate you will never be finished.

When does the theologian get divine meaning? When he knows the life, his spirit and his soul, God and Christ. And they still do not know anything about that. There are even mistakes in the ten commandments. Isn't it terrible?

(Gentleman in the hall): 'In six days the Lord created heaven and earth.'

Yes, that still does not have anything to do with it. Then you must go further back again. Then you begin with the bible and then you can ... You can put everything from the beginning aside, those twenty-six, twenty-eight

proverbs, and then you finally get a little story there.

(Gentleman in the hall): 'That is also in the ten commandments.'

(People talk at the same time.)

It is about this: when the bible writers began, creation was already millions of years old. And Moses got inspiration. He did not experience any disembodiment, because then Moses would have known it. But it was not possible. Because do you know why not? They had ... Moses ... They murdered Christ so much later, then what did they do with Moses? It wouldn't go in, sir. And now we stand just like that in the world. If you start to talk to the human being now, and say: 'Sir, there is no damnation. And just walk out of the church because it means nothing anyway. You can experience the church, you can pray, you do that, but you will not make it like that either, because you will get to know the laws.'

Sir, now go and stand and laugh at a grave and say - yes, when the human being cries until his tears run dry, it is ridiculous -: 'Why must you kill yourself now, wreck, destroy yourself inwardly, if the one who was from you is carried towards the grave?' When the human being is completely mad from grief, then this stimulates you inside because you know. And now you can say: 'Madam, there is no death. That man will go on. And you will see that mother again. Yes, later, perhaps in a hundred thousand years.' Sir, then they will certify you crazy. And soon that wisdom will enter the Catholic Church. Then it will no longer be necessary. That theology there in Utrecht and in Leiden, where they study, that must evolve. How poor those people are. And then you must begin one day, sir. If those questions are asked, we can go into them. But just begin with the bible, with the beginning, and then you will get such a terrible story which stumbles here, and gets stuck there, and there we are again; we are involved with a god of hatred, of damnation, of evil, destruction. We are out of hot water. We are in hot water.

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

(Gentleman in the hall): 'Mr Rulof, if the human being still has a god who lets the sun stand still, then one life could destroy the other.'

Yes, it is much worse too, Mr Brand.

(Gentleman in the hall): 'Joshua was in a fight with the Amorites and it already became dark, the sun set, then he prayed to God that the sun would remain still, and the sun remained still ...' And there you had it too.' ... the moon set ...' No, they had an argument with each other.' the whole life is destroyed.' Yes.

Sir, we have bible experts here, and they have now read the books, if those people begin, they are now sitting here weeping, now that they read the bible again, because of the books, then they say: 'My god, my god, my god, my god. If only the world could understand this and if only the world could

accept this, then you will get to know the bible. We know the bible.'

(Gentleman in the hall): 'But the ...(inaudible) was destroyed, then they plundered the cities, and took the stone away triumphantly, and the people, they were women and children, because the army was already beaten, they hit them with a sharp sword so that there was not a soul left ...'

You see, they also already murdered the soul. Yes, that bible, that bible. And we have four hundred thousand new bibles again. The queen got a new edition again, a new tape which twenty-six professors worked on. Oh oh oh, and then what? And damnation again. They have a new edition again. They have worked on the bible for twenty-five years again: damnation again, the same story again. A hole came into paradise, I believe. It was marked off first and they ... a paper, and they ... like that, all of them ran into that corner. They can look through that here and there. No, there is still damnation.

Sir, for goodness' sake, where must we go? You sink into that rattle. They are just like rattle snakes, madam, under the grass, they come from there, they rustle a bit, and you have a divine bite like that in your neck, they have got you.

(Lady in the hall): 'Was the bible made then in order to make people afraid, or was the bible written in order to bring the people closer to the light?'

The bible was written in order to bring the human being to God. But when the bible writers started, then the bible was improved, by one thing after the other. And after that time by yet others. And the actual creation was not explained. And that is a pity. But it could not be done any earlier, because they would also have murdered those people again. They knew nothing about creation. There was no contact. You have prophets there in the bible, they are conscious murderers. They are taken care of, they have the divine word, but they just start to slaughter there. Do you accept that? Well, no one accepts that anymore in this age.

If you know Christ anyway, Christ. Now we have ... Now they put words into those people's mouths there, I can imagine that, about a half-witted prophet like that, who walked there and you call him 'baldy', and then he let twenty bears come there, that was god again, and he let the children be destroyed; but we do not have any respect for that.

But later, when Christ came, then they put material things again on the lips of the divine Christ; in Gethsemane, on Golgotha, here and there, what He says, there is nothing left of His divine word. That was explained by the human being again, and according to that cursed damnation again, that injustice. Always that punishing in it. 'Indeed, the human being was made afraid', the masters say, 'we could not begin with anything.'

'Do not do wrong.' There was talk at that time about damnation. 'You

damn yourself, you destroy your life.' But they dragged along, made burning hells out of it. And now that bible has already been changed five thousand times, and still lives in an animal-like grade, because that god loves one life and the other one is killed.

(Lady in the hall): 'God loves all people.'

Yes, yes, they say that, but one gets a present from him and the other one gets nothing: that is the bible. There are hundreds of thousands of mistakes in the bible, untruths, with regard to the real bible, which is cosmically true. They are laws of nature, that is the life of God as He created himself: that is us, that is the animal world, that is Mother Nature. We, God materialized himself. But they still see a human being; outside of the cosmos and all life, they still see a deity. They still do not know God.

Do you accept that? Do you already accept that? Yes?

Now you get a metaphysical leap, madam. Now you can say: 'Do you know it now?' I will now tell you: I was able to make fifty thousand journeys 'behind the coffin', as a child we began with that. I was released, I started to look, and when I became thirty, then the masters came and they began for real. And the first thing I asked, outside my body, I was sleeping there, I saw myself lying, and I went out of my body: 'Is there a fire in hell?'

'No.'

'Is there damnation?'

'No.'

And then I just continued and then I got my questions, and that is 'A View into the Hereafter'. Have you read that? You see. If you start to read that, madam, then you will really be in conflict with the bible. And then there will no longer be a beginning of the bible, because you can throw that beginning overboard just like that, because the creations were already millions of years old.

The academics, the professors ... Professor Doctor so and so, a theologian, recently on the radio - yes, unfortunately, something is falling in this century, and that is -: 'The story of the bible, as it is in the bible, is untruth.' On the radio. So we are making progress. They must already accept that the human being was not born as it was said in the bible. Don't you find that awful? Millions of people, the whole justice consciousness of our society and the world is connected to the beginning of the bible. And there is no divine justice in that, because there is beating and kicking there.

And now in this century, professors must, the theologians, must say on the radio, that happened three weeks ago, on the V.P.R.O. (Liberal Protestant Broadcasting corporation), carefully, unfortunately: 'The beginning of the bible is in conflict with reality. But', he suddenly added, 'for us there is always', and that is God, 'a place in all His worlds, for every human being.'

And he just continued quickly with that, or he would have shaken the whole V.P.R.O. to pieces. Because the people were sitting listening in the Netherlands with their ears glued to the radio.

(Lady in the hall): 'He reacted to: The story of Adam and Eve is no longer historically tolerable.'

'Is no longer historically reliable', he said. 'Is no longer historically reliable, is no longer possible.'

Can you sense it? But if we start to say: 'The bible begins with nonsense, but so and so and so and so ...' They received my 'Peoples of the Earth'. Sir, the human being was born in the waters. A lady came here a moment ago, with the 'Uitkijk' (religious magazine), didn't she? Who was that? It already says there: The human being was born in the waters, slowly crawled out of them. But Jozef Rulof says it.

They will soon get to know the moon, madam. Read my 'The Origin of the Universe' sometime. They are sold out, but the library still has them. The human being was born in the waters. Then you get: from the divine plasma, protoplasm, creation will begin, and God - they call that God, but it is the All-Mother and the All-Father, the All-Source, the All-Soul, the All-Life - started to spiritualize and to materialize. And then they ... Yes, in the seventh cosmic grade, that was Christ, and His people wondered: 'What should we call all of this?' And then the earth got a name, and it was called God. We call it, the masters call it in the cosmology: Wayti.

What is Wayti? That is soul, that is spirit, that is life, that is light, that is fatherhood, motherhood, and that is the Divine word too. But this is one God, here, all those people, there are perhaps three hundred of us here this evening, but we have one God here, one fatherhood and one motherhood. We reach universal unity for the macrocosmos and for space, for life 'behind the coffin'. If you walk into a sphere there then you will see millions of fathers and mothers. They call them angels, they are angels. You should see those beauties, those men, those wonderful men of twenty-five years, who have a consciousness, awe-inspiringly deep for this space, and can explain every life spark of God; and that mother there as the motherhood of a world like that, a sphere like that; we will soon be that together with millions of mothers and men. We represent the All-Mother, the All-Soul and the All-life as people. That is the intention.

Now you should begin with the bible. What now remains of it? Yes, those stories. Can you sense it?

If the new bible is published, madam, we will get the new bible, I have the five first books for the new bible lying ready at home. You do not believe it. The world still does not believe it. But it begins there, in the All-Source, when there was still nothing, it begins there. We can write five thousand of

them. And then we will just follow the human being.

And now you get the house of Israel, a house originated; the human being has a house again. And it was Jacob, Abraham and Eve and Isaac and Moses. And that whole, whole space there together is one family. Noah also belongs to it with his cognac and his animals. That is one family, that is one world, that is a beginning. And then mankind got a mind, a belief. Because mankind was metaphysical, not to be convinced directly with regard to God 'behind the coffin'. So people got a belief. The masters began to work. The human being who entered the astral world 'behind the coffin' came back and saw that he was alive. Then he started to think. That is the reality. And then Moses was born.

And what did they make of it during all those centuries? There is not much left of that deity. And you will see, I will be proved right one day. Because they keep beginning again with a new foundation and this is something in this century, that people had to say on the radio ... People could not say that fifteen years ago, you should have tried that fifteen years ago, madam. Fifteen years ago. But now they come on the radio, the professor: 'Unfortunately, it is no longer tolerable.' That came from the V.P.R.O. But Mr Spelberg (E. D. Spelberg, minister who spoke on the radio) does not talk about my book, he knows: 'That man is right, damn it.' But woe betide. Then he will lose his people. Madam, it concerns his bread. In order to keep his bread, his job they hold back the evolution of mankind. If they were to give me half an hour there sometime, then they could keep the bread. I will feed myself with grass, with tree bark and frogs' legs - well no, that is not allowed either (laughter) - apples and pears. But Mr Spelberg may keep that bread, that honour if he just gives me half an hour, then he may do what he wants, madam, but we will not get that. But yet they already know, that the bible begins with an untruth. And now you could give them what for. If only we had it.

Did you have anything else?

Will you read that now?

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

Sir, I am not talking to you, I am having a lovely talk with that lady, hold your ...

Madam, we are talking to each other.

(To that gentleman): You must also learn that, do you know that? Rebel. (laughter)

Madam, do you have nothing else? Will you now begin with 'A View into the Hereafter'?

(Lady in the hall): 'Mr Rulof, do you believe in all these stories about the great healing power of Jesus Christ?'

Yes, indeed. Yes, now you are coming to something else again. Yes, indeed.

Yes, not everything is wrong. But it concerns: what is true about creation? Can God have said that? Is that God? Or is it the people? You must not analyse the Christ. The Christ was divine. But they put human thoughts on His lips, in Gethsemane, for example, which is the worst thing there is. We are always faced with that fact again.

Christ is alone in Gethsemane, the apostles are lying there asleep, aren't they, they were tired, the gentlemen. It would happen. And they all just fell asleep. Christ had good helpers next to him. Christ is lying there somewhere right in the distance in Gethsemane. Who heard Him there? There was no one to be seen in those surroundings. And now people say, Christ implored and begged there: 'My God, my God, let this cup pass from me.' Do you believe that?

In Buchenwald and here in society the people were murdered and burned with cigarette ends. During these five years of war the people have suffered physically even more than the Christ. And they went into it and said nothing. And if they had said what the matter was, for what they had fought, they would not have suffered those tortures; but the human being said nothing.

And that Christ in Gethsemane is sitting there: 'Oh God, they want to kill Me.' Because He must have said something like that. 'They want to kill Me now, Our Lord.' And He was Our Lord himself. But, my God, who was ... did God also forsake Him on Golgotha too? 'My God, my God, why have You forsaken Me?'

If you wish to see it this evening, just stick to the wall here, nail me to it, I will also laugh right in your face. No, but I will do it. I will do it. They ripped people's nails from their toes, that happened; and they said nothing. And the Christ must be so weak then? Madam, what remains of the divine Messiah? Here and there, and there and there and there, you can immediately say everywhere: 'Stop, just read. Stop, just stare. It is true.' Just go on And He said ... 'Bang, quiet: it is in conflict again here with reality.' And at this rate you will never be finished.

Who wrote the bible? People. People who were unconscious. The bible writers were that far. John and Peter, they were unconscious. Peter walks next to the divine conscious God as a human being and also betrays Him, also renounces Him.

And what were those bible writers who did not even see, or know Him?

The moon, we will make a light for the night and one for the day. They did not even know that the earth was already revolving. When Galilei entered Rome and said to the pope: 'The earth revolves around the sun', then he was locked up. They should have locked up those bible writers, then we would not have had this misery. But, madam, that was not possible yet because mankind was still unconscious. Now, in 1952, now we are still laughed at.

And soon, sir, madam, they will have to accept this, they are already beginning with it, there have been professors for a long time ... the biologists who are already fighting in Leiden.

There was a boy, a student of biology, and he has a discussion with a student of theology. But the biologist has read my books and says: 'Boy, I will fix you. The bible begins with nonsense. You are studying for nothing, soon they will send you into the street with nonsense.'

That boy stopped and said: 'You are right.'

He went to the professor. Yes, yes, it concerns a matter of honour. If you start to say there in Leiden to a professor: 'Professor, now the truth, or I will become a doctor, I will become a doctor. But will you soon send me into the world with untruth? Is the bible justified, is that the divine word when the bible begins?'

And then he must say now: 'No.' Because they know.

But why is the human being kept stupid, madam? Suddenly people cannot take care of that mankind. But gradually, push by push. In a hundred years there will be someone on the V.P.R.O. and he will say: 'He was right, then.' But nothing will happen at that time, you know. It will continue. The animal ... The door bell will ring in the morning: rrrrt, and they will arrive there. You should see her. Yes, and just praying.

Did you have anything else, madam? (laughter)

Oh. And just praying.

Yes, I would like to let rip, but I am sending you home with a pile of nerves this evening, it is the last time this evening. I will not let rip that much, but, oh, you could give them what for. In the new season then I will really let rip, madam, about the bible. You must then just bring the bible along, then we will begin for once. Here we have bible experts, they are professors. You should talk to those people. Do you wish to have a nice conversation with people who know the bible well? Absolutely? I have seen one Arie. Where is Arie? Is he here? Is the Heier here?

(Gentleman in the hall): 'Yes.'

Mr Arie, ladies, stand up and look that beautiful man in the eye, he is a good man. (laughter) Madam, he is a saint, I am just a big brute, but he is a saint. You will come into contact with each other, and if you want to do that sometime, madam. And if there are even more people who want to get to know the bible ... If you do not want out of it yet: he will get you out, and he will also put you back in. Good heavens, good heavens. We do not have the time, but I like listening to those people. We also had one here recently. Thijs de Groot is also no slouch. Madam, they are fighters. Those people bled in order to be able to know, and then they got the books. Now the bible lies open. The bible also has seven different worlds to explain. But the human

being is still attached to damnation. Sir, madam, oh, I wished that I was there, because that will be a good fight.

Are there any more people who want it? Ladies?

Yes, watch out, because otherwise they will also lock him up in Scheveningen, because in Scheveningen he is already also the rebel of Jozef Rulof. That is getting dangerous. But he can explain the bible to you, madam. And how? A pleasure. Then you will get a divine pudding, which you will want to eat more and more of. Yes, with a nice sauce. No, open and well, you look at the bottom like that.

We will just continue again.

‘Did you know that ...’ it says here. ‘How do the birds know when they have to fly to the south?’

From who is that, sir?

Sir, how does a homing pigeon know that it has to return home?

(Gentleman in the hall): ‘That is the sixth sense.’

Yes, they say that, but what is the sixth sense? Have you read ‘Spiritual Gifts’ by me?

(Gentleman in the hall): ‘Yes.’

Those two books? Sir, both finished? Sir, then you should know. Then everything will lie open to you, then all those birds will lie, the waters, the eel too ... Why does the eel search for seas in order to do something, to pair they say? But the sea is giving birth, the sea is mother. People call an ocean a sea. And people call water water. Don’t they? It is wet. But what is it actually, sir? What is water actually?

(Gentleman in the hall): ‘Mother.’

Yes, mother, yes, sir, we talked about it recently, but then we have still not worked it out. It is divine plasma as material. But as you see the ocean, sir, a huge sea, the All-Source was like that as soul and only as life, and that materialized itself. Because every independence, the human being, a tree, a flower, the animal, waters, space ... we floated in space. But that independence of water is just liquid giving birth, and nothing else. You will find elemental laws there again. You will find everything of the cosmos there in those waters, and that is only giving birth.

Why do the eels go again to the place in the middle of that ocean, where giving birth must take place? What is that there in that area? And then you have the natural instinct to give birth and to create. But also for the protection again for cold and heat and warmth. The animal adapts to nature; no, the animal takes care of itself, and finds and goes irrevocably to that current.

And now the human being says: ‘How can the animal find that now?’ And it is so perfectly simple. Would you think, sir, that we, now that we know that we return to God, to the divine conscious All, that we ... Yes, we some-

times go to the left and to the right, but then we do wrong, we were talking about that at the beginning of this evening. But would you not think that those divine laws continued anyway and elevate us to that divine nirvana?

Every animal which belongs to the winged species, and the animal in the waters, and every grade of life possesses an own physical instinct. And that instinct, sir, means that that animal absolutely - we now call it the sixth sense - possesses the sensing and the unity for his organism and his life. And infallibly, sir, the heat draws the animal from the cold, and will live his time there, and will return until it is here again, because during those times the animal will give birth. And do you know, sir, that so many birds now come from the East here to the West, sir?

(Lady in the hall): 'In order to give birth here.'

In order to give birth here. But why, madam, does that animal come from the East? Now you will get the answer. Why does the animal come back here to Holland from that heat and to Scandinavia, to Europe to give birth, sir? Why?

Yes, sir?

(Gentleman in the hall): 'Because the consciousness of the West is higher than of the East, and the animal, the winged animal is also higher in consciousness than the lower species, it looks for the consciousness of the human being.'

Sir, you are close, but you are completely off the mark. But this is a cosmic question, and I got it, a moment ago while talking I got to see it from master Alcar. I do not think that you will find out. And you will soon say again: 'How can it be?' How simple it is. If I just tell you one word of it, that whole creation will lie open to you. But you will not find out. And the academic will not find out either. The nature researchers will not find out. The animal experts not, the bird watchers not.

What is it, madam? Do you know?

(Lady in the hall): 'For the evolution.'

What did you say?

(Lady in the hall): 'For the evolution.'

Yes, of course for the evolution. The animal gives birth. But why absolutely to here?

(People talk at the same time.)

(Lady in the hall): 'When they leave again, that they keep on coming back to the same spot.'

We were talking about that. It is the instinct of the animal. Therefore infallibly - now we will answer the first question - the animal goes to the East, to the West, to the North and the South. The animal attunes itself. The pigeon attunes itself to the love, to the possession, and that telepathic thread,

that feeling, for the pigeon infallibly pulls that animal back. The human being is exactly the same. When you are on the spot once, and you take over the thought from the human being, you are telepathically one, then you are sent it like that, and that pulls the animal, the pigeon, back. But why?

(To the sound technician): How many minutes do I have left?

‘Another three minutes.’

Three minutes. Then we will continue with that soon.

But why? I will really tease you before the interval.

(Lady in the hall): ‘... the highest organism ...’

What did you say?

(Lady in the hall): ‘Because the white race (see article ‘There are no races’ on rulof.org) has the highest organism.’

Yes, the white race (see article ‘There are no races’ on rulof.org) has the organism. But is that pigeon also the white race (see article ‘There are no races’ on rulof.org)? No, no no no. That pigeon has no Dutch people and no French and no Belgians and no Germans. And it has to do with acclimatising. But what is it actually? What is there in that heating process? Ladies and gentlemen, if you just learn to think, if you just learn to think.

(Lady in the hall): ‘Nature.’

What did you say, madam?

(Lady in the hall): ‘The law of nature.’

Yes, madam, it is a law of nature. But why does that bird come, all those birds, why do they just come back to us in the summer?

(Lady in the hall): ‘Because the bird is the animal which possesses a higher grade in order ...(inaudible) to rise.’

Yes, madam, but it is not that.

(Gentleman in the hall): ‘Mr Rulof?’

Yes, sir.

(Gentleman in the hall): ‘The heating of the animal in order to brood is in its way in the East.’

Sir, you have worked it out! It goes too fast in the East, ladies. If the animal has to brood there, and it is part of it, then that animal will have attunement to those laws. Why do the Eastern birds have that? It now concerns those animals which come here, for that species, they find attunement to our climate, and in the East it goes too fast for those species. They would lay the eggs there, and would already hatch of their own accord after twenty-two, twenty-four hours, but then it goes too fast. So fast, ladies and gentlemen, that creation is not there. Because you come back to yourself again, and with the birth of an animal, of a human being, of everything it goes slowly towards that awakening. And that cannot be too cold and it may not be too hot, it may not have too much heat. Because then you get the direct rotting.

But that rotting, an egg which the bird has already been sitting on for about ten days, also starts to rot, but that is still living giving birth. And that smells too, you know, but that is still not complete rotting. A rotting process is something entirely different. But it goes, for our European species it goes too fast in the East. And now the animal comes, the animal must in order to give birth, the swallows and all those other species, and the storks too, must return to our climate, because in the East, sir, the stove is always red-hot. Because they are not only born there, but they are baked there too.

Look, it is about: what does that little animal have to do with as an organism? What is acclimatisation? To which laws of life do these animals belong? Because we have northern animals, we have southern animals, eastern animals, and we have western animals. In other words, sir, and this is the last answer for this: the animal which belongs to the West, will also give birth and create in a western way. And the eastern animal, just go to Avifauna (bird sanctuary in Alphen aan de Rijn), there you will see so many eastern animals, which do not lay here because they have been taken from their harmonic natural life and instinct. And now they see very little eggs.

Don't you think that is nice and simple? Isn't it simple, Mister Professor? Isn't it simple when you get to know the laws and see that the North has polar bears? True or not? And here in the West we have hens. The East has sacred cows. Yes, they are also there. And if we go there, then we come to the South Pole, and it is also cold there. And it is also cold there.

Ladies and gentlemen, do you know this evening, before you get tea, the difference between a sparrow and an elephant? Then I welcome any answers. See you soon.

INTERVAL

Ladies and gentlemen, we also have here ...

Oh yes, in the first place: we will come back the first Thursday in September, that is the fourth, I think. If we are not away before that time, you will see. Yes, we do not know yet, you know, you will hear about it. Perhaps you will come here for nothing, I don't know, I said last week: I am going to Turkey, I want to go to Morocco, because there are also some people there who can be reached. Those Dutch people get far too much.

But, ladies, according to the teachings of Hendrik and of Bartje we will come back on fourth of September.

I have here: 'This is still an unresolved issue. You know: How do birds know when they must fly to the South? This is still an unsolved question although there is a modern theory whereby it is announced that birds are sensitive to the changing of the light and the length of the day when autumn

comes.'

You see, they are already close, and that is acclimatisation, that is the constitution of the animal. The grade of life of the organism with regard to Mother Nature, the West, the East and the South has, possesses instinct and that instinct takes itself to the cold or to the heat as the body needs that. Is it not perfectly simple, sir?

And then we also get: 'And that they likewise can sense in spring the fact that there is more light and a longer day, when the sun climbs higher.'

That is already change of climate. They sense that? No, sir, that body itself sends the life as an animal back to that attunement. It all happens inwardly. The life finds attunement by means of the organism to that climate, to East, to West, to North or South. And now you have the different types of organisms of course. One grade, in one species of animal winged life there are perhaps a thousand species, in one grade. And those grades all adapt themselves again.

If you now get to see a transition, for example, then you get that animal in Norway, for example or already a bit behind in Germany, against both the cold and the heat. And when you now know creation, and you know that evolution of animal and human being and nature too, then everything is also open to the biologist, sir. Do you not believe that? When he knows creation as God, as the All-Source created this, and how those bodies manifested themselves, then you can analyse and determine the life, the soul - the soul of course - and the feeling of the organism. And that is for the waters and the animal in the woods and on the land.

(Jozef continues to read.) 'However, this theory has a few weaknesses. She does not explain, for example, how birds who overwinter in the parts around the equator, where day and night are always the same, could know when they must leave for the North. Has one of our readers ever heard another explanation?' From who is that? 'General electric news service.'

From who is that, sir? Is that a magazine?

(Gentleman in the hall): 'That is in our house newsletter.'

In the house newsletter. Sir, these questions take you ... It is too much, it will be some fifty pages. And under fifty it will still be no use to you because you must go right through nature. You must, if you take a swallow now, then you must be able to follow the attunement of the swallow and the ducks. Where did those ancestors, those prehistoric parents of those animals live? Then you must go back in order to follow and to analyse the becoming conscious and the awakening and the evolution of that organism; it is only then that you can explain why those birds still have the natural instinct. A bird has it, for that matter, a bird always has it. Because a bird has not split up its inner life. No more than a snake and a crocodile and the other animal species

in the jungles. But that is becoming too much, otherwise I would react to it.
Any more questions about this, ladies and gentlemen?
Have you already been purified a bit from the swearing?
How we let rip, sir, didn't we?
But if you have think ... Are there no more questions about this?
Yes, sir?

(Gentleman in the hall): 'I recently had a conversation with someone and he ... the laying space in Indonesia ...'

What is the matter with that man?

'... he ... the laying for a chicken, which actually belongs here, but they are also kept there, aren't they?'

You can move an animal, sir. You can take a chicken with you to India. But then the chicken has ... Here it is again, we are talking about winged animal species and now you come back to the human being again. And now the human being, and the animal, can live somewhere. But the animal is just as miserable as the human being. If you take a pair of chickens to India, then they must also still acclimatize and then they get warm snot. I once heard someone, he says: 'How can they have snot in India?' But they had snot. That chicken must acclimatize, but that animal has attunement again to the human being, because the chicken belongs to the human being. And then you can say: 'What kind of nonsense is that?' But - if you can accept that - all life originated from the human being. The chicken was born from our liver and spinal marrow. And there are other species. So of course the chicken has that power, that feeling for that space; that organism can deal with that resistance. And yet there are many who succumb. But we are talking about the winged animals. A chicken also has wings, but when it comes higher it comes up against the barbed wire anyway. I mean to say, we get the free nature, the natural instinct. But the chicken is already separate from that natural instinct. Because that animal adjusts completely to the social being the self of the human being. So we were not talking about that. We were talking about swallows, ducks, other birds, storks ...

Yes, sir?

(Gentleman in the hall): 'Sir, if there is an albino amongst the birds is it often rejected by its own species, because it does not have the natural camouflage?' It is exiled, sir. 'Is that disharmony?'

That is already the danger, those parents already know: they will be lethally wounded anyway, or whatever. Sir, if you go into nature, wolves, lions, you hear it so often, I am always interested in that, If you go to the North Pole with the penguins and the polar bears; there is a weakling amongst them, sir, it goes into the water and then they suddenly know it ... The Eskimos hold the children under ice-cold water and then they suddenly know whether it

is one who will live long. But otherwise the child goes into the ground. It is like this: they determine it themselves. A mother dog feels that: there are two amongst them who are weak, do not make it anyway, or prickles, aren't they ... A pedigree animal, we say a woozy one, a bastardised one, that is already the division of natural consciousness, so divisions of the instinct, then you get a bastardisation. Sir, it does not matter to that mother whether eight or ten are born. But the actual good pedigree, sir, a sheepdog, for example, will bite such a weakling to death just like that. Takes it out of the nest. What is that? Own protection. You will sense it.

And there are millions of feelings, phenomena. And science, the biologist, the nature expert is still powerless because he does not know the life of feeling of the animal and the organism and creation, space, the world of this animal. But every action of an animal, you would think that that could not be analysed, you would think that an animal does that and that, just like that? Does an animal not have feeling? Why does an animal throw the weak children out of the nest?

What kind of false friend is that, that cuckoo, which just lays its eggs in another bird's nest, that lazybones, which lets a little bird be tortured there? And that young - that was in that magazine recently - that young cuckoo crawls there, he is still completely bald, crawls and throws until those other eggs out of there: he is alone there. The young cuckoo kills the young. And then sir grows up, and then sir also has the space. What kind of crazy instinct is that? Instinct. And then the young cuckoo sits there, and a sparrow like that, a wood pigeon like that just has to feed that big cuckoo. And he swallows everything, and father and mother do not care, because the animal is being taken care of. What kind of parasitism is that? You can analyse everything, sir. Characteristics of animal and human being.

But do you not have anything else this evening?

I am finished, who has any more questions?

Here we are now.

Yes, madam?

(Lady in the hall): 'I recently heard on the radio about the northern lights, does science still not know what it is?'

They know that, they know that, madam. Science knows: it is a division of cold and heat. Science knows that. Did that man say that they did not know?

(Lady in the hall): 'That they were searching there, because the radioactivity was increased because of that.'

Yes, madam, but the academics, the physicists are so far that they - I heard it myself for that matter, they were talking about it on the radio university, last year - that they can very certainly give that and that explanation about the northern lights. It is a collision between light and darkness, and heat and

cold. And they are that far. But in order to build up the first foundations ... They did not used to know either what a rainbow was. And it is heading there. Can you sense it? It is North and South, and West and East, come into a collision. And they call that the northern lights, but it is the final part of that and that quickening. Of how many millions? What happens in that macrocosmos if those northern lights are seen? What is the matter, madam, when you are there in Iceland, at the North Pole, and you get seven, eight months of darkness, four months of daylight? What is all of that? Did you think that they were not that far? They are a long way now. Before people looked at those natural phenomena, now they are explained, because the human being gets to know, well, the quickening, the origin of that. What is it like in the North? What is the centrifugal force for the North, for the West? We talked about centrifugal forces of the macrocosmos recently, but that is also in every insect again. The macrocosmos is in the most insignificant grain of sand. So you get everything materialized again; you see that again in the microcosmos. A bit far from home, don't you think? Is there anything else?

Madam?

(Lady in the hall): 'Mr Rulof, why does one person die early and the other late?'

Hahaha, now you are having me on.

(Lady in the hall): 'No, you said it yourself recently: why do you not ask that.'

Yes, but do you not know what that is then? You know that.

Why does one person pass on, does he die, early and the other late? In the first place there is no dying, madam. And there is no one who goes too soon or too late.

(Lady says something.)

No, but that is there now. So there is no swearing, there is no damnation and there are no sins, and no one passes on too soon. It is possible. Because of nonchalance, because of recklessness you can pass on a bit too early. But your real evolution, so that is the divine continuance, nothing can be messed up about that. Do you know who that is? It is about that now.

I will therefore take you from the human thinking to the divine. Nothing can be fragmented from the divine evolution, madam. Even if you commit murder after murder, even if you live it up and you commit arson, lie and cheat, and you can live it up as much as you want: nothing can be changed about it. The human being passes on too soon, and not for God again. Isn't that nice? But what is it due to? I explained it to you recently, I explained it to you at least twenty times.

What happens now if the human being passes on too soon? Is there then a question of passing on too soon? Yes, indeed, a human being is murdered, a

human being is knocked down by a tram just like that. A motorbike rider, we talked about it, he is driving at two hundred kilometres per hour, he knows absolutely: he will go. Those aeroplanes now, those jet planes, the people who have to go and sit in them and must soon fly at two thousand kilometres per hour murder themselves, they pass on too soon. They pass on too soon. But that is humanly passing on too soon. And we did not talk about that. I will therefore go now from the human, not the spiritual, but to the divine evolving and nothing can be fragmented about that. But where does that live now? Where can you see and experience in that wonderful world of the human being, where can you see and experience that law? There is nothing of God, ladies and gentlemen, you can ... I will just say it this evening, then you can experience a lovely holiday. You cannot mess up or fragment anything of God. You just live it up; you cannot destroy, cannot darken the divine core in you. You cannot do anything. Nothing can be messed up about the divine core in you, this is now cosmology. This is why: swearing does not exist, there is no damnation. And even if the human being commits so many sins: sins do not exist. How holy we are becoming, don't you think?

But just begin with it; you will be faced with your own deeds soon anyway. You cannot escape that. And where those people live, we did something to each other at present which has to do with God, has attunement to the divine reality, harmony, justice, then we come to face each other in a hundred thousand years' time, and we will infallibly make amends to each other. And yet God did not punish us.

But where does the law of God lie when we speak of: 'Why does one person pass on early, too early and the other one does not?' And it is not there, and yet it is there.

(Lady in the hall): 'No, I do not mean too soon, I mean: why does one person pass on soon ...'

Yes, it all remains the same. Too early, or early. Too early is already, that already takes you to destruction. But why does one person pass on late? And why does one person pass on early? Madam, there is no, in the first place no late in the cosmos, in space. And there is no early either.

(Lady says something.)

Yes, madam, but it is not due to that.

(People talk at the same time.)

We are talking about this: why nothing can be messed up about the divine law. I pass on because of a motorbike, I am driving at two hundred kilometres per hour. I am having a nice box and that man hits me one under my chin and I fall down, I fall down dead: and gone. Too early. But not for God.

But what happens to that personality now? Why, you must listen, why can that human being not be boxed, flung from his divine harmonic life? But it

happens. And yet it is not like that. I want to take you there.

(Lady in the hall): 'Because the soul cannot be destroyed.'

No, madam, it is not that. But can you feel this? You must listen carefully, I explained it to you here. We think humanly. But because of this you learn to think. We think humanly, it is a human problem. The human being passes on early and the human being passes on late. That is all evolution. Because there is no passing on, madam. So that passing on already does not exist. Why does someone go away too early, away early, and another person late? Early and late do not exist in the cosmos, for God. There is only eternal continuance. Even if you do such wrong this evening, you are still busy moving forward. Isn't it nice?

Now we will really tease the ladies tomorrow. Don't you think so, sir? Piet Hein, watch out. Now watch out. 'Watch out', someone says. 'Watch out', and then I looked and then there was something lying there. And then the earth was trembling. 'Watch out', we say now. But where does it live, madam? You can now start to see the problems, humanly, spiritually, spatially, divinely. And now this, I will connect you absolutely and directly with the divine event and there is no being early, no being late. And there is no damnation and there is no sin. There is nothing more. There is only God. Isn't it nice?

But where does it live?

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

Yes, sir.

(Gentleman in the hall): 'Is that in connection to our life aura?'

Yes, it also has to do with that, but it is not that anyway.

(Lady in the hall): 'With cause and effect?'

Also madam, but it is not that either. Do you see?

Yes, sir?

(Gentleman in the hall): 'Karma has not been yet.'

Yes, sir, but it is not that. (laughter) Yes, sir, but it is not that. What is it now? I explained it to you. You read books, you read 'Spiritual Gifts', oh oh oh, 'A View into the Hereafter', and they still do not know it.

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

Yes, madam.

(Lady in the hall): 'Do they remain in the state that they ...(inaudible) pass on anyway?'

Yes, that is heading that way now. Now we will go on that path. I will just help you now. You must watch out. Someone passes on too early because of nonchalance, recklessness. But now you must listen, that human being, that spirit is not released from his earthly state, and still remains caught in that sphere. So there is no change for God. Only the human being has beaten and

kicked himself from the day conscious life. And no more than that. So that divine law still continues. You finish your life in that sphere. And when the end comes, madam, then the aura has dissolved, then there is your time, we call it time; no, then the birth and the fatherhood have been experienced and the soul as a human being continues in order to reincarnate. That is the divine law. So nothing happens. Only this happens: we only just bring misery home. We beat and kick, we destroy the divine harmonic unity and the light and the love and the cordiality and the benevolence, the going hand in hand with God through our life. We destroy that.

Now we are in a mess, aren't we? Now we are in a mess.

And then there was evening, (laughter) the fourth day, ladies and gentlemen, and God said: 'So be it. It all fits exactly.' But we are left with the misery. And at the same time we were chased out of paradise. Then we were out of it and the snake also said to us, madam: 'Ssssss, pt.' (laughter) And then an angel came from heaven with a glowing sword and said: 'Get out, rascals. Go away.'

We are beginning to be rebellious again this evening. But that is not okay.

Ladies and gentlemen, then it was the fifth day. (laughter) But then we did not have a street, not a country, we had nothing more, because we were eternally damned then. 'And by means of pain and poverty and misery you will give birth to your children.' As if that had not been happening for a long time in paradise. (laughter) It concerned the little children. And when we were outside, we got the answer for the first time. What kind of strange Lord was that, wasn't he? First we were sitting nice and ... Oh no, was it you or was it me? (laughter) There was just one Adam and one Eve. And now we have a hundred million of them. All sins. They are the scapegoats of paradise. (laughter) Bvuvhuvhu. What fun they will have with it in heaven, now that is like this. How nice it is, isn't it?

Peter said: 'Oh oh oh, Our Lord, what a chaos they made of it. I am a hypocrite of course, because I renounced the Christ. But I changed it, didn't I.' But that paradise there, oh, what herd animals they are there. Oh, oh, oh. Och och och, you should hear the drama. Do you not have anything else this evening? Because we were in paradise, yes, I took you there. Listen to the snake hissing, it hisses under my heart, madam.

(To someone in the hall): What is it?

(Lady in the hall): 'It says in 'The Peoples of the Earth' ...'

What did you say?

(Lady in the hall): 'It says in 'The Peoples of the Earth' ...'

No, madam, no, if you know how the Spheres of Light originated, and you really love at a hundred percent strength ... Madam, then you would not even be sitting here any longer. Then you would be there a long time ago.

But we are all busy awakening and evolving, in order to learn something, in order to master something. You all experience a purification sphere. Do you mean that?

(Lady in the hall): 'Yes but, I thought ... in the 'Grebbe Line' ... but then you awaken in the first sphere, don't you?'

You can do that. One in millions of people will have that attunement. And they are also truly extraordinary lives. And what do you want to know about that?

(Lady says something.)

Oh, do you also know that? If you now read 'A View into the Hereafter', madam, then you will work it out for yourself. The human being wants to read. Someone gave another person a book, a lady. 'Oh', she says, 'what do I have to do with that childish carry-on, there is nothing, that is no style.'

And then that master asked me: 'What should I give that lady?'

I say: 'Sir, nothing. Absolutely nothing from us.'

Because 'A View into the Hereafter' is childishly explained and written. And are you trying to deceive me now that you are already adult in the spirit? You are not that, no one is that. But that lady found that style too childish. And that was written so wonderfully childishly, that a writer said: 'I wish I could do that.' But the human being can no longer think childishly. And the child of the bible is a child, but a child of the other side is even more childish, because then the Christ said: 'Let the little children come unto Me.' And if you start to read that, madam, that childish talk and questioning, if you give that consciousness for yourself, everything, everything, everything of your character and our society, the people, the animal and space, then you will enter that first sphere, and you will be in harmony with all the laws of God and life 'behind the coffin.' Clear? Let us just begin with it. Don't you think? Yes?

What did you say just now?

(Lady in the hall): 'That I am very busy.'

Oh, you are busy with it. Thanks.

Which one of you?

Yes, sir

(Gentleman in the hall): 'What is our blood and our heart like on the fourth cosmic grade, may I know that from you?'

Sir, just like brandy. (laughter) Yes, you are laughing now. I do not mean that fire in the brandy, but I mean the transparency of that material. It becomes more and more rarefied. And in the seventh cosmic grade, sir, the human being no longer possesses any blood. But not any more on the fourth cosmic grade.

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

(Gentleman in the hall): '... no longer a heart?'

You still have a heart there. What will your heart be like in that world? What is the intention of your heart? Yes, what is the intention of that? What did the All-Source, therefore God, mean by your heart? Why do you have red blood here in your veins?

(Gentleman says something.)

Because you are of noble birth?(laughter)

Because you are of noble birth. Yes, sir, then we have blue blood. But it no longer means anything in this age. No, sir, because you still have an animal-like attunement. You are still a mammal. (laughter) Ladies and gentlemen, however beautiful you are, you are still just a mammal.

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

You are a male mammal, sir. But science really says, and that is the truth: we still belong to the mammals. But when we get spiritual wings, sir, here it comes, then your blood dissolves and your blood changes, because your blood, the human blood, still has the animal-like attunement. You still suck the milk from your mother. Now you want to drink the cosmos. And we are busy with that, sir, but we are really mammals for God and space. Did you know that?

(Gentleman says something.)

Called a deity. Yes, we are gods. But as a natural attunement, for the organism, sir, we are mammals.

(Gentleman in the hall): ‘... are still a swearer.’

Yes, we are not talking about that now whether you are swearers, a thief and a murderer, we are not talking about that, that is something else. But your body, sir, still has the animal-like attunement. And when that changes ...

Your question is: ‘What is our blood like there?’ Sir, what does it matter to you? It is perfectly simple, if you go back to the divine, your eyes change; your body no longer changes, well, you only become more beautiful. So you will be as the divine quickening is, which keeps the balance between your life of feeling and the heartbeat of your tick-tick inside. You do not understand that of course. But that means: you will be quickening, giving birth and creating. And as your life grows with regard to space and planetary systems, higher and higher, your organism changes. And soon you will no longer have any red blood. And there is no question of blue blood, of course.

Do you know it now?

No, I thought so, sir. But I will not go into it either, because it is too far away for me. Sir, what does it matter to me what kind of blood I have later. It does matter to me who I will be there, spiritually. What does it matter to me, sir, what I, what I will be like in the Divine All, if I just feel the Divine All in me now. What does it matter to me, sir, whether I enter the darkness or the

first sphere, sir; I know how I will come out of there. You just keep talking about the first sphere and the second sphere and the heavens. Sir, I never do. Later when we go out of there, I do not even want to go there. Don't you find that strange?

(Gentleman in the hall): 'Master Zelanus said in Diligentia: we will all go to the Divine All.'

Yes, sir, you will go there. But do you know who lives in the heavens?

(Gentleman in the hall): 'Your brother.'

Listen ... No, sir. Listen, those who are spiritually finished and dead tired, they live there, the sick people. That does not mean that they are physically sick. But those who meditate inhabit the heavens. And the spiritually sound are on the earth, in space, in order to bring the human being back to God. Or do you want to be lazy there too? Sir, I do not care about a heaven. I do want to have the heaven inside. Because when you have it, then you do not want to go there. No, you start to search for it amongst the unconscious being, you want to experience the human being, and because of that you bring your heaven to consciousness.

Master Alcar and master Zelanus are still away. 'I am going to my house.' Yes, sir, but then they will perhaps be at the North Pole and they will learn nothing there. Once you are 'behind the coffin', in the first and the second and the third sphere, sir, then you cannot lose hardly anything else of your life. You are no longer understood for the earth as a conscious being from the fourth and the fifth sphere. Who can reach you now in that world, in that astral world, in that infinity?

Did you think that I would sit down and look at my flowers and go for a walk there? I have seen millions of men and women there. I say: 'Lazybones, what are you doing here?'

'Oh, someone is saying something there.'

'Yes, sir, someone is saying something, someone who comes from the earth, and is conscious on earth. Lazybones, why do you represent the heavens? What are you getting up to here?'

Listening to music, to Mozart? It is possible. Looking at the flowers, being one with the flowers?

What did you think, sir, how the heavens are inhabited? Sir, they are sick people. No, they are no longer sick, they are tired, they are meditating. They are busy mastering creation. But that is still a standstill in any case. The highest consciousness, sir, that goes to the unconscious being, that descends into dark spheres and tries to reach the human being there, by means of the work, this is how master Zelanus managed to be the mouthpiece for the University of Christ. He was in the darkness for nine centuries, he couldn't care less about luminous spheres. Because his world awakened and grew in him,

while walking, while thinking and feeling and acting. Yes.

What will you do tomorrow?

(Gentleman says something.)

Fine, sir, but be careful, now you must watch out so much. If you want to stand on the street tomorrow, want to go to work and you cling to the human being who is not ready for that and you say: 'Sir, do you know anything about the hereafter which Jozef Rulof proclaims?' Then they will say: 'Vrooooh', sir, 'police!' Then you will already be in the ... Sir, if the human being comes to you, then you can tell something. You just walk, you just walk, but then you must not go and look for the people in the church and not at the confessional box either. Do you know where the human being can perhaps be reached, sir?

(Gentleman says something.)

What did you say?

(Lady in the hall): 'On a sickbed.'

On a sickbed. Yes.

You are now putting on a very high hat. But higher than high. Which the world still does not know. Then you are a bit noticeable, sir. Yes, why not? You do not walk upside down through life, but you put something on, and then you are noticeable; from inside, you must just wait and see. But you are doing something. Take, for example, a ladder and a broom with you, and you act the spirit chimney sweep. What would you think of that? Then someone will say: 'Sir, what do you mean with that ladder?' and then you will say ...

What do you wish to do?

(People talk at the same time.)

Yes. Then you will say: 'Sir, that ladder means: in order to climb up to God. And the broom: in order to sweep you clean.' Then you will go into the madhouse again. No, I do not know it.

Sir, if you meet the human being in nature and he is fishing, and you walk there and he clings to you, then do not wait too long if you feel that he is open and give him the word, a first stimulus. But do not go too far, because then the human being will already feel cheated and lied to. The human being does not want to be bothered by our teachings and by cosmic wisdom.

Sir, people do that differently on the other side. A human being has to shout for that. And if you get a person shouting like that, sir, then give all the powers to that human being, and then you can talk and then it will go in. Then you will just begin. And then you are busy in the darkness? No, sir, then you still have light. But in those hells, read 'Those who Returned from the Dead', it is not so simple there, sir. Because you must now be conscious for destruction and brutalisation and that sucking dry, because they suck you dry there and you must remain yourself. But here it is still not an art.

But what I am concerned with is this: the Spheres of Light are inhabited by those who meditate. Behind the fourth sphere, sir, that already no longer comes back to the earth. Even if master Alcar gave his teachings and his wisdom, that is from the University of Christ, but that fourth sphere is already preparing itself for the fourth cosmic grade, for a new material universe. But the rest goes back and looks at earth, in the sphere of the earth - only the earth can be reached - or there is a human being to be shaken away, because as a result of this the human being grows.

I have said here once or twice, it is a hopeless task to teach the human being, but if you begin ... You will also begin with it. I saw my house there, my space, flowers are already coming in there, sir, from another person, because of another person, I can pull them from the ground, but they come back again themselves, because you are also busy. And that goes from me to master Zelanus, and from master Zelanus it goes to master Alcar, and then it goes higher and higher until God ... the Christ absolutely gets the profits. And it is not honest, because He gave everything.

Did you have anything else?

Which one of you?

Yes, madam?

(Lady in the hall): '... if Christ was as a human being on earth in order to make us divine?'

Yes, indeed. Read 'The Peoples of the Earth.' Have you finished that?

(Lady in the hall): 'Yes.'

It is in that. Christ was born on the moon as a human being, as we people, with His first people, they are the first embryos which reached spiritualization and materialization because of that growth, He started His journey, and He was the first one, with those people, who entered the Divine All. He was exactly a murderer like that and a cannibal like we were. A psychopath, an insane person. He experienced motherhood, fatherhood. God did not create any other worlds, other people, because Christ belongs to us. But the university, the theologian and the theologists still have to get to know Him like that. For that study, for theology and divinity, madam, the Christ is God's Son, He only just came directly from God to the earth in order to bless mankind. No more than that.

And Christ said: 'Before you were, I was already there.' Christ is speaking about reincarnation, that He was born there and there into the house of Israel. He is talking about that, isn't he, Arie? There you have the reincarnation of the Christ. And the human being says: 'No.' But the Christ went through the macrocosmos, from planet to planet, was just as unconscious as we are, and then you can talk with the Christ as brother of the earth, and sister. And then you certainly do not need to address him formally. I addressed him

informally and then I heard Him, I saw Him. Then I got the answer. And then He came. It concerned Himself. If that was not there, the whole cosmos would not have meant a jot to me, I would have thrown the books of master Alcar in a corner, I would have said: 'First an answer. Otherwise I will stand still.' I also stood still. And it went further than master Alcar could bring? No, it went straight around the Messiah. And I would have had no work to do for His world, for His space, I would never have received an answer. Did you think so? He would not have been interested at all, then master Alcar's books, the books of the masters, would have gone in the fire. But I had to have an answer. And then I understood, I saw that several times, that this was reality. I saw the hereafter. I think: but now it concerned the Christ.

And if you really want to hear Christ then and it concerns His life and mankind, and (the House of) Israel, madam, then He will be standing next to you in five minutes' time. But it must concern reality. And our shouting and our praying and questioning does not help you anyway. Because you do not touch His life. And now you start to pray, and then you can continue to pray for a thousand years, and be so holy, you will not touch Him, madam. Because you must go through cannibalism, you must go through the universe, you must travel that long path, and then say goodbye to the earth, build up the hereafter, the fourth cosmic grade, the fifth, the sixth and the seventh, and then you enter the Divine All, and you can reach Him there. But then you must walk that long path, that cosmic path, you must walk that, otherwise your questioning and searching and begging will not get through to Him, because you walk, you go around the laws. Do you sense this?

If you want to experience motherhood from Christ, mothers: tomorrow you will have the answer why you cannot have the child. But then you must go as a mother to the Christ and experience and speak to Him as All-Maternal consciousness, then you can feel a prayer. And if you are in that ...

This is why I am not afraid to swear, because swearing does not exist, I know the Christ, I know God. I know all the laws, through the masters. I am from the clay. Are you not forgetting that? I am nothing. I am only an instrument. But because I was it, and because I became it, I experienced that cosmos. We are no longer afraid of anything. I will not go too early, not too late. For me all those miseries for the human being have been dissolved. I know them. There are no longer any ups and downs. Disease, what does a disease matter to me, if I have to die from it, sir ... I will not die from it. I will also tell you: you do not need to ask for pains and tortures. Because that is stupid, isn't it? Stupid. That is also insane overconfidence, megalomania. We are not talking about that. But for a dead ...? And to do something for Christ, if I can achieve something with that, my God, take away my light,

take away my kidneys, take away my blood; what can I get for that? Surely in order to let those people there now in society have frills? Oh, how wonderful it is if you give a human being your cornea; yes, indeed, in order to later cut the light from the eyes of another human being there by means of a word, by means of a beating, by means of a kick, by means of misery, by means of grumbling. Who gives me the certainty that those people do nothing else with my light, with my cornea, than goodness? Then you can get thousands of eyes from me. Yes, I am a bit crazy to make a human being even worse by means of my sight. That is attached to it. What can I serve for Our Lord? The human being says: to devote my life. Yes, indeed, yes, indeed. What will happen to my good things which I - which another person wants to use up and wants to give for good will - which I want to give for good will, but not for destruction? Isn't it true?

Another question, madam?

Because we were on the subject of the Christ a moment ago and then it is becoming interesting.

(Lady in the hall): 'Yes, I also wanted to ask something. If Christ began like we did, I will just say, how could He be so far ahead of us then and we are still unconscious?'

But my dear child, how far ahead of the people in the jungle are you? People still live there, do you not know them? (Jozef drums on something) The whole day from eight in the morning to twelve o'clock at night. Yes, sir, just laugh, why don't you, make me black and I will show you an Indian dance. (laughter) But I will shout just like those people: 'Hooohooohoo ...' (Singing a bit) (laughter) Sir, it takes millions of years before that jungle there, those beautiful 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), those beautiful people there, who decorate themselves with shells like that, it will just take a few million years before they possess your white body. Madam, now you are being proved right anyway, there is a beginning and there is an end, isn't there? And yet there is an injustice. Because one person is already far away and the other one is still not far away. Why did God not suddenly create himself, suddenly create all those lives? What?

Is there a too early and a too late? Is there a beginning and an end? If you can accept that there is no beginning and no end either, then there is no too early and no too late, and no early and no late, but then the jungle is just the same, exactly the same as the white race (see article 'There are no races' on rulof.org), the brown kind and black one. Then you now already live in the divine stage, madam. But you do not believe that yourself. Mothers, ladies, mothers, children, you are goddesses. Bbrrbrr. (laughter) They would like

that, sir, wouldn't they? And the gentlemen are gods. Yes, indeed, no one accepts that. Yes, the person who is very nice. Human gods. Can you sense where I want to take this? We are it. But just outside the door and from the silence of paradise, and our lips begin to chatter. Pugh, we say then.

Madam, we have not made it yet.

But there is no beginning and no end. We are busy evolving. Christ is not too early there, because the other side is inhabited. The Divine All is already inhabited. And now you can talk for millions of years, about millions of ages, then we will still not be in the Divine All. From here, from the earth to the fourth cosmic grade, to have to experience and to end that, madam, already takes a hundred million lives for you. And then I may also continue to talk for a few thousand years about a hundred million organisms as mother and as father, and then I will still not have experienced the fourth cosmic grade. And I will still be in the beginning and the end.

But what would you think of that, madam, we will soon get one life on the fourth cosmic grade, and that will take approximately, according to earthly time, seven hundred thousand years and four hours. (laughter) Yes, madam, in one life our life lasts seven hundred thousand years and four hours and five minutes according to our clock. But there is no longer any time there, and there is no longer any end there, because we go to the sixth, fifth cosmic grade, we go to the eternally being a human being as God. And then there is never an end anymore. We are always young.

How annoying that is becoming. How annoying that is becoming, madam. Always looking at that same face in the marriage, always that same mother. There is never an end to it. That becomes annoying. Don't you think?

(Someone says something.)

No, but I am asking that question. Someone once told me: 'Well, then what? Then we are in the Divine All. Always the same thing and always nothing more than that.' I say: 'Sir, it becomes annoying.' I will ask you that question again: it becomes annoying, sir. Sir, madam, will we just not stop? What do we people have, still in these animal-like grades, materially, unconsciously, what do we already want to know now about the universe? The All-Source?

The masters explained the laws to us because we must get to know that infinity, or there would be a standstill again. So you get the wisdom explained completely divinely. But who are we in the Divine All? I can explain it to you. I saw those people there, and then we are wind and rain. Everything with science which got consciousness, elemental condensings, laws of growth, heat, cold, soul, spirit, life, fatherhood and motherhood, flower, nature, that all became infinitely deep, and had soul, spirit and a personality. We are quickening, we are giving birth, we are growth and blossom.

We remain that eternally. And if we did not have that consciousness, that whole universe would also dissolve before our eyes. But another person has made it, and we have not yet made it.

Madam, sir, our first sphere, is that ready for us?

Let us begin sometime - we must stop soon - let us now start to think about all those lectures during these five minutes. You have had another hundred this winter. But begin now this summer, when you go home soon, because I will greet you immediately. And then we will say: we will have a holiday. We will start to think now. And that is the meditating for the other side. What did you learn? Is your character, is your friendship, is your love, is your willingness ... What kind of characteristics does the human being have in him? What do we long for? For a man whom you could be crazy about? For a woman whom you could be mad about, men? Just throwing yourself away like that while you do not know the score, what awaits you, happiness or health, trouble. Sir, madam, what did we learn? What do the masters say? For what purpose did master Zelanus balance himself by means of the lectures in Diligentia? Why did he plod away like that in order to make it clear to us and why did he explain that cosmos?

You can say: what do we have to do with the cosmos? But, ladies and gentlemen, every characteristic which we handle wrongly, we darken for the macrocosmos; because a characteristic is universally divinely deep. When do we begin with the truth, the reality, the love, the justice, the wanting to serve, the wanting, in order to get to know ourselves? The wanting to know: who am I? For what purpose am I here? What will I do? Well? Then you will not be walking around crying when your mother or your father goes soon, then you will say: 'See you later, child. We will see each other again soon.' Yes, soon. It could be that the one in question comes to the earth again or dissolves in the world of the unconscious, and then you come there and then another mother is standing there, another father; you are a child of your child, and a mother of your mother, and a father of your father. And there are millions of people like that, sparks of God, who take care of you there and say: 'What did you make of your life?'

What will we begin with now during these summer months, this year of 1952, what will we begin with now? Did I give you something this winter?

(Hall): 'Yes.'

Yes, they say again.

Ladies and gentlemen, then leave me alone soon.

I hope that I have taught you something that you will now leave me alone. If you want to have books you must be quick because I am leaving. Now I am leaving. Now I am going to Morocco. I am going to Turkey, madam. I will talk to the sultan of Turkey. And I will give him spiritual consciousness.

Perhaps I will come back with a few Turkish jokes, who knows, (laughter) for the University.

Ladies and gentlemen, there are no more questions. And we must stop.

I wish you all the best this summer. Love everything which lives. Take care. But do not swear. (laughter) Because then the people will say: 'You see what you learn there.' I only just explained that swearing to you. But you will not become cheeky now and also say it one more time, because that does not sound right in this society. We are a bit harsh, you see.

Ladies and gentlemen, all the best, with some life, some soul and some spirit. Begin to learn to think normally for yourself. Stand on your own two feet. Talk to each other, analyse the books for each other, go and sit down and ask space to be able to elevate you in this loneliness, that will become lonely, in this silence, in that meditating, and I assure you, ladies and gentlemen, you will then hear next to you: 'Well done, my child, I am also here. Continue.' And then the voice from space will fall in the middle and under your heart. And then you can kiss too.

Ladies and gentlemen, fathers and mothers, all the best.

I thank you for your kind attention.

See you later. Happiness. Blessings and love. Make something good of it. No, it is fine like that. Good day.

(There is clapping.)

Thursday evening 4 September 1952

Good evening, ladies and gentlemen.

(Hall): 'Good evening.'

We will just begin again. Begin with questions and answers.

I have the very first question here: 'Sir, my son is being treated by Harry Edwards, the spiritual healer. He writes that the healing mainly takes place when the child is asleep. I am used to getting the child up at eleven o'clock at night. Would it be possible that I am breaking some contact with this?'

Madam, you must ask sir that.

From who is that?

(It remains silent.)

From who is that?

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

Madam, you must ask that Englishman that. Because I will not do his work. Do you sense this? You must write to that man and ask what you should do. I can give you an answer, it is not about that, but then you will be dealing with two people. You must stick to one person. If I give you advice and he says: 'That is not correct', then you will feel: that is not going well with spiritual matters. A doctor does not do that either, for that matter.

So write and ask him what you should do. That getting up means nothing, you know, it means absolutely nothing. Even if your child were to fly then he must still reach that child, if he is in contact spiritually. Now you are already getting an answer, it is not about that. But just write to him and I will hear the answer from you. I am curious as to what he will say.

But, can you understand that?

(Lady in the hall): 'Yes.'

Thank you.

I have here: 'As a boy of twelve years old I already got the inclination to smoke, which has become an insatiable need over the years. When reading 'The Peoples of the Earth as Seen from the Other Side' I now want to ask the question: if the astral personality satisfies itself from the earthly being, with regard to food and drink, without him being aware that this excess is a consequence of astral influence, can this also be the case with smoking, for example?'

From who is that?

Sir, what use will a smoke be to an astral personality - let's say, I am on the other side and you too?

(Gentleman in the hall): 'What use is food and drink to them?'

Yes, but what is a smoke, a cigarette? If you live in such an eternity ... There will be other things which the human being cannot come off. But to go and smoke and to smoke more under the influence of the astral world; sir, I have never heard that before. That is not so bad. I think that you would be better and quicker to look for the answer with yourself. You just smoke a few less.

How many do you smoke a day?

(Gentleman in the hall): 'Ten, fifteen.'

Sir, that is nothing. I smoke five hundred a day. (laughter)

They say: a writer of spiritual books, and an instrument, may not smoke. You may not do that. Sir, there was smoking while writing. Then I had to light a cigarette quickly, otherwise my heart would run wild. And by lighting a cigarette people broke that thread for a moment, the tension. But those cigarettes ... The greater the material ... there were one, two, three of those cigarette ends lying there, they had all evaporated, like that. Only in order to break the tension. The things the astral world clings to, don't you think? But otherwise we would have had to stop. There are always other means. But five, ten, twelve cigarettes, sir, that is nothing. But I am being the doctor again, amn't I? But just smoke, but not sixty. Not sixty, sir.

I have here: 'At the start of the coming contact evenings and the lectures by the masters we hope that many people will awaken materially and spiritually for the well-being of their own self, and learn to accept space by means of experiencing the divine laws for and in yourself. Those who are spiritually hungry and thirsty, can find satisfaction and refreshment in the 'Age of Christ. The trilogy of 'Masks and Men' gives a wonderful picture of what the people and society are like and how it should become. We accept that we create the masks ourselves when we kicked ourselves out of the natural harmony, and they will have to dissolve by living in harmony. Every reincarnation brings along its own mask, and will have to dissolve precisely by means of evolution. Question now: Is it possible that one being of this world is without a mask? Not in my opinion, because the unconsciousness still has to awaken.' The unconsciousness. 'Is this not a grade of epilepsy ...'

Oh, come on. From who is that?

Mr Berends, epilepsy. What is epilepsy, sir?

(Gentleman in the hall): 'The border between the third and the fourth grade ...'

Sir, that is a falling illness.

(Hall): 'Yes, yes.'

Epilepsy is a falling illness, sir. And you want that ... You say between the border of the third and the fourth sphere ...

(Gentleman in the hall): 'Grade.'

The hells?

(Gentleman in the hall): 'The grade of sleep.'

Of sleep?

(Gentleman in the hall): 'Of sleep.'

Epilepsy?

(Gentleman in the hall): 'Yes.'

A grade of sleep? Epilepsy is a disorder in the nerve centre, in the balance, between the balance centre, epilepsy lives there. And if that now ... I have cured people, who just fell about twelve times a day, suddenly collapsed and then they lay on the ground, on the street, in the tram, everywhere.

I once told it here, then we were talking about epilepsy. That woman got sixteen pills a day to deal with from the doctor. Then she asked me whether I could cure her. And then the diagnosis was first made. And the diagnosis lay between the small and the large brains. So that already has nothing to do with your sleep. I say: 'Madam, I can help you and then you will perhaps get it back once every three weeks, but I will not get rid of it. That nerve is too exhausted, I cannot repair that balance centre.'

Then she says: 'Sir, if that is possible ...'

Within four months I had reduced it to once every fortnight. I reduced it to once every three weeks and then to once a month, that she no longer fell. And then she just stayed away, she said: 'Because you will not make me better anyway.'

I say: 'Madam, in the dialect of 's-Heerenberg, 'the 'doodles.' I say: 'Madam, no one in the world, no morphine, there is nothing capable of bringing you that far, just go ahead.' And then she gradually became overstrained, and this and that, and that got her going again. I never saw her again.

But what do you mean there, sir, with your talk: 'Is it possible that one being of this world is without a mask? Not in my opinion, because the sub-conscious still has to awaken. Is this not a grade of epilepsy?'

If you dwell on masks ... Yes, the masks and the people, if you have thought about that ... I was sitting in the hills in Morocco, I told you, in Turkey, and I saw the masks there of and for the people. You can see masks and people everywhere. But I thought about the masks there. And if I ... I think: if they are still sitting with me, then I will rip them off and I will kick them to pieces here, I will bury them there between those hills, then I will have nothing more to do with them in Holland.

But, sir, who is without a mask? You have conscious masks, they are very bad, and you have unconscious masks. You have millions of masks. If you want to experience something beautiful and wonderful this winter, then begin in the first place by reading 'The Origin of the Universe.' Because we will soon begin with living and well-being in Diligentia with the origin of the moon and we will remain there until we know the moon completely. We will

experience the embryonic life to the fish stage and then we will continue.

But when you want to experience and analyse 'Masks and Men' for these evenings, and want to see and get to know your own masks for that, they will be the most beautiful and the most wonderful evenings which you will ever be able to experience on earth, because 'Masks and Men' are cosmic books. Do you sense this? And if you then begin to search for the masks ... You have ... How many different masks are there? I am talking about conscious and unconscious masks.

Which masks do you still see, Mr Berends?

(Gentleman in the hall): 'Yes, there will of course still be enough masks which people cannot even see themselves.'

Sir, we have willing and unwilling masks, malicious, loving, you can take out the whole dictionary, and then every characteristic is already a mask. You know one characteristic and you do not know the other one again. There are characteristics which the human being does not show. They are the unwilling, the unwilling masks. Sir, we are full up to our mouths with them, with the unwilling masks. They are masks. If you remain with the masks - you will sense, from those three books twenty-one works can be written - then we get the masks for the character, for the personality, the life of feeling, love, happiness, marriage. Sir, how many masks does the marriage have? One deceives the other? I do not know. We stand before each other and we are wearing a mask. Is that true or not?

(Gentleman in the hall): 'Yes.'

On the other side those masks must come off. The books 'A View into the Hereafter' teach you that. You get masks of different character, face, space: lust, violence, arts and sciences, lying and deception, forgery, also a nice mask. Sir, there are millions of them. Now God is, Christ, the hells, the heavens, insanity, psychopathy, diseases, all the diseases of the earth, they are masks. If you know them rip that mask off at that time, or the mask will fall of its own accord at that time. Science stands before masks.

I spoke to a gentleman from one of the radio stations. I say: 'Give me that quarter of an hour, sir, in order to speak about the masks and the people, about the human being and his universe.'

Then he says: 'Sir, if I talk about that, they will kick me and you out the door.'

And the whole world yearns for the knowledge, how can people still just get to know that mask, instead of being able to tear it off. Who is capable of that? We are capable of that; we do not get the opportunity.

How many millions of masks and people are described in those 'Masks and Men', that trilogy? Only just one mainly: the other side, marriage, having a child. A child which is born psychopathic. A woman of gratitude - you

read that - who lays down a bouquet of flowers there every morning, or every week, before the Virgin Mary out of gratitude that she is pregnant and will become a mother.

That still happens every day, sir, madam.

And if that child then comes from that body in bits and pieces, and the doctor needs forceps and says: 'Yes, child, it is terrible, but ...' Those flowers did not help, no Mary, no God, no Christ. And there is a woman of the streets who has triplets, as healthy as the world itself. Then that is a hideous mask, which we know because we have twenty books which explain the laws of that to you. 'Masks and Men' are the most wonderful books which the masters have written. I also have a read at them myself every day. You too?

(Gentleman in the hall): 'Yes. I ...'

Now we are faced with epilepsy: a mask, sir, a physical mask. We have physical, spiritual, spatial and divine masks. Ask this winter about 'Masks and Men' and we will write again, then I will begin, then we will, then we will also record it. We have a book finished, as you know.

Are you finished, miss, with that book from here? Is Miss Bruning here?

(Lady in the hall): 'It is still not quite finished.'

Isn't it wonderful?

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

Sir, madam, we have a piece of work, the evenings between 1950-1951, don't we?

(Lady in the hall): '1950-1952.'

1952. That is 1950-1951. We have not recorded anything from 1952.

(Lady in the hall): 'From 1949 to 1951.'

We are now already heading for 1953.

Yes, that is so awe-inspiring, your own questions are in that, Mr Berends. If you get that, then we do not actually need to say anything else. But if you still want to begin, this winter, with 'Masks and Men', then we will write a new book. But then I hope to get the questions here, and then we will insist on them. I can read those books ... I have been asked two times: read them aloud. Yes, then I read aloud again and then you still do not think. You must get them out yourself, bring the masks forward. But the best thing is: begin with your own masks. But the human being does not do it.

Do you wish to believe, when I was outside there, I thought: why must I go back to Holland again? You are here, the whole hall is full, you are thirsty, I think, but I asked the masters: 'Let me just become a shoe shiner for God's sake. If you see this and hear that; they are not learning anything.' I do not know.

But one falls over the other. One sees the masks of the other. 'And, what do you think of that?' 'And you must see that. Huh, what a ...'

And it goes on like that. Never even nice thoughts about the human being. You become unwell when you hear that talk. And people read books and experience lectures for five years, and then that is gossip and talk ... If you do not stop then that mask will never fall either, will it? Is that so? You should listen. You will not listen, I told you, you do not follow that listening, you do not even listen to what you are saying yourself, you do not think: that is also a mask. Because it is now still for the whole of society, for your own self and for your task and what you also do, it is still always gossip. Just become angry.

I meditated. What did you do during that time? If you had really thought things through, Mr Berends, you have asked so many spiritual and cosmic questions the last few years, then you would not even have mentioned epilepsy. Do you see? From that I feel that you are still standing still, that you have not meditated.

After those few days that I was away, and came back again, I got thirty paintings again; thirty. Plates, masters, Van Dyck, master Alcar painted himself. They cost a hundred thousand guilders, of course, in order to publish the books. We never sell. But there will come a day when we have them.

What did you do in order to think things through? Rip off the masks? Sir, if you see the trouble, the misery ... You will think: how heavy-handed you are, but it is not that, our unity, our evenings are only of use to you, if we get those masks by the throat, and as Frederik says: and put them under our feet and stamp them to smithereens.

There are some, Mr Berends, they sit up in a tree, you think that you can wring their neck and then they sit there and they laugh at you behind your back. And do you not fight against that? Are you not involved in that? The human being does not step away from his self-love. A mask? No, sir, that is the visible one. But the human being wants to preserve himself. If you just explain something to the human being, and it is the truth, but it affects that personality a bit, then the human being puts on that terrible mask again, which then means and is called self-love, and then you no longer get through that.

You can talk about this the whole winter, about your note; but I will continue for a moment because I do not have many notes this evening. And then you can ask questions about that.

What should you do? What do you actually hope to achieve here? I have told you a hundred thousand times: Here you live on the other side. And not there. You are a possession of eternity. And the human being flatly refuses to discard those spiritual, Christian, spatial, divine masks. On the other side you therefore live in the horrible darkness and it is nothing else but a terrible stench. You close yourself off behind a mask and a spiritual bit of fresh air

never comes in there. Does it? We are in a mess. Yes, madam.

Question: 'If death occurs because of cancer ...'

Oh, we are finished with this, Mr Berends, with this?

(Gentleman in the hall): 'Yes.'

'Is it not possible that one being in this world is without masks?' Will you ask questions about that soon? Or will I have to go and search? Go and see? Not in my opinion. Is there not one human being in the world without masks?

Sir, is the human being - yes, now I will go back again, I will help you to think - is the human being ready for God with his masks; for his love, his friendship, his companionship, his task? The servant deceives his boss, and steals hours, is lazy; the boss, well. And just go on like that, then you are still just physically, socially busy. But spiritually. The human being hates someone and they do not know why. There are people who hated me. I could do what I wanted, and yet hatred, and I do not know why. What is that, sir?

(Gentleman in the hall): 'That is a mask.'

A mask from the past. Why does the human being hate the human being? First get rid of that hatred or you will never get to see that mask. And that is a terrible one. You must first experience and see the other side properly, and it is only then that the masks fall, sir and madam. You still live too much on earth. You still want to be here, you do not want to let yourself go, do not want to accept that thought absolutely: I now already live 'behind the coffin'. Because if you die, if you sleep, then you leave; you go to the border - you have the books again - to which you belong, you step into a world which is yours, with your masks, your hatred, your destruction, your devastation. What do you want. Your Catholic Church too.

I am not talking to you, ladies.

That is the Protestantism of Caiaphas. That does not sound right and that does not rhyme together. But there is something attached to that by means of which people murdered someone on Golgotha. And all those terrible masks, sir; masks and people, masks and people. First you must know where the divine, the spatial masks are and where they live, if you wish to keep your hold, and then you start to pull out the teeth from those masks. Not with a nice pair of dentist's tongs, but with ordinary tongs from Mr Van Straaten. (laughter) A real one like that, with oil on it. You rip them out like that and then you wring that mask's neck.

Master Zelanus recently said in Diligentia: 'The human being hangs, hits himself on an eternal cosmic wall, and continues to hang because he flatly refuse to begin with himself.'

Is it not true? Yes, how heavy-handed I am again this evening, amn't I?

'If death occurs because of cancer, can science determine in which grade

that disease was?’

No, sir, if there is cancer, and death came, the human being dies from that cancer, then science determines in which state that disease is, because science still does not know any grades of cancer.

‘Supposing that it was still not the highest grade, can a following life still be cursed by that again?’

Pooh pooh, pooh pooh, pooh. Mr Berends, you must learn to think. We have already treated those cancer histories a thousand times here.

‘Supposing that it was still not the highest grade’ ... in that human being of course? (Gentleman in the hall): ‘Yes.’ ... ‘can a following life still be cursed by that again?’

How do you bring that and do you connect that together again? That human being there dies from cancer. Me, for example. I come back to people who do not have any cancer, sir, because that is a family matter, and I am so free and I fly, and I get a beautiful organism, perhaps I will become a girl, I will become a mother, and I have nothing to do with cancer and tuberculosis, leprosy, sir. Why do you always bring the material misery and the material state back to the spiritual spatial laws, which are of the spirit?

(To someone in the hall): ‘Yes?’

(Gentleman in the hall): ‘That is probably a lack of thinking, which takes me myself into that state, I am willing to accept that. But if we then want to read those books in such a way according to our own understanding, then it also appears again from them that we cannot think things through sufficiently.’

Sir, I will tell you something else. You write and add on books yourself. That’s it. If you just keep to what it says there ... Because when a book does not give any more than that ... ‘Masks and Men’, you can think through there and you can start to build up there, as much and as deep as you want. But if you remain with what it says there, sir, then you already have enough, and then you can perhaps not deal with it again, there is so much in it. But you will write books yourself.

I must determine myself with one question and one answer, and I was allowed to take four weeks for that. And if I did not have that explanation, then master Alcar would not be able to continue. I therefore have to teach you to think, this is why ‘Masks and Men’ were written, in order to make you think.

Sir, madam, the normal, real thinking is the highest possession in the world. They are the professors, the doctors, the geniuses. Art, if a painter does not come through the paint and he cannot imagine how it fits together, it remains messing about. And if the writer does not feel what he writes by means of his word, and he just says any old thing, then that book is worth

nothing. When the feeling is not essentially touched by the writer, then that feeling is false, sir. And the reviewer says: 'Sir, that is nonsense.'

Old age and consciousness gives thinking and feeling, and that is what the human being yearns for, old and young, man and woman. And you know it irrevocably, if you see a painter, or you hear beautiful music, you hear this, then you say immediately: 'That is nothing.' Or a film. You are immediately finished with your feeling. One person like this, the other like that. Human feelings are different according to the consciousness; and then you get the criticism, you get the knowledge. But when you do not get through to the things, think things through, you will not make it. You must remain with what is in those books and not add anything. You go just like that from the material into the spirit. I have told you several times. And the spiritual world is another one again. That is the inner one. We are that, the one who is now talking here, and is thinking. Material has nothing to do with this. What does that cancer from a moment ago hope to achieve, sir?

Is it clear, Mr Berends?

(Gentleman in the hall): 'Yes.'

And how simple it is, don't you think? Perfectly simple. If you just begin to think.

(Jozef continues to read.) 'Page 171, 172, it says there ...' In which book? Also 'Masks and Men'? 'If someone does not keep his promised word, bears and hyacinths come ...' Hyacinths. You surely mean the hyenas?

(Gentleman in the hall): 'No, the hyacinths come.'

'... hyacinths bite his head off.'

(Gentleman in the hall): 'Yes, that is in 'Masks', part II.'

...his legs ...

(Lady in the hall): 'Hyenas.'

'...if someone does not keep his promised word, the bears come ...'

(Gentleman in the hall): 'Yes, the bears and hyacinths.'

(Hall): 'Hyenas.'

And hyenas, I tell you. A hyacinths is flower, isn't it? (laughter) But would ... then it is a printing error. But I do not believe that the hyacinths ... A bear and a hyacinth do not fall out. Sir, I think that you have been in Haarlem in the flora and that those flowers are still in your head. But hyacinths and bears do not fall out with each other. I have never heard those two playing a violin before.

'... if someone does not keep his promised word, the bears and the hyenas come and bite his head off. Answer: will have to show their colours one day.'

Now do you want to know what that means?

(Gentleman in the hall): 'No, I do not want that. I have taken those sentences and I wrote them as an answer to others as being: is that correct?

‘...will have to show their colours one day.’

If someone does not keep his word, that means ... Frederik has a tremendous figurative language, then the bears and hyacinths come ... (laughter) – You see it again, the human being is susceptible to influence (Jozef reacts to a man who coughs in the hall) – ‘... the bears and hyenas come and bite off his head.’

Sir, that means that the evil in the human being destroys his own character. Do you sense this? They are ...

(To someone in the hall): Yes?

(Gentleman in the hall): ‘So the answer which is underneath that is not correct?’

‘...will have to show their colours one day.’

That is very correct, sir, because they must show their colours for the good and for space, for the masks. It is about the masks and the people, isn’t it? So those characteristics ... The human being who does not keep his word, and all those wrong characteristics, which mean, which have wrong faces, which have masks, which can roar, which can hurt you, and which will soon have to bow heads, tear off masks and have to show their colours.

Isn’t it simple?

(Jozef continues to read.) ‘Frederik says for fun to Hans: ‘Make sure you have a couple of revolvers, in the jungle.’ Do you feel ... Answer: ‘Be careful, take care of yourself.’”

Look, do you want to know what that means?

(Gentleman in the hall): ‘Yes, it is about that precisely.’

‘Frederik says for fun to Hans: ‘Make sure you have a couple of revolvers, in the jungle. And the answer is: ‘Be careful, take care of yourself.’”

That therefore means, when people enter, descend into psychology, psychopathy and insanity, sir, then you need a tremendous amount of spiritual weapons in order to protect yourself, and that is: willpower, knowledge, sensing everywhere, thinking, the sensitive feeling. They are the weapons which people need for a psychologist, for psychiatry, in order to follow that study, and to want to descend into a mental institution. Because that is what it is about. That was the intention of Frederik.

Just go unarmed into a mental institution. Amongst a group of two, three hundred, like that. Not two, four, five and ten; that is still nothing, but some two, three hundred. As a normal person, go in there sometime. The doctor himself already flees. Unarmed, in a short time, sir, people who are not strong, female nurses, male nurses, who are also psychopathic. They descend.

I spoke to people who could not cope with it. It is such incredibly difficult, heavy work for female nurses and male nurses, also for the doctors, to live and to talk to those inhuman people, this is more horrible, and then you

must be armed. The doctor is armed by means of his study in psychiatry, psychology. But the lay person knows nothing, sir. And then Frederik says to Hans, sir: 'Be careful and take a couple of revolvers with you.' They are characteristics which you are in control of yourself.

If this, at the moment, when they both speak, if they had said: 'Say, Hans', Frederik says, 'just be careful, you know, because it is not easy.' There is nothing in that. 'Just go in there and do something.' There is nothing in that. If you start to run that film, and you say nothing else, sir, then that film is, then that word is dead. This is why it is a gem of figurative language, a tingle, a stimulus, which teaches you to think, which makes you think, makes you feel. Every word, every sentence is a universal possession of 'Masks and Men.'

I heard a psychologist, last year, and he had read them, a psychologist. He says: 'The greatest, greatest, greatest work which I will ever read again in my life in the world is the work 'Masks and Men' by Jozef Rulof.' A psychologist. He says: 'My God, my God, my God, you can read those books a thousand times, because every sentence connects you again with spirit, with space, with society, with science, with the human being himself.' Here we are now.

'Be careful, look after yourself ...'

'Four: watch out for the black people and for the camel driver. You are a camel yourself and steer your own life towards destruction. Fantasia is a little princess.'

Well, look, my dear man. Now Frederik is already crazy, isn't he? At that moment, which you write about, Frederik is crazy and he says the most silly nonsense with truth and humanity, but then we must get out the book. If the book is here then I will need ten evenings in order to analyse that mental institution story, that day and a half when he lives there with Hans in the sanatorium, because every crazy saying which Frederik has, still has an absolute meaning.

(Gentleman in the hall): 'But we can never get that out of it, can we?'

You will never get that out. But society is totally crazy, unconscious, insane. They are not that. In society you meet those bears, those hyenas. And people are unarmed there and are shot down consciously just like that by the other human being. Is that so unclear then?

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

There it is again. You have to ... Those three books, that is society with the human being, learning, arts and sciences, everything is in that. The soul and the spirit walk around you and put a feather in your cap. Frederik adds some karma and skates around that little summerhouse. And suddenly he comes from reality into unreality. And then he kissed. It was on the mark too, because the nurse became, stood and hung, and felt hypnotised. He says: 'I am also a hypnotist.'

In that crazy, crazy world, sir, the unconscious and conscious hypnotism occurs. That means, the human being gossips and talks and does and acts, and there is a doctor at the head and he does not know it either. Because that doctor says: 'If someone dies here with me, Frederik, then we hang a card around that dead person's neck, and then he goes straight to God and then it says on it: "If you have more of these insane and crazy people, then stop, because you are not a normal creator. And stop sending crazy people and fools and dreamers to the world. Who are you actually?" He says: 'But we still do not have an answer.' He says: 'Who that person is up there, and whoever he is, it does not matter, but ...'

And then Frederik said something and then he took it back.

He says: 'But that man there, or that deity, he thinks: just work it out. But what kind of God is that', is the immediate reply, 'who has nothing else to do than send crazy people and fools and sick people to the world?' An academic says that.

They are masks, sir. Which turn you upside down? No, sir, that is the unconsciousness of mankind, the faculties. That doctor, that professor Hansius, the psychologist, the great academic is powerless. But there you have the world. The whole of creation has masks and people by the throat. That doctor still has to hang a card around a dead person's neck and write on it: please send healthy people, or explain this created rottenness to me.

I beg your pardon? Masks and people. And Frederik walks next to him and then he also says: 'If you take me for a ride, sir, I will destroy you.' A hundred million murders happened for the good and the development of mankind. But we no longer do that in this day and age. But you could give them what for.

The madness, the inhumanity and the plain meaningless carry-on which you hear every day on the radio, and read in papers, sir, that is the standstill, the leprosy for the spirit. And you will not work it out.

We have medicines and they flatly refuse to swallow them. And they really get better. There are no longer any masks. And that doctor, that professor no longer needs to ask: 'Say, God, why do you still create crazy people and sick people?' Because then the mask falls and that same doctor looks into his own face and says: 'Good gracious, I began with it myself two hundred thousand years ago.'

And then Mr Hans is on his knees and then he stops immediately, or there is still a little spark of sweetness in him in order to say: 'Yes, it is darned difficult.' Just like I am faced with here and thought: why must I go back again in order to talk again, they will not learn anything anyway. And Hans says: 'I will stop because I am powerless.'

I am too. And then I came across a group of ants there, and I followed

them like that, and then they became a huge pile, I say: 'What are you doing?'

Then they said: 'Well, we live for our pleasure.'

And then I also started with it. Now I live for my pleasure.

Do you want to know anything else from 'Masks and Men'?

You would like to dwell upon that, upon that Hans and upon that Frederik, wouldn't you?

Sir, come with the questions and we will have wonderful evenings. I will really go into that deeply, because then you will live again.

'You are a camel yourself.'

You see, a camel ... 'and steers your own life to destruction.' That does not mean that a camel ... a camel is still not an angel. A camel is still a prehistoric animal. 'And steers that live to destruction.' That means, that state of that animal as attunement has nothing else to do than trudging, working for the human being, destruction, serving destruction.

A camel-like characteristic, sir and madam, we will beat that out now and again. They used to do that. Then the man took the club and then Eve got a beating, in the jungle. In the meadow just outside the jungle, you had a pool there, and then we went and bathed again and then we forgot everything again. But we beat those characteristics out. And one fine morning Eve walked away. Then Adam was alone and then no more children were born. Then creation stood still.

And if we do not get to know those camel-like feelings, then you will feel ... He could have mentioned, ox, crocodile, snake, animal grades of consciousness. He could have mentioned wild cat airs, dog barking, mice, rats, lice, fleas, and so on. They are all animal grades which can influence a characteristic of the human being? No, which the human being created himself.

Do you still want a double hump, or just a single one? (laughter)

Those double humps ... The world still does not know why a camel has a double hump and the other one just a single one. You would like to know that of course. Why does one camel have two humps, with an indentation, with a hollow, and another, you are on top of that, just has one high up bit. Hahaha. If you knew it, sir, you would immediately go to Turkey, and then you would look for Noah's ark. Because it is the question for Noah's ark. Did you know that?

(Gentleman in the hall): 'No.'

I don't either. (laughter) Well well.

'You are a camel yourself and steer your own life to destruction. Fantasia is a little princess.'

Sir, is Fantasia (see 'Masks and Men' part II, Chapter 10) not a princess? That Frederik is a wonderful artist. He says 'Fantasia is a little princess. I

met her in London and in Paris, and everywhere, she danced, she sang and she shouted, she sold flowers at Scheveningen, on the left of the beach. And he just went on like that. Can you not also just imagine some twenty-four worlds after each other and throw them out? Then society says anyway: 'That man is crazy.' Only Buziau (J. F. Buziau, comedian, 1877-1958) could tell nonsense and give wisdom. Couldn't he? And anyone who does not possess it is imitation and does not earn a cent. They chase those people from the stage. Well?

Fantasia, sir, is a little princess, yes, indeed, she is a baroness, she is a little countess. Sir, we make a fool of ourselves every day, every hour. We are bursting with fantasy. Without ground, without foundation, sir; we fly, we float, we live above our mind and above our standing. Don't we? Sir, which little princess is that? She is a peer who is anaemic, Isn't she, madam? They eat sprouts every day. Yes, indeed, you surely did not think, at spiritual evenings with Jozef Rulof, with all those spiritual books and those paintings, that we would talk here about sprouts, madam? Yes, indeed, but sprouts are tasty. I never eat them, it is not about that. (laughter)

'Fantasia had mixed colouring.' Yes, sir, that is all wallpaper, that is all covering, that is a wardrobe, sir, which was bought on tick. That is hanging full, sir, and that dresses itself and that sways and that floats and that sways and that dances and that jumps and that sings and that plays the piano at nine o'clock in the morning, and there is never coffee at eleven o'clock. That is fantasy.

Do you have any of that, ladies?

Yes, the gentlemen also get a smack, you know, the gentlemen are all bears. Which gentleman is sitting here with two humps, like a camel, (laughter) in his feeling, in his mind?

Madam, does he also perhaps not have two humps?

Is your wife also here?

Madam, just say it, do you also sometimes see those two humps?

There are men who already have the one hump in America and the other one in Russia. There are so many holes between them, that that wife can never sit and have a nice rest on them. (laughter) That camel goes through its knees, sir? No, it is not capable of carrying those dear people. Well, to put it honestly, that is not so bad. Camel-like men, ooooh. (laughter) Sir, who are you?

(Gentleman in the hall): 'If that camel goes through its knees, it is thirsty, isn't it?'

The only thing which is true: they always have water with them. And can ... Yes, they are inhabitants of the desert. What a lot of camels we have walking round in The Hague. Everywhere you go you see camel men. (laughter)

Or, Mr Berends, is that one camel with that one hump perhaps the lady? Then there is something wrong with creation. Oh well.

I also have here: 'She had more arrows to her bow which she shot when it was necessary.' That is that Fantasia, that little princess.

'Eight: We kissed so that my wife died in the meantime.'

Isn't it terrible?

'We kissed, so that my wife died in the meantime.'

Yes, you see, Mr Berends, you just pick holes everywhere, and then you find something once in something, but that follows ... Then we must have the book with us. If you have that, if you want to have the explanation and everything for that - because that is crazy talk there, but has meaning at that moment for his crazy behaviour, do you sense this? - and if you now want to analyse this, and you want to have the word for that, then you must bring along the book and then I will read it and then we will get the nice part out of it. But you must not rip those few sayings out of that whole context, then I will no longer have any hold either. I know what it refers to, but then it is no use to you, because no one understands that. Is that true?

(Gentleman in the hall): 'Yes.'

I can make something of it, but that is not the intention anyway.

'We kissed ...' Well, fine.

Nine, that is eight and nine. 'We buried her and placed her under hackles.'

Hahahaha, 'we buried her' - that wife who then died, in 'Masks and Men' - 'was placed under hackles.' What are hackles?

(Gentleman in the hall): 'I understood that here precisely in that state in which it was described, a mask was ripped off here.'

Yes, that is also a part of it. I heard that you have been in 's-Heerenberg.

(Gentleman in the hall): 'No.'

Yes, not you, but other people. And those people stood there before the hut of Saint van Tie'n and only people who had hung themselves were buried there. And that is therefore, that man who hangs himself, the man who thieves, steals, murders and does everything, he goes over the hackle. Isn't that nice?

'We buried him under the hackles.' You see, under the mud, under the gossip, where the human being comes from, which the human being walks round with, by means of which the human being awakens and goes to sleep. Frederik does not call that the destruction in society, but: we placed the human being under his own hackles. And he is lying there now. Until how long? Isn't that nice?

(Gentleman in the hall): 'I would not have got that out of it.'

You will not get that out of it either, because you have to think about that. The human being goes over the hackle. Where does that hackle-like word

come from? That means, that the human being is talked about, gossiped about. But when the human being disengages himself from society, you get a grave under the hackles from the Catholic Church, because you nailed the cross to it yourself. You gave yourself for society - you must not commit suicide - a visiting card. And Frederik, who is so naïve and child-like, he says: 'The human being lies under his own hackles ...'

Would you also have got that out of it? Isn't it nice? They are 'Masks and Men.'

I was scared and laughed myself silly when he said all of that, because I was standing next to that and I think: gosh, gosh, gosh. Frederik van Eeden wrote that.

'What happened to you?'

He says: 'Well, I had finished a play, that was also fantasia, and also a book; and they destroyed it.'

And they are his very best works, but he did not get through it. But here he can live it up a bit in 'Masks and Men.' It was a wonderful contact when we started with that. And precisely during a nice time of struggle, of destruction and devastation, a strange product came to earth. Isn't it nice? The masters made use of it and created a trilogy and placed the human being under his own hackles. There is something in it for everyone.

(To the sound technician): How many minutes do I have left, sir?

(Gentleman in the hall): 'Well, I estimate about seven minutes, or ten.'

And a mask passed on.

Yes, after that a mask went away.

'The pointing of Napoleon ... The rising of Napoleon?' Napoleonium ...? 'Napoleonium tails do not cost anything.' Yes. The rising of Napoleums, Napoleoms.

Or?

(Gentleman in the hall): 'Napoleon's tarts.'

His tarts. It says tails here. (laughter) The rising, can a tail rise? Oh no, a tart can.

'The rising of Napoleon tarts costs nothing and they are tasty.'

What is that again? That was all at the time ... That was all said and written at the time when Frederik is in the mental institution with Hans. Wasn't it?

(Gentleman in the hall): 'Yes.'

'The rising of Napoleon tarts costs nothing.'

Because the human being destroys, the human being destroys himself, and grows. Napoleon grew. He calls that a tart, his life was like a tart. He grew sky-high, to the sky, and ended up in Moscow in the cold winter and froze. It costs nothing. That is your own business. 'And are tasty?'

Sir, the answer is: if you do that, then you are busy, that is already the

answer, improving yourself at the expense of other people. And if you want to accept and want to begin and want to experience the life by means of the destruction, by means of the devastation, just like a Napoleon; sir, what will remain then of all those spiritual and spatial masks?

You will sense, that Frederik in his state there with Hans, in that crazy world, he says things there which are always normal in the madness and represent reality. But you must get that out of it yourself. He says nonsense there, and speaks reality, but still has the world in his hands. And then you can think. Then you can take a month for one page, precisely one such chapter. Because I tell you, those 'Masks and Men' have at least twenty-one other books in them. You can write twenty-one works, thick works, thick books of seven hundred and fifty pages about them.

What do you still have to ask about this before the interval, Mr Berends?

(Gentleman in the hall): 'I also have something to ask, and it is also connected to that, to everything which it says there. It says namely; from a conscious insanity, a sickly insanity in psychopathy. Those things are also described in 'Masks.' And an explanation is given for each one, when it is one and when it is the other one. But now we know from Frederik that he went into the mental institution consciously. Now I have tried to get that out of it. What was the cause here why he actually wanted to go to the mental institution in order to experience and try to examine all those crazy people or to want to become much more mask? What are the causes here of those different people who are there as so-called crazy people. Is that correct?'

Yes, there is a lot more to it and it is much clearer and simpler. Frederik descends, he goes into the mental institution with Hans in order to get to know those crazy people. And Hans does not know them with his study. And when you do not want to experience a crazy person, you will not get to know him either. You must become crazy; and yet remain conscious.

(Gentleman in the hall): 'Is that possible?'

Well, but you experienced that ...

(Gentleman in the hall): 'Frederik.'

But that is shown here by means of that book.

(Gentleman in the hall): 'Is that also possible for another person?'

But I can behave as crazily as I want this evening, and I will not be crazy.

(Gentleman in the hall): 'Not in the mental institution or in the mental institution?'

If you want to have nonsense this evening, and you say: 'Well, sir.' and then I will give you, at the same moment I will give you the wisdom. But I can start to act like a dancer this evening, even if I do not achieve anything; I will not do those learned steps, fair is fair, but I will dance anyway. And who says now that I am crazy? Am I crazy then if I now get airs and graces

sometime? Have a lovely dance this evening.

I will introduce myself this evening: I am Paganini. Wind up the violin, I will begin. Will you play the organ? Then I will play the violin. We can really do that, just as Paganini did that, only you will not hear it, you must feel it now. Who is crazy now? But now I go into that crazy person, really into that crazy person, and I want to get to know that man, that woman, that human being in his thinking and feeling. And that is now the psychology for Frederik. That is the descending into the psychology, into the madness, because if the doctor, the psychiatrist does not descend he will never get to know that patient.

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

Yes, sir.

(Gentleman in the hall): 'But the result was, of Frederik van Eeden, that he got about five, six people out of that mental institution.'

Yes. They are still doing that now.

(Gentleman in the hall): 'But that was a goal of his.'

But he got a few of them out. Didn't he? He ... them by means of hypnosis ... And they still do that now, so much can be achieved by hypnosis.

But Mr Berend's question is: What is psychology, what is psychiatry, what is consciousness and unconsciousness?

The doctor as prof is unconscious. The psychologist is unconscious. The doctor is a half unconscious crazy person, or conscious. And there are the sickly ones, that means, the human being who has lost his normal day consciousness as social feeling and has dissolved in that. And then people speak nonsense. Who says that?

(Gentleman in the hall): 'The abnormal person, the outsider says that.'

A human being comes there, a mother, I have had those patients, those people visit me anyway, a boy, a boy who knew fifteen languages, and with the sixteenth, and with the seventeenth then he broke his inner neck; and suddenly he goes off the human stage and says: 'Aha, and I am the poet, I will ... you ...'

'Blimey', mother says, 'what has happened now?'

Five hours later he was in Rosenberg, and he is still there now. He learned too much. He did not know his limit. And now he was reciting poetry. And he suddenly became Napoleon. And he stood on the stage, and he entered Jerusalem, and then he spoke Hebrew, he could also do that, and then he was an old Jew, a priest. Is reincarnation perhaps speaking there? Sir, after the interval we will talk about that.

See you soon.

INTERVAL

Ladies and gentlemen, what did you make of the masks?

But I would first like to give the human being who has not been here before and has not read those books: what are the masks and the people now for the human being here on earth, in this society, at this time? I would advise you, as I said, read those books, read them twenty times, you can read them thirty times. God is a mask. God is now still a horrible mask. Because there are hundreds of gods in space for the human being. People do not know that one God. There is just one. I saw that One, you can all see Him. He divided Himself by means of myriad sparks, by means of planets, stars, suns, human being, animal, flower and plant, night, light and darkness. He is only life, spirit, soul. He is ultimately only Love.

And we have a god of hatred and revenge in the Old Testament; people still love him now. The ministers in the world must learn that God is love, they do not know God. The faculty of theology is still running now, in the twentieth century, is crippled. If you go to Leiden ... There are people walking there, students of mine, who have read my books, and they are studying to be biologists. And there is one amongst them who is going to be a doctor, and he says to his fellow student minister: 'Soon I can explain to you that you are sent into the world with untruth. Because the bible begins with untruth.' What the bible says in the beginning is in conflict with the divine reality. And that is in 'The Origin of the Universe', in 'The Peoples of the Earth as seen from the Other Side', in 'A View into the Hereafter', in all the books you get to see and to experience the God of love, space, the God of fatherhood and motherhood.

What are the masks for the people?

Christ is a mask for the human being. What happened in Jerusalem does not comply with reality, because people want the Christ to have died for the human being. And that is nonsense, because people murdered Him consciously there. A mask.

Socrates got poison to drink when he came with: 'What are you if you feel happy? Where does that feeling come from?' And he went even further, and then he could drink his cup of poison, because he, Socrates, a child of space, corrupted the human being.

Galilei was killed in the Vatican. When he said: 'The earth revolves around the sun', then a certain Clemens said: 'Over my dead body, the sun revolves around the earth, and you will stay away from it!' And then Galilei was in a dungeon in the Vatican for seven years. That is representing a God there. His family then. The one who is there now, will no longer lock up any Galilei's, because people have learned, also for the Catholic Church. And they know now that the human being was born in the waters, began with the first life as

embryonic cell life, from the All-Source, created those planets and stars. By means of which the universe originated, people know that there, but people still do not let go of that because then the church will fall.

What are you actually doing here?

This is a crazy person who is speaking. But a crazy person with cosmic consciousness and knowledge, because that crazy person was able to see it consciously. Or it is still not for sale in the world. What I give you are prophecies. People are already coming to that direction.

There are even more masks for the biologist and the geologist, and especially for the theologian and the theologian. We have the masks for psychiatry, the psychologist, the astronomer; the astrologists lied, because they do not have the truth. It is all still: would that be possible, and would this be possible? Astrology is not becoming a science. Now just kill me again now. But you will soon experience it, you will get the proof, because science will gradually lay those foundations anyway and then people will say: astrology does not have a mask, because the human being now makes it himself.

The astronomers do not know the universe, because the sun is a fatherhood; and the moon, as mother planet, and the others who created life, are mothers, are sparks of that divine motherhood, and the astronomer still has to get to know that. Masks.

The human being is beaten here on earth and does not know why: a mask.

The human being goes to a universe, to a spiritual astral world, and the human being says: 'Would that be possible? Not one of them has ever come back.' But people do not feel, people do not see that they live in the reincarnation themselves of thousands of millions of lives, people just gossip away.

The bible talks about a family who lived there, and it was called Abraham, Isaac and Jacob. And the bible also talks about two people who experienced a paradise there somewhere, when creation began, with lions, snakes, rats and mice. Our louse from The Hague was also there, because Adam said one morning: 'I have an itchy head.' (laughter) And then Eve said: 'How is that possible, we are protected, aren't we?' He says: 'There is something the matter with us.' And really, then they caught the first louse there. And then they did not come there just like that, but then they blew them, pfft, out of paradise. And they were free from faults, sins and wrong thinking. Because Adam should not even have thought about those lice antics. (laughter) Because those were already lice antics which he thought of and felt. Because God cannot create any nits, that is not possible, is it? Because the human being lived in the immaculate, pure, crystal-clear natural and had still not polluted himself.

Well, where are we heading again now?

What are masks, ladies and gentlemen?

The human being who has still not learned, does not know all of this, he wants to know: 'Will I live 'behind the coffin'? Yes. 'A View into the Hereafter', three parts. I will advertise again for the masters. If you know that, and you can accept it - I also had to accept it, because I saw it - then you will begin to experience the hereafter 'behind the coffin' by entering the heavens. And then you will make journeys through that spiritual astral space. And then you will begin with 'Those who Returned from the Dead', you will get to see death there through different people, who came beforehand to tell me: 'I will die tonight at half past three. I will be gone!' The Russian priest Rosanov came to me at half past six in the evening to tell: 'I will die tonight at half past three, André, Jozef. Wonderful, wonderful, wonderful', he could not speak very good Dutch. 'Wonderful.' But that 'wonderful' sounded so tremendous. 'I make journeys now. Oh, everything, people, world must know, oh, books truth, books truth.' I saw him one more time. He says: 'Yes.' I say: 'Do you know it now?' I say: 'If I go a bit further, the cups of poison will already be waiting for me.'

The human being is too lazy, the human being is too stupid, the human being is too unconscious, in order not to learn. Do you think that these people are really crazy in The Hague, in Amsterdam, in Holland, that they flatly refuse to get to know God? To really get to know the Christ? That the Christ came from the moon, just like us, and that there is no other Christ than the human being who has reached the Divine All and now has to represent the God of all life there?

In the very first place you will begin by laying foundations, I told you, and talk to each other sometime. You are here in that eternity. That society, ladies and gentlemen, does not mean a jot, even if you are that beautiful, even if you have so much, that does not mean a jot to me. There are people who want to give me five thousand guilders, and I do not even want them. And I can also publish a book here from the evenings in 'Ken U Zelve'; but that is not possible, I do not have any money. But I still may not even accept from those people. We are so crazy, that we refuse to accept five thousand guilders in order to publish the books. 'No', the masters say, 'just take care of yourself.' They are such cheats.

(A lady says, sounds like high Dutch): 'Huh.'

(Jozef imitates the sound): Yes. Huh.

The human being must know and accept that you live here, then there will already no longer be any mask for death and for your eternal life. Then you live in that reality. Then you lay foundations. Then the gossip and loose talk will be dissolved. You now begin with reality. You must begin, I must too, begin with: that which I do, I start to think, and I enter and experience the foundations, the grades of that. And now the philosophical systems come,

now we are faced with Socrates: when am I truth? When do I have friendship? When, when? If I doubt? If I have something to say about the human being? If I think wrongly of the human being and life?

You want to make progress, you want to develop yourself; I talked myself silly during the evenings last year, last winter, and also in Diligentia. We gave some hundred and fifty lectures. And what did you absorb from those evenings? Were you really meditating during these three months? What do you do for each other when you are working for the human being? In the very first place for yourself. Destroying something? Are you not beginning to lay any new thoughts in order to tear off those old masks? If you do not give any good thoughts to those masks, then you will absolutely not tear them from your spiritual face, your little face. And then they will continue to stick to you.

Should I teach you here, and it is the best thing, I think: how can I learn to think? You do not think. How do I learn to think. Well well.

The human being who has still not read those books ... The human being who is faced with masks and people, God, Christ, reincarnation. You have been on earth millions of times, people. The jungle, those black people there, those coloured people, if you go to Africa, where there is such a battle about those black people: only for 'whites', and that for the 'blacks', then you would put the 'whites' in the 'blacks' and send the black people to Our Lord. Those white people forget that they come from the jungle themselves. But science: they are races.

We will go one day from our world, society, to look at the human being in the jungle. And the God of love lets those there under the leaves of the jungles', live in that fear, amongst that snake and crocodile life, for that human being there is no hereafter and no God of space and a white race (see article 'There are no races' on rulof.org). Those people are damned in that eternally. Yes, indeed. But those people come to the white race (see article 'There are no races' on rulof.org) and represent ... that will just take two million years, then that jungle inhabitant will be mayor here of The Hague. That will just take ... he just needs two hundred thousand lives for that, in order to be mother and to be father, and finally he can go to the university here in The Hague and Amsterdam and in Europe, and he will become minister of finance. He too, if it is still necessary.

Yes, the world will not end, madam, but then we will have the seven heads of the world, because in 'The Peoples of the Earth as Seen from the Other Side', just read it, it says ... We will get the unity for the peoples of the earth. Hahaha. They said that in 1940.

I say: 'Germany will be helped on its feet again.'

'Now you are crazy.'

And now you ask Holland and France, and America: 'Do you also still have soldiers for us?'

Jozef Rulof was crazy at that time, the masters too, when we gave those lectures in Diligentia.

Master Alcar began the 1946 with the evening: 'I will tell you prophesies from the University of Christ.' You will read that soon in 'Jeus III', the lecture is in that. And now the wonders are here. Germany is being helped by the whole world. And Adenauer is being received in England. And he should have tried that in 1946, then they would have captured him immediately. And the German gets a helmet on again. Hahaha, he gets aeroplanes again, and they make a soldier of him again, sir.

Can you feel how crazy the world is? And do you think that I and another person, who for his hereafter, who meddles with the masks, will think for those crazy people? And for those fools? Those disast ... they are not disastrous at all, because those people feel as happy as anything. They have everything. They have everything.

Sir, the world is topsy-turvy. No, the human being is still unconscious. He does not even walk on his legs, he springs. He does not know that he is really walking in the divine harness, sir. You are still completely off the mark. There is one thread from space where Jeus found his money. You should have taken me along, then I would have taken you to the place, I would have pointed you to the Hunzeleberg hill. The impression of those sixteen guilders and cents is still there in the wood. The divine thread lies there. There is only one thread from God to be experienced. It is only then that the masks fall, for soul, spirit, life, personality, for your arts and sciences, your divine eternal hereafter. They are the masks and the people.

And do you wish to learn something? Then begin to tear off those cursed things, or you will never learn, you will learn nothing. Your own whip is waiting 'behind the coffin', because you talk, you gossip, you think badly of the human being. There is never even a good, loving thought for a fellow human being. 'Even if you want, even if you are not involved with the people', master Alcar says to me, 'think well of the life of God, or you will not make it. You will stand still.'

Mother Crisje gave us the example, she said: 'You must not think badly of the people, otherwise it is you yourself.' Then you live in a devil, and then you are evil. Always think good. Even if you are faced with a thief and a murderer. Then what? Then what if that human being there destroys twenty-four people? If you want to experience the unreality as reality, ladies and gentlemen, then join the army and start a war and you will get a hundred thousand atomic bombs in your pocket at the moment in order to destroy people.

If you have to go to war, if such a simple soul, such an innocent simple

crazy soul from here stands ordering you to start shooting, then it is allowed, also for God, and there is also a bible expert there, who has come from Leiden or here or there, with the divine principle on his chest and in his pocket, and says: 'What you are doing is good, because you will defend your people and country.' Dirty murderer. That is the divine word which you get. Do you want to know something about that? Do you want to learn?

Where do even more masks live? The whole of society, every hour, sir, is a mask. Because there are no hours and no time for space, we live in eternity. What will you do if you begin to learn to think? What will you do if you are young, are a mother, are a father, are old, and love stands before you? Quickly, quickly just quickly bite? There is no thinking, nothing is experienced. Now you must begin to want to tear off those millions of masks.

Well, I am not preaching this evening, you know.

(Gentleman in the hall): 'Just continue.'

Yes, indeed.

(Gentleman in the hall): 'On the contrary, he is good.'

Sir, yes, Mr Götte.

(Gentleman in the hall): 'I also meditated during those three months, and then I came to the conclusion that it is just better that you do not come back again to this earth, because you keep on bumping your head, and that it is endless to be interested in that, and that you are just better to look for another sphere where you do not meet those obstinate people who cross you and bother you.'

Sir, you say: 'I also meditated ...' And do you want to come back here again?

(Gentleman in the hall): 'Yes, I want to come back sometime, a life in a million or so years, perhaps it will be a bit better.'

Sir, I also want to go back another fifty lives with this feeling and consciousness. I have ... You live here in paradise, but you do not have it, you do not see it. This is the hereafter, I discovered that by means of a million possibilities and pieces of proof; no, had to accept. Whether I live here or there ... Yes, I am imprisoned here, I cannot fly; we go there to the moon, in one second we are on Jupiter, Venus, Saturn. That is space, that is happiness. You no longer need to eat there. That cursed food and drink is the greatest misery in this world for me. Yes.

But back? Oh, sir, to just collapse by working hard; isn't that wonderful? To enjoy art. We started immediately this month, when I came back, I received thirty masterpieces. I have now finally got hold of things which master Alcar, Anthony van Dyck, made himself through me. And to sit and paint for that ... And even if I was a road sweeper, sir, the knowledge, the glad feeling that I can no longer do it, is also happiness. Megalomania, sir? Being

in harmony with thousands of things is the violin playing of a Paganini, is the thinking of a Socrates, and is the cycle for the universe of a Galilei. Sir, that is the highest art which the human being builds up for himself and which you can experience every second of the day.

A wonderful conversation with a fellow human being, your own wife, or your husband, or a friend, or a brother, or a sister, about creations. There are some people amongst us who go in the evening, they go home hand in hand, they go to sleep. Talk about it, think about it. 'Good night, child', and then they go sleep. And then in the morning they get up with that space, with that hereafter. Just imagine that now, you must taste a cup of coffee like that from a woman like that. Yes, men. There is no more substitute in that. If those noble, beautiful hands carefully touch that and say: 'Have a taste.' And all that bliss and that harmony too. Or they are upset by such a thing. Well, it never happens to me. The other conversation, that you can experience so harmonically.

Yes, a lady comes to me and she says: 'Sir, I have read books by you. But if you then come home and my husband is lying in my bed with another man, then you do get a shock.'

I say: 'Child, how well you still look.' I say: 'Madam, I have such awe-inspiring sacred respect.' And then that poor child started to tell me things, I was just back, there was also such a drama. I say: 'Just sit down, just tell it.' I think: 'My God, my God, woman, how great you are.'

'Yes', she says, 'when he saw that I was standing there, then he just knocked me to the ground at the same moment. He had wanted to kill me of course. My boy, made so crazy, stands up to me; I also have two girls, thank God.'

But there sir goes. Yes, now what, what still remains of it? That is no longer a mask. That man there has homosexuality. He would have been much better to go to sleep with a tree, then the tree could have explained space to him, but then he could have hit his head, of course. Then the tree would have crushed him a bit, and then he would be liquorice, and the tree would have remained alive. But then I start to think. If you are told the dramas, then the human being says: 'Ghee, how can it be? Just get away.'

No, then first I will enjoy myself. And then I will go see how the human being thinks, how he talks, how he deals with it. And then I can give those people full marks.

She says: 'I am a wreck.'

I say: 'Child, light, your life light as power and energy, that now still radiates from your eyes, from your personality. You already have a hundred. Remain standing where you are and continue.'

And if you are then so beaten, physically and socially, and you then also go to the spiritualists, and they take you from dry land into the ditch, and

you get to hear the nonsense in trance, then you just collapse and then nothing is right anymore. And that lady also says: 'Do you also have books for me by means of which I can improve myself? I still love that man, because he does not know any better, it is he. And now that I know homosexuality, now that I know that the man goes from the male ...' The creating power, gradually the personality lives in there seven times as spirit, and then passes onto motherhood. Then the human being has suddenly entered a body and does not know what to do with it, still feels creative and is left there with a maternal organism. He is now in that grade, he has become a man and still feels a mother. He has come from motherhood and becomes a man. And if you know that then, people ... And now you perhaps say: 'Those pigs, those villains, isn't that something?' then you quite simply say afterwards: 'I was that yesterday too.'

And now I start to think and then I think: my God, how pleased I am that I am out of it now. Because this is unnatural anyway, if you come home and he loves a he, he loves a he. Yes, it is feeling, and the laws are not any different. Society destroys these people. I do not, because we know the grades of these masks. Those masks have been ripped off for us because the human being as spirit, as soul, the soul of God as human being, I will put it like this, lives in both organisms, because otherwise life would be at a standstill. The mother has the contact with God, because the mother gives birth and we create. You can only say to these people: 'My dear man, you must not do that.' But who can do that? But if you can then say: 'I gave him my blessing and my happiness.' And say: 'Just leave me alone, for goodness' sake, and I am pleased that you did not kill me because you would have just gone to prison. I will just leave quickly, you know. You may keep everything.' And this child goes there, and she says: 'Now I am standing there, I no longer have a roof over my head, I have lost my husband, my child, I have nothing left. And do you also have books for me by means of which I can improve myself?'

Ladies and gentlemen, that lady is here, and that lady still knows nothing about what you know; but do you also have that feeling? That is already the spiritual wealth of a wonderful motherhood and a personality which can stand on its own two feet and act, but does not hate, does not destroy, does not devastate, those people no longer have any masks. Yes.

If one of us just gets something near him, if a gentle wind just blows past those people, then they already burst from envy and they say: 'Who will open a door there?' Ochocho. Love the human being and you will awaken. But how must you begin with that?

(Gentleman says something.)

What did you say?

You are afraid of reincarnation. Sir, you are talking about the heavens, you

want to attune yourself to spiritual happiness. Sir, that lives in yourself. If you do not want to and she does not want to, then there is nothing more to be said. And if she wants to and you do not want to, sir, then God stands between you and the human being, and Christ also, only you do not see them. And then you get the sensitive one who wants to, who thirsts and hungers, the spatial slap. And that is then a hand on the head - and you can read that again in 'A View into the Hereafter' which says: 'Well done, my child, just continue like that. I am with you.' Let him, and her, just destroy themselves, we will continue.

The courage, the battle for life and death which, for the human being, is waged with the unconscious child ... There are women here who have to fight in order to read a book and in order to come here. 'Is that you again with that rubbish from that crazy man?' 'If you do not stop, I will hang myself', one said.

Then she says: 'Well, then just hang yourself.'

And then she came home in the evening, then he was sitting having a nice old jenever. He was right too. Who would not agree with him in this world, but the other one said: 'Do you see, how false, isn't it?' Bluffing.

Start to talk to each other, ladies and gentlemen. You want to read a book, you are interested in a red cabbage, a carrier pigeon, a pigeon, a dog and a cat, you have hobbies; but first make a hobby of your God, and let that mask fall. Love God if you love your hobbies. Love the hereafter, sir, madam, your reincarnation. This space, sir, madam, belongs to you, love that and start to think, or you will never make it. If you soon go and stand in the coffin there will be seventy-five clubs waiting for you. Not from the satan, nor from the devil, nor from Gabriel, nor from the god of hatred, not from a Christ, but you put them around there yourself, because you are already walking in it. You flatly refuse to think, to accept, you do not want to experience anything, you remain standing stock-still before the divine reality and still just say: 'No!' 'Drop dead', the people say.

Recently someone asked me, you were also there: 'What is swearing?' And then I said: 'God damn it.' And then the people said: 'Oh, how harsh that is.' Then not one walked away. But swearing does not exist. There were also some: 'Thank God.' I do not need to say God damn it every day. That is a word: God damns me. It is not swearing, because I am only asking myself whether He wants to kill me, and He cannot kill me because I am God myself; yes, not a divine personality. Tomorrow it will be spread about again and then they will say: 'Jozef Rulof says: he is God.' And then they have not understood it again. But swearing does not exist. And there were people who say: 'Thank God, I swore myself silly during that time of life, now that I am already sixty, and I have just talked at cross-purposes to it.' He says: 'My

God, a weight has gone from my heart. I shouted and swore at everyone. And now I did not even swear. Jozef Rulof, you will get a hundred guilders from me.'

I say: 'Just give it to your priest', (laughter) I say, 'then he can also make a new indulgence for you, because you are still not sure anyway. You will not get any indulgences from me.'

But, ladies and gentlemen, the mask 'swearing' fell off that evening. I also thought, I looked into master Alcar's eyes, I say: 'Will I chance it?'

'Yes,' he said, 'just sputter away.'

And they said 'Brrrrrr'. Well, I was harsh, wasn't I? God, it just sounds so ... Will I do it again? Not me.

He said, she said, and many people said: 'Good heavens, I swore so much that sparks were flying. Is it really true, Mr Rulof, that swearing does not exist?'

I say: 'No, you are a deity yourself. You represent God, you are God yourself, people do not exist.' I say: 'How can you damn yourself now?' I say: 'Yes, it is a harsh word, which the people do not understand, and it goes back to God, to God, but people do not know God nor that damnation. Because there is no damnation and God does not damn any human being, he cannot damn himself. An awe-inspiring mask fell again that evening, by means of my swearing.

And then the people said: 'That evening taught me the most.' He says: 'I will never swear again.'

I will try ... In the spheres you do not walk around either saying: 'Say, just sod off?' (laughter) If you enter the heavens and a mistress or an angel passes and says: 'Say, just beat it.' No, then ... How do people talk in the Spheres of Light?

Yes, 'let's pray', people say in the Catholic Church and Protestantism. 'Let's analyse the holy gospel this evening.' And then people begin: 'Your holy light ...' and just tremble and weep. And I just went to have a look, and just see, and just wait, and not one ray of light came from the church because the human being did not know God. And you only touch Him when you interpret His light by means of your words. Isn't it simple? And all that talking does not help you at all. Masks, masks, masks. You may not swear.

People also think in the Spheres of Light. In the Spheres of Light, the masters, the women and the men who float through the universe and who have completed the earth, who have experienced their cycle, they go hand in hand from planet to planet. And sir and madam, and now you would like to know of course what we are talking about.

There has not yet been anyone amongst you who was able to have a cosmic conversation with me, and then I started to sense myself. There has not yet

been anyone amongst the people, as long as I have been here in the world, who could imagine and experience a spiritual conversation with me, because then you must begin with yourself. If you want to know it, if that one false foundation has not dissolved, you will never get a new one. And spiritual thinking brings you growth, gives you contact, gives you unity. But then the hatred must go, the gossip must go, the wrong thinking must go, then the human being must want to live in harmony for himself, his task, and not interfere in the life of another human being, because that is putting pressure, that is calling a halt to the other person. If those people were to hear you, they would stand before you and pull you from your own happiness. Don't you think so? But you still cannot be touched, you still cannot be pulled, because you are still unconscious? No, they are the masks. You talk ignorantly, unnaturally, you talk completely off the mark.

What am I actually talking about this evening now that we are beginning for the first time? I am moving far too fast. Amn't I?

Did you have another question, sir?

You were afraid to go back to the earth? You meditated? Sir, I will ... a hundred thousand ... I do not need to go back again, I cannot even go back again; but I would like to go back again in order to be a real mother. Not a man. That men carry-on is nothing.

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

Yes, sir.

(Gentleman in the hall): 'You said this evening at the beginning ... why do I have to go away again now? And that touched me precisely.'

What did you say?

(Gentleman in the hall): 'That you had to go back again, and sit and talk to those people; that was little influence from them. But it is still a great deal which comes from that, that is not such a little bit.'

From where, sir?

(Gentleman in the hall): 'From the word.'

From this?

(Gentleman in the hall): 'Yes.'

It is nonsense, sir.

(Gentleman in the hall): 'I understand that. But ...'

If you say so. I do not believe you anyway.

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

Sir, I don't expect anything from it. But I am busy. Master Zelanus said to me recently ... I said: 'What a fuss you are making', then he said: 'I am not busy for those people, I am busy for myself. And it appears that the people are still interested in it.'

(Gentleman in the hall): 'You bet!'

Certainly.

But when you really want to begin with your life, with this, what we are talking about ... Sir, I am not a dry farmer, I have never been dry. I always have fun. If you see me, I am dancing. I can behave in a silly way, in a happy way. A happy universal, spatial joy lives in me. And why not in you? This life is not difficult. Sir, if you talk about death, and reincarnation, then they say: 'Oh, that difficult carry-on.'

Sir, I know death, and I talk to the Grim Reaper there at every moment. Because he is not there. He says: 'They put a black empty hat on me. And they put a hollow mask on me, a skull', the Grim Reaper says that, 'with two holes in it, without teeth; there are four lying out here and the rest there.'

A skeleton, that is death. Hahahaha, the whole world still stands looking at death. If you see those lorries driving along the street with those bodies in them, I say: 'Haha, another one is going there to his evolution.' Or back to the earth, or to the darkness. He has perhaps, she has perhaps beaten things to bits and pieces, that is their business. But she is out of that, the soul, she gets wings, and life continues, because there is no death. And is that sour grapes? Does that bother you when you speak about death, which is and means life

Are you talking about insanity, about diseases? Madam, talk about society, talk about your work, but include your reincarnations, include the universe and you will get space. What were you thinking about that you soon, free from your organism, those double legs, that old and the beautiful and wonderful castle in which you live, which, if you are free from that, you speak about, if your spiritual eyes open and you look into another world? About gossip? 'I will also get ten guilders from her and from him.' 'Say, they are also living beyond their means!' You can no longer do that in that astral world because no one lives beyond his means there, because you are not released from your position. If you sit in the bananas, you will also slip on them. (laughter)

Yes, indeed, ladies and gentlemen, I saw the world, I know the people, I know the cosmos, I know soul, spirit, life, psychopathy, insanity. I know all the - you will find that strange, but just read my books, and if you want to talk to me for a thousand years, then I will prove it to you - I know all the races (see article 'There are no races' on rulof.org) and all the faiths and all the religions of the earth, I know the one God who exists, I know him. And I also looked into His eyes a moment ago. He says: 'Just swear once more.' He said: 'Because it is not me anyway.' And then you speak natural nonsense. But when you enter that temple there and want to think, the things which are real and not supernatural at all, but essential to your daily self, your sleep, your rest, your peace, your happiness on earth, sir, begin then: who is the one God? Not that book which a minister wrote, 'The God whom you do

not know.' Because when he came to the last word, he still did not know it.

We know God, we know Christ, we know space. We know all the diseases, all the miseries. God does not do that, the human being built that up himself by means of his destruction. We know psychopathy. We know theology, we know arts and sciences, astronomy. The University of Christ, I told you during all those years, has and possesses everything, if you just begin with it yourself. Well? Mmmm.

Ladies and gentlemen, are there any more questions?

Yes, sir?

(Gentleman in the hall): 'This possession is generally, at least what we are now learning from the masters, is generally for ourselves, because you can almost never get it off your chest with another person.'

If you can get it off your chest ... There are people who fuss and boast. I am now busy in public, but I will not run for a human being. I used to do that. I carried my patients, and talking, talking, talking. I learned how to do it. I will also tell you something. If you begin with that, and you know something from those books and the hereafter and yourself, then do not tell it in the streets, but really wait until the thirsty person comes, because then it will hit home. Before they will just always certify you insane.

Do not make Jehovah teachings of yourself, because those Jehovah teachings have false foundations. The world will not burst. And the world will not end. And God will not let that universe burst because the people live so badly, because the human being is God himself. And the earth will continue to exist until the last spark possesses that spiritual space and divine reality as a foundation and attunement to His life, His spirit, His soul, possesses His fatherhood and motherhood. It is only then that the earth will gradually dissolve, such as the moon fulfilled her task, and she will die.

If the earth burst at once, then there would be a hole in the universe and then creation would really be destroyed. Because no other planet can deal with that suction, sir, that all happens of its own accord. We talked here about gravities and laws of the universe. Why is the moon dead?

Sir, did you have anything else?

Where do you wish to begin with these lectures? Just back with nice things? I will tell you nice things now and again. But I am really angry, you know. I am cross. Yes, cross in a different way. In the spheres they are also cross. If you do not want to start to think about that, they will just leave you. Here we can still talk, day and night. But no one will order me any more there. I will only go to the one there who really thirsts for a hundred percent. This is why Christ said to the apostles: 'Follow Me, I will make fishermen out of the people.' But that was a mistake, wasn't it? If you start to analyse the divine Christ and divine wisdom ... I can give you the spiritual answer here, I can

give you the spatial, cosmic answer and the divine, and then we will be faced with wonderful words which Christ did not even speak. And He said to Peter and John and the others: 'Follow Me', and they abandoned their households.

And if we do it, we are bad. We must finish our task, even if we are beaten and kicked. They are people, they have a marriage such as wild people in the jungle do not experience. He hits her and she hits him. She tyrannises, she lets the food burn every day so that he suffocates from it, and he does that. And yet we say: 'Finish that task.' And Christ said: 'Come, follow Me and I will make fishermen out of the people.' And I can tell you this evening that He never said that, because they followed Him themselves. There is something to that. If you bring the divine core in you to awakening ...

Someone got, or bought, a dish from the masters from me. And that is the Christ above in space, and under a ... it looks just like a nut, and there is a diamond in that nut, a pearl, a core, and two people under that, and that thing means: get everything out of the core and you will get Me; on a little porcelain dish, it is priceless, but it is there. Get the core out of everything for your spirit, for your personality, for your fatherhood and your motherhood. But get to know each other. Look each other in the eye sometime. But when you see wrong things, madam, your eyes do not shine as a mother. And this means absolutely nothing. Even if he plays the piano so well, even if he can run so well, and even if that cigarette and cigar taste so good to him, ladies, if nothing speaks from inside, nothing swirls, you will never get him on a spiritual chair.

Pvvt, you are that; me too, you know.

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

Yes, sir.

(Gentleman in the hall says something.)

What did you say?

(Gentleman in the hall): 'I am a brother of Mr Götte.'

You are from the infant corner?

(Gentleman in the hall): 'I am also a brother of Mr Götte.'

Yes, sir, me too.

(Gentleman begins to say something.)

Are you not a brother of all those other people here?

(Gentleman in the hall): 'I ...'

Sir, your grandmother and your forefathers from France are also sitting here.

(Gentleman in the hall): 'But I wanted to say that your teachings, your divine teachings, which you possess, and I have very little time to read your books, I have not read much either, but it is enough for me, I do not need those books of yours for that, only your divine teachings.'

In order to sit here? Sir, but then you are missing a great deal. Why do you not have time to read? What are you also doing? How old are you, twenty-four?

(Gentleman in the hall): 'I am seventy-four.'

And you have no time to begin with that now? What do you do then, sir?

(Gentleman in the hall): 'I did not do much about reading. I worked a lot. I have read sometimes, but not those teachings so very ...'

Look ...

(Gentleman in the hall): '... not the bible teachings either, but your teachings ...'

Do you wish to believe, sir, I get much more depth and feeling, precisely from the bible experts. If there is a bible expert sitting here, sir, and he gets hold of the books, those people are searching, and the really thirsty ones, the hungry ones, they get the laws there and they know that God does not damn. I had them visit me, they were lying sobbing before me, men, a father of four, five children, who said: 'My God, my God, I wandered over the whole world, and now I get from a boy - who came here to the mental institution of Socrates, 'Ken U Zelve' on the Ruyterstraat - and he says: 'You are looking for God. Here.'

Sir, now people know the bible and now people start to read that Christ is different, and God is different and those people enjoy themselves more deeply, get more because they can make those comparisons. And then it is a pity that you do not read.

(Gentleman in the hall): 'I find, your teachings are enough for me and now ... goes ...'

Yes, but, sir, my whole teachings are twenty books and soon you will also get a great deal more.

(Gentleman in the hall): 'Yes, I understand all of that.'

But they are my teachings, this talking is just nonsense. I do not expect anything at all from it.

(Gentleman in the hall): 'But your teachings are made of gold, I find, serious, and beautiful and divine.'

I certainly do not accept it, you know. Sir, I am not walking in that conceitedness. If I was to accept it, sir, then tomorrow I would lie, no, tomorrow I would laugh, I would be lying nowhere, but, but oh, (laughter) but then I would already have bats in the belfry. Sir, 'A View into the Hereafter' and 'Those who Returned from the Dead'. Just become like that Rosanov, just play Jeanne sometime, who went through the 'coffin' and came back again. Just go through the heavens and the hells with the masters, sir, then you will soon know how it fits together. And on the other side, sir, everything which comes from Holland at the moment ...

(Gentleman in the hall): 'They are your teachings which you give, sir, that is everything for me, there is nothing more wonderful.'

(Lady in the hall): 'Mr Rulof, may I clarify that?'

Yes, madam.

Did you get it back in Scala (theatre in The Hague), madam? I sent my whole world there.

(Lady in the hall): 'I heard you barking.'

Oh well.(laughter) I wanted you to know that I was there, and at once I started to bark and then I thought: the brat will know that I am here. (laughter) But, madam, you played wonderfully, only at the end they ... Yes, Bijleveld should have given you a new dress.

But what was it?

(Lady in the hall): 'This woman was not conceited, she simply wanted to stay.'

But you should have had a beautiful dress, you were standing there so nicely in a corner. And at the very end - yes, I started to criticise again, didn't I? - the play was wonderful. But I thought: oh, now give us that shade. They all had a new world now, and only you did not.

Oh well, what was it?

(Lady in the hall): 'Yes, I found it nice that you were there, I also wanted to say that.'

Thanks.

(Lady in the hall): 'And your wife, of course. But this man is my brother. Yes. And I understand very well what he means. Yes. He has suffered and put up with a great deal. Yes. And now he hears you speak, and now he feels: I did well.'

Well done. But you see, I understand that, of course. But I would also like to give him that other present. And precisely now, seventy-four. Do you smoke, sir?

(Gentleman in the hall): 'Smoke?'

Yes.

(Gentleman in the hall): 'Very little, you know.'

Sir, it is not about that. But I mean this. If it becomes a bit cold soon, go and sit at the fire, quietly with a book and a good cigar costing forty cents, and then have a puff now and again, and then that spiritual fair also, sir, then we will be physically, materially, spiritually one and we will make a trip through space. Sir, who will do anything to us? And then you will also enjoy yourself. Then you can hear a pin drop. And then just lie down quietly and have a think, and then you will enter the spatial, human sleep, and you will feel yourself gently carried in that.

(Gentleman in the hall): ' ... I also had the same thing.'

But tomorrow I will no longer be here, sir, and then you will not hear anything anymore. Yes. I will die tonight. Tomorrow you will have to do it yourself. Raff.(barks) (laughter)

You see, they are ... What did you say?

(Lady in the hall): 'I have one page per day.'

Yes.

Are there more questions, ladies and gentlemen, we still have a few minutes. Then the first evening of this season, of 1953 will be ...

(Hall): '1952.'

What did you say? How well you know that it is still 1952. They know that. But what does that 1952 now mean and say?

Ladies and gentlemen, you are already mill, mill, millions of ages old and you do not even know it. I am an eternal being. Do you dare to say that about yourself? I was somewhere, and then my sister-in-law says ... A woman came, she was still following me there in Vienna, and she had heard about me: 'For the love of God, I want to see and speak to that person.' Then my sister-in-law says, who still cannot accept that, she said: 'Sie stirbt auch nicht.' I say: 'What?' She said it so surprisingly nice. She says: 'Sie ist auch eine die nicht stirbt.' Because she still does not know it. And then we started to talk. I say: 'No, if you read this and know that ...'

Yes, ladies and gentlemen, I came to Vienna when I was still a chauffeur, and now I am a writer, I have become a painter, I was a doctor, I have become a psychologist, I have become a teacher and a cosmically conscious being and I have 'wings'. Those people no longer know me. But we were very nice and it was very beautiful, and it was only a pity that they destroyed Vienna so much. Oh oh oh oh. Just look at the misery of the war. But the war in you, if you do not understand and do not want to get to know the human being and the life and your spirit and your character and your personality, and you do not want to bow to each other when the good must and will speak with regard to - the lectures gave you that - Golgotha, reincarnation, fatherhood and motherhood, then that is much worse than atomic bombs and Napoleons.

Yes, we are in a mess now, aren't we, grey, old, ugly, beautiful.

Ladies and gentlemen, life begins, every second of the day you can lay a new foundation for millions of laws of life. You can build a temple where you can soon live 'behind the coffin', from this organism, this castle, and there are paths which the human being will walk, which you will receive if you are open to the human being here. And that certainly does not mean that you will carry the human being with money and everything; let them work themselves and let them think themselves. Doing good, ladies and gentlemen, is only possible when you have brought the Socrates in you to

awakening and Galilei; and now the masters, master Zelanus, master Alcar, Ubronus, Damascus, Cesarino.

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

Yes, sir.

(Gentleman in the hall): 'When will the lectures in Diligentia continue again?'

On 28 September the lectures in Diligentia will begin (see 'Lectures part III') about the cosmology of your own life. We will stay, I think, for fifteen lectures, fifteen weeks, fifteen lectures on the moon. We will begin with the origin of the moon as embryonic life, and we hope that we will be able to experience the moon as a fish stage at the end of 1953, to then continue to the secondary planets, to Mars. And then we will stand before Christ, as a human being, through this universe, then we will go from this universe to the fourth cosmic grade, sir, the fifth, the sixth, and then we will come as a human being with Christ, as the first people who brought and took that universe to light, we will come to stand before our divine personality. But that journey alone, sir, that is already two such thick books. And that can still not be told in a book, but if we have to experience that evening after evening, every morning, in an hour and a half, you will sense it, then we can only tell you about that journey of the cell life to the fish stage on the moon, we can, astronomically explained, we can give ten thousand lectures, and then we will still not have reached the fish stage.

Master Alcar ... If you have not been here before; there are twenty books for you. Master Zelanus and master Alcar could write another hundred thousand books. And I for myself - that is not boasting, because I will prove all of that to you - I have already brought twenty thousand of them to awakening in me, and I tore the masks off all of them. I am not afraid of tiredness. I am also not afraid of love, because I love men and women, I love the human being, I love life.

See you next week, ladies and gentlemen, sleep well, but also begin with it, and now tear at those masks.

I love you.

(There is clapping.)

Thursday evening 11 September 1952

Good evening, ladies and gentlemen.

(Hall): 'Good evening.'

Before I begin with the questions - I have large maps here, I see - but I have a surprise for you, even if that surprise is not quite here. Tuesday we got ... and Amsterdam has the premiere. I just had forty of them, but they flew away, of course. But on 28th September in Diligentia, in the morning, you will get 'Jeus III'. Because they are lying under the press drying. (Claps his hands) So 'Jeus III' has now been published.

If you want to have twenty-five of them, then just mention that immediately. And it does not cost NLG 17.50, because I had allowed for NLG 17.50, but we have discovered a knack, and now it costs NLG 13.75. So that will save mother the wife NLG 4.-. The book is worth NLG 100.-, it is not about that, you can just give NLG 50.- for a book, it does not matter, then we will spend it on something else. But it is not about that. So soon, ladies and gentlemen, you will get 'Jeus III'. And then I can just stop, because you will actually have everything.

(Lady in the hall): 'Cosmology, will we not get that then?'

If you have a thousand guilders for me, then you will have it within six months. It just costs a thousand guilders, madam.

Now 'Jeus III' has been published, that is my twentieth book. I must now begin again to get 'Those who Returned from the Dead', 'Diseases of the Soul', 'The Origin of the Universe' published. Madam, they are five books, that is just fifty thousand guilders. The cosmology, that must be something very different. They are ...(inaudible), but another twenty-five, thirty can also be written: half a million.

If my dream comes true, I explained that to you, then I will get two million from Princess Wilhelmina. But she has not called me yet. (laughter) Has she? In the morning I had lost two million when I woke up. People asked me a question here about dreams. I say: 'I had a nice dream.' And then I got ... - I will tell it for the people who do not yet know it - then I dreamt my own dreams one night; from the other side they are always different and better, then you have an immediate hold. But I dreamt that Princess Wilhelmina - I hope that she hears it this evening - asked me: 'Jozef Rulof, now come sometime, I have heard so much about you. I paint too.'

'Yes, I know that.'

'And just tell me what you actually do.'

And I went there, with Mr van Straaten. We came to the door. I say to Mr

van Straaten: 'Just go to the kitchen because they have chicken soup here.' (laughter) I say: 'Because we have not had that recently.' And he went round the back, down a street, and he was received by the cook. I think: he is well off.

And I went in. And Her Majesty was sitting there. I went to her, I say: 'Oh well, madam', I say, 'just use the informal form of address with me, then we will be nice and close to each other, won't we.' I like that the best.

And then she says: 'Well okay, let's just do it.'

I say: 'It is so far away when I eh ...'

'What should we do, what should I do?'

I say: 'I can do everything.'

And then I experienced a journey with her through the universe, planets, stars, damnation, God, through the bible. Her head was spinning. For two hours. And then I was allowed to go. And then she says: 'You will get two million from me.'

I say: 'I will prove to you that I will do good with it.' I say: 'And you will also hear from me. I will send you all the books in the first place. You will get a nice painting from me, from the masters.'

And then we go home. I say: 'Did you have chicken soup?'

Then he says: 'No, they did not have any chicken soup.' I think: Well, then I will also have lost my two million ...(...). I woke up in the morning and my wife arrives with tea, I say: 'My God, my God, go away with the tea.'

She says: 'What is the matter with you now?'

I say: 'I lost two million last night.'

'Two million?'

'Yes.'

And that is my dream.

Madam, if that dream comes true, then you will get all the books for nothing in six months. For nothing. You will even get another hundred to divide out. If only it was true. How poor we are, poor bleeders. The lady, the countess, she has a hundred and seventy-five million, she was the richest countess in Europe, that was in the paper recently. Madam, just write a little note. You will not get an answer anyway, you know. But if you want to have cosmology.

Madam, let us be grateful that the twentieth book has been published. With the people who helped, a great many helped with it ... The books, the lectures, and everything which we do, that money is all in 'Jeus III' again. And it is there. And if you soon have a hold of that then I do not need to tell you anything else. You also sit on a chair, I learned to drive on a chair, and Bernard will tell you it later, because he worked on the sewing machine upstairs, because he wanted to experience the drama one time. He said: 'Have you gone totally and completely mad?'

I say: 'Yes, I am mad.' I say: 'But I will become a chauffeur.' 'I will become a chauffeur.' And I also became it.

Ladies and gentlemen, we will begin. Here I have ... You will make sure, of course, that you have money in your pocket that morning in Diligentia, just save quickly, because you will have spent everything this summer, of course. Save.

I have here: 'I was sitting outside, on a terrace, and looked at a girl.' Was that a man by any chance? Was that not a man? From who is that? Oh, thank God, a lady. 'I was sitting outside on a terrace and looked at a girl who cycled past. I saw a wide violet stripe along her back. What could that have been? Is this an aura or is that an optical illusion?'

Madam, you didn't have a drink, did you? Madam, that is nothing now, you can see that everywhere, because if the human being walks in nature and you come, just a brilliance, the human being goes from shadow into light, for example, then you get to see a hundred thousand flashes. And this is not something which I can go into, because it is nothing.

Do you mind?

(Lady in the hall): 'Such a wide ray, along ...'

Yes, even if it was the sun, madam, then it still means nothing to me; because you can experience all of that outside. But if you want to see something different, I will be pleased to oblige. Oh, there is some more on the back. 'I sometimes hear whole stories about flying saucers ...' Master Zelanus talked about this in Amsterdam this week. '...can you tell us what this phenomenon is? Does it have to do with war weapons or is it a natural phenomenon?'

Now I can repeat the story to you. I have known it for a long time, it is not about that. But what is a flying saucer, ladies and gentlemen? Jozef Rulof knows everything, for that matter? We go from swearing to radiant saucers.

Madam, sir, what is a flying saucer? What could it be? The academics drive themselves mad with it and they go crazy, only because of those terrible flying saucers. What is it now?

In the universe the angels are playing cards and then a flash flies away now and again. (laughter) And then, if you see five, six, seven together, then they are telling fortunes, then they lie next to each other like that.

Madam, they are light reflexes, caused by magnetic fields. Aren't they, master Zelanus said that last week. He gave an amazing explanation for them. And if you wish to have that explained completely, then you must just ask him sometime, because it is a cosmic problem. But it is to do with the development and the growth of and for the universe. He says: 'The only possibility which there is', and we know that of course, 'would be, that the other side manifests itself, a materialization', that is possible. So a personality on the other side, master Alcar or master Zelanus, he could let himself be seen

like that in the universe by means of the powers of the universe. You read about the spiritual plasma in 'Spiritual Gifts.' The condensing of the human aura, that can also already be condensed in the universe. And that already happens as a result of the laws of nature, because when it gets a bit sultry you will get another lovely rain shower again this evening. And then you get, we also explained that here, to see the origin of the creations again, because the creations began like that, God began with His creations like that. First there was nothing, then hazes came and then condensings came, and then those clouds separated, and then you get the embryonic life on the moon, and the earth also began in this way.

You can see that same problem in the universe. They become condensings. So an astral personality could, they could let themselves be seen in millions. And why do they not do it? Yes, it does not concern us. They murdered Christ because He came with divine wonders. Wonders no longer help. If the Messiah was already nailed to the cross, what do the people on the other side, master, or whoever they are, what do they hope to achieve with wonders? But it could be possible, master Zelandus says. Also the fourth cosmic grade, that lives in here, that goes through the universe like that, that could condense itself by means of clouds. That plasma can move so quickly, master Zelandus says, in one second from the North Pole to the South Pole. And then it is a sun reflex, which you suddenly see there, chrome. It stands still, then the quickening has also gone there, then it is a reflection, the mirror image of that which condenses, builds itself up in the universe, and brings about laws. They are materialized. It is an aura, it is plasma. It is a shadow of a real power. And I can go on like that, he says, to infinity, and then you will still not know it, but it needs a book in order to explain all of that. Don't you think it is nice?

And the academics, the academics, the academics ... And the aeroplanes follow a thing like that, and then they have it there, and then at once it is on that side. And they just do not know how. I say: 'Doctor, come, then I will give you an explanation. I have already known it for so long.' You have never asked it, so I will not go into it. There is still so much which I know, and you do not ask that either. Haha.

I have here: 'Dear Mr Rulof, may I ask you,' what is this? 'An undeveloped child which has never learned languages before, spoke a foreign language; does not want anything to do with it, and yet it keeps coming back.'

From who is this?

Madam, that child is mediumistic. And that child is very sensitive. But there are two possibilities. It can be that the astral world lives and speaks in that personality. But I assume that the subconscious, the past life of this personality is speaking.

I have categorically been busy with Egypt in this life, I lived there. Just read 'Between Life and Death.' And if I had not seen it, then I would not accept it either, I am much too sensible and too sharp for that. But my powers are absolute, I also know absolutely when that Dectar will arise in me. And that is always strict, harsh; because it was harsh and strict there. If you talk rubbish in these things, and you want to sway and float, nothing will become of the human being in this area. This must all happen at a hundred percent. Beating about the bush is not possible. You must always have the reality in this, or a gulf will come, there will be a hole in it, and people descend into that hatch. Just read 'Spiritual Gifts' again. Those priests were walking there in the street looking for their heads, they had their heads under their arms and say: 'My head, my head, I have lost my head!' That happened between that disembodiment. He had also lost it, his spiritual head.

And now we are faced with problems. If you hear that! Other people have that. You have categorically the phenomenon of reincarnation there, and you can determine by hundreds of thousands of possibilities, by means of those possibilities, you can determine that we people have lived a hundred million years and times on earth. If the child, if the child also ... Science is still so extremely poor, physics, psychology, theology, astronomy, biology, geology, just continue, they do not know. And if you got a duck ... And if you take a chicken and you take twelve duck eggs, and that little animal hatches them out, then that chicken mother stands shouting herself silly, because they cannot swim. But those ducks know it. Science says: 'Look, that is God.' No, that is that irrevocable reincarnation. Because that duck comes back, comes back so many times to the duck mother, in order to leave that stage again later, because that is the reincarnation. We people know little about our reincarnations, lives. Yes, you know when ...

Ladies and gentlemen, I will place you before a fact and law which we have often spoken about, and by means of which I will let you think again immediately.

(To people in the hall): Come in, ladies. Just sit down, there are still a few chairs.

By what means, ladies and gentlemen, and especially the old ones of mine ...

(To people in the hall): Sit down, gentlemen, there are chairs there, over there.

By what means does reincarnation immediately speak to the human being? Science makes nonsense, animal-like carry-on of that problem, those awe-inspiring laws. They do not know. They do not know. (rummaging in the hall) They do not know it there either.

What is it, ladies and gentlemen, by means of which we immediately see

the reincarnation?

Mr Berends, do you have anything else? Can I pass anything else onto you?

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

(Gentleman in the hall): 'I was going to say, by means of sleep.'

Oh sir, that is for sale in Egypt, but not any longer now.

(To someone in the hall): What was it, madam?

(Lady in the hall): 'That child which ...'

You see, now you will experience something else again. They are completely off the mark again.

(To someone in the hall): Did you have anything else?

(Gentleman in the hall): 'The personality.'

Didn't I know it, you do not think, sir.

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

(Gentleman in the hall): 'Characteristics.'

No, sir, you were close, but it is not that.

(Lady in the hall): 'By means of the coloured people.'

By means of the coloured person? Who said that?

Yes, madam, but it is not that.

Well, we also talked about it last week. They are not learning anything. But it does not appear to be so simple. Does it? You just leap like that into a law of space and then you should know it. Yes.

(Lady in the hall): 'Jozef?'

Yes, madam?

(Lady says something.)

What did you say?

(Lady in the hall): '... grades of feeling ...'

Yes, it is not that. Yes. It is ... If I say it again, then they will say: 'Oh.' But you are now learning to think like this. There is a very sharp phenomenon by means of which we must accept reincarnation, even if science does not know how to gauge, to see, the foundations, then they say: 'Oh well.'

What is it?

(Lady in the hall): 'The homosexual.'

Didn't I know it, there you have it. And do you not all say again: 'Yes, there you have it, yes?' Homosexuality. The man who lives in the body and has just come from motherhood, does not know what to do with the organism. They are poor people. People say: 'Animal-like carry-on.' Madam, we were all that. You are just out of it, I too. And everyone. We are just out of it. Who wants to kid me here, as mother and father, that you are a hundred percent man, are a creator, and a hundred percent mother? It does not concern the creator, who just walks off the mark, we men walk past and next to creation. It is the

mother. Men must get much more respect for the mothers. If they are nice, of course.

But we see those feelings again with the child, later. With children it can already be seen quickly if you know that look and that reincarnation, those laws, then you can analyse everything with the human being, with the child. But those laws are there. And reincarnation lives in them. And if you now ... Then people say 'homosexuality', that is the transition of fatherhood to motherhood. Can you feel how sacred that state is of the human being who lives in there? We once had a man like that here, he says: 'Thank God, that is a weight off my heart.'

I say: 'Yes, sir.'

Just like the swearing, recently. That gentleman says: 'Oh, oh, oh, how I let rip in my life and now I have just not sworn. Yes, Mr Rulof, the masters will get flowers from me.'

I say: 'I believe it.'

But that man there is ticked off, yes, where is it leading? If the human being surrenders to his feelings and they are so ... They cannot help it. They are still a hundred percent mother and walk round with a creating organism, and do not know what to do with it. The Dutch language and science, the dictionary says: homosexual. Now the man, and the mother, now they are suddenly branded. And we are all it. Everyone has to go through it. Because they are the seven grades for fatherhood and motherhood. Science still knows nothing about that, sir, and they still do not accept that either. And soon when it is that far, and psychology becomes spiritual and spatial and divine, then they say: 'My God, in 1952 they already had lectures about that.' The books are already there. Homosexuality does not exist, because it is the transition to the sacred fatherhood and motherhood.

Madam, are you learning something again this evening?

(Lady says something.)

Is it worthwhile?

And now those gifts. From the personality ... We all know French, German and English, we know all the languages on earth, Chinese, Japanese and everything. But those languages live in us. From the beginning when our eyes opened, reincarnation, the last one, left us. People with a gift for languages, people with a hobby for languages, they learn languages. A boy in our street, when I was still a chauffeur, a son of a butcher started to learn languages, within four, five years he could speak sixteen languages; and he could cope with them, because he remained with both feet on the ground. Sixteen languages in five years. A son of the butcher. The butcher said: 'That boy of mine has a gift for languages.'

Madam, sir, and it is like that for art. One person does this. Mozart crawled

to the piano, and he does that. I used to be thinking, even if my brothers and my mother did not know it; my mother knew it, Crisje knew it. And another person has this again, that is reincarnation. But science says: 'The human being as soul comes to earth for the first time at birth.' We are in a mess. That is how deep and conscious psychology is now. A psychologist, if that man is a doctor and also a professor, then he is still up against a brick wall, he does not know the human being, does not know himself. And you never get to know the human being. Psychology is now still quite simply material, but he still does not even know the material, does not know the body, because then he would already no longer speak about homosexuality.

Then you say: 'Oh, child ...' I received thousands of people, I say: 'Madam, you are not that, and sir is not that either.' I say: 'Now you must try to attune your feeling there and there, in order to be a mother, a real mother. You must try to have a child. Then you will immediately go a step further, because that birth - do you feel? That immediately brings you to the beautiful, wonderful; by means of the child, you will get motherhood, feeling of course, consciousness as a mother, by means of that birth, by carrying that child. Isn't it wonderful? Perfectly simple. And those academics remain stuck, and those academics do not know it.'

And in this way the spiritual sciences are still crumbs, they must still lay the first spiritual foundations. Spatial foundations, a divine foundation is called - just lay a divine foundation this evening - this is the divine answer, spatially divine, and that is called: you are father and mother, I live myself, because the soul, which is the human being, is God. And that soul says, God: I live in both bodies. Now you should listen to the radio sometime, take the bible and then you must listen and read. What does Mr Spelberg, Dr Spelberg, and what do the Catholics, what does the professor, doctor, clergyman, know about God? Madam and sir, they are still sitting alone in that paradise. Yes, but I will just not go into that this evening, otherwise you will laugh a lot. They are still sitting with that snake and that pear tree; they were not apples, they were pears. (laughter) They were lemons. There were also red, sweet and bitter ones and Adam knew exactly where the delicious one was with a reddish colour. He was not such a dope after all. But it is not about that. The academics are still faced with those laws and do not know it. The academic is penny, penny, penniless. Humanly unconscious. And he speaks about God, and they talk about space.

Madam, this is purely a reincarnation. The subconscious arises here. If, look, and you can notice it ... How old is that child?

(Lady in the hall): 'Eleven. It is actually ...'

I thought so. But you can notice it as ... If the other side works - now you will get sensitivity, because that feeling is already there - then there is now

also a question of influence. And then you can be in contact. And in there ... Look, and now I am like that: I would have gone completely crazy if I did not have any restraint for myself. There are people who come to me during those years and if they were like that, that, that, then I thought: how is it possible, if you have read all those books. And I still have a hundred thousand in me, never mind master Zelanus, then you must say: 'How can you bear it?' People say to me: 'How can you bear it?' I say: 'Madam, I have a restraint.' And I do not go crazy, you go crazy, not I, you go crazy because you do not think. I will carry on thinking until I have worked it out, one thing. And when I am through with it, madam, it is possession. Then I become more spacious. Then it does not bother me. I must always makes sure, master Alcar said ... - he gave me so much to learn - until you are rid of everything. People call that meditating, experiencing again.

And now you will begin with yourself. Is that voice, that language ... This is how I think about it, Is that language capable of serving and helping me? Can I earn something with it? No? Then that language will go overboard, then it is no use to me. And that is your will. Isn't it? Perfectly simple.

But there are people who want to write, and they want this, also in this area. I say: 'Madam, if you want to go crazy, just carry on.'

What do those things mean if they bring you misery, don't you think? How many spiritualists are not in the mental institutions? And they are there now.

Yes, yes, and then they just write: 'Yes, he says: "Yes, I will look after my child."'

I say: 'Surely into the madhouse? Does he not say that too?'

We must learn to think. The worst things, inwardly, spiritually, which we feel and experience, can go. We must first ask: what do I want? Which love is presented for me there? Which I can find just like that on the street, does not mean a thing. People must fight for love and happiness, people must fight for consciousness, people must think. And if people say: 'I will begin with it tomorrow.' Tomorrow is the other side. You live here on the other side! There is no tomorrow in the cosmos. Someone says: 'Tomorrow we will begin with it.' But tomorrow you will be crazy, you will be poor, tomorrow it will no longer be necessary: now we stand before Golgotha. What do you want, what do you wish for? Your word, your mouth open, and I know it: your visiting card is already on the table.

Isn't it true, engineer? What did your prof say about that? He did not know that, did he?

(Gentleman says something.)

Do you feel how simple it is becoming? I can also continue with it, but then it will become a difficult lesson. Are you satisfied? Tell that to those

people.

(Lady in the hall): 'May I ask you something?'

Yes, indeed.

(Lady in the hall): 'About master Alcar. If there was no master Alcar present in this case who can say to me ... (with a raised voice): "And then still wants to come." Perhaps I have not understood you properly.'

You see, if you read 'Spiritual Gifts' ... I have a master Alcar; yes, madam, I had to do something of this world apparently.

(Lady in the hall): 'Oh well, I may ...'

Every human being is mediumistic, sensitive, everyone. I can make instruments of all of you, I only do not do it because you do not want to think and you will not do what I want anyway. I can make of you, I told you, I can instantly make of you, in a second I can make you a healer, and a cracker, just as strong as that man from England, just as strong as I experienced it myself. We went over it, and the wound, such holes in the legs, like that, were closed. You can do that too. If you do want I want and what they want. But you have no faith. Perhaps. You will say: 'I want', madam, but then it is still not from inside. And then you say: 'I will.' But then there is still a hold inside from before which does not want to go along. And in this way the human being, the personality, is fragmented. You live in day consciousness.

Do you know what my happiness is, madam? I have nothing. But you all have something. And you must be nothing in this, want to be nothing, then you will become something. I am beaten and kicked, slandered and gossiped about and talked about; but they do nothing to me. There are people who, if you look at them and just say something: rang, the books lie there. Seven years of study go overboard like that. They are all affected. Madam, I should take them over my knee. But I will take myself into consideration. I say: 'Come here, you need a beating.'

I have been beaten and kicked so awe-inspiringly, not kicked, yes, gnawed at by master Alcar, he said: 'Yes, should I let you become childish and crazy? Then this, or I will stop. Do you want to think? Then I can continue.'

I say: 'Yes please, what should I do?'

'Then: this and not anything other than that.'

A fortnight with one problem, day in day out. If I do well, if I do that well, will I come through it, will I get through it? Then onwards again. That poor master Alcar had to cavort with me like that. But I was able to do it. I can listen. I can do something. And I also want to do something. And then in the first place: I do not want to think wrongly of the human being. The human being is a divine life for me. That character does not mean a thing to me. And that personality which is there, whether madam is now that or that, and sir is that, it means nothing to me. That is all life. We live like that on the other

side. They are masters, and that was Christ.

And now people say: 'Yes, but we do not have a master Alcar.' You have Christ instead of master Alcar, what do you want? Yes, we are in a mess now.

You must learn to talk to the Messiah, madam. I can talk to Him any moment. Do you not believe it? But not to that Divine All there just like that. But then I have Him here, then I see Him here as a human being, as He lived here, otherwise you will not get Him. And then you must not begin with a formal address; then you must say: 'Say, how are you? When you were here as a little child.' You cannot talk to a child in a formal way, can you? Because now Christ is a child. And then you see Him. And then it comes of its own accord, then you see Him of your own accord. It becomes so wonderfully simple, but so sacredly moving, madam, that you look God right in His face every day. As long as you begin with it. Nothing can be done with the human being if the human being says categorically: 'I will begin.' But the human being is still fragmented. They do not lay any foundations for that character. Isn't that true? The human being strong? 'Hooray', they say, 'and I will do this!' And when it comes down to it, boom, they are lying there.

Do not trust anyone. I only trust life. Master Alcar had to trust me. Do you know how many beatings I had? You will read that soon in Jeus III, that real fighting, fighting in order to be able to conquer stars and planets. I am not a heaven attacker. But I am an attacker of the universe, and I got through it. You should not ask me ... Sometime, when you have finished 'Jeus III', then you must ask me sometime, then you must start to ask questions sometime: 'How did you get through it?' Well, then your blood will run away in the evening here. Nice, isn't it?

You say: 'I am no master Alcar', madam, I did not even look at master Alcar anymore at one point. I said: 'I do not like you anymore. I will go further, higher.'

And then they called in the universe: 'On earth someone has awakened who will begin a fight with the Messiah.'

I say: 'And you can drop dead.' Harsh? I say: 'It concerns life and death here, a man who must die, and he has a wife and a child. And I want to die for that. Because He said: "Anyone who wants to accept Me will receive Mine."' I said: 'Did He say that?' I said: 'Master Alcar, what did you say?'

He says: 'Yes, then I must take you along.'

I say: 'No, He must come himself.' I say: 'Did a Christ live in the world? Is that human being, Christ no longer interested in Jews in Jerusalem?'

Madam, if you go and fight like that one day, then you will have a stroke. Tomorrow you will have heart failure, because you are not sure of yourself. I am.

And then He came, Christ came. 'Did you call Me? Jeus, Jozef, André, do

you still know Me?’

I say: ‘Yes, I know You.’

You will soon get to read, to hear that. That is cosmology, madam, you can hear that in the cosmology. But then it was about the entire universe. Then it was about ... I say: ‘Am I an instrument or not? And if you think that I am, then I will go past you, because now you must become the Boss himself.’

During the war they wanted to send me to Germany, I told you that, that will also be in ‘Jeus III’, and then I just sent a note into space: ‘Just work it out today, tomorrow I am going to Adolf. We will begin with ‘Spiritual Gifts’, because master Zelanus told me that, ‘or I will go to Germany, because children of Our Lord also live there.’ What do I care. Yes, I will go, I will not go into hiding, I will not do nothing for four, two years, three years. Sitting writing in a little corner? No, I will attack Adolf if it is necessary and also Satan. And then the devil, I am him myself. You see, and then I sent to the angels ... I say: ‘Master Alcar, just figure it out, you are messengers of Christ, masters; prove it!’ And then they knew it, millions heard it in the spheres: André is busy and he is challenging master Alcar. At half past ten. And one second later Dr de Ruyter already came into contact and he heard: ‘Go to Jozef Rulof.’ Just like me before: ‘Go to The Hague, go to Johan, go to Bernard.’ ‘Go to Jozef Rulof, go to Jozef Rulof, go to Jozef Rulof’, and it was fixed; and at half past three he stood before my nose. And then I went to bed, then I had leukaemia. I got eggs and milk from Hitler and I was well off, madam, the heavens had blessed now. But it will just stop, don’t you think?

If you have faith and want to receive knowledge, and you want to start to do something for it, ladies and gentlemen, then we will also soon enter the masks and the people, and then the human being will reach awakening. Do not go to a master Alcar, madam, because he is mine. And he cannot help you, because he says: ‘I have my hands full with one.’ Because that Jeus was terrible. I was too rebellious and too wild. I was almost bursting inside from power. And then I just walked out of the garage, across the boulevard, then I came back, then I was a bit tired, and then I had restrained myself again. Now we do it with wisdom, now they do it with paintings, with the books, and with everything. Nice, isn’t it?

Do you know enough now?

Thanks.

(Gentleman in the hall): ‘Mr Rulof?’

Sir?

(Gentleman in the hall): May I also ask a little question about this? You said a moment ago: if mother gives birth to a child, that her state of feeling is increased by this. But what is the situation now with someone who possesses the male organism and possesses material characteristics for that, how must

they look at it in this life: does he continue and does he remain like that because he cannot go any higher, as opposed to that mother?’

In this life?

(Gentleman in the hall): ‘In this life.’

Look, ladies and gentlemen, now we will go to homosexuality, of course.

(Gentleman in the hall): ‘No, it is just for a short time, you know.’

You have seven grades of fatherhood. You are not ... Let’s say now that you, Mr Berends, are in the highest grade, you are still not finished with the earth, Mother Earth still holds you captured, that is the cycle of the earth, the planet must experience you completely as a mother. Do you understand that? So then you go here (Jozef is possibly drawing on a board), you get seven lives as a man, and suddenly you come here, and then you go back, then you have to leave, and then you already no longer have that creating power. Because you go from the mother organism of your own accord, the maternal consciousness, you leave that of your own accord, because you are descending, you therefore go from creating to, descending, and then you stand there. Now you can say, now you are a man, still a man, here you are still a man, and now I go like that, because you are a mother here. This is fatherhood, this is motherhood, that is the cycle. This goes like that, good. But I begin here, because here is motherhood, and then you come here, and then you have become a father, and you are still a mother, you still feel like a mother, because those twenty-seven hundred lives, those seven lives which you have had as a mother, that does not know you out of yourself just like that: that is a law of nature. And that must gradually bleed out, that must dissolve by means of the creating, the creating in and for the organism, which takes over the life of feeling, you, you as a personality, and then you now live in that body. Gradually you come out of that, and then you become a complete mother - do you feel it? - and a complete creator. Then those feelings of being material go, that’s it, they go away from you, because that maternal feeling gradually dissolves and you become a man, a creator.

And now you get seven lives again, seven transitions, those are the transitions, that is the universe, secondary planets of a planet, that is exactly the same from the moon to secondary planets, you pass into that and then you really get that universal divine creating feeling of life, then you are, then we go absolutely to that dear fatherhood. That real fatherhood is the serving for the mother and the children. Do you sense this? So the father and the mother now serve for the reincarnation, for the new life. And those people are bothered by that. Do you sense this?

(Gentleman in the hall): ‘Yes.’

And those are half conscious beings in fatherhood and motherhood. The world says: ‘They are animals.’ They are not animals. I do not look down on

those people. Those people are like I am, just the same, I have just left that. Look differently at those people. They must not make any frills and any fair-ground of divine laws. There you have it now. Don't you? Society spits that out. Society kicks that, and the people admire that. Sir, we still have a little thing in us which radiates towards that, don't you think so too?

(Gentleman in the hall): 'I think so, yes.'

Well, just come out with it. If we are really it, we are father and mother, then it is already wonderful, sir, but we are just two seconds from it and have walked out of it; by means of the life, by means of reincarnation.

Can you sense how wonderful those problems are, but how simple it actually becomes? I experienced those laws, sir. I can explain them to you. I have made a hundred thousand journeys with the masters. Yes, it is something, if you imagine all of that then you will say: 'My God, my God, my God, how did we bear it.' Oh well, it is here. No one will take that away from me again either. If you begin, you will also get it.

But do not succumb because of a harsh word. There are people who feel so affected, pfft, like that by means of a little wind. And that fights for Christ, 'and we devote everything to it', and then a little wind comes from that side: pfft, it is gone. Those are fighters then. What use were such dreamers to Our Lord?

Peter, Peter, we also talked about it, and John and Andrew. And they are so holy at the moment. I spoke to Peter, I say: 'You were also a good one.'

'Yes, I had not made it yet.'

I say: 'Walking next to the Messiah and then also renouncing Him.' I say: 'I am also that kind.' I saw John, saw Peter, saw Paul, saw Andrew, I also saw Judas. For Judas I fight even harder than for Peter, because Peter succumbed. Not Judas, he says: 'I betrayed the Most Sacred thing which I had', he hung himself. Master Zelanus gave you the lectures. What should I also say?

If you enter those laws, madam, sir, then God will be next to you, in you. Then you will really live happily. And then there will be no more misery, and then there will be no more being wrong, then there will only be love. You start to ... the wrong, the destructive, the gossip, the talk ... Love says: 'Get out, out of my door, Satan.' Because the destructive takes you ... It is only if you already listen that you will be of the same stroke, the same grade. No one needs to come to me. We did not need to do that before with Crisje. If you came to mother gossiping: 'Bernard did it again.'

'Then you must have started it', mother said then.

'Yes, mother, I started it.'

'Didn't I know it.'

Yes, and if there had to be a beating then we just held up our elbows, and then she also hit herself, that poor woman. Then she says: 'Yes, I cannot get

through that.' And then you just did it like that. (laughter) 'There is a gallows rope, then it was ...'

Ladies and gentlemen, I will begin now.

'Dear Mr Rulof,' you see, I am already dear too. 'I want to thank you and the masters for the love and the patience shown to your audience and questions. I am really sorry that you are so disappointed with regard to our thinking.' Yes, I am, irrevocably. Not for everyone. 'I have been to many lectures in Diligentia and evenings in the 'Ken U Zelve' building, and have also often reread your books. But now finally I am beginning to sense the depth to a certain extent. Now do not become desperate. I am doing my best.' So I have got one after all, I see. 'I am still in my material body and I find it very difficult to think abstractly or in the spirit.'

Abstractly. From who is that?

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

Abstractly. From you, sister? Do you call ... What is abstract? Do you think abstractly?

(Lady in the hall): '... but you long for that ...'

Madam, you cannot even do that.

(Lady in the hall): 'No?'

No, you cannot do that, you cannot think abstractly. You can paint abstractly, but then it is still not like that. People call, the world calls that abstract. But what is abstract?

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

Madam, sister, that is half-waking abstract. If you have a crazy person – do you sense? – he is still conscious in his state. But if you want to have the abstract then you must also be even more crazy than crazy, and then you will still not have made it. Because the actual abstract is the astral real. Do you sense it? And then it is still real. But do you have that? You will sense again, that word has space, possession, space. The actual linguist does not even understand what abstract is. People do not understand, madam, that when people speak about death, and dying, that there is no dying, and no death either. Do you sense it? In this way I can take away half of the dictionary from you. Away with that word, because dying does not exist. Dying does not exist. There is no dying. There is no damnation. And then we can continue, and then God will finally get light for himself. Because He says: 'Mankind in The Hague or in Holland, or wherever, gets a new dictionary, My dictionary.' Because it is still no use to us.

What people made for the literary world, the faculties, the universities, sister, that is all still half-waking abstract, there is not a grain of reality in that, nothing of truth can be experienced there. Nothing, nothing at all. *Der Mensch stirbt auch.* Did I not say that last week?

This is why I remained for a moment with that word abstract. But I will not go any further into that abstract. But if we continue with it you will see what a word is, a word. You must first learn to understand words, and to analyse words. When the human being, that disaster, when the human being writes letters, then they write like that, that when I start to read: I think: are they really that? Madam, you do not understand yourself what you write, because you have words there, they do exist, but it is not that. You do not even know the language.

I come from the clay from Gelderland, and I must teach the people from The Hague the language. I have never ever had a page in my hands, but I feel the reality of the word. They brought me up like that. Why do you not do that? Well, well, they are in a mess.

(Jozef continues to read.) '... or think in the spirit. I am now reading about Gerhard the coachman again, in order to convert his thinking. And he was shown everything bit by bit. Gerhard was told: 'You must make comparisons from the spiritual to the earthly.'

And I am now learning that. And can you not do that? Make comparisons with the spiritual. If you already get a fright here, sister, from something which is reality - but people now say it, and it is the truth, and you do not accept it - what do you wish to begin on the other side as spirit, you are now from the material. You stand before those foundations, that cold wall, that space, that is a space, that is a world, it is completely cold like a north pole, because you are also cold here. Warmth does not come from the human being. No warmth and no love and no space lives in the words, in the thinking, it is all: hangwangwangwang. Listen, then they are so great and: 'Just stop it.' And then you get a snarl, and then you could give them what for. Not me, I no longer hit. Then you hit yourself. Then you could give them: 'Child, child, child, child', but then they are eighty and sixty and seventy. 'Child, child, just think what you are saying.' You must first learn the language and learn to understand the language.

In our house they said: 'Yes, you would like that. You are completely mad.' (laughter)

'You must make comparisons from the spiritual to the earthly, and he could see.'

And can you not do that now that you have read all those books? You live on the other side. I come from the other side, I must return to the earth, because of all those punches from master Alcar, I - you must read that soon in 'Jeus III' - I lost my earthly feeling. I think: I will have nothing left. You will sense, those Egyptians, a great deal of them succumbed, because then they were here and then they could no longer return, because you can no longer return if you begin with this. You can listen, you can read, you can always

return, because you are still here. But I had to leave. I had to disembody, I had to go. And then I got so much spiritual space in me that I had no more breath, and then we had to continue. And then we came to stand before 'The Origin of the Universe' in 1940, and then master Alcar said: 'I must stop, because you will conk out.' He said it like that: 'You will conk out, you will succumb.'

I say: 'Oh yes?'

He says: 'I can bring cosmology.'

But no one has yet been over this. No Socrates, no Plato, no Egyptian. Because just work it out, there are still stones which have to represent that pantheon, a wind, a night, a deity. No sir. Yes, it is ... They were close by, sir. A deity: a stone, a piece of fire, and a piece of light, they were all gods. And it is God. They were close by. But that was categorically God. So that went too far. And then they succumbed. Because they could not go any further. And then they challenged me. But I have nothing to spare for that either. Otherwise I will give a lecture and that will all come soon. Ask the questions yourself when you have got hold of 'Jeus III'.

But then we began to think spiritually essentially, according to the laws. 'I live here.' 'I am here on earth.'

How do you think every day?

'I am still on earth.' 'I live in society.' 'That is my wife.' You would like that. 'And that is my husband.' You would like that. Everything you have today - I can already begin - that is obtained possession.

Do you have a nice wife, sir? Then you will perhaps lose her soon, because it could be that she belongs to another. We have had millions of lives. I can go to counts and queens, I say: 'That is my grandmother whom you have there, I am still involved with her.' But they do not believe you, Mr Götte.

And in this way everything is borrowed possession. You now live for the construction. I live in infinity. It does not matter to me if I find my whole family dead in the street, because I will get over it, because I know: they will get 'wings'. The human being stands by the coffin and weeps until his tears run dry, and puts on a black top hat and says: 'Yes, huh ...' (Jozef makes crying noises.) What did you say? I say: 'Don't make me laugh.' At the graveyard by Tall Hendrik I sat laughing myself silly, because he was not dead, he was standing there himself. And in the church I got: 'Just blow your nose, Jeus', van aunt Trui. I say: 'There she is too.' 'Just wipe your face. I, I, I know ... Father is standing there himself.' And father looked at his own corpse. He says: 'And it will also be consecrated, and I should have had it.' And then he knew at once how deep the Catholic Church was.

Madam, just think about that.

But first I will read out that letter. Feel how wonderful that is. I can begin

with a hundred thousand problems, and then I will let that ... only by means of a few words. And then I will tell you wonderful things, and then we will suddenly write a book. But I must finish that letter of yours. There is so much attached to one word. Yes.

‘You must make comparisons from the spiritual to the earthly’, just dwell on that, then you can learn, ladies and gentlemen. I will make writers of all of you. If you have money and publish it yourself, of course. I also did that. But you must start to work. We began with ten cent and twenty-five cent pieces in order to publish a book. We had fourteen hundred guilders saved and then that chauffeur from Mouton (the publishers) and then he says: ‘That is also blood.’

I say: ‘Yes, that is blood.’

‘Hooray, the first book has been published.’ And I gave seven hundred of them away, I was rid of them at once again, in two days.

And then master Alcar said: ‘If you continue like that then we will never make it.’

I say: ‘Why? I am rid of them!’

‘And where is the money then?’

I say: ‘I do not have any money.’ (laughter)

And then I just had another three hundred. Well, madam, how do I get my money back? We had to begin again, I had lost it. Instead of those people starting to help me, I saw nothing, did I? I was so happy that I was able to share out my books. And later I had to stop that - it is true, then you stand still - because we had to continue. With ten cent and twenty-five cent pieces, cents.

(Jozef continues to read.) ‘Just have a bit of patience. And please do not feel so disappointed,’ you also say after that. ‘I have many questions, but they still do not fly so high from the earth, it mainly concerns my profession.’ I have nothing to do with that, madam. ‘I cannot think any further, because I do not want to get any ideas into my head yet.’ What is that again? You are becoming God. ‘I do not get ideas into my head that I am flying too high.’

If you fly too high you will fall anyway. Yes, the people get misery from that. If the people here ... Someone comes to me, years ago ... I no longer see those people. They have left here long ago. They do not stand it so long with Jozef Rulof. That man asked me one evening: ‘May I also attend the sessions?’ Then the masters began to speak.

I say: ‘Yes, goodness, why not.’

That man comes home: ‘And now you must say something. I am now the boss! I am allowed to attend.’

I say: ‘What are you allowed to attend?’

Then he says: ‘What happened?’

I say: 'Is he crazy?'

Then sir got megalomania in him, because he was allowed to be present at the sessions by the masters. I say: 'Sir, you will leave again.'

And he left. You see, then they immediately take the sword in their hands and then they just slash. Then they are put on a pedestal. Do you see?

If you walk round here in our kingdom with such tin medals, madam ... How do those people walk, like that? Well, if I come across a dignitary such as an admiral, a general, I always do that: pfft. I say: 'Sir, that is blood.'

'I am an admiral, can't you see that?'

I say: 'Sir, I have no respect for those dirty, filthy, sticky things.' I say: 'Nor for the carnations anymore. The carnation of Our Lord is also already contaminated. Those two million are attached to it.'

(Jozef reads.) 'I still cannot go any further, I must learn to think.'

And now I will continue. The people who are here for the first time this evening, will think, of course: that man is completely crazy. Completely crazy. But I will get them. If they have patience, of course.

'I would like to know what rheumatism is.' Here, that is a nurse from the hospital. 'People in England discovered painkilling injections ...' Now I will learn Latin. '...butazoladinine, butazolidinine,' isn't it true? What did you say?

(Lady in the hall): 'Butazolidinine.'

But why do they not say it in Dutch?

(Lady in the hall): 'I don't know.'

Neither do I. But why must we now, why does science put ... Oh, then we will not understand that, of course. Then it is not so bad when you read what is in it. But then poison comes out of it, of course, doesn't it?

'But people can no longer fight the cause of the illness.'

You now want to have a diagnosis, of course. Then you must talk about rheumatism later. If the masters approve of it. Because I can analyse cancer, tuberculosis, rheumatism can also be analysed like that, you know, madam. And then you will also get examples and questions. But we are not talking about that now. 'Could you tell me more about that?' Soon, later, when we are that far.

'Does magnetic radiation have a healing affect from person to person, or rays from particular metals?' Madam, just read 'Spiritual Gifts'. 'Everything which people do for another, people do for themselves.' Yes, indeed, madam, but not if you steal twenty-five guilders from the human being. 'Something was taken from me here, and I got nothing back for it and this is not the intention of the teachings of the masters, is it?' What do you mean by that?

(Lady in the hall): 'Just continue to read.'

Oh, thank you.

‘May I quote an example? Before when I had washed and taken care of a new mother and her baby, and she said then: ‘Oh, how wonderful to be so refreshed. And how nice the baby smells.’

Yes, they smell lovely. But why, madam, don’t you know that either? There are mothers, many mothers. Why does your baby smell ... What does your baby smell of, madam? And what kind of a smell is that? I can explain that to you.

(Lady in the hall): ‘I can’t put a name to it.’

Can you not put a name to this? Madam, you can put a name to everything.

(Lady in the hall): ‘Yes, you can, but I can’t.’

If you go to the graveyard, madam, what do you smell then? And if you feel the morning dew, madam, what do you smell on the land? You smell the new birth, the new life, uncontaminated life. You smell more astral than material.

That flesh is still uncontaminated. And by what means, madam, nurse?

(People talk at the same time in the hall.)

Because the child has not yet had any meat and any animal food. Did you not know that? And now you get to smell the radiance of a baby, and then we say: ‘Oh, how lovely they smell.’ Yes, madam, you now smell the pure innocence, yes, indeed.

A great deal can soon brew in the spirit, you could have a psychopath. The psychopath as baby, madam, radiates differently, I experienced that, I had made a diagnosis, I say: ‘The child will become psychopathic.’ After five years they already saw it. He says: ‘Why, sir?’

I say: ‘I smelled it.’ I smelled it. Smoking is not smelling, is it? Smoking is smoking, then we have to do with cigarettes.

Madam, nurse, isn’t that interesting? Make a doctor of me, and we will have fun in the hospital and we will learn. If only I had the chance.

‘Before when I had washed and taken care of a new mother,’ ... Let’s also sing its praises.

(To the sound technician): Do I have another minute?

(Sound technician): ‘As far as I am concerned you do ...(inaudible).’

Oh, how wonderful that is.

‘Before when I had washed and taken care of a new mother and her baby, and she then said: ‘Oh, how wonderful it is to be so refreshed. And how nice the baby smells’ ... Mother, has that all been like that for you? ‘ ... I got a grateful warm feeling inside me.’ Yes, it figures. ‘But now I keep having to think: just do not get any ideas into your head, mother and baby. I am doing everything for myself.’

Yes. So, yes, I am also busy here for myself. But if you do it, madam ... I can say: ‘Madam, I have nothing to do with you, I live for myself, I am also

doing it for myself, everything ... you do not need to thank me.'

I did not thank the ladies last week for the flowers. I walked away just like that. I think: do they understand it?

'Hmm', another person says, 'the rascal did not even thank me for my roses.' That did not happen this time, but that used to happen like that.

Madam, why do you give me flowers then if, in the intensity of teaching you something, I forget to say good day? What can that good day be now? You see, there it is again. You do that for your child, for your mother, for a hospital, friends, the bliss passes over to the mother. Madam, you do it for yourself, but that mother gets to see it, and she will soon begin too. You now have it for yourself. If you get to know the laws on the other side then you will not want anything to do with thanks and construction, and 'sir', and 'oh, Mr Rulof', and 'oh, Our Lord', Our Lord wants nothing more to do with that. He says: 'Just remain perfectly ordinary, and just accept Me where it began.' And then we will learn.

You must most certainly be pleased if you can help the people, that is your possession. But it likewise radiates over to that other mother. Don't you think so? And if it is not the case, madam, she will have to begin with it one day anyway. And you do not need to ... You do not need to make such a fuss and boast, madam, nurses, that you did that. I am not getting any ideas into my head because I can talk here and I can teach you that.

There are people who think that they enter a lane, a castle and that they see a professor. And then I come to the door with a fallen face, and say: 'Sir, what is the matter?' I do not have horns.

'Well, I wanted to thank you for the book.'

I say: 'Sir, just don't do that, because there will perhaps come a time, then they will be lying in a corner, and then you will stamp on that work.'

But they also did that. We had flowers, four and five hundred roses in a basket like that, and years later, madam; och, gone flowers. Why do the masters not want any thanks? And why does Christ not want any thanks? He says: 'Soon I will go anyway, soon they will think differently about Me.'

'I am dirty, I do not accept you. I want nothing to do with you', I said here one evening, but I mean it. You can get me anyway, because you have me. But I will wait and see. I will wait a few years. Five years, seven years. Now I am already taking a hundred years for it. On the other side, madam, you will have me immediately, not here anymore. Because you do not want to go with me. You are afraid of ... You say 'yes', that you want to, but just let a cloud come, with a stake behind it; haha ... then they run. I have seen so many of them running. Madam, do you believe in castles in the air? Make spiritual ones of them, with reality, and give them radiance and a little path.

(To people in the hall): Come in, ladies, then you will also hear something

for two minutes.

And then you will get to see and to experience reality. I said last week: 'Let's begin with the characteristics. Let's begin by making reality of ourselves.' Learn that one day and you will get to see yourself differently. And then the masks will be lying on the ground. Isn't that educational? 'Educational? Reading books?' No, madam. 'A hundred lectures?' No, sir. 'Lectures?' Ah. 'From the masters?' 'Oh, come on', master Zelanus says, 'do you think now that I can accept that they possess that happiness? Just you do it. We will make cosmology of it together. Then we can receive them for a 'behind the coffin' and then we will begin.' And otherwise, keep your mouth shut. Then you will get a nice sheet around you. Mmm, the colours are already lying at the tailor's, the spiritual tailor is already waiting for you. Yes. And then one person says: 'But can we also get fried fish there?'

I say: 'Yes, indeed.'

Because he likes fish.

I say: 'Yes, on the border of the Land of Hatred you can eat fish, you can also still drink jenever.' Madam, isn't it like that, there behind those bars? You can see everything on the other side. But all of that takes you to a very different personality if there is no love. And then we have to do with Jan Satan.

I will just finish it. 'And I find everything so egotistical, everything which you do for yourself. And egotistical or self love has no meaning in the spheres. Where is my wrong thinking? I have more questions, but enough for the time being. Sincere thanks, ... Sister Zwaantje (little swan).'

Are you related to the swans, madam? You aren't, are you?

Look, if the human being ... Sister, you have, if you do all of that, the highest devotion to duty, the spirituality which the human being wants to experience on earth, is the hospital, is fatherhood, motherhood; at home the mother for the children, is exactly the same thing. But if you are in the hospital, madam, accept them. You can make films of them.

Take me with you one morning, let me act the nurse there. You will see, within half an hour I will have them crying; if you add something which they still do not know, if you say something for which a dog and a cat stroke you. Dog love, madam, he dies with the boss at the graveyard. And why would you not be able to reach a human being like that who is already broken away in a hospital, why would you not be able to reach them? But you have read my life, my life, when I was in the hospital, when I became Sientje, haven't you, in part II, 'Jeus of Mother Crisje.' Well, I already had ... The whole hospital did not eat me, but almost devoured me. And all the little nurses were round the bend. And why? Because I did not know any misery.

What is being ill, madam? Illness can cure you, can make you grow. And

the nurse and the doctor who were walking round there; and you with your feeling and the knowledge which you have, can give those people something. And then they will say as a matter of course: 'What kind of human being is that? What kind of a personality is that?' And then you already get something back. And in this way you grow. And in this way you become beautiful inside.

What else did you have?

(Lady in the hall): 'Well, but you do it all for yourself.'

Well, yes, I am also busy for myself, madam. And you are also getting something from it. You are growing. I do all of that here for myself. And you are also beginning to give your own child, your fathers and your mothers something. I have twenty-four of them sitting here, mothers and fathers, and children from previous lives. I have two children here, who come straight from Turkey. And there are also some who still have the lineage of the Hindus. There are also Negroes (when these contact evenings were held from 1949 to 1952, the word 'Negro' was a common name to refer to someone with a dark skin colour), but they are white now. Madam, I will develop them. Because it is my blood. You all have to do with your own core on earth. You can no longer avoid the human being, because everything which Europe possesses and everything which belongs to mankind, stems from your blood, from your life, from your spirit, not from your spirit because that is an own attunement. And now you do that for yourself. You do all of that for another too, madam. You must not get an inferiority complex. I just eat that, just eat that gentleness, I do it too; because ultimately it is fun for me that I can give you something. Yes, there is satisfaction in that. But I must not get ideas into my head.

Ladies and gentlemen, the tea is ready.

INTERVAL

Ladies and gentlemen, I will continue. I have here: 'Jozef Rulof, a strange question: When Elsje and Erika ...' We are talking here about 'Masks and Men', the people who have not yet read those books will not understand any of this, of course. But if you are interested then you must just start to read. When Elsje and Erika, later Frederik and Anna, went to Egypt with René and Karel, who looked after the house then, the castle?'

Mr Koppenol. What do you mean by this, Mr Koppenol? Where are you?

(Lady in the hall): 'Here.'

Did he crawl into a corner there? Looked after the house, ordinary house?

(Gentleman in the hall): '... Frederik, ... castle.'

When they were disembodied?

(Gentleman in the hall): 'Yes.'

And they slept there? Sir, so many people disembodied; then they dream, but something also happens. And they have been out of their bodies during the night while asleep, they experienced something else there, of course; under supervision. That is supervised. The spirit itself, the life of feeling of the human being while dreaming ... And whatever happens while asleep, there is still always so many percent in that state, in that body, which watches over something, watches over a great deal. What is that now?

When you sleep, ladies and gentlemen, and you are dreaming a lot and you make journeys ... In Ancient Egypt ... I also experienced that, when I left my body, then something always remained, something in that which continued to watch out. You have all read that, you know. We needed a lot of help because we started to touch the laws consciously. We went to the moon, to the hereafter, so then you start to think consciously, and then even more feeling must leave that body in order to be able to experience that in the spheres. Because if you come there at five percent you will not see anything, then you still have your eyes closed. And the more ... If you go over the fifty then your eyes awaken, open. So the life in every cell of your body, heart, blood, brains, that takes care of and watches over the castle, that castle, that body. Is it clear?

(Gentleman in the hall): 'Yes.'

Now you suddenly know it. You could have known that.

'After all they were travelling for a few months ...' Then they were travelling materially. They went outside physically.

(Gentleman in the hall): 'Indeed.'

Yes.

(Gentleman in the hall): 'Indeed?'

Indeed, yes. Then they all went on that journey. And then they did not have to watch out, then they perhaps had an old man looking after the garden, a night watchman in the house, to prevent break-ins, and during the day ... Karel ... Karel had quite a bit of money. And then they went on a journey. Then they put the double lock on the door and then the shutters went down and the Wolff family was on a journey. Materially. Did you not know that?

(Gentleman in the hall): 'No, I kept thinking that ...'

Yes, see, now you must stick with what it says and then you go with him to Egypt. They made a journey together later. First Frederik with René, and then the gifts were released, there was contact again.

Exactly the same thing which master Alcar did with me, 'behind the coffin' from there to here, he awakened that then. Now no longer by means of the East, but now by means of a chair, by becoming a chauffeur, because that was the most wonderful foundation, you will read that soon, by means

of which he got me. Because when I went and sat there ... that nonsense on a chair, he could also have done that differently. But they were the foundations for Egypt. He placed his spiritual foundations by means of that in order to get me. Because then I could do it outside of the normal - you must read how master Zelanus analysed that - outside the normal in order to enter the abnormal, in order to become a chauffeur. He says: 'Jeus just does it differently, the other way round. He walks forwards backwards.' And then I learned to drive on a chair. But that chair was a car. If you read that chapter and you get into it then the whole world must already be convinced by that incident, that I sat on a chair. I can still see Bernard sitting. 'What are you doing now?' I say: 'I will drive tomorrow. I will become a chauffeur.'

'Hahaha.'

Ha? (laughter)

I say: 'Yes, I am allowed to here in your room, amn't I? You just go and work.' And I was on the chair: vrrrvrr.

Oh dear God, he can no longer cope with the city. He is going completely crazy.

You must just read that.

But master Alcar continues, I met him on the Weteringkade. I say: 'You can also talk in dialect.' 'Yes', he says, 'I can also talk in dialect.' Casje. You should hear that, you should read that, how wonderful that development was. What difficulties they had with us. Yes, the feeling of Egypt was there.

And Frederik with René, that is exactly the same thing, but they just went to the East. There was an initiated person there.

I can ... hypnotism and all those other things with you ... I told you recently: hypnotism is dangerous. Have you read (the magazine) Vizier?

(Hall): 'Yes.'

I say: they must not carry out that nonsense with a human being. Now you see the danger. And I already told you that last year. That is extremely dangerous. There are already victims now. The court is already intervening. Playing with the human soul, my God, my God, where is that leading? And then you should look at such a charlatan standing there. 'You are asleep.' I can put you all to sleep if necessary, those who are sensitive. 'You are asleep.' And then they let a child like that cry and dance. 'There is fire, there is cold', and another person pays. And they laugh: Hahaha. And they do not know why they are laughing. Because accidents happen. Society must first teach the human being that they do not play with divine fire.

But Frederik and René went on a journey, later they went materially, the door shut, a lovely trip to the Großglockner. Turkey. And then they came back and then they opened the door again, and that is the material core. Then they were there. Then you must ... You were busy for a while with René

and Frederik in the spirit and then the family appeared, didn't they?

(Jozef continues to read.) 'If the day consciousness is asleep, then we have nothing more to say for the earth, or we would have to dream aloud, but now during the day. In relation to that question we know that everyone possesses something of those personalities, which we experience as characteristics.' You mean the whole family there. Karel, everyone. 'If the day consciousness is asleep, then we have nothing more to say for the earth, or would have to dream aloud.'

You mean: when the human being is asleep ... the day consciousness in sleep means, the human being lives in sleep. But the spirit never sleeps. That spirit is eternally awake. Because if the spirit was to go to sleep, sir, what would happen then? Then dying comes immediately. The spirit never sleeps, because the human spirit keeps the life of feeling awake, and the life of feeling takes care of the blood flow. So you can, yes, dream. My little sister Miets always dreamt aloud. And Teun also had a lot of that. And then we sat down beside Miets and then we heard here the whole day, then we heard something which she had prepared. And the next morning they said: 'Say, you must still prepare that, mustn't you, yesterday.'

Miets: 'Then they told on me.'

I say: 'No, you talk in your sleep.'

Because we were all walking. Bernard walked so high up, then he fell off Bosman's roof, then he was getting a ball from there. And Hendrik sat on top of the roof catching pigeons, in his sleep. Just read 'Jeus II'. Master Zelanus says: 'How strange that is, they do not know the human machine.'

The human being on the street is awake and dreams. And the human being asleep is awake and is sitting on top of the roof and does not know it. Hendrik says: 'That black one, he does not want to come in.' What he experienced during the day took place in his sleep. And that is perfectly simple after all.

But science does not yet know, the psychologist does not yet know what happens at that moment when the human being talks in his sleep. They just do not know where it comes from. They say: 'Yes, it is the personality, the life of feeling.' But they do not know either what the life of feeling is. It is here: they do not know that, it could be in the back. No, sir, it is the brains, the brains which think, for the academics. Oh well, now they are completely off the mark, because it is the life of feeling.

Master Zelanus said it on Tuesday evening: brains, ladies and gentlemen, mean nothing, because the brains take care of the life of feeling - and it is true, I was able to see all of that by means of those disembodiments - the brains takes care of the life of feeling and send it on, or we would burst as feeling ... When we begin to think, that is so awe-inspiringly strong. If you

touch a certain thing with your thoughts, sir, then this whole building will collapse. Only as a result of thinking. If the vibration of a sound, engineer, isn't it true, touches the fundamental, a castle collapses.

By means of a sound like that. And what is the thinking then, the thinking of the human being? But they do not know it, they say: 'That comes by means of the brains.' But the brains take care of the life of feeling, send it on, fragment it, send it left, they hold back that pressure, there are nerves there - if you lose balance, you should see what happens there, because we know all those little veins and those little nerves - and then it goes on, and then it goes back again, over the back, to the stomach, and in this way it comes back, and then you get the sound, the timbre on the palate. And if you are singer, sir, then we can immediately say whether you sing from your throat, with your feeling or by means of your brains. Yes, And this is how it is.

And if you sleep then it is in operation. Otherwise I could not have dreamt my two million. (laughter) And everyone dreams, and everyone has something in his sleep. The human being remains alive because there has never been a standstill in the human being. It is really something. And if you come tonight now after midnight the whole of The Hague will be lying snoring. And half of the world will be snoring. They call that snoring. You must go to sleep with your mouth shut, then you will not snore anymore.

But the whole world is asleep, the world says, and no one sleeps there actually, only the brains and the nerves sleep, but the human being himself is always eternally awake. God too.

(Lady in the hall): 'Also in the world of the unconscious?'

Madam, there is no world of the unconscious. 'In the world of the unconscious', in the cell life, you mean. If the human being enters a world in order to be attracted again, then you are in the first stage of thinking, for what? Madam, you are now thinking humanly. But you are not thinking for the birth. And that is also for a hundred percent. In the embryonic life, madam, it is exactly the same thing. If the child enters you as an embryo, it starts to live; that is exactly the same as the world of the unconscious. The world for birth, in order to return to the earth again, is exactly the same thing. That child thinks. That personality thinks at a hundred percent, as an embryo, for the birth. Is not asleep. Otherwise the foetus would flow away and you would get a bleed. If that life no longer thinks, madam, then the life will flow away like that. But there is never a standstill. The human being is never without feeling. We are eternal quickening. Sleep means nothing, madam. Sleep is good for the legs, if the legs are tired; like that, rest.

(Lady in the hall): 'If the human being passes over from the fifth or the sixth cosmic grade, then the human being must, then that soul must completely consciously ...'

Madam, we will come back to that later because I am busy with Mr Koppenol. I will just not go with you to the sixth cosmic grade.

Mr Koppenol, are you pleased? Here they snatch it from under your nose just like that, don't they? Will I begin with that lady?

(Gentleman in the hall): 'No.'

Oh, you see, but then you will pay twenty-five cents more this evening.

(Jozef continues.) 'When Frederik comes out of the mental institution, has got to know himself ...' Yes, just a little bit, you know.' ... he says to Hans: 'Be a bit affectionate to the people, give them a bit more love.' Does that mean, that he must give those inner crazy people a bit more freedom, must show them something of society?'

Mr Koppenol means, and that is in 'Masks and Men', if you come amongst the crazy people ... Frederik is amongst the crazy people, amongst the crazy people of Hans, that is a professor, a psychiatrist, and that friend of his, ladies and gentlemen who do not yet know anything about this, he locks himself up with those crazy people and gets to know them. And he comes out of there and he says: 'Be a bit affectionate and a bit nice to those people.'

But, madam and sir, if you stand there as a doctor, you do not know how you can give your love to those people. No. Because you must make love and affection child-like, such as those people are, and then they start to feel it. I will prove it to you if you bring me into contact. I have had people like that. And do you know, when I came in and I had to treat them, and then they looked like that, and then I behaved as if I was crazy, just like a child. And then they also started to smile. I say: 'It is nice weather outside.' Boom, then I had got them. I say: 'Calm down, I will not do anything to you. I will only settle you down.' Then I had that big person, then that person awakened. But I had to become a child first. Then they understood me. And then the contact with those people was wonderful. Big people started to cry, say: 'Talk a bit more to me, because they cannot talk here.'

I say: 'No, here they just drivel, here they just snarl, here they just gossip.'

The human being thinks, when they say: 'Darling, how are you?' that you can help the human being. No, sir, no, madam, that 'darling' and that 'dear', that is so old and so dry and so stale. Sir, do you have nothing else than 'dear' and 'darling'? What? No, you must ...

Madam, is it not true? You must be able to tell each other wonderful stories with something to them when you become old. Really go into your second childhood. Childlike. Look, those two ladies of twenty four years old are already beginning to chuckle. Eighty, isn't it, madam, eighty, isn't it? Almost eighty? You?

(Lady in the hall): 'Sixty.'

Madam, I am not talking to you at all. I am talking to that dear grey

haired lady there. Almost eighty. Close, amn't I? Well?

(Lady in the hall): 'Just guess.'

Not me. Why would I ... you ... You may not ask ladies how old they are. I say thirty-four.

(Lady in the hall): 'I am not a lady.'

You are a lady, yes, indeed, I know you.

But we will continue again with Mr Koppenol. But what is it, sir, to be nice to crazy people? Become childlike, become something else sometime. Become 'not normal' and be not normal to crazy people. If you want to be a definite carer, then the doctor says: 'He knows what to do with those people.' But he does not know what that man gets up to. That man says: 'Sir, I have also become childlike.'

Become childlike again. A male nurse from the mental institution comes to me, he says: 'Mr Rulof, what is that now, I have read a few books by you, and now I understand myself.' He says: 'Then someone comes, the doctor: "Do not go in because he will attack you, he will kill you! And sir does nothing to me." When he comes, then that strength already disappears. He says: "Something radiates from that man." He says: "Sir ..."' And what did Our Lord say? That gentleman went and stood, he says: 'Oh well, just kill me. I will not do anything to you.' He let the snake feel that he was not a snake. He stood there and looked and became childlike, became a child. And then the crazy man who was sitting there said: 'Good gracious, that is not a danger there.' The doctor, the human being in society, everything is a danger for the human being, for the crazy person, for the patient.

The mentally ill, sir and madam, he was broken by society. Everything in society are snakes and bears, according to 'Masks and Men' and Frederik, they broke those poor souls. There is no longer a childlike, immaculate, pure, naïve word to be thought or felt. The human being thinks that he can achieve everything with his 'dear' and 'darling', sir, madam, that is even older than your own life, that means nothing more. If you want to reach those people as that man could ... He says: 'Doctor, I am becoming childlike, I do not know.' Yes, something came from that man, which Christ spoke about. He says: 'Become like a child, and you will have God and you will have Me.' That was a child like that, who stood before an adult who was broken. And the lion, the tiger does nothing if you can stand stock-still and become a child. Those explorers say that too. He says: 'Sir, stand still. Stock-still. Do not think anymore.' And the lion wanted to take a leap, but walked around him, also looked like that and thinks: that is not alive anymore. And you can reach a crazy person in this way.

And Frederik said that to Hans. And Hans thinks: well, a few apples, a cigarette. Sir, they do not realise that anyway. But if you want to make them

human again, then you must begin, Mr psychologist, where the first destruction began, and by means of which those people were beaten. You must lay the first foundation again there, in order to alleviate that, in order to bring that feeling upwards and to awaken it. You must have the medicines of your spirit for that. That is what Frederik meant. Well, and did Hans have that? Do the psychologists have that? Hahaha, with medicines and poisons.

A psychologist goes into his mental institution. He is ... A boy from Leeuwarden comes to me, he is head supervisor of the mental institution, doctor and psychologist, he says: 'I know nothing about this, Jozef Rulof. Talk me crazy, I just have an hour.' And then I talked him crazy. He says: 'And now I know my Napoleons a bit.' Because he had twenty Napoleons in his home. Today they were farmers and they were milking the cows like that, that was from a previous life. That man came from an office, he sat talking the whole day about nothing else than milking cows. I say: 'Now you have got hold of an old Norwegian. He used to have a dairy farm, of course, and is milking now.' 'Milk? Fifteen cents a kilo.' Then he was a grocer again. Then he was a grocer again: 'Fifteen cents, a kilo of milk.' I think: well ... During that time.

He says: 'Would could that be?'

I say: 'Sir, during that time they still weighed the water with stones.' I say: 'That is one from old Jerusalem, of course.'

'Well,' he says, 'now it is going too far.'

I say: 'Well, just work it out for yourself, sir.' All of mankind lives in one human being.

But I am going to Mr Koppenol. What are you actually concerned with?

(Jozef continues.) 'He says what that means. Does that mean that he must give those inwardly crazy people a bit more freedom?' Freedom, sir, you know it now, it does not help at all. 'To show something of society?'

They were broken, destroyed by society. Society, our wonderful, beautiful, conscious rotten life, rotten society, that makes the human being crazy. Catholicism makes religious maniacs, and the bible too, madam. The bible makes religious maniacs. There are more religious maniacs in the mental institution than normal ordinary social crazy people from the street. People from the fairground do not go crazy easily. People who take part in God go crazy. Sir, why? Because they do not know God. If they accepted us then there would no longer be a God who damns the people and makes the people crazy, because the fear in the human being makes them crazy. How is it possible? If no religions had emerged, madam, then there would not be any religious maniacs either. The faith is so beautiful now. If there are no more religious maniacs then the minister speaks his justice, and universal reality. But then there are no more crazy people. But he is still nuts himself. He is consciously making jokes.

All those Spelbergs, just say it, are conscious theologians? Yes, indeed, they are insane in their human talk. 'And let us pray for this day.' Goodness gracious me, how it made our Lord busy today. 'And let us give thanks, we will kneel down.' Oh, sir, I would like to talk to you humanly, spiritually, spatially for half an hour. But then you would be rid of this god. And now the mental institution is full.

Are you learning a bit, madam? Yes, really? Did you not know that, that there are so many religious maniacs? The human being went crazy because of god. How is that possible? You are not going crazy. The people say: 'You must not go to that man and not read those books, then you will go crazy.' But who is crazy now? Hahahaha, what a lot the mayor of The Hague still has to learn. Oh, oh, oh, and Professor van Dijk in Leiden. Hmm. Just let him take off his top hat, because he has still not earned it. Those medals which he got for his learning do not mean a jot, madam. I would rather have a bag of chips costing twenty-five cents at Scheveningen, they mean more to me than all those gold medals. Because then I will have the potato in me, a piece of nature. Yes, where are we heading? That is also something from Frederik.

Well, sir, just continue.

(Jozef continues to read.) 'But then the crazy person who will soon get an earthly life knows something or in any case more about the material life and he learns how he will behave soon.'

Ladies and gentlemen, Mr Koppenol, we went right through insanity. And if you have not yet experienced it, then you can also become it soon. Do you think, ladies and gentlemen, that you are free from psychopathy and insanity? Even if you still talk normally at the moment? Follow me and try to be this instrument; then you will be crazy in two weeks' time, then you will lose reality. You must not start to live above your standing. If God, if the space in you starts to speak, and you awaken, sir, then it will happen of its own accord. And then it is already bad enough, because then you must fight. But then it happens of its own accord. And what it says here: the human being still has to awaken.

I also told you it last week, have you forgotten that from last week? Do you know God? You will get to know Him. You will no longer go crazy in order to look for God, for Jehovah.

'And the world will perish. Be quick, and surrender, because the earth will disappear from space.' Yes, indeed. That child of Jehovah which follows and accepts is an abnormal being, because that does not happen. The earth will finish her task. The earth will not lose her possession. The earth will not collapse. Then a hole will come in the universe, and then God will have no more transitions. Then there will really be a question of destruction, but that is not possible. Now the Jehovah people.

The human being in day consciousness on the street, sir ... Can you think normally spiritually?

Begin with me, then I will tell you immediately whether you are thinking wrongly. You have read twenty books, you have read 'Masks and Men' twenty times, thirty times, Mr Koppenol, you say, you have attended eight hundred lectures in Diligentia, haven't you? You can already think. I set you thinking this winter. I say: just talk to each other at home about all the things you know. And what you know then, that goes into you, to a little corner; and then you will begin with what you do not yet know. Then you get rid of all that biblical, religious, worldly, social madness, that untruth, that nonsense. You should hear - I taught you - how the people talk about spirit, about God, about death, about birth, about child, about science; all wide of reality because they do not know. And now you go to university and they are talking again about a god who damns; and that is a professor. Knock him off his chair immediately, because he is not it.

And now it is 1952, and we are talking about the cosmology, the real, one God. There is just One. And there are another hundred thousand living on earth, and they are academics. Sir, hahahaa, I will laugh right in the face of an academic like that. I will say: 'Sir, don't make me laugh.'

There was a gentleman, a big gentleman, an academic, a theologian on earth, and then they were not allowed to say anything at home because he was thinking. 'Dad, dinner is ready.'

'I am thinking!' (laughter)

When he died madam said: 'Finally, now we can begin with our lives.'

They were slaves for thirty-five years, because the prof had to think. Now he has been forgotten anyway, because he had nothing. Life is riddled with cancer like that. Riddled with cancer? Yes, sir. Fragmented. The prof thinks. I do not have respect for anyone, sir, when he talks wide of God. But when it is reality, sir, then I will immediately kneel before you. I say 'Thank God, we have a foundation again.' Isn't it true?

If you talk to each other - yes, I must finish that - if you really want to be happy, sir and madam, then learn to tell each other something true, which really possesses reality. And then you should see. Just begin with art now. About cleaning the house, cooking food, we already know that too, but now begin with the sacred matters which are in you, which live in you, with the spirit, with the soul, the life of feeling, the personality. Oh, oh, oh, oh, who are you? Yes. Who are you? You will think I am cheeky, of course. But I can prove it to you.

And I will just continue again. 'Then the crazy person who will soon get an earthly life knows something ...'

Yes, sir, you know that too. When that crazy person was crazy, he goes

crazy for the second time until he has reached reality. By means of how many thousands of characteristics does the human being go crazy? There was a human being, there were millions of people, they are still in Rosenberg, they loved. And the boy left the girl, and now she is already forty-five and says: 'And he left me. And he left me. And he left me.' And she will never get out of there again. Because it was he alone, there was no other one. And she went crazy because of the broken love.

How many thousands of people, men and women, are there not. Men, yes, there are not so many there, it is usually the little mothers. The men, those, those, those, those ugly men, (laughter) they run, they build on a new meadow and buy themselves sheep; well, then you will certainly know it. I do not need to say that they buy cows, but they buy themselves sheep. But those poor little wives who are beaten there ... There are also one or two boys there, they are very sensitive, but mostly girls, they are beaten then and then go into the mental institution, and then they are there, for the whole of their lives. Have lost love. Hahaha, what is love? 'That boy deceived me', and then they collapse, because of love.

Another person is there because of loss, that gentleman had lost twenty thousand guilders. 'I have a slum, I have a slum', but she still had twenty-five houses. Sir, that woman is still there, I knew her, only because of the loss of a few houses, because of the war. 'I have nothing left, everything is gone.' A gentleman lost his wife, his children, during the war. 'I have nothing left, everything is gone.'

But we were also there, the neighbours, the people, society, there were still millions of people, and there were also some very dear ones amongst them. No: 'I have lost everything. I have nothing left.' Mental institution, Rosenberg. And now I can continue.

When are you crazy with your whole personality, sir? You can experience thousands of lives, and in every life you are still crazy because you must take all those characteristics to the spiritual reality. And if you do not yet possess that, Mr Koppenol, then you can still always succumb. Did you not know that? Is it clear? How many times can you go crazy?

And now you will begin, sir, with this study: I am truth, I am love. For who? How?

(To someone in the hall): You are interrupting. You may not even whisper here, madam.

No, but the feeling came to us and then we were standing still.

But how much is there in us which possesses reality? And those other characteristics are still capable of descending, then we have to fight the battle in order to bring them to the spiritual harness, the spiritual harmony. And before we have them sir, then we will already have succumbed a thousand

times, Won't we? Won't we? Sir, that is the human psychology. What do I make of myself?

Now a theologian talks, now I can start again, he says categorically: 'That is God's word, and that is the truth.' Sir, wars originated, because one ...

Luther said: 'It is true', and the Catholic Church said: 'It is true.' And Luther said: 'No, it is true.' And when Luther was thrashed, sir, then we still stood before the bread, and we broke the bread and we drunk an earthly wine; and there was still a god who damned. Yes. And yet Luther waged such a terrible battle, and that good old Luther, you should hear that Lutheran Church, that good old Luther suffered such a lot. For what? For nothing, sir. Because the human being, the Lutheran faith is still standing on damnation. Well? There is also another hell too. And there is an eternal burning. And now that poor ... What did that poor Luther actually fight for? Why did that man make such a fuss with the Catholic Church? Why did he not let Catholic be what was Catholic, and Protestant? And now there is also a Lutheran faith. But are we any wiser from it? Did growth come because of Luther?

Just imagine, sir, all the things which appear when you know God and space. That must all go. And, sir, if you are still not conscious in that space, you have the metaphysics here, you have spiritual science here, then you will go crazy again. Because you will die from it, you will not come through those foundations, and you will go to pieces again with your faith, your feeling, your school. You will become something again, you just want to fly a bit too high again, you just want to act like Paganini and you cannot: quack, there is another person lying there again. For a bit of art? Sir, do you know what art is? If you see the lights in the eyes of the human being, then it is art. If you want to be clairvoyant, sir, and you categorically touch the life ...

Do you wish to know how clairvoyant I am? Then I will give you a nice piece of proof this evening. There is still a follower of me somewhere. I was talking one afternoon to a twenty-one year old girl, one afternoon, years ago, I look into her eyes like that, we talk, are talking about the books; beautiful, beautiful child. She comes to me again the next day, she needs something: a few books. I look into her eyes again. She says: 'What are you looking at, Jozef?'

I say: 'You have become a mother.'

'Can you see that?'

I say: 'Yes, the eyes have changed.'

They did not even have that clairvoyance in Ancient Egypt, ladies and gentlemen. She had become a mother that evening. Yes, indeed. She had had a relationship. But the eyes had changed. I saw that. Then she says: 'That is wonderful.'

I say: 'Yes, I am talking about my clairvoyance. It does not concern me

whether yours is wonderful. But my clairvoyance looks through the day consciousness. I go straight to your motherhood, and your eyes are maternal at the moment. You have lost the being a child, no, you have become more beautiful.'

Sir, that radiance went to my heart like that. That is clairvoyance, don't you think?

Then she says: 'How wonderful it is.'

I say: 'Yes, I will get full marks from master Alcar.'

But perhaps two in the world can do that. But then you must first lock yourself up in loneliness for eighty and a hundred years, then you will come back to a natural face, and then all those social feelings go, because, sir, if you have them in you - and I also live in society, but I can still do it - if you have that society and all that mess and all that uncertainty in you, how do you wish to start to see a state of purity? How do you wish to be purely clairvoyant? And you can do it anyway. You can all start to see clairvoyantly if confusion has gone from you.

I said something else like that. That is not from me either, madam, you know, Socrates used to say that.

Oh well, I am here: 'In other words, the human being who suffocates his feelings, stands still for the inner life, does not learn himself anything about life either, but we would say: What a neat and tidy person he is.'

Yes. You mean this. We have here in society, and the human being looks at that, these are volumes again, you have people who never do wrong, always on the mark, everything is great, everything is beautiful. And if you meet those people after twenty, thirty years, forty years, madam and sir, nothing can be said about those people, then they are still, they have never done anything wrong, because they have a strong character, but then they have not changed in any way. A devotion to duty, this and that and that, and they are honest through and through, and they have a faith and they go to church, and they pray, just look at those faces, those people do not change. Do those people change? No, sir, that life only passes in a religious and dogmatic way, they learn nothing. But now just go to the market and talk, as society says that, with a fishwife. And then she can rattle away, but experience comes from her.

Why did Christ go to the lepers and the worst people? He says: 'Those who walk there, they think that they are it, but they are not it.'

It is true. Sir, if we talk about that, well, then I will analyse all of you. And if you say: 'Oh, I have such a good kind soul.' I say: 'Sir, what your happiness is, does not mean a jot to me.'

That one there who lives in a beauty wearing a wonderful garment, a lady like that, frills like that ... Madam, is that beautiful? Oh, madam, what does

that earthly carry-on mean? Let me ... inwardly ... Let me look into those eyes and I will know it. No, sir, those riches mean nothing to me, even if you have ten million, because you are penniless. Aren't you? What wisdom. But does it not lie on the street, sir? You only have to see it.

Yes. And I can also continue with this. But you must sort out those people yourself.

(Jozef continues to read.) 'When Frederik tells about his introduction to Erika and Karel, he says: 'We made a journey. I got to know them on the boat, Karel and Erika, with the fjords in sight. Does that refer to the time from before the spiritual birth of Karel?'

No, sir, that refers to the dead bare North. They went to the North. To Denmark, to the fjords. They were categorically making a journey. And that is still not so old, that 'Masks and Men'. I can also show you people, I can also connect you with the people who now still live from that. But it has to do with reincarnation again. If only you knew everything, don't you think? But you do not know everything. If you give me a million, I will still not tell you it. If they say it up there, yes. Then you would be surprised, sir. And then you would be so grateful, to know it, wouldn't you? But you will not be any the wiser from it. Do you become wiser from that if you know everything? Oh come on.

Now, I have again: 'Frederik says: 'I made many friends in my life, and keep them too, although I have not won any good acquaintances from that, paid many bank accounts etc.'"

He did that too. Do you know what that means?

(Gentleman in the hall): 'He keeps having the wrong inclination ...'

He spent a lot, and they all deceived him. He paid his bank accounts and he also got a slap on his neck, later.

Now I am faced with the question: 'If I spend money I perhaps do not even have the right to do that, at least, I have started to realise what I am doing, but that also applies then to everything.'

If you give people money, give the people goods, give the people this, you will lose them just like that. You can buy a human being for two guilders, ten guilders. If you ... the people, it is harsh, it is terrible, but that psychology ... I was extremely suited to a social task, and especially to social work, because I saw through your lies. The human being gives, the human being does, Frederik too. He says: 'I learned from it.' But you are beaten by it, because you lose your people.

I made friends, but where are they?

Sir, what is friendship? Can you keep friends? Can you have them for eternity? You have me irrevocably for eternity. But you still walk away from

me. I have never yet chased a friend away from me; they always walked away. 'I love', I said, 'you, your life.' Your character does not mean a jot to me, sir. And just be pleased, otherwise I must pluck, and I pluck, and I pluck, and then there will be feathers left. I say: 'So.' Yes, you cannot endure that every day. Sir, why would we not do it like that? You must learn to think like that in order to come into harmony with the whole of this society. Sir, I am afraid of friends. I am so afraid of friends, sir, madam, because I lose them again. And that is terrible. You lose them again. And this is why I would rather have not one. I have brothers; I do not have them. Just let those sweet things, those dears, live. They sent me away irrevocably, but they sent me away themselves. Do you sense it?

I do not come to your house in order to talk, sir; I am always busy with you anyway, even if you do not see me. And friendship is so spacious. You do not need to see each other. You may be pleased actually, yes, after you have the lectures: you will see each other again. Start to think. True friendship, sir, spiritual truth, and so on, the dictionary comes again, that must all get a spiritual foundation. And it is only then that friendship means something.

Master Alcar said to me in the beginning: 'Do you wish to conquer all of that at once?'

I say: 'Yes, please.'

'I can do that in one flick', he says. He says: 'Love life, then you will have the friend of your own accord. And if he pulls a fast one on you, you will see immediately if you are being deceived. The friend does it. As long as you do not do it. Then you will have him immediately.'

Sir, to manage to be good for three years is not easy. To be the friend for four years, five years, ten years, twenty years, to really be a friend, madam, sir, spouse, madam, you have not had that for a long time, because you probably said something to each other during those years. And then the friendship went away. Love, hahaha, the friendship was already gone, and it already no longer had a spiritual foundation. Do I wish to bring you together as man and wife? Then I will first teach you to experience friendship again, because friendship, sir, for this world, is higher than your love. Do you not know that? Because we no longer have any friendship for each other. Because if I ask him or her, she will say: 'Do it yourself.' And for a friend we walk ...

When we are young, and she looks, we at least ... Oh, sir, I stood for five hours, six hours in the rain in the evening, but they should try doing that to me now. Soaking wet, and I loved it, sir. A cold, in bed, sick for a fortnight; I remained standing. You should tell that to each other again after forty years. But that's it. That's it, that standing there. Do we still have any of that real thing? Of that real crazy love, Frederik says somewhere in the book. Who does not want to experience this crazy love? We are all crazy, sir.

If you experience the love of Frederik, real pure friendship, sir, if you experience that, do you know what society says? 'They are crazy.' Sir, even if you walk round in a black suit and wearing white shoes, then they say: 'That gentleman is already walking with a sheet on.' Then we become abnormal. Real friendship, ladies and gentlemen, does not even exist anymore, because everything has been sullied. But what are we like? We are busy building up a friendship. Do we have that? Hahaha. Do it yourself. Whitewash your walls yourself.

I have here an extremely large material thing. (Jozef unfolds it.) From who is that?

Sir, did you do that?

(Gentleman in the hall): 'Yes.'

Did you do that using your own knowledge, the books by us?

(Gentleman in the hall): 'Yes.'

Sir, we have a catalogue for you. I can bring along a thousand of them for you on Thursday. Someone from Haarlem did that. And I checked them. And he did it really well; the spheres, the hells, and everything. And we have ... We can bring them along. We do not have the lectures in Diligentia yet. But we also have them there. Our people know the origin of the hells and the heavens, and the planetary systems, don't they? Mr Giebels from Haarlem made that, and we have that. But now you want to know from me whether it is absolutely correct? We already have it, and that was prepared completely by the human being. Look, sir, if you want to draw this, then I can irrevocably give you the correct one. If you read 'The Origin of the Universe', then you will have it. And have you read those books?

(Gentleman in the hall): 'Just began.'

You have only begun? Have you read all three?

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

Sir, then I will not even read this. Because then you will soon write differently again, do you see? When you have read those three books, and also the books 'A View into the Hereafter', hells and heavens, then I will see whether you have made it, because you have not made it yet. And now you are already giving me an analysis, while another two thousand worlds lie behind that. Isn't it the case? Yes, I must wait until you have the whole. You do not have that now, of course.

(Gentleman in the hall): 'No.'

Oh well, there you are. So you must have the three parts, 'The Origin of the Universe' is a trilogy, and if you then give a chart of that reality, I can tell you, yes or no. You have still not made it. 'The Origin of the Universe' material, material, many times. Moon. Many times, two, many times. What is that? Secondary planet, earth. Many times. Do you mean many millions

of lives by that?

(Gentleman in the hall): 'Yes.'

Sir, that is all correct. But that is in that book. So you give me something which I know myself, and what I experienced and wrote myself. Now should I get that from you?

(Gentleman in the hall): 'No. I am only asking whether that is correct, that view.'

Now you want me, you have written here, and now you want to know from me whether you have understood that?

(Gentleman in the hall): 'Yes.'

Then it is something else.

(Jozef continues.) 'Is the information next to this correct? If so, were there two to seven, already male, female beings present on the receiving planets ...' You see, the ladies and gentlemen who have finished reading it can already answer you. '... present in order to receive the material soul?'

Well, sir, just talk to all those old ones of mine, and they can give you a lecture. Isn't it nice, ladies? They are already cosmically conscious beings. They can give you a lecture, sir, ladies and gentlemen here, and they will take you with them and they will explain everything. Do you wish to talk to the people? I will point them out to you. Isn't it nice? But you must ... You will sense, you will get part II, that already tells you, and part III says it completely. So you will ...

What did you say?

So you will read.

(Jozef continues to read.) 'Sir, the description of the Temple of Love reminds me of the great Hindu building.'

Yes, sir, there is something of that. That is also there. But have you already read 'A View into the Hereafter' too?

(Gentleman in the hall): 'No.'

You see, sir, now just begin with 'A View into the Hereafter', then 'Those who Returned', 'Diseases of the Soul', 'The Cycle of the Soul', 'The Origin of the Universe', 'Between Life and Death', and start with 'Grebbe Line', 'The Peoples of the Earth', 'Spiritual Gifts', and then come back to me again later, then you will irrevocably get an answer from me the whole evening. Is that fair?

Thank you.

Yes, now Mr Berends is not getting a turn this evening, because I should have had him. But, Mr Berends, you do not begrudge the people anything, do you? I will take that with me and I will also have a look at it at home. But Mr Berends was, you laughed, but Mr Berends was right last week.

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

It said 'hyacinths' there. But I already said it. I said: Bears and hyenas ... That is there again later; and snake areas and snake pits, do you remember? But bears and hyenas, and then you take that out of context, and then I no longer have any contact. The bears and the hyacinths. I think: well, I must know whether it is that or that. But then the hyacinths have that meaning and then we come to the sweet and the evil. Then the flower is the sweetness for the human being, the character.

(Lady in the hall): 'But Frederik said that to Hans when he had just ... in that ...'

Yes, and I say about that ... What it now concerns, that is that crazy state which Frederik experiences, he mixed up the whole world. And now we must follow Frederik in his insanity, but also see the reality. And then you need the whole chapter.

Mr Berends, do you accept that?

(Gentleman in the hall): 'Yes, I will have to accept that.'

Sir, have to? I honestly give you back your nice things. But I get mine too, because you must not rip it apart. Was the book from you here?

(Gentleman in the hall): 'Yes.'

I have not read from it this evening, of course. Do you want that next week?

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

Then we will begin with it next week. Then I will deal with this first next week. Is that okay?

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

Just continue with it, also establish nice things. Then we will get a very nice core from it.

(Gentleman in the hall): 'Yes, that is precisely the intention.'

That is the intention. And then we will learn something, of course.

(Gentleman in the hall): 'Most certainly.'

Ladies and gentlemen ...

(To the sound technician): How many minutes do I have left?

(Sound technician): 'A few minutes.'

A few minutes. Was I able to give you something this evening? Did you feel a little bit of what I mean? If you also begin with it, ladies and gentlemen, you will be certain 'behind the coffin'. Do not long for earthly things. It is nice if you have a car, a beautiful castle. It is great if you have one and a half thousand in the bank, and you will certainly feel, and you do not have anything to eat here. But I can prove to you, ladies and gentlemen, dry bread - you will read that soon in 'Jeus III' - with radishes, earned honestly, by means of which my gifts were built up, I now consume that and it gave me spiritual possession. But I am talking again about something which you

do not know yet. When you have read 'Jeus III' soon, then I will come back to dry bread with radishes.

Ladies and gentlemen, the people always think that I am rich. This morning someone came, he thinks: well, that Jozef Rulof lives there up a lane, he is a writer, he has already written twenty books. And then he almost broke his neck over my ash buckets. Isn't it terrible? (laughter) He says: 'Sir ...' Yes, I say: 'Sir ...'

Recently a woman came to the door who said – how rich are you? – 'Are you sir's servant?'

'No', she says, 'I am Rulof's wife.'

Oh, also a disappointment again. And then I appeared, and then it was completely over. Then he sat there, and then he says: 'Now, this is nothing either.'

'No, madam, we are still nothing and we have nothing.'

Ladies and gentlemen, sleep well, and see you next week.

Do not become anything either, then you will be everything, exactly the same as Our Lord was and by means of which He gave everything to the people, then you will have the soul, the spirit and the hereafter.

Ladies and gentlemen, with a kiss from space for this evening.

(There is clapping.)

Thursday evening 18 September 1952

Good evening, ladies and gentlemen.

(Hall): 'Good evening.'

I hope that you can understand me, or understanding is perhaps something else, but able to hear me, because I have lost my voice.

(Lady in the hall): 'The cold.'

You will also get that soon, you know, madam. You will also get a bit of a cold.

(Lady in the hall): 'Oh no.'

I will begin immediately this evening with Mr Berends. Let me see, what he has in his note. Oh, what a lovely time that man had sitting reading that book. Look, that is reading, do you see.

(Jozef begins to read): 'Are you there, Frederik?' Materially. 'I cannot hear him. I say: 'Precisely, captain, it was there. And then there were victims.' Hans tries it once again.'

Look, Mr Berends, I will begin with page 180, I will also include your monster, but I will also tell you, that: we are busy here in a mental institution, Frederik has left his place in society and follows states; there is something to it, there is truth in it, humanity, and it can always be placed. He says, he does that only in order to prove, for himself and for the reader, that he still has his consciousness, and can talk nonsense. And if Hans had also done that, and Karel, if a doctor really descends into the psychiatry, into the psychology to the core, they lose this consciousness.

Science - if I may say that to you - will never make it. Because the doctor must lay foundations. Which is possible. By what means did the occult metaphysical world originate? Only because Egypt, China, Japan, but especially Egypt, began with the construction of those foundations.

If you take my book 'Between Life and Death', then you will get a wonderful analysis. And then you will irrevocably lose the day consciousness, but you will get something else back. And Egypt had the consciousness completely in that state. When I disembodied, my body lies there, there is still twenty-five percent feeling in it, as apparent death, it is completely empty, and yet full, there is twenty-five percent feeling for the blood circulation, you will feel, or the heart would stand still, and remain still, and then you would instantly be out of this world.

But when Frederik descends into that - Hans does not do that - you will understand, that is the tremendous school for the human being, and Frederik wants to prove in that that he has kept his consciousness. And if you

now want to learn from this, then I will explain this to you: if you - and you experience that every day, you will read that in the magazines and in the newspapers, and something happens everywhere in the world - when the human being makes a study of life, socially, spiritually, spatially, then he must dissolve into that state. And the geniuses, the people who experience the unity, for example, with a planet, an astronomer, they start to think and dissolve. A professor forgets his hat, or he looks for his glasses and is wearing them, only because that man dissolves into his state. And then you say: that's another half-wit, isn't it, or a forgetful professor like that, he is looking for his hat and his glasses. But that man dissolved into his state; which I was never ever allowed to do, or I would have been gone already. You are already irrevocably dissolved at two grades for these laws, then you mean nothing more, because in our subconscious, let me put it like this, not subconscious but unconsciousness, we must think and keep our contact with the material world. And that is Frederik's study.

But if you were to get to know Frederik - and you will get that at the end, in the third part - if you were already to get to know Frederik now, if you were already to know now that he is already a psychologist, and a paediatrician, then you will feel ... He stands there so awe-inspiringly strong, because he has established for himself: I will never make it like that. And that is all in that. And then you can, if you go into that and you sense it, you can ask those questions, and then you will really get nice answers from me, because the human, spiritual, spatial psychology lives behind that. You can experience that unity in that.

So now we come to those sayings. That does not mean so much to me. But if you now categorically want to know what that all means ...

'Frederik gives her a kiss on her lips ...' That is that nurse, isn't it?' ... and the lips react, but the body cannot stir a muscle, he says, because she is immediately under hypnosis. Does this reaction come because Frederik reveals her deeper feelings to her life?

Sir, if the hypnotist goes into a subject, into you or into another, and he gets that under control, then your consciousness goes to sleep, your balance centre goes to sleep, your reacting has gone, and you are asleep by means of the will of another. Well, and that girl, that nurse, she dissolved. Frederik, the modern psychology, he does that in that way. Modern hypnotism no longer does that like it used to: 'You will sleep', 'you will do this', and, pfft, pfft, and just blowing ... If you have seen this week's Vizier ... I warned you about it last week. Two years ago they already came with the question: is hypnotism dangerous? I say: they should kick those people off the stage. Because in England a girl has already been unhappy for three, four months, five months, and she did not come out of it again, she became nervous, was

broken, personality destroyed, everything destroyed; now there is a large trial. They are playing with fire, they now write. If we say it here ... No. Those accidents must first happen. And now you have the proof.

When the (hypnotic) psychology occurs you have nothing more to say, and then I can waken you, or another, whatever we want. And especially ... Now imagine, then they put the cat among the pigeons, and all those other things, and then they go into worse things, all the things you awaken with such a thing. That attaches itself to the life of feeling, it is a sting, and that goes deeper, and pulls up something which you still did not know a moment ago. There is the danger.

Frederik did that without misgivings, like that by talking and talking ... I just mean to say, modern hypnotism is like that: we go through the human being like that, are unaware of what is happening, and they are already under hypnosis. Because the life of feeling ... They send that to one point, and that is a concentration on one point, you touch feeling, you get thoughts back, there is also telepathy, and suddenly so ...

I told you, I can also do that if that is necessary. And they wanted to have that from me once. We went outside, and then they said: 'You cannot do that.'

I say: 'Oh boy, when the sleep comes, and then you can sleep so soundly, and that is so wonderful.' Wham, he was already gone.

We let him snore two hours. And when we were at the destination, he said: 'Do you mean that?'

I say: 'Do you still not know yourself that you slept in the train?' I say: 'Then just sleep quietly again, oh, it is wonderful, you will sleep and feel nothing, you will dream, wonderful.' Well, off he went again.

I say: 'Just let him sit until this evening, then we will just eat everything.' (laughter) And then we let him sit for four hours. And then he wanted to eat porridge and then we had just eaten it.

I say: 'You ate porridge in your sleep, and we let you eat steak, and you got a pickled herring and a rollmop', just like I do at the fairground, 'a smoked herring and a pudding.' I say: 'Are you not feeling sick?'

Then he said: 'Yes, there is something here.'

I say: 'There you are.'

That is the spiritual misery which is in that. And we can do that. This is why I know the grades of contact and feeling for hypnotism, because the psychic trance is exactly the same, only now it goes through the laws of Mother Nature.

And of course the nurse was under Frederik's hypnosis, his feeling. Hypnosis is imposing will. That takes over you, and if you are a bit sensitive, Mr Berends, then we will also make an acrobat of you this evening. They

would like that, of course, wouldn't they? Or we will make him Minister of Finance, and then we will get thousand guilder notes this evening. And then he says there ...

'How many of them do you want?'

'Ten.'

And then you are it, sir, because you have lost your day consciousness for that moment. They cannot put stronger people under hypnosis. I would like to get into contact with a man like that. I will say: 'Sir, just put me away.' But then I will move to space. But those people run up against a spiritual wall, search for that, and then you cannot hide, sir, you cannot go left, and you cannot go right, and then you are forced into a corner, and then you are sold. But when you have space, then you go to hell or you go to heaven. Or you go, I go and sit on the ring of Saturn, and he just lets me look there. I take a meteor or I fly through space, I go the jungle, they are all spaces of feeling, and if he is not in control of that, then you will feel, then nothing will happen.

But an innocent nurse like that, who is not aware of anything, she walked into that, and was suddenly gone. And then he kissed her like that, and that cost Frederik a house. He was honest. Because spiritual justice does not kiss just like that. Yes, you probably do not know that. That only applies to the gentlemen, sir.

(Gentleman in the hall): 'Do the ladies not have a part in that then?'

No, because they do not do it anyway. If we do not start it, Mr Berends, then the ladies do not react, that is logical, isn't it?

(Jozef continues to read.) 'Does this reaction come because Frederik revealed his deeper feelings to her?'

Sir, that's it now, what I explained to you a moment ago; you can go on with this for another hour, of course, and then you will still not know what hypnotism is.

'Hans asks: 'Are you there, Frederik?' And he replies: 'Precisely, captain', ... Because Hans is the captain, after all, isn't he?'

Did you see something else in that? You must just read what it says there.

'It was there. And then there were victims.'

Are they not there? Hans is a victim. Karel is a victim. That nurse is a victim. And all those people there, when Hans entered that institution, saw his own misery in those people, then he stood on his own victims. They are all victims of society. And then there were victims. You see, Hans does not understand Frederik, and he does not know the laws. And then you have to see millions of victims. Don't you? Victims.

'Hans asks again: 'Frederik, are you there?''

"Yes, lieutenant-colonel." ... He adds a little extra, because Hans is a professor doctor, and what else can you give him, you can give him everything,

because he does not have it anyway. "Yes, lieutenant-colonel." Now, he is just saying any old thing. 'And then the roof collapsed.' Then Hans collapsed. Then his world collapsed into bits and pieces, not bits and pieces, but fragments. I am swallowing a lot this evening, and you will just work that out next week. (refers to his hoarse voice.) (laughter)

"The crazy people go to sleep', Frederik says. In his sleep Frederik sees the nurse coming to him a few times in order to look at him.' The crazy people go to sleep. 'When Frederik woke up, he thought that Anna was standing next to his bed and was bringing tea. Then he had to realise that he had been admitted to a mental institution, and that he done four and a half years there. So by means of sleep the day consciousness worked at full power.'

Do you see? It is very simple, when he woke there in the morning, he thinks: Gosh, but where am I? What have I done? But do not blame me for what he got up to there. So he thought: oh yes, I am not lying upstairs. Because he got his tea from Karel upstairs there. And now a nurse comes, he thinks: my God ... Oh yes, I am in the mental institution. You see, you must realise that. That is nothing special.

And then you ask here: 'So because of sleep the day consciousness worked at full power.' Do you see? 'And then he acted like a crazy man.' Perfectly ordinary for abnormal. 'Frederik begins to write: 'Yes, what does a human being think about who has gone from home, into a strange world. I am here alone and there are masses of people around me. The nurse from my hotel ...'

You see, he had said to the people, to Karel, after all: 'I will go to Switzerland. I will write you a letter.' Now he is beating about the bush. Because in that train ... He balances that like that, that he still remains with the crazy people. He thinks: if you know later what was the matter, and what I got up to, then I can tell you that that letter is right again. That all has no meaning, you see, they are incidental circumstances. That is in order to fill up his character, the things he does - not that they happened - but, in order to fill up, to absorb, to explain. He must tell it to a certain extent, because he says: 'I will write.' And he does it from there. And that is perfectly ordinary. What he writes there, also refers to his abnormal people whom he lives amongst.

And then you also write here: 'The nurse from the hotel, where I am, I am in a rest home,' do you see? - I searched for a rest home - sits next to me and thinks ... She just asked me whether I am a writer. I said: 'Yes.' The journey was quite difficult ...' Well, he did not have it easy.' ... because there were a lot of crazy people on the train ...', You see, Hans' institution. '...who went to Switzerland with their doctor in order to get better.' Isn't it nice? Do we not also say that every day?

It is a wonderful symbolism. It is not symbolism. It is a wonderful, it is a great feeling and thinking of Frederik. Because if you were to give a story like

that to the newspaper, there would at least be something to it again. Don't you think, sir?

Then we will get laughter again, then they will say: 'Ha, how does he get it together?'

'In Belgium those two were in my car. What do you think of that? Not so pleasant, is it? Because I am quite interested in crazy people I got to understand many masks. There were also beautiful masks. I am now sitting enjoying myself in nature.' There. 'Before me lies ...'

Oh, when that happened, at the moment that this was written, sir, that could have become fifty pages, that could have become a whole volume, if only to make comparisons from that world with society, for woman, man, government, God, Christ. Then we would already have here - this is why, you can write fifty books from 'Masks and Men' - we would already have written ten books about this alone. Only that bit, that little letter, those are a thousand pages, if he starts to make comparisons with God, Christ, Golgotha, bible, universe. The psychologist, the doctor. Well. All the things that are in that.

(Gentleman in the hall): 'Yes, there is a great deal in that.'

An awful lot, sir. Tremendous.

'There were also beautiful masks. I am sitting enjoying myself in nature. Before me lies 'Neu Karelshof'. That is Hans' movement. 'That is a great big hotel where many foreigners spend their time recovering.' He has still got hold of the truth. Do you see? 'There are sick people on board.'

They must not know, for that matter, where he is. He is categorically telling the truth. I reread those pages, which were written that afternoon, I read them twenty times in the evening; but with Van Eeden. We experienced that together, that whole book. He says: 'If they ask you something later, it is your business.'

He told me it just like that. I am only retelling what he said. He told me what he meant by that, and that went from feeling to feeling, you know. And then I got to experience his books, while writing. I was able to experience them with him, I was able to experience this, these three books, because I remained in my organism; he in his, here master Zelanus, and behind us master Alcar. So four psychologists on it, on this work. And I experienced it like this: fifty percent. He says: fifty-fifty. He says: 'Oh, my God, I have begun, it is already recorded', and master Zelanus immediately continued, didn't he? Master Zelanus typed, and I in him, and also Van Eeden, in one organism, in one aura, that is a space, that is a world. We were in each other like that. I had my eyes closed, Van Eeden had his eyes closed, and master Zelanus behind the typewriter. And master Alcar looked like that, he was sitting above that. And then master Zelanus began. For that matter, everyone

who comes from that world and starts to tell closes his eyes. You reach unity.

But that Gerhard the coachman, and Theo from the Grebbe Line, oh, sir, madam, how I enjoyed myself with that, if only for that unity. And then, when you are sucked apart after recording and experiencing their lives ... The day, the hour, the minute comes irrevocably. And then you get the last full stop, sir, that is simply a spiritual transfusion in which your heart, your brains, your blood and everything loses. I get scared again at the moment if I have to write again only because of the last full stop. I am already afraid of that. And I get even more scared, because I live for three, four months in that world.

If I am now faced with a book of three hundred, four hundred pages, a book like that takes six weeks, then I live in that world for six weeks. And I have talked here, I have told here - and you think: that is Jozef Rulof - I am conscious here, but then I lived in my book, because I have to go along. So spacious. When you have 'Jeus III' soon, then you will not believe it anymore anyway, but it is in that and it happened. Then you will say: 'My God, my God, can a human being deal with that?'

Sir and madam, you can deal with a universe, as long as you begin with the real, with the truth. But that enjoyment with Van Eeden ... So then he went, he began, and then those things came. I was not allowed to say anything, he just recorded, with master Alcar, he says: 'Then we will experience it again', and meanwhile I saw what he meant. I think: God, God, God, my God, how that man can think. All the things he had brought to the world, with a play, and with a psychological work, which they kicked into the corner - and which was the greatest by him - because it was not understood again. It was the worst, they just said.

They hissed at his play - you stand on the divine stage with him - sir, it was the greatest thing there is. Van Eeden. And now he comes back to the divine stage, but differently. Still nice, if you are 'behind the coffin' and you want to do something for Our Lord, that you can begin again 'behind the coffin', and come back.

'Do you have contact (see 'Jeus of Mother Crisje part III, chapter: '1939-1945')?'

'Yes.'

'With the earth?'

'Yes, we have contact with the earth.'

'My God, my God.'

Yes, God. Every thought, sir and madam, which you really lay for the University of Christ, that is the Christ, that is the deity of your space in this universe, if you lay foundations for that, no one will take them away from you again. And then you can be angry today, sir, and you break in, or you

commit a murder, it all means nothing, people do not take that deed away from you, because it remains. Then the people say: 'Well, he did good things, and now everything is destroyed.'

Oh, sir, nonsense! I saw the demons rising there and they suddenly got the feeling again from before - they betrayed the Christ and did everything, and they murdered the people - and they could heal, and step just like that back into that sacred healing, and he could do it.

Or did you think that a murderer always remained a murderer? And did you think that a human being makes a mistake, that then the whole personality must immediately be kicked into the corner? But society does that. 'No', society says. And then you are stoned, sir? No, first you go to prison. You serve your sentence and then no one looks at you. And whether you like it or not, sir, you must be destroyed again, because no one accepts you. And that is our nice faith in which we live, do you see? And that is then: God is love. Yes, indeed. Yes, you can go on with that, but that is not the intention.

You also write here: I am only saying this to show you the nice part, how deep, how wonderful those masks and people are, because the books teach you to think. 'The human being exhausts himself in society. There are sick people on board.'

'The human being exhausts himself in society ...' Do you not understand that? But how does the human being exhaust himself even more? How does the human being destroy himself? I can tell much more soon, I can destroy, destroy much more, and then you will get, for heaven's sake, you will then get the picture of how they destroyed me. And I was grateful for a beating.

And if you just look at the human being, they are already scared. If you want to teach the human being something ... Do not touch that little personality, then that human being will already be lying flat. Oh God, and then they throw God and Christ and the whole world aside. Do you see? And the people are so strong then.

I have been destroyed by the sun, by the moon, and that is the worst thing there is, by Mother Nature, the water. I just wanted to go to the water every day. Then I would therefore have 'committed suicide', they would say then. No, I was one with the water. Everything speaks.

We were born in the water. I have not dared to go to Scheveningen for two years, because if I walk in there, I will not come back again. I go, and I go into the water like that, and that wonderful space in which we were born, it calls to me at once: 'André, finally I have you with me again.'

I say: 'Yes, you would like that.'

And if I had not stopped myself with force, sir, force ... That is the natural hypnosis. Do you not believe in that? Half of Egypt walked into it, into the Nile, and drowned themselves, because they heard the water speak. That is

the unity with the life of God. And the water is God as mother. Yes. We are in a mess now.

But when you go in there then you can learn something. And then the human being can really make something of himself. The human being, I keep hammering at this point, the human being exhausts himself in society. What do you actually live for? What do the masks and the people say now? What does Frederik say there: 'A fuss about nothing, nothing.'

Yesterday there was something wonderful in the *Algemeen Dagblad* daily newspaper: An English sailor sold his Victoria Cross for seven hundred guilders, because he had nothing to eat. And then they said, that nice newspaper, 'Yes, that tin medal ...' That tin medal, that tin medal, that tin medal; so finally it is just a tin medal. That tin medal. But it is the highest military order and honour, which you can get in England, that is the Victoria Cross. That boy had nothing to eat, then he just sold it, he at least had food for his wife and three children.

Sir, will you let yourself be taken in any longer by a tin medal? (laughter) Madam? And what does the human being in this society exhaust himself for? For what? Become a minister, sir, and you will be a child of satan. What did I say? Yes, that is, that is not yet so certain. Because they are good people, aren't they? Sir, if you hear ... Take part in politics, sir, then you should see in what kind of mud you end up.

Christ was also a politician. Masters take part in politics. Did the masters not say in *Diligentia*: 'Make a king of me over the whole world in this state, and we say: no!' Because then you must still be a part of injustice - yes, if I had a say in it - then you must do nothing else than approve of injustice.

But the human being in society is beaten down by a hundred thousand things. You can say: you are out of it; you are in it. I am also in it. When I was a taxi driver, sir and madam, then I was exactly the same.

Why would I ... 'Poppie Liquorice', we said, didn't we? Poppie Liquorice. Why would we do that, sir, if it is not necessary? I punished them there every day. I was such a dope. All the things you come across in society. If you ask a taxi driver from The Hague, sir: 'Do you also know where that gentlemen lives?' Oh, sir, the higher we come the clearer society becomes for us. We knew everything. And they thought that we did not know it. We always went, on Friday evening we always went to the Oranjeplein, around the corner from the church, because at a quarter to nine the priest came, and no one knew that. I say: 'Are you going there? Then I will go.' Then I went to the priest. And then we had to go to the Waldeck Pyrmontkade there.

'Just come back in an hour.'

'Yes, your reverence ... yes, sir.' Because he was in plain clothes.

I think: but I will get that. I think: Crisje, there goes someone this evening.

And I went back. Then he says: 'What do I owe you?' And then I added twenty-five cents to the price. And then he said: 'No, that is too much.'

I say: 'Sir, why?' I say: 'You are bad and I am bad, your reverence.' I say: 'You went there, and I know exactly how many ladies there are.' I say: 'And I will get twenty-five cents, your reverence!'

'Do you know me?'

I say: 'The whole of The Hague knows you, is it okay now?' Two weeks later the priest was gone. Look, then you get to know ... (people laugh heartily.)

Madam, mother, that really happened.

(Lady in the hall): 'I wanted to say ...'

What did you say?

(Lady in the hall): 'You mucked up all his fun.' (people laugh heartily.)

Madam, I destroyed his whole career.(laughter)

Oh well, there it is, and then the boys said - I will tell the whole story - then the boys said: 'Where is sir? I don't see him anymore.'

I say: 'That gentleman has gone.'

I say: 'His reverence ...'

'His reverence?'

'Do you know me?'

I say: 'Sir, there is not a driver in The Hague who does not know you.'

'What?'

'Yes, sir, you are already a year and a half old.' And I had a twenty-five cent piece. And I took that extra coin in order to beat him from the corner.

I say: 'Sir, you are now going ... your reverence, are you now going to serve mass?'

And truly, he went in.

I think: God God God. Yes, then André was already messing around in me, you see, he was already busy, he was already busy.

But in that society ... I can tell you thousands of stories by means of which you can learn. And then it immediately punishes the human being.

I come there.

'Stop.' 'Just take me ...'

Yes, we are finally busy with masks and people, but this is also a mask, but it is worthwhile. Or don't you like it? Then I will stop.

Another gentleman. When you soon get Jeus the chauffeur, he also knows something. Another gentleman says: 'Oh, chauffeur, may I sit beside you?'

I say: 'Sir, go ahead.'

'In the front?'

I say: 'There is enough room in the back.'

Well, madam ... A smart man, a gentleman who does not crawl next to a pan of oil, because we had a pan of oil hanging with a litre of oil. And then

sir sat down next to that with his nice trousers. Oh, well ...

No, those people were less of a psychologist than we are. You could learn from them. I say: 'Sir, just sit down.' But I already had the piece of strip iron ready. Well, I did not hit him. I did not hit him, but I already had the piece of strip iron ready. We were also attacked in the evenings, madam, and then they knocked us across the street. Yes, that is also a good profession, you know. But I learned a lot from it. Master Alcar had brought me into that. If you ask by what means I learned, I can say: 'I learned the most when I was a taxi driver.' Then I learned. Every day new psychology.

And then that gentleman came, he says: 'Driver, it is nice weather.'

I say: 'Sir, it is beautiful weather.' But I accepted him at the same time, I say: 'Nice, beautiful weather', (laughter) and I drove along the Prinsenstraat, up the Scheveningseweg. And I already drove fast; and he came again, he says: 'Yes, yes.'

I say: 'Well, well, well.'

And I pushed him away again; from my beautiful legs. (laughter) And I drove up the Parkweg, I think: as long as I have to give change from twenty-five guilders. My God, and then I will checkmate him. Then I stole, madam. But I punished that man with money.

Then he says: 'What do I owe you?' And really, he produces twenty-five guilders.

I say: 'Sir, you owe me NLG 2.40.'

'Good, just take NLG 3.-. Are you satisfied, driver?'

I say: 'Yes.'

'Would you also like a cup of coffee?'

I say: 'Let's settle, sir.' I say: 'Sir, here are ten guilders back, I will keep the rest myself.' I say: 'That is for the touching.' (warm laughter) I say: 'Sir, if I tell that in Scala, I will earn a million every evening. You still got a cheap deal.' And then he started to shout. I say: 'A nice gentleman you are.' I say: 'Yes, sir, you are just as fat inside and outside as that oil burner there behind my meter. Is it okay now?' I say: 'Sir, it was an honour meeting you.'

Then he says: 'Yes.'

I say: 'Yes. Pft.' (laughter)

Yes, madam, that was that farmer from 's-Heerenberg, do you see?

But I learned by means of the human being. And if you want to know even more in society, Mr Berends ... The human being exhausts himself in society. And this is why I am now telling you such a good story. I experienced it physically, yes, I felt it, I experienced it socially and materially. Because if you open your eyes, you can learn in society at any moment how it should not be done. Well, just become a taxi driver now, then you will learn more, sir, than if you go to Leiden as a psychologist.

Because I had them: 'Well, goodbye, child, we will go and play a whole game of bridge.' (Jozef talks posh.) Then we had to bring them to the Daendelstraat, the gentlemen.

Do you want to receive the baron, madam? Well.

But I will not put down any visiting cards here. I say: 'Oh yes, sir, are you going to play bridge?' (Jozef talks posh) Well, and we always punished them with fifty cents.

Madam, did I steal now?

Yes, that is pinching. (laughter) Pinching. If you go to my old boss even now, then he will say: 'Jozef? Well', he will say, 'he drove the whole of The Hague crazy.'

Now I am busy again. I am really driving you mad. Don't you think? What were you actually laughing about a moment ago? (laughter) What did you say?

(Lady in the hall): 'With that piece of strip iron, I see in my thoughts a man with a piece of strip ...' (laughter)

Well, madam, let's start the new season a bit properly because it will be a long time, don't you think? I have just got out of bed, you see, I am certainly not a sourpuss. Because this morning I was already standing on my head at nine o'clock. I think, at once I dreamt that I was a ballet ballerina, and then I ended up in the kitchen, and then I felt that it was not true. But then at least I was rid of a lot, otherwise I would not have been able to talk this evening.

Do you really think I am mad? You don't, do you?

(Hall): 'No, we don't.'

You see, now we will begin again with deadly seriousness.

Sir, you will learn all of that, Mr Berends, if you learn to think. I can go just as deeply into farce as into wisdom. Because the deeper your feeling becomes, the nicer the things you can say. Every day, for example, I make my wife - I have managed this since 1930 - I make her laugh three times a day. Once at ten o'clock, then I say something, then she is suddenly awake, of course, but then I get tea. I do it for that tea.

But if you can also do that in society, Mr Berends, and you can deal with the beatings and the slaps, in order to still love life and not throw yourself away as such people who sit down next to an oil burner and a greasy driver in order to sit and mess about with the body - you must punish them with ten guilders; if he had given me a hundred, then he would have got nothing back - then you get to know society. And something can be learned everywhere. And Frederik says that. 'Society exhausts the human being.'

And if you then analyse the spiritual core, the foundation of that, then you get growth. And the masks and the people serve for that purpose. Tear those masks off. He does it in the second part of 'Masks and Men.' Then they

already tear off the masks. And in the third part the masks are explained. Do you see? This is why there is also a piece of strip iron, madam.

(Jozef continues.) “Wherever you go’, Fredrik says, ‘you will see misery everywhere.’ Isn’t that true? ‘I cannot deal with all that suffering. I will not go into it.’ He first intends to recuperate because these people do everything for you. He also wants to go to Italy, he goes on foot first, and goes there through the mountains.’ He is still talking about that letter, that is all still about that letter, isn’t it? ‘There were sick people on board. The human being exhausts himself in society. Wherever you go, you will see misery everywhere.’ And that is there, of course. ‘I cannot deal with all that suffering. I will not go into it. He first intends to recuperate because these people do everything for you.’

Frederik is preparing himself to take the plunge in order to descend into that psychopathy for those people. And if you begin now ... Because of that you have those ‘Masks and Men’, this trilogy. And if you begin now, because of the ‘Masks and Men’, these books, in society, in every wrong thing which you come across - now it is about God, isn’t it, about Christ, it is about leprosy, insanity, psychopathy - if you now start to deal with and analyse that, then you will get to see the state of purity. And at the end of the third part you will be on the divine stage. And that really means something.

That book will take you out of the mud of society, and will wage a battle with you for life and death, and will stand with you before the ‘coffin’. It is Frederik himself who dies, he is released, he becomes free, and then the whole family is on the divine stage. And you are busy with that at the moment. Nice?

(Gentleman in the hall): ‘Yes, indeed.’

Yes. Yes, indeed.

I thought that you said: ‘Well.’

(Gentleman in the hall): ‘Well.’

This is wonderful, sir. But if the human being does not feel and does not understand the wonderful part of a little core, a little thing, a trivial revelation, which life gives you to carry and to see, sir, then the great wonders will have no meaning either.

And then we also get here: ‘He first goes on foot, and I then go through the mountains ... But does a guide go along? That is Frederik’s consciousness. ‘Above Frederik gives a summary about crazy people, masks, suffering and sorrow, wants to recuperate, go into nature, the travelling etc. by means of which society is analysed in all kinds of ways. Is that correct?’

Mr Berends, you felt that properly. If you go on like that, you must irrevocably come out of it. And afterwards you know something, you can analyse something. But, now there is also something else, one hard word with regard

to another person ... You can perhaps ... You will be provoked sometimes in society, and then you will sometimes say something back, but, woe betide, if we start to hit, or whatever. Then you will also have lost that consciousness again. There are geniuses who have done and were able to do everything for the world, and they had no love, they had no feeling, and then they were still nothing.

I can make something of you if you also begin with that yourself. Isn't that true? And if you really do that ... I will say it again, ladies and gentlemen, here you live 'behind the coffin', and not when you stand before that occurrence which is called 'you will die'. Because there is no death. And you can drag me along by the hair later, but I have already seen and experienced that death, I swear it to you. Where must those books, where must everything come from, for heaven's sake? From the Grim Reaper?

When you have part III soon and you know my life ... Could I really make up all of that? And then you can talk about subconsciousness ... But, 'We are in the world for the first time', the psychologist says, 'this life is the first one.' And we have had a hundred million of them, as father and mother.

In other words, accept it, accept it: begin now. If you do not stop here with inner groaning and kicking, and your pathetic thinking and feeling, then you will soon be in a tremendous world in the spirit and then you will be just as cold as now. That is what I am concerned with. I cannot help you there either. There is no one who can help you. If you flatly refuse it here, do not do it here, you will be alone there. Here you still have people, here you can still drink coffee and drink tea, here you still have company, here you still have this, people are still next to you, but there you will be alone. Then there will be no one else, because you close yourself off to that other world, for which the Messiah came to the earth.

Just carry one, just wreck yourself, just destroy yourself. The human being hunts, hunts, hunts, hunts; for what, for what? For that glance from that boy there. That boy sells the Victoria Cross, the highest thing there is - say he is wrong - for seven hundred guilders. That boy could not get a job. Is a war hero. For whom will you sell yourself?

In India they read the 'Grebbe Line'. Then the lieutenant came, then he says: 'Oh, now I understand the rebellion here.'

Then someone said: 'Well, read yourself too, then you will also walk away.'

Then there were forty boys reading the 'Grebbe Line'. Then he says: 'Here it is.' And then they wanted to leave. A boy in The Hague comes here, one of ours, for the medical. He says: 'I am no use to them.'

The colonel says: 'Why not?'

He had asked me: 'What should I say?'

I say: 'Nothing. You must just say: I will not kill. I will not kill.' So the

colonel said: 'Why not? Well, what faith do you have?'

'I am connected to the Spiritual Scientific Society of Jozef ...'

That Jozef Rulof again. Then there had already been a hundred and fifty of them.

He says: 'Boy, Jozef Rulof is right. But just do not tell it to anyone else, otherwise I will have nothing more to eat tomorrow.'

He also read my books, that colonel. He said: 'He is right. But what will remain of us? Who can accept him from us? Then we can also put the government in his hands.' And he says: 'Away with that mess.'

Atomic bomb? Haha, sir, we will make the fight against cancer out of that. And we will make this and we will make that. And if the Russian wants ... Let him come, we will wait for him at the border and then we will have a nice talk with him. And if he does not want to, then we will build up lice, then we will prepare insects for him. But we will do nothing, we will only just think about lice from space, which come down like that and get him out. (Someone laughs) Yes, indeed. You are probably laughing again. That is possible, madam.

(Lady in the hall): 'Yes?'

Yes, indeed.

Look, if you want to experience a divine wonder as a mass then you must first make sure, madam, that you are not armed with daggers. Be careful. God, yes, there is someone sitting there who is talking about God and then a long strip of wood walks in front of him, which he almost breaks his neck over. He must lift it up like that and walk like that, and then they have coals under their legs, of course, because it is warm down there, and then they look up as if God blesses everything. And then they are decked with canons and soon with atomic bombs. And then they go.

Did you see my smile?

And that wants to be protected by God. Hahahaha, I laughed. They say: 'And Father, help us, and help us.' And then I suddenly burst out laughing in the Protestant Church. Oh no, it was at home, that is true, with the Catholics.

The minister said: 'And Father, help us. And that the enemy of ours is banished.'

And he had really put a hundred thousand howitzers (type of canon) on the border.

'Love what lives, what there is, then you will have Me.'

What do those wretches hope to achieve now?

Do you wish to experience a wonder of the masses by means of 'Masks and Men'? That is also possible, if you surrender to God. But if God can, if Christ can ... I can also build up a biblical story like that. I experienced it, I am

talking completely from experience. I experienced all of that. I do not get to see a master Alcar if I shoot him and him and him down and stab there and rape there and destroy there and just do everything. And that I have a thing hung on my coat, by means of blood! Dear God, give me a forget-me-not. And a person like that wishes to experience God, experience Christ. Haha. You should hear the sermon.

And God can help the masses. And that also often happened at the beginning of the bible, that a small bunch of people were really protected. They had not done anything yet, so God could still help; but they were the masters again. But they do not take you from dry land into the ditch. And they cannot help you if you are armed. You must first be free. You will stand naked before Golgotha. And those wonders begin from there. Not only for the individual, but for a whole people. And now you must imagine and feel all the things the university, the theologian still has to learn.

And then a minister stands there on the battlefield and prays. And then that soldier also goes to heaven, he has just sawn away some four hundred, five hundred. And then the minister came, the chaplain, and he also gave him a blessing. Gosh, gosh, gosh, would you not fry both of them? Really fry. But then we go back to the prehistoric age and then we take part in cannibalism. But I would also like a piece of that minister. He would go into the frying pan as far as I am concerned. I will say: 'You will go back to where you were born. And you will first look for your own attunement. And then a time will come that I will send you to the university in order to become a minister. But then it will no longer be necessary.' And they have to learn all of that, yes.

Mr Berends, will you continue with 'Masks and Men'?

(Gentleman in the hall): 'May I also ask you a question? That letter from last week, that probably remained behind, didn't it? And you put it in your pocket and it was to be read out this week.'

I put it in here. You perhaps lost it in the street. If a minister has found it, then that will be a fine thing. Perhaps you will read it today or tomorrow in the paper. Then they say: I have something of a ... If a minister has found it on the street, Mr Berends, it will be fine thing, then we will have a nice advertisement. But I put him in here, you know. Perhaps he is still in there. What a darling you are. (Jozef is searching.) I just ... it here ... Yes. No. But I put it in here. I gave it to you to take home because I think: perhaps that man will also make something of it.

(Gentleman in the hall): 'Well, it is not in there.'

Sir, do you have any other questions?

(Gentleman in the hall): 'Yes, there was only that conversation, that, it was at the top of page 17, about those brown bears and hyacinths, and then you

claimed, here from the back of the podium, that must be hyenas, of course, now that is open again, of course, to all kinds of explanations, but ...' Do you remember what page that was, it was 172.' ... at the top of page 171.'

Look, I am saying that, you are right, because it says that, but you see that, I also told you, if you take out a piece from there and there, I lose the contact, but there are new chapters. Here it is, yes.

'If people break their word ...'

(To the sound technician): How many minutes do I have left?

(The sound technician says something.)

'... the snakes of life will endanger you.'

You will sense it, the snakes in society, there you have something similar, the characteristics which ... If you break your word then you get misery, don't you? A human being who breaks his word, a human being who says categorically: you can depend on that. And then the word was word. And the word was 'yes', wasn't it? But that is not there and then you are deceived from left and right, and then the snake comes, the misery in society which then destroys you. After all, we still live in lies and deception.

'Remains standing as if nailed to the ground. And I also say: 'If the people do not keep their word, the bears and also the hyacinths will come in order to bite them to death.'

Do you feel, the hyacinth is now the good one. Now good and evil face each other. The good of Golgothas immediately ... He can say: Christ ... in order to bite you to death, you do not understand that.

But the good attacks you, the wrong attacks you, and the good immediately calls you to a halt and now you can prove what you have done. The last judgement is already lying there. If it continues with just that, you will get another twenty pages, which connect you to society. Hyacinths, he is still talking about them here.' ... precisely, the hyacinths which come in order to bite their heads off ... in order to make them bow their heads and to bite them off ...'

The flower is the cordiality for life, the benevolence, the love, in order to make you bow your head, and in order to destroy, kill you, in order to show yourself with regard to space, God, Christ, to say: you see, I managed that now. The good calls you to a halt in this. Has got hold of such a perfectly ordinary flower. And makes a comparison.

'And I will get them ... I never had that opportunity before, now I will get them. Oh, how lovely those apples are.'

Do you feel, he is prattling away. How lovely those apples are. They are sour, poisonous, everything is in them. He is immediately sitting under the tree of life. This is why he ... from the tree of life in the beginning, after all ... The one tree of life which has everything on it, that is your life. The human

being ... If we had had the opportunity, this book would have been very different, because then we would have had the tree of life, and we would have got all the characteristics out of it. Then you would have got an introduction which sounded perfect. But we did not have enough paper at that time. 'Oh, how lovely those apples are. I have never seen them like that before. I know them. Yes, precisely, I know them. I know who he is. I know where he was. Did you see that, Hansi?' Now he begins again for himself. 'Did you see that? Hans gets a fright. Did you see that, Hansi?' Because he has lost Hansi. And now he goes ... 'Hans gets a fright.' He already starts to fathom out Hans directly. And he establishes with those things - Frederik rises above everything - by means of that tremendous thinking and comparing he establishes that Hans is just an unconscious being. And now he just touches upon that word Hansi. That is that little woman with whom Hans had an argument and who deceived him. Hans is in a mess. Hans forgets that whole world of Frederik again and is faced again with the material destruction, that little woman whom he has lost there, who made a fool of him and deceived him with the butler.

'The name Hansi is to him what the rag is to a bull.'

Didn't I know it, there goes the human being. As long as you have something, the human being ... If you ... with the most sacred, the most wonderful problems ... You want to know how you hold onto that. By means of one thing of the earth ...

There were once two people in the street and they were having a nice happy talk, two women. And if you now really want to possess spatial, spiritual trust ... Then a man came there and he whispered to that woman: 'Say, woman, your husband is standing there talking to a woman.'

'What?'

Gone woman, gone. Completely shaken.

And he continued. He says: 'Yes, I was just kidding her, in order to see what was in there.' Then he says: 'Well, you should have heard her for a bit, that man was already murdered.' He says: 'Now take ...'

If the real society, which is so animal-like nasty, charges at our life ... You just believe everything, don't you, and if people place you before that tomorrow, and people were to try it ... Madam, you will not tear off those masks for that or that woman.

I told you last week: you did not need to go to Crisje with that, we learned that.

No, then the human being will fall apart. He says: 'Didn't I know it. I have ...' Oh gosh. Then that man comes and says: 'But, child, I took you in for fun.'

'Well, yes, indeed, now I also want to lie too. I have known it for a long

time.' And there it goes: two weeks later, sir, they are separated.

Those things have already happened a thousand times. The human being does not believe the human being. The human being does not trust the human being. Yes, you can now see the grades of trusting and believing.

'I saw that you went out the door.' The wife puts a bike at the door in order to see whether the man leaves while she is also away.

'Oh yes?' That man put the bike down there.

And she says: 'You see, you were away.'

Then he says: 'Yes, I certainly went downstairs from upstairs, I put that bike down there, otherwise I would have broken my neck. Is it okay now?'

'No, you were away!'

What is that? What is that? When does the human being only attract nonsense, destruction towards himself? Why can you not make that clear to a human being. My God, you are not the only one who lives here on earth, but we live with millions of people of our grade. Christ is also there too. You stumble over everything. They are the masks of the people.

If you just tell the human being the truth ... I have told something again, I said it a moment ago, I say: 'Yes, sir, but madam, yes, sir, but then that happens and then you get this.'

'Hahahaha.'

I think: oh God, what I have started again. Oh, goodness me, what I have started again now. I must start to lie to them. I must say to the human being, when the human being comes to me, I must say: 'Do nothing that ...' Or I must say (in a posh tone): 'Potztausend (darn it), how beautiful that is, isn't it, oh, how beautiful that is.'

'Yes, isn't it?'

'Yes, it is beautiful.'

And when the door is closed ... (laughter)

And then say: 'Can you stand rough handling?' I have an artist visit me. I say: 'Yes, you want to show your art.' I say: 'Sir, can you cope with something?'

'Yes, just tell me, Mr Rulof.'

'Well, the tumour is there.' The tumour was there. So thick on top of it. I think: God, God, God, at least twenty guilders' worth of paint on that thing. I say: 'I will make a hundred paintings from that.' I say: Man, man, man, stop it. Become a baker.'

'Huhuhuhuhuh ...'

We had to fetch aspirins, had to buy morphine, the doctor had to come, because sir collapsed. (laughter) Madam, the whole house in an uproar because after three hours he had still not recovered. I say: 'Come to me again with art.' Oh, oh, oh, how that boy wept. That boy was also here the last few

years. That boy ended up in Rosenberg. Not crazy, but he read 'Masks and Men', and then he became a carer. You should see him now. But he no longer paints. He says: 'How crazy I was, Mr Rulof.'

I say: 'You were completely crazy.' I say: 'You lived above your intellect.'

And I have more like that. Then they ask me: 'What do you think, sir?' I think: let's see, how many, how many grams may I give? A full kilo? Boom. Hahahaha, there they go again.

Society, sir. You must not ... Oh no, you may not say taken for a ride. You must be deceived. You do not want to see the core, the spiritual core of that truth. And then you must beat about the bush. In society you go to those and those people, they do that, and then you are, you are deceived from in front, from the left, from above and from the right. Madam, sir, I do not accept that.

I had to begin directly with the core with master Alcar, and then I said: 'This one of mine is rotten, absolutely bad, that must go. Wring its neck.' And then I began. Now you would like to know, of course, what that was, wouldn't you? (laughter) Didn't I know it. Especially Mr Berends. He says: 'Then I can also begin with it too.' But you do not have those things anyway. You don't have those things, do you? It proves, sir, that you learn to think by means of those things. But I have already been busy for far too long with that gentleman. I will move onto something else.

However, you learn by means of all those things. And if you then ... I will be able to talk even more nicely to you soon when you have 'Jeus III'. And if you have finished that, then you will have seen those problems, and then you will say: 'Yes, by means of that you go further, by means of this, by means of that.' And then you can ask questions sometimes, and then I will end up by those masks; that has to go. And you have to bring that to founded evolution, that means, they are lying there, and then you see a crumbling of that, and then you get a little nail out of there and then you put a stronger one in there and then you see this and then you see that, and suddenly you are empty. Completely empty. Then you say: 'My God, I have lost everything.' And you will feel that so completely, then you will enter a haven, sir, and then your own inner life will say to you: 'It was really earned.' And that applies not only to a book like that which you read there, but now you have to do with hundreds of thousands of characteristics, you have to do with a hundred million things in society; and in order to take them to Frederik's stage, 'behind the coffin', that is now all the art for you. And that is the essential, the spatial, the universal for which you now live. Is it clear? Yes, we say that too.

I have the question here: 'Is it possible to have prayers answered, and how must we imagine this? Since there are so many people who pray to one God at the same time.'

From who is that?

Madam, do you not know that? Do you not know that?

(Lady in the hall): 'But I have forgotten it again.'

She is now one of my very, very, very oldest pupils, there. And now you still ask it again?

(Lady in the hall): 'Yes?'

Yes, then ... Have you lost everything during those years? I may not talk about being senile, it is not about that now. But where did it go? We used to talk differently at Kijkduin.

(Lady in the hall): 'Yes, but I have changed.'

I was thirty-four then. Do you remember?

(Lady in the hall): 'Yes, but there was a lot before that.'

Yes, wasn't there? Yes, that lady has known me since 1934. And she comes with: Is it possible to have prayers answered and how must we imagine this?

But you know that. And you don't know it anymore? How is it possible?

(Lady in the hall): 'I am starting to doubt.'

What did you say?

(Lady in the hall): 'I am starting to doubt.'

Because of what? Because of the war perhaps?

(Lady in the hall): 'Yes, because of everything.'

Because of suffering and sorrow. If you experience suffering and sorrow you also doubt God, of course.

(Lady in the hall): 'But I only want to know how God can fulfil that for all those people who pray simultaneously.'

Yes, but you have still lost a lot of that book. 'Father, father, father, just help me', one person prays. And next to him there is someone kneeling who says: 'Oh, vuvuvuvuvu.' And he the same thing, the same thing, the same thing. But Our Lord does not hear anything, madam, he does not hear that mumbling.

(Lady in the hall): 'No, who hears it then?'

No, no one hears you.

(Lady in the hall): 'No one?'

No, no one.

(Lady in the hall): 'No?'

Do you know when you are heard?

(Lady in the hall): 'Yes?'

When you are okay yourself inside.

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

Yes, then it is over.

(Lady in the hall): 'I am doing my best for that.'

And then you go to the core which is just like that and that is then the

spirit on the other side. But what are we praying for now, what are we praying for now? For what?

(Lady in the hall): 'For what?'

Yes, what are you actually praying for now? Those mothers all ask that, and those men. Do you still have a lovely kneel down beside the bed to pray? You do not do that anymore, do you? No, quickly, quickly under the blankets, quickly under the blankets. (laughter) But who invented that kneeling beside the bed?

Frederik says in 'Masks and Men' ...

There was a woman and a man, father, and the man said: 'That does not happen anymore, the children are getting sick.' The children had pneumonia. Beside the bed, cold. Yes, but how can Our Lord approve of that now, the children pray to Him and then they also get pneumonia too? Yes, but no one agreed with the father. The father says: 'Oh, but that is not necessary, when the children are lying lovely and warm in bed, they can also do it.' No, that had to happen on your knees. Otherwise there was not enough reverence. Who is right now?

How many arguments were there in the Protestant world and the Reformed, the Catholic world about kneeling or not? He said: 'No.' She said it there. He was backward. Here she was it again. 'Kneel down, otherwise that prayer will have no meaning.'

(Lady in the hall): 'But that is said.'

Madam, that is still the battle in the whole world, and no one hears you. No one. But what do you actually pray for? Ladies and gentlemen, we have talked so often about praying. But when should you pray? If you wish to become cosmically conscious, get spiritual independence, then I will teach you when you should pray.

(The sound technician): 'One minute.'

One minute.

When you get a cup of tea, or coffee soon, then begin to prepare your question: when should I pray? And then I will give you three quarters of an hour. Then I will finish this first, and then we will begin with that praying, because it is urgently necessary.

I am the happiest person in the world. Do you believe that? You can say that, but I have happiness. I will prove it to you. I also get happiness from everywhere. Nice, lovely cold these days, lovely snot, having a lovely lie-down to think, it is all over far too quickly, madam. Lovely operation: ooo, that does not work. 'Goodbye darling.' (Jozef pronounces this in a posh voice.)

Ladies and gentlemen, the tea is ready. We will continue soon.

INTERVAL

Ladies and gentlemen, I will finish this letter first. And then we will begin - and that is necessary, I think - with: When can and may and should I pray? We have spoken about this several times and then the truth came.

I have here: 'Dear Mr Rulof, from your book *'The Cycle of the Soul'*. Do you know how the human being is born on earth?' Listen. 'When the father, or the mother, start to think about this event, they are already in a cosmic attunement.' And we also already dealt with that here several times. 'This event is therefore a cosmic wonder, a power, which strengthens and attracts this connection, as a result of which both beings are absorbed. The parents have a connection with the universe at the moment of attuning. So with the world. And that connection can only be broken by brute force and is a spiritual murder. The life which is bounced back to this world, is cursed by the human being himself in this way. And the parents, or the human being, will have to make amends for this. Question: How should we see this? When we have sexual intercourse and we do our best not to create an embryo, are we then committing a spiritual murder?'

From who is that?

(Gentleman in the hall): 'Yes.'

Sir, all of mankind hobbles with your question. You have asked a good, wonderful question, and the people yearn for that. But they do not dare it, because then they still think eh ... oh well.

(Gentleman says something.)

What did you say?

(Gentleman in the hall): 'I am a God myself.'

Yes. I have had ladies here who say: 'Sir, I must return to the earth.' Well, the human being who has read those twenty books, and has followed all those lectures, knew immediately, that lady murdered a baby. 'Yes', she says, 'I must go back. I must go back.' Because she knew the laws. And that takes a nerve, sir. The whole universe knows that. You do not need to hang that on anyone either, everyone's face, that visiting card, that is not necessary at all. But the law itself connects you with the unity.

Sir, when we fling back the life which we attract to space, that is a slap in the face of God. And do you know now, my old people know that too, how that slap appears for Our Lord, you can also call Him Our Lord? You hit Him right in His face. And what was that slap like? There is certainly not a piece of strip iron here this evening, madam. But He gets a slap right in His face. He gives you the most sacred thing, the most wonderful thing there is, because God gives you reincarnation by means of the child, you can go back to the earth. Now the human being says: 'I do not want to go back into this chaos, into this mess, into this misery.' But the human being forgets that you

must experience the cycle of the earth as a body. How and what you make of it, God says nothing, you will finally make it anyway. Then we will begin spiritually. So you must experience the cycle of the soul physically, that is the highest organism which the earth made for the human being. And that is God. The earth. How does that slap appear to God? Well? I told you it.

Now you must ... the terrible ... if you also ... for the Catholic Church ... The church is right about that again, it is not allowed. To attract little souls, that is the most beautiful and the most wonderful thing which the Catholic Church fights for, without knowing it. Which the Catholic Church built up for itself, and for the human being, to attract little souls, to the faith: make babies, make babies, make babies ...

‘Is there still not one there?’

‘No.’

‘What a pity.’

And then they say: ‘Those fanatics.’ But you should know. And the pope and the cardinals, they are theologians, they are still so backward and naïve that they do not know that they are categorically fighting for divine laws when they follow the human being and ask: ‘When will we get another one?’

From me he will immediately get: ‘Become a mother yourself, sir.’ But that is not possible, is it? Sir. He cannot become a mother. ‘Sir, give birth and create yourself, sir, begin yourself there with your beautiful nuns and make babies, then you can come back soon. Now that mother must do it there, who gets fifteen, sixteen children there, for you.’ Because they must go back to the world, mustn’t they?

So God gives you, because you have children, reincarnation, or the world will die out. If everyone began with that, there would be no more life on earth.

Another example. Theology immediately falls for that and from the Catholic Church. If we were all so chaste and holy - they call that chastity; and that is no longer chastity for them, but for another it is - and if we became so holy, we would all become cardinals too, we men, and the mothers would all become little nuns, then the world would be gone in one year. In fifty, sixty years, isn’t it true? The babies would grow up, but there would be no more babies, then there would be no evolution, then reincarnation would stand still, then we would all be cardinal, then we would all be pope. Hahahaha. Don’t make me laugh. And we would be so holy, and we would be married to Our Lord, we would have that unity, we would have the divine authority in us, we would have mastered it. Yes, indeed.

But thank God that not every human being follows that study. What would Rome do, what would the Catholic Church do if we all, the whole world, every man was to say: ‘I will become pope. I will study.’? Well, then

there would be a hundred million too many women. And now? Now you have an example how crazy, how terrible that is if we descend from the spirituality into the naked material, human, and then see the laws before us by means of which we got life.

And what does the human being do himself? Sir, surrender that to your divine self, in you. And then you can ask questions again, and I can give three, four evenings about this again. Just as bad as praying. Well, let's connect it together.

Well well, how many millions of people do not pray for a baby, mothers and fathers? They go to confession even more on Saturdays, even more pure, and they prepare themselves, are one, and then a child comes into the world in bits and pieces. Or ... That Lord, or that God does not interfere with those prayers. And they wait, and they wait, and they wait, they remain childless. And then one came anyway, and he was crazy, he was psychopathic. I once had a gentleman visit me, also Catholic, walks round with that dreadful problem: why them, why them, why them, why them? You should see that, they swear like troopers, we are chaste and immaculate and pure, we do not deceive the people, and do not get children.

He had a little grocer's shop, good, he had food. 'We will not take any apples, any rotten apples for real money, we do not do that, sir. I am honest. Were you also Catholic?'

I say: 'You are lucky because I was also one. I am still one.'

He says: 'And now, sir, now my wife has come across something else. She complains and complains and complains, she wants to know something and now categorically comes up against a woman, who has read your books, and she says: "Read it." And now that man comes to me and wants to talk. He says: 'Now we have waited eighteen years, it has already cost me a fortune in flowers, sir.' Because masses were read, a hundred guilders, fifty guilders, seventy-five guilders, and now they go. 'Wait, sir, wait, sir, even more beautiful, even more beautiful, are we still not good enough? And then a boy came and he was psychopathic. Would you pull that God there above from his chair?'

Hans also said that to Frederik. Hans said, in 'Masks and Men': Frederik, if someone dies here - and that goes over the whole world for us, for my colleagues - a crazy person here, then we hang a card around that crazy person's neck.' Not around his throat, but around his neck. He says: 'And then he goes straight back and then I say: "Do you have nothing else to do up there than manufacturing crazy people, in order to just destroy society?" We are powerless. "Who are you actually?" Well, the doctor says that. Sir, the real psychologist who wants to get to know the life, stands before a divine mask every day with regard to his patients, or is that not true?'

The father who did not have a child, who wants to have a child with his

mother, his wife, who wants to have a child, because it is happiness for the human being, they already know happiness, my child, my child, my child - no, sir, it is your reincarnation, that goes to the universe - they pray and bring flowers and have masses said, you can go even further, what you must do, they pray day and night, are honest and good and get a crazy child. Gah, gah, gah, what a holy Father that is up there. And then, if it does not come, then they start to doubt, then there is no longer any faith, and then the succumbing comes. And that is that God, a God of hatred, and a God of revenge, and also something else, and also something else, and then it goes into the corner again. That goes out of the church, they fly over The Hague, those people, and they say: 'I must do something else.'

Sir, if a baby is born tomorrow in our house, and it is completely mad - is it still not harsh enough? - a hundred percent psychopathic, sir, then we still say: 'Thank you', because I am it myself. I have to do with that crazy situation. This is life which I have to do with. She or I. Woman or man. And if there is no baby and the body is normal, then I go to the doctor and I say: 'Is it okay?' 'Okay, sir.' And there is no child, we do not get any contact, any unity with God; then there is something else speaking, and namely this, that we have beaten ourselves from that divine harmonic birth. And that is already sad enough.

And now the human being who begins with murdering, the human being who is desperate here. Because there are fathers and mothers ...

I fought like a possessed being for my child. And I did not get it. But I fought so much as a man and a mother who would really have wanted it. It had been something fantastic for me, because I already knew the hells and the heavens and space, I was already travelling. I think: now something for myself, the human being in society who does not want to learn, then I can finally talk with my own blood. And now I say: imagine that it was also a psychopath? My God, my God, what do we long for?

Imagine now, I had been sitting there, I also talked about it this week: my child, my child had already stood with the mother behind the table with the books, and had already talked for father. Imagine that she went into the Wagenstraat, and said: 'I do not want anything to do with that fine mess of yours.' And then you just beat it out. Then I would have received an even bigger blow. I would perhaps have murdered them. Yes, all the things which happen when you want to devote your blood, your soul, your spirit, your whole self for your own child and they say: 'Get lost.' And they say: 'Yes, but now I am the boss.'

Just like during the war, and then they went before Mussert, and were wearing 'gamaschen' (gaiters), and ribbed trousers, and with a hat on, and then they stood with a revolver: 'Now say something. 'You', the captain says,

that also happened, sir, 'I also have something for you. Come upstairs. A present.' He shot his child like that in his head. Then he surrendered. He says: 'I murdered my child. Because we will all die.'

Sir, that is the same thing as when we commit that spiritual murder. When we fling that child away, then we stand exactly before the same picture. There is no revolver needed for that: pfft, a bubble, and the life is gone. And what should we do now? What should we do now? A hundred million problems - which are not problems to me - they charge at your question, and can all be taken care of if you learn to think. Otherwise I will have to write a book here.

It is absolutely wrong to do that, and this, that and the other. I have said to several people: 'Sir, surrender that.' I was also able to take care of those Catholics, I said: 'Sir, just be happy', happiness, you do not even know whether you can be happy, 'I can assure you that the psychopath means happiness to you.' And then you say: 'Yes, but it is really something if you get a crazy person from God in your house, and your whole life is destroyed.'

There are people who have three, four of them, and they say: 'Yes, yes, yes.' But the human being with spiritual feeling, and who reads these books, he says: 'Good heavens, good heavens', now you should hear the difference, 'what did I manage then and then?' And they can bear it, they can deal with it. And that is also the only possibility. Because you know, you surrender that. No, sir, your own destruction is standing next to you. But in order to now consciously fling that life into space ... that life also came to you consciously, and now you are faced with that ruin, spiritually and physically, that is the psychopathic side.

Now just start to pray for a child, sir. There are millions of mothers, fathers, millions, who say ... A girl of twenty, of seventeen years old, yes, my God, my God: pregnant. That child is cursed in society, the boy also walks away; yes, just begin now. Does that not happen every day? Do those children have human, social intellect? And society says: 'Gosh, children, you will both get a thousand guilders because there is a child, because now another can be born again, the evolution will continue?' No, sir, you are talked about with your child.

And what happens now? Wham. But it remains a murder, it is destruction for your life. Because you are, just out of puberty, sir, when the women menstruate, you are a mother of course, and ready to give birth, it goes back that far. And then we stand before natural consciousness, responsibility, divine unity happens, materializes, and gets spiritual feeling. And a character is already there when the child awakens in the body, the spirit. What will we do now when we are twenty, twenty-four, twenty-five, thirty? What do we make of our life by means of our marriage, by means of our unity? Well?

What else do you want to know yourself about this?

(Jozef continues to read.) 'How must we see this? When we have unity and we do our best not to produce an embryo?'

Sir, then we are anaemic, then we are crazy and psychopathic, then we are so insane, crazy and mad, not only physically and spiritually, but we ring the bell in paradise, and we want to see everything, and then we get it, and then we set fire to the lot. Don't we? We set fire to paradise. We are like that. And the whole world began with it. We all took part in cannibalism, we were all crazy, sir. You did not used to have those institutions like now, because then we were walking round somewhere in the jungle, and then we had those screams, you know: 'Huvhuvhu, huvhevhe.' Yes, that was not understood, because they all screamed like that at that time. Yes, you want to laugh again, of course, but I will not do that. But we screamed there. And now they still scream in society, but now no one understands them.

Having children, sir, is the most, most, most sacred thing that there is. The human unity is a divine journey to space, is the becoming one with planets and stars. It is God. Because it is the reincarnation which lies in our hands. It is the fatherhood and motherhood. If the mother does not yet know herself, then the spheres and the laws and the planets and the stars will teach the mother it; the mother is the most, most sacred thing in this world, for the earth and for all the spaces created by God. Yes.

We once talked here in the evening about a spiritual perm, but let them just give that a spiritual perm. Don't you think so?

Anything else, sir?

Just think about it, then you will know it. Read 'The Cycle of the Soul', read 'A View into the Hereafter.'

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

Yes, madam.

(Lady in the hall): 'Is that really also murder?'

What?

(Lady in the hall): 'Not wanting to have, or produce children.'

Madam, that is even worse than murder.

(Lady in the hall): 'But then a soul has not yet descended.'

The person who experiences and receives it, and sends it away again, has at least experienced something. But those who do not want to experience anything at all ... That one does not want, does not want ...

They want to experience something, but not received, do you mean that?

(Lady in the hall): 'No, I mean then no soul has descended yet into that mother, has it?'

You think that ... Yes, it was on the tip of my tongue, but I will just not say it. I am too fast again.

No soul has descended into the life. Yes, indeed, there are circumstances because of which the mother, and the father, cannot give birth, nor create, then there is no fertilization. And then you are not in harmony either with the life which you will attract. You can then only attract that when you are ready. And now the strange thing is, that there are mothers with fifteen, sixteen children, that is one after the other, and then people say: 'You should see that bunch of rabbits.' The people scold at that. They do not know that they are doing it for them, and that something happens there by means of which they have the life. Millions of people owe their lives to those hundred million people who had twelve, fifteen, twenty children there. Because the rest in our lives, we still have ...

Dear God, what do we learn in one life, we are still animal-like conscious. If we read the books and know laws and start to make all those journeys, and I do not begin to do that and that, that has no meaning; because we are faced with the reality. And the whole world throws away, and kicks, and destroys. How many millions of children will God get in His face today? How many? Today? And that is from those millions of births ... it continues every second, nurse, every minute, someone dies every millionth of a second - no one dies - goes back to that cycle, that continues. That has been like that since creation began, God manifested himself, that began. And now the human being continues through the cycle of the earth, for material and spirit, the other side; the Divine All is now there.

How many murders are committed at this moment because the babies, the life, are flung back in the face of God? And that must go back. Because the soul will be born on time. Yes, I can also explain it cosmically, then you will not get the chance, madam and sir, to fling that life back. This is why you are not only materially, but then you are also spiritually crazy. Did you really think that you could fling that life back? If I now want to begin cosmically ... I must now start to think humanly, but now I will, now I can give you the divine answer spatially. I am God here this evening, and did you really think now, if I gave you my life, and my light, and my fatherhood and my motherhood, and did you really think now, madam - just imagine that now, sir - that you could just fling that back in my face again and that I did not know how stupid, how pathetic that life still is, that consciousness still is in you? And did you really think that a God of love, a God of justice - the divine psychology is called cosmology - that He does not know that you cannot understand His life?

Hahaha, and the world laughs. And the world prays. And the world continues. And the people do that. You should see that misery. Who can answer you? I, through the masters, and the masters again through their masters, and finally you stand before Christ, and He said: 'Do not kill, if you do not

want to be murdered.' Yes.

Hahaha, the Catholic Church, becomes cardinal. They are walking there. 'You should see those pan-wings', we used to say. Do you know what pan-wings are? Butterflies. We called that pan-wings. They are walking there with a half a kilo of lace, which you could make aprons from for nothing, wearing a cocked hat like St. Nicolas, with a revolver next to them like a pair of tongs, like the bishop of Spain; and they are bone-dry inside. Salamalai-kum. (warm laughter)

Yes, sir, salamalaikum.

Oh, what were we talking about again?

(Lady in the hall): 'No, that curl, that is a worm pricker.'

What kind of a thing is that actually?

(Lady in the hall): 'A question mark.'

Oh yes, he himself and she too are question marks.

And that also serves a mass for me, because I will be a mother. Yes. Well, you should send me once more to the catechism, then the whole of Rome will knock me off the bench.

Madam, did you have anything else, nurse?

(Lady in the hall): 'No, I still have to absorb it a bit.'

Gosh, but there is not so much to it. (laughter) I just find it perfectly ordinary.

(Lady in the hall): 'Do you think?'

Yes. Yes, madam, I find everything ordinary at present.

Become rich inside. Never ever feel irritated and beaten, become spacious, become ...

What did you say?

Madam, then you will grow. And do not violate fatherhood and motherhood. Yes, I would like to have children. But tomorrow they will come with forty children. Then I can do nothing else, that does not work. School master is nice.

Sir, did you have anything else?

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

Yes, sir?

(Gentleman in the hall): 'Is it actually possible that if two people are one, and both cannot consciously attract any new life, that they can be one together there in thoughts, or in the execution of the deed? I mean: are the thoughts of the human being himself not directly closed during the action, by means of which they cannot actually enjoy the unity?'

Sir, oh I will be able to ... you ... There are those psychopaths ... There was once a gentleman from Assen, he came to me, and he wanted to tell me a wonderful excuse: he was physically so completely one, and it was so won-

derful. I say: 'So.' I say: 'Now I must certainly leave here, Jan?' Yes, that was nothing.

Sir, do you really think now that the human unity has meaning for space? Yes, it does for the mother. But we, as men, walk next to creation. Sir, it is really true. You can just talk openly. I once heard an evening in 'Pomona' during those years, and that man there was talking about sex lives. I think: yes, that is good because that man at least hits the nail on the head. And he said: 'Yes, children, boys and girls, I must talk ...', there were also old people there, perfectly ordinary. But now, yes, what nonsense that man there told.

But did you really think that you could kid yourself that the divine cores in the human being are subject to a human character if there is love? In other words, do you wish to kid me that it is physically successful because the human being has no unity with the other human being? Yes, that is possible. Because this is a question of feeling. And because of the feeling the material is forced to division, isn't it? God did it like that in the creations. He separated himself from motherhood and fatherhood, and then the universe ripped apart. It is also still like that in the human being and for the human being.

And then you are right, sir, but what are we faced with then? What are we faced with when that law, which you are talking about, speaks? Do you not know that? Gosh, now sir, if I tell you it soon you will say: pooh.

(Gentleman in the hall): '... the aura.'

What did you say?

(Gentleman in the hall): '... the material aura.'

No, sir. Where are we when those feelings speak, madam, sir? What? What did you say?

Yes?

(Lady in the hall says something.)

You see, in the first sphere. If you want to experience that sanctity of unity, sir, then make sure that you are in harmony with everything, for the word, for the thinking. The more love you have for the woman, sir - or the woman for the man - the deeper you will get to see the divine unity; and then, truly, then you will have the divine attunement, sir, and then you will fly apart from happiness. Won't you? And we all know that, sir. But what does that mean now, what are you talking about?

If you want to create and give birth, sir, then there is no question of fighting and of destruction. Because I can also explain that to you, sir, even the psychopath still feels that the urge for creating and giving birth enters him, because a little woman in the mental institution, sir, still longs, and the man too. And if a child like that, sir, sits there rooting about with that body, and does something, sir, then you only just think that that is all lust.

And then do not think at all that if a dog runs out the door, and that fellow

sits there for four weeks at your door, and that bitch does not come out, then you say: 'Mientje is not there.' But he can smell it.

We discarded our speech organs and nasal organs and feelers, we kicked ourselves out of nature. We no longer feel anything, sir, because we have become as hard as a brick. If only we were that.

No, Mr Berends. If you are really creating, sir, you will be outside of it, and you will have nothing more to say as feeling, because then God speaks in us. Because the unity of the human being is the dividing, is the mixing, is the unity of divine fatherhood and motherhood. So, sir, when that is speaking the personality is at odds with society and nature. Isn't it?

Yes, we know it. There are grades of marriage. There are grades of feeling. There are loving, comforting, supporting feelings. A human being who hits and kicks, and snarls and snivels and does everything; sir, how can you love that life? You mean that, don't you?

(Gentleman in the hall): 'Yes.'

Yes, sir, then you break your spiritual neck. And now it is also really human. Don't you think? Because by means of that I want to bring forward the divine, spatial with regard to the human, and then you will see what is from yourself and what belongs to creation. Is that clear?

(Gentleman in the hall says something.)

Thank you.

Which one of you?

And what, madam, will we pray for now? That that mother and that man start to deform the character? Oh, be nice for God's sake, then we will have the life. Yes, people, if you are really nice, your life will also grow by means of creating and giving birth.

And he said it, and she said that to him. And there they have the hit, slap, destroying. Ochvrgvogh. Listen, What did you think, how did you think soon 'behind the coffin' - I tell you: here is eternity! How did you think you could imagine those things there? Like here?

(Gentleman in the hall): 'As you are yourself, will have to continue again in your own state ...'

Where do we end up, Mr Berends? Where will we end up then? Where will we see each other again then?

(Gentleman in the hall): 'Well, I think that we do not see each other again at all. We will have to be completely for ourselves for the time being, and stand in the cold around them ...'

You are at least still honest at that source. Thanks.

Yes, he goes, she goes. Oh yes: 'I will see you soon.' Sir, madam, you can only see each other again when in all those sources you still have the justice and the love of and for the divine laws in you.

A friend of mine, who loves me so much here, he must also be able to bear that love. I do not like a sole love. I cannot live from a human being who just loves one human being. I will suffocate in that. Would you not? That becomes a one-sided closed-off love, sir, it has nothing more to do with God, with any space, with any nature. They are those people who only love themselves.

Yes, I always add: 'I will not carry the life.'

I have learned, sir, and you still have not.

There are people who boast about the other human being. Yes, if it is necessary. If it is necessary a hundred thousand times, sir. If something must be done well, sir, you must precisely want out, because I have always done wrong. And later I learned. And then I knew that I should not do it. How do we become wise? No, when do we become conscious for society and that directly to the spirit? And now fatherhood, motherhood, Christ, God, Golgotha, Gethsemane? We have already been sitting here talking for seven years, about Gethsemane, and they want to experience Gethsemane, and what do they take away from it?

'Oh, that sanctity, what a morning, what a morning, those masters!'

Good grief, was the master helped with that when you only take that light from that Gethsemane and throw the rest overboard?

My God, I wish that I already had the book now. When you read it soon, then read quickly, then I can at least begin with you on a real human fight, it is only then that you will get happiness, if you dare to take the bull by the horns in yourself. Isn't it true? Then they say: 'Yes, it is difficult.' It is difficult, they call that difficult. My God, is starving to death difficult? Was it so difficult for you during the war? Then you could buy the human being for a potato. Yes, women and men. Yes, you now still can, you know, if you add five guilders. The war and the misery were the most wonderful, the best times for my life, because then the people ate out of my hand. And now they say: 'The 'doodles.' We have already had hundreds of thousands of people here, sir, but they walked away. Because, it is so difficult. Difficult. Soon you will say to me: 'If only you had beaten us to death, Jozef Rulof. Because how happy I am that I continued to listen. No one can take that away from me again, what I have now.' And if you do not begin with it, it is your own business.

But when should we pray, madam? You now just pray for spiritual happiness. Hahaha, Just go and have a nice lie in the evening, or soon, you are now forty-four, aren't you?

(Lady says something.)

Let's say a hundred and three.

(Lady says something.)

Well, a bit out, it doesn't matter. A hundred and three. Just go and have

a nice lie under the blankets, madam, and then having a lovely lie on your back, wrap up warmly, and then start to think about Our Lord, about your God.

Will you not do that? Why not?

(Lady says something.)

No, I am only giving an example. I will do it like that, madam. I will no longer kneel down.

(Lady in the hall): 'No, I won't either. But you ask for support in that then.'

From whom do I wish to have that?

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

And what will you ask Him then?

(Lady in the hall): 'For strength, for the life of my daughter.'

For strength. Where will you get that strength ... Which strength? What, what should that strength be like? What do you want to use that strength for?

(Lady in the hall): 'Well, to be good, to do good ...'

Yes, madam, but you do not need to ask it, if you do it, you will already be there. Then that strength from God is not necessary. If you categorically say to yourself: 'I want to do good', God does not need to help you, does he? Because then that power is already busy. Otherwise that strength from space must come to you.

(Lady in the hall): 'But you have guardian spirits with you, don't you? Can you ask them something then?'

Guardian spirits?

(Lady in the hall): 'Yes.'

Who are they?

(Lady in the hall): 'Yes, who are they?'

Guardian angels ...

(Lady in the hall): 'Angels.'

... with with with ... with wings. Madam, a guardian angel, he can give nothing to the human being if the human being is not busy himself getting to know the trust in himself.

I used to pray to the guardian angel too, and then I saw him, then he said: 'Yes, but it is not me you want.'

I say: 'But it is you, isn't it?'

'Yes', he says, 'Jes, it is me, but that guardian angel is in yourself. You must awaken it.'

Because God lives in the human being. God, and His almighty laws and powers, live in us, madam. Now you must first awaken that by means of your will, and then a guardian angel can only tell us, let's assume that I now have a bit of that: Madam, first that releasing in yourself by doing good, being

friendly, being cordial; you make your life. And if the human being asks you something, you answer properly, don't you? You work until you collapse. You are not lazy in the first place, you are not easy, but you work, even if you are eighty or ninety years old, you work from evening until morning, even if you collapse; you will first have to use up your divine human powers, because the human being got them for that purpose. And then that guardian angel says from inside: 'It is going well like that.'

Now there is something else, and that is also from God and that still lives unconsciously, but by means of your fanatic will to be strong, you have brought your divine spark for this to awakening today, and God speaks to you. If you do not know that way now, and you go to a guardian angel, as the spiritualists say that: 'My guardian angel, my spiritual leader, he says that and that.' He cannot do any more, because if he is really a spiritually spatially conscious being, then he will say: 'Descend into yourself and awaken that.' Because you do not get anything for nothing.

(Lady in the hall): 'But if you then want to pray for another person that he gets better ...'

Hahaha.

(Lady in the hall): 'But can you ... yourself?'

Madam, I will give you an example. To pray for another that he gets better, does not help you if that man, that feeling, does not begin with it himself. There are men here who are told off by the whole family, they are Catholic, and say: 'You, heretic. And that fellow, that guy to whom you go should be locked up.'

And he says: 'Yes, but I am going.' Even if you pray just as long until the devil destroys him. But that man will just not be destroyed.

(Lady in the hall): 'It is about my daughter ...'

Madam, there are people here - I will give you an example - there are people here and they would like to drag the man, and the man the woman, and he would like to drag the family here, because then there will be happiness, because they have the feeling. And another says: 'Go away with that rubbish.' And then they are in a mess. It will work one day. But then something completely different will appear.

There are people here who fight for consciousness. A woman is the most wonderful being for space, and if the man does not want this, and the woman does, for example, then that man is penniless in society, and cannot experience the spiritual pleasure and feeling and spatial happiness of this personality as a mother. And then we go to Mr Berends, and he meant that, and then you get a slap right in your face. Do you see?

And now you want to start to pray for a human being, and to bring a human being to better thoughts? Madam, that does not work and is not

possible either.

Mussolini went to Abyssinia. And a hundred million Catholics and Protestants and members of the Reformed church, and every right-minded human being said: 'Do not go, Muus!' That was amicable, because that did not even exist then. Then he did not say Mussolini, but Muus.

But Mussolini went! And all those prayers, the churches were full, and Muus thought, Mussolini thought: 'Well just let pontu del ance del anco', and he went. (laughter) And in the 's-Heerenberg dialect that is called: get the 'doodles'. I can also speak Italian, as long as you understand it. (laughter) Madam, he went to Abyssinia. But, it says in 'The Peoples of the Earth', he loses it again; because he could have done that before, then he could have had it for fifty, a hundred years.

We used to go to India, madam, three hundred years ago. Jan de Wit, and Jan Pieterszoon Coen, what is that lad called? Piet Hein was also there, I think. And Hendrik de Groot and Jan de Visser. (laughter) And there was also a Herman de Koster there. And we, madam, we brought culture there, madam. We set fire to kampongs there, because they did not want it. And now we were flung out of there again. (laughter) We also brought millions of soldiers there in order to save that, but we just had to take them home again. And now we also have a lot of Canadians ... What are they called? They have been messing about now, for five months, with those poor wretches who served for queen and country. Oh oh oh, I get extremely annoyed at those politics of yours. I say: 'Stop, get out of my space, Willem.' Yes, I am talking to Willem from the baker. (laughter) In order to tattoo those poor souls there. No. What are they called? Albanians?

(Hall): 'Amboinese.'

What? What?

(Hall): 'Amboinese.'

Oh yes, Amboinese. Isn't that sad? Those children have a primitive faith in Her Majesty. I read it yesterday evening in the paper. Our dear queen Juliana went to Winterrust; then there was a little girl standing there from those people, and she gave her flowers. I think: does your heart not sink now in the street? But, my God, my God, is there a question of justice here? Yes or no? And then ... Well, I do not know what she did.

But, my God, I would have let those people make a trip around the world, in order to make amends for it, because they love you, queen. And here they are chopped up in a plantation. And if they say anything, they also get into an argument, then they are killed. Nice country, isn't it, nice people. Nice justice. Sir and madam, do you wish to pray for that? If you ... those cursed people ... Those people also have a faith, they believe in the first place in material, social justice, and are given the brush-off. And then, oh oh oh, what

do see you of the life? They pray to be allowed to go home again. They suffer cold and poverty here, and have surrendered for queen and country, and are now taken for a ride. They do not know it. That scheming. They wanted to die for that scheming. Enough of them have died, madam.

We went to India, madam, in order to bring happiness and prosperity. And the people prayed, because by means of God's authority and help we gave the banners colour, and the medals are hanging on them. Yes, those tin medals.

Do you see, do you also pray for that?

'Just become a general, and you will be a killer of cads.' I said that to an admiral in my house. I say: 'Sir, here you are not a general.'

I once had a 'feldwebel' (sergeant-mayor) from Holland in my house, a 'feldwebel', the supreme command. I say: 'Here not a word about soldiers in my house, or I will kick you down the stairs.'

He says: 'I am not here for that either.'

I say: 'For what then?' I say: 'Then take those greasy medals off your coat.' I say: 'We cannot start to talk about the University of Christ now, because you are walking with daggers in your pocket.'

Then he says: 'The next time I will come in plain clothes, Mr Rulof.'

I say: 'Thank you.'

He was gone. Well, two months later he came in plain clothes. I say: 'Ha, colleague.' Well, I should have said that to him in the street, then he would have got rid of me. But he was looking for God, he also wanted to pray. I say: 'Oh, yes?' I say: 'I must also teach you to pray?'

You cannot pray for a child, madam. You cannot pray for your daughter and for your father and for your mother if they flatly refuse to be good, because they are still psychopathic, unconscious. Lives are needed for that. And you cannot pray: 'God protect me', if you are not walking in the divine harness yourself.

But try beginning now. I can explain hundreds of thousands of problems to you when you should not pray. Because a prayer does not help if you ask for something of which and for which you are too lazy to bring it to awakening yourself. Yes, indeed.

Do you have anything else?

What do you want to pray for, madam? That your child must be healthy, it must die? That does not work.

A lady comes to me, I have the proof. I say: 'Madam ...'

'Yes, I have heard of you. I have come for my child.' A girl of seven years old. Later I come in there. Master Alcar says: 'Just look.' I say: 'Madam, she will die magnificently.' I think: how can I calm those people. Huhuhuh. I think: gosh, gosh, gosh, what have I started now. I must tell them the truth,

I say: 'The child will die magnificently.' I say: 'But there is no death, madam. Because the child will go and will go to the world of the unconscious, and will probably be born again soon. But this child will go to eternity, and will continue there to the seventh sphere, and then go back to God again.'

'Yes, but I will have lost my child.'

And she started to pray. She went to the church, and just burnt candles, and did this. But the child went. And the mother was in a mess.

Madam, if you cannot accept those laws which we are talking about here, that your child must die, madam, then you cannot pray for anything, because the human being does not know God, not his prayer, does not know Christ, not the life, not the death, not the spirit, not the soul. The human being is a psychopath in the space of God.

Yes, and now I also have the cold, and now I am letting rip. And this afternoon I was praying, I say: 'Just give me the power of my voice.' I say: 'What? Now I am making cokes out of it. But I will talk.' And I do not need to pray to Our Lord for that.

I once went to Diligentia, then I had no voice anymore at all, and I came like that ... gone. And then master Zelanus said: 'Yes, I can do it once, not always, but I will go around it.' And then a baritone came. And when I came off the stage again, I said something to sir ... Then he said: 'Yes, I am also going crazy, because I do not know you anymore.'

I say: 'Neither do I.' I say: 'But what was the matter?'

He says: 'You had a baritone, listen for yourself.'

I say: 'That came from somewhere.' I say: 'That was God.'

And then I said it there so that someone would hear it. And then he says: 'Hahahaha. You see. Hahaha.' (laughter)

I say: 'God talked this morning, because I have lost my voice.'

I said to someone: 'Follow him.'

'Well', he heard that man saying, 'he is completely crazy.'

But I had lost my voice, madam. And I did not need to pray either. I was lying in bed one morning, madam ...

What do you want to pray for? Hahaha, don't make me laugh with your mumbling. I am strong and hard, madam, but I give you a special flight for your mumbling. I put a thread in your hands, by learning to think differently, that will connect you with ten guilder notes and golden eagles. Yes, and then you will see money lying in the wood like I did.

I was lying one morning in bed with spit on my lungs. Do you know what that is? Then you cannot do that. And master Zelanus says: 'Do you want to, André?'

I say: 'Yes.'

He says: 'Then we will speak this morning.'

I say: 'Yes,' I say, 'but then just get me out of the bed.'

He says: 'Well, I will do that.' He says: 'Give me ten percent.'

I say: 'I have nothing left. That is not possible, because there is muscle here, and then you cannot just ...' There are things, then I must also listen, mustn't I. It happens sometimes. And now something happened.

I have also dematerialised sometimes, madam, then I walked under the tram, under line three, on the Laan van Meerdervoort, and I went through the driver, through the electricity, through the people, I floated like that to the other side. And then I rang people's bells, they said: 'You are just like a ghost!' I say: 'Yes, madam', I say: 'it is a bit like it because I was one a moment ago. But now I am back in my ribcage.' And I say: 'Sir, is it so bad?'

He says: 'Look for yourself.'

Madam, I looked like a corpse, because I had dematerialised.

But that morning when I had to go to Diligentia ... praying for spit ... And how many people do not have a mass said if someone has something in his back, in his head, in secret like that. Huhuh, another ten guilders for a poor person, then it will help even more.

I said to Crisje: 'What are you praying for always?'

'Yes', she says, 'but I gave that poor person five guilders.'

I say: 'Then I believe you, because that praying does not help anyway.'

But it went surprisingly well for us in The Hague, let me tell you that first. If Crisje had not prayed like that, madam, I would not be standing here. (laughter) Really. And if mother had not done that, madam, I must honestly admit it, then I would have had none of it, and now I have it anyway. I say: 'Mother, mother, if you had not prayed so well for us, what would have become of me and of Bennad and of Johan? Nothing, nothing, nothing at all.'

(Lady in the hall): 'Do you mean that?' (laughter)

Madam, I got up ... I was in bed, and master Zelanus gave so much feeling

...

(To the sound technician): I have another two minutes?

... he got hold of me and I pulled myself up by him ... I do not know how we managed it. I looked a bit crumpled that morning, but I went like that to Diligentia, down the stairs. They pulled me out of the car and I went moaning, I walked like that, you know, just like a ballet dancer, forwards. I made extra steps in order to go into the artist's room. And when the Panis Angelicus began to play, then master Zelanus said: 'Get up. Put your hands in your side, André.'

I say: 'Yes.'

He says: 'I will take over you', and he walked away, and he came on stage, and he had a baritone.

(Lady in the hall): 'But then you also got strength from the master?'

Yes, madam, but by what means? By means of the occult laws. By taking possession of that organism. By means of the metaphysical teachings, for which I squeezed out and gave my blood. And then he took it over. So by means of the trance it was possible to speak, madam, or I would not have been able to say a word there. And God was not necessary for that, and Christ neither, because it was between me and the masters, master Alcar and master Zelanus. And when the lecture was over, the people ... 'It was tremendous', they said. And when I came off the stage and came to again, then Jeus of mother Crisje just collapsed again, and I was dead beat.

Ladies and gentlemen, just pray now, but ask first where you wish to begin.
See you next week.

Madam, another evening like this?

(Lady in the hall): 'Thank you.'

Thank you too.

(There is clapping.)

Thursday evening 25 september 1952

Good evening, ladies and gentlemen.

(Hall): 'Good evening.'

I can now assure you, on Sunday morning you will get 'Jeus III'. Just take your money with you because we have enough of them in Diligentia. 'Jeus of Mother Crisje III' will be revealed on Sunday morning in Diligentia. In other words: you can get started again. They have already published it in Amsterdam, they have already asked the first questions there. That is not ingratitude for The Hague, but it went like that, didn't it, it went just like that.

I have the first question here: 'Mr Rulof, would you answer the following questions for me? In one of your first books there are paintings depicted with the signature 'Master Alcar'. Were those paintings not painted by Anthony van Dyck?'

From who is that?

(It remains quiet.)

From who?

Madam, master Alcar never painted. But under his guidance, under his control other paintings came. That is true. I now have some at home which were made by means of his feeling and art. On the plates. I have real Van Dyck's. Not his pieces which he made here during his life, but all symbols and other images, incredibly clever and beautiful.

'In your previous lecture you made it clear to us that there is no point to praying.' I did not say that either. Did I say that? You see, that is too harsh again. 'In your books you write that a prayer reaches the mentor once in a while. Your Crisje had also went the way of the cross and got an answer by means of a vision. So a prayer therefore had an outcome here.'

Madam, you can pray every day. In the first books 'A View into the Hereafter' we, the masters, precisely go into prayer, that prayer is everything for the human being. I prayed during the first years, that my ribs broke. You will not believe it. But I almost burst from tension, and only because of my praying, praying, praying, praying. I only asked for wisdom, strength and love. And I was given all of that. Later I saw that it was me myself. When we had to begin with the cosmology the social earthly feelings such as thinking, God, Christ and everything, by means of the books which we experienced, the hells, the heavens, were founded, and we reached cosmic thinking. And from that moment, madam, I never prayed again. Never again. I do not need to do it again either. I know, by means of the journeys which I was able to make, I saw the heavens, the hells, the planets. There is no longer any grade

and any law in space which we did not experience. You will perhaps find that megalomania, but we have the books, which can prove it to you. If you know all that, then you will know life and death. You will learn to understand your life on earth, your will, your feeling. Because if you want to pray, madam, people, then you must be assured that you must devote you yourself, for your prayer, must devote a hundred percent of your life of feeling for that which you pray for.

I want love, the human being says. The human being prays for love. Who doesn't?

There is a girl walking, there is a boy walking, well, if that boy is very religious, and is sensitive, he will, as a Catholic, as a Protestant, he will also pray, secretly. A wild person searches, he does not pray, he says: 'I will find it.' He goes to a football club, or joins korfbal players, and picks one out. Is nice, and it is already done. But there are people who surrender it to God, and pray, pray, pray. Now it is possible that that child already also ... and then it is a prayer, then it is answered, by means of her thinking and feeling, because she attunes herself to love, she therefore sends something into space which, by means of her feeling - and that is irrevocably a divine, spatial, spiritual law - by means of the life which has that same attunement, is received.

(To someone in the hall): There are more chairs here, sir.

... is received.

(To someone in the hall): Madam, you are sitting nicely next to each other, so ...

(Lady in the hall): 'We always sit next to each other.'

There it is already, madam. You should have heard what we were talking about. You see, there you have the strength, the telepathy, the unity. 'We always sit next to each other.' Yes. In the heavens you will never let go of each other again. But here they sometimes say: 'Now just get lost.' In Dutch, in its wonderful way, in its beautiful way, if you add something nice.

Madam, the prayer goes into infinity if you want to experience that prayer. Last week we were busy and then I said: 'Attune yourself to that prayer.' Go into it. There are millions of problems, and then I got three, four of them ... and the rest are sitting there, listening, waiting. Have you never been in trouble, that the human being do longer knows what to do, and that you go upstairs and: 'God this?' Now we will begin, it is such a thick book if you only analyse prayer. If you belong to the Catholic Church or the Protestant, dogmatic thinking, then you should listen, madam, sir, to all the things God is called for. 'Give me the sacred strength to do this task well.' Oh, sir, do your best and then God will no longer need to do it. Do it.

Someone said: 'You should know who I am.' I say: 'Madam, sir, prove it, and I will know it.' And space knows it, and everyone knows it, if you just

show yourself by means of that love. But megalomania enters us, you see, we do not know God, not the world, not life, not motherhood, not fatherhood, life and death, not reincarnation, not the heavens, not the universe, we know nothing about ourselves, not your love, what we will pray for now? Well, what do you want to pray for now? That you get a beating here in life?

The human being, the man, the woman gets a beating, by means of marriage, is deceived, is weighed and found to be too light, and what else is there? And God did that again. Or anyone who is a bit liberal says: 'No, I am it myself.' By means of these thoughts you get universal feeling and the higher you think, the deeper you get through to the laws of God, the clearer your thinking becomes.

And what all do you want to know about this, madam? I always like to go into it when it is about prayer. My Crisje went the way of the cross sixteen times, because we know that, she went and prayed day and night. Every morning to communion. The priest said: 'Crisje, that is no longer necessary, you have nothing more to confess.' Yes, what now? She says: 'I did wrong ...' But we experienced that. 'I did wrong. I gave that woman two fifty', you read it in 'Jeus II', in 'Jeus I', 'and she drunk the money. I don't know. I may not say that it is like that. Do you know that? I thought wrongly about the people, father, I had to confess that anyway.' That is the word, the feeling for God, for space.

If we are like that, if we already get those examples in us to awakening, ladies and gentlemen, then we no longer need any priest and any cardinal, any pope and any God for that, because the human being attunes himself to harmonic thinking, wants to be good, and then this thinking is prayer. But a prayer has personality. You can send up a prayer, you can send up a thought, and then they are spatially harmonic, but there are also some who categorically want to know, for something else, to ask something else, and they want to have change in that. Someone says: 'Yes, I see my child there, and she is actually so terribly rotten, it is a shame that I say it, and harsh and rash and wild, and that just hits and kicks, and now I have already been praying for years, but there is just no change.'

Madam, you can pray yourself to death, it will not help you. People pray, people pray, people pray, people pray. During the time when I was healing, I stood before the dying, people pray, people pray, people pray. The priest comes, she doubted for a moment, someone came there: 'Just call that man. It does not matter!'

Yes, then it was called: whether you are bitten by the devil or by Christ, it remains the same thing anyway; because it concerns the healing of your husband, love. Yes, and then I came. I say: 'Madam, nothing can be done about it. Your husband will die. But there is no death.'

‘Huh? What did you say?’

‘Yes, there is no death. Your husband is not dead. Your husband will not die.’

‘Oh, God.’

‘Yes, he will die here. This will happen, but that which you now love, and that inside which you do not know and for which you pray and for which candles are now burned, that will go, and this will remain here, that will die, but not the rest. That inner life, which is God, that will not die. That is the divine attunement.’ Yes, then I was out of it again, do you see?

There you are with wisdom and you cannot use it.

You see, madam, I will not go too deeply into my mother now, but she was ... she surrendered herself to that. And now you can experience a prayer, and now a prayer comes into harmony with what you pray for. And if it is karma now, is cause and effect - and now it will come - then you will feel it immediately, then you will feel it of your own accord, then you already attract that personality to you. And then the Tall One said to Crisje: ‘And now Wageman can’, they called him baron van Niekshausen there, ‘now Wageman can come.’ The Tall One buried his coffin. You should read that book again. There are people ... Because master Zelanus begins there in the beginning so absolutely wonderfully, and then he shows us a wisdom there before our eyes, before your heart, before your life and your soul, and then he is talking about: ‘Oh, Crisje, then you should go to The Hague, what does it mean, in the city, the people there separate every moment. And there’, you should hear, ‘the human being sells himself, every second, Crisje. You can buy the human being there for a nice bicycle, for a grocer’s shop.’

Should the human being go and work for another? There is a father here, we have people here, a man says, for example: ‘God, God, God, if I get married again then I must have one from Jozef Rulof.’ I say: ‘Then you will be far from happy.’ (laughter) There are women and they want there ... I will take myself into consideration because I will not bring any people together. But, woe betide, woe betide, how I could answer that prayer, and what happiness I could give those people. There is a man sitting there, he has two, three children, his wife has died, and there are those wonderful nightingales walking round here, and they just want to do good, they just want to do good; but just place them before the facts with that household there. They get a man as an apostle; but I will just not say who it is, otherwise they will perhaps also chance it. And then they will look for it there. ‘And I will work, and I will serve’, and then they want to have a man, then they want to have love, and ‘I am just walking and I have nothing to do, and I pray that I will get a friend and a companion too.’

Madam, I could put it together like that, and you would have the most

sacred in the world, but I will take myself into consideration. If there is something the matter, I will get a club on my head of course. 'They have kept me on my toes my whole life', Buziau said.

Oh well, if you attune yourself, tune into prayer, madam, and you want to experience something which touches your inner life, then you are busy attuning yourself to higher will, thinking and feeling. And if it concerns divine matters, for which you are now in harmony, so not cause and effect, from inside ... You ask for a child, or you ask for something else, and that is not possible now - so you pray for nothing, because it is not possible, there are disorders in your personality, it has to do with reincarnation, you can pray for a thousand years - first those causes and effects, those karmic laws must dissolve by means of lives, and then your prayer will get strength and it will also be answered.

We have had lovely evenings here. How we laughed. The ladies were laughing in the first place, then they were also talking about love. Then Frederik says in 'Masks and Men': 'Yes', he says, 'I know it now.' And that is true. 'The human being prays for love.' Do not search for it too far away, but search for it with your own life of feeling.

He says: 'Then I went outside, with a loaf of bread costing twelve cents under my arms, and I went to feed the ducks. Two days later she was sitting next to me.'

'Do you also feel like that about ducks?'

I say: 'Yes, madam. You too?'

'Yes.'

'Nice, those little animals.'

'Yes, well, the following morning I came for coffee. I got coffee.'

And then we went to the cinema. And then we went to play cards, or Black Peters. What is it called, it doesn't matter. Draughts. Theatre. And the engagement was imminent. It happens very simply. It costs a loaf of bread, it costs twelve cents. But the people look for it somewhere else.

(A lady laughs.)

What are you laughing about? It just costs twelve cents, a dried up loaf of bread. You can get that for eight cents, a bag full. But now the art of throwing, madam. (laughter) The art of crumbling that thing. Crumble yourself until there is nothing left. And sift the wheat from the corn. And you will be happiness, life and radiance, love. You should see those faces.

Madam, did you have anything else?

Did we have nothing else?

No more questions about this?

Do they all know now how they should pray? Madam, pneumonia occurred because of that.

Father said: 'Pray!'

And mother said: 'But, husband, it is too cold, the children will get a cold.'

'No', he says, 'God will look after my children.'

And two days later they were both lying in hospital. Then he looked up like that in the morning. Just like the doctor, the psychologist, he says: 'Another psychopath in the world.' But that same father was never able to believe in God again because the children got pneumonia because of praying. There is something to that. For the Protestant church and the Reformed Church you kneel down in the evening. And it is nice, if the fire is on, because that fire means nothing to Our Lord. 'You do not need to freeze first for Me', He says. Because that prayer will get ... It does not concern material outward appearances, but it concerns your feeling. And we need a different warmth for that. But now teach that to the dogmatic child, then you will prevent many illnesses this winter. Do you see?

And if you then possess those spatial feelings, that consciousness, you will feel, then father will get growth, and mother, and the child too, and the children too. They will start to understand each other, life will become beautiful, because the children will say something to father, and mother and father will have read books and they can answer: 'Just do not be afraid, because Father, the God of all life does not damn.' And now just pray again. There are still enough here who pray.

We have people here, madam, they come here, and so that God will just know that they mean well, they just also go to the church in the morning, then this falls away again. And that is nice, because the Catholic Church has nice hours, nice minutes. But that incredible certainty, that spiritual growing is not there. But I have more respect for those people than the human being who already talks about burning at the stake and goes there by means of praying and sweet sayings on paper, and who do not succumb for everything and anything. Just give me a half Catholic like that and a half mystic, metaphysical instrument like that as human being and child, who at least take the spiritual, biblical, universal certainty. But when are you sure, madam, that you no longer need to pray?

Listen ... Listen, I happened to read the book by captain Lagaai today, I sent him back those caricatures from 'Jeus III'. And then he says: 'My book is finished.' I say: 'Well, I will read it.' Listen, that captain, worthwhile what that man says there. That captain, when it comes down to it, madam, then they kneel, and then they pray. And then it is just always: God. Yes, God. We can, my God, we can checkmate those people by means of millions of pieces of proof, but they still shrug their shoulders at that, they are still not that far. But when it comes down to it - then you must start to feel the seaman in his heart - are such meaningless, little people. And then you see, and then

you hear, and you read a lot about personalities. And when it comes down to it they are all meaningless, because if one wrong storm sails over it, over a boat like that, then they kneel down. And ‘oh, goodness me’, and, ‘as long as nothing happens’.

There you have a nice example. They also discussed it on the radio, about the VARA then. Austrians, a man and woman, they fled from the nazis, for the child; and on the boat, three days from Holland, the child gets a fever and it dies. And then those people are so awe-inspiringly broken.

And we? You do not want to lose your husband, you do not want to lose your child, you do not want to lose your love. Haha, and when it comes down to it we say, if you are conscious because you know those laws: ‘Say, I envy you, that you are going. May I please die for you?’ There are enough of them here, madam, men and women, who would like to fly out of it, because then they get ‘wings’. They couldn’t care less about the Grim Reaper, because he does not exist, on the contrary, they say: ‘It is Jozef Rulof himself’, and he still speaks.

Anything else? Who wants to know something from inside?

(Gentleman in the hall): ‘Mr Rulof, you just said something there about a half Catholic.’ Yes. ‘I am one as it happens.’

I am one too, sir.

(Gentleman in the hall): ‘Yes, but that is because, I still go to church on Sunday with the boys.’

Yes.

‘Because, I said to my wife: “Until Gerard goes to the big school, I will go with him to church. And then I will call it a day.”’

You will call it a day.

‘And then she says: “It is not yet that far.” She says: “Because I will pray.”’

Oh yes.

‘We are talking about praying.’

Yes.

‘And I have ...’

Yes, there you go again.

‘I am two steps away from the church.’

Yes.

‘He may fly into the air as far as I am concerned. But when Gerard is big, I will never ever go again in my life. Never again.’

No.

‘Because I now see what a filthy, nasty society I am in.’

Because of this? Did you learn that here?

‘Here ...’

Did you learn that wisdom here?

‘Yes.’

What did you say?

‘In your books.’

Thank you. It was like that for us too, sir. But that is very good what you are doing there.

‘But three years ago I began with your books, and then I took out the books from the bible history.’

That is worthwhile.

‘I was spiritually exhausted ...(inaudible). And I simply say to the people: “Sir, I am not talking to you, because you are an academic and I am a dope.” But it is true, isn’t it? I am just a dope, amn’t I?’

We all are, sir.

‘I am an unskilled labourer.’

Only they do not want to know it.

‘I am an unskilled labourer. But my new boss, whom I have worked for for two days, that man wants to see blood. I say: but not from me. Not from me. And that man is also Christian, also prays. I say ...’

Must he see blood?

‘He wants to see blood, sir.’

Yes.

‘Forty times up and down the stairs with a bucket of water. I say: but not from me.’

Your blood?

‘I am an unskilled labourer, but I know it now.’

Yes, when you come into that, sir, then they go to church, and pray, pray, pray, but they suck the people empty. If you see that social carry-on, with dogmatic life of feeling, then you feel unwell.

But what you do for your child is the highest good. To this far, you give the child ... But you think differently.

‘Yes, but I can no longer make the sign of the cross, because I go into that church today, and in our Catholic church it is the case that you kneel, you genuflect for a moment, and then you make the sign of the cross and you sit down. But honestly, as sure as I am sitting here, and he knows it, I cannot do it, and the consecration, I can no longer kneel down, absolutely not. And when the priest walks past, and he gives the children a punch here and there, and he stands two minutes later: “In nomino, Pater et filius et spiritus sanctus ...”’

What is that called? (laughter) Does he say that in Latin?

‘And then to say: hocus focus, Our Lord is in that. You can kid another with that but not me.’

Sir, look, they are really thoughts which have already been experienced by

millions of people. But we did it much more simply, Bernard and I. But you have read the book where Bernard showed me 's-Heerenberg, haven't you? He says: 'And that is the church.'

I say: 'And Our Lord is there, Bernard?'

'Yes', he says, 'he is there.'

'But why is that church not always completely full then?'

'Because the people still do not believe that', Bernard says. 'When we are big later, we will also go with mother to church.'

But then we challenged Our Lord, didn't we? And then we went: 'Pooh!' And we did like that. We started to horse about, and did not take off our caps, we went past the entrance with such a speed. Zip. With our caps on. Because everyone took off their caps there. Not us. Cap on. We hear nothing. No. We did not get anything on our heads. Nothing, there was nothing the matter. Later we also did other things, sir. You have read part II of Jeus? That was a nice battle.

(Gentleman in the hall): 'They were brilliant.'

Sir, if you do that ... I agreed with my friends, I say: 'Just bite on it.' We bit on the Eucharist.

(Gentleman in the hall): 'Sir, he does not say ouch, I ate six of them, in a row.' (The people laugh heartily.)

And did you not have a sore stomach from it?

(Gentleman in the hall): 'I was an altar boy for six years.'

Sir, then I have, well, still not experienced anything in my books.

(Gentleman in the hall): 'Sir, I was an altar boy for six years. There were Eucharist's left. And I think: I should just taste them.' (laughter)

Yes, ladies and gentlemen, the human being who comes here now for the first time, thinks: are the people laughing at that? But these people, ladies and gentlemen, who laugh about ... If you cannot do that yet, then you say: 'What terrible blasphemers are sitting there together.' But these people, ladies and gentlemen, who laugh about that all laugh because they know the nonsense, because they have read the books and they know it themselves: that is made from flour.

(Gentleman in the hall): 'Sir, that means nothing more to me, only the feeling, that means everything to me. You must feel it. Yes. If you cannot feel it, then just stay at home.'

Yes, but where at home?

(Gentleman in the hall): 'But the chaplain told me: "Sir", he says, "you have five lovely children, one of your girls is dead, otherwise you would have had six of them." But he says: "You are warned, if you continue to go on like this, you will be without a job." That joker is right too. (laughter)

Ssh, just wait a moment.

(Gentleman in the hall): 'Even if I have to go door to door with rags, but my children will have food, I said that to my wife. Absolutely.'

Do you not have any work now?

(Gentleman in the hall): 'Well, one more day.'

What is your profession actually?

(Gentleman in the hall): 'Well, I am a sheet metal worker, but that business has gone broke.'

Constructional engineer?

(Gentleman in the hall): 'Sheet metal worker.'

Sheet metal ...

(Gentleman in the hall): 'Sheet metal worker.'

(People talk at the same time.)

(Hall): 'Winding.'

Sir, we have here a ... Yes, you should not go to that gentleman ...

(Gentleman in the hall): 'No, but I am really not bothered with that.'

If we hear something then we will say: 'Oh, just go there.'

Yes. But what did you do with that Eucharist?

(Gentleman in the hall): 'I just ate it.'

The whole lot?

(Gentleman in the hall): 'Six pieces, they were left over.'

Oh, but I mean, those Eucharists, that is that golden temple which stands there, isn't it? That is the church itself. So you could not eat that. And what happened then? Nothing? Nothing.

(Gentleman in the hall): 'What would happen?'

That was nice. So you went through the church, upstairs, clambered up by means of the cockerel and flew into space. And now you are sitting here.

(Gentleman in the hall): 'And I am pleased that I am sitting here.'

Yes, sir, and now you do not need to ... Now you know exactly what praying is.

(Gentleman in the hall): 'Praying is swearing.'

Well, that is going too far. Praying is not swearing. We may not say that.

(Gentleman in the hall): 'Hansje was late home this afternoon, my son.'

Yes.

'If you come home again, and you are late', she says, 'then you will not get any bread. Better a bit of this and better a bit of that ...(inaudible). Pray.'

To you?

(A bit noisy in the hall.)

Was that to you?

(Gentleman in the hall): 'No, that was to my son. Pray.'

Pray.

(Gentleman in the hall): 'In the first place I dismissed this and yet it was:

pray', (laughter and people talk at the same time) 'In the evening again: pray.'

(Lady in the hall): 'Swearing and then praying.'

First you are cursed and then you must pray. Well, yes, that is commonplace, of course, isn't it? There is no order to it. But for the highest intellectuality, sir, they stab each other to death, already, they murder each other spiritually, they tyrannise each other their whole lives. Every evening they put on a white mantilla, they are still real orthodox too, and then: dyuhubberdhubbddya. And then afterwards again, and then day-dreaming about it again; and then they may talk. And then they are sworn at, tyrannized. Oh, oh, oh, oh, oh, well. We know it, and we do not need to say a lot about it, because everyone knows it. It is still a big pathetic mess in society. And the human being is horribly unconscious, and that is everything.

No one else about praying?

(Gentleman in the hall): 'Yes.'

Yes, sir.

(Gentleman in the hall): 'Mr Rulof, my daughter started to work in a business as a shop assistant ...'

What did you say?

(Gentleman in the hall): 'My daughter came to work in a business as a shop assistant', yes, 'and in the afternoon she was allowed to eat with them and my daughter also knows about the books', yes, 'but because she felt that the people were Christian ... Then she thought: oh well, I will sit down at the table, I will join my hands, I will close my eyes, but I will not think anything, will I, it will taste good. But those people did exactly the same. But then they got to know each other better and then they had sat taking each other for a ride.' (People laugh heartily.)

They only did it for each other. So they took your daughter for a ride and your daughter took those people for a ride. (laughter) And that must all go to Our Lord.

(Gentleman in the hall): 'And then I talked to those people, then that subject came up and then we sat having a hearty laugh about it. And then he says: "Just light a cigarette from me." And then I sat telling about the books. And then he says: "Sir", he says, "that is what I have always felt in me, we have been buggered ..."'

Hahah, we have been buggered. This afternoon I had someone visit me, he came to get a book for a big business in The Hague, he says: 'Sir, we have already been buggered for a thousand years. I have been in battle.'

I say: 'Sir, it means nothing at all.'

He says: 'But if you still hear them now, then we are still being buggered.'

I say: 'Sir, that is the right word too.' But it is gruesome, gruesome, gruesome, how they are deceived. Taken for a ride.

Anything else? (It remains quiet.)

Anything else?

(Gentleman in the hall): 'No.'

Then I will continue. If you also have something about praying ... Because if you have the problems, then it is nice, and then I will get it out. These are ...

(Gentleman in the hall): I also want to say something about that.'

Yes, then I can also include a hundred thousand of them, but it is not about that. Because I also have a pile of letters.

(Gentleman in the hall): 'No, but it is something of value, you know.'

Go ahead.

(Gentleman in the hall): 'I have that little guy at home, he had a traffic accident, he was under such a strain, and he lay struggling and tossing about, and then the doctor said: "It is just a question of how long his heart can manage it." But I was so awfully committed to that little life, and I stand over that little bed like that, it was approximately twelve o'clock, and my wife was sitting in the kitchen, my wife had also been busy with that day and night, is even expecting ... Then I say to her: "Child, go to your bed." She did not want to go to her bed. It all concerned that little guy. I will tell you: my feeling went so deep then, that I could hear my heart thumping in my ears, and the tears which rolled down my face were boiling hot. I once heard you say: blood crying. That was blood crying. Then I say: 'Jesus Christ, do something, make him go to sleep.' And within a second, the little guy looks at me, is apathetic, smiles at me, closes his eyes, and sleeps.

I left the room with my hands in front of my eyes. I went into the kitchen, then my wife says: "What happened now? Is he sleeping?" Then she says: "Who put him to sleep?"

"Jesus did that." I say: "Go to bed, then I will stay for a bit ..."

That is the truth.

(Gentleman in the hall): 'That was within a second.'

There are people here amongst us, sir, they experienced the same problems as you with your child, and they said: 'Well ...' And now I must swear, but then he said: 'And now it is enough, God damn it: destroyed or healthy.' And it went upwards like that. The child goes to sleep. And he cursed too. Isn't it nice? And now it is enough, God damn it. Destroyed or better, mother.' Oh yes, better. Everything or nothing. What is that? That is that spirit of the human being ...

(Gentleman in the hall says something.)

No, sir. If you touch something by means of which your divine spark is put into operation, a physical spiritual wonder takes place. And that is not a wonder, but that is the absolute, divine, spatial attunement which the human being possesses and is. Because the human being is a deity. So you awaken

that. At that moment you bridge the material state. No more than that.

(Gentleman in the hall): 'Precisely. I mean this: that was also a prayer.'

Yes. Because your absolute, religious, mystic will wants the good. And it happens, sir. It is true. And now praying is becoming one with the good. And then these wonders take place. Lourdes. We have often talked here about prayer. But they have not exhausted it here by any means. Because only about the prayer ... When can I pray? But just about prayer, I can talk twenty evenings about this, and then we will have a wonderful book. Because now we start to unravel prayer, and for what purpose. And then there must come from the hall, from you - not only ... they are masks, sir - there must come questions, and then we will analyse them and then you will get divine answers.

I have here: 'What should I do if the marriage is in a rut, where the wife obstinately refuses to reach an agreement and the husband is inclined to continue the marriage? How should the husband act in this situation?'

From who? From Arie? Is that a friend of yours, Mr Arie?

(Gentleman says something.)

Where are you sitting?

Oh, there, in that corner.

What should that man do? If the marriage ends up in a rut, ladies and gentlemen, that is something, isn't it, in the world. Here they do not ask so much about such problems, because it is all going good. The people live in wonderful harmony, there is never anything here. It all happens of its own accord, they are spiritually happy. That is the first question which I get in all those years: what should we do if the marriage is in a rut?

Sir, are there children?

(Gentleman in the hall): 'Two children.'

Two. Is the wife religious? Does she have God in herself?

(Gentleman in the hall): 'Well, I don't dare to say it like that ...'

Longing for a church or whatever? Is there no longing religion in that life?

(Gentleman in the hall): 'No.'

You see, if a God speaks - and now, thank God, we still have the bible and Protestantism and Catholicism, just do not fling everything over the door. When the human being has a God, sir, then they are susceptible now and again. Then you can achieve that by means of God, the heaven and the hells, you can achieve that with our books. And if that is not there, sir, then they will just slap you in your face.

(Gentleman in the hall): 'I also tried to give her your books, but she did not like the idea at all.'

Not at all?

(Gentleman in the hall): 'Not at all. I also showed her some paintings and

so on; well, she had very little interest for that either. Yes. So I have ...'

You see, now we are in a mess. Sir, here are people - and I could give you the proof - we have enough people here who have fought for life and death in order to come here. They convinced the woman there, it is the husband there. Finally, gosh, gosh, gosh. 'That nonsense, and that madman and all those dreamers?' Now they have: 'My God, my God, how stupid I am.' Yes, how stupid I am. Then they start to realise for the first time what they are missing. But when the feeling is not there, then you are really powerless and then you can only show it ... Because what we can convince the human being with, is God, Christ, hereafter, reincarnation, fatherhood, motherhood. And whether you now talk to the people about: my God, you have children, my God, the husband is standing there and that blood does not flow and does that not saw within your heart? That hits and throws and behaves, that is only interested in beautiful things. If you have money, just try it, you can only satisfy her with new things for one day, for half an hour, and then it lies there in the corner again, they have no foundation for the personality, for the feeling, it is all empty material carry-on.

(Gentleman in the hall): 'That woman could not be satisfied.'

Oh well. If the husband, if the husband has tried everything, then there is also this - and he wants to grow and improve himself - then he must also stand strong. If that wife already categorically refuses to do the good thing, the beautiful thing ... Because you do not grow apart just like that, you do not deny a wife children just like that, and a man does not either. There are those who throw that aside just like that, or whatever. But when he had the feeling to save what can be saved, then he must do everything in order to say, look ... But not back, if he stands before destruction and harshness and nonchalance and all those other things. Because then what do you hope to achieve with a personality and a life of feeling like that? Just let them go to pieces. Take care of your children.

Yes, sir, if only I had ... that ... If you had the whopper of mine in 'A View into the Hereafter', I spent six months ... I still do not know why I got that strength during that time. I also prayed myself sick for those people. But I had to get through it all, because I had to pray that sparks flew. And why? Because I got to know prayer by means of all that praying. Do you sense it? I was saddled with master Alcar, in order to bring into that, to fight, and to pray for the people, for sick people and for dead people, and for a thousand other things. And later I could analyse my own feelings as prayer bit by bit - do you sense it? - and I got to see the core for myself and for those people. And then I was pleased that I had done it, because you must, as an unconscious being you must not throw away a prayer just like that. You cannot start to love on 'wings' just like that which possess spatial consciousness, and

why you do not have anyway, because you will fall back to the earth like a brick. So that is living, thinking and feeling, and acting spiritually above your life of feeling. Yes, that does not work. Then you would be even better to, as that woman said: 'I cannot do it anymore.' You will sense, here you are faced with a perfectly ordinary inhuman character; because anyone who does not want to, has no feeling, and no will to make it nicer.

The most terrible thing for the human being here in this world is if they categorically do not want to. And then you are also, then everyone is, and then every law is powerless, then you would like to beat them to death. Yes, just begin with it. They say: 'No.' They flatly refuse to do it. There are fathers and mothers, who still ... What all happened to children in the centuries which passed? Murder and manslaughter. Fathers, parents with children, weren't they, and the father or the mother, or the boy, or whoever, went to prison. And what did they achieve? Man and wife murdered each other. What did they achieve? He died from it, she dies, goes into the coffin. There it was him, she took poison, then she went anyway. Later: God, God, God, could we not have discussed that? Yes, in the prison. If it is over anyway. We are like that, for that matter. We let it come to the worst, then the matter explodes.

Sir, he must do everything he can, and if she does not want it, then just let her go to pieces; if he is convinced that he wants the good.

Any more questions?

What should he do? How should he act?

How should this man act?

This man must feel love. But if that love is kicked and he sees that everything which that wife, which that life of feeling wants is in conflict with domesticity, with friendship, with justice, harmony; oh well, then you are involved with a conscious crazy being. Who during this time, who has everything ...

Are those people well off?

(Gentleman in the hall): 'Yes, very well off.'

A great deal ...

(Gentleman in the hall): 'Rich.'

Rich?

(Gentleman in the hall): 'Yes.'

Well, there you are. I would almost say to that man: 'Just send them away, there are still some walking here who would like to kiss your feet, only to be able to serve.' Yes. But we may not begin with that. Very rich, and then they still walk away. And he can say ... And it is not him? He does everything and he wants everything?

(Gentleman in the hall): 'Yes, a very fine man.'

How is it possible. You are in a mess.

(Gentleman in the hall): 'Always fine ... Doing his business fine, honest, sincere.'

Yes. Sir, be careful, because ten ladies will follow you this evening. (laughter) If I was a lady, then I would immediately ask: 'Where does he live?' And: 'Where does that good man live?' Does he also have a car?

(Gentleman in the hall): 'Yes, that too.'

How is it possible. And also a castle surely? A large villa for himself?

(Gentleman in the hall): 'Yes, that too.'

Well. Oh oh oh, I wanted that woman to also come along, then we could twist her heart. But oh well, sir, fair is fair, they must first find out from the body, from the spirit how well off those people are. That woman is too well off. Her gratitude has gone. Now they will ... There you are. If the human being has no feeling, no God, and no longing for growth, what will remain of the woman and the man, ladies and gentlemen? You sit there opposite each other in the evening: empty.

There is a young girl here, I heard the drama. Then she says to a boy: 'I am warning you. Do you like these books? Do you like space?'

'Mmm, too far away for me.'

Then she says: 'I am warning you, I will ask it another three times.' Yes, she is something else. 'Because I do not intend to go and sit soon looking at that empty space in the evening: I want contact, I want a living being. This is it. No longing?' A university boy. It still did not get through to him. She came back again. Then she says: 'I am affectionate, I am playful.' And that professor sat there, like that, smoked a pipe, said nothing, behind the stove at father-in-law's and mother-in-law's house. But he is out the door. Then she says: 'Then I would rather marry the try-your-strength machine, because then I will know consciously that I will get a knock on my head. But this is already beginning in this way.' Then he said: 'I am terribly sorry that I will no longer be seeing you.'

Then she said: 'Not me, because I am rid of you. I will look elsewhere.'

If there is a question of karmic laws ...

But you will sense, I taught you once, the development for and of the human being assures you of karma, cause and effect. In other words, what you learn as a girl and boy of nineteen and twenty years old, is the possession at twenty-five years old when it begins to tickle inside. Because then you are critical, you are prepared. Because a boy says: 'Oh no!' 'Oh yes, will you talk?' 'Oh no. Now, hahaha, just go away, that poverty.'

'Oh yes?' she says. Then she says: 'He has no feeling. He has no attunement to me at all.'

We have girls of twenty, twenty-two years old here, they are children of

a hundred; mothers, they have received universal consciousness. They now become critical. Then she says: 'Perhaps I will be left over, because now someone has to come who also reads books.'

And, sir and madam, now you come home, you are married, and you have riches, wonderful, wonderful, wonderful, but it gets jammed anyway, it goes to pieces, because we are finished with those biscuits just like that, we also bake another pie in the kitchen, too dry, too dry, and one fine morning we are sitting, one evening we are sitting there and we both have nothing more to say. 'Haha, I will just go there.'

'What do you want with that rubbish?'

And now it will begin. Character gone, marriage gone. There is no longer any unity.

And now those children will, they will read a book together; good gracious, what a difference. This is why two Catholics are happy, two Protestants too. It is just as well that they still fight for each other. Catholic with Catholic. Always because of religion the marriage, the life of feeling, the love is destroyed.

(Lady in the hall): 'Not always.'

Who said that?

Not always, madam, there are also those exceptions, of course. You have a hundred million people. By what means the Jew and the Catholic are happy, we know that, for that matter, that is not connected to time ... we know that.

But, sir, what should we do? Let him do what he can, let him also say: 'Consider what you do, it does not concern physical castles, but it concerns divine matter here, happiness, for you, for me and the children. Know what you do. And if you cannot do that, you do not want to change, you are not satisfied with this, and this, and this ...'

Own castle, a car, and money like water ... What else do they want? And then to not bow to the life? Because it is the bowing to the life, to the husband, to the love, to thousands of matters. Yes, sir, then it will only get worse if you build that up again. Because they will succumb anyway. Talking, talking, still talking. And if they do not want to, sir, then there is nothing to talk about, and we are powerless. Just give her a little push. Also do everything which you can. And dot the i's. And do not descend presently into sympathy when you already see that, sir, because you will not achieve anything with that.

I already have now, I already got my first question from Amsterdam, and that is also for you, for that man. Then that gentleman said: 'My God, my God, Jozef Rulof, how harsh Jeus was. Because Irma was actually destroyed by that', he says. I say: 'Yes. My word is law. And my word is: yes.' Then the questions already come: 'Well, that was harsh.' I say: 'No, it was not harsh.'

Sympathy takes you to devastation, destruction, doesn't it? I was engaged and my word is: yes. Even if it was five minutes. Yes is yes, and no is no.

And when we descend into weakness, sir, then we only just build up abstract things, and they collapse anyway. And then you can want and do what you want, and think about that, it will not help you anyway. Yes.

Do you know it now?

Not yet?

Talk, talk, talk and try everything possible. Then, if you think that you need help ... Yes, try it yourself first, and then the books ... If they do not want to, if there is no God there, there is no Christ, and there is no hereafter, well, my dear people, how do you wish to take those people to the divine harness? Then just pay them politely and say: 'Thank god, this karma is over.'

They suffocate in their own world. Yes. Those dramas are known in the world. Plays, films, books. Books were written about this as far as infinity. The human being goes to pieces anyway, they flatly refuse to bow. Love, surrendering, well, well, well. Try something? Again? Because the human being does not know himself, the human being is not exhausted, the human being has still never been spiritually touched. Do you understand this?

An old person came, an old lady came to see me. Then she says: 'Yes, how is it possible?' I say: 'Madam, you are still a child of twenty years old, because you have never ever experienced spiritual love.' People look at old people, the old people are still never experienced completely physically, materially. Because it is not possible. You can only do that by means of feeling. And the mother and the husband stay young. Did you not know that? Here you have the beginning of creation. Creation began like that. And we are now sitting here like drops of water. And it drops into the human being.

(Gentleman in the hall): 'I completely disagree with your reasoning.'

About what?

(Gentleman in the hall): 'About the same situation which you are talking about now. Imagine the situation which I experienced myself from an acquaintance. A young married couple ...' Of course, there are problems, yes ... '... everything, but that woman gets on the tram one fine day and falls in love with the tram conductor, and runs out on her whole worldly goods, cars, fur coats, the whole lot for that tram conductor.' Yes, it happens every day.

(Gentleman in the hall): 'Precisely.'

(Gentleman in the hall says something.)

What did you say?

(Gentleman in the hall): '... should that wife now go back to her own husband?'

Do you want to hear from me that ... She fell in love there with the tram conductor. Was she better off? Was she better off?

(Gentleman in the hall): 'She had fallen in love.'

What is that?

(Gentleman in the hall): 'Yes, I also wonder about that.'

But, sir, what will remain of our marriage then? Where does our yes and our no remain? That means: I can no longer cope with you, it is not working anymore. And that man is walking there. What? We have already talked ten times about those problems here. I say to the men: 'Now we will go back to the harem, to the jungle.' No, sir. By means of 'A View into the Hereafter', by means of the books I can explain to you: finish this. That woman and that man who just walk away, they will soon stand before that same law again anyway.

(Gentleman in the hall says something.)

Yes, but what is it that that woman experiences there. (A sound of thunder.) Our Lord is grumbling. Yes, we always said that at home. Our Lord is grumbling: praying. And we laughed, because how could that be, that is not Our Lord anyway. (But Crisje made us lie on the ground, you know, in the middle of the night.)

But, sir, what does that woman want? How many different grades of feeling and attunements and personalities do we not see, there for the husband, and there for the wife, who suddenly say: 'Huh, oh well. Oh well, it is all dead here.' Haha. That is nice, isn't it? 'It is all dead, it is not working, you do not understand me anyway. I will just go. I have something else. I have something better, dear love.' What love?

(Gentleman in the hall): 'Yes, but at the moment, the power is, the obligation, the feeling of honour, everything together, when it comes down to it ...'

Sir, do we still want to use the word love for that? Do you know what love is? That other love, that crazy love, which 'Masks and Men' speak about and which we are concerned with, that was: stay at home where you are, finish. Yes, one thing. Now we come again: who was he, that other one? A tyrant? Is it so difficult to understand then, sir? Then I must agree with you that that woman there says one fine day: 'But now I have oh, how sweet you are to me.' If a person like that gets a kind word from another human being. Yes, who will not succumb then?

(Gentleman in the hall): 'Yes, well, that would also ...'

So now we must first know: who was he? Who is he?

(Gentleman in the hall): 'I also asked him that once.'

Sir, I know a boy, wife, mother, a child of a bloke, something beautiful, before, something wonderful, I think: what a man, what a man. But, you will learn that in the books again, the human being only becomes conscious between the ages of thirty-four and thirty-eight. And you are still not it at thirty, but the human being only awakens between the ages of thirty-four

and thirty-eight, then you get to see the adult physical and spiritual consciousness, and then you know exactly what is the matter. It already begins at the age of thirty-four, thirty, thirty-two, thirty-three, then something already comes out which was not so nice.

Yes, now, after so many years, after so many years: 'You are no more use to me.' First that wife was a goddess, wasn't she, gosh, gosh, gosh. Now we have experienced that that woman, we happen to know her, that that woman had accepted the deception and everything and everything for four years, and all those woman he just needed, she accepted that, and she dealt with it and said: 'I love, because I learned something.' Until her blood started to flow. And now the blood, physically all flows away ... She was no longer looked at by anything. 'Yes, go away, just go away. I no longer have any unity with you.' Now you also get other things, if she looked that man in the eye he was just like a haddock. Physical psychopathy. That wonder, that jewel of power of creation, which that mother is, also a child, if you hear that talk, sir, then you think that you hear the Blessed Virgin before you, so much feeling. 'And I stick it out, because I will bear it, I still love that life. The personality, well ... I still love that life. And then I accept everything.' After five, six years, it is that far: 'Now I can no longer do it. It has died.' Now she is faced with spiritual destruction.

And she happened to ask a question in Amsterdam. And master Zelanus probably fathomed that out from space, and he goes into it. And suddenly she knew it. Without anyone knowing anything about it, she got the divine answer: 'Just clear off. It is over now. Now just send him away.' She said: 'I will rent a room, I have something else.'

But, my God. And I talked, and she talked and she talked, and that talked. I say: 'Man, I should take you over my knee.'

Sir, you hit a psychopath. But it did not used to be a psychopath, but it is now.

And if you now talk like that and that and that, sir, it goes in here, out there; sir, they do not hear it. I say: 'You are a cad. Such a beautiful being ...' I think, now I must shout as loud as I can. I think: just be frightened to death. I say: 'You are so awe-inspiringly mean and dirty. And that is so wonderful, my God, that is a saint, that is a holy Mary which you have there.'

Sir, it is not heard. Pray? Haha? He had read books, sir, and listened to the masters. Sir, it goes so far, there is a woman, she writes to me: 'My God, Mr Rulof, what should I do?' That woman and that man come to those lectures, year in year out. Suddenly: 'I will not go again. I have something else.' And they are so cheeky, they also go with that other one to the lecture. It is nothing to do with me, of course, because it is their business. Then they say: 'Yes, I have physical unity. I do not have love.' Do you feel where they are heading,

those wretches? Sir, it is so awe-inspiringly awkward. But everything comes back - why?- we take care of that, and then we say, if there is faith: 'Here is wisdom', sir. And that appears later. And do you know what it is called, sir? 'Who are you today? But tomorrow?'

'Do you wish to prove to me, do you wish to kid me that you love me?' the woman, the mother. 'Show it then and prove it then.' And if it is still there, well, then pray to Our Lord and say: 'Father, it is still there.' And then kiss each other. And then nod at each other. And then you will be grateful for what she does and he does. And then it will be finished.

Or the tea will be ready.

INTERVAL

Ladies and gentlemen, I have the question here: 'With reference to the discussions with regard to the birth control of last Thursday I reached the following conclusion. Upon my arrival in the Netherlands from Indonesia I noticed that there are an alarming number of twins and triplets ...' But there are not that many triplets, but there are twins.' ... in contrast to Indonesia, where this happy event only occurs very sporadically.' Is that true? From who is that? Is that true? 'Would this be due to the birth control in the highly cultivated West?'

But it is not birth control if you have more children, is it, sir?

(Gentleman in the hall): 'No, precisely having not many children.'

Here?

(Gentleman in the hall): 'Yes.'

Oh, you mean that India has even more children.

(Gentleman in the hall): 'No, in India you have no birth control. Because if you look here, then they say: 'Oh well, two children at the most.'

But you are talking here categorically about twins and triplets.

(Gentleman in the hall): 'Yes.'

What do you mean by that? That in India twins are born sporadically?

(Gentleman in the hall): 'Yes.'

Not as many in any case as in the West?

(Gentleman in the hall): 'Yes.'

That has to do with the physical growth. So the body evolves. You go higher and higher to that evolution. So you can also see it. And, now, India cannot be scorned either, because you also have people there who have ten, twelve and thirteen children.

(Gentleman in the hall): 'Yes, that is true.'

Individuals?

(Gentleman in the hall): 'Yes.'

No twins?

(Gentleman in the hall): 'No twins.'

But here, because the organism grows, you get more fertilizations in one grade: twins and triplets. This is therefore connected to the body. But now you say ... So you understand that?

(Gentleman in the hall): 'Yes yes.'

But now you get here: 'Would this be due to the birth control in the highly cultivated West?' I will continue reading this. 'If representatives from higher spheres in the third grade, the white hide, and also in connection with the fact that they (have) the receptive organ for the lower spheres of this grade, the dark hide, the dark skin, are ... and people in the Eastern countries have hardly any birth control - being blessed by a child is considered as a great honour there - I reach the conclusion that where reincarnation must continue this birth of twins and triplets is due to the controlled receptive organs.'

You see, I already told you, you have felt it surprisingly well. It has to do with the evolution of the body. That is the type of nature, the type of race (see article 'There are no races' on rulof.org). And a type of race (see article 'There are no races' on rulof.org) is an organism which represents that and that grade of development for creation and the earth. Clear?

(Lady in the hall): 'Yes.'

'In popular speech it is called: they are doing that for the child benefit.' And that is really Hague style, sir. 'And thanking you in advance for your information.'

Here in Holland, or in Europe, in Western Europe, after the war ... Before 1914 I still remember how the old people thought, from that time, the married people, who had a very different marriage. People kissed very differently during that time. Yes. Now every kiss is calculated, sir, isn't it? When we stand before someone and they look: 'Well, perhaps those parents have something.' Or: 'What do you actually have to devote?' Before we used to fling our arms around each other's necks, cooed a bit. Like that and that. But fair is fair, was the human being not different at that time? The old ones must know that.

(Gentleman in the hall): 'Absolutely.'

Absolutely. The life of feeling is different. The human being has not gone forwards, but the human being has gone backwards in feeling. We can also experience because of that that the Westerner knew a time when the Westerner still possessed unity with Mother Nature.

And why, sir? Why was that feeling fragmented?

You can see from that that we must go right back to the Indian being. If he is good, then ... If they experience unity with nature ... Just give me a darling like that. But when they are false, then you get hobby-horses inside.

Don't you? Then they let you be married unconsciously. Did you read that in 'Spiritual Gifts'? Enough of them come back, who are married, and they do not know it. By means of the 'doekoen'? (native healer, medicine man) Oh well, leave it.

But by what means, sir and madam - it is all so socially humanly, socially possible - by what means was the human being fragmented? Well?

(Lady in the hall): 'By means of the social circumstances.'

What did you say?

(Lady in the hall): 'By means of the social circumstances.'

Madam, by means of the technical wonders. We got a bike and a car, we fly, and everywhere ... We no longer need to walk. The effort has gone. The will has gone. Convenience serves the human being. But convenience has completely spoiled and fragmented the human being. Isn't it true? You are still right about that, engineer.

Society, the West has completely gone astray from nature. We have nothing more what the ... People look at those blacks in India. Sir, just go and talk to those dear people. Yes, you really do not have any buffalos there, but even smaller, they cannot be approached yet and you can also perhaps not yet experience an intellectual conversation with them, if you call this intellectuality. But when nature speaks, we no longer need any intellectuality, sir. Because then we have space, God, the moon, the sun, the stars and the planets. Every good Dutchman who has experienced India, and really experienced it, comes back with his head bowed. But those who went over that and started to roast chestnuts, the whip behind the door ... Yes, how are you treated then?

I have people who are married to an ayah. Sir, I spoke to several men, several people, and they said: 'Sir, if only I had an ayah not a city person.'

We people, if you understand that properly, are completely adrift from God, satisfaction, devotion to obligation, happiness, a hut in the meadow. We want a nice castle. 'Ha, that rotten street beside me.' 'And that floor this and this and that.' The human being wants a car, the human being wants this. What do we long for? A piece, a chunk of nature, the natural unity has gone. I must go back here in Holland to 's-Heerenberg, to Gelderland, then the woods beside us were still at the Grintweg. That silence, sir. That has now been destroyed. The people have been fragmented. Church and religion, sir, did not get any more development. The human being earns more money because he has made more things. And the church also means something to me. From that, from this and that. Religion is sold in this way. The life of feeling has been materialized, brutalized by many. Sir, and now that the human being wants to possess that and has broken away from domestic unity and possession, happiness, we hear nothing else in the city, in The Hague, in

the West: 'No children for me. Two are enough. Quite enough.'

(Gentleman in the hall): 'So then you get less receptive bodies.'

But another mother, sir, go and look in Holland, has sixteen, twenty of them. Recently someone went to America with eighteen children. And from how many mothers and fathers, men and women, are there the people with their own grade, for which these two people serve? And then they also get saddled with an unconscious being here in Holland: 'You should see that rabbit hole.' A human being who speaks about the human being, about a mother who gives birth to children - the most divine wonder, always, isn't it, nothing can be spoiled about that -and talks about a rabbit carry-on. Who are we talking to now? Isn't it awful? And then the Westerner, sir, can learn from the Oriental.

I do not know why, but when I was the boss ... I feel so sorry for those poor Amboinese. I already talked about it last week. If I only just read about those people, then I say: 'Gosh, gosh, gosh, what beastly tricks here.'

(Gentleman in the hall): 'Yes, but not only against the Amboinese. Against their ...'

Yes, sir, you know even more than I do. And then you could keep on about it.

(Gentleman in the hall): 'You were talking a moment ago about nature. If you want to experience a piece of nature then you must go to New Guinea, the people still live in the stone age there.' Yes.

Yes, sir, but there was recently a doctor on the radio, also a Papuan, he was a doctor ...

(Gentleman in the hall): 'Yes, that is possible.'

...and an engineer, and a master in the laws was there.

(Gentleman in the hall): 'Yes, that is possible.'

And the minister here and the queen, the ministers had to take off their hats. 'Good day, gentlemen.' They are called Papuans then.

(Gentleman in the hall): 'Yes.'

Just outside their circle they still eat you.

(Gentleman in the hall): 'No.'

Yes, beyond in the distance, he says it himself. He says: 'It is perilous there. You will also go into the pot there.'

(Gentleman in the hall): 'No, they do not eat it, because they have ...'

They no longer eat us?

(Gentleman in the hall): 'No, that is a mutual vendetta which they decide.'

Yes, we are talking about it. That does not matter. But I just want to say, he said it himself.

Yes, sir?

(Gentleman in the hall): 'I experienced it myself, ...(inaudible) but they

just let you ...'

Yes, but I only accept what that man said: There was an interview. Yes, sir, they were on the radio. He says: 'Yes, if you go deep into the mountains, life is no longer certain there.' He says that as a son of that race (see article 'There are no races' on rulof.org). But he was an engineer, no, he was a master in law.

(Gentleman in the hall): 'Yes, but this was also in connection with his spiritual life.'

Yes, logical. This is why I want to say, a Papuan and a Papuan is a very big difference.

(Gentleman in the hall): 'Absolutely.'

There it is now. We look at those people, we look at them. Just do not imagine yourself as a Westerner. Because if you really get to know the grades of the organism then we come back to that jungle of our own accord. And our spirit is then very poor. Isn't it?

But are you satisfied? Is it clear?

(Gentleman in the hall): 'Yes.'

Here in the West, sir, it really concerns the child benefit. (laughter) That good old Willem Drees makes nice things, but for many people it is also destruction again. We are getting it too easy again. It is better that you earn it. Oh well, they are the social, aren't they, the social pitfalls. Because there is also something to it, don't blame me for saying so.

(Gentleman in the hall): 'But Mr Rulof, they also have that benefit in the East.'

You must go there again.

(Gentleman in the hall): 'Yes.'

Yes, is it also beginning there too?

(Gentleman in the hall): 'Well, yes.'

Do you also get benefit now from Soekarno?

(Gentleman in the hall): 'Yes.'

But surely not as a European?

(Gentleman in the hall): 'As a European, and the native too.'

Well now.

(Gentleman in the hall): 'Everything.'

Well now. Sir is going back there. To our friend Soekarno?

(Gentleman in the hall): 'Yes.'

Well now. Pass on our best wishes and say that we want to bring cosmology to India. He once had my books there, I do not know whether he has finished them. You must just fathom them out there. His secretary had read them, he passed them round. He received them in the Kurhaus hotel. Yes, I hope that they write today or tomorrow, and ask: 'Just come to India, and

give a few courses on the radio.' Would they be open, sir?

(Gentleman in the hall): 'Certainly.'

The masses?

(Gentleman in the hall): 'Certainly.'

But how do I release them from Mohammed and from the Islam? There are millions of Indians who know that the human being was born in the waters.

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

They know that. The West is only getting it now.

(Gentleman in the hall says something.)

What did you say?

(Gentleman in the hall): 'The Buddhists.'

Yes, good, millions, and they all agree with me.

(Gentleman in the hall): 'There are no Buddhists there.'

No. They are metaphysicians, they are spatial people. But they have absolutely ... the eastern religions ... Oh well, that Islam, I cannot change that. Because then there will still be a lot to change in that. And they do not accept you. Because then I will already be beheaded before I have made the sign of the cross. Then I must go back to the Catholic Church anyway, sir. In order to bring them under the harness, but we will not get that far.

I have here ... Is that also part of it? No.

Question one: 'I would like to go back one more time to the last question from last week, namely praying.' But that gentleman already came to see me, he says: 'Now I suddenly know everything.' I will see whether you have any more. 'You used as an example then, the praying for a sick child, but which died anyway. So all this praying had no result. But in your books André prays ...' I told you. '... for the care of the sick Doortje.'

Yes. But the magnetism, those tumours which we got out of there, that was a prayer. I will tell you even more, master Alcar let me pray categorically. And I also advise you to too. If you still do not know it, if you are not sure of yourself, pray for heaven's sake as loud as you can. Take that certainty, if you know the laws and you say: 'Death, having to die, is evolution', then you do not pray for that. Get out of it what you can and try to understand for what you can pray. Because I got my consciousness by means of the books and the disembodiments, then I knew for that matter that I could not pray for life and death, then that already went overboard. And there was nothing else left of that, that is attunement again to space: give me the wisdom, the strength and also the love, so that I can devote everything of myself to what I am asking for. And then you also have a universal unity and both experiencing and praying with space. And that is the most wonderful thing there is. I could not deny anyone that. Do you sense it?

And there were people who said: 'You said: master Alcar first let me pray myself to death.' And the astral world, those masters do like that: they turn you outside in until those feelings have been conquered and change into spiritual feelings. And then the human being does it differently. And then the material feeling dies, and the new which is in you awakens, that now gets nourishment. And now it is knowledge, change, new consciousness for the personality. Isn't it simple? If you have questions about that ...

Question two: 'What is your opinion of the Our Father as the bible teaches this to be said?'

Are there still people amongst you who still say the Our Father? No one? Do all of you no longer say the Our Father? What heretics are sitting here. (laughter) What heretics. But if you begin and you know the laws and you know that you are a deity ... These people know, they are not megalomaniacs, but: we are gods, as human beings. God manifested himself by means of the human being, the life; we are that. Human being, animal, flower and plant, space, planets, stars. That is the God here as human being. 'Lead us not into temptation.' When that came ... Always just the Our Father, and it just continues, because it is part of it after all, that is the Our Father. People say that Christ gave that to the human being. Now the highest masters on the other side said: 'Did Christ really say that?' They do not know where the Our Father came from. When did the bible writers really hear it materialized over the lips of Christ?

'Lead us not into temptation, deliver us from all evil.' Madam, if you do not do anything evil and do not want evil, God does not need to protect you. And God will certainly not ... you ... What kind of father is that who leads the people, who leads his children into temptation? A father and mother of the earth do not do that. He places us before the facts and says: 'Just stay away from that.' No, he brings you categorically to that danger. And then we must just ask: 'Please just don't do it.' What use would that be to God for heaven's sake? Then I stumbled. I could no longer get it over my lips. And all the people say: 'I cannot do it any longer either because I will succumb.' 'Lead us not into temptation, deliver us from all evil.' If you walk away from your wife and children, should you then still ask God: 'Deliver me from all evil'? You are already the evil. And we are and represent the evil in a hundred thousand things, and that still has meaning in the Our Father for the human being. And then you start to ask, sir: did Christ materialize that? And now it is a perfectly simple - isn't it terrible? - moaning.

And you should say that to a bishop, a theologian. Minister Spelberg, for example. I say: 'Sir, is that perhaps a gramophone record which we hear every Friday evening?' 'We come before you and we stand before you, and bow', and then something else comes. Always the same thing. God, God, God.

That is a doctor. The two brothers, and then there is also a bit of: whuhuhu-hummmm. And then we have it. 'We stand again before you, naked, and ask ...' For what? My God, my God, then just do it.

'And give us wisdom.'

'Mr Spelberg, tell the people paradise, the beginning, is nonsense, and that the human being was born in the waters, because you have got 'The Peoples of the Earth seen from the Other Side'. But you do not come forward with it.'

Imagine, sir and madam, what terrible hypocrites they are. They still stand lying in God's face, because they flatly refuse it. Because when that word comes there, madam, sir, they will have lost their job, they will have nothing more to eat. And then the liberal Protestant will ... and then liberal Protestantism succumbs, the V.P.R.O.

'Today, listeners ...' And then you still hear nothing. Can you hear that? Are you not listening? You become afraid if you hear those people saying the Our Father. They cannot work it out. And there is never anything new in it. They lie and deceive, because a doctor Spelberg still believes at the moment that God took a rib from Adam in order to make Eve from clay and some breath of life. Now the human being is just deceived and kept quiet. What is it actually now? Now just pray.

And that Our Father is exactly the same thing. Theology flatly refuses to really learn to think what the Our Father says. God said ... The human being says: 'Lead us not into temptation.' But what kind of clown was that, the Christ, who then walked in Jerusalem and said: 'Let this cup pass from me.' Do you not become furious then as a human being? The people were murdered during the war with cigarette ends, on their backs. There were big holes at the back, sir, the blood ran away. And they were all at the lungs, and those people still said: 'No, I will not say anything.' Strength. Yes, if it was for Christ then it would have been even more wonderful, now it was for an underworld.

And God's son lay in Gethsemane, alone, and was still angry because Peter fell asleep. And the apostles who were sleeping there, they were exhausted, exhausted from asking questions, because they had walked thirty kilometres that day. And now it will happen. And the divine Conscious being, the Christ said: 'And let this cup pass from me.' Now you should listen to that, now you must really start to feel: the Christ, the divine Conscious being succumbed in Gethsemane. Yes.

(Gentleman in the hall): 'And another was burnt at the stake and he remained himself, and the Christ could not do it?'

No. And we should believe that? No, sir, no, madam, we say to the minister and to Mr Spelberg and all those Catholics, you made that of Christ yourself because our one was not like that. Our one said: 'There is no death, I

will continue.' Didn't he? And they also say that we are crazy, we are heretics. But we have a very different God, a very different Christ. And that God of ours no longer listens to the Our Father. Now you can say: 'Sir, I understand all of that.' But what all is in that? Lead us not into temptation, dwubdub-dubdub. Yes.

Of course the people think: 'He is completely crazy, that man, that cannot be any other way.' Because I do not assume anyway that you completely agree with me. That is not possible, is it? But that is impossible, isn't it? More and more of those crazy people are coming here.

But it appears from that that the human being is learning to think.

People, people, I wanted Our Lord to ask us: 'Now just you go with a group of about thirty, forty, women and men, over the world. And begin with my work.' Who will go with me? But then we will live from the crabs, Piet Hein, and from snails and ant skins and the juice from a fruit and some leaves. And we have a bear skin around us? No, sir, we do not even get that. We find a piece of waste matter here and there. Lovely in the cold. First we will convert the North Pole. Yes, the Eskimos, sir. Because you do not need to go to the West, there are enough of those Messiahs there. But we do not go in white sheets either, we will decorate ourselves with red, white and blue, with a cross in it, then they will at least know what our origin is.

But I will continue. 'Perhaps these and many other questions which you are asked are a sign of being spiritually poor or still not being able to think spiritually. But your audience is not in connection with the masters or possesses other spiritual gifts. For many of your audience who have read your books, this is and will remain a faith without any proof. Waiting for the time when they will be able to see all of this themselves.'

What do you mean, Catholicism or this?

(Gentleman in the hall): 'This.'

This here?

(Gentleman in the hall): 'Yes.'

Proof? Yes, there is enough proof. We got the books. I healed. I saw, experienced wonders with healing, the people have experienced ten, twenty wonders such as from Christ. And did you think that the people now believe me and categorically accept because of that wonder? Yes, for a moment. Sir, in two, three year's time you will have forgotten it. And now I understand why the masters did not want to begin with those wonders. Because you do not achieve anything. You only experience the human poverty which is in a mess as a result of suffering, sorrow, physical misery. When that is over then ... Then the Messiah got stones thrown at him. 'He made me see', they said. 'He made me see.' Yes, and then they began to steal. Then the human being who saw also wanted to possess everything. 'If only He had not done it', fa-

ther said, and mother, 'then that child of ours would not have become a slut.' And the Christ is now saddled with this. Sir, wonders mean nothing now.

But we have proof by means of the books. It cannot come from one human being what we have there, because what I have is still not for sale in the world. Although there are enough sects who are just as far as we are, only we go a bit, so many grades, deeper. Theosophy is wonderful. Buddha is wonderful. Although Buddha did not have this, theosophy does have this, and not that, they have five per cent of ours, at the most; oh well, it is there. But there are people here, sir, who are touched, and who are struck by these laws. They categorically feel: that is it. And then no more proof is needed, because their soul, their life of feeling from the past has revealed itself.

I tell you it a hundred times: if you were not here ... You are already special people. I may not give you that, but it is true, you are so awe-inspiringly tremendous with regard to this world. What you make of it still means nothing. Even if you still call each other names. Even if you still have misery. But that you are already busy absorbing the nonsense of space, sir, is the highest consciousness, the highest happiness for the human being of this world. Travel across the world. You have been over the world. That you already listen to spiritually crazy people is the highest possession, because science, every university still does not know that the human being has lived on earth millions of times. And you believe that, you believe in that nonsense. And that is, for us that is categorically the experiencing, the accepting.

I saw it, I no longer need to believe it. I do not believe anything at all: I know.

And those people also know it here. But there is still a core, I keep getting the proof, that they still do not know it. I have people who go along for years. There are people here who come here two, three, four, ten times, and then they still succumb, then they are already full. That still does not mean that they throw it away. But they do not get any hold in any case. Because they must do something for it. I have some, who go along for seven, eight, nine years. I have people of twenty years old, whom I already knew before the war, in 1930, '34, '33, and now carried on, carried on, carry on; and really in 1947, '48 and '51 still succumb. And then you get ... And by what means? By means of nothing or whatever, it does not matter; they are gone.

And do you wish to kid me that those people knew it? And that they had true love? And that those roses and those flowers which they give master Zelanus, were really given consciously? Madam, they are thorns for the masters. This is why he says once: 'Give me a flower from your heart and I can place it on Golgotha beside the True one.' But even if you put down a hundred guilders' worth of flower there, madam and sir, and you cannot prove in a hundred years that you will still be here, then ... And do not give

any flowers to Our Lord for heaven's sake, if you are still not sure, of your doubting. If you, we people are not sure that we represent that little flower which we lay at His feet, then you will feel, that thing will wilt there in only a few minutes. So reality forces us to absolutely believe and to accept.

Sir, our people are a hundred times more difficult to reach, to experience, than the child of the Catholic Church. If only I had the Jehovah feeling in the human being for the masses. Because they are no slouches. 'A Jehovah customer like that', they say. He goes from door to door.

The people with me did not want to begin with that either. I say: 'You cannot buy spiritual alms in space.' They are all alms. But when does the Jehovah feeling enter, awaken in us, the absolute acceptance of what the masters say? And that is, I can no longer say: I will devote my life to it.

Sir, I come from the clay, you have all learned and studied, I have not. It began with me as a child. And if it then categorically began, sir ... You say: 'Those people believe.' No, sir, those people of mine, those absolutes, who are absolutely mine, they also found money in the wood, and they are touched by different threads. And those people are ready, of course. I only get one out of a hundred thousand, but that one is from the masters, and he gets threads. He will be struck today or tomorrow, and then the people will eat heavenly cake. And then you stand at the grave and then the one who died is standing next to you. Because they also experienced something. And then it is no longer called: could that be true? No, sir, this is true.

I have them sitting here beside me, sir, then tears run from your eyes. 'If I must prove with my hands, Mr Rulof, that I mean it, then just chop them off.' I will take myself into consideration. 'That too, that too, that for feeling, that for gratitude, to show the piece of myself, and that hand too, my legs too, my blood, my eyes, my light.'

I say: 'Gosh, but know what you are saying.'

But they do it, you know. I have some of them here. If they could prove it, sir, then you may, then you can also nail them to the wall, nails in their hands and in their legs, and I guarantee you, if you want to know how strongly I have built up several people, and not for nonsense ... If I call them now, at this moment, and we get the nails, then I will prove to you that I have stood here - and that is no longer believing, sir - they will say: 'Just nail them in. Just bash them in.'

Who will dare it? And they are present here. They know that I can do it too. Do you still call this believing?

(Gentleman in the hall): 'Knowing for certain.'

What?

(Gentleman in the hall): 'That is knowing for certain.'

That is knowing. And when you feel that, you must feel yourself, it is eter-

nal power, strength, that is the hand which holds on and says: 'Here. There.'

Sir, I have sacred respect for a bible expert, the real searcher of the bible, who has slaved away until his blood collapsed. A real Catholic, they are so wonderfully beautiful, those people. We had Crisje as an example.

But what that man says there: 'Dirty rotter, and brute, and everything.' Pray, then? And just make father bad. 'And your father is a madman, and your father is this.' The children stirred things up against father, they are psychopaths. You cannot talk to them.

We are getting everything out of everything here. But do you wish to kid me if you want to devote everything, that you will already walk away because of a blow from me, if I were to treat you a bit strictly? That also happens. They mean nothing more to me, sir. Because if you really want to heal, sir, then the personality must, and then the frills must go from your personality, the little things which you want to experience so over-sensitively ... They are oversensitive people then, those people are so oversensitive ... That does not exist for space. In space we do not know, on the other side we do not know any over-sensitivity, sir, because that is still a weakness. Weakness, weakness, weakness. Those people feel beaten, they are immediately kicked, they are hurt just like that. Huh, ha ... They are destroyed. Haha, just send them to the North Pole to help people. Make of those children, who worship masters there, and all those other things, make a Jehovah of them. They do not have it, they cannot do it.

Do you know when I have respect for my people? Because the blood really flows away. I will get you soon when you have had 'Jeus III'. Then you will also know where this comes from. And when you have read that, sir, madam, then we will be much closer to each other. And then there will be no more beggars for me in the world. You must just say a word from me, then you will be, with one word you will be completely out of it with me for a thousand years, with one word, which you fling just like that in my face, which I hear, which you say. I will no longer react, because you will become wind to me. We slave ourselves to death, the masters, the people, Christ, and then the people still say: 'Space and that and that and he sends that into the street like beggars.' There are no spiritual beggars in space. Anyone who says that himself is that. And that is misery and unconsciousness. I no longer look at those people in my whole life. I love that life, but the character does not mean a jot to me. Do you not do that either? Is spiritual becoming conscious for sale?

My God, when do we descend into ourselves and do we become normal human beings? We can do it by means of these laws and those books. But do not fly too high. If you have no longing for that ... Here I tell you: this is eternity. We must bow here. Not for a human being ... Also for a human being, of course, you heard that from the story from that man there. Bowing

for the human being. And if the human being does not want to, then there will be an end, then the feeling of love, unity, will die. Won't it? And then the lawyer says: 'There is nothing more in this. Fffjit, get out. Separate. Just make something new.' Yes, now we will begin again. Then something comes. Well, they learn something. But it happens four, five, six times, and they never get happiness.

Sir, are you satisfied?

I can also go on with it, because there is more to everything.

Now we have Mr Berends again: 'Page 191, 192, part II, 'Masks and Men'. Frederik is sitting in Hans' harem and notices that the feelings of hatred are stronger for the women than for the men. Precisely because the women want to give something, and want to receive something, and these feelings are crushed to death and they are still too weak for this material life, they lose themselves completely. Question: was that hatred already present in the women? Is this sickly insanity also a material karma?'

Mr Berends, you see, now you let go of the personality, you release the life of feeling, and now you appear with material karma, which I recently analysed completely for you. Didn't I?

Why is the hatred of the mother deeper than that of the husband? And the man could hate deeply, but a mother goes much deeper. Why?

(Gentleman in the hall): 'Because she is the giving birth principle.'

Yes, the giving birth principle. But what does that mean? Why does the mother hate more deeply than the man, can she hate more deeply than the man? Although we men are not to be sneezed at. I will get the men soon, then I will also get myself.

(Gentleman in the hall): 'Because her feelings lie deeper than with a man.'

Feelings much deeper, in what?

(Gentleman says something.)

In what? In what?

(Lady in the hall): 'Mr Rulof, I would say that the man hates more deeply than the women because the woman is always inclined to sacrifice herself.'

Yes, we are not talking about that now. Then we will be talking about sacrifice and love. But it concerns hatred. We must remain with the core.

Why can the mother hate more deeply than the man? Do you know 'Spiritual Gifts', those two books? Do you not suddenly know it, no? The mother can hate more deeply because the other also has contact with space. We are separated, free from space. We do not have any unity with space, but the mother does. Because the mother ... so giving birth goes over creation.

(Gentleman in the hall): 'And we are off the mark.'

And we are off the mark. So the mother can hate more deeply, when it comes down to it, than the man, because the man does not have that feeling

as body, he does as spirit, but not as a body, as a law of nature. Isn't that simple?

(Gentleman in the hall): 'Yes.'

But the man can also let rip. Yes, those sweet things destroyed everything. In their way. But this is nature-feeling. Do you understand this? This is divine hating. That means: there is a power of feeling which lets you feel so deeply, so that the mother says: 'You can do what you like.' And truly the mother said: 'No', and it remained no, while the man had already collapsed. She still held on. And it was so bad, sir, she drowned and she said: 'If I die I will also show my fingers.' And she drowned in the water and then the hand also came up and said: here you are. Do you not know it? That story. She was right too. She said: 'The 'doodles'.'

Yes, Mr Berends, the mother can hate more deeply than the man.

And now you say: 'Was that hatred already present in the woman?' In the woman, in which woman, the spiritual one or the material one?

(Gentleman in the hall): 'The material woman.'

The material woman. Can a body hate?

(Gentleman in the hall): 'No, I am saying ...'

Yes, if you talk about spiritual woman and material woman ... Was that hatred already present in the woman, in the women? Sir, are you free from hatred? I will tell you one thing: if those ladies, every crazy person, and every insane person, if they were free from wrong thinking, had no hatred, no jealousy, no disharmony; nice, feeling, spatial ... Sir, how can you make that child-like? How can you then mess yourself up? How can you think yourself out of the divine harness? That does not work, for that matter. Because the human being is unconscious, the human being becomes crazy, he enters disharmony.

So just hatred, and you destroy yourself. Not now, then later. It destroys, sir, gossip, talk; you make a murderer's den of yourself. You enter a world which is nothing else than gossip and nonsense. Isn't that true? So you destroy yourself, anyway. But a human being, sir, who has nice things, who thinks nicely about life, about the human being, about nature, about God and about everything, how can that human being sit in a darkness? All of that is light, life, reality, harmony, feeling, unity. That goes hand in hand, and makes a flight through nature. Doesn't it? That is a song, sir. That is *Dichtung und Wahrheit*. That is a real, spatial, universal poem because it takes you to spiritual, spatial love. Love. Can't you hear that? Isn't it?

If you learn that from me, if you just think wrongly for a moment, sir, then you already attune yourself to unconsciousness and that is darkness, then you cannot experience that light. If I was to think of myself for a moment: those people are looking at me, and I think: what do those people want from

me? I may not even think: what would they want from me? Everything is fine. Even if I get a beating. I do not dare to think wrongly of people, then I will already be out of it.

‘And when you begin, André, to think wrongly’, he says, ‘because of that slap, that blow’, because we still live in trouble, in misery, in destruction, that is your society, ‘thinking wrongly about the person who hits you, then I am powerless. Because we think harmonically about the life of God.’ And if you get that slap, then just imagine that that is development and evolution, because nothing happens without a reason. Isn’t it simple?

They can now prove that members of the NSB national socialist movement were put on the wrong path during the war, because they learned from it. But then they still did not know it. Now they do.

Let another Mussert come. He will ... Do you know what will now happen to a second Mussert? My people will not do that again, they have forgotten it long ago and they are grateful for the beating which they got. But for the other people ... They get the same beating as the brothers De Wit got, and then they can build up a new Captive Gate. Because those new Musserts are ripped up, who now still come and want to drive the human being mad with a pin.

Sir, do you want to have a medal from me? It does not cost anything. But you must pay for it yourself. You will get a greasy medal on your coat with a big thing on it. I will give you a completely different colour, sir. And society will laugh at us. But what did we learn in those five little years? Oh, oh, oh. Sir, I was not that crazy, but I would have liked to have fought with Mussert. But what a wonderful school of learning those people had, our members of the NSB. But it is remarkable, they are the nicest people whom I come across at the moment in society.

The rotters sit there and they got jobs on a white horse. They know it. Did you think that there were no longer old mayors like that whom we recently chased away. Because they had to leave quickly, but there were even more there. Sir, they chased that German mayor away, if you go into that, oh oh oh oh oh, he got leave, was allowed to go over the border just like that. The biggest bandit whom we got, he also got a payment. Oh oh oh, how honestly they served us. Pooh. You should see behind the scenes. You should talk to people who know something about it, sir, then you will have your whole business blown up. And that still works for God and also for the bible. And such a poor person who thought that he was serving progress, they put him in a concentration camp.

Our nice Dutch people became more executioners than the German executioner whom we got to know here, and who has been shot long ago. You should hear the Dutch soldiers, who hated there, sir; they have applied the

same tactics to the poor members of the NSB, they beat the skin from their ribs. They stuck them to the wall, naked, so that wall would freeze their backs. And then they pulled it off there and then they thought that whole lot would come off. That happened, here in Holland. And they are our Dutch children.

Sir, be careful, because we still live in the jungle. And that has something to say about a Papuan and a Russian. And that wants to represent God. And that prays. Haha, yes, we can see through that, thank God. And that is all hatred, sir.

‘Is this real insanity also a material karma,’ ... How can you say that? That is spiritual poverty,’ ... because they did it to another person in a previous life?’

No, sir, they are still busy, they are categorically still busy with themselves, and succumb because of the life on earth, to long for something, because of that crazy people originated. There are people who hate like devils only because they represent a faith, because: ‘What you have is demonic.’ And now they hate you, sir, to infinity. Do you not know the Catholic hatred with regard to another religion? The Catholic Church does not even do that, but it continues like that. But that little person from the church, you should see and hear how the other person, because of a faith of God, is hated. And that is now 1952. Just do not imagine anything, because mankind is just busy for a seven millionth of a second with starting to think. I have no respect for a theologian, sir, who talks about damnation. Do you have that?

(Gentleman in the hall): ‘No.’

That is not a human being who starts to think and feels and sees life in nature.

(Jozef continues.) ‘There is someone in the harem who gave away a lot of money and at the same time connected lust to it. So also a weakness and a mask behind that.’ Yes. ‘Is the sensitivity, and the masks, for the so-called homosexual women stronger than for the men? Is the homosexuality of the woman stronger than that of the man?’

(Lady in the hall): ‘But homosexual is already man and woman, isn’t it? But that is ...’

Homosexuality is male and female.

(Lady in the hall): ‘Yes, but it is, they are both on the border of becoming man or woman? The man to the woman and the woman to the man? Or the other way round?’

Yes, yes, or the other way round, yes, it is about that now. There are men who have the feeling of being a mother. And there are mothers who feel that they are a man. They are two different laws. Now Mr Berends asks here: ‘Is the homosexuality of the mother stronger than that of the man?’

(Gentleman in the hall): 'No, is the sensitivity of the woman, of the homosexual woman, stronger than that for the men? For the man the material body, for the woman the feeling.'

The sensitivity is the feeling, and that refers to the feeling of homosexuality. And you say 'no' and I say 'yes.'

So, is there a difference in that grade of feeling?

(Gentleman in the hall): 'No.'

Why not?

(Gentleman in the hall): 'Because, the life of feeling of a man as material with a female life of feeling, we can equate that with a female being with a male feeling.'

Sir, you do not need to look for so many words. Feeling and feeling are one. And the only thing it concerns is: love. Now in a way that no limit of love can be experienced any longer. So, there is just one feeling in her, in him. And that is abnormal, because they are still not a mother, and he is still not creating. But both are in the maternal, paternal; creating, giving birth. And that feeling is abnormal, has been fragmented, because they just came from that other one. And now she is in a male organism, and he is in a female organism. He in the mother and she the other way round.

Because those limits continue. Transition, think about it.

(To the sound technician): Do I still have time?

(Sound technician): 'About two or three minutes.'

(Jozef continues.) 'Which means: the women are even more serious than the men? The jungle blood does not deny itself.'

There it is again. The mother can think more deeply, more deeply, more deeply for hundreds of thousands of things than the man, because the natural feeling as maternal organism is present in her. Clear? Perfectly simple.

From who do you get the most love?

(Gentleman in the hall): 'From the woman.'

Who? Yes, there it is again. Who kisses more deeply, the man or the mother?

(Gentleman in the hall): 'The woman.'

Well, and who is the most honest now?

(Gentleman in the hall): 'The woman.'

Thank you.

Ladies, orchids from the gentlemen.

'Does this mean that the animal-like state of the jungle inhabitant, as a woman, carries the giving birth principle in her and has to accept motherhood?'

You see. 'Which means: the women are more serious than the men? Does this mean that the animal-like state of the jungle inhabitant as a woman ...'

No, we must not go back to the jungle. We remain with the society in which we live.' ... because in the jungle you see little homosexuality.'

If you go further and you already go outside the jungle and you get human thinking then the human messing already begins. Did you not establish that there, sir? But if you continue, deeper and deeper, and you descend, sir, then the human being does not have the feeling, and then the human being dissolves in his work, and then the human being has no thinking, but the human being acts absolutely according to the organism. And then you get to see a very different life and thinking and feeling than here in society. Because you will feel, the human being was also fragmented in that again.

If you want to go into homosexuality, then you will feel, sir, then every human being was born in that grade. Because we must get through it. Then that dissolves. And you can write a book of a thousand pages about that and then you will still not have made it, because you must treat and analyse all the races (see article 'There are no races' on rulof.org), all the grades of life for the organism, for the spirit, with regard to God, space, the planets and the hereafter, and it is only then that you can say behind the things: 'It is like that.'

Ladies and gentlemen, did I give you a little something this evening?

(Hall): 'Yes.'

On Sunday morning the masters will speak again. And if you hear that, ladies and gentlemen, then you will hear real talk, and then you will get wisdom. Because Jozef Rulof is just an idiot.

Good evening. Bye and see you on Sunday morning.

(There is clapping.)

Thursday evening 2 October 1952

Good evening, ladies and gentlemen.

(Hall): 'Good evening.'

I will begin this evening with a gentleman who has not yet experienced very much from us, and has apparently not yet read the books either, not 'Spiritual Gifts', otherwise he would have known that. It says here: 'Experiencing your lecture for the first time in Diligentia, I noticed that the speaker, according to what people told me, the master who spoke through your material body, must use a crib sheet, and read out everything from that using your glasses. I do not quite understand this, but it may be assumed that the masters did not have any crib sheet available while writing your books. Can you explain that to me?'

From who is that?

Sir, a crib sheet?

(Gentleman in the hall): 'Yes, that is what we call it.'

What is that?

(Gentleman in the hall): 'Yes, which you reproduce something from.'

Crib sheet. Then we are also learning something here in Holland.

Sir, have you not read 'Spiritual Gifts'?

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

There you are. If I lose my body, my blood circulation, my heart and my black hair by means of destruction then the masters would have to give me new hair again, blue or blond or black, and a new circulation, and also all those nerves. Is that possible? Will I die sometime? Someone recently said: 'Hey, I do not understand that that Mr Rulof still has the cold.' Well, I am not even allowed to get the cold anymore.

Sir, what lay there before us is a book of the Cosmology, and we read out from that. But it is not a crib sheet. If you had those books before you, it would make your head spin. I have five of them ready for the cosmology. And they are the first books - you can believe me or not - of the new bible, which will be written later in fifty, a hundred, two hundred years' time; because mankind must begin in the waters.

Do you accept that?

(Gentleman in the hall): 'Yes.'

And that begins there. We will come back later - you did not experience that journey last years, we went from the All-Soul, the All-Life, etc. etc through the Divine All - to the Divine All, the conscious Divine All. And now we will begin with the division of the universe with regard to the human

being, the moon, the development, the origin of the moon for the human being. Now the human being who does not yet understand and feel that says: 'What is that now? The moon is dead.' And we must now begin there in these lectures, but now you get preparation, the experiencing - you heard that - from me with regard to the material, of the journeys which we made. We cannot suddenly begin just like that and analyse the laws of the moon. We will now prepare those people.

But I am shocked at that. In future I will just not get any ideas into my head again about Cosmology, I now have crib sheets. (laughter) Sir, that is a nice word, I will remember it. Perhaps it will also be of use to me sometime.

But now, if something is written, master Zelanus has to write by means of this. They can also do it like this. Yes, logical. But when they therefore, now you must listen carefully, therefore have to materialize the spirit, then he must adjust to the instrument which he possesses. And there are strings decaying in that: the light in the eyes, this and that, perhaps muscles in order to type, and all those other things. He must adjust to that. And you will read that in 'Spiritual Gifts.' They are the spiritual gifts for writing. Do you see? And then they need that thing, those glasses. Because that ... They can speak outside of that thing, they can also do that, because - you did not experience that, sir, we experienced eight hundred, or six hundred lectures in Diligentia here, just ask the people, without that thing. And that is much easier for us. It is much easier for the masters to speak just like that directly from the cosmos and their world and consciousness, than to have to cling to that piece of trash, those glasses. Because that is a tremendous torment for master Zelanus. And you see how he manages it. He plays with that thing. And that is very simple. He can talk much more easily for eight hours, so directly free, that it goes from his living ...(inaudible). And now he must read out, under the orders of his master again. And then you see, and then you hear, my old people then know what is being made of a lecture like that.

We just read out three pages on Sunday morning. And it became twenty of them. Do you sense it? He looked, he continued to read, and then while reading he also starts to explain the laws, and then he continues again precisely. And then you can hear that explanation now and again. What he then explains, that comes a while after the reading, and then he makes it even clearer for the human being, otherwise you will not understand it.

Do you know it, sir? Go and read 'Spiritual Gifts; then you will know all of that. Do you see?

Someone also asked him, in Amsterdam: 'Why do you not give lectures in French?' He was a Frenchman.

He says: 'Yes, that is something. But will you understand me then?'

'No?'

Well, there we go again. But when ... Languages. I wrote, spoke Hebrew, I do not know French - upside down - I wrote backwards, Arabic. And the son of the lady who was there, for whom I was the medium during that time, came through, and she could already speak nine languages, and I could not speak one of them. And those languages appeared, by means of my left hand, upside-down, backwards, French, Arabic. I say: 'What kind of nonsense have I got now', and I held it like that and she looked like that in the mirror: 'Stop', she says, 'Jozef, it is Arabic.' And she starts to read it out. And then: beabdolebvoe.

I say: 'Translate it into Dutch.'

And then it was her son, he was just talking to the mother. And then she translated: 'Mum, I was with you this afternoon at half past three. How nice you were to the dog.'

And then she says: 'Where was he then?'

'There.'

Yes, and then he started to tell all of that. I say: 'But now you must also watch out because now you are already approaching telepathy.'

But that was not possible, because Arabic and French and backward writing upside-down, and Russian, she was a Russian lady, a Dutch Russian, and then Russian came. And then someone manifested themselves, for example, and if there was writing then, it was also explained.

I say: 'Yes, the one who is saying that manifests himself, there, who wrote that in Russian. He shows himself, and then you will know him at once.'

He says: "They called me the Mont Blanc." He was as bald as a billiard ball. The Mont Blanc.

Then she says: 'Ha, that is granddad.'

Then she says: 'Yes, just don't say anything else to me.'

Look, that is proof which you can no longer ignore.

And then there was writing by means of my left hand. And then I went to look for myself where that paw went to. I think: good gracious me. And then: oh so, so, so fine, and then ssst, then he gathered speed again. I was sitting looking at that hand myself, and then that just happened. I think: well, I do not know what kind of nonsense will come now. But I just let it scribble. And then I was sitting talking to her like that, and that hand just continued to scribble. And when that hand was finished scribbling, a half-baked scar, or non-sign, or sign came through. I say: 'Madam, I do not know about this.'

Then she says: 'That is: I love you.'

How is it possible? 'I love you.' And then it was something like that, also with a corner. I say: 'I can perhaps also understand that, but not that corner.' We also had fun, sir.

Sir, are you satisfied? You will get hold of 'Spiritual Gifts, then you will no

longer ask that. You must not long for everything from masters now. When they start to do that then they must do that under their own power. I can also hammer on about that for a while, but that is not necessary.

We have levitations, dematerializations. I was levitated by a door where people were present. They can do everything, sir. I once, you will not believe it anyway, flew across a street and then I walked under line three and I went through the driver, through the lamps, through the people, and I ended up like a ghost on the other side of the Laan van Meerdervoort, and I rang the door bell; the people walked away from me. 'You look like a ghost.' I say: 'Yes, I was just like a ghost.' That happened, sir. That is not even in the books, because the people will not believe it anyway. Then they will say: 'How that man exaggerates.' That happened, sir.

I experienced even greater wonders, sir, they are described in the books. If you read 'Jeus III' now ... We also recorded many things in 'A View into the Hereafter', but the most wonderful problems, sir, they are not even in it, because mankind says: 'Oh well, now he is imagining that he is Our Lord.' We do not need to do it either. And thank God that the masters did not do it, because if you take 'Jeus III', there are enough pieces of proof in that. Aren't there?

(Hall): 'Yes.'

If you are not impressed by that, if you cannot accept that, then there will be nothing more either. This evening Jeus the speaker is busy. Isn't he, Mr Götte?

(Gentleman in the hall): 'It is a nice book.'

Is it a nice book? Have you already finished it?

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

Almost. A pity again of course.

(Gentleman in the hall): 'No, it is actually a pity that I have finished it.'

There we go again, yes.

Should I also write another few of that kind?

(Hall): 'Yes.'

Yes?

(Gentleman in the hall): '... past the Peace Palace (pronounces it as piss-pallus).'

Sir, if I was allowed ... (laughter) Have you also read the Pisspallus? That is called Peace Palace, sir. Don't you like to think, to know what it is? Then I could not speak any English at all, and then I did not even know yet what the Peace Palace was. I say: 'Yes, sir, I can speak French, German and English.' I say: 'Ich hab, ja, in Schlappenburg habe ich gefahren.'

But my French? I had to go to the Kurhaus, then he says: 'Parlez-vous français, monsieur?'

I say: 'Oui, monsieur, oui. Oui, monsieur.' And he went and sat next to me, then he wanted to chatter in French. I was, I was exhausted with 'oui, oui'. I say: 'Sir, do you know Dutch?' I say: 'Do you know what 'ja' means?' 'What?'

I say: 'Well.'

'Oh well, you are actually right too', he says.

I say: 'Sir, go and sit down and I will take you. Where do you have to go? I will not gossip away with your 'oui, monsieur', and 'parlez-vous française?'" (laughter) I say: 'Just give me a half pound of mayonnaise.' (laughter)

But, sir, have you been to the Pisspallus? Then they wanted me to go to America, sir. But we are not talking about that yet, then you must just come back soon. What did you think of the winter radish then? What? Yes, Jozef Rulof got everything for nothing. Yes. Haha.

(Jozef continues to read.) 'Dear Mr Rulof, my thanks for what you answered at the evenings, which must be very educational for everyone.' Would you really think that, ladies and gentlemen, is this educational? I went to Diligentia this week, to a doctor and then I ... Oh, I think, sometime I would like to ... My wife wanted to know what happened there, she wanted to see the difference. I say nothing about that man, he must just work that out of himself. But I sat waiting, waiting, waiting, waiting, waiting, waiting, waiting. And then the evening was over, and then I was still sitting waiting.

Yes. Sir, I will take on the gentlemen. Good gracious. The human being and his fellow human being ... Sir, you must all go here and there sometime, then you will be able to see the difference, that gentleman also says that now. You get too much from me, I now know. Far too much. And you will not get it anywhere either. I saw that, I had to determine that for myself. I went to America, but that is big, people still surface there, they have this ... Sir, they have not made it. And here in Europe? They have not made it. What do you get? The own discovery which you have there, sir. I was brought up from childhood by that world. And those people must still just repeat words. They are talking about Frank Nutsing and Socrates.

I have with Socrates ... I along with Fanny and he with his goatee beard, in space, then we went to the moon together. But he had not had that school. Socrates also walked outside with a herd of animals next to him. He says: 'Because a goat gave me a universal lick. And it was the kiss of God. But then I did not understand it yet.'

And those people are talking about that. Oh, oh, oh, madam, how long you must wait before the word comes out. Just find it out.

I know now that you get far too much. An awful lot too much. You already have far too much from me, only from those twenty books which are lying there. The trilogy 'Jeus of Mother Crisje' is priceless in consciousness and

happiness, peace, prosperity and love; it is priceless, if you want to talk about that. Yes, sir. And all alone, Mr Götte, completely - you will not hear that over there, you know, that will not pass lips like that - completely alone. That is from 's-Heerenbergs, Gelderland. Oh well, I will not stand here complaining this evening. Oh well, then you must not begin about the Peace Palace either. Yes.

(Jozef continues.) 'I would have liked, if that is possible, for you to answer the following questions with reference to a conversation with third parties. What is your opinion of cremation of the material as opposed to burying it?'

From who is that?

Sir, have you read 'A View into the Hereafter'? You can already get the laws explained there. Cremation is wrong.

(The gentleman says something.)

Yes, you are asking about cremation here.

'My personal point of view is, that with the passing on of the spirit - soul, life - from the material body, which goes higher up, must go further ... it can occur that it also remains connected to the material body for some time. This does not apply to everyone. With cremation the spirit - soul - experiences the burning of the material body, which must be very painful. Is this correct?'

Sir, that is all in my books. You are right about that. Just tell it to third parties. You are irrevocably right. I can also explain all of that more. But we have already talked so often here about cremation. And if you want to accept the word of the masters ...

(Gentleman in the hall): 'Thank you for your explanation.'

'A View into the Hereafter', I and II, a musician passes on, we follow that man, we see him on the other side. Hundreds of extra questions about cremation were also asked here, weren't they? We went into it very deeply, and then you can really get to see a picture of cremation.

(Gentleman says something.)

What did you say?

(Gentleman in the hall): 'Exactly how I think about it, isn't it?'

Sir, you have really touched the core as it is. And all the things which happen like that, you can perhaps not know that, but you have lost your cosmic material, your plasma, for that world, you walk, you suddenly let everything go to pot, that is ripped apart, that pulverizes, you have no ground under your feet, and that is all connected to this. But what you already sense from all of this, directly, that is irrevocably correct.

Isn't it, people?

(Hall): 'Yes.'

You see.

I have here: 'How far does clairvoyance and your clairvoyance go with re-

gard to the people, the masters, universally?’ Yes. That means, that is a thing, an answer, a question for the people who are certainly thinking. How far does my clairvoyance go? Did you not read that in ‘Jeus III’?

(Gentleman in the hall): ‘... is the only thing which I still know.’

What did you say?

(Gentleman in the hall): ‘Reading Jeus III, then I know it, that is the only thing I still know.’

How far does that clairvoyance go now?

(Gentleman in the hall): ‘That clairvoyance is cosmic. Your clairvoyance is the physical trance and not the psychic one.’

Look, that clairvoyance goes ... In the beginning it was for healing, I saw the illnesses, and other things for the people, always for upbringing, building up, in order to help them. But master Alcar always let me experience the core of seeing ultimately and beyond that. And the seeing has at present, grown during those years into the divine. Here we see divinely. How is it possible? And you can follow that in ‘Jeus III’ now, and in all the books. Look, we got the clairvoyance for death. I see through death. I know the Grim Reaper like my mother, like you, myself. So I already have a clairvoyance which goes from the material to the dimensional worlds, the spiritual astral. Clairvoyance for hells and heavens; I know all of them. That clairvoyance does not stay with the human being, on the contrary, it goes so deep, the master connected me with the cosmos, the universe, the origin of planets and stars; then my clairvoyance already became universally, spatially deep. And then we began later with the Cosmology. Then we entered the divine conscious direct All, and then my seeing became divine. And I had to accept that. I did not even want it. I say: ‘My God, I see through all the spaces, created by God.’ And now, look, now my clairvoyance is ... I have proved to you so often, I start to see instantly. Your question which you ask immediately brings me, it brings me to the cosmos, to the planets. They talked here about Jupiter, Venus, Saturn, gravities, and suddenly I sit in the life of feeling of the earth. So my seeing, my experiencing immediately becomes seeing, and then you get spatial, spiritual unity. And now it is experiencing. My seeing passes immediately into the experiencing, into the core and the reality. And that is gruesomely clever. And ... to there ...

What did you say?

(Gentleman in the hall): ‘Consciously.’

Consciously. If we disembody I am still conscious. Only that body is asleep, but I remain conscious. So what master Alcar can show me there, he can also show me here. And this is why that speaking here ... In Diligentia they must speak themselves, because I now go too far away. Because if I reach unity there, absolute unity ... So I start to tell things here, but there you get

the unity. Because master Zelanus, if he says, I am busy with the moon, then he is the law of motherhood, fatherhood, moon, then he analyses that law because that takes place inside him, and then he starts to see and then he can explain it just like that. This is how the masters speak. I see here. But they experience unity.

Would I do that and be able to do that? Then I would fall to the ground, I would dissolve. And then I would suddenly be lying on the floor. So then you get unconsciousness. Because during my seeing I forget, I completely lose my feeling and my consciousness. I stand there seeing and suddenly I could fall to the ground, but that is so controlled and so constructed; that also lasts for centuries. That lasts for centuries, but that now lasted for years. By means of hundreds of thousands of phenomena - by means of the trance for healing, by means of the trance for painting, by means of the trance in order to disembodify, and all those other things - master Alcar built up cosmic divine seeing.

Now if the ... Whoever it is, and whatever the academic touches, I am still talking to Mr Van Straaten about his art, then he says: 'My God, how simple it is.' He says: 'Yes, it is right.'

I say: 'Look.'

He says: 'Can you feel that now?'

I say: 'No, I can see it. I am one now, I can see. I can see it.'

What is clairvoyance? That clairvoyance, if you read that now from Jeus there in the garage of that little Karel, you have telepathy there; but at the same time, by means of the telepathy, they start to tell it to you, you start to see it. I say: 'You did that. Then you went there. Then you went here.'

'No, I did not pinch, I did not steal.'

I think: I have not got it yet, it is not working yet. Wait until it works. But then it came.

Are you that far already?

Then that came with that Willem. And in this way hundreds of thousands of things, sir. A great fuss. I even have it with a dog. Such a little thing. I say: 'Go to the woman. Are you hungry?' I say: 'Bark three times and then you will get food, then she will open the door.' And then I gave him a piercing look, and then he walked so nice and lopsided, along the Esdoornstraat, and he went up the stairs, and then I also said to him: 'Now, now, now you must go upstairs.' And then he looked like that: oh yes, even further. And that dog did not know it, of course, but then I had another half Fanny again. And he went upstairs: woof, woof woof. The door opens: 'Are you hungry?' Yes. And then he got some food. Then he came back again, and I say: 'Was it good?' And then he came like that. Telepathy? Unity with life. Do you see?

My clairvoyance, for example, it went so gruesomely far. And you can get

all of that, I could develop all of that with you if we had time. That means, then I would have to turn you inside out first. And then by means of that seeing, by means of that building up, you would ... I can do that. I can, I can make a healer out of you, make a nice person, I can make a conscious being out of you, I can already make prophets out of you; to that and that grade, of course. Just go there and talk about what you learned, and tell it there, and the people's heads will be spinning. You would experience that.

But that clairvoyance goes so far and so deep, that is very simple. I am somewhere sometime, and suddenly someone manifests himself, I am some fifteen hundred kilometres from home, but suddenly someone manifests himself around me whom I know. I think: no one knows that I am here. How can that man find me here? And then you will see now ... Because you can learn from that, how your thoughts build themselves up; just play nasty tricks, but in the 'law human being-spirit' that is recorded on a film and you will carry it out yourselves. I have all the pieces of proof of that.

I write home immediately, I say; 'What happened to that man? Because that man is categorically walking around me.'

I say: 'Go away!' He is gone. I broke the thread.

Someone manifested himself spiritually. I write: 'I want to know categorically what that man is doing at the moment. Because he is up to something with me.' He was up to something with me, because otherwise that man would not have come to me.

And then you can learn, sir, how divine thinking becomes. But God categorically knows how infallibly your own thoughts manifest themselves, and records your film: you considered that for this, that and the other. And then you can say to yourself in this life: 'Oh well, I forgave you for that.' And it is gone again. Sir, you cannot avoid it. You must begin with that bit by bit. Your talk and gossip of your husband, of your wife, even if you say: 'Yes, I have been beaten and kicked.' That gossip is recorded. And that destruction is there. And we will have to show our colours to each other.' I have the proof of that.

I looked back: 'Yes, now I must just tell you it. But that was already years and years ago. Three thousand guilders were stolen from you.'

I say: 'You see.' So the thief manifested himself to me, it did not even concern me, it still concerned another. The human being manifests himself so categorically if it concerns the life of another. And that is seeing. This is still just natural telepathy, which you already heard something about on Sunday through master Zelanus. That a student comes there from space. He says: 'Master, master, I can hear you.' He heard me.

During the war I was able to take care of thousands of people, Jews, Christians, ministers, theologians, who were all moaning. And then I sent back to

them: 'Can you hear me?'

'Oh God, you are there.'

He thought that it was Christ, and he thought: God is there. And he said: 'Oh, now I have contact with my father again.' And it was me. Master Alcar says: 'I will let something come through, then you can see how the unity becomes for us.'

And you will soon get to hear all of that when master Zelanus tells it in Diligentia. That becomes 'heldervoelen.' And that 'heldervoelen' is sensitive mediumism, no, mediumisticism? No, that is the unity with what approaches you, with the human being, with the life. Clairvoyance first starts to come to you, it only gets form, shine and personality when you experience and touch the true life. Do you see? One wrong thought in you, whether it is from the human being, and whether you are beaten and kicked, I always tell you again, you are not clairvoyant, madam and sir, then you spoil, you darken yourself. You darken your inner life of feeling by thinking wrongly of the human being. Even if you are poisoned, even if you are hung, then you still may not think wrongly about the life, but then you must first start to think about Who spoke there of: 'Love everything which lives and you will have Me.' And if you enter that life, you will begin to see and to feel; but the human being flatly refuses it.

How deep does clairvoyance go? If a human being sees a little thing: how-ahuh, they walk for four days over their own heads, they are upset. My God, my God, I think then, you should just see the other side. You must now really see your mother.

'I am talking to my mother.' 'And I am writing to my mother.' 'And mother said this.'

Nonsense, madam. Your mother does not interfere with those things, sir. Your mother can no longer think like that.

Because you get to see and to experience by means of the books that you must think away from the material. But material foundations still lie in your feelings and your seeing. My seeing always comes from that world to the earth; and not from here to there. And now you must listen. You can immediately sense and understand it, that seeing of that spiritual being is always barbarically material. They always interfere again with the human being on earth. Then they stand still. It goes in here, it goes out there. They do not make progress, it goes in here, it goes out there. I say: 'Madam, sir, let go of that, because you stand still, you lay a restrictive mark on your life of feeling.' It goes in here, it goes out there.

Where does it go then, Mr Götte?

The 'doodles'. The 'doodles', sir, just work it out. They do not want to. They do not want to see, they want contact. Madam, you will not get it any-

way. You will go that same way, sir, as all those occultists, spiritualists.

Yes, there was someone here in trance, I also experienced that, and then there was ... There was also someone sitting there in the hall, and you will read it again in 'Spiritual Gifts', and he takes a little flower: 'May I touch this, in order to give that to you, because you were so good for me on earth.' That person is on the other side, and he also came there. A sister was in one of them, and the brother came there. Yes, the minister. 'How good you were for me.' That had to happen here in this hall, because they could not do it 'beyond the coffin'. They could not even talk to each other in that infinity. They had to do that here in front of twenty-four people. Those spiritualists.

Sir, can you feel that baked cake?

Rock-hard, dry. There is not a crumb of feeling in it. And it just goes on like that.

People, let go of spiritualism. I also let it go. We had to go through that first. But for what purpose? Table-lifting is own contact; you are none the wiser from it. You must grow. You must develop. You must first try to learn to think normally materially. You must still begin with spiritual, universal, spatial thinking. You are still earthly socially busy, in order to think. You talk about this, that and the other, you do not go any further, you do not become free of yourself, from that society. And when do you want to start to think spiritually now? Do you now think that a universal person, a spiritual astral being can elevated you from your material thinking just like that and let you see there spiritually? That clairaudience first appears if the seeing manifests itself. And we are that seeing ourselves? Who is it now? That gossip which comes there? That nonsense which the people experience?

Yes, there are books lying there. Does it help, sir?

(Gentleman in the hall): 'It does for many other people.'

Thank you.

Yes, then we will just leave it at that.

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

Yes, sir.

(Gentleman in the hall): 'I wanted to ask another question about this.'

Yes.

(Gentleman in the hall): 'That person who owed you three thousand guilders, had he passed on?'

No, sir, he was walking here on earth.

(Gentleman in the hall): 'And on what grounds was this precisely seen clairvoyantly? Did that originate from that person or a remorse of his, or as a truth for yourself, or is this development for the person whom this characterizes?'

The weapons. Christ said, was a clairvoyant, wasn't he. A divine conscious

being. And Christ had things like that, he said ... How far does this go?

I recently told you what my seeing was like about a mother, didn't I. Those who were here. Today I look into those eyes, tomorrow they will have changed, motherhood will be in them. Can you see that, sir? Do you know who could do that? Buddha could not even do that, Mohammed could not do that, no Socrates could, no Plato. And only a few people could do that. And I am not getting ideas that I am a Christ, but only a few people could do that, sir.

And this, what happened there, those things, sir, only a few people could do them too. Yes, there were initiates in the East who said: 'Why do you come to me with a laugh, and you still deceived me yesterday?' Those Orientals, with that amazing language and explanation and speech, they said: 'Child, sit down, but you are soiling my garment.' And then the human being went and sat there and then he thought: what is the matter with him? What kind of crazy talk is that.' But then they had sullied that gentleman, that seer, that initiate, again and he knew that, he saw that. And he walked ahead of those people just like that.

You can also do that with me, sir. I can also do that. This deception, that originates from you, even if the other person does not yet pick that up. But this deception, that gossip of yours in society about the other human being and the destruction, that goes straight to that human being, only he does not yet know it and he does not yet see it.

But the spiritual film, the life itself, records that gossip and talk and deception and the murder. And then you get to see your life film 'beyond the coffin'. Because you have to see it there. You live in that. But I can do it here. And if I did not have that, you could throw everything aside. But that development in order to see and to experience goes that far. I say about that: 'I will not touch anything.' I am not allowed to do that.

There are people who heal, people who cling to things at the moment. They think: yes, God, I can help a human being, I have power. Sir, every dog and cat can do that. But the danger, the tremendous danger in order to do that, sir, that is terrible, if you begin with that. Because you do not know the laws. You do not see. Yes, yes, a little bit, oh yes. And who should hear what hot air comes from there. And what nonsense. They feel a calling as healers. I just always warn the people. Because they run aground anyway. You destroy your personality. Because people start to gossip, start to tell: 'There's another megalomaniac.' Isn't it true?

And if you quite simply take the books, and you want to learn and you do your best in society, then you will get your spiritual foundation. And that is worth more than all your laying on of hands. Because I, sir, madam, I am grateful to God that I no longer need to do that.

And then they sometimes say: 'Gosh, what a pity that you no longer heal, that is much nicer, isn't it?'

Yes, indeed, nicer. I drove myself into the ground as far as infinity in order to carry those people, and later you get them again; that is still not bad, I was able to cope with all of that. But, sir, what you pour into those people today, they destroy tomorrow again themselves. That's it. That went to bits and pieces in me. I say: 'My seeing, my healing, my love, and carrying those people does not mean a jot to me, because the people do not believe it.'

Madam, by means of one snarl, and a kick, and a being broken, some talk, and all that gossip they destroy the powers of mine again which descend there in love into that human being. And I saw that. I think: my God, my God, my God, when will I get out of that? Nice, isn't it? And I was a tremendous healer. With my seeing? I had the name in The Hague: yes or no. If he says: 'yes', you will get it. And if it is 'no', it is no. It was strict, wasn't it? No, sir: true or not true. I stood before four, ten, twenty doctors, and they could show their colours. And it already happened in Christ's style, then I became completely afraid. I think: now it will be okay.

What is clairvoyance? What is feeling and thinking? What is wisdom, what is disembodiment, and what is everything? I reached the universal grade with all those gifts. And I do not have any gifts, ladies and gentlemen, because I still have nothing in my hands, only what I learned. And I give you that. Master Alcar has the gifts in his hands. He sees. He hears. He paints. He writes. He disembodies.

(Gentleman in the hall): 'He actually let you awaken.'

What did you say?

(Gentleman in the hall): 'He gave you the image then of that finite form for which you had to awaken.'

He showed me that I had been deceived.

(Gentleman in the hall): 'That is what I mean by that.'

Yes. I see people who come to me, and then I have already seen how they have gossiped about me. 'Yes. Yes, sir.' 'Fine, sir.' I think: you should see hypocrites like that. I will watch out for myself when saying it. But I can say it just like that: 'Sir, but what a dirty hypocrite you are.' I say: 'Because you told it there yesterday and now you still come here to me with a good excuse?' Sir, the human being dares everything. But they also came to Christ in Jerusalem. And they come to initiates, come there with a lovely excuse in order to see how they can set fire to those temples. Pythagoras's highest pupil set fire to his temple. The best pupils of Rudolf Steiner set fire to his temple.

The higher the human being comes, sir, the more dangerous the human being becomes for this divine possession. If you think that you have already made it, you are completely off the mark, because you have not made it. I

will not make it if the masters are not there, now. Because I learned, I can make progress with that. And if you start to read all those books, and you know them word for word, then you will have a nice word in you in order to give, to present that to other people who still know nothing about it. Then they say: 'What kind of do-gooder is that in the spirit?' You can do that. But if it now comes down to going even higher, sir ... You see, I am still an instrument. Still, still, still. And thank God, again, that I do not have any gift in my hands. Sir, I could not have dealt with that. It is already awe-inspiring what I have to deal with, experience. But if I had that in my own hands, sir, then I would have been destroyed in two months' time. You go to pieces, because you cannot cope with it. But if ... Just follow it there. Yes?

Anything else?

(Gentleman in the hall): 'Thank you.'

Thanks.

I have here: 'With reference to the lecture from last Sunday morning in which you the master gave us an oversight of the lectures from the last season,' ...yes, that was something, wasn't it? 'And also announced that what this season would start with, namely that the All-Mother would begin with her task, the moon then, let's hope that many members of the audience will precisely get to know themselves and begin with themselves as a result of that.'

Yes. By means of the Divine All? By means of those lectures?

(Gentleman in the hall): 'Yes, those lectures will have a great influence for different people, that they must start to think themselves, even if they thought differently. It brings us precisely and points to a means, it actually gives us the means in order to be able to reach for yourself. I am of that opinion. And if it was not true, then there would not be so much of an audience here, of course, who went and listened to your words and there would not be so much of an audience in Diligentia in order to ... to those lectures ...(inaudible). Leaving out how they still think about themselves, but that must still awaken.'

We don't look bad, do we?

(Gentleman in the hall): 'No, I don't think so.'

No. We don't look bad, They also say: 'If you go to Jozef Rulof, he has the most people.' I do not know. There are people who go and look everywhere. But we always have people. Oh well.

But, sir, the Cosmology in Diligentia, it is tremendous, that is theology which you get there. So: who can deal with all of that? And it must happen because the masters record that extra, the society will have those reels (reels on which the lectures were recorded during that time). We already have, Mr Van Straaten already has a ... What?

(Gentleman in the hall): 'Fifty-five.'

Fifty-five lectures.

(Gentleman in the hall): 'From Diligentia.'

From Diligentia alone? Of an hour and a half. So you can listen fifty-five times, you can listen to those lectures for fifty-five thousand times, then you will still not know everything. And that is already lying there now. And this season added to it. They do that for something.

But did you really think now that I would ask the people: 'What do you think of it? And is it any use to you?' If they start to think, start to think properly, as I would want it, then I will say: 'My God, my God, my God, is that not too heavy and too much?' But it is recorded for the University of Christ. And you have twenty books there now, and then you can make a decent thrust, because you can read them and if you accept that, then you get growth. There is still no spiritualization, because I see too many ups and downs, I see too much destruction again for the human being himself. Today they build on themselves, and tomorrow they say four things, and you say: oh well, there we go again.

And then, sir, after two, three, four, five years ... Yes, do you have an idea of the human being who is busy working on himself?

(Gentleman in the hall): 'Yes, I certainly have an idea of that, if I have to recall the example for myself. Certainly. Even if it was so slow. And that was also recorded a bit for every moment, for every day or evening, that will have to awaken, even if we are still not susceptible to that at that moment.'

I told you one evening, and there were perhaps people who thought: what a brute of a man he is. Because I said: 'I want nothing to do with you.' And they did not understand that.

But, sir, the infallibility of that is that I ... also your thinking and feeling ... Because I hear so much, and then you would say: the people are not learning anything, absolutely nothing, not in any five and in any seven years, because they just do not let go of their cursed little longings, and they just do not let go of those cursed things, they do not begin to think; no, sir, they do not want to have anything extra by means of which they possess something. They also want to have those gifts. And they want to have contact. They will never get that. And then you wonder: why did we begin with that? There are people who are really worth it.

And why do I want nothing to do with you? Sir, then I will still walk round with your thinking and feeling, and then I will just fragment my situation. I do not want anything to do with you because I love you, I once said. And the masters taught me that. And that means, sir: I do not interfere with your thinking. But I do not think wrongly of you either. Because now I do not need to think wrongly. Just muddle along. I will continue. And it is up to you what you make of it. You have the possibility here. And this is why I can

say: 'I do not want anything to do with you.' Sir, I am open to life. But I still may not connect myself to those characters and personalities. I once did that. And if I do that, I always get a slap right in my face. Because that happens ... and, boom, they are already lying down. Another moment ... and, pom, they are lying there. They still cannot be true, do good. They still cannot do it? No, sir, because that strength and feeling is still not there.

Someone came to me, and he laughed at our people. I say: 'Sir, are you that far?'

'Oh, it cannot happen to me, those people are all crazy.'

I say: 'So.' I say: 'Sir, what are you involved with? You are involved with stoves, of course.' He also happened to be involved in stoves. I say: 'But when you let go of that stove and you begin to do a study in Utrecht in philosophy, then you will go crazy.' I say: 'Then those ups and downs will come.' I say: 'You will lose that stove.' I say: 'But Our Lord and God has more worlds than just stoves.' I say: 'You say: "I am so strong, it cannot happen to me."' I say: 'Sir, just begin with a study about cosmology and psychology, psychiatry, theology. Then you will already be, you will definitely already be a religious maniac there yonder in the distance. Sir, master about ten languages, and you will already succumb because of the language. But you will only keep and possess nothing else than stove consciousness.' And then he ran out the door.

He says: 'You will never get a coal from me.'

I say: 'I do not need it either, because yours do not give any fire and any heat.'

Yes, they were stone-dead, sir.'

And he was gone. He says: 'What a cheeky scoundrel.'

I say: 'Yes, if you say that mankind is crazy, I will begin with you.' I say: 'Prove it.' People say: 'Jozef Rulof is crazy.' I say: 'Come here, let's begin. Let's begin with who is crazy. What is the word crazy?' Puh, puh. Yes, sir, just continue.

What does the human being learn in Diligentia and here? Sir, I turn the cosmology of the moon outside in you here. And you can analyse here in the evenings what master Zelanus tells there under the orders of master Alcar and even higher. And then you get cosmology. In Amsterdam master Zelanus gives cosmology by means of the question and answer evenings. And then you get social, spiritual, spatial cosmology. You want to make progress. The human being says: 'No.' I am not getting annoyed, but I find it so intensely sad if I can see how the human being who is on this path messes up his life of feeling. We begin with something, we learn to think. Sir, you cannot think. You cannot think spiritually. Yes, you can already lay foundations a little bit, a few, in order to learn to think spiritually, and that is called:

there is no death. So you already look 'beyond the coffin.' Don't you? Now, now we will begin. But another stands before that grave. So that is already abstract thinking. You have concrete phenomena in your hands by means of the books, by means of the lectures, these evenings. You can expand yourself, your life of feeling. And then together you get, I tell you it so often, with friend and girlfriend and sister ... Yes, then you must only look at the spiritual, you know. Because one person wants to put and help the other person onto the horse again, and one person wants to convince the other person how deep they are, and ultimately they have nothing at all. Then one person says: 'I will explain it to you.' He was completely off the mark. He had got it now and again and then close by, but he was off the mark again. In this way one human being here of mine, already starts to develop the other one. And I had them here, sir, they sat there, and they now do it themselves, can also do it now. They set up a doctrine for themselves. Go ahead, sir. Go ahead. Yes, and now we are in a mess.

How must we begin to think with regard to the cosmology? Do you not think now, sir ... They are not crazy upstairs. But did you not think now that I wondered during all those years: my God, my God, what will we begin with now? About cosmology. And the human being does not even know himself. But now the nice part. I learned it, I saw it. Master Alcar, can you see it? Because you get to know the universe, you finally get a cosmic foundation, and you begin here to change your life in this society and to take it to that space, into embryonic and cosmic attunement. Worthwhile?

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

Good heavens, do you have ... You can begin with a radish and dry bread, without butter on it, but then you must love that life of those radishes ... I loved those radishes, still do now. Because what nice children they are. And if you start to think how a flower is born, you will know all of that now. But first start to follow the things which really possess cosmology, start to follow them.

(To someone in the hall): You are involved with electricity, aren't you?

(Gentleman in the hall): 'Yes, a little bit.'

Sir, if you take hold of a thing like that, and you think: if I add another one, I will fall down dead on the street. What is that? And you work it all out. I had to go through the garage, through the machine, I had to take the engine apart which I had never seen, and put it together again, by means of the unity of the spirit. Cosmology. It lives in the earth, in society. You only become beautiful now if you begin here. And then I tell you again: yes, my people, you live 'beyond the coffin' here. There is no 'coffin', no death, your unity is here. And it appears to be so extremely difficult to learn to think in a spiritual, real, concrete way. I must go back, very far back, if I want ... as

a boy of fifteen years old ... and then I will still not have made it, I must go back into aunt Trui's garden, on my back, I have to go back there, in order to learn to think as mother and the others thought, because mother also went too far.

How will I get to see and to experience myself by means of the cosmology? Yes, then those lectures in Diligentia will be of some use to you, because that is divine philosophy there. By means of nature science. Isn't it? The highest, sir, which you can get on earth by means of the masters, because it cannot be experienced anywhere on earth. Nowhere, I know that now. Don't you think so, engineer?

Anything else?

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

Oh, not for the moment. Yes, I cannot say much, sir, can I? Oh, how I could, when I come 'beyond the coffin' soon, and all of us, well, then I will get you, just wait. (laughter) Then you must come near me again with, with, with eh ... yes, indeed. But then we will have something to tell each other, sir. And you will go soon. Oh, the great happiness. I had people here, here, they came here, and now they are gone. And here: 'Oh well. Oh well, I do not know, you must just prove it.' And they have passed on for six months, and then master Alcar let them look into my house like that. Then he says: 'You must not talk to that man, because he used to sit in the hall there.'

I say: 'No.'

I say: 'Still doubts?'

'No. Oh, yes ...!'

I say: 'Just tell that to Peter.' (laughter) I say: 'Because I am writing.'

He is gone. Well, where to? There goes that poor human being. He wanted to tell me what he really knew now. Gosh, gosh, gosh, gosh. I had to beat him to death here and then he still did not believe it. And then he comes to tell me about that joy, from that world? Sam, Sam, little Sam. Happy, sir? You will be able to see it soon.

You will read it anyway, the banker came back, didn't he: 'Ooh, I. Yes ...!'

I say: 'Oh, sir, tell Our Lord that.' I say: 'Are you having fun now?' I say: 'Now your one and a half million will just go to the boss.' And he still has to tell me that.

The human being, sir, the fanatical knowledge in order to devote everything to this. We must build it up with money, mustn't we? I got twenty books out of this under my own power, with some help from the people the past few years. People, who laid down notes, in here, and threw them into the letter box at home. All that money is now in 'Jeus III'. We published twenty books. Do you know what that costs? Someone recently published a book. He had walked himself to death, he says. 'I ended up in Antwerp', he says. 'You know

what that is, because you are also faced with it, aren't you?

I just wrote back to him: no, sir, because I published them myself.

'How?'

'With ten cent coins and twenty-five cent coins.'

'Then how, sir?'

'Yes, I do not know now either how it came together, sir. But I still live on the second floor.'

'Are you Mr Rulof's servant?'

'No, sir, I am Mr Rulof's wife, yes.'

They just think that we live in an avenue, in a castle, a palace. They call our address there the Esdoorn Avenue. But it is still a street. Yes. And that is the human being for society. That is the human being who wants to learn. That is the human being who is starting to grow? Oh, oh, oh, oh, sir, we can write a hundred thousand books about and of the human being and ourselves, by means of which we learned. What do you want? To ask questions about society? For everything: do you feel now, if you have finished 'Jeus III' whether we are ready to be able to answer you? Well? But I was not that either in 1938. And then I was already, in my feeling ... 'A professor', they said. I already had them under my thumb in 1933, who wanted to be under my thumb. You will read that. The learning, the intellectuality of The Hague wanted to have me under their thumb and I had them under my thumb myself after six months. I say: 'Madam, my word will become law.' And then I still had my cap almost hanging over my face, my driver's cap. But how could they, how could a *douarière* (noble widow), how could she accept from a taxi driver: yes, it is like that. 'And not like that, but like that, madam. Yes, madam.'

Do you recognize ... Take the politeness out of life and out of society, out of your divine attunement, sir, and it will not be: 'Yes, madam', but it will be: 'Yes, lady. Yes, indeed, lady.' How polite that child is. Become polite.

What do you want to talk about, sir? About cosmology? It is about politeness, justice, harmony, understanding, longing. You say: 'I will not do it.' And I don't want it.' It means nothing to me.

The other person says: 'I am thirsting, I am thirsting, I am thirsting, I am thirsting, I want to awaken.'

Man and wife. One says: 'No, I am not interested.' Why? Why? Yes, they live here on earth, here you can still say that: 'I do not accept that.' Because we are rivetted to each other by a spiritual cord. But 'beyond the coffin', separated and free from the material, if the human being has experienced and finished his cause and effect, then you should come to me, to me, and say: 'I do not want to listen and I still do not want to thirst.'

Do you feel, that you, when you refuse to be nice here, to be just, to thirst,

to be hungry, to enrich yourself, that you instantly, at the same moment, already lose your love whom you love now, for God, for space? Because it continues. Here you can say: 'Yes, you would like that. You would like to fly, but you continue to sit here. You will sit here.' And then the man says: 'Yes, you do not want it, then I will just continue to sit.' But then that man thinks: woe betide, if I enter the 'coffin' soon. Then I will go out of it. And then you should command me: 'Become a Catholic.'

I also experienced that. That the giant succumbs in this life and that that little thumb there as mother, that means everything, and that great strong character perishes from that. Why? 'Yes', he says, 'why would I just argue every day? I just admit it.' You should also try that 'beyond the coffin'.

If you refuse to think here in the direction of your cosmology, men, women, then you will also get to see your spiritual halt 'beyond the coffin', in your astral infinity: and that is poverty.

And here they say: 'Oh well, what does that matter to me. What do I have to do with that moon, there, with that space?' And the moon is in you. Because that is the embryonic life for the human being. And the human being says: 'What use is all that wisdom to me? What good is it to me. I do not even have a decent amount to eat.' Yes. Yes. There is also something to it, isn't there? Look, the difficulty is this: the human being already has enough in society for his food and drink. True or not? And the very highest which you are now, and can do is, as a man: sir, prove what you can do if you have children and a wife and a house. Prove what you can do. And then you should see the lazy bones.

Wrong? Harsh, gentlemen?

Then you should start to act that gentleman, who says: 'Oh, well, I am sated with that.' And there is still so much for building up a household. Sir, just think, plod away, just collapse nicely from tiredness. There are men, who have still not collapsed in their whole life. Is that true? And now we go, now we must begin, sir, first to build up, bring into harmony your own self - and that of your dear mother, men, women - to think according to eternal unity and love. But, how do I get immaculate, pure food and drink?

I earned my living in everything, ladies and gentlemen. I could have become a millionaire with playing football, if I could also have done that. But you will read that at the end of 'Jeus II', Jeus never goes onto a football field again. I never saw a football field again. And I was one of them, sir. I thought for fifteen football players at the same time. Sir, clairvoyance? They ran there with the ball, I ran forwards, then they said: 'Where is that idiot going again?' But in two seconds the ball was with me and then I went: poom! It was a goal. I was standing exactly at the place where the ball came. I knew it. Yes.

During that time with running? I ran here in The Hague, if you begin with that; all thinking. Then we came to The Hague with 1800 soldiers, from Arnhem and Amersfoort, I was number one in the marathon. I showed all those generals ... I outran all of them. Because I had built that up myself, that real running of a horse, you will sense, those horses keep going for hours, and they never lose it. I was just like an old runner. I could do that too. Years later I was faced with the general, he said: 'I know you.'

I say: 'Sir, I know you too.'

He said: 'Are you that brat who let me run to death in ...' (laughter)

I said: 'Yes, general.'

Then I had to treat his legs, because he had varicose veins.

I say: 'You don't look so good.'

He says: 'Don't you think it is awful? We played sport, man, my God, you never left my life, because I can still see that deer running.'

I was just like a deer. Yes.

What are you laughing at? I am still that now, you mean. (laughter)

Sir, by means of those things you get thinking, thinking, thinking. I am not talking here for my living. I will make it anyway. Tomorrow you will see me standing at the market with flowers. The people say: 'Yes, but Jozef Rulof talks there for his living.' Hahaha, I almost said: 'From your buttons which I will get in the evening.' But that is not true. (laughter) Oh well, there are still a few potato peelings there. Aren't there? I will not insult you anyway. Last week someone put three hundred guilders on top. That is nice, isn't it? But they are not buttons. From who? I do not know. I thought to myself: human being, that gossiping of yours will also get value. That cackling of Jeus of mother Crisje, the speaker, that will get meaning. People throw a hundred guilders just like that in the dish. Yes.

(Gentleman in the hall): 'Mr Rulof, they would almost give up a button for it.'

What did you say? What did you just say? (laughter)

(Gentleman in the hall): 'That you could give up a button for it.' (laughter)

Why? But you do not need to give up a button for that, do you?

Why, sir? But I just mean, sir, when you begin, madam, then begin for heaven's sake with your cosmology in society. Learn ... There it is again. Watch out, there it is. Learn to kiss spiritually. They cannot even do it. They cannot even do it. This is why I really do not like that begging. But, sir, there is something to that. Master Zelanus once said in Diligentia: 'How deep is your kiss?' There are now married men and women sitting here. Madam, how ... Oh no, yes, they will tell me that: 'What do his ones taste like?' No, eh. It is going there anyway, isn't it? Like that? (laughter) Just like in the film. I still do it like this. Then I first make a good pace like that, of course, a real

pace, then I enter the divine, spiritual harness in order to attune myself to that love. Don't I?

I told you recently: 'I make my wife laugh at least four times a day.' I made her laugh at least ten times this afternoon. And she was laughing about one thing all morning. I now think: too much actually, because tomorrow is another day. (laughter) But we have fun, we have happiness, because we talk, we analyse. I make sure that my things are finished, she too. And there is a lack of that in this society. The human being does not know his task, is too lazy, is too this. 'What? I am tired.' What tired? Hahaha. Tired, what is tiredness?

Finish reading 'Jeus.' I have conquered thousands of tirednesses. I do not know any tiredness. After five books, my wife came, we are finished with the 'Cycle of the Soul': 'Are you still busy now?'

I say: 'We must also write a postscript, child.'

You should listen. 'Those who Returned from the Dead' was finished. Four days later, a short time later master Zelanus came with 'The Cycle of the Soul.' Then that was immediately finished; experienced, written and prepared. That was not so simple, sir. Have a rest? Haha, during that time the disembodiments continued. Then my wife said: 'What will you do now? You will have a rest, won't you? You will have a rest, the book is almost finished.' Sir, we did not even make an extra cup of tea because a life child was on the earth again. No fuss with it. No hoorah. I was walking there, I think: gosh, I have another one, I have another one. Finished. It will be published soon. Then the people again: 'Oh, master Zelanus, talk, nice, isn't it, it is here again.' He says: 'We still have a few days, then we will continue again.' And then, the following morning, sir, after 'The Cycle of the Soul' ... The publisher said: 'Give me a photograph.' Then I had to go to the photographers quickly, get a photograph quickly. And then we began again, the journeys were made, through insanity, psychopathy. I say: 'Yes, I must also have a postscript.' And then that postscript came to lie so high, because we also wrote five books at the same time. After each other, six books. In two and a half months, three months 'The Origin of the Universe', 'The Cycle of the Soul', 'Diseases of the Soul'. Also the trilogy of 'The Origin of the Universe'. Experienced, written and published, sir. And not a moan. But a moan inside. Very much from inside, Mr Berends. And you will now read that in 'Jeus III'. And if you understand that, then you will begin at the beginning: how do I prepare myself in society, for my wife, for my husband, in order to lay spiritual foundations so that we will also be comrades, sisters and brothers 'beyond the coffin' in the eternal astral infinity. I do not talk easily, gladly, about comrades, because then we will soon be with the Bolsheviks and there will not be much left of it ...(inaudible) ...and then the word is already heal-

ing.

Ladies and gentleman, it is the interval, the tea is ready.

INTERVAL

Ladies and gentlemen, we will continue again. I said a moment ago: in society you must build up everything. During the interval someone told me a story, I have already heard ten, twenty of them in my time. I have told something about that during the years that I have been busy. People who would kiss the masters' feet, who have promised us cows with gold horns, stakes. You can now say it, fine: 'I will go too.'

'Wonderful, you must know that.'

People who showed their blood. A time came, ladies and gentlemen, then the masters also went into that. Someone also told: 'I will devote my blood, my life.' And one evening, it was in 1934, 1935, it was still young, we were only just busy. What was it? Four years, five years. One evening I come and stand before the people like that, I say: 'Before the cock crows you will betray me three times.'

'Is that for me?' he says.

I say: 'I do not know.' I say: 'Yes, I can also hear it, that it was said.'

I come again the following week. I stand before those people again: 'Before the cock crows you will betray me three times.'

'But good heavens, is that being said to us? We do not betray the masters.'

And we do not do that. And we do not do this. And we do not do that. But those people enter a state that sir does not have a job, and now he can get a job for the Catholic Church, and a good job, and the masters went there, and Jozef Rulof.

There are people here amongst us who stand in society, and had a wonderful task. The priest, the Supreme Court finds out that those people are going to Jozef Rulof; on the street. The cardinal, and the bishop are involved. Because they know: Jozef Rulof is a spiritual rebel. 'Get out, you also come there. Get out.' And then they are out on the street. They are put on the street just like that. And then they lose their post because they listen to Jozef Rulof, because they read a spiritual book. The Catholic Church still has such power in its own circle. But the people who still have the word there in their hands are so narrow-minded and insane.

We live in the twentieth century and the human being can still not do what he wants. He is still led by his religion. And then I can say here ... They will fling that in my face, of course: 'Mr Rulof, you are one to talk.'

Yes, sir.

'What do you think, what do you think of this story?'

And then I get to hear the next story. The people devote their lives. The boy says: 'I am sick. I will go to that sanatorium - and I do not want to be there - because then I can still read the books.' And the doctor who lives there will already betray him, he will betray him.

We have someone here who is Catholic and who reads the books by Jozef Rulof. 'Get out', they said.

And now me. And now you. And then the people say: 'You are one to talk, sir, you are up to your neck in it, to your throat, to your mouth.'

Yes, sir. Protestantism, the Reformed Church is no longer like that. Although you already also hear there: 'What are you doing? And why are you reading that?' And if the boss knows that, who is an elder in the church, well, I would like to experience a morning in that office, from inside in that man with regard to you. And then there will not be much left of you. Nor of me. And for a moment in the evenings, when the gentlemen are together - what is that hour called, when the elders talk to the minister? - then you are analysed, and then you will also leave, you know.

And then you will say: 'It is easy for you to talk.' And: 'If we stand for that in society ... We fight for life and death.'

Yes, I can only tell you this, sir, madam: what are you actually doing here? You sit here. And then we go and look at the earth from that world, and ourselves, and analyse the laws. It is up to you what you make of it, it is not about that now, but we were talking about society. You must do it in society. And then we will certainly not be finished. And then you will get, just like the little members of the NSB national socialist movement, the little NSB members, you know, they were not NSB members, you will first ... They no longer dare it, but otherwise all those Catholics would be, they would all be burnt at the stake, would go into the dungeon, just like Galilei. Because they read a book by Jozef Rulof. No, just like the little NSB members, you will, then you will just be completely kicked out of your job, and whether you have a wife and children, is not important, whether you are sick, it does not matter: you no longer follow the church.

If that Catholic from last week is here, then he will say ... Well, now just eat more, which you began with, from that beautiful golden thing. Because this is exactly the same. But people ... And what does that man say? What does one of them say, what do ten of them say? 'It does not matter to me, now I am out of that misery, thank God. I can begin with a new life.'

And our mankind is, our administration is, our government, the church is, the religion in Europe is so poor, sir and madam. The human being, the church, the theologian is unconscious. They only just have a herd animal: 'If you do not do that, you will be out of it.' Now that man is standing there, and that woman is standing there. And I have already heard that hundreds

of times. I say: 'Yes, madam, yes, sir, I cannot do anything about it. You must decide that for yourself, of course. But one thing, I can tell you that: you are rising out at the moment, and namely above the heads of the Catholic Church.' But you do not have any food and drink for that. I cannot give those people any food and drink either. I can only just dissolve your spiritual hunger. And then I will have a wonderful rye bread, you know. A rye bread which was built up by the pure corn from the spatial cosmos, sir, and, if you take a few grains from that, you will have food for ten thousand years.

But that stomach of ours, that material stomach, and the landlord, isn't it, a piece of property, and now it begins. Who still feels like spiritual awakening, spiritual consciousness, thirsting, if you do not have any food? Hahaha, how low by the ground we come to stand. And that is the reality.

To experience cosmology, sir, in the material, means: yes, to act like Paul, and to admitting: I am reading a book about the universe by Jozef Rulof.

Sir, during the years that I have been busy more than a hundred people have already been kicked out of their jobs because they read my books. But we are still that far. But what should you begin with now? And lovely big tasks. 'Get out. We do not tolerate this. You do not think along our lines, but you are actually a traitor. You have become a heretic: get out!' The bishop is involved. Hahaha, the priest did not even have anything to say anymore. The bishop already had to come here. 'Do you read the books by Jozef Rulof?'

They should know how many priests whom we already have in our midst now, from outside. Oh well, the Catholic Church feels shaky, feels unsteady. They already throw the people onto the street who just read a book. The human being may no longer think as he wants to. But by means of this we stand with both feet in society, ladies and gentlemen, then we must make something of it, and then you must start to say something, and that is: human being, prove who you are. Do something now. No cock crowed for you at this moment.

But, nice, isn't it, if that minister or that priest stands there, and: 'God blesses the human being.'

But tomorrow, sir? Food? The day after tomorrow, sir, I must pay rent.

And: 'The Father will take care of you.'

'Because I have been, by means of that and that I have been chased from my job.' But it was still in the harness of the Catholic Church.

'But you will also be taken care of.'

But it did not quite happen.

The priest had forgotten those prayers. He wanted to pray for him and for her too, but it did not help. But perhaps the priest thought - when he still apparently ... for those people who had lost their jobs because they had fought for the church ... - perhaps Our Lord is too busy? And will it come in a few

months time, in a few years time? And perhaps, madam, when sir is dead. That is also possible, isn't it?

But what will we do? You are faced with a fact here that you not only already get the difficulty of beginning with each other, because another said: 'Yes, two are needed for talking and for thinking.' People immediately call that the family, of course, man and wife. Women, men, we talked about that many times. That is not like that in the Protestant Church, because there they are both Protestant, they are both sitting on the bible. Their kiss is also biblical, sir, and damned too. That kiss, 'as long as he does this', then that kiss is already damned too. The one I give today has no universal meaning. Sir, I just have to be wrong and I am already eternally damned too. That kiss and that love is so deep. We are not even talking about that.

But we are concerned with this. That it is certainly not so simple to develop yourself, now already with regard to society, your task, your job which you have. If you are free from that, and you have your task for yourself in your hands, then you can do and make and break what you want. But there are still people who are dependent on their faith: and they are now out on the street. That is really bad. And now you must just prove what you want. The people who could do that, they say: 'Oh well, now I am out of it, we will see.' Fine, there are also people who perished who no longer got a job, and then it happens. By means of the teaching.

'Yes, all the things I am saddled with.'

I say: 'Yes, sir, but you must work it out for yourself anyway. I can only just give you spiritual food.' But now I ultimately bring, someone said, the human being from dry land into the ditch. Because they lost their job.

'No', you say, don't you? If you lose your job tomorrow, sir, with the government, that task which you have, then say to Willem Drees that he is also completely off the mark. Because I do not accept that from him.

Oh well. There are people who now say: 'If you want to experience that development, you need two for that.' Man and wife. Yes, that is the perfect on earth, if he longs and she longs, and she sits there and he sits there. And he says now and again: 'So, can you feel it, child?' And she also does it for a moment. Then the orchids are awakening.

Yes. Yes, now they look at each other again, do you see? Then they think: yes, I happen to have it. But, madam, sir, if you have that, just do not show it to us, because there are millions of people who do not have it. Fair is fair.

Someone says: 'And now you say: "Develop, develop, develop." And: "Thirst and thirst and thirst." 'But I cannot get rid of anything. If I just say one word, then there will already be an argument. Because she cannot bear it.' And it is him there.

And he says there: 'And should look into and read that.'

Then she says: 'Oh, oh well, but that is for you, but that is not for me.'

And now we stand before the grades of feeling, you were already able to read that in 'The Origin of the Universe' to a certain extent, but in 'The Peoples of the Earth' you will get the grades of feeling for marriage.

What we talked about last week is just a perfectly ordinary materially broken marriage. You have, the beginning ... Yes, the animal-like is already there too, because if we have two thieves and two murderers, and all those other things, they are animal-like marriages, animal-like people. No, they aren't, are they? A thief is not an animal, is he? No? No, then they are pinchers. He pinches and she pinches. And now we will begin with spiritual things, that does not work.

But I experienced it, and that is true. Now you get in every society - I was once up to my neck in marriage - now you get hundreds, thousands of grades of marital states in society. And now every marriage is its own separate world. True or not? And that is, now you get to see the grades, a book can be written about what it says in 'The Peoples of the Earth', and then you get to see the grades for the human marriage on earth.

And if we now both boxed, sir, she in the ring and me in the ring, yes, then we could at least also compare our bruises in the evening. But now I do not box, and she does; or he does not and she does. We take part in fencing, we take part in running. Fanny Koen (Fanny Blanker-Koen, Dutch athlete, won four gold medals in 1948 at the Olympic Games in London) must be surprisingly happy because her husband is the trainer, isn't he? At least they have something to talk to each other about. A minister should be sitting next to them. Yes, that is possible, isn't it?

Or a gardener, a perfectly ordinary sensible gardener. A man who deals in bulbs, and his wife says: 'Yes, but I have to go to Belgium, I have to run the hundred metres today.'

Then he says: 'Yes, indeed, and my tulips?'

A farmer with his cows, and she just wants to study and she wants to write poetry. She stands on the stage in Diligentia, in the Schouwburg in Amsterdam (Jozef begins to make theatrical gestures): 'And the life came, it sung, and it gave me inspiration.'

'Yes,' he says, 'but the cows are standing here with their udders full of milk, and they cannot get rid of it.' (Someone laughs) Arguments, sir!

Yes, you are laughing at that, madam, but the world is like that, isn't it?

Society is, society is a wallpaper paster, he has been busy with elevating a thing, a palace, but he forgot his paste. (laughter) He says: 'Where is my brush now?' The human being will get married, in the future ...

You have read books, but you do not ask me anything. I must always begin again myself. You do not think. There are a hundred million questions

in 'The Peoples of the Earth'. Did you think ... That book is already so old, now already since 1940, since 1946, then it was published, that is already seven years. Did you think that one person had asked a question about 'The Peoples of the Earth' here? Never happened. In Amsterdam we gave a lecture about it. In *Diligentia* eighteen, in the beginning.

The grades of marriage, sir, the grades, the grades of life of Golgotha, the grades of life of a proverb. How did you put it a moment ago there? Why did you say that like that to me? He gets a fright, or she gets a fright. Why can you not say that now? Why? Someone comes to me, then he says: 'The only thing which I always suffocate in, and then I could give her what for.'

I say: 'Why are you making yourself angry again?'

He says: 'I am sitting there. My office is here and then they can walk to it just like that. But then it is called from yonder in the distance: FOOD.' He says: 'I cannot hear it, because that machine is on, and the girls are busy.'

And at once that door is thrown open: 'Can you not hear anything?'

'Well, I certainly did not hear you, child.' There was also a radio on.

Then that man comes to me, then he says: 'What are philosophical systems?'

I say: 'Do you need to know that from me?'

He says: 'But I have read a book by Socrates.'

I say: 'How would you do that?'

'Yes', he says, 'I would do it like that. When it was finished I would walk calmly over that place, I would knock, I would say: 'Dear man, food is ready. Are you coming?''

Haha. And then he obviously says, of course: 'Child, come to me, we will eat together.' Now, like that.

Sir, Socrates, lives in between you, between you and her. Only the food is ready.

Golgotha, madam, Our Lord.

Our Lord was walking with the apostles along the street. Then they walked through the meadow, and then someone there in the distance said, who saw that group there, he says: 'What dopes they are there.' He says: 'Now they have that man there in white ...' That was the Messiah, that was that Rabbi, because they looked at him as a rabbi. Imagine, Christ is walking here, is walking like that. Who said there at that time: 'That is the Messiah?' And now you see a human being there like a Messiah. Then he says: 'Now they have already warned four times and now He still does not hear that Judas has the food ready.'

And then Christ turned around, then He says: 'Why are you bothering with Me? You are bothering with me.' And then Christ looked at that man, that human being, he was a man of about sixty years old. Because it was

good there, and it was wrong there, right next to Christ. He walked amongst the people, and you could just start to shout. Master Alcar showed me all of that.

‘Why did you call Me? Why are you disturbing Me? I am not eating to-day.’ Yes. Why are you waking Me? Why are you disturbing Me?’

And then the apostles said: ‘We should have watched out for that.’

Then Christ says: ‘You cannot even do that.’

‘And why not, Master?’

‘Because we are walking in the destruction.’

The human being does not think upwards. He told them it so nicely. But if it went into the world then Christ said that in metaphor, according to nature.

And that is absolutely and exactly the same thing, sir, as we say that: ‘Ha, hey.’

Why, sir, why, madam, do we not do that differently? Why do we not lay the philosophical systems, like Socrates? They talk in society, madam, about high philosophy, but that is this. That does not need to be learned. You will learn that like that at home. Do not bark, do not shout. ‘Do not make of your mouth’, the masters say, ‘any gossip.’ You only got the mouth in order to feed yourself, but not in order to speak evil. And now you should see our chatterboxes, sir. Chatterboxes. Gossips. ‘Get away from me’, someone said. Yes. Mmmm.

Sir, if you begin with that, you lay cosmology, then you begin. And now your life of feeling is like that in that world if you leave this castle, you will stand there on your own. And then I will give you a picture of what you now have. You are harsh? You do not want to understand? You do your work? Yes. But that is all for the earth. Is that good? Wonderful. But why can we not experience each other by means of kindness, understand and bowing. And if you let go of this ... Here you still have light, here you have sun, here you have light. But there you stand in a jungle of darkness, believe it and accept it. Here you cling to light and society, we go to the cinema, we go home again, we have food and drink, if you are hungry you eat something; and there you are materially feeling, you have no spiritual foundations, because not one thought is absolutely spiritually, spatially finished, is not in harmony with that world, because that is the spiritual world. So you must bring and take your feeling to growth, if you want to be in harmony with your astral self, the infinity in which you live. Now. And now you have ... Every word now gets attunement to that world. I am walking. Oh well, that is no one’s business, that is up to you. We live together, we talk to each other, we work for each other. You do not need that. You work for yourself, you make sure that you earn a living. Are you lazy, are you this, are you that, are you still it, indifferent? You will feel, where is it all leading? What do you want, who are

you, what are you doing? For this life, food and drink. But now the spiritual remainder comes. And that is now – Mr Berends has gone home – the cosmology for you. And that is not now, that is a universal consciousness; your personality gets a spatial meaning.

And now you can, Socrates began with that, you can make a spatial consciousness from a little thought. Socrates was standing there, and said: 'If you are happy, madam, what do you feel then? What is that?' No one knew it. And then he went to the man: 'What do you feel if you are happy?' 'And what is love?' They do not know. No one in the world knows what love is, sir. No theologian, no psychologist. You have to be an initiate for that. You must have unity with space, with the macrocosmos, with planets, suns and stars. And who has that?

What is love? Do you see? And then we stand before 'The Peoples of the Earth', before the grades of the human marriage, and Golgotha. And now every thought and every action goes, which goes outside your body, outside your food and drink ... and also if you manage it and you say: 'Yes, the 'doodles', do it yourself.' That is not good either. If he says: 'And what are we having to eat today?' 'That is none of your business, do it yourself.' And if they are standing there talking, sir, for a whole hour, and things are burning upstairs ... Yes, then what?

And now you must ... and that is the strange thing, sir, and we always just want to go to that cosmos, and we always want to go to the hereafter. Master Alcar says: 'Keep them a bit away from us, because they are flying too far.' We must do it here.

Who are you? What do you want? What will you begin with?

Now you can, I have said it a hundred times, you can experience a conversation, so tremendously beautiful, because then you reach unity. But the human being has no feeling. She has it, he does not; there it is he, and there it is she. And there it is they together; yes, then it happens of its own accord. Wonderful. Wonderful, sir, then you can already pick up more in society. Can't you? And then you start to think spatially. You see and you feel the people differently, every day. You start to descend into that human being and you start to experience it spatially, because you go, from your spacious feeling you start to talk to the people. And then you are no longer so harsh.

If you start to feel that, and you then go in the direction of Golgotha ... Good, good, good grief. Who goes with his thoughts to Golgotha? Who places them there on scales of Jerusalem? On that Jewish carry-on, on that rabbi consciousness, society says. We know that it is the Messiah, that it is Christ. But who now places his thoughts there. Because our thoughts, our life and thinking, our feeling, every day, all those words, those thousands of words, even if you are at cross-purposes, you are involved with each other,

they are weighed on Golgotha.

Yes, madam. How mad we still are, don't you think?

Who are you today?

I already see the people walking soon, then they do it wrong again. Someone also wanted to begin: 'Come and see', he says, 'what is happening now.'

I say: 'Fine, sir, I will come and visit you.'

He had begun like that: 'Hubby, what would you like now?'

Then he says: 'Well, just give me a nice short.'

Then she says: 'Oh yes, shall I just put it down here, hubby?'

Then he says: 'That has been happening to be for a month already.'

She had already been in a heaven for a month, she thought that she should just say. But in the evening she could no longer do it, then she just smashed everything, because she could not stand it.

Then she says: 'Yes.' She had thought: you must just say it. Then she learned to talk really poetically, she thought that it was due to that. But it was not due to that at all, sir. Madam, it was not due to that at all either.

It is only about bringing harmony into the thing. Yes, then I must associate with people every day and then you must teach them that. And perhaps I will also do it myself ... I will be careful, but perhaps I will also break my neck over myself, who knows, but you must ask that one over there, of course (he probably means Anna, his wife, who is sitting at the book table). (laughter) But I am also trying to bring myself into harmony. And I got it very simply – I can explain it to you just like that; if something is said there then I still had a word to say, it is not about that – then the master said: 'Look, you will start to think in my direction, and it is only then that we will come any further and that we will be in harmony, and then you will lay spiritual foundations there for your material.'

And then I always just thought in his direction, how they would do it. 'And cling to Jerusalem especially', he says, 'because our battle goes to space for life and death.' You should just read 'Jeus III'. And then my thinking started. 'I do not want to think wrongly.'

And then you should see, sir, in a small household of people, two people, or three people, what kind of awe-inspiring problems you can experience there, which mean nothing, and yet possess cosmology, because that thought grows. It becomes material, it becomes harsh first, spitefully harsh, and then it becomes material, and then you start to do it differently again, and then you start to do it spiritually, and then you start to do it spatially, and then you already go over Golgotha.

Didn't you, sir – there are some here – experience that in the concentration camp? Did you not learn how you must start to think with regard to society? Napoleon? Yes, you want spiritual consciousness. I told you last week: a

young girl comes here, reads my books, there is also a boy sitting there. I say to that father: 'She should finish that.'

Then she says: 'You should read that book. I also read it, I love it.'

'Hahaha, huhwhuhuh ...'

'You should read this.'

'No.'

'Come with me to a lecture.'

'Hahaha, I have my own world, oh no.'

Once more, once more, once more. Then she says: 'I do not like him anymore. Because I am now already alone in the world.'

And soon when we have finished speaking, no, when we have experienced our circle, sir, what will remain of that?' What do you want to experience together today. She said: 'Say, friend, look for something else.'

That girl was already cooing in the spiritual grade. Don't you think so, Mr Götte? And there it is the boy, and there it is the father, and there it is the mother. But the elderly need it more, and require it more than young people do. Because the human being older than forty begins to think for the first time. But I do not intend to deliver a sermon this evening.

If you wish to learn to think and if you wish to make something of yourself, then you see already, you are already standing before society. If you are involved with a Catholic, you will be talked about.

And if you want to begin for yourself and your family, then I will also say to that one ... Because that man said: 'Yes, two are needed for that.' And there you have the destruction, sir. The different grades for marriage.

In the future, I told you, and that will happen irrevocably, because psychology will go that far, the government will say later in fifty, a hundred years' time, if I am getting married: 'Just come to us.'

The mother gets to know the cosmology. Then there will no longer be any servicewomen in the navy, sir, madam. You should see that pathetic motherhood in the paper this week. I say: 'Madam, be careful, otherwise you will also be operated upon at once.' I would like to send them to the hospital just like that, I say: 'There is a nice task there.' No, she starts to act the soldier. The woman starts to act the soldier. The mother starts to think for murders. 'Attention', one of them said, she was a captain.

I was driving along the street once, I cannot help it, but I do not like those people. I like those people, I like that life, but those characters ... Then I got out of the car. Ptt. Oh God, the number was noted down. I say: 'Oh, come on.' The woman is acting the soldier in this century. Next to it it says: girls required for the hospital. Hospitals no longer have any nurses. There we are. In these times. No, they become soldiers. Servicewomen in the Dutch navy, they become captains, soldiers. They sit there wearing a blue marine cap,

with beautiful blue stockings and grey jackets. And the woman is standing there amongst hundreds of soldiers, officers. Listen, they are going along to the front. Isn't it nice? To serve? Are you trying to kid me that a grade, a grain of sand from the Messiah lives in there? If the mother starts to understand for what purpose she is on earth ... In order to act the soldier? We are not talking about that.

But you live in society. You should look around you, and determine your task, your thinking and feeling. Sir, how difficult it is becoming. That is for the human being who always wants to be in that space going to those planets. Bring me back to society along with yourself, and I will make a human being of you. I will teach you to think. You will get to experience a gem of a life. You will also choose a very different boy; and the boy a girl. You will start to ask questions before the accidents happen. Is it true or not? And that is the highest skill for this life. The university, the psychologist, cannot give you that, because he has no space. You will get it here. The books tell you it. Yes?

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

What did you say, sir?

(Gentleman in the hall): 'But we were lucky enough anyway in society, that those Roman Catholics who were turned out into the street, who are penniless, that they are not penniless, God took care of that in the running of things?'

What are you talking about?

(Gentleman in the hall): 'About those Roman Catholics who were turned into the street because of your books, who are penniless, that they are still not completely penniless, in connection with the social welfare ...' At least Willem Drees is taking care of that again. 'That is in the whole world.'

Yes, that is already ... You can say what you want of the parliament, but the government can still not live as we would like that. I told you: 'Yes, make a Minister of Finance out of me', and every morning in bed you will get: bread, currant loaf with tea. You will not need to do anything all day, only at one o'clock I will call the men and women, and then we will work for each other for a few hours. And in the evening you will go to the cinema delightfully together, or I also have a theatre for you. (laughter) Haha, yes. Say, yes. Yes, madam. Make a Minister of Finance out of me, then there will no longer be any prisons. I will say: 'Boys, now you must promise me that you will not do any wrong again. Twenty-five guilders, currant cake, just run wild. Just come and get the rest tomorrow.'

Madam, I would also have money left. Because today another hundred and forty million would go away for cruisers. I would almost say: 'I will write myself colour blind every day. Now give me that two million from then,

from that hundred and forty million for so many cruisers, they are just mine hunters, then I can give the world art, science, wisdom and love.' But I will not get it. Sir, they do not believe me. We are that poor. I am still mesmerizing them in that direction. But I still do not get that two million.

Sir, that man gets assistance from Willem II, doesn't he? Yes, but he is called Willem II. Because we first had Willem I.

There was recently an American, who ... Then she says: 'But what kind of man is he anyway?'

I say: 'Oh, that is Willem the Silent.' (laughter) 'Yes, that is Willem the Silent, he has already been silent for a thousand years.' I say: 'You must have Willem the Talker.'

Then she says: 'Where is he then?'

I say: 'Then you must walk up that square.' And then I just sent her to Jan de Wit. (laughter) I say: 'Yes, what can that Willem the Silent teach me', I say, 'what can that Willem the Silent and the Silent and Willem the Heart ...'

We are not any the wiser from it because we still live in a chaos. Because Willem the Silent was also just a Protestant. Yes, a bible expert. 'In the name of the Father and of the Son and of the Holy Spirit, just knock that man's head off.' Yes, sir. And with his hand on the bible. If I lay down my hand, then you will struggle, or just kick. And then one person was hung, and then someone put his hand on the bible. I will punish justly in the name of the Father and the Son. I think: oh, oh, oh, a nasty piece of work. Do you know where Willem so and so now lives? No? In the Lamgroen (district in The Hague). (laughter)

I have here: 'Honourable Mr Rulof ...'

Since when have I been that, sir?

(Gentleman in the hall): 'Since yesterday then.'

Oh, thank you.

'It is perhaps worthwhile to take a close look at the pieces from the Haags Dagblad daily newspaper, 7 June last. After which those who have read the books 'The Origin of the Universe' or 'The Peoples of the Earth' can draw a parallel with what it says there and the academic Englishman Hoyle, who so-called disturbs the astronomical circle. Of course with the greatest respect for their technological mathematical sciences.' Of course. Well, let's see. 'Growing sun would swallow up the earth.'

(Lady in the hall): 'So.'

Brrr. Yes, now they say: 'Yes, Mr Rulof, Jozef Rulof just says: "That is nonsense." Prove it.' Yes, ladies and gentlemen, if you still think like that. But I will not agree with you, I will never agree with you again in this life, if it concerns that. And it is sometimes that, then I say to myself: 'Master Alcar, well, you are going too far, because I will not agree with the people again.'

And now an astronomer says something like that. And now we will explain the planetary systems, sun and moon, in Diligentia. And we will say what the situation is. But then they will still say afterwards: 'Who can prove it?' Yes, a prophecy. And then Jozef Rulof is ... Well, I am not yet it. But, woe betide, if I am proved right soon. Just wait.

(Gentleman in the hall): 'That will come.'

Yes, sir, you are saying that again.

(Jozef continues to read.) 'Is the earth a child of the sun?' 'No', Fred Hoyle says. And when people ask this English astronomer whether he can briefly say how the earth originated, he replies in two sentences. There was once a star which moved around the sun and at a certain moment exploded with tremendous force. The explosion was so intense, so intense ...' Yes, sir, I can imagine that, because even when you hear a stove explode, then we already walk out the door. But now the sun. And that explosion was so bad, '... so intense, that the debris from ...,' (laughter) Yes, that comes from the pan. '... from this star was flung away.' The debris, do you see? Haha. (laughter) The debris far from ... Oh well, I will begin again because it is too precious, it is too precious. (laughter)

'There was once star ...' he does not mean the star of Bethlehem, I am not talking about that, '... which moved around the sun, at a certain moment exploded with tremendous force.' Yes, that is possible, isn't it? Because you can see it next to this. Just look. Here. 'The explosion was so intense that the debris from this star was flung away far into space, with the exception of a thin wisp of gas ...' (laughter) That was probably the dying winter radish. '...wisps of gas from which the planets emerged as a result of the condensation.'

And now we know it. The biologist of today says: 'The human being was born in the waters.' Yes, sir, we know that now. But how? So an embryonic stage began under its own power, that embryonic life was the human being, and that was on the moon, and that was a planet. And now that academic puts, puts this forward. There was a sun which spat it out. Here they also say: 'The earth first once, one morning, vomited out the moon.' I say: 'Then the earth must have eaten a bad rollmop.' (laughter) 'Otherwise it is not possible.'

You can curse and grind that science, sir, because nothing remains of it. Because this man is completely crazy. I will prove that to you. I let myself be chastised for my teachings; he should try that, he should say that. In my opinion I say: 'Well, I will be proved right anyway.' Listen, we have even more, it is worthwhile, sir. We can also have fun. The human being must experience something. (laughter) Fanny Koen says that again, that was not Fanny Koen, that was Corrie de Honk, yes, material.

(Jozef continues to read.) 'For a long time the tone in this respect was set by the theory of Hoyle's fellow countryman Jeans.' Jants, Jeans, hey, Jeans.

An 'e' and an 'a' is a Jean. Yes, at least I am learning something again this evening. 'That ...' What did you say? 'That the planet, the material from the sun was ripped by the power of attraction of a passing or colliding star.'

How is it possible? So with noise, and real hitting and kicking and shouting they went: 'Go, get out', (laughter) an earth originated anyway. What an unfortunate mess that must have been at the beginning of creation. God says in the bible ... And it is true, isn't it? Sir, are we making a fool of that now? But that is not true. We are not making a fool of that. Because look, I am holding onto one thing: God said: 'We will make a light for the night, and a light for the day. And it was so.' And then it was the fourth day.

(Gentleman in the hall): 'And it was good.'

And it was good. (laughter)

God created heaven and earth, suns and stars, and that all happened in harmony. One condensed the other: the elemental laws, and the centrifugal condensing ages. The heart chamber and the blood circulation of the universe, the brains, the personality, the life of feeling, that was God, and that grew, gradually, and that took millions of years.

And now a sun like that comes there, in its place, in that universe, that revolves there, and that is all attuned to each other. But once the earth gets rollmops to eat and she vomits out the moon. And that spurts ... Now you must listen, if I throw my glasses, yes, I do not dare it, (laughter) if I throw my glasses in the air, well, then I can buy a new pair tomorrow, because they say: bang. They fall back, broken. And that earth spat out the moon, also something like that, also something macrocosmic. Sir, and that did not come back, what did you think, that just went away. (laughter) That just started to trace its own orbit. And that did not pay any more attention to the earth. And it was so. The fifth day. (laughter) And then Adam came, no, it was Eve, she said: 'But I am also here.' Yes, thus, this far, and not further. We can go further.

Sir, what a performance I could make of that. Just give me a hall in the Scala, then I will make you laugh, as you have not laughed in ten years. Only because of the wisdom. Because I know it, because this is ridiculous. I could act like Buziau. No, I will act like Newton, I will act like Galilei. Because I know it. And I will hit the present day Galilei's right in the face like that. Like that, wham. But off the mark, you know, madam. I will eat a few rollmops and I will chase them into space. (laughter) Ugh. The statistics have shown it. But they had a little miscalculation of a few million ages. And then it was the sixth day, sir. (laughter) Yes. End of the earth. Come on. Oh no, I am still not there. That would be a pity, that I was to keep that from you.

When I have read it, sir, you must help me. 'Hoyle also puts forward that the colliding, or close passing ...' no, but that is new, '... of two stars in the

universe is a great rarity, while, on the other hand, the double star is a frequent phenomenon.'

Madam, you should see that ants' nest in the universe. There is, if you enter that space ... Have you ever seen an ant hole?

(Lady in the hall): 'Yes.'

Well, that crawls over each other, into each other. But I could also have said it differently. A pancake which is never cooked, if you see that, all of those moth holes, you will sense, and yet every hole is closed off. And it was like that in the beginning of creation, and later, millions of ages later, those stars were, they were on top of each other like that, and yet they could already no longer get each other. Can you sense that? And that grated close to each other. Every star, mister engineer, you can grasp me. And that gentleman can also get me ... When the centrifugal powers – the heart chamber from the universe – began, there came in every little thing ... In every material part there lives a heart, soul, spirit, God. Centrifugal powers, elemental condensing laws, created by God, were given to the thing as independence, that is fixed. Isn't it? Now you must ... That began, and that already had working instantly. The embryo in the mother already makes sure itself that it does not grow attached to the mother, and that grows and the embryo takes care of the waters in the mother, so that it continues to float.

And those academics say, they have to cling to ... If a little star like that shot past there close by, it would crash into the North. And then a block of ice like that would rip apart? No, sir, then one planet would spit out the other one. The seventh day. (laughter) Gosh, gosh, gosh, oh, oh, oh, and that is an academic. 'Hoyle also puts forward that the colliding or close passing of two stars in the universe is a great rarity.' My God, my God, my God, sir. Sir, come here, which time does this refer to, what did you just say?

(Gentleman in the hall): 'Heaven knows.'

What did you say?

(Gentleman in the hall): 'Heaven knows.'

I know it, sir.

(Gentleman in the hall): 'Oh.'

I know that. And if I present you with a fait accompli, then I will say: 'Sir, do you also know it?' I once talked about it here. To which time does that refer, sir, what you write there? Yes. 'Now.' Sir, then I checkmate you. To now? Yes, that is possible. No, sir. That goes back millions of years. I say: no sir. Because do you know why a star lays a trail, sir, a star created itself, and a meteor hurls through space, and races and flies? Do you know that? Death? During that time there was still no death, sir. This is why I ask him, during what time is that, sir? Prehistoric ages? Let's have a look. Yes, it was possible, a star already died then, because that is death. That is attracted by the other

suns, it is ripped from its orbit, everything which is ripped from the orbit, sir, is death.

When you die, you are only ripped from your orbit today. And then you collapse, and you leave. Your body goes into the ground, and that is death for you, you have died, but you get 'wings'. Because the spirit of the sun, and the star, and the meteor, returns to God. Does he know that? Up to which time, which time are you talking about? Nice, sir. I would like to talk to those people. I will not get the honour, of course. End of the earth. And it was so. Remember that, Mr Götte.

'Not only the origin, but also the destruction of the earth comes up in Hoyle's lectures ...'

I am going to London, I will leave you in the lurch. I want to visit that man. Then I will say: 'Sir, I am doctor, professor, astronomer Djioe Djioe.' Who says that I am not a professor? And then I will begin with him, and then I will checkmate him. And then I will say at the end of our conversation and fight: 'Sir, I do not agree, I come from the clay.' He will not believe that anyway.

'Not only the origin, but also the destruction of our earth comes up in Hoyle's lectures. That end will take place in about ten million years' time according to him.' Well, then we can go on for a while yet. 'And the sun will be the female perpetrator.'

The sun is not a female perpetrator, but the male perpetrator. Because the sun is he. Radiating light is creating. You say that that is sun, but the sun is the fatherhood for space. And the earth is the child of sun and moon. Why would the father, the father of space is the sun, sir, why would the father destroy his own child, while that was all created for each other? Is that possible? Because he does not know the universe, because he stands before a sun and because he says she to him, he does not know it either. Because the terminology of God means that the sun signifies fatherhood, and a planet which possesses life brings motherhood to growth; and then he is already checkmated, he must accept that.

Yes, sir. That is not boasting, sir, that is only annoyance, because you have it. And I made those journeys. You cannot believe it, you will see it soon. Then you will say: 'My God, my God, Jozef Rulof, how could you stand it here?' I made those journeys, I know the planets. I know that the sun is father. And now you stand before a cosmic academic, an unconscious being, but he is a professor for the earth and he says this.

(To the sound technician): Do I only have three minutes left? Good heavens. Please add on another quarter of an hour, please?

(Jozef continues to read.) 'The longer this process lasts, the temperature of the sun will continually increase. By the time the sun has consumed approx-

imately one third of her present supply of hydrogen, the climate on earth will be too hot even at the poles for every form of life which we know.'

Sir, you are on the way to a certain extent, but it will not come that far, because the sun, the earth, our atmosphere in the West is growing, gets to experience spiritual radiance, our greenery is becoming far more beautiful, and the North Pole is changing, of course. But that? It will not come that far. Because that would be the destruction for this divine universe and the human being. And that is not possible. Because the last embryo will return to God.

'Even later the oceans will only contain boiling water.'

No, sir, even later the oceans will dry up. They will not boil away, sir, they will dry up completely. That will slowly dissolve. Why, sir? Because the ocean will also die. The water will die. The oceans will soon be like a quagmire. The water will rot. There will come a time, sir and madam, that the oceans, in millions of years' time, that the people are on water; that everything is rotting and stinking in the ocean, because Mother Water is dying. Isn't that nice, sir? Is that not better? Because it will die. The animals will dissolve, they will get the 'wings'. The human being will go to the other side. Nature will change, all the life of God will go to the Divine All, the waters will die, you will see everything change.

You got a little idea about the end of the earth, the end of mankind in 'The Peoples of the Earth.' But we could write ten thousand pages about that. What can you teach those academics? Not much.

And it just goes on like that. 'Contain boiling water ...' God, God. '... will be destroyed.'

'With increasing speed the solar system will grow until the closet planets are swallowed up one by one.' Hèhèhè. 'First Mercury, then Venus, then the earth, Mars, and, according to Hoyle, probably the last planet which will experience this fate, although he considers an even further growth possible of the sun to where Jupiter is situated now.'

So that good, wonderful, beautiful sun, which we have now and which gives all life growth and perfection, life, that will just swallow us later again anyway. We will get life, but the people from later on, they will no longer have a life, because the sun will swallow up that human being.

Where do we live? People, do we live under Stalin? Bah, no. We are well off, aren't we? We are really well off, because the human being ... Let this be my last word then, sir, then I will also make something nice of it, and then we will go home. I just have five minutes left, sir. I just have five minutes left. Who has to be the last one? Who will receive the last word? What will come of it now, sir? What do I wish to say now? Do you already know?

The human being at this time grumbles, hits and kicks, and the human be-

ing steals, robs, murders and commits arson. Madam, sir, just do it, because the God is not love, the God is unjust, because He will soon let the planets, the stars, animal, human being and Mother Nature disappear completely from the universe. He will swallow us. God, the father will swallow us.

We are not badly off, ladies and gentlemen, that is not for us, that is for in millions of ages to come, for the human being who lives on earth in millions of years to come, sir, he will not be murdered or swallowed by the Nazis, and by other things, but by sun, moon and stars. And if you make a nice dream of that tonight, sir, well, who knows, you will get another word, and then you will dance for joy along the street tomorrow, and even this evening, because then you say to yourself and your wife and the children: 'Children, dear wife, we must be happy that we belong to this century, and not to that other crazy one, which will come later, because then we will be consciously raped and eaten by the universe.'

Ladies and gentlemen, I do not know what use this is to you, but I will say: see you next week.

And thanks for your attention.

Did I give you a little something?

(Hall): 'Yes.'

Yes.

(There is clapping.)

Thursday Evening 9 October 1952

Good evening, ladies and gentlemen.

(Hall): 'Good evening.'

Isn't that nice, ladies? Oh, what a darling. I will give that to master Alcar this evening.

I still have half of a question here from Mr Berends. Are you here?

(Gentleman in the hall): 'Yes.'

And I will also read it from the beginning, then we will know where we left off. 'With regard to the lecture last Sunday morning, in which the master gave us an overview of the lectures from the previous season, and also announced what this season would begin with, namely that the All-Mother would begin her task, let's hope that many of the audience will get to know themselves precisely because of this and will be able to begin with themselves.' And then I said: when we experience cosmology through the masters in Diligentia, that means, the building up of our planetary system in which we live, we live in space, we float through space, then I wish to analyse those planetary systems – I was also assigned to do this for that matter – by and in the human being, because all those laws and powers live in the human being. And if you then wish to think in order to ask those questions, you can do that wonderfully if master Zelanus gives you an idea there of universal macrocosmic thinking for the human being on earth, which you have already begun with, then you will also get a tremendous idea.

(To someone in the hall): Madam, there are four nice seats here, right in front of the podium.

(To someone in the hall): The ladies are not going to sit next to sir again. Sir, that is suspicious, you know.

Then we get the analysis for soul, life, spirit, feeling, personality, fatherhood and motherhood for our society, because then that is of use to us. Do you remember that? I said that.

And now you begin again: 'Dectar was an initiate in the temple of ancient Egypt, who wanted to get to know the laws of the universe by means of meditation, under his own power, and achieved a certain level for that being an initiate.'

Do you understand that? Because if you now take the difference – but that answer will also come – with now, well, then ten, twenty lives have been completed again. And also temple again, temple, temple, temple, study, study, study. And then finally the human being gets his feeling, his thinking, and we reach the laws of life of God by means of which we live.

‘Question: How must we explain that in his subsequent lives Dectar never reached that height again, and finally as André-Jozef had to bring forward the knowledge of the occult laws again ...’ No, that is written here, ‘brought the occult laws forward as André-Jozef.’ Had to bring, you can add.

How must we explain that, Mr Berends?

(Gentleman in the hall): ‘I saw it like this: the astral consciousness of that Dectar ...’

Just call it spiritual consciousness.

(Gentleman in the hall): ‘...the spiritual consciousness of Dectar will have to return once again to cosmic knowledge.’

Must come, not return. Because in Egypt, ‘Between Life and Death’, in the book ‘Between Life and Death’, Mr Berends, we only just have contact there.

The Egyptian culture is so awe-inspiring, that we have made a faculty of it. The Egyptologist ... In 1940 professor Scheurleer came to me, that Egyptologist. He says: ‘And my students come to me again and again and say: ‘Go to Jozef Rulof, professor, because you do not know it either.’ And then they had already read my book. And professor Scheurleer is continually faced with that Jozef Rulof.

And finally he thought: now I will visit that fellow. He was not well. I say: ‘Come in.’ I say: ‘Good day, professor.’

Then he says: ‘Do you know me?’

I say: ‘Sir, I have never seen you before, but it is you.’

He says: ‘Yes, it is me.’

I say: ‘Sit down. What is it?’

He says: ‘I am not well. People say that you know everything.’

I say: ‘Yes, your nerves are a bit muddled.’ I say: ‘That Egyptian material, those mummies are following you.’

He says: ‘But, then just give me little power from you.’

I treat him. He sits down nicely like a small child. I say: ‘Now you must put your learning aside for a moment.’

‘I will do that.’

And he was a particularly beautiful, sensitive being. Just like a little child. When we were finished he started to talk. But my patients came, I say: ‘Professor, you must leave.’

He says: ‘I will do that.’ He was gone.

But exactly on time, not a minute too soon or too late the professor was standing in front of me at half past three. ‘Will we talk straight away?’

I say: ‘We will talk.’

It was already nice and cold, beside that little stove like that, he and I were crouched down. I say: ‘That baxcillus ...’

He says: 'You must not say that, you are far too liberal, that is called bacillus.'

I say: 'Thanks, professor.' I say: 'At the garage I gave a boy twenty-five cents. Because then I said. Then he asked me: "Boss, where did you go?"' You will hear that, that is that Willem there in 'Jeus III'.

'Then I said: "To Diligentia, they were giving a recital there.'

Then he says: "Boss, that is called a recital." That was a boy of fourteen.

Then I said: "Here is twenty-five cents for you. Thanks." I say: "I come from the clay, I want to know it."

But I will listen.

And then master Alcar already said: 'Listen, listen, just listen, then I will not need to do it; from outside. From inside, that is my work.'

(To people in the hall): Sit down, ladies, gentlemen.

Good, we reached the Egyptology. And then he had shown his colours, that he did not know all of that. He says: 'For four years they have been driving me mad talking. If only I had come sooner.' One evening, one afternoon he comes, and says: 'Last night I had a wonderful vision.'

I say: 'Tell me.'

He says: 'I was standing like that in Egypt. I am an Egyptian, because I saw myself there', he says.

I say: 'That is possible.'

He says: 'I was standing there like a giant, as high as the cosmos, and I stopped the Italians. And they did not come any further.'

I say: 'So.' I say: 'Now I do not have a vision. I am not in contact at the moment. But now I immediately place my own vision against it. A prediction for you, a prophesy.' I say: 'I am German at the moment, and I will overthrow you all. And that will happen soon.'

Then he says: 'Then my vision is not worth another cent, of course.'

I say: 'No, they are your own thoughts.'

Sir, madam, six weeks later the Germans came. And then professor Scheurleer was turned upside down with his Egypt. And then he says: 'Gosh, gosh, gosh, gosh, if only the world knew what you know. Because you said that.'

I say: 'Yes.' I say: 'Because I have finished 'The Peoples of the Earth'. Do you see? It has happened.

We talked and talked, for six months. He had been better for a long time, he says: 'May I come then, then I will pay you for that hour. Only in order to talk.'

I say: 'Just come.'

His daughter came, just as yearning as he was. He says: 'I have more unity with my child than my wife, than with the whole university, because the soul, the human being who is open, who wants to learn to think, that is

a wonderful concert, if you can experience that together by means of the word.' He says: 'and then we hear and feel the silence of space. Don't we, child?'

'Yes, dad.'

I think: What nice people they are.

I talked to him until he was crazy. He says: 'I will use all of that at the university and when they are all crazy too, my colleagues, then I will say who my teacher is.' And he did not get that opportunity, because eight months later sir was lying in the coffin.

I say: 'Watch out, if you want to do that, you will have to be quick.'

He says: 'Am I dying?'

I say: 'But death is not for you, is it?'

'No, but then I must ...', he says: 'Are you serious?'

I say: 'Work it out for yourself.'

But three weeks later, suddenly sir was gone. Then he came back to me. Within five days, sir, madam, master Alcar brought him to me, and then he sat in my chair and next to me with his hand around me. He says: 'I am able to experience how you write your books through the spirit. Because I am there.' Just like that Rosanov whom I told you about. Do you need even more proof?

You have a hundred thousand pieces of proof as a result of 'Jeus III'. Learn to think. Scheurleer is still alive. I also saw him this afternoon.

'It is going well, isn't it?'

I say: 'It is going great.' I say: 'What are you doing these days?'

He says: 'You should look.' Then he was sitting on Mars messing about. 'I have made a slide', he says, 'from Saturn. I now know the ring of Saturn. That is worth more than Egyptology, getting to the bottom of those mummies. I slide down, and hundreds of millions along with me, and then we fly like that, if that Saturn swerves a bit, to Jupiter, Venus and Uranus.' He says: 'The ultimate thing lives in my heart and in my consciousness. What do you think of it, Jozef?'

I say: 'Tremendous.' I say: 'But I can also do it. I also made that slide once.' A slide, after each other like that. Do you know? So, your legs in front of you, men and women, with some hundred thousand after each other, and then just on our sides, sliding through Saturn just like that. That is the game of the universe.

Yes, they are there now. That is even better, sir, than a fairground attraction. Swinging. Isn't it, Bernard? We will go to the movies this evening, ladies and gentlemen. And this is also a movie show, this, all of this. With the slides of Our Lord. Do you see?

And then we came as a matter of course to that Dectar, to 'Between Life

and Death.' He ate that book, he read it twenty times. Could I ... And that Dectar just carried on again. And then he was called something else, and something else, and something else. And then the West, Crisje, finally came. Because I entered Crisje as Dectar, and not as André. Can you feel that? Dectar was the being of feeling. I was hundreds of thousands, millions just before that, before this age. You will get that in 'The Origin of the Universe'. For this age. I had the feeling as if, not even a little gram, a millionth of a gram, a millionth power in me to finally not succumb – you will now get to know that through 'Jeus III' – to not just collapse for a moment. And to not jump from the roof, and to not destroy myself, because the universe spoke. Sun, moon, stars, the life of God was talking. And did I just have something – enough – more than those other millions, who lived under the first sphere? No, who still had to go to the earth in order to experience another life. Can you feel that?

And then we came to England, and we continued, then we were on the other side, and then I was consciously born for this work. Now I can ... you, when that feeling became conscious ... Now there is something nice coming, and you can experience from that, people, that you have your own growth in your hands. And that is cosmology. I always hammer at this point – if you do not want it yourself, then you must decide for yourself – you can get what I possess. And that is awe-inspiring! That is a happiness, people, and a love and a space and a personality. I only get happiness from everything. I also make space, rest, peace, happiness from everything.

If you give just one wrong thought to the human being, to your wife, and to your husband, and you do not want to understand them, then you will also be faced with a complete darkness and a standstill, however far you are. And you will not get it. Here you must always be able to take care of everything, a thrashing, your beating, the gossip of the world. Because what does it matter to you, you cannot be murdered. You must be able to take care of everything and it is only then that you will experience and feel what the Christ, the Messiah, wanted and experienced in Golgotha, during His journey. And then your heart goes outside, your blood runs away.

That little feeling when I arrived in the Land of Twilight, and Van Dyck, when the sister came to me, that is so real as if it is happening now, that was all experienced. 'You died on earth.' I say: 'Don't make me laugh.' Because there is nothing wrong with you. You talk like that. You are still wearing your own suit, ladies. Only the perm has gone. Your nylons are gone. Your shoes. You can see yourself there like a drowned cat, forgive me. And the gentlemen, I do not need to talk about that at all, because they look horrid. Much worse. Gentlemen. Ladies, you win again of course. Because your light, your life, your world is according to your feeling, consciousness, act-

ing, thinking. Your world, your space. And if you think wrongly for a moment, then you can absolutely not be in the harmonic light, in that spatial justice, legislative powers and forces, thinking and living; because you are not in the harmonic unity for that thought. Such as God spiritualized and materialized His own life by means of the universes, by means of the human being. They became planets. That became the human being. That is Mother Nature and that is the animal.

Then the sister came and said: 'Do you have your mother here?'

I say: 'My mother here?'

'Yes, mother is here.'

But mother and father had to go back to the earth, they could not find them. Then they saw in my aura that that mother and father did not live in the hereafter. That question also already lies under this. They saw in my state, that those parents of mine ... That was the direct contact, because I got my aura as physical aura from father and mother. Is that clear? So the conscious spirit there, that master, saw in that, that my parents were back again, still lived in the world of the unconscious. Perhaps they are now sitting on the throne of Russia. Search me. Where will they live? It does not interest me a jot.

A bit harsh, isn't it?

(Gentleman in the hall): 'No.'

It becomes a bit harsh for the ordinary person in the street. If you say: 'Yes, look here, people, you show off now with your wife and your husband, and you are rich, but they are just goods on loan.' Other cosmically conscious beings said that. And that is true. Christ also said that. 'What you possess today, will no longer belong to you tomorrow.'

And it is like that for the whole world, the whole of mankind, everything which you have. The Titians, they could take their art, their feeling ... Rembrandt, Van Dyck, Beethoven, Bach, Wagner could take their feeling with them, but not their art. Can you feel that? Everything remains on earth.

And when I woke up, I said: 'Yes, but I have my friend, he died.' And that was Anthony van Dyck. And you will read it, he could go like that through the bushes, through the palm trees ... but they are very beautiful trees, with flowers on them, and quiet, and the birds were singing. He had already sent ten birds to me. I think: What are those beautiful creatures doing there? I was sitting there on such a nice bed. You can also experience beds there, because you lie in Mother Nature, a feather bed of power and energy. And those birds chirp, and sing: that was him, he had already sent them to me.

And there we are. And then we began with the research. First my death. Then my lives, five, six, seven lives back. The last one as an astronomer, as a result of which I went to pieces. But we take care of all those astronomers at

the moment. Because the Galilei's lived, they now live on 'beyond the coffin' and are spatially conscious. We immediately clung to Galilei and said: 'Show us the way. How did God create all of this?' Then we went back to the origin, the first beginning, which we will begin with on Sunday, in three, four week's time, of course, because you will first also get the introduction in Diligentia. And that lasted a hundred and fifty years. A hundred and fifty years. Always travelling. So I know the journeys on the other side. Before I came here, I was there. Then we reached, through the fighting, through the thinking, through helping the people, we reached the first sphere, in a hundred and fifty years. And during that time the yearning grew, the yearning to build up, the awe-inspiring yearning, the crying out, we immediately devoted our blood in order to give the human being this, because mankind on earth is unconscious and lives in the chaos, and does not know that we live.

That awe-inspiring yearning of Moses when he came there ... Who is Moses? No one knows. Moses, who crawled into a mother, descended into the womb, into that wonderful temple for reincarnation, lay down next to the egg. And after three months he was pushed out of there completely, and he lived next to it. Because that cell from that mother was for another, not for Moses. You read that, didn't you? Were you not standing there weeping? Psychology, the faculty, the psychologist should hear me, and soon they will have to accept that it is all possible. That is God. Who are we then? Who are we then?

And what happiness does the human being get now? Dectar experienced that. But then I was called Dennis Lefton, then I was an Englishman.

Oh well, that is very simple, when my first lecture came to America, then they said there to my brother: 'How many years have you been living here, Antoon?

Then he said: 'Sixteen, seventeen, eighteen years.'

'Well', he says, 'then you cannot speak the English which your brother just spoke.'

And I only had to take a few of those shoddy words from the book. Master Zelanus says: 'I will get it out again soon.' 'Don't you think ...' And I got a potato in my throat. What did you think of it? Just like those real Englishmen. With a pout like that, don't you think, sir? Really, really, really that old one. Well. I think: how is it possible?

Then my brother says: 'Do you not have any nerves at all in your body?' Because I fell asleep a quarter of an hour before the lecture. It was so nice and peaceful there. I did not think about America. And did not think either that I had to give a lecture about reincarnation. I thought, I sat in a corner: gosh. You should have seen it. I thought: nice, I will go and sit in the corner. And at once I dozed off.

Then my brother comes, then he says: 'My God, he is sitting snoozing. And you have to come on!'

I say: 'Come on where? For who?' I say: 'Good gracious, yes, I am in America. I have to give a lecture, in American. That is true.'

Well, I went onto the stage. And I was standing there. And then we began. 'My sisters and my brothers ...' How is it possible, I will never forget it. 'First of all ...' Sir, I am not just saying any old thing to you here this evening. But then that potato came up from the past. And then during that little sleep there, which I just experienced, master Zelanus had taken my life of feeling and personality back to a few hundred years ago, to England. And he got his English from there.

And that is true, people.

When master Alcar was writing, and took me along to his house where he painted, and when I came to him, during that time that I ... He said: 'You will experience the proof.' He says: 'You will go along and you will see it soon.' Then we had made that journey for 'The Origin of the Universe', the third part, second part. Then I came back, and I was in the time of Dennis Lefton, of that Englishman, I live in there again, I was walking round and round in the house there in the morning. I say: 'I would like to have a nice horse.' Because I was always a horse rider, I had my own horses. And I suddenly wanted to have a glass of wine. And the suit I had was no good. I had to have something else. Then that other half of me says: 'Now it will be nice.' I say: 'Yes. But if I think back for a moment', I say, 'then I will be it completely.'

I am not aware of anything, sir, madam. What are all the things you can be influenced by? So what kind of laws, what kind of lives, what kind of psychology do you experience? I was sitting here the whole day just messing with that chin of mine.

She says: 'But what are you doing, it is already completely red?'

I say: 'That goatee here, that goatee is bothering me.' Because I had the itch again as the mother felt that in 'Masks and Men.' Then she said: 'Doctor, you will perhaps find it strange, but when I was carrying my child I had an itch here on my chin. And then I said to my husband: "We are having a boy", and it was a boy.' And then Frederik said: "Did that woman know, did that child already know in that mother", and it goes that far, ladies and gentlemen, 'did that child already know in the mother where you can buy the razor blades when you are old?'

Cosmology, people.

But where did Dectar get all of that from? I was born as Dectar, sir. That was the point of feeling, the power, the world for master Alcar, because they checked that, and they were able to follow that: that is finished. And when

we came to the other side and prepared ourselves for the macrocosmos, it was to that state, then it went that far, he only had to open, present everything again. Otherwise I would already have succumbed in 's-Heerenberg, sir. No?

So André, no, Jozef Rulof, drew his strength from there. Jozef Rulof dissolved, we got Jeus, Jozef, André, Dectar. Four personalities.

But you have that too, sir, madam. Today you are called Mientje or Anneke, but in a fortnight you suddenly have those strange airs and graces, and then your husband no longer understands you because then it is: Mrs Anna. (Jozef talks with an upper-class accent.) Then she says: 'I want something else.' Then something high, something noble appears.

And then you say: 'Say, where are you getting those strange thoughts from?'

'Money!'

And if the husband does not understand me then and she does not understand it, then that reaches consciousness even more strongly, and then we have an argument. Then she says: 'Go away, skinflint.' And if the woman is not strong in her love for the family, then she looks at the other one who does have money. And then we say: 'What a miracle that is. She walks away just like that.' Sir, but it could be her past. Because she does not understand herself.

Now you will think: He is justifying everything. But the human being is that deep.

Anything else?

(Gentleman in the hall): 'Society still does not want to accept such a thing.'

But society cannot accept it either.

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

The psychologist says: 'The human being is on earth for the first time. When a child is born that is for the first time. Because God always makes new souls.'

The psychologist is powerless and cannot accept reincarnation. Mankind is so poor and naïve and narrow-minded, sir, and the faculty of psychology and theology. Well?

'How must we explain that in his subsequent lives Dectar never reached that level again and finally as André, Jozef, the knowledge of the occult laws appeared?' You know that now. 'When André had experienced his journey to the universe and went back into his material body again, he felt himself becoming older because he had experienced the divine soul. Does this mean, becoming older, becoming more conscious, therefore knowledge? Is that correct?'

Mr Berends, this is the knowledge. You already became as old as the hills for the naïve unconscious society. All of you. When you have read the books

then you will already be there, then you will rise out above the consciousness of all of mankind, then you will already end up in an awe-inspiring world. Because you know a tremendous amount. I said recently: you will learn nothing. But I must accept. You keep on hearing this, and you keep on hearing that human being, and then I think: my God, where do they get that from? Where do they get that wisdom from? And then it is from me. He says: 'I just told it to someone.'

And that is true. If we wanted, if the masters wanted that, then you could send men and women as prophets over the world to the human being who is under you. Take that into account. Then you will reach the divine sage, or an initiate, or another priest, and they would turn you upside down through their knowledge and feeling and thinking. But you could take care of someone really far like that. You can take care of millions of people and be a master because of that. I guarantee you that. Just act it out.

You should sit sometime, I told you recently – but you will not do it anyway, or will you perhaps do it? – sit hand in hand next to each other, and look into the lights of each other's eyes, and then say: 'Wife ...' At least if you are together. If you are alone then you will search for it somewhere else of course, then just come to me. Then you stand at the door and then you must leave again, unfortunately. But then he says: 'Wife, what all do we know now?'

'Yes, husband', 'we know this, we know that, we know so and so, we know that.'

You should see what a list that becomes. Incredible, sir. You should read other books sometime. You should go to other people sometime who say something. And then you will be able to see the difference. I told you last week that I did it myself. Good heavens, good heavens, good heavens, I suffocated there, of course, I could not stand it. Because I must wait too long for a spiritually true word. And I am throwing divine consciousness around here the whole evening.

But then you cannot stand it.

You also write here: 'What does the All-Experience still has to be materialized mean? And reincarnation still has to be materialized?'

Yes, sir, we have to spiritualize and materialize the All-Experience. It is already ready. Take that into account. You can experience the All-Consciousness as a material world. I saw that. How did the fourth cosmic grade of life, a universe, originate through this universe? The other one created a new one again. That has to happen anyway, you are not in the Divine All here at the moment; because if you possess, can experience, real love, and you would be in the first and second sphere 'beyond the coffin' soon, then you will see that that is still not the Divine All. Because there are also still people lying there who are sick and have to rest – who were beaten to death because of their

lives and lie down to meditate in order to deal with all of that which they had to pick up within a short time there, received through their masters. But what we are concerned with is this: Jeus became Jozef. The city one, isn't he? And every contact ... You will soon hear that in the cosmology, then André says to Jeus: 'When you played football, Jeus', we are not involved with Jozef now, he has to do with the city here, 'when you played football, did you see then that up in our attic, when Teun was playing with matches there, that there was a fire there? Or was that me?'

Then Jeus says to André: 'Was there a fire up in our attic?'

Then he says: 'Oh, you do not know that. That was my life, my contact.'

'Which of us two, Jeus, found that money in the woods? You?'

Then Jeus says ...

'I went to the fair', André says, 'with the guilders and quarters which I had.'

Then he says: 'Did you find money in the woods then?'

Then André says, in the Cosmology, people, take that into account: 'Jeus, that was the contact for our new personality. You have to do with it, but I would become that, André-Dectar, now. And Jozef, the city one, he must take care of all, and deal with all of that.' He says: 'Sometime we must ...' If you read the Cosmology soon, sir, a thousand books could be written about that. He says: 'We must show some consideration for that Jozef. If you have some money sometime', he says to Jeus, 'then do not spend it on sweets, and let him smoke that cigarette. Because he has just stopped smoking, so that the masters could draw, could scribble with a pencil.' I not only ate radishes and bread, but I gave my cent which I had. I stopped smoking. Because I did not want it? No, because I did not have the money. Because those cents were for the masters.

When I had to go out with a rich count, with the people, and we got five guilders, like that: 'Chauffeur, just have dinner too.'

'Yes, sir.' And then I bought a piece of sausage with a roll, and the rest was for pencils. I wanted to go hungry for this, sir, madam. Because the more you go hungry ... you do not need to do it, but the will shows that real character lives in you in order to make something of yourself. The fanatic feeling to want to serve, to want to make something of yourself, that the human being can say: 'But what a great person that is, you want to steal that woman.' Then you still do not need to have her. 'And that is a man whom you can love.' Because do the people not say that: 'That is a nice guy?'

An old man is walking in the street, sir, they say: 'He is a great person. You should see that nice old soul.'

I say: 'Yes, he is really something.'

'See, that follows, that walks ahead of you as a matter of course.'

If you want to know whether you are developing, sir, madam, then you must never start to ask yourself. But then you must wait and see, I also experienced that, until the human being from the country says: 'So and so.' That will come to you.

When we had to make the first diagnosis for the healing, then master Alcar said: 'Ask for nothing and do not advertise. But in five years' time we will get our own words back.' And then I already had so many people, because the people brought my words back, my talking, my thinking, my acting. And then, if there was just one little mistake, sir, on my part, then all those people would have been overboard again. One wrong thought from the magnetiser. I say: 'I can make a healer of you. Yes, sir. If I see that you are infallible love in the spirit and in your life of feeling, 'then you will be it', Christ said.' And then you will be it, we will be it. And then a dog and a cat can heal. Men want to possess love, men want to build up a character, men want to be good: they are still clumsy oafs.

Yes, hit it away from me here. I will prove it to you. Because the word which the human being says, is his feeling and personality, and if you listen to that, you will hear them for one year, two years, three years, four years talking easily, and then it is over at once. Just a bit too much. They succumb. And sir, then you can say: 'It is just a little thing, it is this', but your whole personality has gone. You must wait for four, five years again – you have to hear how that life grows, but our wrong parts too – until we can prove again that we remain standing at that moment, and do not succumb. Is that true? And it is only then that it has become our possession. I saw that on the other side. Not nice? Difficult, isn't it?

Sir, I met the nicest, most wonderful people, they never did anything to me. But in order to be able to conquer all those little pieces of trash, I know that I must wait a life, because I can never accept them again – as I still love them, as I loved them – I can never accept them again. Why not? Because the life is needed for that, sixty, seventy, eighty years, in order to conquer such a small trashy wrong characteristic, to prove that the spiritual foundation lies there. And if you succumb again, and we say: 'Get lost.' Yes, yes. If you do not accept it, it does not matter. But, woe betide, if that personality speaks. We say other things sometimes.

I still just cling to 'the 'doodles'. Because they do not understand that and yet it also says everything. Fair is fair. I have told off the nicest people. I say: 'Sir, the 'doodles'.

Then he says: 'What is that?'

I say: 'Work that out for yourself. I am saying nothing.'

There was once a farmer, who had two chickens, a white one and a ...

Mr Berends, just continue yourself.

(Gentleman in the hall): 'A black one.'

No, I don't like black.

But you have another ugly card here. I will really prod the ladies of this year under their hearts. And the gentlemen too. I will make something nice of the gentlemen. I will make something nice of the human being so that the neighbour says: 'Wife, what is the matter with you?'

And if you then meet the neighbour, and say: 'Good day, sir.'

'Good day, sir.'

Then he will say downstairs: 'That fellow upstairs is crazy.' He will say: 'Politeness goes out the door here.'

But imagine that you could take care of all of that. And I had to do that. I had to be able to do that. 'There may not be anyone', master Alcar says, 'who has anything to say about you.' And some dirt was still flung at my head, sir. Something fantastic, that I was standing in the street laughing, just when Prince Bernard was brought in, when he got engaged to Juliana, then I was standing at the Groenmarkt. And people, what a noise, and I was just busy with the universe, and I heard my master and I looked at space, I saw nothing of that whole carry-on on the street. And suddenly I heard: 'André, what are you doing?' Then I was standing almost in the middle of the noise and I went along with it, without realising it. I say: 'They have got me anyway.'

I did not even know anymore that I lived here. I was just walking around dreaming. Dreaming of space, rarefaction. And oh, oh, oh, sir, if only you could have gone along. And then to stand on the street, like that, I was standing like that at the Groenmarkt. I began to look like that, and suddenly I dissolved, and: 'Oh, oh, how beautiful it is, isn't it?' And everyone thinks: that man also has happiness from this here, doesn't he? I almost had a carnation in my jacket. Yes, but that did not belong to that time, sir, but that belongs to this time.

I have here: 'Dear Mr Rulof, is it possible that someone who has killed another person still has attunement to the Spheres of Light when passing over into the hereafter?'

Good gracious, Mrs Zwaantje, nurse Zwaantje, don't you know that?

(Lady in the hall): 'I cannot imagine it ...'

What did you say?

(Lady in the hall): 'I cannot conceive it.'

What can you not conceive?

(Lady in the hall): 'That you still have an eternal life.'

Have I not talked about this a hundred thousand times? You are not getting old, are you?

(Lady in the hall): 'I am old.'

You are not old. Who is old? Eighty, ninety years, madam, that is not old.

There is no being old in the universe. Your body, your organism, your temple becomes a bit gruesome. Gruesome, not even that either.

But did you not know that? Did you not know that?

(Lady in the hall): 'No.'

Well, then I do not need to send you over the world either.

(Lady says something.)

What did you say?

(Lady in the hall): 'I am not going yet either.'

If you do not know that, then we still have no prophets amongst us. Because you have already heard a great deal.

Madam, that is not possible. And why not? If the murder really means transition by the human being and for the human being, as you have read in the 'Cycle of the Soul', then it could be that a murder even pushes this away and the human being ... just before his time, for four hours, or fifteen hours, or four weeks, or twenty days, two years ... Then you are, then you have committed that murder, but then the human being is in his world and must go back, but you must make amends for that for twenty days, or four weeks too.

But the first sphere, madam, that is a very different world. I just said, that is the world of harmony, of divine, spiritual unity. How do we wish to enter there now with strangling hands? With clay on our feet?

A human being comes there wearing a beautiful white sheet and is covered in blood like a butcher, and then someone up there says: 'Where do you want to go, friend?'

He says: 'I want to see the Christ.'

Then he says: 'Is that because of the pigs you slaughtered?'

He says: 'No, I slaughtered a lot of people. And I did it in His name, because they did not want to listen to Him.'

And do you know who that was, master Alcar said to me. You will never guess that. And that butcher came there. A human butcher. Well? Who do you think?

(Someone in the hall): 'Hitler.'

Oh, Adolf Hitler. You must have that good old Adolf again. Is he not saddled with enough? No, it was not Adolf.

Who do you think it was?

(Lady in the hall says something.)

(Lady in the hall): 'A pope.'

That was indeed a pope from Rome. Because he had forced thousands and thousands of people to the stake who passed on a spiritual poem with a spiritual inspiration to mankind. Because the human being who was burned at the stake by Rome, never forget it, they are all walking with crosses on their heads.

When Frederik van Eeden came to visit me he said: 'I was also burned at the stake, and now I am checking up on all of them, one by one. I know exactly where they live.'

The whole divine remainder, sir and madam, are still screaming in the Land of Hatred and Darkness. Because there is still not one who was really able to represent the divine All-Laws. Because death is death? No, sir, damnation is above their grade. And if you talk about damnation, madam, you cannot be God, because God does not damn. And because you think wrongly, and because you send that into the world, and prevent the development of the human being, the sorrow ... Because there are masses of people who have become religious maniacs because of your damnation. And that suffering and sorrow is also for you, and you will have to hand over to all those people one day, in order to take care of them, to bring them to the divine state of purity as God delivered all His souls for Mother Earth. Yes.

Do you know who I was when I came? Because I could say something when master Alcar began. I say: 'Prove it to me.' I say: 'Because I do not intend to tell lies.'

He says: 'You will disembody and see the worlds.'

Because there was feeling in me, because of Dectar. I say: 'Prove it.' I was so fantastically critical. I had to be that. 'Prove it.' And I got my proof. And I cannot talk outside of those laws, because it is true.

Begin to yearn. But you cannot even do that. But, madam, sister, a murderer does not enter that first sphere, or he will give back the life of those people to whom he denied life by means of motherhood. You know those laws. Just read 'The Cycle of the Soul' now and the other one.

Did you have anything else?

But you knew it, you know.

Well, we have Mr Berends again.

'After the planet earth had accepted its form of existence, and the hardening had taken place ...'

(To the sound technician): 'How many minutes do I have left, sir?'

(The sound technician): 'Another quarter of an hour.'

Another quarter of an hour?

'... different ages as an evolution process originated.' Yes. 'Question one: By what means did those ice ages originate during that time?' By what means? Sir, do you not know then what the North Pole is?

(Gentleman in the hall: 'I could compare the North Pole and the South Pole as an imaginary line which goes to the centre of the earth ...')

Oh, imaginary line, through the centre of the earth. Sir, it is not that. Otherwise it will take so long, then we will have lost that quarter of an hour again. No, sir, it is not that.

But from what, from what do we see that? By what means? You can still see it now, sir. You hear and you read about cosmology. We have also already talked here about that state. It is all gone. Isn't that nice? I still know every word which I spoke during all those years. It is recorded. And you no longer know it. Don't you know it?

(Gentleman in the hall): 'No.'

No one? Does no one know? No? Really not?

(Lady in the hall): 'Has it something to do with the sun?'

Yes, madam, you are already close.

(Gentleman in the hall): '... heat rays are in the slanting direction.'

No. It is that, but it is not that either. She is close by, this lady.

The sun was not yet that far. And then you therefore had cold, cold. And when that started to evolve, you got the shadow. Then you got the building up of North, South, East and West. Because that all still had to be built up, sir. There was just one state in the universe, one heating up age, then everything burned. Then they said: 'Yes, then there were still no people living on earth.' But we saw, when that evolution came here. And that is also true, sir. Why does it still belch there and not here? And why does an island suddenly come again from the ocean? Isn't it true? Did you read that? Evolution, sir. Still! Because of the ice ages and the cooling down, another seven subsequent ice ages and seven subsequent heating up ages, hardening ages. Because the earth has the same heating and growth and atomic process as the sun, as half-waking material life. And it is the sun now which radiates the light, but Mother Earth has that inside.

Do you know it now?

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

I suppose so.

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

So because the universe condensed, you got to see different ages: cooling down and heating up. That is clear, isn't it?

(Gentleman in the hall): 'Yes.'

Thank you.

Do you also believe that, sir?

You can experience that in your steel. The same laws.

Take me on tomorrow as manager, sir, then I will earn a bit extra.

(Gentleman in the hall): 'Just come and start tomorrow.'

Tomorrow? I got a job this evening!

Fine, sir, I will give you the proof, sir, that the steel has the same laws of life as God condensed and created, gave light to, in all His bodies. I will tell you exactly, sir, when your steel has absolute hardening. You know, not me. But I will tell you from the light of the steel.

Don't you also do the light? A little bit?

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

Oh yes, but I did not yet know it. I told you it now.

Oh well. Yes, but I do not accept that just like that, that costs two fifty.

(laughter)

(Gentleman in the hall says something.)

What did you say?

(Gentleman in the hall): 'I just pay out once a week.'

Will you also put a twenty-five cent piece in the dish? This evening it costs you a guilder. Well done, sir.

We will continue. 'Question one: How did the ice ages originate during that time?' We have that. 'The masters from the other side can record one thought in a painting, so materialize it. A thought can be spiritual or material.'

What is that? What do you mean by that?

(Gentleman in the hall): 'Yes, just continue to read.'

Now we are going just like that from the ice ages, ladies and gentlemen, to a painting.

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

No, sir, I will read it out for you, just wait a moment.

'Question: how did those ice ages originate during that time? The masters from the other side can record one thought in a painting, so materialize it. A thought can be spiritual or material.' Yes, we know that too. 'Question two: What is a thought?'. Ha! 'And where does the source of the thinking lie?'

At least now we are getting things which are worthwhile. Read it out again, madam, otherwise we will not know it.

'What is thinking? What is a thought?'

(Gentleman in the hall): 'It is about that.'

Do you not know that?

(Gentleman in the hall): 'Feeling.'

(Gentleman in the hall): 'Not about some ...'

This is why those people talk so loudly, madam. The men cannot think for the mothers. And the mothers cannot think for the man. We just talk at cross purposes, and we are nothing else but harsh, narrow-minded and naïve. You must also materialize the beautiful, charming words, sir, by means of thinking. And you cannot even do that if you do not know your life.

Do you accept that?

This evening if you ...

What is thinking, sir? What is a thought? What is the thinking for the thought? If you have thoughts, sir, have you already made it, or are you busy thinking? What is a thought? Is that the future, the past, or do we now expe-

rience the present stage? What does the thought mean, sir?

(Gentleman in the hall): 'It is the expression of the life of feeling.'

Sir, a thought is reincarnation, is the past. I have thought. Now the school mistress and the school masters will agree with me here this evening. I have thought. So, now you must first start to think whether that thinking connects you with the past, the previous. You can go back ten thousand million years now. I have thought. What is a thought? One word already goes that far.

What is thinking? Am I in harmony with God, with the universe through my thinking? Mankind cannot think. The human being does not know what he must begin with in order to think. We just talk aimlessly. What is a thought? Yes.

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

(Lady in the hall): 'Concentration.'

A thought is concentration, madam. You see, this is now the school of philosophy. Gosh, gosh, gosh, I am also becoming a school teacher.

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

Yes, sir.

(Gentleman in the hall): 'My thought is about that ice age.'

Yes, but, sir, we are not going to the ice age now. Sir, we are sticking with: what is thinking?

(Gentleman in the hall): 'Well, it is about that.'

No, but not too far from home. Let's just take now: what are a pair of clogs? And what should I do tomorrow? And what will we do this evening? And what are we talking about this evening?

(Gentleman in the hall): 'We are also talking about ice ages.'

Yes, but that is too far from the Wagenstraat. Let's be close to the Venestraat this evening, at the Groenmarkt.

(Gentleman in the hall): 'Otherwise we will end up in the All-Source.'

Otherwise we will end up in the All-Source. People all want to go back to the source where they came from.

And then someone asks: 'What will I do later when I am God? Then what?'

I say: 'I can tell you that immediately, sir. Every morning you will get pea soup with pig's knuckle.' And then they got a fright and ran out the door. I think: I am done with that for the time being.

Yes, sir. Peter was with me recently, he says: 'André ...' No, it was not Peter. It was Gabriel. That is for the break then, and then we will begin with it.

What are you looking at?

He says: 'André, how is mankind getting on? Are they already thinking? God sent me to the earth in order to have a look.' I say: 'Well, pft', I say, 'but something has broken off there, and they no longer accept that.' And I

told him something like that ... (Jozef whispers something.) I say: 'Just say it.' And he was gone. He had such wings. After all, Gabriel had those big wings. And he gone. I watched him, I think: 'How that man can fly.' And he went higher and higher and higher, released from our atmosphere, higher, the cosmic grades – I could follow him like that – and between the sixth and seventh cosmic grade, Gabriel could already laugh and laugh, and he once swayed to the left, you know, a sea-gull does that too. And then they take flight and then they do that. But God, God himself, the Father, he stands like that on the divine paradise, He thinks: is that not Gabriel there? Then He says: 'What is he laughing about? He is laughing. And how he is bouncing.' And those wings went up and down so that Our Lord must have thought: there is something wrong with that Gabriel. And finally he arrived there bouncing. Have you ever seen a gull dropping? And then you suddenly come: wham. (laughter) And then the wings start to rub like that from behind, you know? And Gabriel rubs like that with his wings. Then Our Lord says: 'It is taking ages this time for you to calm down. 'And then He says: 'What were you chuckling about on your way?'

Then Gabriel says: 'Yes, I was laughing, Our Lord, because ...'

Then He says: 'What is the matter?'

He says: 'Well, I spoke to someone there who is fighting hard for You there.' He says: 'But, there is something the matter.'

He says: 'What is it, Gabriel?'

He says: 'Our Lord, the men have lost a rib.'

'What did you say? Have they found that out?'

'Yes. Talk is spreading across the earth that the man has lost a rib. And this is why so many of them collapse. They are tired too quickly', Gabriel says.

Our Lord stands looking like that and leaves. He says: 'So.' The following morning Gabriel comes; he takes care of Our Lord ...

(To the sound technician): How many minutes do I have left? (laughter)

Then ... Well, be quiet then, ladies and gentlemen.

Then he stands like that, he comes with the soup for Our Lord. Our Lord also eats soup, you know. Not chicken soup, but divine soup. Because those people must still eat there. I will laugh myself silly if the theologians hear us this evening. Then I will be burnt at the stake. But I am already on it.

And that Gabriel ... Our Lord has a taste, He says: 'It is delicious, Gabriel.' Then he says: 'What are you doing pacing up and down?'

Then he says: 'Nothing, nothing. There is nothing the matter with me.' Gabriel left. Then he says: 'Hahahuh ...' He has such a soft voice. 'Hahahuh, huhuhuh.' Gabriel is usually howling inside. And then he interprets the whole animal world, for example, because Gabriel knows everything. But that continues for four, five, six, seven days, a fortnight, three weeks. And

Gabriel comes in the morning again, he was a bit late, it was already nearly eleven o'clock.

Then He says: 'What do you want, Gabriel?'

Then he says: 'Well, You are not saying anything. You are not talking. And it is a chaos on earth.'

Then Our Lord says: 'Gabriel, don't fuss. Don't get angry, Gabriel.' He says: 'Because soon the Eve's will also come and then they will say: "We were not born from Adam, because that is nonsense." And then everything will come together.' He says: 'Gabriel, we really created a chaos there. This is why there is also always war. They do not know it', He says. 'But we do not need to prove it to the people, Gabriel. Just let them work it out for themselves. And when they start to do that, Gabriel ...' And now it comes, and then Gabriel had his fun after all, He says: 'Because by means of this I make them all think. Because that hole on the left side, where I took out that rib, is always itchy.'

Ladies and gentlemen, and now we will have some tea.

INTERVAL

Ladies and gentlemen, I will continue with the same subject from just before. Not about Gabriel, of course. But: 'What is thinking?'

Where should you begin? Thinking is, now it will come ... This is why God, to just come back to that, took away the rib from the man, because, that is always itchy, that is the inspiration which always awakens you. This is why the man, the woman, look for divine wisdom; fun.

But: 'What is thinking?'

If you have really read 'Jeus I', Mr Berends, then you must already know it. (Gentleman in the hall): 'Evolution.'

But if you have read 'Jeus I' and 'Jeus II' ... When Jeus thought of the true Christ separately from the stone statue in the church - do you still have to ask me this? You read books but it is actually all gone - the nicest proof lies in that: how does a human being, how does a child learn to think. With the curls on my neck, out of the sawmill and into the sawmill, to the boiler. Thinking, thinking, thinking, thinking, thinking. I think through day in day out and finish something. You do not finish anything. If you had really read 'Jeus II', you would not have asked me that question. It is such an incredible pity that such books are not read. Because you only race through it in order to hear the story. Don't you? But just dwell on one sentence.

'What is thinking?'

Jeus began: father is dead. That fantastic thinking. Father is not dead. Because I saw Tall Hendrik lying in the coffin. He was standing next to me

when he came 'beyond the coffin'. Father is dead. Father is not dead. 'Ha-haha, Tall Hendrik is lying in the grave.' Then I said to Crisje: 'But he, he is dead, isn't he? But the Real One is not dead.' And it is not Our Lord who is in that statue, and not Mary either. You can lay flowers in front of the statue. That is also possible.

Then you go to the Real One. You can do all of that entirely differently.

With the curls on my neck, twelve years' old, it began, sir. And if you now read 'Jeus II again, then you will not ask that question: what is a thought?

A thought: what is God? Here comes another question. What is God? What is Christ? What is the human being?

Even more simple: how are your children born, sir?

Do you know that problem?

Continue. Now you also know so much more from us: in order to give birth to the child – because you do not even need the soul – I have to do that and that, and you get a division for creation. Now you continue. Now you already know about soul, spirit and life and feeling and personality. You will read that in the books. You know about the hereafter. You know about the world of the unconscious, reincarnation. You go back to the embryonic life. A huge problem, a huge thought, a world, a space, it is God. How am I born? Consider all of that now. But also consider: how do I come into harmony with my husband, with my wife, with my friends, with society? And that is much more necessary, because that is also a part of it. You can think that through, then you will be the genius. And then you will reach growth. You materialize something. The task which you do, can only originate, and only gets space when you think things through.

Someone quick ... A man says about him: 'You can now use that man everywhere, that man who thinks.'

Another person says: 'Yes, I have already had ten of them; they were good for nothing, they were too stupid to live.' Yes. A person like that goes out the door and does not earn anything. 'I have been given notice.'

Oh, oh, oh, that does not exist for me, sir. I am so terribly hungry to learn something. But I never forget anything again. Because I experience it. You do not experience it.

You can say the same thing a thousand times; people come back again with questions. That proves that the people do not want to think. It is such a great pity if you do not want to think. You tell them the most wonderful things; and tomorrow it is gone. The day after tomorrow? It is no longer there. And you must begin with it, I tell you. You cannot avoid it.

Yearning. The human being craves. Craving is a thought, is feeling, and feeling is thinking.

Why does a human being not crave? A gentleman comes to me in the in-

terval and says: 'Yes, I am always without a thought, I cannot think.'

I say: 'Oh yes.'

Then I could have taken him immediately, but I had to go.

I say: 'Sir, what is this?'

'Tea.'

I say: 'How is that born?'

'In India.'

'Good, sir.'

'In the ground.'

I say: 'That is a kind of herb, no more than that.'

A leaf from a tree – we will stick with the tea – that is prepared, we throw water on it, and now we drink it. And now you can follow even more. What will happen now when I have that in me? Now I will follow that evolution of that water, that tea. You will soon know it. But then you will still not know it. Because the whole of creation lies in that at the moment. All the hydrochloric acids of space lie in that. All the planetary systems are represented by the kidneys of the human being. Because the kidneys of the human being purify the body. And that is Jupiter, Venus, Saturn and other planets. Like the plant for the aquarium they purify the life breath of the macrocosmos. Now I can go that far; I immediately just move from that tea to the spatial tea, to the spatial purity, the cleansing process for the spatial life breath, that organism, because it is a body. The astronomers do not know that.

What is thinking, sir?

Now you must begin first of all, and I have already told you that a hundred times: just go and sit down in front of the dictionary one evening, and do not read all those books in one go. Read them in one go, but then begin at the beginning again. I also had to do that. And then you will begin, then you begin: ape. The A from 'aal'. And if you come a bit further, sir, you stand before the ape. And you say: what do I have of that? An ape. 'Haha', I say, 'Darwin, I know all of that.' I can now say that. Before that I did not know it. But now we will begin. Lust. Isn't it? Oh no, because there are still so many of those A's: ape-like, anxious. Well, just continue. What do I have of anxiety? What is anxiety? Anxiety. 'Achterlijk' (backward or retarded). Do I have that? I am no longer 'achterlijk' I do not have any anxiety anymore either, because I know death, I know my life, I know society, I know my reincarnation, I know God, I know Christ. There is no longer any anxiety in me. Just beat me to death, sir, it does not matter to me. Anxiety, that they rob me? That is up to him, I have nothing anyway.

Now we will begin, sir. What is being anxious? What is anxious? What is an 'angeltje' (sting) in our heart? An 'angeltje'? With the P of Pietje, neuter, or feminine, or masculine? What is it actually? What is an 'angeltje'? What

is an 'aal' (eel)? Well, and now we will begin: A, B, the B of 'boos' (angry)? Am I bad? Barst, bast, bark (crack, bark, barque). How nice, don't you think? And yet there is a lot to it. Just consider that. I had to do all of that. What do you have of that, of that, of that, of that? I think: merciful heavens, all the things I have to do. That began in 1930. Not in order to learn a language. I was not even allowed to do that. I was not allowed to learn a language. I was only allowed to feel a language. I was not allowed to take it into my head, because then master Alcar would stand still. Then I would have messed things up.

Now we will think. And then I finally come ... Thinking. And then after that we come to a thought.

Yes. What is thinking, sir?

Experiencing the thing which you are talking about. From the beginning to A. From A to Z. Now you can begin – and that is your happiness – for your body, for your soul, your spirit. You cannot imagine your soul anyway, because that is the God in you. Then that gentleman will soon get an answer. That is the God in you. You will begin to analyse all those characteristics, by means of thinking. Finishing something. And what you thought up, sir, it is so amazing, that is the same thing as the language teacher forces into you. Repeat: A. And then you are sitting there. And finally it happens of its own accord. 'Yes', you say then. Not in Dutch, but in English. Don't you, sir. You have difficulty with it. Well, slabberdewasky. What is it, sir? What is a thought?

Sir, pick up 'Jeus II' this week again. Pick up 'Jeus II' again, and then you must look. The philosophical systems were analysed there. Because a thought, sir, analysed on the path upwards and to the astral world, is walking the path of Socrates.

Do you accept that?

By means of that the philosophical systems emerged, and the people built a university of it. By means of thinking. Who am I? What am I if I am happy? What is being happy? And then Socrates said, he asked the human being: 'Mother, you are happy, but why are you so happy?'

What is love? Do you know that, what love is? I once told you it here one evening; when we began to coo for the first time, I said, then we thought that we were cooing, but it was not us. Because the God in us cooed. Creation, evolution. And we walked behind it. Didn't we? When is it cooing, is the love for and of the human being, possession, madam, sir, possession? And then we will soon get to see that our love speaks, madam, for which Christ came to the earth. And then it is: love each other, love another as you love yourself. And now it goes to cordiality, to benevolence, understanding. But not the wrong and false thinking about each other. That is a psychopathic, satanic

and devilish carry-on. But we do it. We do it day in day out. If I say: 'I am going, I have to go away for six months.' Then they say: 'Well, I would like to see how he comes back.' Then I am already knocked to the ground. But I am going. Because I am trusted? No, the other one loves me.

The human being does something, and then we say: 'Oh, yes.'

Yes, there are people who do not have that. I say: 'My dear child, that is true.' We must first try to have complete trust in the human being, in everything, for everything, whatever we do. And we must prove that, and that is only because of cordiality and love. But not because of the body and the organism, sir and madam, but precisely when we stand on our own two feet and have to materialize our thinking and feeling in society, the task. Now we stand before spiritual love and it can even remain spiritual forever and into eternity, because I can prove all of that to you. It has nothing more to do with physical love, because that is soon dead.

Mr Berends, will you begin with 'Jeus II' again?

(Gentleman in the hall): 'Yes.'

'What is thinking? What is a thought? And where does the source lie?'

You are that yourself. You are the source. Your life of feeling is the spiritual body for your material, your day consciousness, your personality. Clear?

When I start to think – I am now talking, and I am talking about you, and I am talking about myself, or I am talking about something else – then I draw that from my source as feeling, because of the millions of lives which I have had as man and woman. And that is now my personality. You have an own personality. And that personality shows itself by means of your feeling, that you do not possess that, and not this, that and the other. You flatly refuse to be loving, and cordial, gentle. You do not have the feeling. We know, we have conscious and we have unconscious psychopaths. But the human being who walks in society and with whom you associate, who are sitting in the tram like that, you see those people everywhere, they hit you right in your face just like that if you simply approach them; and that is the conscious psychopath, the conscious crazy being, because that human being hits himself towards divine disharmony. And that is a crazy carry-on.

Do you accept that?

(Gentleman in the hall): 'Yes.'

Yes? But you cannot avoid it, because it is true.

(Gentleman in the hall): 'Just like that doctor who entered the hereafter. That doctor in 'Jeus III', who ...'

Yes. Yes. Yes, something like that, for example. Well, there is a club waiting for him. Not from me, sir.

(Gentleman in the hall): 'From himself.'

From himself. He clubs himself. That man who came, I told you one

evening, he came to me again after seven years. The doorbell rang. 'Haha', I say, 'what are you doing here?'

'Do you know me?'

I say: 'Do you know me? Bulldog.' Doctor Rademaker, from the Fatherland. I say: 'Sir, come in.'

He wants to sit down. I say: 'You will sit there.'

'Why?'

I say: 'You will sit there, sir.' He wanted to sit there. I say: 'Here. You will sit here.' And I sat down, I looked into his face like that. I just let him look in the sun. Then he was already eliminated for me. That is also a great power, do you know that? I hit everything upside down in the world, the greatest personality, when I put him in the light, and myself in the shadow. Because he is sitting blinking like that. And I just look from the shadow to the light. That is much easier, very simple. And I soon had him blinking.

He says: 'A cigar?'

'If you have a good one, because otherwise I will not smoke your rubbish.'

Then he says: 'What a cheeky monkey you are.'

I say: 'Sir, if you say monkey again, you will be sent out.' I say: 'Do you know me?' I say: 'Ugly wretch.' I say: 'Ugly run-away minister.'

Because he was first a minister, you know.

I say: 'Did you want to slate my book? And do you know want another book from me? What are you doing actually?'

'Yes, I wanted to read 'Between Life and Death' first – they told me – but I cannot buy it.'

I say: 'Haha, poor church mouse.' I say: 'Sir, I ...'

'Your books will continue.'

I say: 'Yes, sir, did you think that you could throw me out of balance?'

'Well', he says, 'I have respect for you. And they said, they said ...'

I say: 'What did they say?'

'Yes, that you are never lost for words.'

I say: 'So, gah.' He was in a mess.

My wife says: 'What are you letting rip about?'

I say: 'He will get a beating today.'

Sir comes to me, into the lion's den.

I say: 'Sir, who sent you here?' I say: 'Here are a few second-hand books from me.' I say: 'You are not worth new ones. Otherwise you would get those ones.' I say: 'But there is a club waiting for you, sir.'

Man, man, man, I did not give that man a beating, I told him the truth.

I say: 'I only want to warn you, sir.' I say: 'Stop with your dirty filthy pen if you do not know God and Christ, because you are murdering yourself.'

And he came back to me. When he went somewhere else again he said:

‘Well, you have to tell me again that he is a dope.’ He said that to that man who told him: ‘Just get those books from him.’ He says: ‘My God, my God, how that guy let rip at me.’

I say: ‘Just send that friend of yours too. Sir, I am not afraid of you. I know you.’

‘Do you know me?’

‘Inside out, sir.’ I say: ‘Because you are just a big pile of weakness. Renouncing Christ.’ I say: ‘You used to have a bit of inspiration, and then you started to mess about with that pen.’

‘Do you know me?’

I say: ‘I read all your fantastic stories, sir.’

Good grief.

Sir, that man ... There you have it now. What did you think? If I am truth, if I really possess reality and there is a hereafter, sir, and you destroy that here, then you will bring all those thousands of people who have read that, you will bring them back to God. And that is your club. And that is not so simple, sir. You will be beaten bloody, sir. The blood will flow away.

I saw a gentleman there, I told you, he had written a dirty novel, and he was now on the other side, and a good person now, he had already experienced his battle.

I say: ‘Is it bad?’

‘Gosh, gosh, gosh.’

Sir ... Master Alcar says: ‘You should hear him groaning.’

I say: ‘What is he then?’

‘A writer’, he says.

Sir, you will go anyway with your dirty, filthy, satanic, lustful, hateful inner self to the other side. But you will enter that world with your book. And young girls and boys who read it and others read it too, and all that dirty mess will follow you. Did you really think now ... That man started to get rich, he was well-off here, and then he came there and then he had nothing, then he sat in own filth. Because of his book. Well?

Or did you think that people also still read there? And did you really think – that is the spiritual murder – that it was just given to you? Haha. If you get rich on earth by means of the suffering and sorrow of a thousand others, sir, ‘beyond the coffin’ you will just have to make those thousand others rich again by means of your spirit.

Is it not fair, madam?

‘He is as hard as a brick’, they say. No, it is the justice of God and the universe.

Sir. That man too, that very great gentleman.

Master Zelanus says: ‘Give him a good beating.’

Yes, sir, I will hardly mention any names, because I have much more of them. But I can, I can just mention him because he, he ... Perhaps he will learn from it. And if he comes here I will defend myself.

I will say: 'Sir, sit down there, then we will start a fight.'

Well. 'The grade of a thought depends on the grade of the life of feeling of the personality.'

You see, that Berends in there, is in that. 'The grade of a thought depends on the grade of the life of feeling.'

He does need to add that grade of the life of feeling. He just says: the thought comes from the life of feeling to the personality. You say it yourself.

You see, you are always in it again, and you go out of it again just like that.

'Every growth gives a victory to the thought. Is this correct? Every growth gives a victory to the thought.'

A growth of the thought gives you a victory, if you have the dictionary with you again and can finally say: I gave my thoughts spiritual space and light and love. And then your life of feeling grows, then that thought grows. You can experience a divine thought today. And only then, sir, madam ... When do you release something from your divine self? When do you withdraw something from your divine soul and ... Because that soul, that divine being – that is the human being – in us, we are that, we must awaken that.

So if you flatly refuse now to learn, books mean nothing to you, and you are not that interested in making something of yourself, you also stand categorically in a little, little circle, and you do not come out of it. Is that true? You cannot avoid yourself. You must want to expand yourself back to the Divine All. Your thought must first get spiritual foundation, inspiration, expansion, an own spatial character. Every characteristic, every thought, each word, the smallest thing must get and possess spiritual attunement. Clear? Perfectly simple, isn't it?

Isn't it perfectly simple? Is it so difficult to be cordial? The people do something. They say: 'Leave it for heaven's sake, because you will be destroyed.' Physically and spiritually. Spiritually, into the mental institution, and physically you will get pop-eyes. You will dissolve here. Your day consciousness will leave you, then those eyes will still shine. But just look into the eyes of a psychopath now, and a crazy person. When they stand before you, they see nothing, they are day-consciously blind. Clear? And it is true. That means: if you just come out of the harmony of space then you will already get pop-eyes. Your actual natural light, for the day in society here, becomes hazy because you become hazy inwardly, and the eyes do not get any inner light. And an academic also says that. 'We think by means of the brains.' Your feeling is the light of life for your eyes.

You also have those people who look very sharply, then you must watch

out, sir, when such a strong power comes from those eyes. Now, then just be careful. Then the people say: 'Just look at those cat's eyes.' But I have come across cat's eyes, that was the love itself. Then they said: 'But what is that like now?' I say: 'Well, you must see that now.' What now speaks in the eyes of that woman? Those cat's eyes? The feeling? The personality? And then it was art. With a small and a capital A. But it was art. And then it was also clumsiness, that was also there. Because the human eyes interpret millions of characteristics. And you can see through that anyway. I see through those millions of lives, I told you recently.

What is my clairvoyance like? I see, if the state of purity of the girl or the boy disappears, then I see in the eyes whether he has become a father, and she a mother. You cannot do that, can you?

Yes. 'In my opinion the thought is an expression of the inner life.' Wonderful. 'The grade of a thought depends on the grade of the life of feeling ...' You know that now too. 'Every growth gives ... the expansion of the thought ...' Also correct. Here it comes. 'Question: Can people connect the speed of the thought with the speed of the earth?' Bvvhuh.

Years ago Einstein placed mankind before a problem, and the whole of mankind laughed behind his back. And I said here in The Hague: 'Einstein is right.' And then there was a doctor visiting me, and he said: 'You just have to prove that one day.'

I say: 'First work it out for yourself for a week, and then I will get you on your knees.'

And a week later he came back, he did not know it. I say: 'How stupid you are.' You say it: expansion. Einstein said: 'If you travel a hundred kilometres by train and I am walking next to it – a hundred kilometres, and I am walking next to it, I am not sitting in the train, I am walking – I will still arrive at the address quicker than you with your train at a hundred kilometres an hour.'

Yes, we say in 'Masks and Men', from inside. But the world did not think of that. That was the spiritual restraint. From inside. Don't you find it nice and simple?

And then Einstein said, he turned the whole world upside down, the whole university, he says after three months: 'From inside.' Frederik also said ... What did he say again, sir?

(Gentleman in the hall): '... that journey, that storm, is about the storm.'

You see, now they have got it anyway. Now they have got it. Then Mohammed came, didn't he, that journey ... And when he told Erica ... That evening was tense because Karel had to go to the patients, then a child came into the world, or a woman died. And when he had told that whole story, that he was in the desert with Mohammed, and when he was finished talking he lit a

good cigar, he sat down to think like that, Frederik.

‘But’, Erika says, ‘are you serious, Frederik?’

Then Frederik says, like Einstein: ‘Yes, Erika, from inside. The storm was struck down from inside, and we continued.’

And the Christ said that anyway. Didn’t he, Mr de Groot? Are you fine? (Gentleman in the hall): ‘Excellent.’

Great. Ladies and gentlemen, if you still want to talk about the bible, then you also have a real talker there, a wonderful bible expert. There is also one sitting over there. I have wonderful bible experts here. Wonderful people who know the bible and now read the books.

Mr de Groot, I also read your story this week, that first one which you ... here ... That is also wonderful.

People say: lectures, lectures, lectures.

Yours is wonderful!

Sir, we still have them. I started to read it again, I think: now just look.

Someone asked: ‘Can that not be put down on paper, sir? And is this not possible?’ We had to tear up a thousand lectures from Diligentia from the masters, because what do the people say: ‘Pfftt.’

Good remains good, sir. If only you had a thick book of that, don’t you think? If only you had listened to years ago. Is that true? ... You will get a kiss.

If only we had three, four books today.

Don’t you think so, sir?

(Gentleman in the hall): ‘Yes, indeed.’

Thank you. Thanks. But I often think about it.

‘Can people connect the speed of the thought with the speed of the earth?’ Oh, sir. What does the earth want with us. I fly, I am on the moon in a millionth of a second. I am now on the moon, now, now I am there. What do you want to know about the moon? I can hear her talking.

‘Oh’, she says, ‘André, will you come to my heart?’

I say: ‘Yes, I am just giving a lecture there, but I will still go to you.’

Do you know that I was once talking here one evening, that body was talking, talking, talking, and that mouth too, and I was in space with master Alcar. And this just continued. Then he checked something. He said: ‘If something was to happen to that heart, then you can also continue in that way.’

Because they sometimes went too far in Diligentia, so that Mr Van Straaten thought, when I came off the stage: he will die immediately. Yellow, green, blue. That blood circulation had to begin again. And then we could take care of it because of that. Yes.

Sir, you can move through the whole universe in a millionth of a second

if you know how you should move forward. Otherwise you will just go to pieces again because of your own unconscious thinking.

Is that true?

Yes. And now you must learn: to walk spiritually, to think spiritually, to fly spiritually. From inside. Yes. Another such philosophical system by means of which the laws of relativity originated. And then Einstein began to think for something else. But he had got the whole world. But not me. But not me. Now we will continue again.

‘If someone causes his death by means of recklessness, is this conscious suicide?’ Yes, sir. ‘Just like someone gases himself to death?’

No, sir, that is something else. I went to the cinema this week, and a man goes there with a boat and flies over the water at three hundred and sixty kilometres, and a moment, just a moment, just a moment, the things goes bang, and he flew out of it and had broken his neck. That is suicide by means of sport. But that man was not looking for death. So he is not attached to the rotting at the moment, but he flung himself too soon from his life. And now he gets to experience the image which Lantos Dumonché experienced when he was released from his skeleton. Is that not fair?

But if you enter the murder consciously, and you say: ‘I will kill myself’, then you are also attached to your body, because you are thinking directly from that body.

Another man is flying, he wants to experience sport. An aviator also experiences that. And it becomes recklessness. And there you go, you say it yourself: ‘I have been too reckless.’ Because you know in advance, all those jet pilots will be destroyed. They are all ... Those boys, a boy like aged twenty, twenty-three, who flies there, he could perhaps reach the age of sixty, seventy, and now he has been walking for sixty, seventy years on earth, in the sphere, because he is not released, because the earth does not let you go to the world of the unconscious, you remain in the sphere of the earth. And for sixty, seventy years he does not live in the real one, and not in the visible one either, he lives in between life and death. And now they just drift through there.

You can meet a hundred million of them there. Walking, shouting, completely alone. No one next to them. That satanic suffering, sir, madam, of a boy, of such a young man, an aviator like that, that man who ... with his boat, the motor sport ... How many people do not fly and drive themselves to pieces every day, because they want to take part in sports. That suffering for sixty, seventy years, you have to listen now, no mortal, nothing, nothing, nothing. Just close your eyes and go into a darkness, and just walk, you can, you do not collide with anything, because there is nothing there: you have disengaged the life, you have disengaged yourself from the spiritual world

and the material one. Imagine that. You therefore enter a non-existent world, which possesses nothing. You are nothing either, and you have nothing either. But you are now there for seventy years. You go completely mad there a hundred thousand times, only from thinking. But you wake up again, and then you just begin again.

That terrible suffering of a human being who tears himself from life by means of sport and everything, by means of such a thing, that is ... Master Zelanus says it himself, he says: 'Then you would rather have the rotting of your own worms in your eyes, you feel them, and you experience them consciously', he says, 'because that is even more torturous because you have nothing. You are beaten and kicked from the front, from behind, from left and right, and wrenched apart and you can do nothing. Nothing, nothing, nothing.' Yes. He could already have written that too. But then 'The Cycle of the Soul' would have become so big.

Sir, also fly ... Take a boat. And also fly a jet plane. Just fly two thousand miles, sir, then you will also be the first dead. You are just ... Someone flew two thousand miles an hour yesterday. Even faster than the speed of sound, sir. He was also the first to spatter. Haha. Sorrow? Not me, sir. That mother: 'Huhu, oh, what misery!' And flowers, flowers, flowers. Oh sir, I cannot help it, sir, but I walk through it.

I say: 'Is there a death? Yes? Did he fly himself to death?'

'Yes, yes, what a situation, don't you think?'

I say: 'Yes, now just eat winter radish, then you will feel that you are still here.'

Yes. Do you sympathise with that?

Sir, sympathy does not exist. But a human being who absolutely consciously destroys himself, who disengages himself consciously for everything, for each divine law, for spirit, feeling, personality, light and life, and wants to kill himself ... Sir, madam, go ahead, what does it matter to me, as far as I am concerned do it this evening.

And now I will give you something else, then at least you will learn a little. A human being here on earth, a human being does not want to listen, a human being flatly refuses it. I have warned people a thousand times ... I say: 'Come on, leave it.' 'Woman, don't do it.' I say: 'Sir, you will be destroyed.'

'No, oh, out with it. That gossip.'

Four months later: destroyed.

'Yes but, I could not do it. But it was me ...'

(Jozef makes a strange noise.) He is awake. (Jozef makes a barking noise.) Awake? Now he will never fall asleep again. You see. It does not matter, does it? Sir, I sometimes did it to Mr de Wit too ... When I barked like that in the evening ... When Mr de Wit was here, and I suddenly barked ... I think: by

talking I put him to sleep, because something emanates from that, doesn't it? And I barked once like Fanny the dog and he never slept again. Four weeks later he was still sitting looking like that. I think: that Fanny has more consciousness and power now than I do. But it is true. But that is a help, do you see? But you heard me. From a distance. From inside. From inside.

Sir, do you now know what it means if you fly yourself to pieces physically, go to pieces? Yes? Oh, oh, oh, oh, oh. How nice it is. Go and box. I also like to see them. If only for the technique of that thinking of those people. It is, I say: 'Hey, oh ...' A rib open, half an eye gone. I say: 'A pity?' I say: 'Sir, as far as I am concerned they can hang you this evening, what does that matter to me?' 'Harsh, sir?'

I say: 'Just go and chop wood. But do something else, sir.' The sensation of the human being. The human being perishes because of sensation, sir. That is all suicide. But the difference is: if you categorically put pressure on your body, on your spirit, and say: 'I will kill myself because I cannot stand it anymore', then you will also be attached to that body.

Clear, sir?

(Gentleman in the hall): 'Yes.'

Well done.

Now, where was I now?

(Gentleman in the hall): 'At the last question.'

Thank you.

'If someone causes his death because of recklessness ...' Yes. Yes. '... who gases himself to death.' Just the same. Then it is the same. 'So the soul remains until the body enters the natural death.' That too. 'But this is entirely different ...' Oh, they have got 'Jeus III' there. '... this is entirely different to Irma from 'Jeus III'.' See, didn't I know it? ...(inaudible) now she will also get a beating. 'Because Jeus wanted nothing to do with her and she still gave a hundred percent love,' puh, 'she went to the astral world because of her own weakness and completed her life for the earth.' Do you not feel, sir, that my whole being is now lying naked on the street?

Someone said to me this week: 'How harsh you are.' I say: 'Oh yes?' I say: 'Sir, I would let my Crisje die if she was wrong.' And I would also let my brothers die. If they want to be right, and it comes down to it, I will let the human being die. Because I do not begrudge them awakening. After all, I know the human being and the law, don't I? I know the human being and his laws. And if I say yes, then it is yes, sir.

I am not for sale, sir, by means of love. I am if you destroy me yourself. That first has to die with me. Everything has to die, sir. A thought too. A love also dies. People can talk about that, sir.

If you ... Remember, I will tell you once more and then it is done. Once

more. Love: wonderful, wonderful, wonderful. A hundred thousand times, once more, once more, again, again. But is it not true now, sir, madam, because you have listened to that truth, you have destroyed your contact. You have lost that true love, that trust from before, because you only have distrust left. You have completely fragmented your own naked sacred self for each other. Because she does not believe in you, and you no longer believe in her. Because it is only just talking, talking, talking, talking, talking. All the nice things which give the human being trust, and the divine spatial unity, have vanished. And that begins with the first love, sir.

I am so grateful at the moment, and later. But you read that, didn't you? What a wonderful person that master Alcar is. Because I was like a mummy for love. Go away. Too dangerous for me. Hey, money. Yes, indeed, to probably cut my throat, don't you think? I'm out of here. Catch me doing that.

No, sir, my word is law, my word is: yes, yes, yes, yes. And then you can die. I have nothing to do with you. With no one except with: my word is 'yes.'

And then they found me harsh? I say: 'Sir, that has become my possession.' You should ask master Alcar, or master Zelanus, what that means. But you do not keep your word. If you see the weaklings: 'Oh well, oh well.' Oh. No, sir, then you are gone once more. I no longer grant you a thought from me if you have pulled a fast one on me, on my thoughts and my love. Not cheated, but pulled a fast one. Then you will not get me again. I will continue to love you, but I will no longer be available, sir. Because I know it: you must first give me that proof. You can, I told you ... 'I love you', but they do not understand that anyway. And that is Socrates. That is Christ. That is the universe.

I love you, sir, all of you. You will say: 'Yes, he is doing nothing, all words.' Yes, indeed, sir, yes, indeed, madam. Words? I will prove that to you 'beyond the coffin'. I love life, sir, but the character? Yes, that is something entirely different. And if I love life, sir, then I take care of the character, then I take care of that personality. But you all stumble over those little characteristics, over those little personalities, over that snarling. Yes, of course, of course. Over that snarling and snapping, and that kicking, that not wanting, that not wanting to expand, you stumble over that. What will I care if you do not want to expand yourself. You do it all to yourself.

Did Christ not say that, Mr de Groot?

You see, these are the philosophical systems, you can take every word to the Messiah. Did you think that the Messiah had the sorrows of the world because the human being flatly refuses to spread His word? He also had to make that journey and earn it himself, sir, didn't He? You come that far, when your child is ready soon, and has reached the years – don't you know it yourself, madam, and mother? – then you can get the 'doodles' too, she

will do what she wants anyway. And when they die, sir ... Thank God, I have got people that far ...

A child stood before the father with a revolver.

He says: 'Isn't it terrible, sir, lying, cheating, stealing everything in sight; sent to prison. Now sir is serving three months again.'

Parents, I had those people here. 'But you taught me, sir', that mother said, 'that I will not be destroyed by it. Otherwise I will also be destroyed, from sorrow.'

I say: 'Mother, do not do it. Do not go into it.'

She says: 'I learned that he has an own personality – sir, how can I thank you? – by means of the books which I have read.'

Madam, then it is worthwhile that I continue talking, chattering even longer.

I say: 'Do not be destroyed by the suffering of another.' But the human being lets himself be destroyed, even if it is not worth that. The mental institutions, ladies and gentlemen, are full, only because of broken people. Hahaha, just go away. I will not go into your snarling, into kicking and beating of the world. The human being ... Come on, sir, you will not destroy me anyway. I will continue to love you, sir. I will continue to love that man who hits and that woman who kicks, but I do not want anything to do with them. I say ... Yes, I will just not continue to sit in that dung pit, sir, in that darkness. I will not associate with that every day. I will continue to fly onwards in that space. Yes, indeed, I will sit down beside that misery, on a chair, and just talk, pushing. Mmm, really pushing.

Sir, I laugh at everything. There are no worries for me. Worries? Misery? What is misery? 'Yes, if you couldn't do it', they say. Yes, thank God I do not have tuberculosis, otherwise I would be in the hospital of course. And then I could not talk, I could not work.

There are people, sir, who have accepted the battle, the beating that they have a sick organism. There is a good boy there, who was bombed at the Bezuidenhout; lost an eye and an arm, and he already had an arm and a leg. Completely destroyed. And pushing, pushing, pushing for six months, and then he said: 'God, I know it, I am pleased that I have been destroyed, because now I begin to think.' And now you should hear the gratitude of such a beaten, kicked being, because of Adolf Hitler.

Just continue to curse that Adolf Hitler every day: it is him, it is him. But also just think about your own cause and effect, on your karma. And for those people, sir, I have respect. They always have me; if they do not beat things to pieces again, they will always have me. Then you have God, you have the masters, you have Christ. Yes.

Do not come complaining to me, sir, if it is not so and so, because I will

not get any impetus from inside. And you are just like that, you know. You are exactly the same. Because you also say to the other person: 'Just stop it, and just grab hold of life.'

The weak will awaken. And the psychopaths will also go to work one day and bake bread for the other people. Now they still eat it.

We must take care of ourselves. And you cannot help each other. Can you? You must begin with it yourself. Clear? Yes. How I am babbling again this evening.

(Jozef reads): 'If someone is in the physical trance, has therefore disembodied, and the material organs are just working at twenty, twenty-four percent in order to maintain the body, and this body was to be touched, accidents could happen. Is this connected to the fluid thread?'

Sir, that is connected to your blood circulation, your brains, your heart, your liver, your gall and everything. Because that person is suspended animation, and you give it a shaking.

I was with Tenhaeff in Amsterdam, and then he had a half unconscious doctor next to him, a neurologist from Haarlem, Dr Franken. And I lay there in a trance, and then that doctor was sitting, he already wanted to have me back ... 'Wake up,' he says.

And I was 'beyond the coffin' with master Alcar, I say: 'Look there.' Master Alcar flies into that organism and holds onto those systems, along with Dr Franz, the highest one there. I slowly waken up. I say: 'Cad, stay away from this body.'

And then Tenhaeff comes, then he says: 'Did you touch that body?'

I say: 'Chase that unconscious being out the door.' I was lying in a steel chain.

He says: 'Did you touch him?'

He says: 'Yes.'

And then they examined me thoroughly; then I just had a little spot here on the right hand side of my chest, which was still alive. But he put an arrow into my mouth and I could no longer swallow, nothing more. That was now twenty-five percent. But that had to stay alive. But it was even less. And then they raised my trance twice as deep as normal sleep. So I had two sleeps deeper than the normal sleep.

He says: 'You are the greatest wonder of the world.'

I say: 'Yes.'

'We will continue, Jozef.'

I say: 'Yes, as long as you do not have an argument.'

A week later, I think I told you that, then Mr Tenhaeff already had an argument with a neurologist here. What is he called? Diets. Who should it be now: he or she. Because they were both on the look-out for the professorship.

Then they had an argument.

I say: 'Good day, sir.' Then the war came and we did not hear anything else.

But I was the phenomenon, the wonder for the world. Do you hear anything about it? He lied with everything. He denies everything now. He does not know Jozef Rulof. Yes, he knows, but the spiritualists messed him up.

Mr Berends, see you soon.

(Gentleman in the hall): 'Thank you.'

I have here: 'The undersigned would like ... Is and was Jesus an intermediary in order to reach God? If so, to what degree and how? If not, what is or what was He then?'

Sir, you can read that by means of all the books which we have, twenty of them.

Have you already started? Not even one? Then, sir, I will not give you an answer either, because I demand from you, if you want to do that, that you start to read.

I worked myself to death in order to get them into the world, in order to deal with them, and if you then want to ask me those things, then I can say to you: 'Now just read that first.'

Do you think it is really lazy of me?

Otherwise Mr de Groot can help you get started. And there is also another one sitting there.

Then just tell, Mr de Groot, in a biblical way, what the Christ wanted. And then just place ours next to it.

(To the sound technician): Do we have a quarter of an hour left?

Do you wish to have a nice evening, sir? Thank goodness, great.

But bring along a nice packet of cigarettes for sir, because he also smokes cigarettes. Don't you, Mr de Groot?

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

It doesn't cost money, does it? Just a nice little cigar.

A nice little cigar, sir. Do you also smoke?

(Gentleman in the hall): 'A little bit.'

Well, then give him a nice packet of cigarettes. The wife will take care of the tea, Mr de Groot, won't she?

(Gentleman in the hall): 'Yes.'

Sir, go to him. No, fair is fair, but then you will have an evening, sir, of unprecedented spiritual enjoyment. Then he will tell you who the Christ is. And then you will come back to me. Then you will get the cosmic, divine from me – yes, Mr de Groot can also tell that – the divine Christ.

(Jozef continues.) 'Since we are from God, and God is omniscient ...' Also something else for Mr de Groot. '... what kind of meaning can God have had

to place us on earth as human beings, seeing that we were without sin in the beginning? So God knew that we would sin.'

Ugh, ugh. Yes. Other people come a cropper with that.

Sir, there are no sins on earth. Mr de Groot will do the rest. But there are no sins. You can murder and commit arson, sir, we talk our way out of everything again.

You should imagine how just God is. But there are no sins. You cannot even commit one little sin. Even if you steal everything you can lay your hands on, you cannot commit a sin. Even if you lie and cheat, even if you are a demon, you have never committed one sin before, sir.

Don't you find that strange? Now I am a bit crazy this evening.

Sir, there are no sins, there is only evolution. Because if there was sin – isn't it true, Mr de Groot? – we would be attached to the punishment, but it does not exist either. Yes. God does not punish. How can he talk about sin? They all put that on Christ's lips. How can God talk about sin if He knows that He does not need to punish anyway?

If I break my neck, I do something wrong, I kill myself, I now fly with that motor ... Before, I was sitting – I got a nice picture – I was having a lovely seat outside looking at nature, and it all becomes hazy. And I am sitting alone, back a bit, I think: how hairy I am becoming. And then I was sitting on an old tree trunk from before. I see myself back in the jungle having a nice gnaw on a human bone, then I was a cannibal. And it also tasted good too.

Sir, I was a murderer, because I ate the human being. We all did that. We still do it. And I have not been punished, because I should already have been damned for eternity, fair is fair. But there is no damnation.

Can you sense where we are going?

There is only evolution, sir. God began by embryonic life in the waters, and later we eat them as fish. Like that. And then outside the waters. Land consciousness, water consciousness. And during all those lives we ate, drank, destroyed animals, ourselves too. And then we ... of sins and snake nonsense, sir, and of trees with apples, with a bitter and a sour and a brown taste ... No, sir, we were not born from clay and some breathe of life either, sir, but many millions of years ago we were swimming. Just like tadpoles.

Weren't we, Bernard? Tadpoles, we fish for them where we come from.

Then we were in the waters, sir, and then we continued on the land. And the human being originated in this way.

But there are no sins and damnation. Because we make amends again, sir, for murder, the wrong thought, because we experience the maternal body, and we are creating. We give birth to those sins again on earth as material human being. Don't you think that is fair? And then God does not need to punish.

But I will not go so far with you because you flatly refuse to read the books. I have already seen your face here several times, I think: he reads a lot of books, but I must now accept that you do not do it.

(Sir says something.)

You have only been here twice? Well, but then I have observed your face well.

(Gentleman in the hall): 'Yes.'

Sir, will you read? Yes? Yes, it is up to you.

(Jozef continues.) 'If I have understood correctly God is love. Love does not damn. What is your opinion of the Flood? And the sign, the rainbow, that God will not let the earth perish again by means of water, but by means of fire?'

Sir? Yes. Have you seen the film 'Grassy Meadows'(1936), sir? Then it is time that it appears again.

God had an argument with Noah about three barrels of brandy. (laughter) That happened. Noah says: 'Yes, sir, yes, God', he says.

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

Yes, sir. And Our Lord is standing at the table as a big 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), lovely curls here. And Noah, that little man – they were all Negros in that film – says: 'Oh, but with those three barrels of brandy, that long journey ...' But when will it come to an end? Then he says: 'Now give me four of them.'

'No, Noah, three is plenty, otherwise you will be sloshed every day.' (laughter)

And sir, that is also part of it, Mr de Groot knows that too.

(Jozef reads): 'Last Sunday I had a conversation ...' the last example, '...a conversation with a nurse from the mental institution. 'She told that, to the astonishment of doctors and nurses, a boy and a girl came into contact with each other, resulting in the birth of a child ...' Huh, so two crazy people? '...which is even more crazy than the parents. The child is now three years old and is often put in a straightjacket because she is so wild. Mother is not aware that she has given birth to a child, she called it 'her little sister'. The doctor from the institution told that the passion of craziness was more animal-like, which does not occur with normal people.' He is right about that. 'And that the parents were much to blame for this wretch.' Not the parents. 'I was curious and asked: 'In what regard are these parents to blame?'' For nothing, madam. 'Because the parents and ancestors are drunks, and there were cases where they wanted to get rid of the embryo with poison, and it did not work. Question: Should these crazy children attract a soul?'

From who is that?

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

Madam, those children did not have to attract a crazy soul, but they attracted a world in which they live themselves, they themselves. So their own grade is already abnormal, it is unconscious, and now they have attracted an even more unconscious life of feeling. Because you can so attract so badly, madam, which as a baby of four, five months, could kick everything to pieces, if it could.

So you can experience seven different depths as worlds for craziness and psychopathy. So it is not strange at all. And it would have been much nicer, of course, for the world, if that child, if those two crazy children, or those unconscious children, that boy and that girl, had sent a Beethoven to the earth. But that is really not possible now, because those people attract their own attunement and world. Clear? It is a nice case, it is a really thick book.

Listen, my dear people, did I give you a little something this evening?

(Hall): 'Yes.'

On Sunday morning the masters will speak, and then you can listen to something, sir, madam, because Jozef Rulof is still just a bungler.

Good evening, ladies and gentlemen, see you next week.

See you on Sunday morning.

(There is clapping.)

Thursday evening 16 october 1952

Good evening, ladies and gentlemen.

(Hall): 'Good evening'

I will begin this evening with a question: 'Dear owner of this book ...' Oh, that is probably about Sunday, isn't it? '...thanks very much for the reading. In my spiritualist career of forty-eight years I have never read such a wonderful, impressive book.'

From who is that? From which book, madam, we have twenty of them.

(Lady in the hall says something.)

What did you say?

(Lady in the hall): 'I lent the book to a friend, and he liked the book so much ...'

Which one?

(Lady in the hall): 'The one I lent out.'

Which book is that?

(Lady in the hall): "The Cycle of the Soul".

Oh yes. Like that. Just give him that other one too, madam.

(Lady in the hall): 'If I had them I would.'

If I had them?

(Lady in the hall): 'I only have one of them, sir.'

Do you only have one of them?

(Lady says something else.)

But you can get them from the library, can't you?

(Lady in the hall): 'I will do that next week too.'

Oh yes. (Jozef continues.) 'If you have anything else nice for me you would do me a great pleasure.' So that gentleman is coming himself. 'I handled it very well.' I was advised that too, don't you think? (laughter) Oh well.

I have here: 'What is the truth about hereditary? Can a mother carry an illness which is unconscious, which is then revealed after three or four generations?' A very good question, you can write a book about that. 'Science boasts about the fact that an illness comes back again after three or four generations. But are there principles for that? I do not think so, but I know that, for example, cancer is present in an unconscious state in a human being, and then needs years in order to become conscious, if those people have long enough to live.'

Sir, from who is that?

If you say, 'if those people have long enough to live', you have that from me. Because you cannot know that yourself. Because I added then: this is

a prophesy for the doctors. Because the depth of the blood, human blood, cannot be gauged, sir, if you do not know creation. How old do you think that your blood is?

If you ask questions about this, I do not have that many notes, then you can occupy a whole evening with this, because this is worthwhile.

How old do you think that human blood is? I must prove everything, otherwise it will be no use to you. And I can also prove it. Well?

(Gentleman says something.)

What did you say?

(Gentleman in the hall): 'From the moon.'

From the moon.

Do you accept that, people?

(Hall): 'Yes.'

(Lady in the hall): 'A bit further.'

A bit further?

(People are talking amongst each other.)

(Lady in the hall): 'A bit further back.'

A bit further? A bit, a bit further than further. You mean: when God had still not manifested himself, the blood was already present. Yes. Oh, what a lot we are learning again. No one knows it.

What did you say?

(Someone says): 'The parents ...'

No, sir, that father and that mother also got it again, and that is your own race (see article 'There are no races' on rulof.org).

Look, I said one evening, and your blood is that deep, that there is no man or woman on earth, almost, that you have not experienced as father and mother. You have had millions of lives. Just accept it. The future will prove it to us, they are all prophesies, yes, prophesies; the consciousness of science is not yet that far.

So it is very simple, madam, we came from space to the earth as spirit. So we did not bring any blood, certainly not. Do you know it already now? So the earth, the beginning of the embryonic life on the earth ... Now you must imagine, sir, now you can go back millions of ages, you can start to talk for a half a million years about millions of ages, then you will still not have made it, the earth is so old. We are so old. And then back into space. Science does not know it. And why not? They say: 'Yes, it can be ten billion years, ages, but we do not know it.' Sir, it goes back much, much, much, much further; because creation goes slowly, in order to evolve and to condense.

So the human blood began to condense in the waters. And you can accept that, because if you cut the throat of a delicious fish, blood also comes out. A little bit, doesn't it, sir, just a little bit. But it is blood. That proves that the

blood began to take shape there. And in our state we had much more blood, because we were like a delightful seal. You know, like that. If you ...

Science ... Something else, I will fit it in again, then you will immediately just come back to the present stage in order to think.

(People come in.) Those two children do not have a chair yet. Here is another chair. Madam ... Mr van Rossen, get another chair. A lovely seat next to the stove, costs five cents more. Doesn't it? Yes, that costs five cents more, madam, this evening.

But science is not yet that far. And science determines: like that, like that, like that, like that, like that. But we must go back. I wanted to explain that, I wanted to fit that in. For example, if you go to a circus and you see a sea lion, and you see a chimpanzee ... they are two animals who originated from the human being, from the human being. That means, everything was born from the human being. Now Darwin says: 'We originated from the apes.' But we say: 'Darwin, you were standing near and close to it and on top of it.' And it originated from the human being, but that also goes back millions of years once more, but you can take it back to the present stage. Only yesterday a child was born, and we still experience those laws, with the birth, with the attracting, with the forming of the cell, and with everything. But every independence created life. Life. Not lions, but life. Every independence. So the watered created an organism, with what as highest consciousness? Now what? As highest consciousness. To the human being. You should feel and imagine how simply that sea lion which does all those tricks ... After all, we can also balance like that in life, can't we? We fall, we sometimes land face down, but we can still balance a bit. But a sea lion like that has feeling. Is it the temperament? It is feeling. It is a juggler of the highest kind. And does it adapt itself to human feeling and thinking? No, it is the instinct which attunes it to that and that grade, which originated from that and that material. The ape is just like that. But that does not concern us now. But I just wanted to tell you, that all of that was born in the waters.

And now you already get to see an image of yourself. We swam and lived in the waters. Science now accepts that, and that has now been proved scientifically: the human being must have been born in the waters. And a lot falls.

There was an astrologer, an astronomer, the man whom we were taking about recently. Someone came to me, he says: 'Yes, Jozef, that is not that bad.' He says: 'He is coming close to you.' But they already called that man a traitor in science. But he is coming to that. He says: 'We must accept that it is like that and that and that.'

And then you come purely to the condensing of the hazes. And Mother Earth began in this way, sir. We came from space. The earth has the highest consciousness for space, that must also still be determined. The astrologers

are still looking for it above with Jupiter, Venus, Saturn, in that and that house, and that and that star. Tomorrow you must be careful or you will break your legs. And play in the lottery. And especially if you walk up lanes during that and that time, sir, then you will have happiness in love. If you also meow, of course, really meow. Coo, coo well, so that they can hear you in the city, otherwise no one will come. But look, that is all possible.

And because of this we get to see an image of the reality and it is: the human blood originated at the beginning of the earth. First in the waters. That blood condensed itself, got a colour, because the tissues started to change, and finally we got land consciousness, they became animal-like human beings, hardened and everything, in those jungles, and we had human physical blood. And from there, sir, we have had millions of lives. How deep is your blood now? At the moment diseases still appear here on earth in our society. If the doctor had knowledge of space, he could say immediately: 'Hey, come along, you should see what a strange phenomenon that is.'

And if you could now follow the development of the human organism, and you know those laws, the disease now lies open and exposed to you, still from prehistoric ages. They experience that every day.

A doctor came to me, he said: 'I have a patient. Come and look.' Then he says ... He had a hole like that, behind here, the right leg, above the ankle. He says: 'I will never get it closed in my life. I do not know what it is.' He says: 'You can look inside it. Tomorrow it is this and tomorrow it is that.'

I say: 'Yes, sir, what could it be?' I say: 'This can only be healed, not with cow dung, you know, but with something like that, this can only be healed with herbs.' I say: 'Sir, this is leg fistula.'

He says: 'But it runs through the flesh.'

I say: 'Yes.'

A remarkable situation had arisen, it was just like a cavity, it had closed itself again. He says: 'I do not understand that.'

I say: 'Very simple, every cell gets a new space, and a number of cells are sick here.' There was a hole, you could almost put a pinkie inside it, and it was all closed, and behind that it was becoming inflamed. There was a wound on the outside.

He says: 'I have never experienced anything like it.'

I say: 'Yes.'

Now we had to go through creation. And then I had to talk to the man for hours and hours in order to explain that. And then we got it that far.

He says: 'Everyday you are sometimes faced with things which we do not know, and then we give that disease a name, but they do not know it.'

What is cancer? And what are all those other processes for diseases? Sir, they were given a name. And what is cancer and what is tuberculosis? And

what are all those choleras and leprosies and Hansen's disease? What is all that?

What is blood?

But that does not concern us, to act the doctor this evening, we are concerned with: what is it by means of which the disease reaches consciousness?

If you want to know, there is none of us who are completely, a hundred percent healthy for our blood, possess natural health. Because it does not exist. And why not? Because our actual core as law of nature ... Well understood. So I used to have a body in the jungle, and we connected ourselves with lower grades. I told you recently: we went over the hills and then we took a few women away from there. Or we stole a few men. Yes, you will probably be shocked, but they went in the soup. We always had a delicious bone on Sunday mornings. Then they also came again to take away our people. Because we lived as cannibals, sir. Or is it not true, madam? Are you shocked by it?

You see, but behind that we gave our own grade to another organism. And that organism did not possess our grade and natural divine attunement, because of this we fragmented our body – it was not possible to do this to our life of feeling – and because of this we fragmented our blood, and thousands of divine laws of life hardened in power, in condensing, they were weakened because of this. Isn't it simple?

Now it is still happening, for that matter. If you said: 'No, sir', I will quickly take you along. There are women and men here from England; he has a French woman, and he has an Indian woman, and he has a Russian, a half Russian, a half German, well, and in this way the human being goes over the world. He says: 'Yes, my wife is a Hungarian.' And my wife is a Viennese, and that woman comes from Turkey. Do we have our own grade now? There is still no one in the world who says: 'Say, sir, but you will not marry this life, no, you must marry her, because she possesses your grade, your own blood.'

You will sense, the human being has been fragmented to eternity. Not only spiritually, but also, mainly physically. And now that blood for and of the human being is cosmically deep. There is something in that which possesses at present, in our short life, enough life force in order to remain normal, in order to feed. But you will already notice where it is leading. Suddenly something comes, an organ, a tissue is affected, and sir is in a mess. 'Yes, but, look here, sir, madam ...'

'Sir, I have only had it since yesterday.'

'Yes', the doctor says, 'that is possible, madam, but you are full of gall stones.'

I have had people visit me during that time: 'Sir, I only got it yesterday.'

I say: 'Madam, I diagnose that you have at least three hundred of them.'

That already began twenty years ago. You do not have now, instantly ...'

Sir, tomorrow you will get pains, the doctor diagnoses: gallstones, operation. They remove fifty, they remove three hundred of them. Thirteen hundred of them already came out. And did you really think that that began yesterday? Sir, that already began when you were still living in your mother, then it already began.

A stone, a gall stone, it is as hard as steel. You do not harden it just like that, sir. That begins as a membrane. It begins as a slimy thing. And in a short time, once it starts to condense, then the lack of oxygen and everything has already disappeared in the body, then the gall begins, does not need any food, and now you get a forming of destruction. That must all flake away, that must go from the body, it does not come out: stones.

When did that begin? And that is still not even that bad, because that is still okay. A gall stone is not nearly a material misery. By what means is the gall stone built up, sir? Cancer is much worse than gall stones. But what is cancer? You already feel, we now already get to see the grades of condensings. And rotting. Because gall stones are not rotting: they are hardening. But that is another centre in the organism which refuses, and that cannot stop that hardening. Do you sense this? But cancer is rotting. Is destruction. Is the destruction of the blood. Is pure rotting. The difference between two diseases, sir. This hardens, and that becomes slimy. And in one organism. Yes?

If you have such conversations with doctors, then you will enjoy them. He says: 'My God, you should have become a doctor.'

I say: 'Then what?'

'Yes, then you could have given the world a push.'

I say: 'Not now, surely?' I say: 'One book for the spirit is worth more to me than ten doctorates.'

True or not?

And now sir asks: Yes, I will not tell all of that, otherwise we will get a lecture for the doctor.

(Jozef reads): 'I do not believe it. But I know that, for example, cancer is present in a human being in an unconscious state ...'

'The hereditary state', a doctor said who was visiting me, 'no longer exists.'

I say: 'Since when, sir, do you throw hereditariness away?'

Then he says: 'Well, I spoke in Zurich to two hundred and forty doctors, and there were some who agreed with me.'

I say: 'But the rest did not agree with you, did they? That is impossible.'

He says: 'Everything is built up spiritually by the human being himself.'

I say: 'Yes, now of course, since yesterday.' I say: 'Come on, come on, sir.' And then I started to kick up a row with him. I soon had him there in the corner and there in the corner, and here and here. I say: 'Where are you now

actually?’

‘Yes, yes, now we are not yet that far.’

I say: ‘No, sir, no, doctor’, I say, ‘you can say that and you can build up a new theory, even more of those voices were heard in science, but that is not yet possible, because look here ... Then you should also have a clean organism, pure clean blood, and everything.’ I say: ‘And where are we getting that from, sir?’ I say: ‘Sir, bleed a human being, completely empty, and give him eight litres or six litres of new blood, then the blood will still be rotten. That means, not completely, but there is still something in it. Your past lives in that blood, sir. The prehistoric age also lives in that blood.’ Because we are still not so far advanced, you know. We think so, and we have become a bit smaller. If you see such a giant of a man, with a beautiful face ...

There was a lady here, she says: ‘I am also still in the prehistoric age, because I am so big, and my husband is just so tall.’

I say: ‘What does that matter?’

But the prehistoric being was very different. The prehistoric being, they were giants, wild people. Yes, if you met a being like that, sir, you would think, you would think ... Yes ... No, they were not devils, but they still ate you, they made cake from you. We received consciousness, our bodies have developed, sir, but the blood in the human being is still impure because the prehistoric age, and further back, is still present.

We talked here about the blood groups, about the blood condition. Someone had an operation and says: ‘Well, I just got blood from a Negro (see article ‘Against racism and discrimination’ on rulof.org).’

But I said: ‘Madam, the blood from a Negro is not black.’

She thought: now I will get spots of course, won’t I?

A white girl from The Hague got the blood from a Negro. And she did not become black. There is something wrong again, do you see? No, she did not become black. And she still feels strong, oh, only slightly different airs, because she hits and kicks a bit like that. She looks different, doesn’t she? Because that blood still has to ...

If the personality is a bit sensitive, very delicate, I guarantee you ... I do not need to try it, then I would much rather vanish. If they have to give me four, five litres of new blood then I will say: ‘Just give me from the water tap. Then at least I will not be bothered by anything.’ And if you have that sensitivity ... I can tell you something about sensitivity sometime.

Someone says – it was during the time when I was still at the garage – ‘Would you like a nice suit, Jozef?’

I say: ‘Yes.’

I put on that nice suit. And I was walking, and a few days later I was already walking ... (Jozef gives an imitation.) And then I stood like that, you

know. Then my wife says: 'What is the matter with you?'

I say: 'Nothing, nothing.'

And then I sat pulling at that, pulling here again. I think: the 'doodles', that is in that suit. I quickly gave it to a rag and bone man, because I almost had convulsions. Just from that suit. And now I must also take the blood from a man like that, sir. (laughter) Well, that will not work, will it, that will not work. I had been got in a bad way. For example, we were only writing about 'The Origin of the Universe'. We went back to England. I told you recently. The whole day I was sitting like that, my wife says: 'What is wrong with you?'

I say: 'That goatee here', because I lived in that time. That goatee, I had a goatee then and a little moustache. I say: 'I feel a lot fatter. And I go for lovely walks, and all those other things.' And I wanted to have a horse, a horse. I had my own horse, but now I also wanted to have a horse in Holland. Then I finally just sat on the merry-go-round, and then I had one for two cents, didn't I? Then I went to the zoo, I say: 'I must have a horse today, because I can no longer stand it.' And then I got the horse out of my system. And when I came home I was Jozef again. I say: 'Well', I say, 'that Englishman has gone today.'

But woe betide, if you do not know that, because I was consciously possessed by a previous life. Yes. And there you are, sir. But now also the blood from that other man on top of it, sir. Therefore it is: you do not have that sensitivity. And giving that blood for the human being, that all goes wonderfully too. Later that will no longer be necessary either, because science will come that far that diseases can be conquered. Cancer and tuberculosis, that will all be conquered. So we will no longer be bothered by them soon.

Sir, what else do you have to ask? And are there any other questions about this?

(Gentleman in the hall): 'Yes, Mr Rulof, you just said: the prehistoric being was much bigger, much heftier. But coincidentally a fortnight ago we listened to another speaker, and he made a comparison, that the prehistoric being was smaller, that the human being now became a bit bigger, became smaller again for a period, because the suits of armour also proved that. The suits of armour were generally smaller than from the human being of today.'

Yes, sir, that is all possible, that is all wonderful. That is not the prehistoric age which we are talking about. Do you know where the prehistoric age lives now?

(Lady in the hall says something.)

What did you say?

(Lady in the hall): 'There were no suits of armour then.'

There were no suits of armour then. But it can be seen and experienced

much closer by, you can even feel him. Don't you know? Sir, they get the prehistoric age out of the mines in Limburg; it has hardened and condensed. They have become coals. Those people are all in that, that has become pitch-black, sir. But what they now still find, sir ... But you will sense, that earth has changed itself round a hundred million times. That was a heat; and then we just went on the run. But we now kindle our stove with that prehistoric age which the masters are talking about, sir. Sir, that skeleton is now in the coals, that has all dissolved. The human being whom they now feel, that is a human being from an age which already belongs to ours. But hundreds of thousands of ages have gone. They have completely dissolved, sir. And how can you see that? Occasionally you also see something in nature, which is the prehistoric age, has gone, has disappeared.

(To someone in the hall): Yes?

(Gentleman in the hall): '... from the skeletons ...'

What did you say?

(Gentleman in the hall): 'But you can see that from the skeletons of those prehistoric beings, the people ... (inaudible) must be so small.'

Sir, you have been in India, you still see really old marsh there, prehistoric trees. We do not have that anymore in the West, sir. But the West was just like that, wasn't it? We got fruits, got trees, got flowers, sir, all for these ages.

And prehistoric ages; oh, one or two bits of grit, a little thing, that still evolved, that had to be embellished, and that got a different bark, a new evolution, didn't it? Where did it go to, sir? We now burn that in the stove. That is the oil which we got, oil and gas and everything inspired as life juices. That material got a universal possession again. We got coals as hardening, in the ground. What happened above ground, is now below ground. We got gases, we got the blood and the kidneys, and all those other things. That is now the oil with which we drive along the street, and for the ships, that is the oil; Mother Earth produced those juices.

All those millions of different organisms have dissolved. Also the blood. We had a few kilos of fat on our backs then. Didn't we?

But that does not mean, sir, that the oil originated because of that, remember that, otherwise I will be talked about again: 'Jozef Rulof says that the human being is an oilseed cake.'

But, sir, you see it, you can now talk about 'big' and 'small'; that all already belongs to this age.

Anything else for you over there, sir, with your question?

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

No, doctor? But I am not a doctor. 'No, doctor', but you cannot say that, sir. Yes, that is not allowed, is it?

Which of you wants to know anything else about that hereditary state?

(Lady in the hall): 'May I ask you something, Mr Rulof? The characteristics which we got from father or mother, how do we get them then?'

Yes, also inherited. People say in psychology, that if your father or mother has talent, the child will also get it. Madam, we say: that is not possible. There is some influence. And that is very simple. There are even people who are still under the influence of the parents up to age seventy, and they do not have that independence, that feeling, those character traits, that will to release themselves from parents. We are still there. I certainly still think for seventy-five percent from the consciousness, the life of feeling of my mother. Irrevocably. And because of that you get to experience that wonderful unity. And the doctor says: 'Yes, that is from your father. She takes after mother, she takes after father.'

Madam, you have your own character, see, because ... You have a space. The human being possesses a space along with many people. That is the own grade for your organism. And that is a space. That means, you can attract and build up in that state. But you always touch your own grade of thinking and feeling again. Because you have to do with those lives. Can you sense this? And now you attract a life of feeling of your own accord, of course, which has attunement to yours. And then it is called: 'Yes, she looks like father.' You see. And then, a child comes. 'Well, I do not understand that child at all; who does it take after?' Do you see?

But there is proof that we will be proved right, madam. We have people sitting here this evening, that mother says it herself: 'All my brothers, perfectly ordinary, normal. I come into the world. I am almost a Negress (when these contact evenings were held from 1949 to 1952, the word 'Negress' was a common name to refer to someone with a dark skin colour), beautiful curls. Then my mother says: "If I had not been there myself ... where did we get that Negress (see article 'Against racism and discrimination' on rulof.org) from?" A Negro child, in a blond family, where does that come from? But then, if you are not sure, madam, you start to doubt each other. There have already been arguments, you know. Because there are more of those problems. Yes, you are laughing, but it is the sacred truth. If that mother says: 'I know, my dear Hendrik would not do something like that.' 'And my Bartje.' But now what? Where does that child come from, madam? If I say: 'We must go back to the jungle.' Then the people will say: 'Ridiculous.' But you have something similar there. You can go back to the Negroes (see article 'Against racism and discrimination' on rulof.org). We get our life back there. How deep that is. That blood was built up, that blood built this organism up. So in that cell of that father something raised itself up.

But, sir, now you should see. It will be such a thick book, from that wall to here, thousands of pages, if you only want to explain how all of this originat-

ed. And then you must go out of hundreds of thousands of races (see article 'There are no races' on rulof.org) of yourself, first out of the whole family again, and then into thousands of families again, and again into thousands of families, in order to follow that group of yourself, your life. And then you should see where you come from. What is your blood now? From where does it come that I am half blond, brown, black ... That is European, that is this. Recently we talked about: What are the colours of your hair? People do not know. Why blond? Why brown, golden brown, auburn? Well? We have beautiful colours amongst them. We can now make them ourselves. But nature created them.

Where does all that come from?

The human blood is so deep. And now you also think, now father thinks, and mother, even in this age: it is my child. You should hear all the things to come, and that is astonishingly scientific and educational. We get married, we marry, have a child, and then they say: 'That is my child.' Don't they? But it is your child, isn't it? Madam, there is nothing from you in that. Not physically, and not mentally, nothing, nothing, nothing, nothing. It could be that there is something of you in that, but then it is one in millions. Because your child gets radiance through your spirit, there is something of you there. This is how it gets your face. But now and again, madam, you get to see a face, that has nothing to do with your whole family. That does not look like anything. And now it is that millionth great grandfather who manifests himself at the moment in the day consciousness of today.

So something comes from us. Those cells which we possess, madam, they are million-fold, universally spacious. And they are all people. They are all societies. They are all races (see article 'There are no races' on rulof.org). They are in that cell of ours. Either the mother, or the father. You attract the cell ... We give the fertilization. You receive it. And millions, millions of genders live in that seed. But the last one, which comes now, which will be born tomorrow, is that yours? And mine? That would be a coincidence. Don't you think? And then you should ask the doctor and say: 'Doctor, is that child now really mine?' Yes, you may not ask it like that. You may not do that, because otherwise he will start to think wrongly again. No, but: 'Doctor', no nonsense, 'but I heard somewhere about a crazy man', you add, 'that man says: 'Our blood and our sperm are millions, millions of years old.'

Madam, it is so true. And there are already many doctors who come and say: 'Where is that leading?' And then they say: 'Well, I still know nothing.'

I had a professor doctor in Delft, years ago, in 1935, 1936, he had read my books, he says: 'If only I had not thought such a lot of myself in my life, then I would go and sit freely and happily in a taxi, and then I would go to that man. But I do not dare to look him in the eye now.'

That was me. I say: 'You should have come anyway, sir.'

'Oh, oh, oh, oh, oh', he says, 'what a lot we thought of ourselves there.' When that jabot is put on, you know? 'Sit', this morning. And the lectures begin.

Yes, I have a great privilege: I saw those laws. Who has seen them now? Where would I get all those explanations, all those books, all that wisdom from if they were not after me? No? Yes, it is really something, you know, if you get into it you become afraid. Then you still wonder, how can it be that you can still experience society normally and calmly, very calmly, very ordinarily. It is also very ordinary. Because wisdom does not drive you crazy. You cannot go crazy from this. They sometimes say: 'That is all black magic, you will be driven crazy from it.' Madam, you can immediately take care of the academics who say that. I say: 'Sir, if only you had not started with your religion, then we would not have needed those mental institutions.' Because how many religious maniacs are there not in Rosenberg?

Frederik puts it so nicely in 'Masks and Men.'

He says: 'He is a minister,' he says, 'how do you see him?' Hans asks that.

Then Frederik says: 'Well', he says, 'he went to look for Jehovah and he forgot a ladder.'

Did you also read that in 'Masks and Men'? You will laugh yourself silly when you read that. But it is true, sir, he is now floating between heaven and earth, is a religious maniac. For such a crazy Jehovah. That man goes to look for Jehovah. 'Oh, Jehovah.' 'Prepare yourself, tomorrow the world will be destroyed.' Jehovah.

And that world must continue to exist for millions of years. If only that man had come to us, madam, here, then there would be no more crazy people. But a theologian understands it. A theologian does not fling that away from him. But there are religious maniacs. A human being who looks for God has become crazy. Don't you find that awful?

If you live it up and we beat things to pieces, and we say: 'Oh well ...' That is smart, that is possible. But a human being who prays, prays, prays, prays, prays, day in, day out, because they are pious souls, must accept, sir, that they have been beaten crazy. And day and night, and pious, and nice, and nice, and chaste, oh, oh, oh. And they vanish. Isn't it terrible? The reality of the prayer could not help those people. The awe-inspiring thing that those people had to accept, because of thinking and praying they have been beaten senseless, they have been knocked out of balance. That is faith for you. Religion, religion. Well, isn't it bad?

But it does not get through to those theologians because they continue with that same nonsense. A student cannot escape that thrashing, he will begin with the bible: and there was a tree there, and a snake came, and God

made Eve from Adam's rib. Some clay, ffft, also a puff, looking into the eyes, and: 'Now walk.' (laughter)

Yes, we will begin again, sir, won't we? They are yearning once more, madam, when I begin about paradise. But you will not get a fun fair this evening. (Lady in the hall): '... then just miss out that part.'

Yes. Yes. Oh, the ministers. During the war I had someone like that. Then he says: 'Yes', he says, 'but the Lord will support us.'

I say: 'Yes.'

He says: 'Because I am not afraid of anything.'

But two days later then he was standing ... I come to the corner again. I think: look there, is that that poor minister? Then he was standing like that: 'Oh, oh, oh', he says, then he was standing with a woman moaning, 'oh, how hungry I am.' I just made a detour, otherwise I would have had to say something to him. He says: 'I am so hungry, I am so hungry.'

I say: 'Sir, if only you had called the Lord, then you would have had something.'

But they did not know it, madam. Now just miss out parts. People speak about the youth. You should hear them groaning. Oh, how they let rip. Our time will come. Do you not believe it? It is very busy, madam, there are victims everywhere. The theologian: 'Yes, he can still operate ...' But they immediately tell him once more: 'But, sir, is that possible now? But the biologist says this, doesn't he?' And it is true, sir. Where must we go?

'Yes, not suddenly. Not suddenly, do you see? Just miss out that part, because soon you will get the rest.'

And mankind is waiting. The youth collapses from hunger. Such children of fifteen and sixteen, whom you can take care of so wonderfully, with whom you can talk so wonderfully, even better than with old people, adult people. But a girl like that, who ... that madness and that nonsense, and that searching, all that groaning ... Did you not experience those pains? I searched and searched between the ages of five and six. I cottoned on quickly. At the age of six I stormed into Crisje's house, I say: 'And now I know it.'

Then she says ...

'You do not need to kid me anymore, if you have another child then it will come out of you yourself, won't it? But we are having a girl now.'

Then Crisje said: 'Then you are probably hungry now, aren't you?'

I say: 'You bet.'

Well, I was finished. But then you shouldthat groaning, that terrible searching, and that whistling, let's say, of ourselves ...

Have you not been so busy either, madam?

I wanted to know everything. But what a groaning it is. No, father distanced himself.

There was recently a good Italian film. Did you see that? You could have laughed. A girl says, a little girl: 'The babies come out of here.' She had a green cabbage, a white cabbage. And then that searching for the baby. Motherhood, fatherhood. It was a great film. At the end someone almost died, a girl almost died. But throughout that whole film, those little children: searching, searching, searching. Fatherhood, motherhood. The film was attacked again.

Don't you think it is terrible?

That film was sold out day and night. Yes, that tells the human being something. Madam, the blood goes that far, the birth goes so deep, that we people all live in what we already got centuries ago, and another person built up for us. What you have today, ladies and gentlemen, if you are really beautiful and really great, be grateful with a healthy organism. Because everything is still in it. Because we ourselves are also to blame for that destruction. If you are healthy ... Creation is already moving forward extremely quickly. There are still many sick people, and if they were no longer there, ladies and gentlemen, believe it, we would be living long ago in the kingdom of God. But we are not yet that far.

Science, the doctors are making tremendous advances. If atomic energy is soon used for that, I guarantee you, in fifty years' time, yes, then cancer and tuberculosis will have been conquered long ago. But now they are already fighting. Sir, madam, that will perhaps take much less time, because the means are flying out of space at the moment. We are getting wonderful, wonderful technical instruments for different diseases, and those diseases dissolve completely. Soon we will also have wonderful, sensitive instruments. We will soon get the direct voice and then the word will irrevocably fall from the conscious Divine All to the earth. And then they will all just have to bow.

Another person says: 'That will still take centuries, centuries, centuries.'

Oh, madam, that will happen in one night. We live in a wonderful time. If we did not live in that time, we would still not have got this either.

Anything else? Which one of you?

There at the back. Madam?

(Lady in the hall): 'Does the red colour of blood also have meaning for the space?'

Yes, madam. Why are you blond and black?

(Lady in the hall): 'Yes, I have a ...'

You see, the attunement of blood is the atmosphere of the universe. And that get colour. And that is true, madam. That is the atmosphere of the universe. Atmospheric states. They are laws. Condensings which have been built up by means of that, by means of growth and hardening and everything. The colour of the human being. If the light of the sun and the universe had

not got any radiance and colour, then we would not see it, for that matter, would we?

Therefore the blood got the same shape, the development which your hair also had, and your skin. We have brown, we have black, we have different races (see article 'There are no races' on rulof.org). Indians: different blood, different people. So, according to the Divine realm of colours, that outer and inner state ... in life force, inspiration, driving force ... Blood is actually protoplasm, materialized protoplasm. If you can ... We must now start to experience cosmology, and then we must return to the Divine All and then completely through the universe, if we want to reach the human blood. And that goes away again. And because it goes away again and disappears, you can just accept that it has also to do with the universe.

We no longer have that colour of blood on the fourth cosmic grade. So that blood is now more animal-like, people also call it; but do people know that? That colour disappears, and dissolves, that will become a violet-like radiance soon. The spiritual blood for the human being on the fourth cosmic grade is pink, for example. You can see through it. Because the organs are no longer so animal-like. We look through our hands in a manner of speaking.

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

(Lady in the hall): 'I asked you why the earth looked red in the beginning of creation. And then you said: "That is still due to the unconsciousness of the earth." In the beginning of creation ...'

Yes, now you must ... Fine, if I said that, madam, then I mean by that, the earth was still unconscious, that means, the earth must still begin to condense itself. And the sun for the universe had first reached that and that radiance in power and light.

(Lady in the hall): 'Yes, but now you say: if we go upwards then our blood radiance also gets a different colour. So this red form of blood, then, is therefore a sign of unconsciousness ...'

Yes, madam, but I say, this universe was built up by means of three laws of life. That is the first, the second, and the third cosmic grade, the earth. This universe. That is an animal-like consciousness, the whole universe. That is not a spiritual universe; that is the fourth cosmic grade. So automatically ... That is the proof now, madam, that I am right, and that it must also be like that. Because here it is animal-like; it has to dissolve. The higher we come ... it must dissolve, otherwise we do not come out of that animal-like grade. We do not get any growth. Our organs do not get any growth because the animal-like essence, the protoplasm, the food is animal-like. That is the foundation for every tissue.

And now we come higher, higher and higher. Then we are free from wrong thinking and feeling. Our body is now spiritually built-up. Because you will

feel, the fourth cosmic grade is free from animal-like thinking, unconscious thinking. There is no longer any contamination, because that body there was kept pure. There you attract what belongs to your consciousness and body. We are going to the All-Existence, after all, aren't we? We always remain awake there, eternally awake. Madam, we are already that here, you know.

If I can make it clear to you, ladies and gentlemen, and that lives in and under your heart, that you already live here eternally, you will get a divine gift. Because then you will start to live differently, think differently. And then a Catholic church is no longer necessary, a bible no longer necessary. Because then you awaken God in you, if you accept here: you are eternal. Because you never sleep, ladies and gentlemen. You will go back to a lovely sleep again soon, of course. And then: 'Oh, how well I slept.' And you are sleeping now; but your spirit is eternally awake.

Can you still follow it, girl?

Well done, just remember it. You can soon have a nice talk with mum. With a cup of tea, and a biscuit. Get dad too.

You are and will remain awake. On the fourth cosmic grade. You must experience that life. We experienced those lectures, after all. I experienced those journeys. Yes, people, how can you still stand it here?

I went for walks with people from the first, the second, third, fourth, fifth, sixth and seventh sphere. You should see a human being from the first sphere. You should see such a sacred mother there. That woman here ... My Crisje, she was seventy-four. You saw that ... Those big holes here in that head – did you see that on the photo? – a love came out of there, and a wisdom, I became afraid of it. We just called it like that. I say: 'It is like Crisje has two holes in her head', those eyes were so deep. I say: 'God, God, God, how beautiful that human being is, isn't she, how beautiful that soul' When I came home, I sat for hours looking at her secretly. Then she said: 'What are you looking at?' I say: 'But it is okay for me to look.'

That fourth cosmic ... That is now. I want to tell you this. Crisje is now already, I also saw her last week, on Sunday morning she was standing on the stage, madam. Did you see her? She was standing there with Tall Hendrik, with master Alcar; Miets was there too, others were there too. She often comes to have a look. Because the Tall One is proud, isn't he? The Tall One says: 'Look, look, look.' He says: 'But I said it to Crisje, I will take them to the stage. But I have one of them anyway.'

Then Crisje says: 'Yes, he did it without you.'

They do not quarrel there, but now and again an excuse. I looked the Tall One in the eyes like that, I winked at him. I say: 'You should see that, Tall One.'

Yes, we are now both disciples. I say: 'Come up here. I am still here, you

are there. Come up, come up. Come on, then we will talk a bit, in the real 's-Heerenberg dialect for a while.'

But you will sense it. Crisje is now twenty-seven, twenty-eight years old. You see a young beautiful radiant being. You also see your father and mother if they have had that happiness, that love, that feeling, if they grew. How beautiful a human being is then, isn't it true? Oh, how wonderful a human being is then.

And now we go to the second sphere, the third, the fourth. You should become involved with those royal personalities. And now a being from the fourth cosmic grade. I saw the human being there in the Divine All, sir. I saw the All-Conscious being. So the human being here on earth, by means of the universe, by means of this macrocosmos, the other side, the fourth cosmic grade, the fifth, the sixth, worlds, enormous universes created by God, the human being now lives in that, and says: 'That is all mine.'

When someone heard that, he said: 'Well, what use is it to me? What are we doing there? Is there also a drink to be had there? Is there also a drink to be had in the Divine All?'

I say: 'Yes', I say, 'but of sulphuric acid.'

He says: 'But do we also need shoes, a suit? Are there also tailors?'

The ladies say: 'Is there also a hairdresser?'

Madam, we have a garment. We have the sandals, don't we? We have 'Masks and Men.'. You know exactly how you build up a sandal, a garment, a spiritual garment. You should see a spiritual garment like that. Not that tog of mine in 'Jeus III', because that is still nothing. Master Alcar has a much more beautiful garment. But I am still wearing a nice white shirt. Don't you think? (laughter)

(Lady in the hall): 'Well.'

Oh.

I already have a shirt. But that radiates. Your wisdom lies in that. Your motherhood lies there, fatherhood, space, your consciousness. That is in that face, in those eyes. You should see such a beautiful being. Madam, sir, we do not sleep anymore, we are not sick anymore. We do not eat and drink anymore, because our breath of life is our food and drink. How wonderful it is becoming.

I was treating a woman, she had not eaten for seven years. I still know it. Her sister says: 'You are lying. You are lying.' Then she says: 'Come and visit me, because I will drive out those lies.' And then she had already been visiting for three months, and she still did not eat. Then the sister was in hospital from fear.

She said: 'Well, do you see it now?'

'Yes', she says, 'sir, but that is not possible'. She says, 'Yes, I am becoming

afraid. And she does not eat anything and she does not eat anything. A few drops of tea.'

That lady lived for seven years without food. I talked to the doctors. I say: 'Sir, here you have a wonder of the world. I can explain it to you, if you just begin first.'

Madam, every doctor laughed right in that woman's face. Those people were impossible to deal with. Nothing could be given to those people, those people said: 'That is all rubbish, they are lies, it is deception. Just go away, we will not go into that.'

But I looked after that woman for a year and a half, with her husband there. She only lived under my power. I say: 'Be careful because now you will start to hiccup.' If you just come in the neighbourhood ... I say: 'Now I have already had enough.' 'Hukgh, hukgh', she already began. Half an hour, that was nourishment, because I made that stomach work. There was nothing in it. Nothing. She could not eat. But she was alive. Remained alive. And now this ...

I asked master Alcar: 'What kind of diagnosis is that?'

'Here we already have an organism which has attunement to the fourth cosmic grade. And that organism was already fed by the fourth cosmic grade. So there were cells in that organism which already had to do with the fourth cosmic grade. Still no connection, because she was inspired by it. Do you have proof that it is possible, because that woman should have died, should have died.'

Yes, madam, we go higher and higher. And our blood becomes pink, always has a colour until the human being has a golden flow of life water in him. Because you know, madam, lady, why we still do not have ... - we have Greek gods, those beautiful men, but that is still not cosmic beauty – but by means of the skin, the human being is embellished? If you want to see great beauties as a mother then another flow of blood must come, another feeling and thinking, then the spirit must outshine the material. And it is only then that the mother is beautiful. Which we men, we witches' cauldrons look at, of course. You should see them leering, madam, the gentlemen, I mean.

Anything else, madam?

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

You are welcome, madam.

(Gentleman in the hall): 'Mr Rulof, is there no danger for us in a blood transfusion?'

Yes. Yes, sir. Yes. But they asked me the question here: 'What would you do?'

I will never have a transfusion, sir, or ... Yes, if it is necessary. I do not intend to be selfish. For example, I break my arm this morning, I lose my arm,

I lose blood, and if I am sensible, then I would hold onto that hand myself, then I will shut off that blood, that vein, oh well, now I definitely need blood because of an accident or whatever. If I get a normal illness, sir, well, that means nothing to me, does it? If I am ill, I am really ill, because that illness means nothing to me, as an illness. It is possible ... I do not long for pains, sir. I am not such a megalomaniac who says: 'Well, there is something festering, or burning away there, and it does not matter to me.' Well, that is nonsense, you must experience that. I just as well as you. Oh well.

But it concerns that blood transfusion. If it is not necessary, sir, I will not accept it. But you are not in that world which I am in. You cannot think and surrender what I can. You cannot experience what I feel either, because every human being is different. You must act according to your own consciousness. Do you feel it? If you have not seen that of yourself 'beyond the coffin', you cannot start to live according to those laws either. So you are still a human being here. And if there is a blood transfusion, and you need it, then just let yourself be given blood, nothing will happen.

And now the thing comes which you ask, and that is: can that be dangerous? Yes. And now I will tell you this, in the first place, and that man says that again, he heard it here, and that is true, I had to accept from the masters: every blood which you get is in that and that grade, to this far, consciously working. If I take one drop of blood, then I will have, so in that drop of blood, millions of powers which ... directly to cancer, tuberculosis, leprosy ... all the diseases of the world can still be present in it, in that drop of blood, because it lives in that. The doctor is now so far at the moment that he can see that that blood is completely pure to those and those grades, then you will get it.

You can perhaps not even experience the day consciousness of this blood in two hundred years, you will not become that old, he says that, this gentleman. So you get blood for fifty, sixty years, for thirty, forty years. Sir, the blood is thousands of years deep. So those few hours which you live with that blood from another, is not dangerous. Do you sense this?

But now ... What is the cosmic time for the human being as a body? People say here thirty, already forty, we now already have fifty years. But the human being can become two hundred and seventy-five years old. According to this cosmic calculation a hundred and seventy-five and then you already go to the spiritual organism. Because we cut off the body, for that matter. There is not a cell left in our body which is not sick, it is abnormal, it is contaminated. Our life expectancy is no longer cosmically responsible sir, because we have made soup of it, made soup of it ourselves. We made soup of our life expectancy. We ate it, sir, We committed murder and arson. Those lives, those divine laws of life for that organism ... There is not one left on earth who

does not live in destruction. And this is now the early death for the normal being who does not fly with rockets, not a aeroplane pilot with a thousand and twelve kilometres, they all know: they will perish. We are just walking along the street, do our best, are afraid of this, watch out, and we still pass over on time. Sir, for the body we go at least seventy years too early, and for the spirit, for our life of feeling we are millions of years too long on earth. Because we could have possessed the heavens long ago if we had not began with cause and effect, disintegration and destruction. Sir, we all take the place of the human being who needs our body.

Isn't that nice?

There is not one human being on earth who does not already walk here a few million years too long. What does science know about it? Nothing. But how wonderfully simple and just it is, don't you think?

We are now all still busy paying off debts. Sir, there are some who are making debts. And I now want to warn the human being about that. This is why I talk so much. Do not add any debts for heaven's sake, sir, madam. You are all ready in discredit here – you must settle all the debts for God and Mother Earth. No, we are also making a mess. Now you should look at the gentlemen and the ladies. They are poor devils. Poor in spirit. They do not know, they do not know it, they live and think that they are it. Sir, there lies the misery. They are standing on top of it. How fortunate that is, isn't it? If you know nothing, then you are as poor as a church mouse.

And if you sit down together, man and wife, and you start to look at all of that calmly, how nice a conversation becomes. Oh, sir, then she is pleased that you come, because she has discovered something else. 'Beyond the coffin' we are like children, and here we flatly refuse.

From the beginning I have been, no one knew that, but I have been fantastically yearning for that master, when I got the first blow. When will he come back? When will he come back? Just give me another push. The tremendous yearning still, if a human being tells me something, then I am all ears if I do not yet know anything about it. This is growth.

Sir, you can accept the blood, as I say, so I will just not expand too much, you can accept it, you must accept it if it is necessary, because you cannot spoil or experience it, because your time here is too short. But the doctor does not know that.

Anything else?

Which one of you has another question? No questions?

Yes, sir?

(Gentleman in the hall): 'About the rib question ...'

About Adam's rib?

(Gentleman in the hall): 'Yes.'

Oh yes.

(Gentleman in the hall): 'That is bothering me a bit.'

Yes, probably. Do you also collapse so often? But this is why those men are all troubled with their backs. Do you sense this? You cannot hear any man at this time who is not complaining about his back. That is that rib which we have lost. And those ladies just walk there, don't they, and they just do things, and they say nothing. And they just exhaust us. And we have lost one rib, madam. Yes. Do you have any sympathy with us?

Sir, what is it?

(Gentleman in the hall): '... upon the birth in the mother, isn't it true, that it is destined that you will come into the world as a man or a woman. 'Yes.'and that that rib already in the foetus ...'That rib has gone.'more or less present, isn't it? That that rib will be more or less present.'

Hahahahaa. (laughter)

Yes, now I must really laugh too, yes. Gosh, gosh. So, yes. (There is hearty laughter.)

Mr Götte, you can talk nonsense, but, you surely dreamt the whole week about Gabriel? So you mean, that that one rib which we are missing, according to the bible, we already miss that in the third and the fourth month in the mother.

(Gentleman in the hall): 'It's true.'

Do you know what that is due to, Mr Götte? During that time the mothers always get those knocks. Then that rib goes ... Then that comes out, see?

But what makes you think that?

(Gentleman in the hall): 'Well, that is eh ...'

But you thought that the mother got that rib during the third and fourth month, didn't you?

(Gentleman in the hall): 'No, no. I tell you, that must be present in the mother then. You have women who cannot give birth to anything else but female personalities, and you have some who can give birth to boys, don't you? And therefore: that whole set is then present in the mother. Isn't it?'

Mr Götte, you are bringing a nice story back to reality. Are you taking me for a ride, or what are you doing? (laughter) Because I do not believe that you do not know that. Are you really fooling me?

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

Do you mean that? Is it deadly seriousness?

(Gentleman in the hall): 'Yes, you know.'

Then you will be put over my knee this evening.

(Gentleman in the hall): 'Well done.'

Mr Götte, that story of Adam and Eve from the bible is the biggest nonsense which mankind can experience.

(Gentleman in the hall): 'Yes, I know that.'

So what do you want now with that nonsense with the mother in that third and fourth month? You are talking about that, aren't you?

(Gentleman in the hall): 'I am not talking about the third and the fourth month, I am talking about ...' Yes, it does not matter. '... the begin stage of the embryo, which the embryo alone determines: man or woman.'

Yes. But you are bringing ... We were talking about that rib. And that rib also came between it.

(Gentleman in the hall): 'But that is also in the embryo.'

No, then we must first take out that rib again. Sir, the soul ...

(Gentleman in the hall says something.)

What did you say? What did you say? Will it be okay? That is absolutely nothing.

That soul is already prepared in the world of the unconscious and knows whether it is mother or father. But not in that third and fourth month. Then it was just too late, do you see?

(Gentleman in the hall): 'We were not talking about the third and fourth month, Mr Rulof.'

What did you say?

(Gentleman in the hall): 'I was not talking about a third or fourth month.'

Oh well, but in the mother then.

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

Yes, yes. Now I will go back. When you want to give birth to a child as man and wife, is that from yourself then? Are they your feelings and is that your love? We once talked about it here one evening. I was at loggerheads with a theosophist. And then he says: 'Well, I will not accept it.' It is a pity that that boy has gone, because we could talk back and forth so well, because then we learn something. Is it you who gives birth to a child? Mother too, and father?

(Gentleman in the hall): 'Normally speaking, yes, isn't it?'

Normally.

(Gentleman in the hall): 'Yes.'

But it is not you, you know.

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

No, it is God himself. It is God. I will now let go of the human being. God himself gives birth to himself through the human being. Because we are gods, as human beings.

I said something nice here one evening. If the child, if we as a boy of fifteen, sixteen, seventeen years, start to yearn, start to coo, is that us now? Can you see how stupid the human being still is. But also how beautiful. Are we that? If you want to start to kiss, sir, madam, is it you then at that time? And

why not? Then they think: that is us, isn't it? But the world says: 'Are you trying to kid me that I did not kiss yesterday evening?'

I say: 'Sir, it is not about that.'

'Did you give birth to a child? Did you get the longing to go into that being one?'

'Yes, that is me.'

Sir, it is not you. No, sir, the personality as feeling pursues the deed of creation, which is God. You must still earn all of that, sir. You will never get hold of that, for that matter. You will never get hold of that. Never ever.

You say, sir ... What does the human being still have to learn? What is the psychology of the space? The spatial psychology says: that is God himself. And then you only experience the shadow. Yes? And that is the truth, sir, because you will never get hold of God's creation. If the human being feels that, animal, flower and nature, and those buds spring open, who is that? That is God. As what? As father and mother. Yes, sir. Cosmology.

Yes, you must warn that man, because I am almost there, otherwise I will have to chase you into the darkness. But you will feel, Mr Götte, the soul is already – and now it comes up again: the Divine spark split itself as myriad parts – so the human being is, no longer in the hereafter, but in the world of the unconscious, the world for reincarnation, the human being is already prepared as embryonic life, because the human being has experienced motherhood, for that matter, and now goes automatically to fatherhood. That is all ready.

(Gentleman in the hall): 'That is also the idea, Mr Rulof, why I thought that it must be present in the mother. Because we are a personality, and then we are man, then we are woman.'

How often, how often are you now a man in life?

(Gentleman in the hall): 'Well ...'

Or did you think just once?

(Gentleman in the hall): 'Just as many times ...'

According to creation you have been seven times ... If there were no spheres, sir, you would not have seven transitions either, the grades of sleep would not be so deep. No transitions: then you could also go immediately from motherhood to fatherhood, couldn't you? But that is not there, sir. Because you have full-blooded mothers, a hundred percent. And that is begging, sir, in order to experience that; that is the real motherhood. But that is not the personality, that is the body itself. That is that body which is a hundred percent mother. And now we must master that as spirit and feeling and personality. And now we stand outside that divine physical love, and we stand before the Messiah, Golgotha, because now we get to see and to experience the universal personality as love. Do you feel that? Do you know how many books they are? At

least a hundred. I can analyse a hundred books, by means of the masters.

But, ladies and gentlemen, a cup of tea would be good. There you are.

INTERVAL

Ladies and gentlemen, I will continue with: 'The past few weeks there was quite a lot put forward by you that we must learn to think. I once read that not everyone can reach the same spiritual height because this is linked to the birth.' No, that is linked to your life of feeling. 'Often I have to acknowledge to myself, that, when I want to think about something precise, the opposite thought occurs, for which I have no other name: being empty.' It is that too. 'Can you explain this to me again?'

From who is that?

Sir, I believe that here amongst us, all these people, there is not one who can think spiritually. And why not? They can do it. There are twenty books lying there, in order to learn to think. But Sunday ...

Were you in Diligentia on Sunday?

They are reading them like novels, sir. Also here. That lady there, master Zelanus says, that is you, but they read them as novels. Because, but then they should have, then they should have known much more. If you ask me a question from one of those twenty books, I will be ready immediately to continue. Do you not notice that? So I have all the twenty, and also thousands of others, in me. And now the masters. But I must think.

And what is thinking now?

You begin with something then something enters you, and at once you are distracted, aren't you? I can start to write books at the moment, I sit down here, we start to write, then you can play jazz, and you can all shout, to the left of me and behind me, sir: we sit down, and I no longer hear you. We disengage ourselves so much.

(Gentleman in the hall): 'Can that be learned?'

Yes, you can already learn that in four weeks.

(Gentleman in the hall): 'Can you help me with that?'

Yes. Then you must teach for an hour in the morning and the afternoon and in the evening. And then we will talk, talk, talk. Why do we make such a fuss in society? I already said recently: let's buy a nice castle in the country together. Today the men work and tomorrow the women. Tea in bed, ladies and gentlemen, we come in the morning, we have cake and we have everything. 'What do the ladies want to eat this afternoon?' Only just thinking, thinking. We do something, we make a few potato patches, pieces of ground, also a little zoo. No. Well, Poeldijk? A few grapes and all those other things. A few cucumbers, winter radish – do you like winter radish, madam?

– winter radish, cucumber and all those things. We have food and drink.

But Frederik van Eeden wanted to begin with it, a beautiful paradise for the human being in order to think.

We must eat and drink in society. We start to divide ourselves. He has this, he does that, he does that. And no one is content. If you work for yourself or for your boss, you can do something. You can think, think, think. But you can – we do not need to have it – you can think, learn to think, sir, by means of everything. And then you must begin ...

I have talked to people, sir, they will never get an answer again from me in this life. I have had to cut them out that far. I try it thirty times with the people, and then I give up. I always try to come back again to people. The people come to me, talk, talk; they do not know. I say: 'So', and then I just listen. If they do not come, then I follow. No, they do not begin; then I leave it too. I stop. But I try it often. I think: well, look, look, look, what did they make of it?

If you warn a human being, I told you once, they get cross. If you point out people's faults, and you tell them the absolute sacred truth, they get angry. You take something away from them. A human being who really warns a human being, you cannot take anything away, because that is love, that is awakening, that is wisdom. What does a professor do, sir? What is theology? What is psychology? What is pedagogy? We are pedagogues for each other.

When do we begin to think? Sir, this is what the human being keeps on stumbling over. The human being flatly refuses to think. And you must begin with it. You listen. But you do not come here for nothing. You do not read the books for nothing, do you? And that does not mean, sir, that I have more feeling than you. I have more feeling, but you can teach every dog and cat something.

I have a lady sitting here, Mrs Van Straaten, who could train a dog for the people. I say: 'If you have that, you can do more too.' Her dog was the highest in the Netherlands, sir. That lady was sitting there. Just look at her, she could do it. A hobby? No, sir, she was one from feeling to feeling. If you can teach a dog to think, then you can do it yourself too, Can't you? And that is the truth, sir. You can also teach a cannibal, an Indian, if that man just feels that you have his interests at heart.

Every animal is trained, sir, a lion and a tiger, and everything can be learned. And the human being cannot do it? Oh, come on, you flatly refuse it! There are instincts. I will not say that we have to do with cow people. Herd animals, people say, that is a herd animal. Oh, madam, who is not it, sir? Just don't go getting any ideas into your head. But do not talk about the herd animal instinct. About a Protestant, Catholic child. If you call that herd animal, a human being who experiences the Christ there by means of a faith

and thinks: it is true. That is the most sacred thing there is. I do not destroy the Catholic church like that. Christ is really in that. But you can ... Him ... If it concerns those and those things, then they go, the human being himself again, then they start to darken the human being. There are things which are wrong, because the human being starts to ask, to ask, to ask, to ask, and now the human being cannot ask, and now the people do not wish to think, and now you can say: 'Yes, that creature, that feeling accepts just what the priest says.' And it is like that for Protestantism, and it is like that for the whole of society. It is not only the faith. And now you say: how do I come now ... I am thinking, and at once something comes and then it drifts away from me just like that. Sir, you will get it back. Get it back. Get it back. And what is it now which you are thinking about? Are they bad, deep problems?

(Gentleman in the hall): 'Yes.'

Are they really problems by means of which you enter space, have to enter? Is it psychology which you are thinking about? Perfectly ordinary earthly things.

If we begin a football match together this evening and you are the referee, would you not be able to whistle to us when we do wrong? No? Not now just like this: pff, pff. Can you not do that? (laughter)

Yes. We will play draughts. Have a game of draughts, sir. Take something, and then they say: Yes. Hold on. That is a study, you must bring those brains to heel. Perhaps you always used to think from nature, in another life, and now you are always walking out of it. Out of the normal. Now you have to go back to the normal. And now you can begin with different things. Especially with draughts. Take a boar, and someone else: and concentrate. Then you can directly and immediately determine how deep your thoughts go. But you will not become a Piet Roozenburg (world champion draughts in 1948, 1951, 1952 and 1954), but never mind. Because those fellows think twenty sets and a hundred sets ahead. That is really something, you know. The art of a chess master is thinking, isn't it? -: thinking. Everything is thinking, thinking, thinking. Anyone who does not want to think, sir, does not possess any love either, he is empty. And you all run aground because one person does not want and cannot think for the other person. You can think according to your feeling. But I also tell you: if you can teach those tricks to a whale, not a whale, but a seal and a sea lion, and a wild cat, a tiger and a lion and an ape, and everything, and a dog, and a cat, and a rabbit, and a pig ... A pig. Someone had trained a pig. He says: 'Piet, come on, we will have a drink.' And then Piet went, a pig weighing three hundred and fifty pounds, that was at our home in the country, and then Jantje arrived with his pig. 'Lie down, Piet.' And then the pig lay down. Someone says: 'How can you get that into the pig, Jan?'

He says: 'He listens to me.' The pig. That was a pig consciousness. But the pig went with him, and listened. What is that? One from feeling to feeling.

You can bring an animal to heel. Why would you not be able to do that with your own life of feeling? And that is for everything, sir, that is God. Now you get the grades, the space. A painter who cannot imagine his paint, cannot daub it on the canvas either. A painter comes to me, and then he says: 'Yes, if only ... I can do that, and can do that.'

I say: 'Sir, then you must not start to daub, but then you must first start to think.' If I was an art teacher, sir, then they would not get to see a canvas for the first six months. I would say: 'Think first.' Because it all costs money which they are daubing away. Such thick daubs, ten and twelve guilders' worth of paint goes on there, and they still have nothing. But we must sell that thing. We must live from it, sir. We mess it up. But why do we not think before that time? Why not before that time?

Someone filming. That man made a scene thirteen times. I walk in there. I look round like that, I say ... They thought: but that man knows nothing. I looked round like that, I saw those pieces of film everywhere.

I say: 'Sir, I know your consciousness.'

'Why? You have not seen anything yet, sir.'

I say: 'It is lying there in the wastepaper basket. All film. Used up. That is all for nothing, sir. For nothing, nothing, nothing. Thirteen times.'

'Oh well, thirteen times. Hollywood does it twenty times. We thirteen.'

Sir, thirteen times so many guilders. Sir, that film cost two hundred and fifty thousand guilders. And seventy-five thousand guilders were wasted on film alone. And I could have warned them about that. Later they had to accept me. I say: 'Are you the director, sir?'

He says: 'Yes.'

I say: 'Do something.' I say: 'Do you want to see it, sir?'

'Fine, sir.'

I say: 'I will act something for you, sir.'

I say: 'You are the lady.' 'Are you also playing, madam?'

Oh yes, I will begin. And do you know what I began with? Suddenly just like that.

I say: 'Why did you take me for a ride yesterday? You were not at home.'

'What?'

I say: 'I came home, and you were not there. Where were you?'

And those eyes start to blink, I also had her under hypnosis. She became snow-white. Then that man says: 'My God, what is happening?'

I say: 'Pff, nothing, sir.'

Then she says: 'What is that?'

I say: 'Just hypnosis, madam.' We play like that.

I say: 'You are bringing something inside.'

'Fine.'

I say: 'You have to knock. You are a housemaid. Just knock.'

(There is a knock.)

'Come in.'

I say: 'Do you do that like that?' I said to that man: 'Now you will film, of course.'

'Yes. Nice. Very nice.'

I say fourteen times: 'Once more.'

I say: 'Sir, why do you not let her do it like that first until she bleeds to death? At least that does not cost any money. Sir, Hollywood has given up that long ago. Gary Cooper and all those others do not let themselves be filmed to death. Neither does Greta Garbo. She says: 'Oh yes, twenty times?'

They have discovered in Hollywood, sir, that the first and second thinking meant a hundred percent consciousness on the film, and the action, and the character, psychology, and then they had everything wrong. All money, money, money, money. And you can teach society that.

Psychology, thinking. I have hundred ... I have gifts for writing, painting and healing, the masters, but what I got for myself, sir, there is no artist, no psychologist anymore in the whole world who can take me on. I know that. That is not boasting, I will prove it to you. By means of thinking, thinking. I finish everything. You must begin with a small thing. What is a pear? Fine, now you are already coming to the cosmos. A pear is a cosmic product. If you want to analyse the life juices and that tissue, sir, there will be nothing left but ... Then what?

Do you know it? Cute face? What? What will be left of it, madam? Well? Protoplasm.

Everything, the divine soul comes out of it again. Isn't that true? Out of everything. But that is too far away. But begin with perfectly ordinary earthly things. Sir, the beautiful, spiritual social thinking is in the first place already – we think for that, and the masters wanted that -: what is friendship?

Are you trying to kid me that you possess something of your being a companion for the human being? You are a companion for the human being, and you take that friend for a ride: 'Biscuit. Delicious.' You do not see that, you know, sir. If the ladies begin then they have this and that. I think: oh well. Yes, I am taking part in telepathy. I know it immediately. But you can do it too.

We are busy ... If you really get spiritual friendship, sir, then that is much higher than the human marriage. Because we are no longer companions for each other. Because we have lost this, and lost that, and lost that, and lost this. I want to take you back to the beginning of the time, but then we are in

another problem once more. We loved each other then. And why not now? Why can you not talk to each other, now that you have become older? People cannot talk to each other. They have no time for it. They work themselves to the bone in society, are dead tired. 'Oh, child, do not talk to me about that nonsense.' And the spiritual thinking is your consciousness, sir. At the office you will get the sack today or tomorrow, because that boss of yours immediately realises it. Everyone sees it. Everyone feels it. That is crazy, isn't it?

We therefore make our life of feeling. Now I cannot begin to put forward a thousand of those little things: how do I learn to think? Now you must give me the problems, then we will analyse the psychology for thinking.

What is stumbling in you?

By what means is your life of feeling diverted, steered away? By what means?

It becomes a haze, you cannot hold onto it. And now you must gradually begin. Because if you do that with force, you will only get heartburn. And later a stomach ulcer. Now you must also take it easy. Because it does not even work with force. Without effort. As you learn a language.

There is a language teacher sitting here, ladies and gentlemen. Last week I had an advert, he had put it in my head, do you see? He, yes. That cost him five guilders for that matter, that advert this evening. But if you want to read French, German and English, then you must go to that man there, that good old Jean of ours, who practically burst in Bezuidenhout, and has such a wonderful character. I say, because it is he. If you ever, ladies, young ladies, French, German ... Spanish, too, isn't it?

(Gentleman in the hall says something.)

Oh no, but French and English and German. Here. And then he will just teach you French with: *pourler-quoi de Paris*. Or what is it called? And then he starts to learn to think with you. Because he squeezes you into that 'Oui, monsieur.' 'Bonsoir. Bon- ...' Just like that 'Peace Palace', something like that. (laughter) He begins so fantastically, and then you must hold onto that, and by learning something, you get grounds in order to learn to think. Your spirit, your life of feeling does not let go of that again.

I know what that is, sir, because it is absolutely connected to weaker nerves, here and there in the brains, and it is spiritually connected to previous lives, by means of which the human being was not able to think of more than one thing. And that was either this, or that. And walking like that.

(Someone in the hall): 'Huh.'

Huh. What did you say, 'huh'?

Yes, madam, then we think ourselves out of creation, and out of the normal. Just go and see a nun like that, such a beautiful, beautiful, beautiful nun; they are the living dead. Not from inside, you know, because, puh ...

From outside. There is nothing more alive. If you go to a hospital like that, then they will think of you as a mummy. You are not a human being. At least not as a man. They think of you in a mummy-like way. But behind those eyes they see something else. Yes. Crazy, that we realise all of that, madam, don't you think?

But how do I learn to think?

Now we can learn to think humanly, physically, socially. We can start to think spiritually. I imagine, I feel millions, billions of processes, and I have experienced everything, experienced, experienced, expanded, finished from a to z for the cosmos, for the soul, for the life, for the life of feeling, for craziness, psychopathy, for the planets and stars. I am so heavily cosmically loaded, sir, there is not one wrong thought in me which could disturb me. I am as empty as anything. I am completely empty, empty. In the 's-Heerenberg dialect: completely empty. Yes.

What did you say?

(Lady in the hall): 'How can you think if you are empty?'

How can you think then if you are empty? Madam, you are all full. You are a thousand times full of something which you do not finish. There are so many fantastic things in you, which we as man and woman ... The nicest thing there is, man and woman. The greatest mercy is to learn to think. The greatest mercy is marriage. Marriage is so fantastically great if you ... Of course, there are some ... Yes, there you have it again – two are needed for that. But when those two start to think in this area, with our books, with the masters and space, and you start to talk and you have friendship, companionship, you value each other, you have respect for each other ... 'Yes, just throw it away.' One person says: 'Go away with that rubbish. I do not want anything to do with that crazy person.' The human being is in a mess. And then it is also true, then you are also alone. You must begin alone. But then you can also be busy alone. Because you live in eternity. And no one takes that away from you. You can continue.

And then you should see how far one is behind the other. The human being does not want to think. But the human being who does not want it, is at a standstill. For thousands of things, sir. All problems. You do not finish your life of feeling as materialization for society, for that and that and that and that.

Well, isn't it the case?

And now, sir? Now what?

Yes, sir?

(Gentleman in the hall): ' ... every day ... divinely thought ... and you have your activities ...'

Is the greatest happiness which there is. You do not need to do anything

else on earth than think, think well, think wonderfully. But how do you wish to awaken, how do you wish to get growth if there is nothing else but gossip, nonsense, destruction ... You should hear how a human being is thought of. Such a person is talked about. Isn't he? Is that awakening? No.

If you wish to get awakening then you must walk the creation as God spiritualized and materialized the things as material, as people and animals and flowers and plants. You take it back from the earth to Him.

And then life is beautiful, sir. Because everyone says: 'What a good person that is. You should hear that man, that woman.' And then the human being is really beautiful. And is that not the bliss, the peace, if you sit down in that chair? Then the other person feels your peace. And now coo, sir, don't you think?

Anything else, sir?

This is thinking. The gentleman who asked the question, put force behind it, finish the things. You are reading the books, aren't you? Have you read all of them? But still about four, five, six? Do you understand 'The Cycle of the Soul'? Can you remember if you read that?

(Gentleman in the hall says something.)

What did you say?

(Gentleman in the hall): 'None of them'

Yes, I think ...

(Gentleman in the hall): 'I cannot deal with it.'

Yes, sir, but they cannot all do that.

(Gentleman in the hall): 'I do not want to read it like a novel.'

Do you wish to deal with that? Do you wish to experience all of that? You are playing the Frederik a bit in those books. Be careful, sir, or you will get your blow today or tomorrow. No, no one can do that. No one can do that yet. They cannot do that here. Because then you would have to write in that book, would have to experience, and you would possess that personality. You already go too far in your thinking. If you can read 'The Cycle of the Soul', you read what it says there ... And then we are talking about 'the coffin', about the murder, you go into the ground with Lantos Dumonché, don't you? And you feel that.

Then you can always follow it. But now you also want to feel what he experiences. Well, that does not work. You see, now your thinking is already going too far, now we are already learning something, you are already going too far now. You are already asking too much now. And there are ordinary things, and they are put to the side like that? No, you hold onto them. Because what Lantos Dumonché experiences, sir, if he is lying there and those worms eat his eyes away, they rot away, there is rotting in them, do you want to experience that? Then you will go raving mad. Look, now you are already

going too far. Much too far. Because they are the occult teachings, sir. You live, you are now – now it gets good, you must listen – now you are at the bottom, normal actually, and now you want to be buried as it were, because you must experience a rotting there. You must not follow that, must you? It is already shaky and slimy and loud enough there under the ground if you hear Lantos Dumonché screaming there. For heaven's sake remain on earth in that book. And now your thinking is certainly not that childish, because now you are already a good bit on the way. Can you feel that now? Now you are already going too far. So now just talk ...

Now I have already been able to make it clear to you this evening that you do not think too little, but you are already going too deep. If you ... all of that with yourself ...

We have had people here who wanted to play Frederik, and in the space of a week they were in the Ramaer clinic (psychiatric hospital). You must not do that. You must ... I say ... You will not go crazy from this, if you do not want to possess what I am. That is not possible. Because then I will put all of you on a chair, and then we will pass ourselves off as drivers in a week's time. There are some who can do it, but then I must have the people who cannot do it. Then I would like to see whether you are also a driver. Because now you become a car. And if you want to die now, then you will become, then you will go through death. And do you want that ... Do you also imagine that? Do you also wish to go through that? What will happen now if you are asleep? Do you also think about that? Yes. And you cannot hold onto that, can you?

Sir, be pleased that you cannot hold onto that. Because otherwise you will instantly, suddenly, if you hold onto that, and you are in that, you descend into this, you will instantly be lying on the ground, and then you will be unconscious. And the doctor who picks you up will say: 'That man has epilepsy.' But you had sunk away from your day conscious feeling and thinking for a moment. Now you are even more than the rest according to that, than a hundred thousand other people, sir. You are learning. We are learning something, can you feel that? You come forward here with: I cannot think, I cannot hold onto it; but you are going much too deep, much too deep. Remain with the day consciousness. And then you will see how simply you think. And then you can determine, follow and experience the power of your life of feeling, your will, your thinking, yourself.

Anything else? Is it clear to you?

(Gentleman in the hall says something.)

What I say, must be clear to you. If you now think again about thinking about that and that, we are not talking about that. What I tell you, if you follow and experience the things to there and there, then you must not even

want to experience, and want to follow the other side, and the spirit, and the life of feeling of a tree, and from all the other things; you cannot do that. That is an occult study. Do you understand this?

(Gentleman in the hall): 'Yes.'

I mean that now.

(Gentleman in the hall): 'But last Sunday, after the lecture, then I come home, and then you want to continue thinking about that, you want to get it back again, but it does not work anymore.'

Sir, no one can ...

(Gentleman in the hall): '... but why is that?'

Sir, I do not believe that out of the two hundred people ... No sir, I do not believe, I know for certain that there is not one person – that is not possible, sir – who has that lecture completely in himself.

(Gentleman in the hall): 'No.'

Too much is said, sir. It is not you alone, no one can do that. You will not let go again of a few things which have touched you. Sir, if you also truly absorbed everything which we told there, the masters, then your life of feeling would break, and your nerves would not cope with that. You do not grasp what you read in that book either, sir. All those books are also new for you, and are always new, just read. And then you discover more and more, because you get more and more out of it, because there is also more in it – you throw a novel aside just like that, it is lying there – these books will never die, either, they will remain new.

But that of that lecture, sir, reflecting, sir, you cannot do that.

When I heard it on Monday evening, I thought: my God, my God, how wonderful that is. Did I say that. I can also say it. I experienced it spiritually. But I wanted to hear it materially. Well, madam, I said: that roll is worth a hundred thousand guilders. If mankind gets to learn that again when we are no longer here, sir, you can ... Then they will be willing to give a ticket of NLG 1.10 in order to listen to that. What is on that is possession for mankind. It is wonderful.

And do you think now that I have that whole lecture by master Zelanus in me? I only draw back as feeling, what he has used from me, and I get that back, otherwise there would be a hole in it. I know what he is talking about, I see what he does, and what he says. But now I do not even need that anymore, sir, because I have dealt long ago with everything which you get there. So I can just sit there relaxed now. I already draw from my past, I already sit on the past. Because that cosmology has already been experienced, has already been imagined. Because he is tied up, isn't he? You hear that. And then you will see how I thought as André.

But everything, in that and that, sir, no Mr Van Straaten can do that ...

(To someone in the hall): 'Can you do that, sir?'

(Gentleman in the hall): 'Well, no.'

And they all give you that. They cannot do that, sir.

(Gentleman in the hall says something.)

What did you say, sir?

(Gentleman in the hall): 'That machine (the wire recorder) can, it can do that.'

It can, yes.

Yes. But the human being cannot do that. Now you already see, what you are thinking, the others cannot even do that either.

(Gentleman in the hall): 'Obviously.'

Obviously. Now you see it. You are certainly not so backward, sir. (laughter) If I may put that button in your jacket this evening, sir. That costs a great deal from a psychologist.

Do you have any more questions?

Now we will begin calmly. Not too far. Taking it easy, like that.

Which of you, ladies and gentlemen?

Oh, I have something else here.

I must stick that together, I see.

(Jozef reads): 'At the festival ...' Was that put down here by someone? '... for sacred music, the Perucia, Mascine inaugurated ...' What is that called? '...Masciné, that is ...' Who put that done here in bits?

(Lady in the hall): 'Sir, I did that.'

'...inaugurated a new ballet, in which Christ's birth, death and resurrection are enacted. At the general rehearsal for a papal committee at the Vatican, the original version was criticized since the representation of the message of the angel Gabriel, which was accompanied by kettledrum rolls and a flourish of trombones, was considered inconsistent with the Christian humility. Mascine altered his ballet in accordance with this.'

Yes, should you also make Christ dance? Should you make the birth of Christ and the life of Christ dance?

I think, if I was a priest, or a cardinal, I had something to say in Rome, well, I chuck out that ballet idiot with all his dancing ... As if you could not make other things in the world dance.

Sir, come with your ballet. I want to let a tiger dance this evening. It comes out of the jungle like that, and I make it angry and everything, in action. And then you can tremble and shake, only because of the movement. But that is ballet, isn't it? They can act out the whole of nature, they can act out a bird in flight. Well, what are those dancers called? Anna Palowna? The dying swan. That is art. And now a megalomaniac like that makes the Christ dance. Don't you think that is terrible too? Is there nothing else in the world?

Rome should have thrown that man out the door.

(Gentleman in the hall): '...official.'

Yes. Rome is now, neither the pope nor the cardinals say: 'Sir ...'

Yes, a man like that can do what he wants, of course. But a bit of criticism of that ... I think this is absolutely destroying Christ again. Making Christ dance! If you make a film of His life, and you want to bring to the people how He suffered and what He meant, then it will be worthwhile. But you do not make Him dance. How in God's name do you wish to make Christ dance? That is a curse.

The human being no longer knows, sir, what he should begin with. Just take one of them who goes from flower to flower, a dancer, and skip about the stage, and really make yourself like a bee.

How I could teach the ladies something, couldn't I? They would like that. Really.

'Komm mal auf, bitte. Jetzt wirklich stampen.'

Yes, just look, hop, hop.

It is taking too long for me, you know.

I have something else. No, we will not make a dancer of Our Lord.

(Gentleman in the hall): 'Mr Rulof, may I ask something?'

Yes, sir?

(Gentleman in the hall): 'At that time I myself thought about those Passions ...'

Mattheus Passion?

(Gentleman in the hall): '...that was discussed, but I still always had the impression that it is not appropriate to represent the Christ there ...'

There is in the Mattheus Passion, if you hear all of that ... And then Christ is standing there. I heard Willem Ravelli (bass baritone, 1892-1980), nice, wonderful. And then the Christ sings. Wonderful, wonderful.

I have an alto singer, who sung the Mattheus Passion, before the war, in Amsterdam. Then she says: 'When I read 'The Peoples of the Earth' and 'The Origin of the Universe', I could no longer sing it.' What do you think of that? 'Because then I knew the reality and now I would just stand there spouting lies. Nonsense.' And a suffering, and a suffering, and a suffering, and searching, and all suffering. You see, Bach interpreted him dogmatically in the world. Solely from the life of feeling: bible. And now in the Christ there is ... Something else can be put in there. If you had experienced Him and you had written the music by means of which the betrayal of mankind came into it. Yes, then that is no longer groaning, but then something entirely different comes out of it. And now it just remains. Do you see? Yes. And they are already meddling with that, you know, because they feel themselves: there is something to it. Every year the Mattheus Passion is no longer that

experience which it was fifteen years ago. Do you already know that? The people are already starting to say: 'Yes, God, well, no, I have already heard it often enough.'

But divine art, sir, will not die out. There is a pressure on the Mattheus Passion, a tremendous pressure, a dying process, because of which the human being during this time says: 'But, my God, the Christ did not die there for the sins of the human being.'

And then that lady says: 'When I heard the first lecture of master Zelanus in Amsterdam, I immediately ...' With Willem Mengelberg. Then she says: 'I do not sing anymore.' She sung it during that time. Then she says: 'Oh, oh, I am suffocating inside. I can no longer get that groaning of Mary Magdalene over my lips.' Then she says: 'Because it is too ... that and that comes there.' And then I looked at her. And then she says: 'Then I walked away.' Because of the books.

And it is true, sir. That woman could not sing it anymore. Why not? Because she did not feel and experience all those years: there is something sticking to that. People sent the Christ there to Golgotha as if the Christ, the Messiah had to bring a sacrifice there. And they quite simply betrayed and murdered Him. But that is not in that. And Bach could not get that either.

(Gentleman in the hall): 'So he was actually lying.'

Bach was sitting on art, but he was not sitting. I was once asked: Why was Bach still so unconscious? Bach was so far, he buried himself in art. People saw him slaving away there, he was already on the other side, people saw him thinking, thinking, thinking there: if I can interpret that life of the Christ. But Bach still did not have any cosmic consciousness. And the Mattheus Passion was only interpreted in a biblical way. That is still just dogmatic art.

The Mattheus Passion which you get later, sir, it comes there with betrayal, and then you should hear the Christ. If then you go and stand opposite the world and Pilate: 'And why do you not want to accept Me?'

That is not that note and that stave, and that timbre. Sir, that is a sound, that belts against the cosmos. And then you get psychology, art. Then you should let those voices grow. And now half of the world says: 'Oh well, no, you are becoming so scary. They come home, it took four hours, feeling poorly, hunger, they are also sitting nibbling. And, oh well, what remains? What remains? Everything is at a standstill.'

Anything else, sir?

(Gentleman in the hall): 'Those voices already conflict with the reality.'

Yes, for you, but still not for the theologian who attached himself to the whole case, to the whole event. That man who: 'Hohoho ...' You should hear, that organ, no other sound comes out of it. Oh oh oh.

(Gentleman in the hall): 'You get something from that.'

You get fidgety from that? The 'doodles' too. Yes.

Yes, that is, look, the people who experience that here for the first time, say: 'They destroy the Mattheus Passion there.' No, madam, no, sir. But Mengelberg also said in his years here, he says: 'Yes, there is something which we will never get over.'

And then they said: 'Professor, what is it?'

He says: 'We are attached to the bible.' Because Mengelberg was a half theosophist.

We are attached to the bible. He could not say it all because then they would have flung him out of the concert hall. But they chased that great genius of ours out of the country. Then mankind will ... That is just like something again from our sacred chaste consciousness.

Mengelberg said: 'I am also playing the devil; it is art.' And he had played for the nazis, and then he had to go. And then they slaughtered him. A scandal. Tomorrow it will happen again.

Sir, if you pretend to be a prophet, then they will hang you here, then you will enter the Oranje hotel. Because we are so pure here, so chaste. We have traitors to our country, yes.

And they let those great geniuses, just like Rembrandt, starve. And now they barter with his art. For ten and twenty million. Is it not a scandal? He and his poor Saskia got tuberculosis. And mankind now still eats his blood. You should read that cursed sucking and that sending round, flinging his art back and forth across the world! Does that not make you sick? Then the real Rembrandt is immediately standing next to you. He says: 'Poisoners! I could not pay for my house, I was put out of it. My wife has purely starved to death.' Yes, and now ...

And that stumbles along at the moment, and forgets everything which happened. Is it not a God-awful divine spatial scandal, that they blamed our Willem Mengelberg, who played devil and child and animal ... He says: 'Art is from God.' And then they blamed him for playing for the Germans there. 'Art is art', Mengelberg said. And because he played, he had to be banished. Now he is dead. And now he also leaves behind a house and so much money for the artists. They also squandered his trumpets. What nice people we all are. Don't you think? Oh oh. Just give me half an hour, then I will drag along the whole of Holland. But I will not get it.

What do we have here? Something else nice. (Jozef reads): 'On Tuesday the Roman-Catholic archbishop of Milan, cardinal Schuster, warned the Italians against the dangers of Protestantism. He said ...' Now we will probably get another war with Luther. 'He said: 'The unity of our people is endangered by religions from abroad.'

You see, last year when, or two years ago, the theologians came together

here in Amsterdam from the whole earth – do you remember that? I was in America then – the Catholics did not come then, because they did not need it, because they have the only faith, the sanctifying faith.

I was also brought up a Catholic, so I know something about it. But they got nothing from us. We did not have any money.

I had a visit from a lady, I finally experienced that happiness, ladies and gentlemen, I can say that to that cardinal. I had a visit from a lady, who said: 'Mr Rulof, I am coming with flowers for you, for your masters then.'

I say: 'What do you mean, madam?'

'I have read a few of books of yours, 'A View into the Hereafter'.'

I say: 'Come in, madam.'

'Well, I want another few books. But do you know what happened?'

I say: 'Just sit down.'

Then she says: 'My husband and I are strong, hundred percent Catholics. When he died, my husband left ten thousand guilders behind for the church, for masses, and all those other things. I was not amongst them that much, so he could do that as a full-blooded person. I had nothing to say in that matter anyway. Oh well. But now he is on the other side. And what happens now? Now I get hold of a book of yours. And I start to read. And I sit there like that on my own. And I think: gosh, I should have had that in my hands when he was still alive. Because then I would still have those twenty thousand guilders. Now we have lost them.'

But guess what? She has just finished two books. The priest comes. 'Good day, madam.'

'Come in.' Then she thinks: Now you will get to hear it. Then she says: 'Yes.'

'How are you?'

Then she says: 'Well, I am fine.' But she felt ... She thought: it will come. Then she said: 'What are you holding back, Father? Just say it immediately, then it will be done with.'

He says: 'Well, a few more masses have to be said. He is not quite there.' (laughter)

Then she says: 'Father, is he perhaps hanging with one leg outside heaven and the other in heaven?'

Then he says: 'It is true.'

She says: 'Then he will just have to continue to dangle there. You will not get another cent from me.'

Then she says: 'Mr Rulof, I would like to come and bring that to you as thanks for reading your books, otherwise they would have got me again for twenty thousand guilders.'

She says: 'But now not another cent. I think that I will now charm a smile

on his face. But not another cent from me.'

Then he says: 'Then you are possessed by the devil.' And then he saw a book there, and then he says: 'Are you reading those books, by that beast?'

Then that lady says: 'Do you know that gentleman?'

'Yes', he says, 'we know that devil.'

Then she says: 'Well, then that gentleman is on the right track.'

Because Rome knows that Jozef Rulof lives in The Hague. Isn't that nice? Every morning the pope gets ready there ... Every morning when he wakes up, and I have convinced one of them, I am pulling at his robe. (laughter) And every morning and every night, at seven o'clock in the morning, then I crawl up there, and then I pull on something. There is another soul of God for me.

Madam, that is not hatred. But that is about an honest fight. And there is one Christ between him and me. And who is right now? I do not damn, he does. Well? And I am crazy? Oh well.

But, madam, I do not have any burning hells. I have a God who is just. And if you commit a murder, madam, you will just go to prison. You will serve your sentence. You will get a new life, people say in the universe, and you will make amends again. For the church and for the pope are you decomposing, burning to all eternity, until there is nothing left of you? No, madam, that is not possible. Because they have a separate fire there. They have a fire there in which you burn, which never burns you, but you still remain in it.

Someone once came to me, then he says: 'Yes, one thing, and then I will be finished immediately: is there really fire in hell?' He says: 'Because they do not come out of there. I only just want to know how they lit that fire.' (laughter) And the other person who came, said: 'Sir, but what kind of fire is that, because you live there, you burn in it and you never burn. Because you are burning eternally.' He says: 'There is something not right about it.'

No, sir, there is something not right about it either. Because there is no fire. Only your fire in yourself, your spiritual feeling.

But I now go to that curate. A battle of Luther comes there. Oh yes. (Jozef reads): '... the unity of our people ...' Of which people? Of the Catholic people? ... endangered by religions from abroad. We are also a part of that. 'The warning of the cardinal was published in the Vatican newspaper 'Observatoire Romano.' Yes, that is possible. 'He mainly dealt with the increase in the number of Protestants in his own archbishop's diocese. Protestant propaganda amongst the Catholics is repeatedly based on slander and libel towards the ecclesiastical hierarchy. According to the cardinal. The cardinal urged that the government pay attention to the serious dangers which he had mentioned. There is a difference between freedom of conscience and press. Those

foreigners are waging a disloyal propaganda, according to Schuster.' Dat is der alte Speerfach, der Schuster. He was probably a cobbler. Schuster is a cobbler. „According to Ruiters, because of the publication in the 'Observatorium Romano' the article tacitly bears the stamp of approval by the Vatican. Oh well. And it just goes on like that.

We will get another war against Luther. Luther began with Protestantism.

I had an argument with the Lutheran being in America. I say: 'Yes, yes, it is all wonderful, all nice. My brother was also one.' I say: 'But you still live on damnation. And now start to think.'

There are people here amongst us who have to experience that same war in themselves. There are Catholics, Protestants, theosophists, Rosicrucians ... We have all kinds. But many Catholics. People, just take an anvil, no, not an anvil, well, just hit on it. Take an example from me. I was brought up Catholic. We had already discussed the fight for life and death as children. Here, that boy there, that Catholic, says: 'I have been an altar boy.' You should hear that man talking, there, that father of five children. That is a whining feeling. I let that boy, that gentleman, talk last week. Listen. You will laugh about it, won't you? We laughed, didn't we? But do you not feel that horrible distress which that man experienced before he could say: 'Now I know it.' His whole family calls him crazy because he wants to grow. He thinks differently. Yes?

You must not ridicule that enormous struggle of the human being. 'I still cannot ... Yes, imagine that I do wrong. Today I must go to the church, and I go to Jozef Rulof.' Oh, oh, oh. Yes. Yes, now what? Just do not take it away from them. Let them go to the church. But do not let them force you either to have to think prehistorically again. Give each other the space then. Tell each other how she felt it, how he felt it, how he experienced that again, and you will still have a kingdom. Gradually the Catholic Church will dissolve in your own consciousness. Just make something nice out of it. And that is only just thinking again. How do you receive the human being? How do you experience that? War with Luther. Why did Luther materialize such pandemonium? 'Luther, oh, that poor Luther suffered so much', they say then.

I heard a lady like that, a woman of twenty-four or twenty-five years' old, on the 'V.P.R.O.' radio, you have those Luther afternoons there, you know? And then she teaches those little children. 'And oh ... and that good Luther suffered so much, children, and let's now sing together for him.' And then they sing a few psalms, the children have to sing nicely for Luther; a few psalms for Luther. And then she started to tell: 'He suffered so much, our poor Luther.'

But, dear God, why did he begin with it? We are still stuck with his damnation. Luther did not give us a hell without fire.

Look, those people, that history was built up, there are still people at the moment who serve for destruction. And then they have God, God, God, God. The Catholic Church again. A cardinal, who meddles in Protestantism at the moment. It is his God again. And that God of Luther is not the same?

Madam, sir, there are millions of gods on earth, and they all have a tiny bit of it. And the Real One, they stand on top of him. He lives here. How do you wish to love God, the human being, space, yourself, your lives, if you destroy the faith of another?

I always put something in its place. I do not ridicule Catholicism. I do when they say that Hendrik is still dangling with one leg outside heaven. Because that directly concerns the money. I learned and I had to accept that I cannot possess a Kingdom of heaven with candles, madam. And praying? I told you, there was a baron in 's-Heerenberg and he had, I believe, half a million, because the whole area belonged to sir. And then we came back later, from the city, after so many years, I say: 'Crisje', my mother, 'are they still praying for that baron there?'

'Yes', she says.

I say: 'Well, then he will be in the Divine All, in the heavens.'

Then she says: 'Yes, we are also starting to get bored with it.'

Every Sunday morning a holy mass for baron Van Hupoot . I will never forget that name, Van Hupoot. I say: 'Now 'poot' (Dutch for plant) him somewhere else, then he will get leaves.' (laughter)

Oh well, oh well. But, ladies and gentlemen, look, what is it about? It is about the reality, it is about one God. And our one does not damn. He is neither Catholic nor Protestant. He is a Buddhist. He is a Mohammedan. He participates in Islam. He knows the Koran. He knows the Jew. Our one possesses life, spirit and personality, is a Father of love and justice. The human being will and must accept that One some day. What did you say, sir?

Have I said enough now, sir?

(Gentleman in the hall): 'You have for me, you know.'

Oh, then I may stop, ladies and gentlemen.

Ladies and gentlemen, I thank you for your good feelings. I hope that I gave you something.

See you next week.

And now: learn to think differently.

Thank you.

(There is clapping.)

Thursday evening 23 october 1952

Good evening, ladies and gentlemen.

(Hall): 'Good evening.'

We will begin with the first question.

'Children who are born deaf-and-dumb, is this a physical or a mental disorder? With different parents I sometimes see children who are not at all normal. They are those Mongols, mongol types.'

They are called mongols. What a strange name that is, mongols. Why do they call those children mongols? Mongols. Why not apathetic, half-conscious? They just give those children a name. A mongol, Mongol races (see article 'There are no races' on rulof.org); is that because this child perhaps has to do with the Mongol races there at the back of Siberia? We have a mongol. Oh, then we must just ask what that is, a mongol. I think that name is terrible.

'... Mongol types. They all look like each other, they say. They have those split-eyes. Why is that?'

From who is that?

Madam, that child has the same eyes as I do. But split-eyes have to do with something, madam. And now I want to give you this evening, after all those hundreds of lectures about that psychology ... There are people who participate in magnetizing, and they also have power, and they are it, and then they go, and then they do it. I would like to ask those healers: what kind of phenomenon is that? A mongol with split-eyes. Why do those children have such narrow eyes? I believe that the doctor does not know either, you know. Just a tingling like that. Don't you know it? You do not know it. You do not know any of it.

A mongol type, a child which comes into the world because of that state, ladies and gentlemen, is half-conscious. And still not even half-conscious either. Because, you probably believe, this soul, this life, had lived millions of times. But this life comes here on earth, and is apathetic, psychopathic. They are psychopathic children, they suffer at the moment from spiritual abnormality, spiritual unconsciousness, but have their completely normal body. And then, one has this, and that one has that.

There was also a boy like that of about ten years old lying in my garden down there this summer. And then: 'Wrluh, wuh.' Oh, and then those little hands and little legs. I think: yes, I can imagine that his mother ... There were murders enough. Parents who had a child like that, they could no longer stand it and killed a child like that. Put it to sleep, then it was gone.

But you do not do that lightly; if you have a little bit of feeling you do not do that, and if you are a mother, you do not do it at all. Because that mother is happier with that weak child than with the healthy ones which she has. Then she says: 'Because I get much more love from that child.' There you are again.

We had a gentleman here, he always came here, I do not see him anymore, he was a bit sad during that time, then he came, then he says: 'Yes, I have three of them. And there is also a dumb one. And this week he fell from upstairs, from the second floor, down onto a terrace, well, two, three metres high. I think: well, now it is over. And we will be rid of him. Because it is not life, sir.' That man talked like that. But there was nothing wrong with the child. He says: 'But that other one falls from the chair and breaks an ankle.' He says: 'You cannot even destroy this one.'

I say: 'Come on, don't talk like that. Man, don't talk like that: destroy.' I say: 'Just come and listen sometime.'

'Yes, they already told me that.'

Then I explained those laws for that child here one evening. He painted. He had his eyes popping out at my paintings. Then he was almost standing weeping, he says: 'Oh, oh, oh, if only I had that, perhaps it would give me support.'

I give him a thing. Fine. Yes, it did help him a bit, it gave him support. But they were still left facing those Mongols, those apathetic states, and they did not know it. They look at them every day. And half of society, ladies and gentlemen, is psychopathic. Those split-eyes come ... Do you still not know it? It is all so perfectly simple. That cosmology, this is cosmology ...

Yes, madam?

(Lady in the hall says something about the day-consciousness.)

You are close. If the arm is already twisted, and the body cannot do it, and has that and that, then it should also affect other organs, mustn't it? They look through those eyes, and they do not have the – you should hear how simple – they do not have the full consciousness. So that moves away.

When Jongchi paints through me, that Chinese monk, after a short while I am also a Chinaman; then, so only because of that influence, then those eyes already pull here. Then it tightens. I just look like a half Chinaman, with a face from The Hague.

But these are types of lives, madam, who experience their karmic laws and their cause and effect, they have not kept the laws of space, the life laws of God.

And what is not keeping the laws? Do you see? In this life, if you are conscious, then you can let rip as strongly and as loudly and as much as you want, then a great deal must happen for you to send yourself back to the

apathetic. You can go crazy because of alcohol, and because of: you just live it up. For example, you have conscious craziness and unconscious craziness. Also conscious possession and unconscious possession. You have art ... You have possession through art. Sick and healthy psychopathy, craziness. It is all true and can be analyzed, because those laws exist.

But when a child like that enters the world, then that soul like that, that life of feeling has crushed the organic life, the tissues, in that cell state, that embryo. And still not destroyed, because then you get a miscarriage. And that also happens. Because a miscarriage cannot happen if that mother is in harmony with and for the birth. And you do not attract any psychopathy if you do not have attunement, already as parents, to that soul, to that life of feeling. Science still has to establish all of that. But this is spiritual psychology. The spatial psychology is direct cosmology because this life, that soul ...

(Jozef breaks): Just let those people come in if they have to be here.

... because this life irrevocably ...

(To the person who comes in): Madam, sit down.

... irrevocably begins with new lives. And now you get pre-stages, that means, you get states by means of which the soul therefore experiences a contact with the mother, the egg, the cell, and because of the feeling, because of this awakening the life of feeling squashes that cell. And that happens five, six, seven times, until that personality, which is now awake, remains in harmony, to a certain extent, with the body; but thinks and feels completely psychopathically, disharmonically. And now the embryo continues to grow, you get the child, and then the child is put together like that. You see a distorted life of feeling, and the body of your mongols is also like that.

Do you know them now? That life, that organism is now open to us as clear as daylight. And now the human being can begin.

That child is not learning anything, madam. Is he? But thousands of psychopaths learn more than the human being who reads books, follows lectures, and wants to master something. What is that due to? Socrates once said: 'The crazy people are walking in the street, they are the mentally ill. But the normal ones are locked up.' And that is irrevocably true.

You are now sitting here, and you can think. But now pre-act what I do, what I have to do, just climb into this life of feeling of mine, then in one night, in one hour of thinking you will be completely crazy and be out of it. You cannot deal with that. I know what it cost me. And I know how many lives are needed in order to prepare yourself for that.

Now you can say ... You will come back soon to another life, and you have not lived it up, you are still in harmony, you can keep going in society ... Because all the things you possess are nothing else than social life of feeling and consciousness, you have nothing else.

Do you accept that?

You are nothing else either. But you can, with the social part you can lay spiritual foundations if you accept and experience the laws of God and Christ. And then you already stop of your own accord – I am always talking about it – with talk and gossip, lies and deception. Then you do not violate things which you do not possess. And then you do not go from upstairs in a dress in order to magnetize the mother's stomach; you do that from a distance. Those people exist. And then you do not talk like that and that, but then you start to experience the things, you experience the laws as they were created, in harmony. And then you should see all the things which go overboard from the human being, for the human being. And if you do not begin with that, then you do not get to see and accept anything else than social consciousness 'beyond the coffin'. And I can immediately tell you what that world is like: then just take part III, and then you will immediately live on the border of the Land of Hatred, at least if you still lie and cheat and gossip like that, here somewhere like that. Yes, you are laughing, but it is the truth, madam. They are the things by means of which the human being can awaken. And those psychopaths, those pathetic people, madam, are all busy awakening. But did you think – I said a moment ago, in the beginning – that they did not bear, get the title of a little princess or a noble title, and that they carried out a task somewhere on the earth? You perhaps met them before, if it is a girl, as a lovely princess, a beautiful woman. A gentleman, a priest. And now they have succumbed. They lived it up completely by means of hundreds of thousands of things. They experienced the whole dictionary. You will feel, with what chaos this life of feeling stands before that divinely immaculate, pure, crystal-clear cell as material in the mother. There is nothing wrong with it, because the organism of the human being has remained divinely immaculate and pure. Only we have banged those little doors and those little windows closed with nice things and ugly things. There is no longer a view. We have locked ourselves up in misery and darkness. And that is the life of the human being. Isn't it? But there is nothing wrong with the cell in the mother, it cannot be influenced, calmly continues; and that is the divine state of purity for the mother, and the birth, on earth.

Of course you can write another twenty-five books about your question. This is so deep. Because now we follow all the characters, the lives of feeling of a child like that, in comparison to the other states. One person has this consciousness, the other has that consciousness; there is still no consciousness. But now we start to follow the reincarnation, see lives, and then finally we put aside another five, or ten, twenty lives, five, six, seven lives, and then you get the normal human life back again.

Those people, those psychopaths, ladies and gentlemen, those mongols –

all the peoples of the earth suffer from that, have thousands, thousands of crazy people, also religious maniacs – they are all recovering and experience themselves. To come back to Socrates, Socrates said it: ‘The crazy people are walking in the street, and they have locked up the normal ones.’ They are absolutely spatially divinely normal, because those people experience their normal state.

You too? All of us? Are you really busy thinking harmonically, spiritually?

Yes? We are in a mess again, aren’t we? How difficult it is, but how difficult it is to think. How difficult it is to be perfectly simply warm-hearted, true. Well? Yes? Yes.

(Someone in the hall says something.)

What did you say?

(Gentleman in the hall): ‘We are all warm-hearted.’

We all are, aren’t we?

What?

(Gentleman in the hall): ‘We are all that, warm-hearted.’

We are all warm-hearted. Yes.

Good heavens, how good we are, don’t you think? And when we come ‘beyond the coffin’ later, we will go from this little body, then we will just say up above: ‘And do not say anything about me, because I was good. I look great. When will the cakes come?’ (laughter) And then a second-hand Gabriel comes there again. Because the real one is sitting ... (There is warm laughter.)

What are you laughing at again, sir?

Because the real Gabriel is with Our Lord, and he throws us out of the first sphere. He says: ‘Go away, whippersnapper.’ And that human being, or that angel, he looks into our face and then we still have those slit-eyes, you see, those small narrow eyes, and the curls from the ladies’ hair have gone. And we do not have a fold in our trousers. We are wearing a suit, yes, now we are still the gentleman, and the shoes are polished. But we are sticky there. It is as if those men are those old, real old pre-war glue pots. (laughter)

You should say that to a theosophist, or a sophist, or whatever. Yes, madam. But I am just hammering that whole microphone again. (laughter)

Madam, they are the laws for life and death, for rebirth, reincarnation. And, you will feel, I can have something to do with it, but I already end up in those crazy people, and then I talk nonsense, do you see? It is remarkable, but that influence from the paper already sends me to the mongol race (see article ‘There are no races’ on rulof.org). And soon I will stand talking nonsense here. I will take it over immediately. But I told it, if it is already in a suit, it is also in the paper. Graphology immediately works on my life of feeling. You must not put down so many of those things here, because then

I will also jump out the window, do you see?

But that's it. More questions, ladies and gentlemen?

(Lady in the hall): '... is deaf-mutism a ...'

Madam, exactly the same. The same law, destruction. You cannot be deaf-mute. Now you can – you are deaf-mute – you can experience this because of a material disturbance. Because I treated a deaf-mute child for her appendix, and I got her talking. Do you know how? From inside.

The mother said ... She was already longing for the Tuesday morning when I came. Then she said: 'Mr Rulof, will you talk to my child again?'

I say: 'Yes.'

And then we started to talk to each other. Then I said spiritually to her – telepathy, isn't it? – 'Just give your mother that red flower there.'

And then she looked at me. Then she let herself feel, then she was sitting, then she jumped away from me and then she took the flower: '...Mmmm, mmm, mmm-mm?'. Then she was standing like that.

And then that mother was already weeping buckets full of water. Then she says: 'Yes', she says, 'if only I had a little bit from you, then at least I could talk to the child.'

I say: 'Madam, that is the spiritual being one. If you weep even more ... Weeping alone will not help you.' I say: 'Just feel and think. You weep so quickly, so soon.'

If a human being weeps in my presence, I immediately look at the colour of those tears. I am a dangerous being, don't you think? There is mother crying in my presence. I say: 'Yes, madam, but I will not go into it', I say, 'because those tears mean nothing to me.'

'Why not?' And she continued to weep.

I say: 'Madam, I am missing the colour.'

It came out later, because it was nothing, you know. It was fake weeping. You know those people, who just weep instantly. Say an ordinary word and already weep. You cannot even weep for real sorrow. No.

But that mother had to weep, and I say: 'Give your feeling to that child. Become love. Become love, and then her feeling will pass into you. She will follow you of her own accord. And you must not think about her.'

Yes, and we think the whole day. And we even want to talk. You must leave that life, madam.

The spiritualists too, they come to me. I learned a lot in 1930, '40. 'Oh yes, my husband has gone.'

I say: 'Madam, if you do what I want then you will get your husband back immediately, after a while.'

'Yes, sir?' Oh, great. You are surely talking to him?'

I say: 'No, I do not want to see him at all. I will not play a contact for

you. But now you must let go of him, madam. Your husband must be absolutely out of the picture for the moment. You must banish him from inside. Because your thinking is human and not spiritual. You are still sitting with him at the table. And he must go. That glass which is standing there and the plate ...'

'Yes, I will do that then, then I will at least have something.'

I say: 'Madam, you are attached to that, to that empty plate.' I say: 'Put a delicious ... Yes, now what? Put an ice-cream on it or something. Put something nice on it, perhaps animals will come then. But your spirit man will not come.' I say: 'Because he no longer eats a meat ball. Or he will look bad in the hereafter, do you see?' I say: 'I know those stalls with fried fish over there.' I say: 'But those, those who ask for a fish and a drink there, don't look great either.' You can also experience a cinema there too. Puh. I say: 'Madam, release him, let him go, let him go. You have a beautiful feeling, and it is possible. But do not think about him, release him completely, because then he can build up a path in order to come to you in a different way than you used to talk to him. Because that person must go. Because if he thinks through you, then it is yourself again.'

Have you read 'Spiritual Gifts' properly? For everything I do, I must always go into the epileptic sleep. I must be completely nothing for the masters, then they can work. And now it is right again – have you read 'Jes III'? – I was not allowed to learn anything. But then not a word either. Later when I could use something, with that boy at the garage, for example, who said: 'Where have you been, boss?'

I say: 'In Diligentia, they were giving a recital there.'

Then he says: 'That is called recital.'

I say: 'Here, a quarter.'

'Are you serious, boss?'

I say: 'Buy a packet of cigarettes. If you have any more; I would like to learn.'

Oh well, I could put that in my pipe and smoke it. But I must not try to learn it; then I was already gone. And you have to take that away from the human being, if you want to get contact.

Do you want to heal? I said to you. But you are not doing what I do. Because you cannot even do it, because those material, social thoughts are still in you. So you must be completely, already in your subconscious ... Listen. When do you attract inspiration – you should ask me – for healing, for example, contact? Then you must already be completely harmonically spiritual, loving in your subconscious, or that flow will not leave you, because there are holes here. Well, now you must build up a new contact, and that is only possible when you release yourself completely from your loved one. And then

you will get him back spiritually. But that contact will be different, of course.

And that is exactly the same as that mother with that child. And after five, four weeks – I already had that appendix better in three treatments – then master Alcar says: ‘We will also help her nerves a little.’ And then I came there for a while for myself when I was in the neighbourhood. Because that child already missed me, do you see? I say: ‘Madam, I also just treated your child from outside, otherwise you would really have lost her.’ That danger is also there. The mother would have lost her child, madam. Because the child had contact with me, and not with the parents.

I was once playing outside with friends, and there was also a child like that there, years ago, before the war. Now you can see how true that all is. Yes, you cannot take it away from me anyway, because I experienced everything myself. I am only talking from what I got to know, and what I experienced. I therefore got a wonderful school. I am playing outside. It was in 1937. And we are sitting there in Wassenaar, and that man has a girl and a boy with him, and that boy was about five years old. I go and play with that boy. I go and hide. That father just had that child dangling. The parents do not stand on their heads. I stood on my head for another person’s child. I am just that crazy. ‘But I am crazy, and because of that craziness I also got something, and you did not, father.’ Do you see? If men are like that, then I say: ‘Oh yes?’ Then they say something else.

Remember that I am coming back, because I touch on so many problems that I forget four of them automatically.

But another person says: ‘I would like to experience a vision one day, or a contact.’

I say: ‘Sir, you can already get that tomorrow if you want that.’

‘Are you serious?’

I say: ‘Yes.’ I say: ‘The divine laws always work.’ I say: ‘Put fifty, sixty guilders in your pocket and walk in a poor area, then you will be rid of them just like that. But only because of a spiritual contact. And then you will also get to hear from that other person: ‘Sir, I was counting on that.’ Everyone can say that, but now you touch the good.

Then he says: ‘Yes, but that will cost me money.’

I say: ‘Sir, I have never paid any attention to money, do you see?’ I say: ‘I prefer the spiritual contact and the experiencing to that money.’ I say: ‘I must not have anything in my pocket either, or I will be away. I will be away immediately.’

You are laughing at that, but it is true, madam.

I am immediately away. Yes, this is why I do not want to have any more visions because I have experienced enough of them. I have become penniless because of my visions. But from inside it sounds ... I built up a bank of

spiritual possession and consciousness. But I also had to give my material money for that, madam. Do you not believe it? Enough proof. You will get that later in the Cosmology in Diligentia. It will be good.

But now back to that lady, to that child. I am playing and I move further and further away, I am outside, and those people are sitting there chatting to each other- my wife was also there, so she can immediately say whether I am lying – and I went away. I went at least from here to the Laan van Meerdervoort, through bushes and trees and everything, and then I went and sat in a hollow. And then I thought about him. And at once he was standing above the hollow: 'Haha, uncle, I have just found you!'

I say: 'Boy, you are a treasure.'

We go back. I think: now I must stop.

At night the child awakes and asks for uncle Jozef. What do the parents say, what does that man say? 'That cursed man has put a spell on my child.'

(Hall): 'Ooh.'

People gone. I say: 'Now I was nice to his child, which he was not, and now I am bewitched too.' Madam, sir, it is so dangerous to know this. I may not interfere in anything. Master Zelanus once said in Amsterdam to the people: 'André has no friends. I do not have any either. Even if you associate with me day and night, then you will still not nearly have me. Because you will never get me, sir. Because if I start to think of you, then you do it differently, as you should do it. So I may never go into friends. Just be pleased that I do not look at you, because you will act under my influence just like that. Do you believe that? It is nice. But then I was possessed again.'

And that is now contact, madam. Think, think, think.

I said to that mother: 'Madam, I only did it at fifty percent, otherwise you would have lost your child.' And that child from those people continued to ask for three days for uncle Jozef, uncle Jozef. And: 'Father, why do you not play with me then?'

That was not playing, sir, madam. If you really want to have contact with your children, madam, mother, I can teach you it. But I always get thrown in my face: 'Yes, because you do not have them yourself.'

If I say to the people: 'Is that an upbringing?'

'Oh well, then you must first have them yourself.'

I say: 'Yes, myself.'

Then you are at a loss. Then you cannot get rid of anything, anything more. Because it is them. They have it. But they do not talk inwardly with those children, sir. Sir, the father and the mother cannot do it themselves. And if you also want to learn something ... And you do not have any time for that either, because this is spatial, spiritual psychology. But you are standing before it. That child stands before you, and was born through yourself,

mother, but you do not even have a spiritual contact. How poor we are, don't you think, sir? Yes, the mother and the father are still – will I say it in the dialect from 's-Heerenberg? – completely poor.

And that is the truth, sir, because you can learn it every day. I can bring up mothers, I can bring up fathers, bring up the family. But they do not accept anything from me. I will not start on about it either, because you will feel, it will become a chaos. I learned to precisely keep out of what does not concern me. I talk very little. You do not get orchids from me just like that. Because I learned to only be able to speak when the law itself says: just come on.

But how do you talk? If I follow the people here like that, then they talk far too much, don't they? If only they started to think, to think, to think. And if only they left something alone. I warn them so often. And I am talking to all of you. But – I do not want to hold a sermon this evening- it is coming to that, if you start to answer those questions, and you get those wonderful lectures. And you want to be something soon 'beyond the coffin', ladies and gentlemen: this is the hereafter. You live eternally. There is no Grim Reaper. What do you wish to begin with immediately, soon?

Yes. We are in a mess again. I will just stop otherwise you will not sleep tonight.

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

Yes, madam.

(Lady in the hall): 'May I ask something about a deaf-mute child?' Yes. 'I have acquaintances who also have a deaf-mute child, and that lady told me: that child is deaf-mute because she had such a bad life with her husband.'

That is nonsense, madam. Nonsense. That is rubbish. A bad life with her husband. That child was born like that. And it is, it is ninety-nine percent a spiritual state and not a material disorder, do you see? But there are also material disorders, and they manifest themselves or they happen between the third and the fourth month. But, let's say, five percent at the most out of a hundred is a material disorder. The rest is spiritual destruction. That is the personality. It is the lightest grade for psychopathy. Clear?

You now get seven transitions to the level. Descend seven times, and then you will stand before the real psychopath for the first time. And if you also go over that, then you will therefore get the ripping between spirit and material, ripping, and then they lie like that, then they do not have any feeling, they are paralyzed.

Who said something over there?

(Lady in the hall): 'I will just tell that lady that.'

But, miss, you must say to that lady: 'Just let Piet, or Herman, that husband whom she has, talk. And just take care of yourself and the child.'

We have someone here amongst us who had a child like that, he says:

‘The most beautiful one I had, wasn’t it, but it is now gone.’ It is petrified. And then another pair came. But it was that child. And it is also that. Because now you get being one. And that man went into that child, into the life of feeling. He says: ‘Without you realising it ...’ You see, then everyone agrees with me. Our books are getting meaning for those people. ‘Without you wanting it or realizing it, the child has already crawled into you and is talking to you. And then you sit and cry.’ He says: ‘Yes, if only I still had the child, only to hold her every day like that and to come to.’

Yes, all the things the human being clings to, don’t you think?

Anything else over that mongol state?

Sir?

(Gentleman in the hall): ‘Yes.’

Yes, sir.

(Gentleman in the hall): ‘You said a moment ago that the subconscious must have a spiritual, harmonic contact.’

What did you say?

(Gentleman in the hall): ‘The subconscious must have a spiritual, harmonic contact in order to be able to go into those laws.’

Into which laws?

(Gentleman in the hall): ‘In this case, with the deaf-mute child, in order to touch the life of feeling of that child by means of which the inner self could experience, could see what another person wanted. Yes. How is that connected to each other? How should we see that, that child with regard to this person who wants to lay his subconscious in there?’

Oh, do you want to start on it too?

(Gentleman in the hall): ‘No, I am asking that now.’

Haha. No, look, sir, how should you do that? In the first place you must express yourself more clearly. That is not to rap you on your fingers, but: what is the connection between the subconscious and that day consciousness and that life of feeling, what is the connection?

Now you must begin: subconscious is feeling. And the life of feeling reacts in the day consciousness. People talk about subconscious, but it really does not exist, you know. Because the life of feeling represents the subconscious, both. But because we have learned that through the masters, the grades of sleep lie there and there, the ripping loose of the material comes there, and the grades lie behind that, they are the millions of lives which we have had, millions of lives. What did we master in those lives? And that all lies in there.

And now you wish to know, how that reacts in day consciousness for a deaf-mute child?

(Gentleman in the hall): ‘Yes.’

Sir, it does not react at all. If there is a question of reacting, the material

must be able to reveal itself. The child reacts, feels from inside. But it is not reacting. There is no venting of emotions possible because the child is deaf-mute, lacks the means, the material organs in order to be able to vent its emotions, to pass on something. So, there is thinking and feeling inside a deaf-mute child, but no venting of its feelings. Because that possibility does not exist. Clear?

Anything else?

Because this is interesting.

I have here: 'Someone gives a patient Opial injections on the doctor's advice. Is this person doing a good thing?' From who is that? 'And may people refuse radiation treatment when cancer is diagnosed?'

Madam, someone gives injections on the doctor's advice. Why? There are diabetic patients, madam, who treat themselves. And that is also possible here. But this is not a patient under my treatment, you must ask the doctor that.

(Lady in the hall): 'I wanted to have a spiritual answer, and not a medical answer.'

Yes, but, look here, madam, if you are being treated by a doctor, then we cannot go to Peter and say: 'What do you think of that?' And then Gabriel appears again and says: 'Go away, get away from me.'

Yes, you are laughing, sir, but Gabriel is the chief before you can enter those planets. A guard is needed, isn't he? Or did you think that they did not have any guards in the heavens? You should just read those books, those old books, occult books. They have those old guards there with spears and suits of armour, and they fling you into hell? No, you will not come out of there. Because there is just one door. (laughter) And that door goes so high, do you see? But I crawled under it. They do not have the consciousness of a mole there.

Yes, madam, but we have that, you know. Because we always crawl under the foundations like that. And then we have a look round the corner, and if it is safe, isn't it true, everything ready, then: in to it, or out of it.

Madam, those diabetic patients do that too. And this is a question which you must present to the doctor.

'May people refuse radiation treatment when cancer is diagnosed?'

May ... Madam, if you all have cancer now here this evening ... Let's hope not. I will just not think of cancer, otherwise you will perhaps have it in a fortnight, and then I have it again, you see. Then they will say: 'He also gives you cancer. Because otherwise that man would talk about it, wouldn't he?' Is that possible, madam? You are in the hospital, it is up to you. Beeinflussung, von Gladiatoren.

Madam, these cancer specialists will certainly know now what you can

bear: yes or no. But if, I wanted to tell you, if all those people were really under influence, then you are also all different. They are the gladiators who sit in your feeling. Then none of you can be reached by means of that grade, but one must have an extra doze. Even deeper, even deeper. And that radiation treatment can most certainly burn you inwardly.

(Lady in the hall): 'I experienced that with someone.'

Yes, experienced. Madam, there were women who came to visit me before the war, and that continued, of course. But the doctors at the Zuidwal, and all the hospitals ... Radiation treatment for this, first an operation, or radiation treatment for that. You have read 'The Peoples of the Earth'. But the majority of them were walking there and were burned completely, inwardly, materially. And that is even worse than the cancer. Sir, that is a burning pain and everything. We had some who screamed. And the flow, the powers, the magnetism of the masters was even stronger than the radium. And it cooled down. Then she says: 'Oh, oh, oh, it is as if I am going into a tepid, almost cold, bath; now everything has gone. And we had conquered it after three months. Imagine what a human being can achieve. The aura of the human being can be stronger than the radium.'

But those doctors do not know your grade of tissue, do not know your life of feeling with regard to those organs, they do not know the sensitivity of your personality, they have to take that into account. Because that material works in according to the feeling. And now one person burns, and the other person can have even more. And in this way everything is different, and you must ask your doctor about that again.

This is therefore a general answer. Otherwise you will just leave the doctor, and I will be blamed again.

So the lady who is having radiation treatment must ask the doctor: 'Doctor, what do you think? I have those and those symptoms.' And that doctor will also ask that. Because by means of that, they have learned to do much during those years when the radium came, have learned such a great deal about those radiation treatments; because everyone was whining for that. Well, there were thousands who were walking round with a radium hangover, as the doctors called that, and did not have an hour of peace anymore. And there are thousands of them. And here in Europe it is already a few million. So those doctors have learned from those millions of people. And at the moment they are gradually attuning to the life of feeling of the human being, the man, the mother. And then they say: 'Yes.'

It is already that far, a lady came to me during that time, she says: 'Mr Rulof, what is that now? Those doctors, Mr Rulof, are making progress.'

I say: 'So, madam.'

'Yes, they asked me whether I would perhaps like to have some nice read-

ing. "Do you like spiritual books?" I say: "Yes, doctor, I read the books by Jozef Rulof." "Yes, there are more people here like that."

Now the doctor already takes the radiation treatment into account. You see, already purely gauging the feeling. And he must hear that from you. He cannot sense you. I go, we see your aura, we are coming for you ... If I wanted to have a job, and I was to go to the Zuidwal or to a doctor, and I say: 'Doctor, may I give you the proof that I can give radiation treatment to that woman exactly as you have the knowledge?' I say: 'Because she gets so much, the aura is that and that and that, the life of feeling is like that: She can have that, so much time.'

Then he says: 'Where did you get that from?'

I say: 'Yes, I have it from Our Lord. Where did you get it from?'

And it was spot-on. People are already thinking for the feeling. And according to the consciousness, feeling ...

A dancer comes, also something. Then she says ...

'Do you do art?'

'Yes, I dance.'

She got yet a different radiation treatment.

(To someone in the hall): 'Say, sir, but we have not made it yet. Is it not a bit too hot? Then we descend into the hells.'

So, lady ... It is also hot in hell, but otherwise ... You will tell that lady that she will surrender to the doctor.

I thought that we were already that far, but that is going a bit too fast. Or do you have any more questions? Do you have any more questions about this?

Madam, you are talking; I am also talking. Did you have another question?

(Lady in the hall says something.)

What did you say?

(Lady in the hall): 'I am saying to her: "Ask it then."'

(Other lady): 'Yes, but how?'

(Yet another lady in the hall): 'What does she mean?'

(Lady in the hall): 'That she gives those injections. I say: ask it then. That is probably not very comfortable.'

They are already working it out together.

Madam, you can just have those injections. A sister can show you how – just tell it to that lady – and then you will get those injections, because the doctor knows exactly what you are injecting. So that is not harmful, that is not dangerous. As long as you just give it in the place where they have to be. What did you say, madam? You cannot give them here, in the eyes.

We will continue.

I have here: 'In ages which lie behind us mostly all the laws for the man and the woman ... lived in the shadow of the man.' (Jozef has difficulty pronouncing the sentence.)

I must have a look at that.

(Noise in the hall.)

Everything is starting to move. Did you write all of that letter?

'In ages which lie behind us mostly all the laws were for the man and the woman lived in the shadow of the man.' But that cannot be right. 'At least in an official area.' That on top of everything else.

From who is that then?

Well, madam ... Now I know that is a lady. Then I will be a bit careful, of course, you see. But now you must help me with what you mean. 'In the ages which lie behind us mostly all the laws were for both the man and the woman ...'

(From the hall): 'No, no ...'(laughter)

I am now ... Well, I will say it again.

'In the ages which lie behind us mostly all the laws were for the man and ...'

(Hall): 'No.'

What are you laughing at? (laughter)

What did you say?

(Gentleman in the hall): 'After 'man' there should be a comma.'

Yes, but it does not say that. You can say that. I may not go outside of those letters. I must read it as it is written.

Madam, you are not angry, are you, it does not matter, does it? You forgot something, of course.

'In the ...' Well, one more time. 'In the ages which lie behind us mostly all the laws were for the man ...'

(Lady in the hall): 'So. Full stop.'

(Hall): 'Comma.'

Oh yes, yes, yes. '... and the woman lived in the shadow of the man.' Now I have worked it out. At least in an official area. Is it not still like that?

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

'During our time the woman works in all areas for equality with the man and has already achieved this equality in a great deal of areas. How do you explain this increased activity of the woman in this century? Does this have to do with the several incarnations as man which the woman has now experienced?'

Madam, this is quite simply social feeling and thinking. For instance, a time ago ... You should hear how crazy – and that question is heading there – how crazy our society is. You have all experienced that enormous battle – we

in the country not so badly, but here in The Hague you did, and everywhere – that there was fighting for the human, family, man and woman, haven't you? The mother must be with the children, mustn't she? And the mother must accept the task of the family. Then everything also ran aground where the mother went out the door. Don't you remember that? You should read in the papers, madam, now they want to have the lady back to the factory, and to the office. The world has purely turned itself over.

Last week it was on the radio, the Vara had it. I say: 'There you are now.'

At the end that man said: 'It is up to you what you do. But what do you hope to achieve at your age?'

'I want to serve.'

Hahaha, then they start to serve. Why do they not serve for a hundred percent for those poor mites which they have at home? No, then they have to go to the office, or they still have to do this or still do that. Those mothers have to go out the door. The woman must also do something. What was fought for, for life and death, for fifty years, is now put aside again just like that. Because this age is insane, the mother must just look for a job again.

Then he says: 'But you do not need it, we have absolutely enough.'

No, she wanted it; she does it too and she did it. And then you get women and a few men, but mainly a few mothers, who told what they did then. 'Yes, you can still do something.' Yes, what is it about? In order to save up for a car, a cinema, some money aside, yes. Yes, I probably do not understand it. Perhaps I am backward. But you will feel, here, the gentlemen who used to fight for that. And the ladies for society, who fought battles there, because it concerned the mother. And the church, day and night just writing in those church news sheets about: the mother must be at home, and the mother for the children, and the mother ... That is going overboard again just like that.

Madam, what would you want? What would you want with this, with these questions? What does it mean? I will only explain this to you: the age in which you live is absolutely insane.

(Lady in the hall): 'How is it that it is like this nowadays?'

I can tell you that in two minutes, madam. Do you know Picasso? He used to be a painter. Now he is a bungler. But those pieces of rubbish of his ... It is coming ... Recently there was something in the paper again, he had a few strips there like that, there a piece of a fortress. Another gentleman comes there, an art expert, who says: 'That is worth a hundred and fifty thousand guilders.' Yes, who gives it for that.

Picasso himself says to the Italian writer ...

(To the lady in the hall): I also have that from you in it.

... when that writer says: 'Sir, how do you feel when you look at those paintings?'

He says: 'Then it is like I am crazy.' He says: 'And I feel so awful. When I just look at that destruction, and all those things, those scratches, then I vomit from misery, and unwillingness, because the world is so insane.' He says: 'But I earned money from that, and I am now famous.' He says: 'This is not art. I am a liar and a fraud. But the world swallows it.'

Who is crazy now? Picasso? Because Picasso makes millions from that nonsense, is he therefore crazy? You see again, madam, the crazy people do not paint. No, they are the normal ones. But the crazy ones buy that nonsense. It is still true.

But the lady, madam, the mother ... What does the lady live for at the moment in society, and for what purpose did God actually create mothers? I do not know whether you will be angry with me, but ... I am not a hateful person, but such a servicewoman, I could spit in her face like that. I see a piece of newspaper there with photographs and the mother is standing there, the captain then, or the lieutenant, I know, the major, and then there is also another mother standing there and she must be sworn in. 'So help me God almighty.' God, God, God, my God, my God, why did you not beat her crazy?

Yes, the world must hear that. But I want to shout it out at the Groenmarkt: 'Woman, mother, think of giving birth and creation.' Oh well, we have ...

I was in America, madam. Here in Holland we are still chaste, and the ladies, the mothers are really mothers. But I once saw a wrestling mother there on the television. Two ladies in the ring. They were free wrestling just like those men. Did you ever experience that? Perfectly simple. You can see that everywhere in America. I was sick from it the whole week. They twisted each other's breasts off just like that. Kicked each other just like that. Torn a leg out, madam. And one was flung over the stage by her hair. They were finished off and broken like animals. And then another girl came, like that, and she had such a thin woman there. I think: 'Child, what are you starting?' And she enters that ring. You see, she had such elbows. And a half Chinese gets hold of that worm, I think: oh, oh, she will make mincemeat of you. I say: 'Oh, I cannot look anymore, I cannot look anymore!' I could not sleep for four nights. The devils from space were heading for me. It is perfectly ordinary there; they are mothers.

Oh well, madam, that is still just sport. We had mothers during the war who had sten guns in front of them and said: Rrrrrrrrrrr. 'Is it fifteen of them?' 'Oh yes, fifteen.' 'Hop.' They were nazis, they were members of the national socialist movement. Dutch ladies. Dutch mothers were walking with sten guns, and they blew the rest of the world to the ground. Then wrestling is not so bad after all.

Look, and those comparisons here with the earth, with society, with Europe ... you can accept, the Dutch mother is still not so bad. But what do you hope to achieve in society? Does the mother ... Do you want spiritual building up? Madam, I will just tell you it this evening, I have absolutely nothing to say at home. She is the boss. Yes, why? Because this character does not make any mistakes in that, I am not allowed to interfere in that anymore. It all happens of its own accord. It is just how it should be. I sometimes look over a stair there at our house. That woman comes ...

I say: 'How well off you are with me, aren't you?'

That man says ... That wife comes in: 'Say, Nico', yes, that is not Nico van Rossen, 'say, give me eighteen cents quickly, I need sugar.' The following day she needs twenty cents, because she wanted to buy a couple of smoked herring. And I hear all of that. I say: 'Madam, here are ...' Oh no, I may not do that, otherwise I would say: 'Here are those twenty cents.'

But the guide-dog lies there, madam.

(Gentleman in the hall says something.)

What did you say?

(Gentleman in the hall): 'I said: a sheep.'

The slave is walking there. But, sir, madam, that man was right too. If she had the purse, and now we will just begin with the lowest, the simplest, the most ordinary, then she would have spent everything in two days, and then he would not get anything to eat. And he paid for a whole week. (laughter)

Madam, these are social problems which the human being must solve himself. You come across them in every family. I know people, the lady gets a hundred and twenty-five guilders a week from that gentleman, that good man. On Thursday evenings: 'Well, I don't know. It is gone.' 'But, I had ...' Yes. What happened? He wishes ... It did not go fast enough, his wages. Then he did it. And then he went into the tub, and she perished, completely, because of a few cents. And now the human being is destroying himself, because she, the mother, could not deal with money.

You all want, you all want cosmology, spiritual development, don't you? You want to get to know heavens and hells, God and the universe. But, madam, it lies at home. And if you neglect that, you neglect your whole inner spiritual self. Because that is the one who spends the money. You are not that material mother who deals with money there, madam, but it is from inside. And there is something wrong from inside, and that is spiritual. And if you cannot bring that in harmony with the other side, madam, then you will also have holes there and there will be battlefields to experience. Because if you do not have ten cents for the tram, madam, then you must walk. And ten cents is a lot of money.

The psychology begins here, madam, whom you are talking about. You

see, I can make all kinds of things of it. And the divine core for building up, awakening, also lives in everything. If only the men were that far, but if only the mothers were that far too, that they understood themselves and that they did not start to fly so high, but that it just already begins with the mat at the door. If you come in, you will know it. That is not a house, madam, but that is your personality which lies there. Ugh. Give that thing a shake, because it has not been away from the door for six months. Yes, it is true, isn't it?

Is it so deep, sir? Oh, it just lies in the street gutters of the city, but you cannot see it. You can teach children here. Adults think: that rises above my head. Sir, I can begin to talk with little children of seven years old, and then I will analyse the laws of God, such perfectly ordinary *durch das Spielzeug*. And it is very simple. But you cannot think yet. You must first begin physically at home in order to create order for your spirit. And if you do not do that, madam, you will go just like that on the other side; you will stand before material destruction there, that mat, that chair, that table.

I talked about this once before. I come somewhere, I am a bit early, I must help that gentleman, but that woman is busy there with the ... Here, but always over that there. And here, there in that corner too. (Jozef does an imitation; the people laugh.) I think: yes, she thinks, that man does not see anything anyway. But I saw that. Again like that ... and then just in that corner. But at once back to there. (Jozef continues to rummage.)

I say to that man: 'Is everything okay with you both?'

'Oh yes', he says, 'really well.'

I say: 'Then I will just say nothing.'

But something came the next time. I say: 'Yes, madam, look here', I say, 'you are fragmenting your personality.'

Then she says: 'I would like to learn something.'

I say: 'Madam, why does that get everything in a morning, and that chair got nothing.' I say: 'But now something even nicer, madam, do that with warm-heartedness, willingness.'

Talk to the people, and put that present over that, that gleam, over a characteristic, sir. You talk about comradeship and friendship; polish that soft like that with that thing, day in, day out, madam, and you will have cosmology. A self-evident truth, don't you think?

(Jozef reacts to the light signal from the sound technician.) Yes, the light is going on. How many minutes do I have left?

(The sound technician): 'A minute or so.'

Look, those are the things, madam, in society. The woman has to, in society ... I can accept and experience hundreds of thousands of things, and I see everything, but I just say nothing. I say it once more to the people, once more, and then once more, madam, and then you can polish and do and

make and break what you like; it no longer concerns me. But, woe betide, if it costs me money. Do you see? And now you get building up at home. And now that whole house changes? No, that whole personality starts to change. That mother gets colours, madam. Order. In the first place devotion to duty. That mother starts to do it so harmonically, she starts to divide it so spiritually truly, socially, materially, and it is an art when you see it going like that, it is all tidy, no fuss, it happens of its own accord, it speaks for itself, as long as he also makes sure that he can carry that life a bit by means of his task. But then a mite like that comes home in the evening, and then he says: 'Oh, just don't talk, I am tired out.'

Oh well. There are mothers who slave away day and night: five, six children. Well. Someone once comes to me – yes, I am a strange fellow, do you see? – and then ... The people think: that man does not see anything anyway. But I see a horrific amount, feel a lot, because they tell me themselves. I am standing like that talking to someone. I say: 'I think, you like to be away from home a lot?'

'It is nice for a while.'

Yes, when sir came home in the evenings, then he sits there looking at his offspring, six, seven, eight children. And that is not easy after a day's task. But now the whole ... And then, he just went out, didn't he? For the nice gossip; gone. 'I have to go there.' But that pressure.

And when the children were already tucked up in bed, then the lord came upstairs. And then sometimes still with a long face. And he never thought about that mother, madam. But now that mother, from morning to late evening, with all those children. But he, that brute, that scoundrel, that cad, walks away. Yes, for another sir was and madam is love. 'Gosh, what a nice woman, she is a good woman, isn't she?' And there it is sir. 'Gosh, that man is ready for everything.' Yes, to get out the door.

Madam, they tell me it themselves. Do you see? And then I wait with it for perhaps ten years, but it will come. Perhaps I can teach the human being something. And, sir, that is society.

Madam, I will come back to you soon, and then I will also begin with this. But before the interval I have ...

(To the sound technician): Do I have a few minutes left?

I will also give you something in order to think before the interval. It is very nice, especially for the human being who was brought up a Catholic.

It happened in 1942, madam, sir. The people are walking in the street, and there is also a Jew. Suddenly the sirens go off and then everyone has to go into the cellar. The Jew who is walking there, has a star on his chest.

He goes over to that gentleman, he says: 'Get out of here.' He was a member of the national socialist movement, wasn't he?

He says: 'Why must I get out?'

He says: 'Get out!'

Well, he is flung out of there. But on the other side of the street the church is open, and he walks into the church. He runs away, because those sirens are shrieking and the police are running about the street. It is something, worthwhile learning. He comes inside, and he is immediately standing before the priest.

He says: 'What are you doing here, child?'

Then he says: 'Father, they do not want to let me in there. I am allowed to protect myself, amn't I?'

Then he says: 'Of course.' The priest looks at his coat, he says: 'You are a Jew, aren't you?'

'Yes.'

'Would you not want to convert?'

Then he says: 'Yes, but that cannot happen just like that.'

He says: 'Oh well, you cannot know, our faith is nice, wonderful. We have a God who is just.' Oh well. The priest also looks at him for a moment, he says: 'Here you have rosary beads and now just sit down there. And think about it. And when it is over soon, then just go home. You can never know.'

What is the case? That Jew sits down there, and starts to pray. He takes the first bead in his fingers, and he says: 'My God, my God, if a God exists, from this church, just let me see that justice, because I am also a human being. Why am I kicked out of that air-raid shelter there?'

Yes, that happened, sir. And that happened here in The Hague.

He says something else, he says: 'My God, my Father, if it is possible, just give me a little bit of proof. We Jews are beaten and kicked so much.' He lets go of that first bead and gets hold of the second bead of that rosary between his fingers, he says: 'Yes ...' Good gracious, he thinks, those beads give you inspiration. He says: 'Father of love, if that is love then, why are we so beaten in life? Why are the Jews killed, why must I walk with that star? I am a child of Your blood, of Your spirit, amn't I? I have read and studied a bit.' He waits. And he is about to take hold of the third bead, and suddenly there is a direct hit outside, precisely on that air-raid shelter. And the whole lot destroyed. The priest arrives in a hurry.

'Moses, Moses', the Jew shouts, doesn't he, 'Moses, Moses, achenebbisj, achenebbisj, I am still not on the third bead; what a faith this is!' (laughter)

(Lady in the hall): 'He is good.' (laughter)

INTERVAL

I also have the question from this lady. She writes here: 'During our time

the woman works in all areas for equality.' You see, that is social consciousness. You know, you will feel that yourself too, madam, this is about social consciousness. But I am talking about the spiritual being one for the people. And that is also social consciousness at home. And if it does not work there, it will not work anywhere. But what will it matter to you, and what could it matter to me, whether they are allowed to vote or not tomorrow, and whether they get in there. The woman was allowed to ...

I used to always go to De Witte (De Witte Society in The Hague, conference club), you know? (laughter) De Witte Society. Yes, you are laughing. I am connected to that club, you see? But my wife was never allowed in. And now we have amongst us, we gentlemen, esquire this, and baron that, he was also there ... I say: 'Look, people, we want to take the ladies along.' And now the women may ... I put in a good word for them. Now the women are allowed to go with us once a year. Last week we also had a ball. (laughter) Last week we ate upstairs and downstairs we danced until we dropped. I also danced with a ... Oh no, that is actually none of your concern. Because I may not talk about the club.

But, madam, that is now social consciousness. The lady wants to have the rights there which the man has. You will feel, if I am occupied like that, I ridicule everything. And I am a spiritual comic. Because I make everything which is just a bit abnormal, madam, the real just ... You must just get to know me well here, and you will soon see that my deep sorrow and the reality lie in the nonsense, for you too. Because if it just becomes abnormal, madam, I ridicule that situation. And then I pick the reality out of that for our people. And that is art, they once told me. And this is why it is also like that, because we had comedians with wisdom, and they were priceless. And if I get a job on the radio tomorrow, I will certainly leave you, because I will earn money with that; with nonsense, real nonsense. And then I will quite simply begin, and then I repeat what the people say. Did you not hear, madam, we live in 1952. I will tell it soon. 'Say, at the moment there is already a jurisdiction from the government, our parliament, that if a war comes, then we must be absolutely free, otherwise we will not conclude peace, you know.' You already read that now. And that is through, and it was broadcast on the radio. I read it yesterday evening. And it was really in the newspaper. If a war comes in Europe, sir, then we must first be free, you know, otherwise we will not conclude peace. Do you see? Where does that come from? 'Can you feel the nuances?' someone says. Can you feel the wretchedness?

The human being here has a God and Christ, and now they are already deciding, madam, that is in the newspaper, the gentlemen who sit there, they are ministers: if a war comes then we will just not make peace, because then Belgium must also be free. Isn't that something?

And if a war comes in fifty years' time, or in four, five years' time ... They think ... You should hear. We saw it during the war, what naïve people! And they are ministers, they are professors. There is one of them with the whole universe, there is no longer a star there, and there is not a planet to be seen, with such a forehead as intellect, because they also open up that skull. And he is also there. (laughter) Yes, madam, that skull is opened to see whether that man has any brains. Because that skull ... He has a bread roll for this. And that is all intellect. And those people worked it out so wonderfully, madam, in 1940 – 1945. They let Holland flood with water. And now they are going to start again. They were going to let Holland flood, and then a general was standing there, like that, with four stars. 'They will never get over it,' he says. He says: 'Because then they will drown, for that matter, won't they?' 'And they will never get over it.' And they started to look at that for an extra four days. And he was there, and he was there, and he was there, I will never forget it. And then Adolf came. And then there was no water. And then they had – listen – then they had put two planks on the road, in order to stop those tanks. There was an old shed standing there. And then the general had to salute to that.

When I was in military service I – you have read 'Jeus II' haven't you – I laughed myself silly, when that man began: 'Attention!'

I say: 'Go away, sir.'

He says: 'What's up with you?'

I say: 'Sir, "what's up with you?"' I say: 'Just go away. "Attention." What is that? Attention, what must I pay attention to?' (laughter)

When that man made a fuss about nothing, about nothing, sir, about ... With those puppets, there were puppets. I say: 'Oohohoh.' And then that puppet started to shout. He said: 'Dirty scoundrel.' See, the reality started to talk in me.

And that lets Holland flood. And that is exactly the same. And then I laugh, at once ... Yesterday too. Then my wife said: 'What are you up to now ...' The neighbours could hear it. 'What are you laughing at?'

Then I laugh the whole day. I say: 'Listen, we will just not conclude peace if Belgium is still full of Russians, will we?' Hahaa, I will put a placard on my back tomorrow. I will say: 'There will be war in four days' time.' And then they will all be gone. (laughter)

And they are professors, doctors, ladies and gentlemen. You must become Minister of War for that. You must be a Minister for Foreign Affairs for that, because otherwise you do not have the intellect. And I cannot help it, but I was born with it. If someone was to straighten his hat, like that ... You have people like that, and they are wearing a hat, and they put that hat on their head like that, I think: well, I know him, don't I. And then they say: 'Sir,

what are you laughing at?’

I say: ‘Well, sir, you don’t put a hat on like that, do you? There is also no fun in you at all.’

Then he says: ‘What do you want then?’

I say: ‘A bit crooked, then you will have another character immediately.’

No, it is true, you know. And that, sir and madam, and I have to laugh at that now. Perhaps you are laughing. There was once a lady here, then she says: ‘I am going to Mr Rulof, then I will have a nice evening for a change, even if I get a good scolding.’

I say: ‘That is an honour for me.’ Because I am like that myself.

I told you myself: they also laugh in the heavens. I told you that joke about Gabriel recently. But I should really have told it completely differently, because that joke was like that. And I get out of everything ... The masters do it too, and that is consciousness. I have to laugh at such a crazy minister, with such a big forehead, and a professor, a doctor, who now already says: ‘Yes, look, but we, we will not make peace, you know. Because then Belgium, and France, must also be free.’ Great, now we agree after all. They already did it during the war, this is why I say: they flooded Holland. They put down a boat there, then they had to stop the tanks. And that consciousness is now making war once more? That war is over once more. And they are suddenly sitting at the green table and they flatly refuse. (laughter)

‘No’, he says, ‘We discussed it then, we discussed that in 1952, didn’t we, then we were busy at the square and now we are in that reality.’ Now Belgium is still full of them, and now we do not conclude peace with Stalin. Gah, gah, gah, gah. And he lives in 1952? Madam, he did a study, he became a general. Yes, it is something, four of such wooden spoons, here. That is professor doctor in economy, they are Ministers of War, and now already decide what will perhaps happen in five thousand years’ time. Then they say: ‘I will just not do it.’ ‘I’m out of it.’

And I ridicule that. And the whole universal together is like that, that is our society. I have to laugh at that. I also wanted to tell you that other thing, but I will just stop it. Because you will not reach a state of purity. Why not? It is animal-like consciousness. In this way the human being walks past himself. Doesn’t he?

Talked together, sir. A general had to ... he was pushed aside. Now I am back in it, you see. And that man was at my home. He says: ‘May I talk to you for half an hour?’ He was the commander-in-chief of the army and the navy, General ... (Jozef mentions a name.)

I say: ‘What do you want?’ I say: ‘If you come here again, then come in plain clothes.’ I say: ‘Because the people still think that I must be locked up.’

And then he says: ‘What do you think of the situation?’

I say: 'That they will chase you away, no more than that.' (laughter)

And four weeks later he had to leave. He had to go. Then they had another one again. Well. I say: 'Sir, you see it.' How is it possible? The chief of the Indians from our people comes to me, to a fortune teller, in order to find out how the matter will work out. That is social army-like consciousness. Just make something of it, madam.

I know that I am a rebel. But it is nice, you know, madam, it is true. They should already put that in the newspapers. The whole of Holland felt ill from it. Because the radio also said it. It is certainly not only me. But a right-minded human being does not say that. Look, the people in America say ... For days on end you hear nothing else there than: war, war, war.

But we have it now too. It has come over to Holland. The psychosis, the hypnotism is already in it. The masses are already under the influence, because every week we get a government broadcast, and then the cannons and weapons are explained to us, how they want to do it.

If you tell this outside, in the city, you are a communist. But I am not that. I do not want anything to do with communism. But I get that sensible, unconscious, psychopathic thinking, I make nonsense of that. Because it is the sacred truth. And it now becomes art.

Hahaha, I laughed right in their faces, the gentlemen.

All kinds come to visit me. Admirals, the highest personality, no rear admiral, like that, no, even higher, he came: 'May I talk to you? What an honour for me that I may speak to Jozef for half an hour.' And two weeks later he was sitting next to the queen. But he also came to visit me. I say: 'Tell her that you visit me. Then she will perhaps come too. Or I will come, and then I will get my two million.' (laughter) Yes, but now it is over. You see, that is thinking, that is thinking. That is seeing the nonsense, living the reality, and making something of that nonsense.

There was a lady visiting me, she said: 'Oh, I wished that man had a little bit of you, then at least I would have a bit of cheerfulness too.'

I say: 'If you inspire him, he will do it.' Yes.

If the ladies began to inspire and animate the gentlemen, then we would be bubbling with spiritual vitality.

Did I put that well?

And then you get your *Dichtung und Wahrheit*. We are already reciting poetry at eight o'clock in the morning while having tea, you get that immediately. We explain the laws, madam. And if you get me, then the tea will be cold long ago, because I will take it back to the moon. And then it will not taste nice, of course.

Did I tell you that story? I was in the kitchen, then my wife says: 'Watch the milk.' And I was standing on top of it. Yes, the people know that. But it

is nice again for the other people. Yes. And I am standing watching like that, and I think: how lovely that is, because I saw it like that in space. The space grew. And then division and personality came. And then I suddenly walked to the room, I say: 'The milk is boiling over!'

Then she says: 'What are you standing there for now?'

I say: 'Oh yes, I was busy on the moon.' Gone.

If you have a husband like that, it will not work either, then you will suffer misery.

But now, we will continue. I have therefore explained that.

'How do you explain the increased activity of the woman in our age?' We are now already that far, madam ... You will feel, we are certainly not making progress yet. Certainly, if a mother is left alone with two children, and that also happens, then the mother must work. If the husband leaves the mother, then the mother must work. I do not understand how it is possible. I cannot imagine that a human being, a man or a mother, or a woman, can leave their blood, or their life. I once buried myself in that. A gentleman came to visit me, I say: 'But, sir, my God, my God, how is it possible. I do not understand that it is possible.'

Can you do that? If you have perhaps also walked out, sir, then it is not so nice. Sir, then it is not so nice. Then you will not agree with me anyway, then you will not agree with me anyway.

But those mothers must go into society in order to take care of those children. And I had mothers visit me, they had done and were able to do that. And when the child was finally twenty-one years old, then she got a slap right in her face. Then she says: 'Now I am still a scoundrel too.' And then that boy was influenced by that and that at that office. And mum, who had then given her blood in order to take care of her children, had nothing more to say. And then she got a blow, and then she collapsed. When she came to visit me, she had read a book. I say: 'Yes, child. Yes, mother. Sit down. We will talk.' I say: 'You also have me. And there are also other people who understand and sense you.' A cup of tea with it. Just the whole afternoon. But I had her back on her feet. She went away again. I say: 'Let it go, he will make amends for that later.'

But it is not so simple if the mother gets the beating in that and that way, from her own children. You get that by means of friendship and by means of everything.

But when the mother ... I say it again. There you have a servicewoman like that again, I cannot stand her. That is not allowed, of course. But when they stand there, and then they also want to do this, then I just have to laugh, but then I always just look at the skirts. I was once standing there looking, like that, and I just looked at that skirt. I think: there is something wrong. Look.

She says: 'What do you want?'

I say: 'Is it still permitted in this society, to look?' I say: 'But there is something wrong. Because I was also in service.' I thought: we should have had that in my time. (laughter)

Then she says: 'Once more, and I will go to the police.'

I say: 'Madam, it is still allowed to look in nature. But nature has gone from here.' It is just one big darkness. Yes. And they are soldiers then.

Madam, do you not feel anything for tomorrow? With such a gun?

You see, the mother is squandered. She is brought up socially. While, listen, while hundreds of thousands of men, young men, have nothing to do. They need the woman for that. Marriage? Haha. Motherhood? Madam, we still live in an animal-like consciousness. Society is still not any different. Those ladies ... I do not want to ridicule those ladies, because they must know themselves what they want, for that matter. But I say: 'Madam, your nature has gone.'

'Oh, is that it.' Well, she was gone. Well done.

I think I have ...

'Does this have to do with the several incarnations as a man which the woman of today has experienced?'

Madam, we have had just as many lives, you as a woman and as a mother, because I am more mother than creation. Because if you want to be a medium, or an instrument for something, what should you do then? If you want to play the piano well ... I can also teach all of you something.

A girl came to see me, and she played the violin. Then she says: 'I do not get any feeling.'

I say: 'No, it is not yourself. You must forget that man in you. You must feel those strings maternally.'

And now the creating consciousness lives in that mother, because she is still not a mother. She has just come from that body and is now standing with a violin in her hand, has feeling for art. But it is as dry as a bone. No, it is male. That is much too harsh. She sets about it like that. But she must ... She must forget this feeling – gone – she must be able to forget it, if she wants to touch the maternal string. And that is the educationalist for art, violin, music, piano.

There was a gentleman sitting there hammering like a lady, like that. And then that woman says: 'Just hit it once.'

I say: 'Madam, just be grateful that that man is playing so quietly.'

'Yes', she says, 'it is like my grandmother.'

But he was sitting tinkling like, like that ...

But then you should see another person. A woman comes: wrham. But that is – the critic – but that is educational science, ladies and gentlemen,

isn't it? You can see, it all lives in the human being. It is fatherhood and motherhood. But when the mother removes herself as a real mother from the giving birth, there is not much left of that. Even if they make you, as a mother, tomorrow, a rear admiral – or is it perhaps called something else because you are a mother? – but then you are still nothing for space. And this is why I have no respect for those lives, I cannot help it. To me they are utter maternal Santa Clauses.

Haha, I laughed, I beg your pardon. I visit a couple, he was a major, and she was a lieutenant. She was talking the whole evening about how a gun must be cleaned. And she says: 'Yes, I punished four of them, of course.' They were not talking about art. They were not talking about God and Christ. They were talking about sten guns, how you clean those things. And he was teaching her, and she did that in the morning again, of course. Nice, isn't it? Nice marriage. They only kiss by means of grenades. Gosh, gosh, gosh, gosh.

Sir, do you feel anything for that, to have a captain like that next to you?

Yes, I am ridiculing it; sir, it is ridiculous, because the whole of society is ridiculous. And they are much more crazy than Picasso. You should have a good look at them. Oh, oh, oh. A human being, a man in this area, with a little bit of feeling for spiritual awakening, cordiality and love with regard to Jerusalem ... There is nothing left of it, sir. If you think that you have a heart, a warm beating heart in your hands, there is a tank in between, (laughter) there is a tank beating. Or ... She is suddenly dreaming, and then she mowed down four thousand Russians just like that. Honest. Give me a ... Yes, I could go on all evening, but I will stop.

I have here: 'A View into the Hereafter', part II, page 106. A mother descended from the spheres in order to visit her seriously ill child.' That is nice, isn't it? 'She, the happy one, suffered, because her child had forgotten herself.' Madam, some mothers see that. 'As it happens, she saw that her child was going to die, and would go to the dark spheres, and so would be separated for a long time.' That is the worst thing there is. 'Question: Does a person as a happy spirit have as much suffering as the earthly being?'

Madam, you are spirit. Your life of feeling is exactly the same behind the material. You are a mother. And now you come to the other side ...

I told you recently about a gentleman, a father and a mother, and that gentleman is sitting here, he can immediately agree with that, he said: 'Yes, now sir is in prison. Four months.' And whatever way you talk, madam, it does not help you.

During the war, I knew those people, then the son who came home says: 'And now you must say something else. Now I am it.' He was wearing such a nice garment. Then that father says – I told you recently – he says: 'Mate, come upstairs with me, I have something nice for you.' He says: 'It is exactly

right.'

'Oh yes, father, do you have something for me?'

He says: 'Yes, I have something nice for you.' But upstairs he shot him in the head like that. He says: 'Mother, I cannot help it, I will just go to the police now, but otherwise we would have perished anyway, because he is possessed.'

Yes, not everyone does that. But now you must start to feel the sorrow of this spirit. That man. I had said here on earth ... 'Yes', another mother, 'look, we brought you up, we did this. But would we be able to experience one happiness?'

'Yes, what do you want?'

'Disappear from here, and leave us in peace.'

Then you must already be very strong. There are so many, so many millions of dramas, with regard to parents and children, by means of which the parents are beaten. So you do not need to search so far. You already experience it here.

And when that captain can say: 'Say, boy, I have something for you ...' He must make amends for it, because that father must return for his child in order to give him new life again. He must become a mother. That man there, that captain, he lives, he must wait at least forty, fifty, sixty thousand years before he comes that far. Because millions of states precede. You are in a mess. His development is at a standstill. He lives the time, that forty thousand years, in the world for reincarnation. You are therefore completely disengaged for life for forty thousand years. You no longer have a life and a death. You have nothing at all. You live in a terrible empty atmosphere, because you have exceeded the laws of existence. Isn't it terrible?

Well, now a mother on the other side. The mother, madam, now it will come, the mother ... We wrote there about people who already live in the first sphere. And now I can teach you something with the nice thing which you got. But if it comes to me I will be extremely harsh. And that is not being harsh. They have now reproached me once more.

I say to someone: 'Just be a bit gentle, sir. Start to behave fatherly.'

'Yes', he says, 'but you did not even give that Irma an hour.'

I say: 'You must not hit me back, sir. Because I am talking about you.'

Well, I will not say anything else to that man for the rest of my life. Then they hit back.

There was someone, he has something and then starts to act the king. How do you wish to start to act the king at the factory when those people must learn something from you? I just wanted to tell him that.

'Become a bit fatherly. Take care of those people.' They cannot do that, madam, they hit back. I say: 'Yes.'

But, this is it, madam. If I say 'yes' it will never be 'no' again. If it concerns divine matters, the word, the law 'yes', you will not get a 'no' from me. Then you can shoot me and burn me alive, but you will not get a 'no' from me.

If you mess things up for me here, madam, sir, and I give you my friendship and you destroy that friendship, then you will never get me again. I will be open, but you will not get me. I am talking to you, sir, and you can get everything from me, and think: gosh, it has been forgotten after all. Sir, I will not start on it again, because this still lies between us. Because I know the laws: you must first solve that. If you have done wrong ... You have had a nice half an hour, and then I will also make you a bit afraid this evening, then those weighing scales will come together again.

I am not talking to you, madam, I am talking to the masses and the world. But every wrong thought which is aimed at the personality of the human being, the life of feeling of God, and there is misery, you must soften that misery by means of your own life of feeling, and that is called: love.

I saw you looking this week, sir, upstairs. Yes.

You see, but now the spirit. And the human being who lives on earth, and who is not like that, madam – that is the life of feeling of this mother – and they suffer terribly. A time ago ... Sir writes a nice piece. The doctor, the general practitioner says: 'I visit a patient.' And then she says: 'Yes, yes, oh, my good, my good great boy.' Oh, sir, then that mother was sitting there and was talking to the jacket of her son. They had shot and killed him during the war. And that woman was now child-like, child-like. At the end of the chapter, that doctor says: 'If you have time, sir and madam, talk for a quarter of an hour to that child.' Her child ... gone ... She had collapsed from sorrow. Psychopathic. 'Oh, that terrible world', she says. 'And why must my child do that? And why? My child did not want it. And why did they shoot and kill my child, my good boy? And he did not want to participate in that dirty carry-on anyway. He did not want to shoot. And why did they shoot and kill him now?' And that just goes on. That happened in 1943. And now that mother is still like that, in 1952.

Madam, that mother is unconscious. And if only you could reach that mother, if you could say: 'That child of yours is alive, and lives there.'

But how did religious maniacs originate? If only we had those boys of the church, those ministers and those children who are broken by a bit of love. If the consciousness, the social feeling and thinking is not there for society, yourself, and love, marriage and everything, God, Christ, then you will feel, then the child is, the spirit is wrongly informed, and then you get bits and pieces. And then we would have been able to take care of those people with these teachings, sir, then there would be no crazy people. Because then they would have continued for that matter.

That minister who is still in Rosenberg now and has lost the ladder, he would have been behind the table long ago with Jehovah. Because he knew him. But you cannot solve this suffering and this sorrow, madam, because the life of feeling of the human being, that personality is unconscious. And now the human being suffers because of his own life of feeling.

Master Alcar also says: 'Later, for Cosmology, I must explain everything again and then you will know that too, André. He says: 'But these are pieces of proof, because those people live here. And they are still not that far that they can say: yes, my child must decide for itself what it does.'

But now you get something nice again and that is higher. A mother passes on and the child is lying there suffering, is lying there in the hospital, or at home, and the child has an enormous battle with the nervous system or an inner ulcer, the pains are very bad. And the mother knows that, and the mother feels, and the father feels, and of course, that bond is there, that love is there. And they come back in order to try to make those pains dissolve. And then a mother suffers just as much as you have that here. And then they even see through that, through that character – they didn't used to – and now they grieve even more. Why? Because they see what will come after that.

Today the people are good, strong and happy again. The doctor is finished with them. And tomorrow the human being kicks himself again. Because they think wrongly. Yes indeed – that study will come now – the human being destroys himself because of his wrong thinking. And now that mother grieves. But now you reach spiritual truth, madam, then the grief dissolves, because we now know: you are an own personality, you must take those things to the awakening for yourself. 'I cannot help you, child, it is horrid; you are my child, I gave birth to you, but I have here, where I now live, there are millions of children of mine. I will come back to you with hundreds of mothers and fathers. And we all love you.' And now that little, little, meaningless earthly human love dissolves into universal love, madam, and there is no longer any question of groaning and carrying with regard to the earthly being. And that is harsh then. If we say: the spirit is not bothered about anything, because you are walking here groaning and trembling inside. That is still all therefore seen humanly, physically. But the spiritual personality becomes harsh. No, madam, it becomes true. Is that not worthwhile? It knows that I cannot take that battle away from you, inwardly. I could elevate the people, and that and that and that and that, and be able to give something wonderful in this way, if they begin with it themselves. Yes. And now just think. Think, think, think.

Do you understand this, madam?

(Lady in the hall): 'Do you mean then that this mother was still not that far?'

No. That mother is in the first sphere, has reached the light, but still has no cosmic feeling and thinking. Because in the first sphere there are still a lot of people moaning, madam. Did you not read then that I had to speak there, as André, I said: 'I am from the earth.' 'What do those people want?' I asked.

Master Alcar said: 'André, here you can see those clubs everywhere. They still think in an earthly way, but have feeling, and life, and light.' He says: 'We will convince the people of that.'

And you all do that. It is just like on earth, but then you are still earthly, materially thinking and feeling. How simple it is.

But we read space, cosmology, yes, look here, then my word will be law. If someone deceives me, and hits, and kicks, and so, and you have to do with things here, you finish him for God and Christ, but when someone breaks things, destroys things ...

There was someone else with me, and he said ... Yes. After five years that gentleman had got such blows, and then he wanted to go back to that good wife, didn't he? Then she said: 'What will I do now, sir? I have read your books.'

And then I may not say anything. But I can answer her immediately. But I may not say it, otherwise she will do it under my power. Dangerous, don't you think? But then you should hear how those other cacklers and psychologists talk, and they just make a judgement immediately. Here a human being must decide himself, otherwise she will do that under my authority, under my thinking and feeling. And she does not have the laws. She does not have the feeling. She still has to master it. For God, madam, the human being never talks. If a judgement must be made, then the masters are silent.

Nice, sir, isn't it?

It that not wonderfully, spiritually, spatially just? I say: 'Madam, I cannot help you.'

'Well', she says, then she began to weep, then she says: 'that is awful.'

I say: 'I am not allowed to help you.'

And then she was sly. Then she started to tell a story. I looked at her, I think: she is good. And then she started to tell a story from someone else, and put her situation into it: 'What would you do if you ... I met that person and ...'

I say: 'Look', and then I absolutely gave her, I say, 'you will get a ten in the first place.' I say: 'Madam ...'

Then she says: 'Mr Rulof, thank you, I will buy two books. But I know it right now.'

And then she brought it into the world in such a lovely way, then we were talking in general and then I did not give her an answer. I say: 'I may analyse that law.' And then she knew it anyway. But I was not allowed to give it to

her. But it was she. And then she knew it.

Then she says: 'He will never come into my house again.' She says: 'And now my word is no, and it will remain no.' Then she says: 'He can whine and shout and weep, but in two months' time I will be ... And even if he was to ... Oh well', she says, 'I will help that man.' Then she says: 'Do you know what I get, sir? And what kind of love he gives me? He knows now how well off he was with me.'

Yes, madam, and all those chatterers, those gentlemen, come like that. If you are like that then we will be lying at your feet tomorrow. Won't we, men? Tomorrow we will bow our heads, madam, if you let it be known that personality is everything. Because the personality, the word is law. But the personality has the earth and mankind.

Isn't that true, sir? Mr Reitsma, isn't that true?

You should read books sometime by the greatest writers, the greatest thinkers, the philosophers. And then it is: a word is law. And then you are so harsh, madam. Because we have nothing to do with that misery there, that is over. And then you should hear how fatal it becomes if the sympathy speaks. How terribly those people are beaten again now. Then they say: 'Oh, oh, oh, if only I hadn't started it, now that brute is beginning again.' And now it is much and much and much worse. And if only you had said now: 'No, and my no is no.' The human being can be bought for five cents, madam. Not when sympathy is felt and is given, and the human being does something out of sympathy, because that goes towards love. Can you feel it? But sympathy, it says in our books, is a weakness of the personality. And it plummets, and breaks everything, darkens everything. This is why I was so harsh. Because I had given my word to another person, and then another person no longer gets it. My word is 'yes'. If you destroy it yourself, I can no longer stop it; then my word dies in you, but not in me.

How nice the marriage becomes, sir, don't you think?

Hey, now we kiss differently, they said there in space, and then the human being went upwards, and he went to Golgotha. Yes. And then there was silence. He went hand in hand, and she. But there was once also a couple who came to visit me, madam, and then he came to ask me: 'Say, Mr Rulof, put in a word for me with my wife; I will irrevocably do my best.'

I looked him in the eye like that. I say: 'That will cost you', he has plenty of money, do you see? I say: 'That will cost you three thousand guilders, sir, what I am doing now.'

Then he says: 'You will have it immediately.'

I say: 'Great.' I say: 'Sir, we will agree on one thing: if you refuse again soon, I will shoot you in the head. I am prepared to do that. I know what to do with those laws. But as far as I am concerned you will perish.'

And then I took those three thousand guilders, to be certain. Because he got it back anyway. I gave it to her, I say: 'Put that away.'

Then she came to me two days later, I say: 'Child, try it.'

Then she says: 'Well, you are imposing a lot on me. If you say it, or the masters ...'

No, the masters do not want that. I say: 'I already have three thousand guilders for you.' I say: 'If he begins again, chase him away, then at least you will still have this.' (laughter)

Yes, I was not that crazy.

But that man is still alive, and she too; they also had two children, and live in the glory of Our Lord. He never broke his word again. He still gets my orchids from me every day. I walk past them sometimes, I no longer even look at them. I say: 'Now just go ahead, you will not see any more of me.' But I would like to have asked: 'Do you still have those three thousand guilders?'

I put the people together like that. I put them together, madam. He: 'Oh, she is so beautiful.' And she: 'Yes, he is great man, but, we argue every day.'

Madam, what kind of psychology is that? Bright people, who have studied. He also had a title, was even a doctor, but he did not know it. And she was an artist, a good mother. I say: 'Madam, I will make you better within a week, and him too.'

'What should I do?'

I say: 'You will keep quiet.'

And then he came. I say: 'And you will keep quiet too.' I said it to him.

Then they were quiet towards each other. Within four days. I say: 'You will only bow. You should see what kind of misery brings you amongst the perfectly ordinary human part on earth. And you make a hell and a darkness out of a heaven. What do you have to do with that nonsense, and with that irritation? Be a companion for each other. And be polite.'

Well. After a week he says: 'My God, my God, wife, how stupid we are, aren't we?'

She says: 'You realise it, husband.'

There was also a bottle of champagne, and a visit to the theatre. And they also had a child. They continue to live, madam, in happiness and peace. You would probably like to know where they live, but I will not say that.

But in this way you can take care of the human being in a little thing, if only you know how, you can take care of the human being, and you can take them to the state of purity, you can take them to thinking, if the will and the feeling and the certainty is there, madam. And that one person does not deform himself because of the other person. Because the human being is destroyed because of sympathy, because of a weakness of the personality. And that is also exactly like that on the other side, but we can learn it here.

Do you understand this?

I will just thread those things in, then you can see it, how those people, how that suffering is all taken care of; because there is a great deal of suffering in society. And marriage especially is so tremendously beautiful. But the human being does not understand it. You must prepare the mother, for the husband, and the husband for the mother. Yes.

And now just acting as if everything is bliss. On Sunday morning having a lovely lie next to each other. Yes, yes. And letting the minister speak about damnation. Then it is destroyed again. Then there is nothing left of it again.

(Jozef continues.) 'In the dark spheres, where André sees much endless suffering, he asks: 'Will this ever come to an end?' Master Alcar replies: 'Saints will live here one day.' Yes, then the darkness will have dissolved. 'Question: Apart from the fact that the human being will have changed completely, will there also be a solar system there?'

No, madam, now you are off the mark. The hells will dissolve. There will no longer be any psychopaths. The world, this macrocosmos will one day experience that there will be people who will no longer think wrongly again, because they will know the laws. In a hundred thousand years' time people will no longer steal, because people will no longer have to steal, because the human being will have everything then. Policemen will no longer be needed, because the human being will not do any harm. And of course now the disharmony between the world of the unconscious and the earthly being will dissolve, and you will get to see light again in that darkness. But they will not be solar systems, madam. They will not be material suns. But those spiritual suns, that spiritual sun in the human being now radiates his light, and there will no longer be any darkness. Do you understand this? Isn't that nice, madam? Nice, isn't it? Another orchid like that. It costs you ten cents this evening, you know. Oh no.

A few years ago I once asked how creation could infallibly produce people, animals, plants etcetera without any guidance. Then I understood that this was possible because everything was Divine. Is it also true that everything was present in the beginning? After all, diversity came, and not one type, as for example, only a marigold comes from a marigold seed.'

Madam, did you experience the lectures in Diligentia last year about creation? And now you start to analyse that humanly, of course, and then you come with these questions, and then you say: 'How did that Divine infallibility come?'

Madam, the people who are sitting here, and in this way we have millions of people in Europe, are of one colour. Can you feel it? So millions of people represent the white race (see article 'There are no races' on rulof.org). And if we now start to descend from that highest, that is the highest organism, with

the coloured ... The Negroes (when these contact evenings were held from 1949 to 1952, the word 'Negro' was a common name to refer to someone with a dark skin colour) who can sing so beautifully ... A jungle inhabitant does not have the voice of a Robeson (Paul Robeson, American bass, 1898-1976). There are timbres ... In Amsterdam, a fortnight ago, master Zelanus gave a wonderful lecture about the timbre of the voice. Didn't he, sir? The people said: 'Oh, oh, oh, that has gone; if only we had recorded it.' Now we are recording it again there. Those Negroes already have the timbre of the human being, the Negro has received and experienced the adult stage, organism, of Mother Earth, just as pure and crystal clear as the white human being (see article 'Against racism and discrimination' on rulof.org). And that is true, sir.

If you go back now for a moment to the jungle, they only have this, he-hewuhbhuhuh. But they do not ... That sound has exactly the consciousness and the timbre of the life of feeling. But it is in the organism.

But not a Negro. You should hear. You should hear Robeson, and all those different Negroes. A timbre such as only nature can create, they say. But they do not know the situation, the depth, why a Negro has a voice, and why we have a voice to beat stones. That means that the human being descends from the highest, returns to the lower consciousness. And the organism is like that. So you get the division for nature: new grades originate from one grade; nature is a million-fold deep. The animal world is much more difficult to analyse than the human being with his subconscious, life of feeling, fatherhood, motherhood, reincarnation. The animal world is a hundred times deeper.

We do not have any post-creation. But the animal world does, it is terrible. The human being does not even have that.

Do we have post-creation, sir?

(It remains silent.)

We have post-creation; when the human being becomes filthy we get lice. And that is post-creation. I mean this: the animal world has condensed itself and grown a million-fold. And the human being can only grow in one state. Can you feel this? The biologists must not, the geologists must not ... but the psychologists know nothing about all of this, nothing, nothing. And that is theology. So of course God divided himself as independent units. Do you understand this now? God divided himself ...

I also have a long letter here from Mr Berends, but I will not touch that, of course.

...God divided himself because of circumstances, and that is a grade of organism, with a life feeling, and that grew again, for the own type, for the family, but that grew, and every independence can be seen and experienced

in this way.

Clear? Do you know it now?

Than I truly thank you.

I have here: 'People must lose something of the personality in order to want to experience the divine laws.'

No, sir, you would like that.

What remains of that personality then, if you want to lose that? You must say it differently. You must say it like this ...

We must lose some of the personality in order to experience the Divine laws.

...by means of the personality, the divine law in us must be awakened. And if we now rise above human feeling, social being one ... If you do your best for your boss and your task, sir, then you will not care about that divine soul as divine life in you. Because we still just work for food and drink. When do we now awaken something in us by means of which our divine feeling and thinking, no, animal-like thinking and feeling gets higher consciousness? And that is only: by giving yourself in society in a harmonically loving way. Which people pay you for. Me too.

I am giving you beautiful things this evening. I hope that you will take the plunge, you see.

Because a scrooge is actually someone who ... But I am not that, madam. That is that Jeus. Jeus in me wants to go to the fairground. I always argue with Jeus. Jeus wants to go the fairground – and then he talks, he is polite – and then he is watching out for a few extra cents. Didn't he know it?

Mr Berends, do you understand ... We must lose some of the personality. No, people must give the personality inspiration, space, power, love, in order to want to experience the divine laws. Clear?

(Gentleman in the hall): 'Yes.'

Wonderful.

'And the soul must be awakened by the masters.' No, sir, by yourself. '... the soul must be awakened by the masters in order to experience the inner life.' A master would have to come to me once in order to awaken me inside. He cannot awaken me. Who wants to awaken me? Who? I must do it myself. I am that independence God. You too. Why do you take the masters to the soul of the human being, his divine spark?

(Gentleman in the hall): 'Everyone is actually capable of making that of himself which you got from the masters.'

Sir, I had to earn it with blood. We went through insanity, death and life, sir, we killed ourselves. There, there, there, there. I was pulled through temples, I went there, and I went there.

You went to the Catholic Church. You were perhaps a pope once. And

now you are out of it. Because if you have experienced the highest and you come 'beyond the coffin', sir, or you have been there and there, and you really start to feel divine love, and enter justice, sir, then you walk away from there, because you have to do with damnation. And you cannot believe in that anyway, can you? So all those priests are still unconscious beings. But when consciousness comes, sir, you walk away. Until you stand before a God who is just and no longer damns.

But masters cannot give me anything. I am ahead of you with so many grams of feeling. And I was already there. This is why I have this fantastic consciousness, because I take care of that whole macrocosmos. I challenge the whole psychological world, sir, every faculty, every university, theology and everything, I challenge them, and then they can get lectures here. And I will prove that to you.

Have I proved that to you?

Yes.

And we had here, we have had bright, intelligent people here, I have had people here from the university, I have all types of people here. But they must honestly say: 'Yes, my professor does not do that. And you are right.' And if you begin with power of feeling, and laws of condensing, and whatever you begin with ... I have proved it anyway. We have now given almost eight hundred, eight hundred and seventy-five lectures, I have my twenty books, I still have hundreds of them in me, I have given you answers here to a few hundred thousand questions, and you have still not even been able to check-mate me. And only I get that, sir ... I already told you once, you can think properly, but you mess up your own thoughts. You make nonsense out of a really beautiful picture.

Is that true?

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

Thank you.

(Gentleman in the hall): 'But on the other hand there is this: if I now know that, that that happens, or that I know that it does not happen, let me put it like this, which possibility is there locked in the human being to precisely not do that, and to elevate those laws or those harmonic sides there, for a hundred percent, into the life?'

You have still not started a fight with yourself, and they are all that, Mr Berends, they have still not truly begun a fight with themselves. And I can explain that to you just like that. If they are that, and they are already socially busy, social, and with 'good day, madam', 'good day, sir' ... But you have still not begun any fight with yourself.

(Gentleman in the hall): 'I believe that.'

I see that everywhere, sir.

I will not talk about it. But really begin to fight with yourself. Oh, you have still never just collapsed because the moon spoke to you. I was really pleased when I collapsed in 1938, when my heart was broken. I say: 'Are you crazy?' I must not hit now, because then it will start to beat, but then I got it under control again. You had said: 'Oh, doctor, doctor ...' I said: 'Go away with that doctor.' What does that heart of mine want: destruction or life?

There is a gentleman sitting there, who was paralysed in the beginning as a child. You should go and talk to him about healing, and about thinking and feeling. And he said one day: 'And now it is over, God damn it: destroyed or better!' That boy prays day and night, the minister is in the house, praying, praying, praying. Sir, it did not help a jot. And when he let rip once, it was suddenly gone. Strange? Sir, that was a tale of woe. And when I started to explain to him, then he says: 'God, God, God, I should have known during those years.' But that is the fight. And if you still do not have that, sir, a fight with yourself ... You still do not fight. You are still so weak. You come here: 'nice evening ...'

I am now just lively, I am a sparkling personality, I have seen the seventh sphere. And then one of those wonderful masters there said to me: 'André, André, you can only keep going through Jeus, take that into account. I am exactly the same as you.' And then I heard my dialect in the seventh sphere. And it was from doctor Franz, one of the highest masters, who dragged mankind through the war along with Cesarino. And then you are faced with a personality of thirty years. He had studied in Leuven. But a great, great person; made light from darkness, and joy and happiness from destruction. But through the fight. You see, because of the fight.

(Gentleman in the hall says something.)

Now we are just busy and now I probably just have a minute?

(Gentleman in the hall): 'That is a pity.'

What did you say?

(Gentleman in the hall): 'That is a pity.'

No, sir, there are no pities. Tell me another one. I will stop, sir. Sir, I will come back to this note next week.

(Gentleman in the hall): 'Gladly.'

And then I will see whether you are really beginning to fight.

Ladies and gentlemen, this evening we have a full hall again. The masters will speak on Sunday morning. On Sunday morning we will continue in Diligentia with cosmology, ladies and gentlemen, you must hear and experience that, because Jozef Rulof is still just ... Yes, indeed, you would like that.

Ladies and gentlemen, I thank you for your beautiful feelings.

See you on Sunday morning.

Goodbye, dear people.

There is clapping.

Thursday evening 30 october 1952

Good evening, ladies and gentlemen.

(Hall): 'Good evening.'

I had to stop recently with Mr Berend's questions. I will just read it out, and then we will continue.

I have here: 'People must lose something of the personality in order to want to experience the divine laws.' And I dealt with that. 'And the soul must be awakened by the masters,' Mr Berends says. But I explained that to him. 'In order to experience the inner life.' Inner life, if you still accept and feel that, to be able to experience inner life, is a book of a thousand pages.

What is the inner life?

After all the books, and the reading, and the lectures the people are still confused. What is subconscious actually? What is feeling? People speak about four things, matters. Life, isn't it true, what is that? They do not actually know that. No one knows that, people say. People speak about the soul, about the spirit, the life of feeling and the personality. That is that whole clockwork. And that is the human being. And then you also have an organism, that is the temple, the house, that is the exterior. And the inner self, that is that engine, and that is life, spirit, feeling, personality.

(To someone in the hall): Come in, sir and madam. We have another two chairs there. Right next to the stove. It only cost ten cents more. Ten cents doesn't make any difference, sir, does it?

(Gentleman in the hall): 'They are worth twenty-five cents.'

Worth twenty-five cents? Look at that, sir. We are making progress again.

We are making progress, sir, because if I just ... We are talking about money. But on Sunday morning, before Mr Zelanus came, there were two thousand guilders lying on the table. We came home, and then there were five hundred lying in the hallway. And on Monday morning five hundred came in the post. So we are not badly off. That is three thousand guilders. The masters did not get that from their customers, but from their disciples. I may thank those people. There are no names there, nothing. If I hold onto it like that then something tingles there, but we will not go into that. Again something, a push for 'Jeus III', fair is fair. But the rest will begin again, in order to build up ... Let's hope that we finish the cosmology sometime. Because if you have that in your hands, yes, then the lectures in Diligentia will be of more use to you. Master Zelanus, I see that, I saw that, and I heard, he made everything from that, didn't he? He takes you into the infinite. He says: 'We will make dramas of that.'

But you feel and you hear ... I once said: 'Yes, the people learn nothing.' But then I must bow my head anyway, mustn't I, we are getting help. Now another one with seventy-five million, then we will suddenly be on top of it. (laughter) If I just get those two million and my dream comes true. Do you still know him, sir?

(Gentleman in the hall): 'Yes.'

Yes, gosh. 'Wer weiß', people say in the Ruhr region. 'Wer weiß.' Can happen. It can happen. But you see, sir, there are also those twenty-five cents. Yes, I am not forgetting those twenty-five cents, you know. They say anyway that I am a thief. But if you just take that into account, ladies and gentlemen, it is in the right place and it will irrevocably go into the books. I do not ask for anything myself, and we do not ask for anything ourselves. Now and then a nice bow tie. Fair is fair. Fair is fair.

But here, Mr Berends, it concerns: what is life? What is feeling? What is soul? What is spirit? And what is the personality? That is already a book for the personality alone. The life of feeling is awe-inspiringly deep, but that is also the personality again. But the soul ... But they are still quarrelling, searching for the soul. There is no theologian and no professor who can say infallibly: 'So, that is from the soul, that is from the life, that is from the feeling.' And then there is that terrible subconscious, the personality. That is all the human being. I could, master Zelanus could give a thousand lectures about that.

Look, I have the 'Cosmology', the first five in my hands. There were seven of them, but they have been abridged. But the 'Cosmology' alone about the life of feeling of the human being, for the human being, personality, subconscious, we must begin with that when we ... These books end with the end of the war, these five. And then we must begin with the personality. No, first the animal world. And then Mother Nature. Because if you let go of that, then you cannot follow the human being. Then we do not know again how that human being advanced. The geologists, biologists do not know it either. They say: 'Yes, yes, ice ages, ice eras; there was a time when the whole earth was in flames. And then there were still no people.' So, because the biologist, and the geologist, does not know the beginning of creation, that story of Adam and Eve from the bible, and paradise, and snake, and tree, was also a huge success, because they had no foundations. Because they said: 'There was a time when there were definitely no people on earth. There was nothing, it was one blaze. And then it is called that some planet or other, or a sun, spat out the earth, and then it is just the other way round. It is no wonder, because those people must, the academics must look back, and lay foundations. And in this way we are still faced with: what is soul? What is life? What is spirit? What is feeling? Subconscious?

That subconscious, the people think, you will never experience that. But subconscious is day consciousness. If the child begins, then that child already had feeling, and this and that, and already does something, already knows something. Just like a duck; that goes into the water. But the human being who awakens for a moment, a child grows up, and you see the phenomenon. That would ... Look, that would have to go back millions of ages, eras, because where was the first feeling built up? What was the first experiencing for the soul as divine spark? You get to experience that when we, miraculously soon – I advise you, experience the lectures now to come – when we start to experience the moon. Fatherhood and motherhood split themselves on that last journey which we made in Diligentia, that first part. And now we also have the experiencing again. And, you will feel, you must also experience that, mustn't you? Because then you will soon get the being one with those laws, and then you will be ready, and then you can take care of a great deal. Because that is universal thinking.

Now of course the masters can go of their own accord directly to that begin stage of the moon, and then you will get the first experiencing as a human being, as embryonic life, that is the human being in the waters. What happened there? What built itself up there? And that became the feeling. Feeling, feeling, feeling. When the first life was over, the second, the tenth, the thirteenth, the twentieth, the hundredth, on the moon ... We had millions of lives there. On one planet you have millions of lives. Because you do not become free from that planet just like that, and then you experienced a planet, I am sorry. Experiencing a planet, sir, people know nothing about that. And if you see the following grades, they are the type of race (see article 'There are no races' on rulof.org) for the earth. That the human being from the jungle has to go to the white race (see article 'There are no races' on rulof.org), in order to experience the highest of the earth, isn't it true, how simple actually, science still cannot accept that, because they consider the human being on earth, and the types of race, from their own time. And they cannot go back. From prehistoric ages; that is gone. Well, it is so poor now.

If they have to accept me ... Yes, dear God, dear people, then we will get such a great deal from the whole world, then we will not know what to do with it. Because then it will suddenly be too much again, won't it? Then they will have to give me the divine doctorate for every spiritual faculty. Because we possess that. I prove that to you. The books prove that.

If I think about it now and again, then it no longer makes my head swim, but then I must make a great effort in order not to burst. They are all faculties, spiritual faculties.

You have studied, sir, you know what your study of engineering also cost you.

And now all the divine faculties in one hand, in one feeling, in one brain, one personality. I had to deal with all of that. Just read 'Jeus III' sometime. Yes, that is still nothing, sir. That is absolutely nothing, they are just crumbs. What is in there, that is nothing at all. I cannot tell you what I experienced, and how I had to fight against that. I can tell you something. But then I must also write a book of a thousand pages, and then I will still not have made it. But what does science know about that? Yes. That are ... If you start to ask about that soon, and I am finished, my dear man, you can experience a dozen evenings because of that which are a hundred percent. You can learn from that. Then you will suddenly know yourself and then you will start to feel what is actually the matter. I much prefer that than that ... Oh well, we will answer every question. There is also something in every question, if we make something of it.

And I have here then: 'Jeus is with master Alcar in the All-Source, and experiences the pre-creation as divine law. So the soul had to become the divine law.'

The soul had to become the divine law. No, the soul did not have to become, the soul is. You see, there it is again.

'Jeus ... Jeus experienced the All-Source by means of the pre-creation.'

Pre-creation, what do you mean by that?

(Gentleman in the hall): 'All that which happened before the creation.'

All that which before the creation, before the spiritualization, the materialization of God ... Isn't it?

Then there was still nothing, do you mean?

(Gentleman in the hall): 'Yes.'

Then there was everything.

(Gentleman in the hall): 'That was already there.'

Yes. If you enter that source, sir ... I was in there, four, five, six, seven times. And you can also experience that here. But then you must be able to lose yourself a hundred thousand times. But when there was still nothing, there was everything. The creation is, God is as deep as His world is in spirit and material. But how deep is that? Other universes originated. But if you enter that, in 'The Origin of the Universe' and 'The Peoples of the Earth', if you enter that ... You go through this world first.

In the following lecture in Diligentia we will set ourselves free, then we first enter the material earth, the material macrocosmos. Then we leave the earth.

You will see the earth as a sickle. It is morning. No, the earth is now lit up. And then we will leave the material, the material world will dissolve. We come from that material – you should hear how wonderful – and it is perfectly simple if you experience that sun, then you enter the spiritual world.

Then you have no light, then you do not see any light, then that world is dusk, dark. Because there is no darkness, there is only unconsciousness. You must therefore still master that light. And by what means? I told you that recently. Then you said: 'Just continue.' But then we only just had ten minutes. That is the fight with yourself. The real beginning. Because you are not given any thought. Nothing. Because it is not possible. Because if you think wrongly, and you just go against reality and against the grain, go against normal real thinking ...

Sir, I hear the people talking and then I already had stab-wounds, only because I hear a human being talking. And I must resist that with force. And otherwise I would much rather put a knife like that into my heart, than to hear the talk of a human being against the grain. That is terrible. Unconscious cows, people say. Cow consciousness. But people of ours talk against the grain and the core. Why?

Yes. You must want to lose yourself irrevocably. You must want to lose yourself a thousand times, bow, bow, bow, bow heads. Because you get something by means of that bowing, you learn something. Incredible what you get if you want and can bow. The evolution for the human being is nothing else than bowing, bowing, bowing. The easiest thing which there is actually. I say to master Alcar: 'Just beat me to death', then I saw what I got, what I saw.

I was still at the garage, I say: 'Well, I will paint, I will write. I will become a writer and a painter.' A day before I had wanted to change a 'two' on the car. They kicked me off it. I could not get that 'two' right, not round, with a curl on it. Well, then a painter had to come. He says: 'Just go away with your messing about.' But three days later I produce a beautiful ornament drawing. Then the masters had started.

But bowing, bowing, bowing, bowing.

Yes, sir. The feeling, if you hold onto this, remember it well: bowing for the feeling. What happens when you bow, and accept and analyse? The people are at loggerheads. About what? I do not understand why they have to be at loggerheads with each other. And why must one person give the other a thump and a beating? Why, why, why? Those are feelings, that is the personality, the will. Yes. And you have the animal-like wanting, and the pre-animal-like. Because you do not pull it out just like that. Because you need a hundred thousand lives in order to conquer a small thing of yourself. True or not?

But the whole creation is in that, in thinking, thinking, thinking, thinking, feeling, feeling, feeling, bowing, bowing. Yes.

(Gentleman in the hall says something.)

What did you say?

(Gentleman in the hall): 'That is precisely the greatest difficulty nowadays, that bowing.'

Yes, you say that.

(Gentleman in the hall): 'No, I say it, but I mean ...'

Yes, it appears to be the difficulty. I have to go back. I have to think back, and otherwise I will walk out of that society. I have to think back. Then I also think again: is that not possible now? Is that not possible now? Is that so difficult now?

(Gentleman in the hall): 'It appears so.'

I can no longer imagine ... I must experience it, I must think that the human being cannot do it, otherwise I will be at a halt. Yes, I can lay down the means for you. There are manageable feelings. There are feelings which thirst like I don't know what and they say: 'Just beat me to death.' I used to try it, but then I also lost them. I do not hit so quickly anymore. I have had more of those people: 'Just hack me to death.' And, and then we went with the picks over the ditch. What is that play called? But then we just fell backwards. Then we were still lying in there. Picks, sir, oh, oh, oh. Yes, if you can let your soul and bliss burn; what is that body which is crackling there? 'And just destroy me.' There are still people here, with tears in their eyes: 'Now, gosh, I wanted to be able to prove it.'

I say: 'I believe it, sir, you do not need to prove anything to me.'

Are those people who thrown down two thousand guilders there, with nothing with it, they just walk away, are they crazy too? Am I it then, or are they also crazy? Are those twenty books crazy? My God, I come from the clay, I did not learn anything. What I am ... I can take on the whole world. And I was never allowed to read a book. If I also had to doubt for myself: would that, would that be possible? Then they beat me to death with – the masters – with the art which I have. Writing also appears to be not so easy anyway. Because if a man like that comes out there with a book like that, that book is slashed. They only slash my book because, 'the coffin' lies between that book, and another God. But they can already no longer say anything about the rest.

(Lady in the hall): 'Yes, it is very childish.'

Yes, madam, because we have all lost the being a child. We are no longer children. We have become big men and women. The being a child is no longer there. Because if you follow and hear that talking, then it is always: that is the human being, that is that personality, that is that will. I had to be a child in everything. Yes, I had to stick up for myself in society. Then they said: 'Well, well, that is not to be sneezed at.'

I say: 'Yes, I let myself be kicked to death, is it okay now?'

If I just let myself be gassed, and I just say nothing, then I am still a child.

Yes, indeed, but I will first overthrow that gas stove. Won't I? But a saint like that? I am not saintly at all, I am just a perfectly ordinary being. Amn't I? Yes, well. And then the fight will begin. And then society will hit back. Well, then I will hit back. Anyone who hits back, sir ... Well. Recently I told someone ... I think: well, tried, what I am starting again. You are already afraid to teach the human being something. I am giving you far too much here actually. Too much, I say. I already go into your character sharply. Because with loose, nice, talk like that I do not achieve anything. You also have those jokes. But with nice talk, sir, I do not achieve anything. I must pitch into it, because you will soon be grateful to me for that hacking.

I said to someone: 'Just become a father, sir, take care of that and become gentle.'

'Yes, but that was not Jeus either. He did not give Irma an hour.'

I say: 'The 'doodles' with your Irma, and also your hour.' Well, wham. I say: 'Sir, it is not for me, it is for you.' I say: 'If only you knew more from me, don't you think, then I would also have that.' I say: 'Well, I am a jailbird, and I am this, I stole a lot. What else do you want to know? Just scold.'

Yes. No, that was no longer a joke.

But teach the human being, sir; you will get one back. And why? If the reality ... You have nothing to do with that society and with that human being, it only concerns yourself. If only you begin with yourself and what you are involved with. You have one goal in mind.

I had just one goal in mind all those years. I no longer had a Crisje, no longer a Tall Hendrik, no longer any brothers. And if those people do not want to walk in the harness for that world, those characters means nothing to me either. You become free from all of that. Because I got hold of the spiritual being. And I hold onto that. I saw him on the other side. 'A View into the Hereafter', well, sir. If you could experience all of that, then it will happen of its own accord. I once told you one evening: 'If my Crisje was to be wrong, and she was to go into that ... I would say: Well, die.'

Sir, do you become that harsh? No, because you know – that justice is there -: if the human being does not want to, the human being must just walk against the wall; just walk yourself to bits, go to pieces.

And we talked about that recently, we are back in it again. And if you want to know that, sir, then I ask myself: 'Why can they not do it?' Yes, for two hours. And then they are in a mess. Oh, oh. 'Yes. I did not mean it like that.' And: 'I did not mean it like ...'

Fine. Very well. I do not have anything to do with characters. I love life. You are still looking at the character. But that life must first be ready, sir. Because that life is the divine, and that is the soul. The life, professor, is the soul, the Divine core.

No, sir, because the world 'God' ... Yu must put your thoughts of God completely aside. Because people immediately think again of the Lord who sits there with his long beard.

'And you will just get three barrels of brandy, Noah.' And then the Lord hit the table with his fist. Knock, knock, knock.

Not anything for a deity, don't you think? If a deity must still hit the table with his fist, and make himself angry ... That God in the Old Testament loses himself every minute. He is just a little mite. He hates there and he hits there, and he kicks there. And goodness knows what kind of clown that is, but I do not know that.

But you should tell that to a protestant, or to a minister: 'That God of the Old Testament is a clown.' Yes. Yes. Yes, but it is precisely much worse. I just find him a big brute. He is also a brute. Because he is not a God, ladies and gentlemen. He is a story from those bible writers. They made a gentleman of him: the Lord is a gentleman. But then with a small 'g', not even big. But that old gentleman there from that Old Testament, he is a man who hates and hits and curses his life. Be a human being for a moment, and just start to think: But that does not correspond to the reality, does it? And that is still the faculty, in 1952.

Yes, I am too far away. I just cannot understand that the human being does not want that, and that the human being cannot do that; I must see it every day again. Yes, and if you can do it, then you will also get that gift, or then space will also speak.

But I was talking about that Lord and that God, that God is dropped. That word G, o, d, was invented by the human being. The people got that from somewhere. We know for what purpose and why.

But that God who is the bible and the God of the Catholic Church and Protestantism, he is a name. But the life, soul, spirit ... The spirit of space, planets, stars, animal world, Mother Nature, that is the real God. And to experience those life laws by means of giving birth, motherhood, fatherhood, takes you to the end of the earth, and then you will have reached your cycle. And then you continue, in the spirit. But then that gentleman with that beard is dropped, he is no longer there. And society, the universities still have to master that. Don't they?

Yes, and he therefore has here: '... before the creation ...' The gentleman knows that. '...but in order to experience the divine laws inwardly, is something entirely different than that we people, the audience, accept those laws, isn't it?'

(Jozef:) You say, look, you mean by this, if you read those books, then you do not experience those laws. No, that is also logical.

(Gentleman in the hall): 'I can only read.'

(Jozef:) Look, I experienced them. But you can experience them the same as me, with that difference: you do not need to make those journeys, you make them with us. You do not need to deal with that either. But you can experience what is there. You must only try not to behave in an occult way, because then you enter insanity. If you now want to disembody ...

That word, those books which you get there, 'A View into the Hereafter' – and you start to follow that, those journeys, – if you definitely read that, and do not add anything, sir, then you will experience that journey with the masters. And you just crawl into André. Because I am not any different 'beyond the coffin'. And nothing else happened either than what we experience and tell there.

But if you now want to come out of that body for a moment and start to float, well, just go onto the roof this evening, and try it – and just jump down – try to continue to float; then you will know it in five minutes, in one minute. We will bring you to the Zuidwal (a hospital in The Hague). We also have a few cars at the door, Mr Berends, and then you will be lying like that with two broken legs in the hospital.

If I now jump off the roof, and I imagine that Master Alcar will help me, then I will also be lying on the ground, then I will also be lying in the hospital. I do not need to imagine now: I will jump off the roof, they will catch me; then I will also be definitely lying on the street. Because I do not need to imagine now that they will help me with everything, and that they will just catch me. They once dematerialized me. I once walked in front of a tram on the Laan van Meerdervoort and went through it, dematerialized, but they also just do that once. That happened. That is not even in the book, because they say: that man is crazy. The most wonderful things are not even in that. Why? It is all too much.

But, you will feel, if I am in the army, and something has to happen for the world, for the University of Christ, then they can do what they want to me if it concerns disembodiment, painting, writing, and all those other things, the talking now. But I must not form any own thoughts: I will just finish that. Then I will be standing outside of it just like you. Do you see?

But if you read those books, 'A View into the Hereafter', because they are books, then you will get to see the heavens and your hells. And you do not need to ask me, sir: 'What is feeling?' And: 'What is personality?' And: 'What is will?' In that you can, if you read those books properly, madam, sir, then you will know exactly where you will end up there. Your sphere, your feeling, your character lies infallibly in that. If you go against the grain, you will certainly not be in that little light, in that sphere of harmony and consciousness. Because then you will be up to your neck in the Land of Twilight. And that is certainly not so nice, you know. Because, you know, here you

have enjoyment, here you have people, light, sun. But that sun has gone. The people have gone. Here you have warm-hearted people. You can still find your own kind? No, you now have other kinds. You still have harmony here, you meet people whom you can talk to; you can no longer do that there. You have your own kind there, your own thinking and feeling. And you suffocate in that. That is a wailing there, that is terrible. Because they have the consciousness: I should not have done that, and I must do it like this. And they cannot do it. And they are stuck there. There is no blade of grass, sir, a bare barren plain. Because there is still no life. Yes, that one and that one, he says there to one of them – I followed those people there, books are so big again – he says: ‘There is grass there.’ I think: he is a Dutchman. You hear French, German, Spanish there and you hear everything there, also all the languages and all the dialects of the world, there in those spheres.

The spiritual language, that is the first sphere, that is universal, macrocosmic, feeling, telepathy.

But there you hear French, German and English through each other. All the languages of the world. There is black, brown and light, that chaos is sitting there together again. And then someone says to the other one: ‘That is grass, mate.’

I say: ‘Oh, it must come from Drente.’ Then you are ‘beyond the coffin’, and then Drente is right next to that. Yes. And you can hear dialects there, you can also hear those people with a potato in their mouths. ‘Gosh, where do you come from?’ he says. And then you can say: ‘Gosh, that is ridiculous, that is directly earthly.’ Sir, you still sit there up to your lips in the earthly feeling, thinking and feeling, and nothing has changed, only with this difference: you have lost your house, your bed. You no longer need to call Johan for tea, because you will not get it anyway. You are no longer cooked for, and you bark from hunger and thirst. Yes. You are completely alone there.

I told you recently, here – people, you are married, aren’t you, you have marriages, you have people, you have friends -: ‘If you do not want to experience that Christ, then you will not see each other again there.’ And then they say of course: ‘Thank God, that I am rid of that brute, here.’ Yes, and then you are wrong again. Because you must accept that brute anyway. You must love that brute. If you love the life, then that character and that personality will come of their own accord.

When it started then I said to master Alcar: ‘What must I take care of from society, those characters.’

He says: ‘Love the life, then you will take care of everything.’

It happens of its own accord, as long as you love the life in you, as long as you get hold of that. And then you should see those people sitting there, let’s say approximately four hundred million people together in one little sphere.

Because there are people living, sir and madam, they have already been living for a hundred thousand years in that sphere, and just do not come out. Because you are definitely exactly the same there as here. You talk, they go against the grain again. Yes, now and again, if they start to see it – what do you want now? – and then you get the obedient human being.

Do you know what happiness is for the other side, and for the human being, and here on earth? If the human being can offload something onto the other human being. Is that not for yourself too? If you can offload something onto each other, then that is the possession, isn't it? The human being does not learn, the human being flatly refuses. If we were to have the true school, I would set up a school here ... Oh, sir, you are walking for years and you make no progress; because you must, you must remain with that first bowing, and that must go. I must have those foundations of the character which destroy everything and just hold onto everything, I must have them destroyed, they must go. And they are often just a few small characteristics which I see in people, and they destroy the whole personality completely.

See that castle, and the treasures of people; and if the character speaks for a moment, it is just like stockfish. No, they are hyenas. Human being gone, finished. The nice part has gone. Yes?

Sir, the example is there, isn't it? It was in the paper recently, that Mr Van der Bult had already had five wives, all beautiful earthly angels. I do not know what type of person he is. Oh well, sir, you cannot find your happiness. And you cannot buy it either, sir. There will probably have been something, with those five. And that man, he is also a clumsy oaf, because the real, real personality, sir, he does not look wrongly, he does not go from one life into the other. Do you know that? And she is a woman, who says: 'Oh, well, I knew my life, my husband was good.' I can imagine that. And that is probably the love for eternity, for the other side.

But people who now collapse here, sir, and are immediately married in three month's time, and 'because, well, I cannot live alone', what kind of a personality is that? What kind of feelings are they? Sir, they do not know it. If you really say for yourself: 'I have worth, I have meaning, I possess something', sir, you do not place that in the hands of the human being just like that, because it is destroyed. Can you sense this?

There are sometimes people: 'That Rulof, he has ten women. And twenty.' And I have children, there are ten, twenty walking around from me. But, sir and madam, no one will get me in this world. I am now starting to understand that I am becoming too precious. I no longer accept that stupid chatter. Because you put me in a prison. I would rather go to the jungle to talk to an animal there, than to marry a princess like that with ten million. If I could marry such frills with ten million, then I could do something anyway,

sir. Don't you think so? Sir, I would die. I would go crazy.

Your thinking and feeling goes so far that you still do not even devote, still not one wrong thought for ten million. Sir, your feeling becomes so precious, your thinking, and your love with regard to peace, quiet, well-being, evolution. I think: those people do not know me, they do not even know who Jozef Rulof is. But earthly love does not mean anything either, sir. You must try and get the spiritual. And that is again, what Christ said: love the life. Do you see?

I talk, and you know me, but you do not know me. You would be surprised if you were now to see, I was alone in life, how I would act. That whole, whole mankind means nothing to me; and everything, if it concerns the life.

So you get pure spiritual thinking and feeling, from that world to here. Can you feel that? And from here to there, you do that. By means of those contacts master Alcar freed me, and that went through the other side in the beginning, now to the macrocosmos. Then to the Divine All. Sir, then you just touch a little star, a little piece of ground, which is the earth in feeling, then you just lose that. I have that feeling of earth in me, with the macrocosmos already there now. I mastered that, only because I love the life. Otherwise I would be out of it again, immediately. They gave me a study. Master Alcar says: 'It is up to you to make something of it.' He can take me along to the Divine All, but I do not have it yet. I look just as good as you, sir. I must earn it. And now that I know what can be earned, I will no longer let that be rapped from my fingers by any mankind. It is too precious. It is wonderful.

And all of that, that precious definitely lives in your heart, under your heart. It is your feeling. It is your personality. What do you want? I would like to take the people over my knee sometime, I said to someone.

Then she says: 'Just go ahead.'

I say: 'Yes, but with a poker.'

Then they also liked it too. I say: 'But you will not like that anyway, because I will make it red-hot.'

'Well, it still does not matter to me.'

I think: that is smart. I say: 'Then just add a ten guilder note.' 'Just put the money on the stairs', they used to say.

Oh well, sir, you understand what I mean, Mr Berends, there are some who want to be beaten. Oh well.

'Question is: When are those laws accepted by the day conscious self? And which still have to become conscious?'

Just begin again with 'A View into the Hereafter'. Peacefully like that in the evenings, with a nice cigar, and just go through those hells again, to the heavens: wonderful, wonderful, wonderful. Pffft. Just like Rosanov: 'Won-

derful, wonderful, wonderful. Jozef, I free, floating, flying.' What proof, isn't it? The man says to me: 'To-night, at half past three, I die. Free now. Master here.'

I say: 'Gosh, gosh, gosh.'

'Yes, all true. Mankind, you accept.'

I say: 'Yes, yes, yes, yes.' I say: 'Now just go back again.'

And then those eyes closed, those astral eyes closed again – then he became tired – master Alcar took care of him like that, and then he brought him like that to his corpse, which was dying; cancer.

What more proof do you want? How many millions of pieces of proof are there not in the books? The world – I told you – already had to succumb because of the money which Jeus found in the wood. That was a piece of proof. That was for the world: 'Oh well.' The people do not learn anything. For the world, for the universities.

How could that child find that money there? And there were so many other wonderful pieces of proof. And whether you learn by means of a piece of proof, I do not know; but I do not think so. And do you now change because of a piece of proof? I now understand that Christ stopped performing miracles, and that He does not come back either to perform miracles. Because miracles, sir, do not help you. They go in here and out there. We also sense them for a moment ... You should all have been holy after 'Jeus III. Now, decide for yourself ... Someone says there: 'I have 'Jeus III', and I got a good beating for myself.' And I do not want to, God save me, I do not want to make you be released. But that man says: 'I got a good beating there.'

I say to mankind and society: 'Do you not have a hereafter?' You will not have a hereafter soon. You have nothing to do with a hereafter, do you? Yes, it will matter to Mr Stikker whether we have a hereafter, that gentleman who has now become an ambassador in England. Yes, indeed.

I am lying in wait to see if I can get hold of Prince Bernhard and say: 'You also have a hereafter.'

Then he will say: 'What do you mean?'

He would say: 'I am being attacked in the street, lock that man up.'

I would say to the judge: 'My lord, I only just said that he, that the prince also has a hereafter. That is allowed, isn't it?'

Oh, how I would like to challenge them. But up there they are still restraining me a bit. Aren't they?

'When are those laws accepted by the day conscious self?' You will feel what you have to make conscious. Oh well, I can continue talking about that, but I have other things to do.

Something else again: 'Jeus finds himself on the waterfront and is about to join Mother Water', ...that was on Scheveningen ..., 'which would result

in the material death. And right at that moment Doctor Franz appears who takes him back to reality. Will you explain this further?’

Sir, I wanted to go into the water.

(Gentleman in the hall): ‘Sunday morning ...(inaudible).’

Oh yes. If you suddenly hear today or tomorrow: ‘Jeus is dead. Jeus has gone. André has gone. Jozef walked into the water, has drowned’, that is certainly not suicide, then that is a perfectly simple passing on of me. I can leave any day if I want. This evening about ten o’clock I can ... I can leave here if I want. (laughter)

(Jozef reacts to someone in the hall): Did someone get a fright there?

You see, the hells are already cracking there. (laughter) But you can leave there irrevocably.

I wanted to leave there because I alone was fighting against the universe, the origin of the universe. Against million, millions of worlds, spirits, feelings, worlds, personalities. Alone. Completely alone. I could not talk to anyone. No one could follow me either, because that does not work. And then I gave it up. I gave it up a hundred times, you know. I stood before it hundreds of times. And then that moaning. And then that experiencing. Then I left in the evening, to the pictures, quietly closed the door, then I said: ‘See you later.’

And then just through the dunes, to the harbour. Everything, everything was open. The night became light. Sir, it is such a book. Such a book, so thick, what I experienced there. Did you also catch ... You accept that – but did you also catch that I was standing on the promenade, and from the city someone asked: ‘Jozef, Jozef, Jozef, Jozef, Jozef, I need you?’ That came from The Hague to the promenade. I was standing like that against the lighthouse. Then Doctor Franz said ... Doctor Franz was also there, because that was higher again; master Alcar could not even reach me, I did not even look at him anymore. He says: ‘What is that then? Can you hear that?’ I say: ‘Yes.’ You have that spiritual unity there. If that was not true, sir ... But I just continued.

Sir, I will tell you something else. Doctor Franz says: ‘Jeus’, he let André go, ‘Jeus, come. You are not so crazy after all.’ But André did not like that either. But he said: ‘Come, then we will have a glass of beer. And that happened. I go to the Gevers Deynoot square there, it was summer. And I go and sit there somewhere and I got my glass of beer.

He says: ‘We will prove to you that we are here.’ And suddenly ...

I say: ‘Now, fine.’

I am sitting looking like that, and suddenly, ‘sshht’, that beer goes down, this far.

‘That is for you.’

And then I drunk that little bit, sir, then it was as if I was drunk, but it was nothing but phosphorus. That had dematerialized.

Then he says: 'You are not alone in this battle. Because it concerns us. It is us. And if you start ... No one has brought this so far yet, who can stand it. Not Ancient Egypt. No one has come yet who has experienced the laws so deeply.'

Otherwise we would have had those books in the world, sir, wouldn't we? Was theosophy that far anyway? No one has yet experienced it.

No, fine, through that, half way to Katwijk, then back. And then to that lady there. I talked until half past seven in the evening in order to put that matter there right. So I had not slept all night, with a hundred million problems, and then in the morning like a lion on top of it in order to put that together, until half past seven in the evening. And then I went home, then I went to sleep. The following day I started again. And then again. Well, well, well, well. If Our Lord has something to say, then I will kick the whole heaven to pieces.

Yes, it is true, isn't it?

But I do not dare to say anything to Him either, sir. I am now praying differently. I have been asking Him lately – already during that time-: 'Are you no longer interested in Jerusalem? Is this Your life or ours, what we are doing here? From who is it actually? What are we fighting for?'

Yes, I also asked that when we, for the cosmology, when we were at the end, I crawled up the stairs to the machine, I could no longer do it, the last book and a half, then I was completely like a skeleton. 'Are you no longer interested in Jerusalem? And You say: 'It is me', and, 'Anyone who wants to lose His life will receive Mine'.'

And if that is just nonsense ... Well, sir, I would have thrown that whole cosmology in the ash bucket. And yet you are still always faced with the fact: you are only a human being, you are still not Our Lord. Yes. So you must bow again. Even if you are that and that, and even if you can do that, and then you get that and that and that, then you must still think: yes, I am here.

But you may say: 'Are you no longer interested in that?'

Sir, that is already insanity. But I wanted to have the reality. And then that began, experiencing, experiencing, experiencing. Through that, through that, receiving; and back home, and beginning, again, again, again, again. A hundred thousand times again, again, again, again. Bowing, falling, collapsing.

Yes, sir. But you do not need to do that, for that matter. But when you begin to ask: 'Let me do something too', you will already be completely destroyed tomorrow. You will be irrevocably destroyed. You cannot cope with that. And you do stupid things. I would like to warn the people, sir: keep

your fingers – you hear me say it so often – keep your fingers off gifts if they are not given to you from above. Because you destroy so much for yourself.

People who heal ... If you hear the things then ... well. I would be capable of blowing away their lives. I will not do that of course. But I see so much that they destroy for themselves, only because they reach out their hands for gifts. If you hear those spiritualists, that loose talk. 'Oh, they are in trance. A minister can do it a thousand times better. And that stops the development. Because those spiritualists have still not earned the polite form of 'you'. It is just a perfectly simple chaos in that world. Those spiritualists stop the spiritual evolution. Those spiritualists do not want to go along, they want to make a mess themselves. And now that Felix Ort says there: 'Reincarnation does not exist.' Just like that.

I have to fight against Madam Elise van Calcar, who says: 'Reincarnation does not exist.' We spoke to her, and she says: 'Yes, one or two sometimes.' Now she comes through again for the spiritualists: Elise van Calcar is now speaking this evening. And then the same story as here. But it is those people. That Elise van Calcar is groaning there into infinity.

I saw Mary Baker-Eddy, met Blavatsky. I say: 'I have to put you all over my knee.' Yes. Yes. Finally we all laid foundations. But that Elise van Calcar is my going to pieces here for those crazy spiritualists. They cannot accept that reincarnation. Because Madam Elise van Calcar said: 'Reincarnation does not exist.' A wonderful personality, but destroys herself completely for God and the universe, the hereafter because she says: 'Yes, reincarnation does not exist.' Because she was also a medium.

There you are, sir. Just you tell something nice. But, woe betide, if it goes over the world.

All those spiritualists ... Elise van Calcar is groaning there and is weeping there, a sorrow, because she is now attached to those unconscious spiritualists, and to her own word. Yet I hear every day, sir, that the spiritualists say: 'That man is crazy with his reincarnation.' You will not get out again what happened here in this building to the spiritualists. Imagine that those people could bow, with the theosophists, and with other people, what couldn't we raise here for the whole world?

Sir, but that hammering which is sitting on a horse, and which is sitting there, closes its eyes, and it has nothing to eat tomorrow. But there is just one in millions of people, but you still do not even have one good, real medium in a million, hundreds of millions, sir, because it is a rarity. They are all born for it. And now here, in The Hague alone, there are already five, six, seven, eight hundred walking around.

Then Harmonia asked to register you: 'Who has that? Who has anything?'

I did not register. Not Seven, was also ... Nor Akkeringa.

Then they said: 'We will just stop. We already have eight hundred of them; ladies and gentlemen. And Rulof, and Akkeringa, and Mansveld, and that ...- we were recognised, those gifts – they did not even write. Well, we know the rest.'

Eight hundred, in The Hague alone. What a muddle. And it goes on like that. Just tell me something. If you now violate yourself, if you do that, do this, do that ... But the people who now there, in Diligentia, and all those little ones ... You can say: 'They do good', sir, but they cover up, stop the evolution. People ... And then you can say: 'Yes, yes, yes, yes. Oh yes, it is also nice.' Sir, it is wonderful. They will come here anyway one day. But those little ones cover up, and stop the evolution. Because they do not come, and do not want to come to the core, to the masses. You are in a mess.

We are too far away. They say about me: 'Yes, that guy is too far away.' If you now really have contact, you are too far away.

(Gentleman in the hall): 'But actually this is the powerlessness of all those mediums ...'

Yes, they are all powerless.

(Gentleman in the hall): 'Only, they are pretending.'

They could murder me, sir. Why? Because I have so much. You can no longer get out of this. And I am the only one, sir. Not only in Europe, but also for America. I have not yet been in those other countries. But they are not there. No one will get over this. There are powers which can think cosmically, yes indeed. But you see it. And it is like that with everything. Yes, I saw and felt that long ago, and I know. I no longer make a fuss. But what would you not be able to do? Yes, then I would make a leap of fifteen years ahead in one day; that does not work either. But what could you not do? Yes.

Yes, then my dream also comes true. Then Princess Wilhelmina will come tomorrow and say: 'Come, you will not get two of them, but you will get ten million of them. Now erect that beautiful little temple.'

I say: 'We will make a beautiful little thing, madam, for mankind.'

Oh yes, God, whether I think myself crazy or not, it will not help you anyway.

That will help us, because we saw that on Sunday, sir, and those twenty-five cents from you. (laughter) Yes.

Well, sir, I experienced that as Jeus there, as André and Jeus. In the book it is Jeus, isn't it, it concerns Jeus. André and Jeus, and Jozef, but André, and we succumbed there. And we just conquered it. I was having a lovely walk up to my knees, at half past one at night, along the sea, and then I cooled down a bit. A lovely walk along the water. Up to my knees in it, I also toppled over, because I ended up in a hole. Well, then I ran back home fast.

(Lady in the hall says something.)

It all helped.

What did you say?

(Lady in the hall says something.)

No, I did not do that.

Well, Mr Berends, you know that.

And then you get here: 'Do we have to accept that in the tone ...' Oh, something else again. Yes, yes, yes, yes. 'Master Alcar could make a diagnosis by means of a telephone conversation with someone in Arnhem. Do we have to accept that the illness processes make themselves known in the tone?' That would be something for science.

Sir, we proved that. The personality lives in the tone of the voice. And the personality is ill. It is one with the body. This is the spiritual making a diagnosis, the spatial being one. Master Alcar made himself one, and he drew that towards him; and then we knew it. Try it sometime.

If you experience that unity then the life speaks to you. The same situation as then, which master Zelanus told about, with that bow tie from that gentleman in Arnhem. Then we came under the water. And by means of all those great wonders I got to know the other side, sir. Not only there, but also as a human being here. And you can also do that. But I will let go of you now. If you have anything to ask later, sir, then I will be pleased to answer them.

I have here: 'Can an anaesthetic for having teeth out cause insanity?'

From who is that?

Madam, there was a lady in Diligentia on Sunday, who had become unwell. And that was only because she had almost the same problem as Loea (see the books 'The Cosmology of Jozef Rulof'). Because her child is also psychopathic. And she experienced it badly. And suddenly she went under, and then her legs were paralysed. Do you know ... I do not know whether you were there?

(Hall): 'Yes.'

But do you know what I did during that minute? Otherwise that lady could have gone to the hospital. I suddenly became her legs. I crawled into those legs. And I made those legs taut, because she almost went through them. I had let go of my will for a moment, I took her along. That is strict. If you do not understand that, then you will think: how harsh that is. I said: 'Now stand!' That is a pure ... Then we also started to work with will and hypnosis to a certain extent. But I suddenly had to go into those legs, I saw. And master Alcar was also there. Because if that comes that far then it already goes upwards. And I suddenly crawled into those legs, into that personality, I say: 'And now stand up, now hold on and breathe.' And immediately: 'Hhhhh.' Therefore a pure trance.

So I also have to start to breathe immediately. When I come out of that

trance in Diligentia, I have to start to breathe.

And that was: she had gone under in her sorrow. And she could have lain in it for months and months, if you cannot break that.

And that is the same thing, that is not the same thing, it is the spiritual state, because of sorrow. And this, what you mean, that is because of pain. Because of material pain you can experience the same state, by means of which you lose the day consciousness, by means of pain. And if you are now sensitive enough, so you are actually ... Those people who are mediumistic or so, then they can ... they are immediately be attacked, because we live in millions, millions of worlds of people. It is still a wonder that the human being who is open to this work, reads books, that those people are attacked so little. You should hear about a great deal more dramas. In a manner of speaking, you attune yourself, you start to read, and then you start to think. And you can already see from that how blessed you already are, that you can read a book in peace. But there are enough of them, before, there and there, who read a book, and gradually go under, and they go to a mental institution because of the book. And then they said: 'You see, that is all a devilish carry-on.'

(Gentleman in the hall says something.)

Oh, you hear that every day. And that is now quite simply the sinking away of the day consciousness – feeling, sensitivity – and then someone from that world immediately crawls into you. And then I am still surprised that there are still so few amongst us – by the way, you do not need to say that to the world – are still not round the bend, you see. Because Jozef Rulof gets saddled with all of that.

(Lady in the hall): 'Mr Rulof, ...(inaudible) ... a child, who has gone mad, that lasted a year, and then she went to Switzerland, and three years later she went insane again. A child of seventeen years.'

Yes, then it is the life of feeling of course, you see, then ... By means of taking teeth out, by means of a car, an accident, not so bad, because then it is suddenly too bad ...

(To the sound technician): Are you looking again at ... Has that happened again now? How fast that is going.'

Then you get collapsing because of sorrow, because of pain. That is just the same thing, madam, as that someone comes with a red-hot poker, and he holds that against your back for a moment. And then the collapsing from the pain. And you are now sensitive, then someone crawls in there, into that personality, that personality is still vulnerable, and goes along. That is a tale, a tale of woe. And then you are possessed, and then you can be insane, already insane, because the sorrow knocks you back so deeply. It can also be possession.

(Lady in the hall): ‘... in the hospital ... malaria ... and then she got a very high fever and during the fever ... and when the fever went away then she got it.’ Yes.

And the doctor does not understand that?

(Lady in the hall says something.)

The doctor cannot understand that?

Just imagine what a – yes, now I will use a nice word – what stupid dogs they are. Stupid. If I explain it to you then you must all say: ‘How can it be?’ How perfectly simple. But then you can see what poor, poor little mites they are, those doctors.

If you get a fever, what happens to you then? Then there is something dominating physically. Well, madam, then the feeling goes along. That fever is exactly like the shock which you get. And then the feeling goes along, and then you are normal. And the fever goes away, then you also sink back again. And they do not understand that now. The wisdom of God lies perfectly simply, childishly naively open. If you can just see through that spirit. Is that not enormously simple?

Did you understand it?

With the fever the child was normal. And when the fevers went away, yes, simple, that spirit sunk away, the day consciousness was gone. But because of fevers – that is working, isn’t it? – and because of that working the feeling goes along to the day consciousness, with the fever to the day consciousness, because fever is day consciousness.

And now you have conscious fevers, and you have unconscious fevers. You have day conscious fevers, then the clinical picture is finished. Did you read in ... There are hundreds of those states. Because I could be a good doctor, you know. Even now. Even better than before? It is not possible. But now I see extremely sharply.

With Wim, who is now a doctor in Leiden, in ‘A View into the Hereafter.’ That father, a barber, did not even have money. I say: ‘Your son will become a doctor.’

Then he says: ‘Who will pay that?’

They were unconscious fevers, because the fever was there, but there was no clinical picture. So the doctor searched and searched, and did not find anything. I give a drawing, received by master Alcar: here, there, that lung, there, that point, there, there.

How is it possible?

Just take a photo. There, there, there and there. Then he says: ‘Well ...’ So we look through those lungs. Still not enough proof. The doctor says: ‘Yes, well yes, that guy can see. That does not have to do with the other side.’ There you are again.

But when I came there, madam, prismic compresses, first treatment ... Madam, if you had seen that, two buckets of water came through the bed, to the ground. And that was the lucky thing. Then it had happened. And then I had to leave.

‘I will not come again’, that doctor says, ‘what is that guy doing here?’

Then he says: ‘Well, doctor, now just get lost., because he saved our child. You were searching for eight days.’

Well, sir was in a mess. I say: ‘Just leave that man, it has happened. It does not matter.’

But you see it. So that doctor does not know it. That doctor looks. So the phenomena lie before him, that is spiritually and materially a world, a universal world, a universal unity; and they do not look through it. Isn’t it perfectly simple?

The most amazing thing was always for me ... If we came to a patient, and we looked there, like that, master Alcar looked: ‘Have you already seen it, André?’ Then he showed it to me. And in this way, I could say within a second for the patient: ‘Madam, you have that and that.’ Then we did not need to begin at all.

But, ladies and gentlemen, you have the tea there, then you also have that and that.

See you soon.

INTERVAL

Ladies and gentlemen, I have here: ‘I have been following your lectures for approximately a year, and I read your books. Up until now I have been unable to get an answer or an insight about the relationship of my children with regard to religion. I have three children, 2, 5, 10 and 11 years old respectively.’ That is four, isn’t it?

(Gentleman in the hall says something.)

‘... has three children ...’ Oh, yes. ‘They go to the State School, where they also have religious education. Should we let this continue in this way? Or: how should we act as parents?’

From who is that?

Madam, just let them ... You can already send them to different schools at the moment.

You also have here: ‘Also this seen with regard to the social situations like you have that in the country. So where you cannot separate them so easily.’

No, madam, you cannot do that either. I would give you the advice, if you a protestant or a catholic school there ... Yes, if they go to the catholic school, again there is – we experienced that ourselves – then again there is such fear

and trembling in that. And if you start to talk and you read the books, and you start to tell the child something, then it has already happened, then they send that child away like that.

So the Catholic, that priest or that curate ... They knocked me from the bench, and they made another one afraid, anxious, with those hells, and that being eternally damned. If you were to send them to an independent school ... But that is not so simple in the country, is it? An independent school, a protestant school ... Yes, madam, one day we will come that far, then the child will start to ask, and then you will begin. For goodness sake take all that searching away from the child. Just imagine for yourself: how did we begin? It is a great sorrow, and pain, that searching for God, for the problems, and especially for fatherhood and motherhood. Go for goodness' sake ... The doctors are also already talking about it now, on the radio already. We must develop mothers and fathers, because the parents still do not even know how to tell a child: we are in such and such a situation. That is a moan. The fathers, the parents should now go and sit on the bench. In order to prepare themselves for the child. It is still not that far. You hear it every day.

But the best thing is, madam: you let them go, and if they start to ask questions, you will begin immediately, and then you will explain it. If they come back to school and they start to talk there, then you will get to hear as a matter of course what is the matter. But here, there are still so many people ... They asked me so often: 'What should I do with my children?'

I say: 'Send them there. There are Catholics who also read my books.'

And then the sister said: 'Where did you get that from?' Because the sister told of the purgatory, and all that burning. And then a little one of five, six years began to laugh, because father and mother read aloud to each other when the children were there. Then she says: 'What are you laughing at?'

Then that child says: 'That is rubbish, isn't it?'

Then she says: 'How do you know that?'

Then she says: 'From uncle Jozef. Uncle Jozef writes books, and he knows it.'

And then the priest went to the parents.

Then the father says: 'Yes, do you find it crazy, strange? We still send them to you. Just let them learn that too. We will take care of them again.'

'Yes', he says, 'also a means.'

Then the father says: 'But surely you don't believe either in that damnation and in that purgatory?'

Then he says: 'Yes, it is still there, sir, but we are being a bit more liberal, but it cannot go yet, because otherwise they will walk away. And then, yes, then, then we will have nothing more to eat.'

The people now still have respect. That priest now also gets a nice glass

of wine, only because they are afraid of him. And when that fear has gone, then they say: 'Yes, indeed. Yes, indeed. Sir, just go and work. Just go to the farmer too. Go to the country, and do something.' Because bringing people to purgatory, well, that is not such an art.

Madam, I therefore advise you: just let them go, you will take care of them later. Read the books, and you are strong yourself, and then you will know absolutely when you must start to speak with the children. Tell them as quickly as possible ... If they start to read just put 'Jeus I' in their hands. And then you will not need to say anything else. Then one morning they will also come charging into you and they will say: 'Now I know everything. You do not need to tell me anything more, do you?' And then at the same time they will look down, to see if anything new will also come.

Mother said to me: 'Then you are surely hungry?'

I say: 'Yes, I am starving.'

People ... And it is a pity. I sent minister Spelberg and that one too 'Jeus I', but you see, you will not get that. And then they have there: 'Yes, we must, we must build up, take care of the youth.'

Sir, is there anything else more beautiful than 'Jeus of mother Crisje I', to let your child read? What I just talked about, about those people, those children read 'Jeus I', and then that little one looked like that, quiet. Then the father says: 'Now she is almost there, surely?' And the following morning, looking: 'What is the matter?'

'Nothing.'

In the afternoon: 'But what is the matter?'

'Nothing.'

But she looked very differently at father and mother. Because she knew it at once. She knew it at once. And then she began to smile at once, and she went out the door.

Then he says: 'Oh, she has started the story.'

She was five years old. Five years old. And so without effort, with the dog there, Fanny, and Jeus, you reach creation. All the things a cow is good for. As long as you look. And they are the biggest dramas for fathers and mothers, in order to take care of the children. Put 'Jeus' in their hands, and they will be so quiet, quiet. They will lock themselves up and will immediately just read the book again in secret. You will experience a film, and in this way they will gradually find out the truth. You will have no battle at all. Because suddenly they will stand before you, and they will have different lights in their eyes. They will have suddenly become twenty years older, at least for that. But then they will know everything, and they will no longer have a battle. Because that is a dreadful battle, sorry.

Isn't it, sir? Were you also bothered by it, sir?

(Gentleman in the hall): 'I was never bothered by it.'

What did you say?

(Gentleman in the hall): 'I was never bothered by it.'

Oh, did you already know that so soon?

Ha ha. (laughter) That is also the best thing there is, sir, but there are others walking around stammering. They just stand in the street stammering.

It is an enormous battle in the world, and especially in Europe. It is much easier in the jungle, because those children there experience everything.

(Gentleman in the hall): 'Yes.'

But it is precisely ...

(Jozef also reacts to someone): What?

(Gentleman in the hall): 'They see it just like that there.'

They are standing on top of it.

But that horrible unconscious West here, and 'is that allowed?' and 'is that not allowed?' 'And then you make the children impure.' Then they know too much. God, if we had told everything to Crisje, she would have collapsed. We were already looking so soon. Bernard said ...

Bernard, tell it.

(There is warm laughter)

Bernard said: 'Yes, do you think I am mad.' Then he says: 'Just go to Johan.'

When I think back on those stories from before, I still laugh myself silly. And Johan was already older, wasn't he, he knew it all. Then you had to lay it on thick with sir.

I thought: Now ... Later – I already told you, he is here this evening, he thinks ... – when he asks me something at this moment then I will also let him wait for four days.(laughter)

But Bernard ... 'Bernard, why is mother getting so fat?'

'What?'

Then I had just had an argument with him, you see. And then I was completely out of it. When I read 'Jeus I', I still enjoy every minute of it. This afternoon I was also reading it. I say: 'Bernard, Bernard', I say, 'Bernard, why is mother getting so fat?'

'You should just ask Johan.'

I go to Johan. Him? Johan. (laughter)

Yes, madam, that is still all for your children, you know.

He immediately looked down at me from space. I say: 'Well?' 'Well, say it.'

'You should just look out of your own head', he says.

I say: 'And I have already been looking day and night, and I still do not know anything. (laughter) 'I have been looking for a fortnight, Johan, and I don't know anything.'

Then he says: 'Then you should just look for longer.'

I was reading this afternoon, and I had a wonderful few hours. I laughed myself silly at Bernard because he was so cheeky. I still enjoy every moment of it.

Why would a child not experience that, mother? Put 'Jeus I' in their hands. Then you will also have a nice colour. Yes.

(You hear the rain outside.) Our Lord is dividing himself. And you can only take care of that if you have an umbrella with you, madam. But Our Lord is now dividing himself. Do you see? Creation began in this way.

I will just continue again. I have here: "A View into the Hereafter, part II", page 141, it concerns the consequences of cremation there. 'Those who pass over and who still have pink cheeks, which people can see so often,' ... and that is true, '... find themselves in that terrible situation. The material has been abandoned by the life,' or the life is free from the material, 'the spirit body has freed itself from the material garment, and the life aura keeps the discarded garment alive.' Question: 'This keeping the discarded garment alive for a long time, does that point to a certain mentality, for example, to a being tied to earth?'

Madam, those people, that personality is still attached to that body. So, that body still cannot die normally, and is still fed by the life, the spirit, because no separation has come yet. Because an absolute dying ... But you can also have that, not every body passes immediately into dying. A seriously ill patient, for example, a body which has suffered a lot, passed immediately into rotting. And that is the dying off. And you also have situations where people, bodies, only die off after two, three days, four days, the coffin is already in the grave. You do not even see that anymore. But you still see that ... You can then say ... You sometimes hear that: 'It is as if they are sleeping.' And that is, the sleeping, that is the aura which still feeds the tissue, because there is still unity. Because the spirit, the life of feeling, the personality is still not free from the material.

Is that clear?

(Lady in the hall says something.)

That is because of the life which you have had.

(Lady says something else.)

Yes, if you have had a difficult, terrible life – that does not even need to be so terrible – but then you are not free just like that. Because then that state still holds me. I just lived it up, and did all those other things, lied and cheated, and hated, and all those other things, that is already the life of feeling and the personality. But if we touch the body, we touch other laws, then I will not be free of that body at once. Even if I have to go back to the earth, that state, that dying there, will still hold me for a while. It can even be two, three, four

weeks. And then I will also already go into the grave; even if I do not experience the rotting then, because if you experience the rotting, then you are completely in that. But now you are out of that. You stand next to that, and you can already go where you want. Yes, you will feel, you are sucked back, something pulls you back. And that is still the state, the being one with that body. And this is why you see, if someone dies, then you also sometimes see those pink cheeks. And then it is always, usually suspicious.

But I have also experienced people, madam, and then it was a spiritual colour. Then you should also be able to see through that.

I say, I came somewhere ... Good grief, I think, that does not look great either.

Then master Alcar says: 'Wait a moment, can you see that?'

'Yes.'

And then we went to check that, and then it was something else. Then it was a real abundance of feeling with regard to above, and that referred to the body, you see, it referred to the body. So the body also took something of that sacredness with it. And that was really passing away.

(Lady in the hall says something.)

What did you say?

(Lady in the hall): '... not wanting to die?'

No, yes, not wanting to die ... You have no say in it. There are thousands of people who are afraid of death, and thousands, just say, almost, here in the city ... Oh well, who knows something about the life, who surrenders. But we also have people here under me, and they are still walking everywhere, who read books, and they are still afraid of that death. Because they still do not know all the things which happen. Because that is purely the world of feeling, the consciousness of the human being which dies, which experiences the dying. You do not experience the dying according to the body. Isn't that nice? But you experience the dying. That body goes of its own accord. But you are the one who dies, and not the body. That had to ... something else for the world. 'The human being dies', people say, yes. Yes, then they think of the corpse. They think of that material being, but science and mankind actually still know nothing about that spiritual dying. What do people here in Europe know about spiritually dying? Isn't it true? Nothing.

Mr engineer?

(Gentleman in the hall): 'People say: the spirit does not die, the spirit is immortal, the body dies. And now the body does not die, and then the spirit dies. Yes. I cannot understand that.'

No. That is not possible either. The body dies, I say, and the spirit does not. But you die, because you are the one who experiences the dying.

(Gentleman in the hall): 'Yes.'

Well, then you have worked it out, haven't you?

The body dies.

(Gentleman in the hall): 'Yes.'

And that means nothing. That does not actually die, no. Why does that die? Because you leave it.

(Gentleman in the hall): 'Yes.'

Do you know it now?

(Gentleman in the hall): 'Yes.'

So you are the one who brings the dying to revelation.

(Gentleman in the hall): 'Oh well, yes.'

Yes, but that's it.

(Gentleman in the hall): 'Yes, now you say it differently again.'

No, I said exactly the same thing. (laughter) Do you see? And then they say: 'Oh, that is not possible.' But sir, do you feel ... This is why I say: 'The university still does not know that.' Most people say: 'Yes, that man died.' But when we start to see it cosmically, then they also purely go into the grave with that man. We go out of there, after all, don't we?

But the body dies. But that does not die, sir. Yes, rotting, of course. But we are not talking about that. The actual dying process, we are that ourselves. And now you die spiritually. And spiritually dying, sir ... They laugh at me! And how simple it is. The body goes down, goes into the grave; from material to material. But we ... That lady comes there with the question: why do those people, that corpse, still have colours? That is, I say, because there is still being one with the spirit. So the spirit is busy freeing itself. Freeing itself if the dying for the spirit, the releasing from the material.

(Gentleman in the hall): 'The second death.'

And they call that the Grim Reaper.

(Gentleman in the hall): 'The second death.'

The second death.

And now I also have another dying, sir. There is another dying. Now you will say, when we begin now with cosmology, then you will say: 'Well, that body has died.' You die there; you experience the dying, because that is the wisdom for you, it is evolution. It is now reincarnation for the spirit. And then you get your reincarnation for the material.

But now you also have spiritual dying off on the other side. That is also there. A human being has love. I will explain it to you at once, how wonderful, clear and natural that is. There are people, you have, for example – you hear that in society – you have someone whom you love a great deal, and he pulls your leg (cheats you), he hits and kicks; then those feelings start to die. That is pure dying.

Recently in Amsterdam someone comes to me, and that man had tyrannical

nized his wife terribly, for years. I say: 'What will you do?' Yes, now they are weeping again, now they have run away. And now they know how well off they were. I say: 'Yes, that is your business. I do not dare to say anything, because then you will begin under my power.' I must be so careful with words, with advice. They want advice from me, but then I may not say anything. If I say: 'Yes ...' I can immediately say: 'You may do that, you can do this.' Can't I? And then they do it. I am responsible. But I may not do that, because then they will not learn anything. Master Alcar taught me that. And that is a divine law.

But now you get that dying. Then she says: 'Yes, but, that beautiful thing, which I felt a moment ago, that is pure dying.' Also died. And in this way so much dies in the human being. And that is only because of that man, who beheaded, tortured, beat, kicked that love completely, and there it is this and there it is that. That was consciously destroyed before your eyes. There is not a foundation left of it. She says: 'It has purely died, because even if he weeps himself to death, I do not like him anymore. I also feel, I did it, I could have done it, for years, five, six, seven or ten times, but I managed it.'

And you all feel that, and that is now, I can also tell you, cosmic again, that is the spiritual death of something. Of something. And then you also get the spiritual dying with regard to the body, madam, and then those colours go down. And then the spirit withdraws itself. And then it is purely materially and spiritually dying; killing.

Isn't it simple, sir?

Good. Do you know when I, when you learn something from me, sir? Do you know what I have learned the most from? When we went hand in hand through the graveyards, went to visit corpse after corpse. We crawled under, we descended into a graveyard ... and I was in 's-Heerenberg, because I saw Tall Hendrik lying in the grave. If you read that in part III, we went back, and then I saw mother and Tall Hendrik there again, but I also saw him lying in the grave. And suddenly father was standing next to me.

I say: 'Father!'

He says: 'Yes', he says, 'what do you think of my legs?'

I say: 'They are still just as long as they were there.'

Not one bone from him had been carried away. But he did not have drop of flesh anymore on his bones.

I say: 'What a nice hole you have in your head.'

But then you are standing next to the spirit, then you suddenly learn that, and then you know that. And then the really spiritual beauty stands, that image of that Tall one which he is now, a young man of twenty-eight years old, with those same sparkling eyes, only his moustache had become a bit smaller, stands next to you. He says: 'Otherwise I will go past Our Lord,

because that moustache is so big, but I may have just a small one.' And then you can also make fun and then you can also think. Everything is absolutely just human, earthly. But the corpse lies there, but you are standing next to it. And the wisdom lives there. Because you yourself are the wisdom and the universe.

And if you then go through all those corpses there, those bones and bone splinters, and you see those skulls, and then you go and sit next to a grave like that, especially if you have known that person, and then you say: 'Fusspot, then you were a real fusspot, what do you still have to say now?' And then, just believe it, sir, then the heads go down. And it is quiet there under the ground, sir. Quiet. You could hear a pin drop. And I was not afraid at all. I looked like that into the thin face of a skull. And I knew who it was, because the moustache had gone. Yes, his moustache was still lying next to him. The hairs were also still lying there.

How you will dream tonight. You must dream through that. If you want to experience something, you must really go to a tomb like that, and mutter, become a bit afraid. But then you must see the reality next to it, and yet they say: 'Ugh. There is something on my back.' Are you afraid anyway? No, but then you see the reality. You go through that, and you crawl through that, and then you go through a hundred million graves, and then you see nothing else but skulls and bones. And the real human being, mother, is standing next to that, if you have light, if you are good, sweet, affectionate, nice.

Isn't it true, mother?

Yes, you see. We will enjoy that. That is at least worthwhile. And that is all connected to spiritual and material dying. But I learned the most from that, sir. The human being who knows you, you still see them lying there, and then they must ... there ... Where are they? They cannot be found. Can you find even more of them? Yes. We can find all of those who are on the other side. And we take on a good pace, a concentration. 'Just hold onto me', master Alcar says. And then you go like a hurricane. Within a second you are standing on the other side? No, sir, that moves itself up like that, and the world changes, and then looking again, adjusting, and there, now, they are walking there, they are there; with sandals.

There are also some, they then stand in front of a mirror, they are still standing combing their hair. And there is a man, who also asks: 'Do you have a bit of tobacco for me?' He also still had his pipe in his pocket. That is not much cop. That is not a great consciousness, because they are attached to the tobacco, and they hold onto this, and this, and that, and the whole world, madam. And if you experience that on earth, and those people die, and all those thousands of longings, madam, because of which they are still attached to the earth, to that material body and life, all of that causes those

colours.

Do you know it now? You see, and you can learn from that.

I have here: 'page 144, André is there with master Alcar in the awakening sphere.' Yes, 'then many beings float past them ...' If you were to see the universe, madam, in society, you can already see that here too, millions of beings float past me, float past you, and no one sees them. That is here too. 'Then many beings float past them, and master Alcar explains that they are the helping spirits from higher regions. Fathers and children, brothers and sisters together, all from higher spheres, conscious worlds, in order to help, they descend for this purpose.' And now you ask: 'Do children also help in the lower spheres?'

No, madam. No, madam.

What has a child to ... On the other side you have children, you know that, in order to grow up. A short time, a long time. According to the life of feeling ... If a child has reached the hereafter, and it does not go back to the earth. The majority of the children must all go back, back to the earth. That is a destroying, do you sense it? That is not normal. A child dies; that is not normal, because a normal life, a normal birth gets time to grow. If a child still has to die, that is all still destruction. All chaos, chaos. That is all subconscious. Or, that child, that soul, is another personality, and must continue. And if it is already in the happiness, then it is no longer necessary either, because you do not learn anything here on earth anyway.

The human being only makes a fuss in order to learn something socially, but the human being learns nothing spiritually. And then you should see: when does something remain in you and behind you, here on earth, if you put those feelings and thoughts for which you work and live, if you put that on a weighing scale? And then you should see, then you can see absolutely: there are thoughts there which have light. And everything in that is complete darkness. And then you just see a few of those little sparks, and that is you yourself. They belong to you. You take that with you for your spirit. That is true, isn't it? Good deeds are part of your personality, so that personality has already built itself up. But what do we master in such a short life?

If you see and hear that people ... Twenty years old is still nothing, and thirty years old means nothing either, because it is only between forty and fifty years old that we begin to think humanly. Just work it out for yourself, you can still not do anything with a human being of thirty and thirty-five years old, you must first be over that forty years. And then that personality appears. And then you get to see such fanaticism. What still used to go smoothly, getting off something, for example. Then you say: 'Well, why are you doing that?'

'Oh well, you are actually right.'

But you no longer get that after forty years. Because then the human being opposes it. Then everything is adult and conscious. And then you stand before the naked personality. Isn't it extremely difficult to make it clear to a human being, with faith ... What a chaos there is, and what war there is, only just through two people; he likes that and he likes that, and then you already have discord. The marriage is completely destroyed, only because of a God. Both yearn, he follows this, he follows that, and she follows this, and she has that, and that does not reach unity, because they flatly refuse to experience one God. Arguments. Yes? This is why it is so amazing. I would like to exclaim to young people: 'For goodness sake, use your eyes. If you could take something here from me, then take one. Because then at least you will both be standing on 'The Peoples of the Earth.' But woe betide, if the other one stands on the bible, on the Old Testament, then you will be sorry.

Can you sense it? Two boxers: wonderful, sir, as long as you are fortunate. What they make of it is up to them. Take two people ... that Fanny Blankers-Koen; well, her husband trains her, she runs. (laughter) She runs. And he says: 'Well done, child. Now that too. Great.' Yes, and then ... When she has run well, they kiss each other. Did you think that that kiss by those two is not nice?

Puh, Luc van Dam started to box, and she sat by the ring: 'Come on, Luuk, hit out, hit out!' And in the evening those two just went home. They were happy.

And now you get wisdom. You get painters. You get artists, actors. What can an actor hope to achieve with a runner? Then she says: 'Yes, there is someone, he is standing there, and he has this the whole day.' A minister, well, and another is an acrobat. How can a minister marry an acrobat? She hangs up there in the circus, and he hangs between life and death. (laughter)

Well, ladies and gentlemen, you will sense ... Yes, it is true, isn't it? It is the truth, isn't it? A minister cannot, but he cannot marry an acrobat. Yes, he hangs between life and death. But he looks for Jehovah in the spatial circus. And she is an acrobat. Oh well. And do you know what he said? He says: 'I must go to the church, I must pray.' And then she says: 'And I must study.' Well, and she hangs up on the climbing rack, and he went into the sky. Arguments. Arguments, sir. That does not work.

Or did it work? (laughter)

I just want to say this, if you start to think it through ... For example, recently someone comes to me ... There it is already, I still have to finish that letter. But it is all connected with it anyway, sir. ... and he says: 'Yes, yes, yes, those parents do not like me, because I am a Protestant, and the girl is a Catholic, but we love each other.'

I say: 'Come on man, watch out.'

‘Oh yes?’

Good. But, it was in his head, wasn’t it? Then that father says: ‘Nothing can be done with that, because ...’

I say: ‘Bring him along sometime.’

I say: ‘You have experienced lectures by me, haven’t you?’

‘Yes.’

I say: ‘You are already so priceless at the moment that you know this. You already have so much.’ A boy of twenty years old. I say: ‘You already have so much. Lectures, you have read the books, you have heard the lectures by the masters. And now you have a girl. Good.’ I say: ‘And now you will look there.’ I say: ‘Cooing? Pfftt, they can coo everywhere.’ I say: Ask whether she also likes those books.’ I say: ‘And if she does not like them, sir, run away. See that you leave.’

‘Oh’, he says, ‘I will try that.’

He was sitting with a book.

‘What are you reading there? Are you also taking part in those crazy things?’

Then he thinks: you should try telling me that again.

Second time: ‘You should read that.’

‘Yes, indeed, I am crazy, that devilish carry-on?’

Then he says: ‘I already know it. It is over.’ Put it behind him.

Then he says: ‘Father, just do not worry, because I have written her off.’

I say: ‘Sir, there you are now.’

The human being searches, searches, searches. But sir, if the human being ... Imagine how stupid we are at the age of twenty, twenty-five. You still cannot think, because you are not adult.

And master Alcar sometimes says: ‘The human being must actually first be thirty years old in order to marry.’ Sir, we must begin with fifteen years in order to build up the character. Because ten years of happiness have gone, twenty years of happiness have gone. And really, if you both stand on ‘The Peoples of the Earth’ and he stands on ‘A View into the Hereafter’ and ‘Between Life and Death’; sir, those are a few foundations which are as sound as a bell, and you pick up a great deal, a great deal by them. Because we see it with the adults, sir. Don’t we?

Well, I would just say to the young people: ‘You must coo much more here.’

Imagine, Bernard, we should have known that before, you know. We should have known that before, then we would not have cooed on the wrong path.

How stupid we are and all the things we still have to learn, sir. Did you not read that there, when Bernard came to me in Arnhem? Then he says:

'How they took us for a ride.' And then he says: 'Oh well, we were still able to coo for ten minutes.' He perhaps does not even like that, but I will say it anyway. (laughter)

Well, fair is fair, Bernard, fair is fair.

But it is about that, ladies and gentlemen. I will just continue again. But it is all part of it. Look, madam, and then of course you get, you are talking here about the children, that the old and the adult being still do all that talking and all that thinking. That is exactly the same here on earth as on the other side. We must begin here.

That question from you: 'Do children also help in the lower spheres?'

And then I picked up speed there again, and then I come back to the older being as a matter of course. But here it is the experiencing of those laws. That we arrive there as a child means again of course, I explained that to you, is still a gap; or it is a child, or it is a consciousness and a life of feeling which already has to do with the other side.

(Lady in the hall says something.)

And then I will tell you something nice, madam, and that is also there. If you now soon ... Yes, then it will perhaps no longer be necessary. But here – there are still always mothers who have lost a child – here is also a lady who has lost her child, other people have lost it. If you could now experience that, if you also went along immediately. But then the child must be taken care of there, and you also by someone else, because you have another consciousness, and you get exactly that feeling next to you, as you feel yourself. In other words: your child is taken care of there by another personality. And when you come there later then that child is already at peace. At least when the child, at least when that soul dies as a child and continues, five, six, seven years. Then it is already an adult. And then they must go back again to the last, in order to show: 'Yes, mother, I have also grown.' And that is also logical, if a child of yours of seven years old goes away, and in forty years' time you come on the other side, then that child will also be old and adult. And there you are very old; if you do not have any feeling, any love and any space, you are ancient there.

If you have light then you descend immediately to the being a child, the youthful, and then you reach twenty-five, twenty-eight. There are masters there ... if you were to see master Alcar now, then he is a boy of twenty-eight years old, thirty years old, with an immensely wise face, of course. An immense consciousness comes from those eyes.

But the child grows up, and it can take years and years, then it is still a child, because then that life of feeling still has to awaken.

So according to your feeling ... and that is also exactly the same thing the people here experience. You, you are adult. One comes into it, another

cannot come into it, and another says: 'Yes, I do not understand what is so difficult now. Why is that so difficult? I understand that immediately.' And another plods away with that for months and months and years, and just does not come into it. And that is again, the sensitivity of your life of feeling for that and that and that.

Do you understand this?

Is this clear?

(Lady in the hall): '... children were there who descend?'

Then they let ... When a child, a child, is released from you, your child is attached to the mother and to the father, but especially to the mother, and it goes into the coffin, the child becomes free, then you cannot bring that child in the spheres to peace just like that. And then people take the child along, when they are already strong – that is only possible when they can deal with that, people see that in that feeling, and in the radiance of the child – then people definitely take the child along to the source where the state lives. And a child is not such a child anymore, madam, to not go into that, because it immediately sees the mistakes, and then the master can deal with that, or the mother who brings that child to evolution, and then that child gets to see purely why it is sad. And then it sinks away. Then he says: 'Mother will come soon.' And when more wisdom comes into that child soon, into that feeling, then the master says: 'You must love universally and then ... because I will also show you another mother.' And that is already a mother who is standing next to it, and then that child gets to see the reincarnations, and then she is standing before ten, twenty, hundreds of mothers. And you get to see the more you can let go of that one mother.

If you do not become detached and free from your own mother of the earth, then you will remain poor. Won't you? You must learn to love universally. And people then teach a child that.

Clear?

Good. And that is nice work, madam, taking care of children. But then the nicest work is actually ... Here it is not nice, because I can bark myself to death, and I can explain everything to you, but there we stand – you see, what I told you a moment ago – in a lovely way, there we stand above a grave, and we descend into it, and we see the corpse lying there, the bone splinters and the bones, and the skull, we give that skull a stroke, and you no longer hear any barking, they do not bite, do not hit, do not kick, and the human being learns from that. And then the human being eats from your hand, people say.

I said to my wife this week ... Oh, I began at once to laugh, then she says: 'What are you laughing at?' Then she said ...

'Oh, oh, oh', I say, 'how I will get them soon 'behind the coffin'. One by

one ...

Then she says: 'What a hateful way you are saying that ...'

Then I say: 'I am not saying that in a hateful way at all. But I know all of you will experience that soon. I am already having fun with it now.'

I know how those heads go down. And how they are there: 'Oh oh oh, just come back and help me now, and help me now', and I already know that. I know exactly what all of you will get soon; and I am having fun with that. That is the only pleasure which I have. Why not?

(Lady in the hall): 'If I hear someone laughing, then I will say: "Hey, Jozef Rulof."'

(There is warm laughter.)

Yes, indeed. Yes, madam, yes. My wife says one afternoon: 'If it is not true, then I will drag you there by your hair.'

I say: 'Child, then there will be nothing to drag.'

'If it is not true, all the things you are telling me, then I will drag you there by your hair.'

I say: 'Child, then there will be nothing to drag.'

If it does not exist there will be nothing to drag.

(Lady in the hall): 'No.'

Very simple. Yes, I will never agree with her, will I? Yes, it is not easy either, madam, it is certainly not easy. But that's it. But then you can laugh? Yes. Then Our Lord gets such a lovely feeling. He says: 'On earth they could beat Me and nail Me to the cross. But there they can no longer do it.'

And then you stand next to the human being, and then they eat from your hand, if they want to learn. That which lives under there, what under there in those ... Just go down, some hundreds and thousands, millions of men and women live there, and there even deeper, even deeper, oh God, sir and madam, they strangle you, and they suck you empty like that. We are not even talking about that.

But we are talking about us. We already want to do a little bit. Eh. What a club we have standing there for ourselves. A little club like that.

But I will continue, because I am not there yet.

I would like to tell those jokes along with it. I must see that I talk that skeleton away again this evening, do you see? Because you will dream anyway. Tonight you will get the creeps. And if that boss of yours does not sleep well, I will be saddled with it again.

Someone came. Someone who had experienced a nice evening, but she should have laughed there, but there was also a fear, and then she had come like that. Then he would have hit his fist against the bed. And then he says: 'Now it is done with. Because you are already getting the creeps now.'

Then she says: 'I did it from happiness, husband, because I thought that I

had wings.' (laughter)

Then she says to me the following day: 'But it was not like that. I saw that corpse at once in front of me.'

I say: 'There you are.'

And then she just made that out of it, didn't she? Then he says: 'Oh well, just go ahead.'

Yes. 'On page 139 of that same book.' Yes, you are taking me there yourself, I cannot help it. 'In the dark spheres ...,' there it is again, '... where André was attacked, he asks master Alcar: 'Did you live here?'' The answer is: 'I accept that all of us, whoever it is, have lived in these states.' Question: Does master Alcar mean that all people must experience the dark spheres?'

Madam, we have had a hundred million lives. Should I spoil your food tomorrow again? Then I must go into the soup, into the pot again with you, because we were cannibals.

Cannabals or cannibals?

(Hall): 'Canni ...'

A canis.

Yes, we have a human being ... Yes, we murdered, committed arson, we are just out of it, madam, we are still busy with it, spiritually. But you have not yet lived in that darkness. But why not?

(Lady in the hall says something.)

What did you say?

(Lady in the hall): 'Otherwise I would still be there.'

Yes, there you have it now, otherwise she would still be there. Then she would not be here.

(Lady in the hall): 'No.'

Am I a nice schoolmaster, sir? I sometimes wanted to be a real schoolmaster, because I also made the children laugh sometimes. You will never experience misery with me, sir, because I am not it myself. You must first make sure that you ...

I told you recently, gentlemen, I make my wife laugh every day once or twice. Yes, she must also wait for it sometimes. But now I am already four weeks ahead. So I can now say nothing for four weeks.

But, sir, it is that. That is the fun, madam, that is the happiness, the tingling of your own personality. I told you recently, I have to laugh at all that misery, which is not there, I have to laugh at that. And then I also have another image immediately, and then I just continue with it. You are becoming comical. You are becoming tingling happiness as a matter of course. I am happy, I am always happy. Even if I say so myself.

When I was walking there on the beach, sir, I was still happy. Because that was not misery. That was only the fighting in order to ... that sun, it

was busy with me and the moon and the cosmos. I could laugh again within two minutes just like that. I was also laughing inside. But here it concerned seriousness, in order to definitely grow. And that fight, sir ... Hahaha, then I laugh, I am still laughing about it now. But soon that moon says: 'Wait, then we will get that loudmouth again.'

And now I say: 'Go to hell, mother.'

If you enter 'The Cosmology' soon ... Oh no, that has already happened, in the first part, you heard that in Diligentia. I almost walked into the Suez-kade. And when I was standing there, I say: 'Dirty ugly bitch, you are letting me drown.'

Then she says: 'Bitch?'

I say: 'Yes.'

Then she says: 'Yes, André, but how can you say that now?'

That was ... I would have drowned. I would have clearly drowned. 'Suicide', they say. No, sir, the universe absorbs you. But at once I called her a 'dirty bitch.' Because she said that she was mother, didn't she? Well, I didn't think she was very nice in that. And then I called her a 'dirty bitch'. And someone who does not understand that, says: 'Hey, that Rulof said that to water. That is a bitch, he says, that is a woman.'

Sir, just come, then we will explain it to you. You all have to go through that.

And, madam, that is exactly the same for this. You see, that is thinking, thinking, thinking, and experiencing. I wanted to present you with the question; you have not been there yet, madam, because otherwise you would not be here, but then you would live in the astral world.

(Lady in the hall): 'They say that from death you can go up then back to the earth again.'

Yes. Yes, yes. Yes, but then you would have something else, then you would not be sitting there, but then you would be standing here.

If you have not reached that first conscious world, sphere, well madam, then they still do not need you for the hells, because then you do not know it yourself. So you come from a source which you have mastered, and then it is already: do you have the feeling in order to be born?

I was ahead of a hundred million men. Because of Egypt. And that is also very simple. We were there with a few people in Isis, weren't we? In those temples. And that in comparison to the whole world. Those few people. So just one who is finished there, because we experienced occult laws and those other people did not?

So those people who really possess something here, all come from that time. There are those followers who then read a book there and there, and then they also begin. Just let them get on with it. But you were there.

And then you also get here: 'In the dark spheres where André was attacked, he asks master Alcar: 'Did you live here?'' Yes. I have answered that now. The answer is ... You see. 'Does master Alcar mean this: that all people must experience the dark spheres?'

You have an incredible blessing in this life at the moment: we will now hear about that. Sir, that is just short, you know. Imagine what those people there, from Jerusalem, from Christ, that and that time, but all those centuries, and those hundreds of thousands of centuries ... But now take, for example, just two thousand years, from Christ to now, what do people know about a hereafter? Go and talk in the city, sir, they will still laugh at you.

(The sound technician): 'About three minutes.'

About three minutes? Good grief.

You see, that is the development, isn't it?

'Can a better world actually come?' Madam, now you are talking, now I must give you a slap on the wrist, because you have read 'The Peoples of the Earth'. Haven't you?

(Lady in the hall): 'Yes.'

Yes, and then just read it again, because it is in there.

(Jozef reads): 'When the human being has completed his cycle, or when he is spiritually that far, he will not come back again.' You know that too. 'The less good always remain behind, and can they build up a better society?'

The evolution of the peoples of the earth has been analysed in 'The Peoples of the Earth'. Hasn't it? Ladies and gentlemen?

(Hall): 'Yes.'

You see. Read that.

I also have here: 'page 140. Here it talks about the life aura which supports the spirit upon its arrival in the hereafter. It says: several spirits take away from the material body,' you can also read that again in 'A View into the Hereafter', 'after five and seven days the life aura, when the material transfers into the first stage of decomposition.' Yes, madam. It can also take longer, it depends on the attunement of the human being. I explained to you. Is that true? 'Does it mean that after his passing over the human being sometimes also five and seven days ...'

I explained that to you with the first question. Clear?

Thank you.

I also have here: 'We come from the All-Source, and go back to the Divine All. Have we changed in that period?'

From who is that?

H'ave we changed in that period?'

Madam, read: 'The Peoples of the Earth', 'A View into the Hereafter', 'The Cycle of the Soul', 'Between Life and Death.'

‘Have we changed in that ...’

I have been telling you the whole evening about those jobs and matters and laws. You are God there, now as mother. You also become a man.

And have you changed? You have had millions of lives on earth. And what change do you wish to see in yourself? You are already busy at the moment, you live in The Hague, you read books by the masters, and you do not live in the jungle. So you are already on your way to reaching growth. Is that clear?

(Lady in the hall): ‘... with the first division.’

The first division on the moon, when you began in the embryonic life? What do you want to know about that, madam?

(Lady in the hall): ‘... All-Source. And we go back to the All-Source.’

Oh yes. But then you must wait until the lecture in Diligentia, because we will begin with that. Can you not come on Sundays?

(Lady in the hall says something.)

Why not?

(Lady in the hall says something.)

That is a pity.

But read ‘The Peoples of the Earth’, the beginning, it begins like that. Doesn’t it, the first chapters of ‘The Peoples of the Earth’. This is why you get the beginning of creation. In order to be able to analyze, to want to analyze the peoples, I must absolutely give you the beginning, otherwise the human being will still not know it. Master Alcar had to go back, master Zelanus had to go back to the beginning of creation in order to analyze the peoples of the earth, for Adolf Hitler. Otherwise the people would not have understood that. It is something.

Yes, madam, I must give lectures during that time on Sundays, otherwise ... If you also need a babysitter sometime, I will baby-sit. (laughter) But then I will have an argument with those other people.

Yes.

(Jozef reads): ‘Where do those bad tendencies come from? They must then be present in the core in us anyway.’

In the divine core we are as white as crystal. In our deep divine core, madam, we are all as pure as gold. But what is gold? But we have built up a character, and that personality from now, which we now are, still does not want to. And that is not bad. You must never be bad to a human being. Even if they still go against the divine grain so much. You must, I say, love the life. Yes, you do not need to embrace a murderer. And there is someone who says: ‘Say, eh, I must have that money from you’, and all those other things. You do not need to yearn for that at all. We are not talking about that either. It concerns, to gauge the life and to love the human being with whom you are involved.

‘Good day, madam’, you just say. Be very polite, it does not cost anything anyway. It is up to the human being what he makes of it. I never pay any attention to the human being, what they think of me, as long as I make sure what I am. And then you start to think. Now you are still a human being, but we go back to the All-Consciousness. Therefore you are busy. For me there are no sins on earth. For me there are also no bad people either, madam. Yes, I will also tell you, I do not associate with jailbirds, with thieves and murderers and everything. I want nothing to do with that grade of life, that character. I look for my peace, my own colour. And then you have peace. And that is very simple.

(To the sound technician): ‘Sir, do we still have a few minutes?’

What a skinflint he is, isn’t he?

When it comes to time, he has no more time. Oh well, what does that thing mean. When it comes to it, sir, then you have nothing else for us.

Sir, checkmate.

Madam, that does not matter to me. I look for my peace. I will tell you, if my own blood, my own life, and my own that, does not want to; sir, madam, you will go to pieces anyway. If your child does not want to, madam, then it will go to pieces anyway and ‘it will be destroyed’, people say. Yes, you are weeping. I do not even weep anymore. Because it is a personality. I know, that child, that soul has known millions of lives and is now busy evolving; by means of evil, by hitting his head, going to pieces, the human being will have to change. And it is true, isn’t it?

Therefore there are no sins for me. For the cosmos there are no sins. And then you say: ‘Stealing is a sin, cursing is a sin.’ We cursed enough here in the evenings last year, and nothing happened. Nothing happened. We are still busy.

(Someone laughs.)

Yes. What are you laughing at? It is true, isn’t it? We cursed here. Someone said: ‘what is a curse?’

I say: ‘Yes, then you must not get a shock, but now I will curse.’

And a woman: ‘Eh, hey. Yes, it sounded harsh.’

I say: ‘What?’

There you have it again, that does not exist. You do not need to do it. But it concerns, madam, how we now start to experience the life. Now that we know this, now we are starting to think and feel differently, we start to act differently, and we take ourselves to that state of purity, which Frederik talks about in ‘Masks and Men.’ And then we get awakening, growth, love, life and happiness.

And now I will stop.

I cannot put it as well as master Zelanus, but it is exactly the same.

Ladies and gentlemen, see you next week. I hope that you are now beginning to think.

Mr Berends, the next questions: What is feeling? What is soul? What is spirit? What is life? And what is the personality? I will be pleased to do that, because then I can tell something different. And then we will get depth. If you all begin with that, asking questions: 'What is feeling? What is life' then you can learn.

Ladies and gentlemen, thank you for your nice feelings and have a good night's sleep.

(There is clapping.)

End

Question and Answer Part 4

In the period 1949-1952, during contact evenings in the building 'Ken U Zelden' ('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.

ISBN 978-94-93165-04-5



Explanation of the



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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 you can read the 140 articles from this explanation online as separate web pages or download them as a free e-book.