

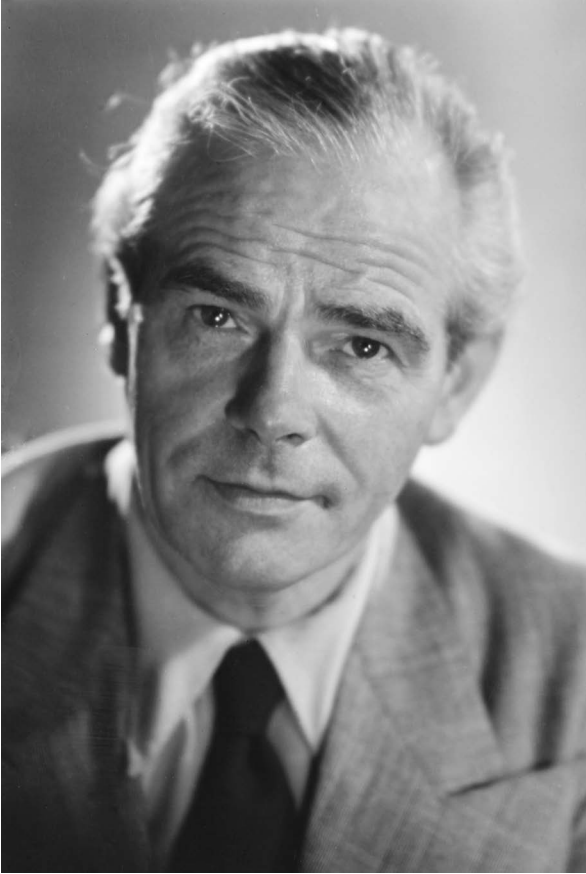
Jozef Rulof

Question and Answer

Part 6



The Age of Christ



Jozef Rulof
1898-1952

Jozef Rulof

Question and Answer

Part 6



The Age of Christ

Contact and copyright

The Age of Christ

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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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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
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48. Soul
49. Grades of feeling
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51. Subconscious
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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
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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
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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
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93. Cosmic grades of life
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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
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106. Origin of the astral world
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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
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- 136. The mediumship of Jozef Rulof
- 137. The Age of Christ
- 138. Illuminating future
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- 140. Direct voice instrument

Jozef Rulof

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

Knowledge from the hereafter

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

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

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

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

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

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

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

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

Jozef gets to know his past lives

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

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

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

Our cosmic soul

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

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

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

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

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

The University of Christ

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

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

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

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

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

hood name 'Jeus', without breaking the trance.

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

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

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

1951

Contact evenings

held on

Sarphatiestraat 8-10, Amsterdam

from 2 January 1949 to 22 May 1951

by Jozef Rulof

Tuesday evening 2 january 1951

Good evening, my sisters and brothers.

(Hall): 'Good evening, master Zelanus.'

Which of you is ready with the first question?

(Gentleman in the hall): 'Master Zelanus, I would like to ask you this. According to the books God created the first life on the moon. Is my view correct that this must have been a very rarefied world, because it lay so close to God, and that life on Mars must have been less rarefied, and that the life on the earth was more material than the three grades?'

Very good. Did you read that in 'The Origin of the Universe', in 'The Peoples of the Earth'?

In the beginning the human embryo was actually spiritual. Can you feel this? It began from the spirit, from that astral material. And of course, as the sun got more consciousness, power, got light, hardening came. That condensing was already spiritual, then material, in that and that, and in that and that grade.

The moon experienced ages, the sun experienced ages, of consciousness. And then the earth, as child of sun and moon, would begin, the universe had already condensed, and the sun radiated more power, light, consciousness. Is it clear?

Very well understood. Do you have anything else?

(Gentleman in the hall): 'Is the development of the eye ... Is it correct that thousands of years ago the human eye was less sensitive to colours than now?'

If you go back another hundred thousand years, then the human did not even have colour in his eyes. And you must accept that if I tell you the following.

When the white race (see article 'There are no races' on rulof.org), this consciousness, again according to the universe ... By means of the universe you got the light in your eyes. You accept that. But if you go back to the jungle, to those first grades, what is the human eye like then? One colour, isn't it? So before the human being had reached this consciousness, there was only one colour in the human eye: dark, gloomy, unconsciousness. That does not mean, now, in this stage ...

At the end of the earth, at the end of the human existence here there are no more races, then there is just one race – you also accept that – and that is the white race (see article 'There are no races' on rulof.org). Coloured people, everything will dissolve, because one day the human being will experience the highest. You also accept that. You must accept that.

You see that in nature. You see that in the universe. You see it for your inner life. Once you have reached that height, you understand that, you will feel this. Won't you? And that is, material natural, one life age. One day the human being will represent one grade.

The waters are empty, the waters become free. The animal from the jungle enters the highest grade. The human being gets his highest evolution, changes, evolves; physically and spiritually. You can also understand: subsequent races (see article 'There are no races' on rulof.org), subsequent ages.

So there was a time that all of us lived in the jungle. And what is that now, those fifty, those hundred thousand years? What was the human being like, what was society like a hundred thousand years ago?

Everything lived in the jungle. Your cities, your light, your technical wonders were not there. Now you have built up a society, you have built up a faculty. But the laws of God are exactly the same: fatherhood, motherhood. How do you experience motherhood? How do you experience fatherhood? Is life not simple?

And the human being also got consciousness later, a faith. Christ came. I gave you an idea one evening: how did the human being live in the prehistoric age? Was it more difficult for that human being than for you? Isn't it true?

Life was much simpler. They came there. Now they experience the All-Consciousness. We are still here. The spheres are inhabited. There are still people living in the jungle. The bible, God, the universe, everything has become hazy.

When the human being – just work it out, that development, that inner development – when the human being got a faith, the battle came to earth. If the human being had not got a faith, then no religious wars would have happened, originated, and you would not have any religious maniacs.

You can never go insane in these teachings, if you just think things through. If you just do not want to experience and to possess those laws. You can experience those laws, you can think them through, feel them. But no cure, no yogi cure, no magical cure. Can you feel this? Then you could perish. You could not conquer your material gravity, your systems; that is the study of twenty, thirty lives. But you can never, ever go insane. You can by means of religion, you do not come any further, you become stuck. Can you feel this? This gives you space, this remains space. And it is like this with everything.

(To the hall): Anything else? Just have a think.

Which of you?

(Gentleman in the hall): 'Is the material even more condensed in the fourth cosmic grade?'

More?

(Gentleman in the hall): 'More condensed.'

More rarefied.

(Gentleman in the hall): 'Yes, but you just said, we came from more rarefied to more condensed.'

No, we went from the rarefied to the condensing. And now the earth has received the highest condensing, no, hardening.

If you feel and see the prehistoric age before you: then a flower, this flower was, it was as big as this universe. But if you came pphh (blows) like that, the flower would disappear. Damp, rarefied substance; no hardening.

So the life hardened itself, condensed itself. A human form was giant; an animal-like life, you know your prehistoric animal. The human being was awe-inspiring, but, in the universe, in the organism. And as ... Can you feel this, first growth.

The planets knew that. Mars in the distance is gigantic with regard to the earth. But the earth is small, and would also attract more consciousness.

Because the earth lies between sun and moon, because the earth received that place in the universe, the earth got more condensing, more hardening, more consciousness. And consciousness pushes you together, builds up. And the other grows, would grow.

So in the beginning stage, growth, wasn't it, on the moon. Other planets. The prehistoric age: an enormous growth, the accepting of that universe, the experiencing of that universe. But at a higher stage the withdrawing of that power, and more condensing, more unity.

In this way you can follow every law, every material in nature, back to the origin.

The academics came there and there and there, to those grades, they stand again and again before a problem and they say: 'Yes, here they have the stage, we can experience that, we can see and take that back to the present.' And then millions of ages come again.

Where did those skeletons remain? Where are the phenomena? Your coal – you already use it – it is all hardened and condensed and changed. You still see the last phases of life, then that time, that grade of life dissolves again.

But now we come from the earth. The earth got an astral consciousness; astral consciousness, can you feel? Those other planets do not have that. A prehistoric age had to experience that. Yes, the human being – you will also read that in 'The Cycle of the Soul', in 'The Origin of the Universe', 'The Peoples of the Earth' – the human being who had completed the cycle the first, stood before a darkness.

Now the human being says – people asked me questions – 'But is that not unjust?'

When you come to the other side, the other side is, the astral world is

prepared for space. That is ready. Those spheres are there. But if you do not go to any trouble for that sphere in order to experience those laws ... Those unconscious laws, those are now those hells, can you feel, where there is no fire. What a wonderful unity the Catholic Church would get for the earth. But you experience it yourself—André experienced that, millions experienced that—once you are that far, then you become stuck; then you no longer have a God, no longer a Christ, no, then you stand before a God who damns. And now you must continue.

The human being who cannot free himself from that, continues. But the human being who loves a God, who is love, continues, must continue. And now the Catholic Church restrains the soul, unfortunately, which is a pity; the human being does not get any consciousness, any consciousness for that love, for that justice. Because one person escapes that hell and the other gets mercy and continues. Can you feel this?

If only the Catholic Church had brought this to that universe, then no philosophical systems would have been necessary and then this whole mankind would have been Catholic, a faith with wisdom. Can you feel this?

So you get to see the hereafter from those first people there as an unconscious world. We write, we speak about hells, but they are not hells. God did not create any hells.

So the human being gets exactly that image, those laws to experience, which you now also receive. If you do nothing for those laws, for that universe, for that inner life, then you will soon enter that darkness. Your character traits, your characteristics are still not consciously attuned, to which laws? Christ taught you that again. They are the ten commandments, that is the love, that is the justice, that is the being one. Can you feel this?

That is not putting pressure on the other human being. That is not that one person must live for the other one, as you experience and have to accept in society. The human being has no possibility of assuring his existence.

Is that possible? Yes, there are lepers, there are sick people. Society works for the sick people. But now the healthy person wants to experience the injustice of the other. One human being lives off the other personality. Did you think that you can also do that on the other side with your inner life, for your space? Should that be earned? You must earn that. You will lay foundation upon foundation.

You stand before a harshness on the other side, in that astral world, because every character trait must enter for a hundred percent into that harmony, into that love, into that justice. And that is also here for the material life.

Life is simple, but the human being makes it difficult, because the human being is not willing.

And now the human being complains. The human being says: 'Yes, and

that human being has everything.’ But you must look, follow that personality sometime, and then you must accept justly: what did that human being do for that food, drink, that possession? And what does the other human being do? Do you see?

Then the spheres are harsh. On the other side –accept it, my friend – no alms are given. You stand there ...

You are already on the other side here. You continue: there is no death. So you will soon enter the astral, spiritual world, the material will remain behind, and you will think, you will feel, you will have your possession in the way you are here. And now you stand before your astral unconscious or conscious world. Who are you? What do you want? What do you do? How do you experience the life? Is there a love? True love? No love of the earth. Those from the other side take you again to: Peter, do not hit! Do not hit that child! Do not destroy my foundations! What did Christ do? Do you see? Continue.

What do you read in ‘The Cycle of the Soul’? Nine centuries ago. What are nine centuries? But you just continue in order to free yourself from the dark, dark thinking.

We can always take care of a human being. But we do not go to those weaknesses of the human being: the comfort, you will feel, the laziness, the wanting to earn, the wanting to live, the wanting to have that which the earth, which society gives you, many possessions. Just earn it! Just devote your life to it!

Now the masters stand before the Messiah. Now you come to stand before – I gave you images, I explained it to you - now you come to stand before Jerusalem, before Golgotha, before Gethsemane, before the birth, before the universe, for sun, moon and stars, but always again for your own self. Do you see?

The images which I gave you of and for the prehistoric age and now, are exactly the same thing. The spheres are ready; but what do you have of those spheres? You are that sphere yourself. That sphere lives here, doesn’t it? That is your light, that is your feeling, that is your thinking, that is your love, that is your harmony. And now go ...

You thirst. You come, you want to know. The universe, millions are ready in order to be able to take care of one human being. Because we are that human being, I am that. That is the Christ. That is the deity in you.

When you reach awakening, I have more light. Because I represent with you, by means of you, by means of nature, by means of the space, the universe, the light of life of God, of Christ, of sun, of moon.

What is love? Will you go along? Do you see? You grow every moment. And as you grow ... First discover, and then your personality radiates. You see, what nature brought, what the universe brought, what Christ brought,

what God created, lives in the human being. You are that.

Of course, those ages there had no conscious hereafter. Just look at nature. If this was not true, if we must accept that an unconscious planet possessed a hereafter, a spiritual conscious thinking and feeling, then the earth would not be worth five cents. Then the earth would have no possession. Only the earth, Mother Earth, with her consciousness, has, by means of the situation of the universe, 'beyond the coffin', beyond this life, higher thinking and feeling, higher consciousness. And then you start to experience seven grades.

You come through those worlds. They are worlds, infinities, but with an end. Because you suddenly start to experience that deed, those feelings differently again. You devote yourself to that differently. And gradually you lay foundation upon foundation. You stand still if you must not want to possess any of all of this, do not want to experience anything, and you have no love, no feeling. Those people also come too. But how?

And if the human being is not willing here, then you will not have those feelings, that longing, that thirsting 'beyond the coffin' either. So, people say here: 'I still do not want anything to do with those divine laws.' The human being says: 'I want nothing to do with those books, with those teachings, that just makes you insane.'

Now the unconscious being: 'You may not live differently than the bible gives you.' Can you feel that poverty? Can you now feel the poverty of a faith, a God who damns, a darkness where you burn?

Which space will you get now? You must master that. You will experience those spaces. And as you master those laws, undergo a law of life, that means, the character traits. How do you act with regard to the human being? Isn't it true? You can now write a book about it. And gradually that world grows, the thought reaches higher thinking and feeling, gets consciousness, gets 'wings', and your light in you and in the universe awakens.

The human being becomes more and more rarefied, more and more spiritual. That means, in harmony as the God of all life, created His spaces, His flower, His nature, His fatherhood, His motherhood, His soul, His spirit.

Now we represent God. We are gods, I told you. Go and tell that sometime in your society, then people will laugh at you, people will shrug their shoulders; there is another crazy person. But you are a deity.

Recently I gave the children, I gave my pupils in The Hague their divine circle. And then the human being was in the Divine All. He says: 'And where is God now?' And God could not be found, because God was light, God was life. But, you see, the All-Mother manifested herself by means of the human being, by means of the animal, by means of nature, by means of the flowers, by means of the planets.

But the human being is the supreme being, which thinks and feels and acts according to that source, that All-Source, that All-Light, that All-Life, and so on and so on.

And now the human being enters the Divine All, and the human being asks: 'And where is God now?' And God could not be seen, because he had to experience and to accept himself as a deity.

And now we go back again a bit. Now you can start to ask questions. You experience that journey in 'The Cosmology.' The first five books – I have made five of them from the seven, André had experienced seven of them during the war – they are now ready. And if you have those five, then you can continue for five hundred million years. Everything is ready. We could stop tomorrow.

André can wish: tomorrow I will stop; then we will free him the day after tomorrow, and then he will leave here. That is possible, that work is finished.

If you bring that deity in you to awakening ... You cannot do that to divine attunement, to divine consciousness, but you are busy. You send it to the universe, you send yourself to that light.

But the human being who entered the Divine All, we had to experience that, he was searching and he asked: 'Where is God now?' Didn't he? God. What is God now?

I ask you: just go back to the earth. How does the Catholic Church think now? How does Protestantism think? Go to the East, go to the initiates. What do they know about their deity?

Well, did you not learn that here? What should you do?

But in the Divine All, people think ...

What does the bible say? The human being wrote that. Do you see?

Now awe-inspiring mistakes were recorded, own thoughts; the human being started to think. The human being says: you will sit there soon, then you must appear before God and then God will judge. And God does not judge, because you are God! How will God judge? There is no judgement to be confessed, to be experienced in creation.

Can you feel this? What are all the things which need to go? Which foundations were laid wrongly there? Which ballast must go overboard? What will now still remain of the bible? The beginning, that nonsense which people tell there, Eve was born from Adam. And you must give birth to and create motherhood. They are the words of my pupils. I heard. That is true, my child. You must give birth to the mother. Not God. It is precisely the other way round. Can you feel that nonsense? Just continue. Just imagine that. And in silence, by means of your actions, by means of your thinking.

You can do business as much as you like; if you enter into deception, then you will know it, you will feel that. Do you wish to be involved in deception,

in lies, in devastation, destruction, sullyng? Yes. Then you will hear, then you will get the attunement to a dark world, to a dark grade. Then you will not get to experience any light there. Will you? Is life not simple?

The human being says: 'It is so difficult.' Is it so difficult to do good? In order to be good, to be loving, to be kind-hearted?

Yes, you just break. If you can break yourself as woman and man, as friend, as brother and sister, and you stand before the laws, and you see yourself, how the human being destroys one life in order to elevate himself, you, another ... Can you feel?

The human being does not get his own way there, and 'I would have liked that'; but the human being says: 'Oh, no, I look through you, I am going away.' Then you are a slut. Then you participate in deception. All the things you are, if the human being cannot shake you out?

Do you see? And now you must be able to decide: what is good and what is wrong. Not worrying about problems. Am I doing wrong? I do not have any more rest. My heart is racing.

Sleep peacefully, and know, deception takes you to darkness. Look out. Deception takes you to darkness, deception takes you there. Demand that the human being begins to think himself.

Society now comes into a good harness. That means ... Before, there were people who let you live, they gave you life, they gave you possession. Can you help the human being with thousands of millions? Give the human being ...

People came to André. Very close to him, a brother of his.

André says: 'Yes, what would you like?'

'Yes, I do not understand it.'

'I understand it.'

'Yes, you used to be as stranger', his own brother, who is occupied day and night with this child. He says: 'Yes, why is it not in me? I also come from that nest.'

One, two, three, four – did you not read it? – five boys, six boys (see the book 'Jeus of Mother Crisje'). They do not understand this child. But he was already thinking as a child. Yes, in our hands, of course. Would he have made it under his own power? No.

But you must also start to think along those lines.

And he will let his brother starve, he will let him die, if he sees that the will is not devoted.

Because then you start to spoil a human being. You only just hit him from behind with a heavy object on that head. You start to destroy the human being if you help the human being to cherish that laziness, to kiss that destruction. Then the spheres become harsh, do you know that? But then you stand before the truth, the reality. And then that will must awaken.

The human being who does not thirst ... You can say here: what does that matter to me. The human being who says on the other side, in that world: 'What does that matter to me', we do not even look at them. We let them stay there. That human being is in a world of 'what does it matter to me', that world is nothing, nothing, darkness, poverty, cold. Hunger? It does not exist. Thirst? Yes, material hunger. Material thirst. 'I do not need that world. I do not need that. I do not need this!' And it is you. You must bring that world to awakening, give it consciousness, feed, feed, feed, feed it, in love, in warm-heartedness.

You cannot die together, I told you, you die alone. And it is remarkable; the human being with love, he conquers this world? No, he carries this world? True or not? You have seen that from a child.

I can continue like this, evening after evening, after evening, in order to take you back from that space to the earth. Not to float in that space. What are you doing here? Who are you? What do you want? Tell me what you are doing. Ask me something. Do you see?

In the Spheres of Light you have nothing else to ask, you must know it. And your life of feeling sends you higher and higher, lays a path, a path on which you walk, always making sure that you can continue to walk.

What would happen to society, what would happen to millions of people, if those people had no will?

Yes, there are people who do not have the consciousness either in order to serve, in order to work. We have respect for your people who live on the street. Just do not think that learning represents the Spheres of Light. Because there is no longer any mistake. The higher you come, the deeper the fall becomes. You do not believe it. Did you really think that you could sign a death sentence on the other side with your hand, murder your own life? Is that possible? What did Christ do? Why do you not do that then? What do you want? What do you ask? What are you looking for?

A new year is beginning. For us? No! There is no end and no beginning to us, we live in the eternal. What a fuss you make about New Year. No, that is now; you must let the old, wrong, die and let the new awaken. Is that not brotherly? Is that not spatial? Is this wrong? The laws say that. The books teach you that. And you can share that out every day amongst your children, amongst yourselves, amongst the strangers, whom you never see, the human being whom you meet just like that. Isn't it true?

Pleased, enthusiastic, radiant and happy. What do we say? What does death matter to us, what does poverty, what does a disease matter to us? You do not need to ask for disease, for pains. If you have an enthusiastic character, and you accept everything as it comes, and you devote your will to that, and you say: 'That is not so nice, not so pretty, but we will do what we can',

that human being conquers everything. That human being has happiness. That human being is not destroyed.

In the unconscious, in the human being who sees through the things ... then the heart begins to beat, the nervous system becomes broken and confused. Doesn't it? You see, all to the perfection, to the higher.

I will place the people of this year precisely before those things. You first have 'The Cosmology', but soon we will hammer. What will you do? What do you want? If you want happiness tomorrow, and you do not have that world, if you do not long for this, then there will be no happiness.

I placed you before the universal kiss one evening. The human being kisses, the human being loves? Yes, indeed, with the damnation next to him. He stands above damnation, the last Judgement, on 'what does it matter to me?'

If we meet one weak feeling in the space, in our sphere, and absorb 'what does it matter to me', we banish that from our world, we no longer tolerate that. But it happens of its own accord. Those people isolate themselves. Can you feel that?

And finally you come. Finally that will awaken, that real true, spatial and natural thirsting, that taking to consciousness, that hammering through that one will, that will which brings everything to awakening, gives consciousness. And now we start to carry each other. Isn't it true?

(To the hall): Is there anything else? Satisfied?

(To someone in the hall): Wait a moment.

(Gentleman in the hall): 'May I also further ask ...'

Go ahead.

(Gentleman in the hall): 'In the fifth, sixth and the seventh cosmic grade, are there also material beings there?'

They are still material bodies, built up by a spiritual substance. Do you see? The mother still gives birth as far as the sixth cosmic grade. And then you pass over into the Divine All, and then mother and father are, man and wife, they are one life, two people. This is why, we speak about that – and that is not speaking, they are laws – the human being gets his own feeling next to him.

You have experienced your lives here, thirty thousand, hundreds and thousands of lives; you are children of your child, you are father of the father, and mother of the mother. You are man and wife here, and there is something of you there and there is something of you there. And everywhere you meet people and you say: 'Remarkable, how deeply I feel you.' Do you see?

Did you really think that you were not a mother a hundred times in hundreds of thousands of lives, and gave birth to children? Is there not a child of yours with you? You do not know those beings. Do not go into it either. Because that life must experience its own karmic laws again, the cause and

effect.

But a grade of consciousness comes to stand next to the other one, and that is man and wife, God. You cannot cope with that alone. You cannot experience that alone. You cannot bear that alone. The mother is for that. The father is for that. But you both have one feeling, one life, one thought; two flowers of one colour.

You are divine light, divine life, a divine personality, because you have experienced the laws, by means of fatherhood and motherhood. Do you see how simple that it is actually becoming? You now look through all those worlds. And in the Divine All ... Yes, what do you do in the Divine All? Are you not bored there, if you have nothing more to do? The human being says: 'You are not doing anything anymore.'

But what are you doing, what do you call doing something on earth? The task which you enrich on earth, whatever task, is that really spiritually conscious? Is that a substance which continues to exist? What do you do? When are you cosmically carrying, feeling, thinking, but carrying, representing the divine life, light, life, motherhood, fatherhood? When is that?

Can you feel? If you are not there, then this light darkens. If you go away and you go from the sphere to the earth, then we see that you have gone. Because the light will be able to darken. We feel: one human being, millions of people go to the earth and are busy. They free themselves from the spheres and they take their light with them. You must take that with you. Your house dissolves at the same moment. You elevate your temple, your space, your art, your feelings, your motherhood, your fatherhood, your flowers, the love for Mother Nature, love for the birds, love for the human being, for the character traits ... Are they open? Then you see all of that built up in your dwelling, in your garment. And if you go to the earth – or you go to the dark spheres – you want to serve something here on earth, for example, you help a doctor with a technical wonder, a technical human being, isn't it true, arts and sciences, you are busy, then you withdraw your light from the spheres; and we see that. I see it. Millions see that. Can you feel this?

And then, when you pass over – we all go from the Spheres of Light, everything is empty – then you see the heavens becoming hazy. In the way the sun sets, the sharp, clear light from the Spheres of Light becomes hazy, because the human being has passed over. You are that.

What are you like inside? What do you want? What do you long for? What do you do? Is it not becoming simple, my brother? Is it simple? It is simple.

We experienced that suffering, those sorrows. Yes, later you will be thankful. Then you will say: 'If only you had used the whip.'

Here people already get a fright, don't they? Just deal with these laws strictly, then the human being will walk away. You must have reached the age, the

consciousness for that, if you want to be able to keep going.

The child of fifteen, of twenty, of twenty-one years old cannot begin with that, or you will already be a spiritually conscious being. Which child of twenty-one years old is spiritually conscious?

Yes, we got to know those people. There are beings of nineteen, twenty, twenty-five years old, who thirst as the human being of eighty cannot. You are like that, or you are not. No, you have the longing, you have the feeling, or it will still have to awaken. Just continue.

(To the hall): Anything else?

(To someone in the hall): Over there.

(Gentleman in the hall): 'In 'The Cycle of the Soul' it says that you died nine hundred years ago in a prison in Rome, under barbaric circumstances. Was that your last life on earth?'

That was the last one.

(Gentleman in the hall): 'Were you no longer obliged to be here?'

I have not been back again.

(Gentleman in the hall): 'Is that no longer required from you?'

I was free. Free.

Yes, I made amends during those nine centuries. I am from that darkness. If I had been able to control that anger in me and had not struck Roni down, then I would have gone straight on to the first sphere with my feeling. That feeling was there. Also that love. But also that anger, that rage.

Because if people steal from you and if people deny your love, and if another slanders, sullies and hits you ... What did Christ teach us? I should have been able to do that, shouldn't I?

But I was born in China. I could have experienced even more lives; if you want to be birth. That is not a mercy either. You will feel, every word, every thought, every law of life, every sphere is a space, is a law, is justice, or love, or happiness, or fatherhood, or motherhood.

But we must conquer every law and all those spaces and worlds if we want to represent God. You will get it for nothing if you only just begin with those laws. And that is very simple. If could take you next to me for longer and we set off together, I say, what would you do then? You will stumble. Stumbling does not mean anything. That means that you do not act in a situation according to the laws of life created by God.

Then I say: 'I do that in that way.' Because we learned that.

And then you say: 'How can it be?'

Do you see? Now you start, you gradually start to treat a deed, in a more rarefied, rarefied, rarefied way, more loving.

You restrain yourself in everything. You first start to think before you speak words. Because the human being always murders and destroys himself

again and again by those words. Just imagine it from inside. And, if it comes to you, then hold on, restrain yourself. Restrain yourself.

(To the hall): Anything else?

(Gentleman in the hall): 'The last time you were talking about the yellow danger. And indeed now you spoke about ...'

That is in 'The Peoples of the Earth'.

Did you read 'The Peoples of the Earth'?

(Gentleman in the hall): 'No.'

If you go to Russia, I will say: 'Watch out now for the yellow danger.' Do you see? A few years have passed now, but the yellow danger will come. That is now, it began six months ago. You now live in that time. That can last for four, five, six years. And then for the first time you will get the peace, the universal peace. Then you are already building ...

What are five years? What are ten years? What are fifteen years?

But you live at the moment in the most beautiful and the most wonderful time which has ever been experienced by mankind. When there is peace soon, and everything is prosperity and happiness, it will no longer be an art in order to live.

Now it is an art, to act, to think and to feel now: what should I do? Do you see? And now foundations are being laid by mankind. You read 'The Peoples of the Earth'. Those character traits, what a people is, and is represented by a people – do you understand? – you now see that awakening.

That East must become free. That is the yellow danger, that is the unconscious for the East. And that East also gets Western life of feeling, acting and feeling, everything, everything which you possess. The West, the peoples of (the House of) Israel no longer want any war. And you did not know that in 1914. So between 1914 and 1940 – 1945, that is approximately thirty years, during those thirty years mankind both lived and mastered thirty million years. Can you feel this? The development for this mankind progressed so quickly.

The spaces are not complaining, only the unconscious being complains. And if – I explained to you – and if you were to treat this cosmically, spiritually, then there would be peace and quiet in one day. Because then every people would get its own independence; which those people must now fight for. You fight against it, that must also happen now, but it was not necessary. Can you feel this?

How would Christ, I asked you, how would Christ have acted at this moment, if you were to have appointed Christ as judge at the United Nations? And there is no Truman sitting there now, no governors, or rulers over the earth, no kings and no emperors, but Christ is sitting there now. And now you have, as peoples of the earth you have to lay down the laws for the Mes-

siah. How would He have acted now?

Yes. Very simple. That was decided in five minutes.

But you got a faith, you got the bible. But you shoot.

Does your queen have such divine trust that she needs weapons? Is that so high, that consciousness. Does that image help? Ugh! Did you think that you could experience a sphere, represent God with that?

What did Christ do with Peter? What is required of you? Is that harsh? Is that attacking Her Majesty?

There are no Her Majesties living on the other side, or any kings, any dogmas, any faiths anymore. It is this. You must experience the law. Are you loving? Are you warm-hearted? Who are you? Do you hit when I tell you something?

No, we go away. And if you want to experience me irrevocably, my children, and I cannot pass over, I am your prisoner? Now, just kill me. I will not do anything to you. I will continue to love you.

Because if the Christ was to have sent one wrong thought to Pilate, to Kajafas, then He would have been destroyed before the eyes of Kajafas and Pilate, before His deity, His divine attunement.

Can you feel all the things which change now? Why the human being can speak like that now? And why you got these books? And why you are busy yourself?

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

(Lady in the hall): 'Does the soul have an aura in the spark stage? And if so, does a mother who attracts that soul there have a change in her aura ...?'

(To a few people in the hall): Are the two of you there busy dealing with it yourselves? Are you not interested in it?

(Someone in the hall): 'No.'

No?

(Someone in the hall): 'Yes.'

Thank you.

(To the person asking the question): Do you mean?

(To the people talking in the hall): Otherwise I will send you out of the hall, you know.

(To the person asking the question): Do you mean ...

(To the people talking in the hall): Sit still, and do not talk to each other. Do that later, please.

I have nothing against you, but do not look at each other, do that later.

We have a class here. If you go to school, then you may not do that either. Listen. Accept. Yes or no, you must know that. But I demand: sit down, sit down quietly, and no more than that. I do my best, and then I demand of you that you do your best and sit down quietly.

May I say that?

(Hall): 'Yes.'

Thank you.

(To the woman who asked the question): Do you mean the mother who attracts now?

That child, that soul has consciousness. But you know it: the human being, as an astral personality, descends to the spark stage, and is the feeling now.

Can you see the aura of the human being here? Aura is feeling. You can only do that 'beyond the coffin.'

The material eyes radiate. That is the material light, but now the spiritual light. Can you gauge the life of feeling by means of the human eye, and by ascertaining the light can you gauge what the attunement is like for the spirit? As a spiritual personality? Can you feel this? So the soul ... As you ...

Of course, you do not have, you know that, any conscious astral life if you must be born again. But that consciousness comes back to the embryonic life and is only working and feeling. And feeling is life. So it is unconscious life. And something which comes back to the unconscious does not radiate any fluid. You cannot see that. Or you must really be one with the laws for the universe, and by means of the life, by means of that grade you must ... Because everything is present in that cell.

You can see it again. You can see where that human being lived before that. That lies in that life, that is attached to it, that can be perceived. So you must have consciousness. You must know the laws for the birth, you must have experienced them. Do you see?

So, you start to think things through, you start to feel that law of life for the birth. Now you start to look for the first time: what, what will the child be like? What will that soul be like? Fatherhood or motherhood?

And fatherhood radiates more than motherhood. Fatherhood ... I have never ever spoken about these laws before, but fatherhood remains seven grades of feeling above motherhood. So motherhood is even deeper away than fatherhood. I have never spoken about this before. You cannot follow that either, because this is cosmology, because then you become too far from this stage and experiencing. Can you feel this? Anything else?

Thank you.

(To the hall): Which one of you?

(To someone in the hall): Are you shocked?

(Gentleman in the hall): 'Yes, master Zelanus.'

You must not be shocked by me, friend.

(To someone in the hall): Yes.

(Gentleman in the hall): 'At the last lecture in The Hague I seemed to have understood that the first life on the moon had received more inspiration than

the life in the later stages. Is that ...?

That is not possible, is it?

(Gentleman in the hall): 'No, this is why ...'

Did you not understand it?

(Gentleman in the hall): 'No.'

Say it again.

(Gentleman in the hall): 'That the first life on the moon had received more inspiration than the life in the later stages.'

In which stages?

(Gentleman in the hall): 'On the moon. So the life that, the first life on the moon had received more inspiration than ...'

I understand what you are trying to say. Perhaps I should have added something, or you were not able to remember it.

In the beginning stage, it was about that, in the beginning stage of and for the embryonic life, you had the divine attunement there, didn't you? That was everything. But a while later you had to begin with it yourself. Can you feel this?

You are now busy representing your deity. You do that. Every insect has that. But you are busy attuning your inner life to God. So you got hold of that direct divine attunement as an independence. That was the divine moment. But now you must both spiritualize and materialize that, that attunement. So you now have everything in your hands.

Now we ask: what do you do? What are you like? How do you feel? You had everything there. Now you began. You keep coming to stand before a darkness. And in that stage you had more light than here. But there you belonged to the prehistoric age, to the demons of the earth. You are no longer that.

Why do you not take part in robbery and murder, arson? Why do you not steal? Why are you busy? Why do you have the personality in order to earn your living honestly here on earth? And another says: 'Oh no, that is too difficult for me; I will steal it from there.' Do you see?

Who are you now?

Light, harmony, justice. That is God, that is the God in you who awakens, and who already represents a social, human consciousness. Is that clear? Have you worked it out now?

(Gentleman in the hall): 'Yes.'

Do you have anything else? Nothing more?

(To the hall): Which of you?

Yes.

(Lady in the hall): 'Master Zelanus, in 'Masks and Men' Frederik gets up at 3 o'clock at night, and he starts to write. And then you also say: "And it

was 3 o'clock at night". Why do you put so much emphasis on that?

Well, because it was not during the day. (laughter)

Look, in other words, with other feelings: the human being ... There are writers who work during the night. But what is good now? Working during the day or at night?

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

We achieve with that, in his state, he was influenced in the evenings. Because Frederik was influenced. He was a sensitive being and was interested, like you, in the laws, in insanity, psychology.

If you become and are a Frederik, and later an Elsjé, then you are beautiful. Because you feel, Frederik is the human being, the human being must become like that.

If you have read 'Masks and Men' properly, and want to read it as it says there, and you make it through, then without thinking about it you are suddenly 'beyond the coffin'; and you wear a really beautiful garment if you act as Frederik thinks.

You do not need to give away castles, because he had it. And he gave it away, but he learned from it. Frederik had a nice life.

But because he worked and felt during the night, in his sleep ... One day he was already in contact, and during the night it reached working, study, in that silence. I say, I ask you: what is better now, working during the day or at night?

That is another state again, of course. But he got influence during the night. And that means nothing, only because it happened during the night.

Now I will put this aside. What is better? When can you achieve the most? There are writers who work, and receive their inspiration the easiest at night and not during the day. What is better now?

There are some who begin to write in the evening at eleven o'clock, twelve o'clock, and until the morning, and then they go and do this, that and the other, and then they sleep. What is better?

(Gentleman in the hall): 'Writing at night.'

That is wrong in everything. Because God, nature gave you the day consciousness in order to work and to serve.

(Gentleman in the hall): 'But you cannot get hardly any contact during the day, can you?'

We let André work precisely during the day and sleep at night. And how is the body, how is the organism attuned now?

(Gentleman in the hall): 'Yes, but it is now about Frederik, isn't it?'

It is about Frederik. But you ...

(Gentleman in the hall): 'But he had to write that, didn't he, experience that?'

We are not talking about that now. I have that law: what is good and what is wrong? If you get your influence during the night, then that is for you. I am now talking about the normal: what is good now and what is wrong? Because this child is asking the question precisely: why during the night, and not during the day?

One day Frederik was not open to it. Then you see too much and you experience too much.

(Gentleman in the hall says something.)

And that is the difficulty. Yes, that is your meaning, isn't, that is your meaning. But my meaning is: what is good and what is wrong now?

(Gentleman in the hall): 'But a human being always works during the day and ...'

That is the nature. Mother Earth sleeps now, doesn't she?

What is autumn? What is summer? What is spring? What is winter? What happens now in nature? That is the night for the universe, that is the winter, the death; the new life comes. It is the dying off of one age. You experience different ages every year. You now experience the age of the new consciousness, that is the nature, that is the space, that is the universe.

But if you wish to keep on going, if you wish to experience silence – there is a lot to be said about that – then I will take you to the universe, and then the night is awe-inspiring again, because you now come to motherhood. Because the night is motherhood, is mother. You call it the night, don't you? But the night is motherhood for the universe. And when the sun rises, then it is: the father starts to shine, starts to radiate. For one path, for one thought.

Now we come: why is there a night? You must release the previous thought about that night, and that motherhood too, because now we will look at the earth, at the universe. Then it is giving birth again, giving birth again, dying, evolution, consciousness, or you would burn. Do you see? And that is a disturbance then. So you get law after law.

But Frederik experienced that during the night. During the day he began to think, that was creating, and at night he started to give birth spiritually. Because every new thought which you experience, when you experience a day in your sleep, in the dream, that is giving birth. Or creation? How do you experience that dream? Can you feel this?

Because you go to sleep, but you are busy analyzing, in order to bring into harmony with the systems what you experienced too much of during the day: heart, nervous system, blood circulation. But it means nothing for the rest.

But what does have meaning, if you experience 'Masks and Men' properly ... We wrote them cosmically, and also humanly, 'Masks and Men' are now for thousands of ages. Those books will still live in millions of years' time.

You do not believe that we will write novels which you lay aside tomorrow, do you? You can read them a thousand times. Because if you follow Frederik in his thinking and feeling, and you come to the end of the third part, then you will know: psychopathy, insanity and all the laws of life.

You read them, those books, but you do not experience them. And André experienced them. That is the difference with you. But you can also start to experience them. And you do that during the day. Can you feel this? You create during the day. You take those books.

The human being knows everything about those books. There are people who have read them twenty times, 'I know everything, every law', but they do not possess five grams of feeling of a sentence, a law; darkness. I will give you an example of this.

Someone who has read them fifteen times – knows every law, every action about the hells – all those books, again and again, already seventeen times now. But the servant maid may not come along to see me. Otherwise the servant maid must go along with madam, and that does not look right. The mother experienced so much.

And she says: 'Oh, how beautiful that is.' 'Oh, Jozef', then they come to Jozef, 'How wonderful that is.' And Jozef immediately sends those people out the door, because he does not want anything to do with that type.

That child there, that servant maid also longs to awaken. And that lady has read the books fifteen times, but the girl may not come along, because the girl must be in the kitchen.

Why do you not want that child to have that? What you want for yourself, and what you want for another? Take that into account. This does not cost anything!

But that servant maid who is not allowed to go to André, or to the masters, because then she will be sitting next to madam. And that madam also says to André ...

André does not bother about that, but he looks those people in the eye and thinks: yes, we will see each other again 'beyond the coffin'!

And then that lady says, that Lady, she says to the other lady: 'That is not your class. How can you go there with that lady, that is not your class, is it?'

And we speak for those people. Thank you.

And that lady read the books seventeen times. There are some who read the books so much, and they carry the universe, have contact with the masters, but 'their child' who is smothered, 'is helped by the masters'.

I can explain hundreds of examples to you, and you experience those things yourself. There is someone else, a human being, a mother, she accepts everything and devotes her life to everything, to this, to her doing good, her thinking and feeling. But her child who has puffed those forty-six children

of the other people from the air, therefore murdered in the universe – that was an airman – that child ‘is protected by the masters and was pulled from the mud, and that was Christ.’

That child, that murderer ... So, we must accept that Christ pulls a murderer from the mud. He was also saved a moment ago. ‘What a protection, my child was pulled from the mud by the masters and by Christ.’ Exactly on time. And Christ was also there. In order to give that child the chance again to take down even more Japanese and Germans, and to continue the murdering. That is not possible on the other side. Do you see?

And where is that reading now, that feeling and that fighting for the masters, for the other side, for Christ? Where are the people whom I had here, and who had so much to say about André? Did those people think that they could soon represent the other side ‘beyond the coffin’ with gossip, nonsense, devastation, destruction? Where are those dears of mine? No, the chaff has been separated from the corn, just accept that now.

We warned André about this world, about you and about another. Soon you will have to show your colours.

We prefer to talk, Christ preferred to talk to two people, than to two hundred million who did not understand Him anyway.

But where is your will, your law, your life battle, your harmony, your serving? By destroying. By giving your child the mercy of Christ, in order to kill, to destroy that child of this child? Is it that? Can you get away from it? Do you wish to fight for your people, as your children also did that now? What heroes! You love your fatherland; do you participate in that destruction? You are sullied, sold, smothered from in front, from left, from right, from above and from below.

People not only throw away your money, your possession, but also your soul, your spirit, your personality. Nothing else remains of you. What are you fighting for, what do you live for, if you want to accept the ten commandments, if you want to accept the Christ? Is that not really human? What do you want?

Go to Korea now and serve the man with the stars. Yes, is that so improbable? Am I telling you something new? Is that new? That is two thousand, that is two million years old. But it only got the form through the Christ. And do you wish to avoid the Messiah?

‘I love God. We have a people. We have a God. And God will protect us.’ How can God protect you if you are that deity yourself? Well then?

You are that at home, you are that on the street, you are that everywhere. Is this so difficult? What do you want?

Is there anything else? Can I tell you anything else?

(To the gentleman in the hall): Are you still thinking about that night?

(Gentleman in the hall says something.)

Surely not?

(Laughter.)

Because we will continue quickly.

Learn to think, learn to feel, learn to understand. Learn to love your friend, your companion or your husband sometime. Finally be warm-hearted, but true sometime! Do not sell him, do not sell her.

But if people come with harshness, deception, unconsciousness, 'I do not like that', then you let that 'just do not like' go. And remain yourself. Do not lose yourself. Try not to carry them; they must do that themselves.

Life becomes harsh? Yes, indeed. Because you do not get anything for nothing on the other side. You must bring your deity to that space, to the awakening, consciousness, fatherhood, motherhood. Every character trait gets 'wings'. You become a sphinx? No. You become a pyramid? No. You become Isis, Ra (Ré), Amon-Ré. Where do you want to go?

To the hall): Anything else?

(Lady in the hall): 'Master Zelanus, I also wanted to ask you, how did the people come in the beginning ...'

(Jozef reacts to something which is happening in the hall): What is that?

(Lady in the hall): 'Nothing, that is a bit tickly.'

(There is laughter.)

Yes, I suddenly looked there ... You are talking, and you do that. And then I did not know ... What am I talking about now? Which is acting now, that arm there or the head?

(Lady in the hall): 'How did the people come in the beginning to their faith, I wanted to ask you that.'

Did you not read 'The Peoples of the Earth'?

(Lady in the hall): 'Something like that.'

Now? And now what?

(Lady in the hall): 'Yes, I meant, in the very, very beginning.'

Yes, they were those. Those who there, there, who were there, there, who ... (laughter)

The human being who had reached the highest grade of life on earth, Moses, wasn't it, was on the other side. And ... The highest thinking and feeling. Who is now, which of you represents, in this society, in this Amsterdam, the highest thinking and feeling? Can you determine that? Do you not dare to do that? Can you not do that?

If you read those books, and you have read them just like that lady, and you have experienced them like that lady, then you will not make it.

(To the lady in the hall, who had a tickle): Yes, you are still looking at your arms. You pull me along. I am close to you this evening. I see every action.

If you ask the masters in the spheres (laughter), then he will say: what are you thinking about?

Did you not see that André did that later? Your thoughts were, your talking was about that wonderful Ave Maria. We were listening. We listened. We attuned ourselves to those wonderful sounds; and the buzzing came through that. This is why I do not like coming here, do you see?

Tomorrow we are going away and then we will not come back again, until you are quiet.

(To someone in the hall): I am not talking to you.

But you understand now, when the people had reached that ...

(To the same woman in the hall again): And, you see, I am already taking that over from you. That hand is now in my path. I attuned myself to that arm and now I am starting to feel it. If I do not go into that, I will not feel this organism. But now something is biting me here, and that is you. (Laughter.)

If you wish to see, if you can feel, and want to see, your thoughts, and I concentrate a bit further, it is already a red spot. That is stigmatization. I am busy with this body, and I may not attune myself to anything of this body.

One evening I showed you stigmatization here, do you still remember that?

(Hall): 'Yes.'

Then we were one, with Christ.

It can always happen. I speak, I act, I think, I look. This evening I am looking closely at you; you can see it from the eyes, for that matter. But I may not touch anything. And if you ask me a question, and I see, then I will immediately go into an action ... And then I got this.

(Lady in the hall): 'Yes, but I definitely took hold of my shawl.'

Now I will remain busy with that the whole evening.

André is exactly like that. We go to the people, we go to an action, and absorb that action.

And that was also for the first human being, when the human being had completed the earth, the cycle of the earth ... There was already consciousness on the other side, wasn't there? The human being had released himself, you will read that in 'The Peoples of the Earth', to the first sphere. The first masters continued. Christ was there too. And when they had reached the seventh sphere, had began with the fourth cosmic grade, then they continued ... Christ and His people continued to the Divine All, they continued to build, do you see? That life had to progress. The sphere was already there. So that same transition. But anyone who had not yet reached that grade of feeling and consciousness, he could already start to work in the spheres.

And then the Highest said: ' ... do you see, in this space Mother Earth only possesses conscious good and evil.' Because on those other planets there

is only unconscious evil. The human being does not know any better; is in an animal-like attunement and does not know any better, does not feel anymore.

But when they had reached the Spheres of Light, people could have an influence on earth, the master continued, and when the Messiah had reached the Divine All along with the others, then the contact and the faith came for the earth.

Because then people knew ... Then people had already materialized and spiritualized the contact, that means, people had brought it to the other side, back from the Divine All. It says in 'The Peoples of the Earth': 'Then the seventh grade, the sixth, the fifth, the fourth, the fourth came through with the masters from the seventh sphere: "And now we will begin. Lay foundations."'

And those foundations were, that a family would come from the other side, with the feeling 'I have something', with sensitivity, with clairaudience, with clairvoyance. They were people from the Land of Twilight, between the Land of Twilight and the first sphere.

That was the first father, Abraham. Then Isaac came. It does not matter whether that was a nephew or an uncle of his. Because the church made something beautiful out of that. And later Moses came. Higher consciousness again. And on and on. One prophet after another got more, more, more consciousness, until there is one human being who says: 'And now it will happen.' That was John the Baptist, that was the highest consciousness for the universe. Not Jesaja.

Because there are some who talked nonsense. And the human being took that over again, the human being embellished it in a lovely way in his direction, in his thinking, such as the Reformed, the Protestant child wants to see it. The bible was written and deformed in this way.

And then the human being got a faith on earth amongst those heathens. People speak about heathens. I am also a heathen. I am a heretic for your world.

If you see that wildness. You see, it is very simple. If you look over the earth, how many people have God, have Christ? We must be grateful that the human being has a faith, because what would have become of those millions? Then we would still live in the jungle with unconsciousness.

Would that have been good? Was it necessary? Did the masters carry out good work? Do you think that I think that I am achieving something this evening with you?

André says: 'I have now finished my twenty-fourth book, but nothing belongs to me. But I have something here.'

He has nothing more than you. He did the work, yes, indeed, he wanted to serve, he has the longing to give you something.

A conversation with the human being is the most awe-inspiring, the most wonderful thing which you can experience. Because by speaking you pass into each other, as man and woman. The soul, the mother receives, the father gives. Now a conversation is awe-inspiring, happiness, being one. Do you see? You can ... that to an unconscious being ...

(To someone in the hall): Yes, you are trembling again. You always say: two are needed for that. Is that true?

(Lady in the hall): 'Yes.'

Do you see? Then I only just awaken it. But it is good to have it awake, to experience the being awake. Then you know that you will not do it wrongly again.

But faith came in this way, space came in this way, and the human being got the grasp with a God.

People made 'the Lord' from it, that means 'the master'. If the masters ... The master says that. Yes, later, the Christ is the Master. But the human being at that and that time did not understand that. So people had to give the human being, people had to give those children something and tell of a wonderful Father, it became a wonderful God, 'the Lord'. Later it became 'the God'. The God. What is God? G.O.D. Words.

When you come 'beyond the coffin', everything is feeling, a law of life. Every word which you gave to a law, from which you made a law ...

You call the moon 'moon'. What is 'moon' now? What is that now? Why do you call ... The first cosmic grade of life is called 'moon' for you. The earth. What is the 'earth'? Who gave this third cosmic grade of life a name 'earth'? What is 'Jupiter', 'Venus', 'Saturn', what kind of names are they?

Do you see? They are all laws of life. Can you feel that your universities actually just created phases? And that your universities will soon have to accept the first, the second, the third grade of life for this universe? And that the sun is not a 'she' but a 'he'? Can you feel the simplicity again in everything?

And then you are released from the earth. Do you see? And those books help you. And in this way the human being got a faith, a thinking according to the higher, more spacious, awakening, consciousness.

Are you satisfied? Then the evening is finished.

(To the hall): Which of you has anything else?

(To someone in the hall): Yes.

(Gentleman in the hall): 'Yes, master Zelanus. In the book, the second book of 'The Origin of the Universe', master Alcar deals with the task there along with André of the first planets in the universe ... the mother planet ...'

That is the moon.

(Gentleman in the hall): 'The moon. That task, or that working, we find that again in the whole of creation, on the thousands of planets on which

there is life. And “on those thousands of planets”, I am troubled by that.’

You are troubled by that.

Look. On those thousands of planets which got visibility, materialization and condensing. There are thousands of little, millions of such little planets. Do you see? They are not seen.

Look, we have to do with motherhood, fatherhood here. But we have conscious motherhood and unconscious motherhood. That is: those planets do not possess any animal life, but are planets. Can you work it out now?

There are millions of suns, meteors, stars in the universe. We have only, you have only to do with one sun. They are all systems of this organism. They can be planets, so big. Yes, if they are so big, you already do not see them.

You can experience this whole universe thousands of times, after all this light. There are still millions of planets to be experienced which have not been seen yet. Can you feel that? Because this is all close by. That is infinite. The growing universe.

If you, let’s say, look into the deepest grade of life of this organism, then you come: what is your kidney like here inside? This is the outer cosmos, and now the inner cosmos, with organs, stars, planets and suns. Can you feel this?

(Gentleman in the hall): ‘Yes, but I mean that it says: on which there is life?’

On which there is life. Master Alcar did not speak about direct human life there. Can you feel this? But plant, water, air, atmosphere: that is all life. It does not come to that. Yes, when you directly ... Now you go ... You see, that is the cosmos, that is the other side. What do you want to know?

The human being? Then we immediately go to the human consciousness. To life? Which life? Which grade? For breath of life, or for a flower, or for condensed material? Then we go to that planet; that planet has it. That one doesn’t; that is rarefied. That one has ...

You see, in that universe, from the motherhood we also go through another six planet stages, and we come to the nothingness, no heat, only cold. Yes, what do those planets look like? What is the life of feeling of such a planet? That is material which has condensed ...

(To the sound technician): I can see you.

It has happened again.

...and has hardening. Does this have feeling with regard to nature? If there is nature ... really, there can ... That creation, nature also lives in a piece of stone. Can you feel where we are heading? You see every breath of life condensed, but also back again, as fatherhood and motherhood, through thousands of grades of feeling, as own independences.

A tree is an independence, the flower too. What is the space of that flower,

I told you one evening. What is the green?

And what is the flower? You call that 'flower'. What do we call this? What is this? You call that 'flower' here on earth, don't you? It is a flower. These are your lilacs. But what is this actually for the universe? And what are you as a human being? Did you think that you are a human being on the other side? That you have to represent the being a human being there?

(Gentleman in the hall): 'No.'

A grade of life as feeling, as high thinking, feeling, understanding, for the love, as the highest life of feeling, directly created from that source. But now we no longer have to do with people, but with a source of life of the All-Mother, the All-Light, the All-Life.

(Speaks about the flowers which are standing there): This is the colour spectrum of God as fatherhood. This is the motherhood, because from the earth comes ... The bulb goes into the earth, that is giving birth. And if you now see the universe, then the light from the sun is radiance, isn't it? This is condensed, white – also the colour spectrum – condensed radiance of life, achieved by a grade of life which has received those laws of life through Mother Nature.

That is the universe. That is astral cosmic knowledge.

Do you see? You call that a flower. A year ago ... Now give the universities of the earth ... Because we will come back to you again.

What is a piece of stone? You are talking about diamonds. You wear diamonds, for that matter, don't you? And now the human being does not know ...

And someone, a mother, a woman wears a diamond, and feels unwell. A diamond can heal you. If you have the right one, you will never be ill again. But go along with me, then I will buy the right one for you.

'Mother, why do you not take that colour?' The mother must have giving birth, and not creation.

'Why did the bright shining diamond stop the life? That goes above your consciousness. Because the diamond with the spatial radiance is fatherhood. How do you wish to experience the mother if you do not know that? Do you see?

The tulip, the lilacs, all your flowers, when it is the flower, it is a part of the visible sun, as colour, as condensed material, as life. And now every cell has, my brothers, every little cell here, it has here, such a small cell, it also has the All-Stage in it.

If you look properly at a tulip ... You do not know the flowers. Do you see that soft green passing into the white? That is still giving birth. Only that surface here is creation. Because the giving birth is also present again in the cell. Not here, but it is also there.

Give me your plant and animal expert, give me the astronomer, the psychologists, the psychiatrists, and we will put them there at the feet of the universe. That is cosmic consciousness.

I thank you for your lovely willing new feeling for this time, but I hope that you will remember it.

My sisters and brothers, I thank you this evening for your lovely feeling and thinking. Just do not come with more people who cannot feel that; it is going well like this. Then I get followers, true pupils. And then you will be certain 'beyond the coffin' of your space, your light, your life, your harmony, your feeling and your being one, and for all the life which belongs to you, with which you began with your life on the moon.

I thank you.

(Hall): 'Thank you, master Zelanus.'

Are you satisfied?

(Hall): 'Yes, indeed.'

Tuesday evening 16 january 1951

Good evening, my sisters and brothers.

(Hall): 'Good evening, master Zelanus.'

Which of you is ready with a question?

(Gentleman in the hall): 'Master Zelanus, I would like to ask you something. In 'The Peoples of the Earth' I read that ... And now I was here last week at a public meeting, where, by means of an instrument, an Egyptian, a Chinaman, and then someone from Tibet came through one after the other. And he brought me a terrible message there.'

Here?

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

In Amsterdam. Oh, you experienced a séance.

(Gentleman in the hall): 'Precisely. A meeting, a public meeting ...(inaudible), and where by means of an instrument an Egyptian, someone from Tibet and a Chinaman, one after the other, who ...' And ...

In Dutch?

(Gentleman in the hall): 'In Dutch, yes. Just in Dutch ...(inaudible) prediction.'

That does not mean anything. But in Dutch. Continue.

(Gentleman in the hall): 'And he painted a situation for us from 1951, 1952 and 1953, which is more than dreadful. Of which 1953 ... the destruction of this world.'

Then the world will collapse.

Master Johannes Andreas.

(Laughter and talking in the hall.)

(Gentleman in the hall): 'Now I wanted to know, is there also a difference of opinion about that in other areas?'

No.

But who is speaking here? You must listen to who is speaking here. The human being himself is speaking.

Now you can research that. Just ask that personality, that master, questions. Place him before the cosmology.

You asked me thousands of questions. We have the books.

(Gentleman in the hall): 'No questions were allowed to be asked there.'

No, he does not do that. We know that child. In Egypt, in France, in Germany, in England, everywhere, in America, 'conscious beings' are coming. And this is a great danger.

We bring you quiet, peace. And if it was not the case, then you would get

the full hundred percent.

But why would ... If you see mankind ...

You have read 'The Peoples of the Earth'. You see, we predicted ... That book was finished before 1940. We passed on hundreds and thousands of predictions, prophecies to the human being; not only for the world, but also for the human being himself.

André said at that time: 'Remain in your place; Berlin will fall earlier than Scheveningen.' Look, because the Germans would come from here, and along the coast like that.

He would also have to leave. Master Alcar says: 'Stay. If a warning must be given, we will do that.'

Those people stayed there, others did not believe it and left, driven from pillar to post.

But Berlin fell earlier than Scheveningen.

There were prophecies from séances, spiritualists: 'Hitler will be murdered.' Do you see? And we said: 'That is not possible!'

But how simple was it to murder Hitler? Ten times, those séances there, and there, the mediums came: 'We got through this evening – I was there, sir -: Hitler will be murdered. It will soon be over.'

André says: 'That is not possible', because he had 'The Peoples of the Earth'. Hitler would finish his task. Mankind would be brought to consciousness. And already in 1935 we took him, André, along in order to show how Hitler would act.

The mediums said: 'Adolf Hitler will perish.' People tried that; it was not possible. People said: 'That devil is being protected too.' Bombs before and bombs behind him.

When he was in Munich, then we said: 'André, watch out, he is coming, or he will leave fifteen, twenty minutes too soon. Nothing will happen.' But the bomb lay under his feet; Adolf was not there.

Why? Did evil protect Hitler? No, that task would be completed.

Here it is about, you know that, about God, about Christ, about the universe, about Kajafas, Pilate, but especially, for mankind. That human being would finish his task. Those spiritualists, those mediums and those masters, they spoke gibberish, nonsense. You experienced that.

And this is not the good either. Remember well, the human being brings a message, the human being feels something, the human being wants something. There are millions of people on earth at the moment who want something. But where does that come from?

And then I tell you: André showed me that personality, this is why I call you a name. We must oppose it again. If only the human being could hold his tongue if he did not feel any inspiration.

How many people amongst you would not want to devote their lives to quiet, peace, prosperity, justice, for mankind? Who would not? Now the human being feels urged, the human being has inspiration, the human being has feeling, and comes to something.

Did you get that from there? From here? Did you read that? It is wrong. Nonsense. Do you see?

You must place those people before the facts sometime. You must ask questions. Sir does not do that, the initiate does not do that, the yogi does not do that. 'Just come back next week, I will have a think about it.' Do you see?

It says in 'The Peoples of the Earth': 'Mankind will reach unity. Europe, the world will reach unity.' You have the United Nations. 'The dominions, the colonies of England, your people, your India, they will be free.'

Who knew that in 1940? Who believed in 1940 that England would give away those possessions just like that, which that people has fought for, battled and suffered, for hundreds of years? No one believed that.

When Hitler said ... We let André disembody. Hitler is lying sleeping. He thinks that he is dreaming, he hears a voice: 'Can you hear me?'

'Yes.' Oh, he thought it was providence. I will first begin with the Tsar land. Then that, then this, then that.

Can you feel? Napoleon began. Hitler would come – not only in order to bring mankind to unity – he had to and would come, had to and would come, because Europe has to reach unity. And Hitler brought that. Napoleon brought that.

That already began immediately after Christ. First for the faith. Do you see?

And what happened now within those few years? Truth. Europe reaches unity, the world.

A war will come, a holocaust? No.

It says in 'The Peoples of the Earth': 'Look at the yellow danger.' You live in that time. You will keep until 1951, until 1952, until 1953, until 1954, until 1955, much earlier, you will still keep that attacking and rebounding.

China will become free, Indo-China will become free, Russia has itself. You are still fighting at the moment against one characteristic of this mankind. Do you see?

This is why you understand mankind, because we see the peoples of the earth as one human being. And you must see yourself like that.

And now Stalin is attuned there to the Land of Hatred. The Chinese people must get consciousness; yes, the western.

Japan – I told you, the Eastern people come to (the House of) Israel – must master those characteristics, that consciousness. Everything goes slowly towards Christ. And that is the reality.

Now you can determine for yourself: if that must happen, then Christ came to earth too soon. Can you feel this? If you can accept our working, which comes from the universe, then accept what happened there in Jerusalem.

If now also, after 1939, 1945 ... You keep misery amongst the people. I spoke about that several times, and analyzed those laws as people, as character, as characteristic.

If a holocaust is still to come now – remember this now – then the universe will really collapse; that is not possible, but it would be so powerful.

You no longer get to see Christ and you no longer get to see any God. You can send your churches to the prehistoric age. And believe it, you do not need to accept me, you do not need to accept any master. Do not accept any masters, and that which you cannot compare with yourself, with that society, with the universe, with Christ, with God.

If it was to and should happen, then Christ was born too soon on earth. But then there will be no church, no religion, no bible left. Do you know that? You see, that is not possible.

But you get from ... People said ... You see, in the first place it is not easy and it is not so simple to ... you ... Or you must have read all those books, you must have experienced those five, six hundred lectures which we gave you here, here in The Hague, you must have experienced them, and it is only then that you reach an own thinking and feeling with regard to nature, to your sciences.

We analyzed the sciences, psychology, insanity, possession. Are ... The people who experienced those lectures, already no longer know what they still actually should ask.

Do you see? That has all been dealt with.

Now go to those masters, go to those prophets and place those prophets before the facts. You must have the wisdom.

You no longer need to walk round in a white robe, with a Christ and a cross on your chest; then you are already a conscious being. Do you see?

Yes, we know that. Those people are followed from that world. And, woe betide them, who take the human being from the light to the darkness. Woe betide you.

I spoke here about the spiritual gifts. A medium, a seer, they pass on messages, it all seems simple. But do you not feel then, I said, and the stars and the planets say that, the life of Christ says that, Ancient Egypt says that, people went into the lion's den for that, that is the stopping of this becoming conscious, do you not feel then that you are restricting and stopping this awakening for mankind, by means of your receiving, by means of your experiencing, by means of your gossip, your nonsense which you get there, on

that cross and board? Begin sometime. Try to receive a message by means of the spiritual laws sometime.

Have you read 'Spiritual Gifts'?

(Gentleman in the hall): 'Not yet.'

You should try sometime. There is just one in hundreds of thousands who has true feeling and contact, because it is really not simple. You must be able to lose yourself a thousand times. Do you see?

And tell me, what did that human being, that life of feeling bring you? Tell it here to the people, then the people will know what you heard. What do you have? Which message did you receive?

(Gentleman in the hall): 'Well, there was a message there that, 1951 was the year of preparation, and in 1952 a ...(inaudible) would break out, and in 1953 everything would really collapse.'

Then it has happened.

Real Jehovah. Real Jehovah, ladies. Do you still not have enough pestilences in the world? Is there not cholera, not leprosy, what don't you have? Is mankind at a standstill? Do you feel, you must really take those prophets by their jackets and say: get out!

Just do it.

You may chase me away. I will go immediately, if you catch me with an untruth. If I predict that and that to you, and that and that will happen, then I have to devote my life to that. And if I was to tell an untruth to that world, then my world would collapse.

But the human being who speaks like that, is not a prophet. Because the divine Conscious being, the cosmic Conscious being does not warn you for five seconds if misery is coming to you. Because then you are no longer conscious. And then you are no longer yourself. On the contrary, you go on the run. And where to now?

You always get ... Did Christ not give you peace?

Do not avoid your life. The human being flees from your country, from Europe. The human being walks towards his own accident. People go to Australia, Canada. And they are afraid of the Russians, aren't they, of Stalin.

Is Stalin really so frightening, demonic? Do you see?

Adolf Hitler was much more dangerous than Stalin. Do you not know that? Adolf possessed the intellectuality. Russia does not have that; that people does not have that yet. Those masses must awaken. Read, read ...

Have you read 'The Peoples of the Earth'?

(Gentleman in the hall): 'No.'

Make comparisons with the world, with mankind, with everything, and you will see it. It happens so wonderfully, it happens so simply and naturally, nothing, not a thought of this world can come between it. It happens exactly

as it must happen.

I said, I wrote that book, not Jozef Rulof. I said: 'Now look at the yellow danger.' That is there now. Do you see? That must come. Because now you get becoming conscious. That China is getting an own independence.

Did you not used to fight in order to get peace? Did your provinces not do everything in order to keep that own independence? Did your Holland not attack Friesland and Gelderland? Do you see? Now you are a unity. And gradually ...

You went to India and you would bring the people there consciousness. But India will become free. When I gave that lecture in 1946, people shouted at me, called me a Bolshevik. Yes. Then they asked: you don't have any money there, do you?

No, not I.

We must consider those problems in an earthly way. Walking with crosses, in a beautiful garment; but have we already earned that? We must bring the wisdom, directly from that source of life. And you can test that, you can feel that.

(To the person asking the question): Go there again and ask questions.

There are more of those children. And if the good word comes, it is wonderful. But by means of this, this life restricts itself again. If it was to contain truth, then you would also get a thousand grades from me. Then we would make it so bad, that you would already go and disappear from your world and from your Amsterdam. Then you would be much worse off. But that is not possible.

It will get hot there, and it will get hot there, and there. Just look at Europe, look at the East, and you will see the character traits of mankind, those last ones, they are busy reaching awakening. And then the wonderful part, my friend. The peoples of the earth are only standing before one character trait, are only standing before a few character traits, and that is a type of people. That is China, that is Russia. And you, all of you, all those character traits of this mankind, this personality, want peace and quiet.

Just let Stalin come. Just let him come. There are fifty, sixty, sixty of you against one. Can you not do that? If he still wants to?!

I told you: Israel got the atomic bomb. Stalin too. During the last war we showed André, the gas was present everywhere. Hitler did not dare to use it and the allies did not dare either. He knew: I will be destroyed because of my inventions.

And now just let Stalin begin, just let Russia begin. But Stalin does not want a conscious war. If he does that, then you will immediately stand before a holocaust. And then there will be nothing left of mankind either; only the human being who still lives in the jungle now, he will have his possessions.

But your society, Europe, America, and whatever of the world, will no longer have any meaning, because then the atomic bomb will speak, then the complete destruction will speak.

And that could all have come immediately after Christ. Then the peoples still had to build themselves up. Can you feel this? The human being still had to do something for himself.

But this can no longer be destroyed. Otherwise you would not have received those technical wonders now, would you? Do you not believe that everything comes from a source which knows? And that is the University of Christ.

And did you think now: the masters gave you cannons? No, they gave mankind technical wonders! What did mankind do with them? They made cannons. But they were necessary and needed for the inner, outer, material being, for diseases and miseries.

The human being received his being able and thinking. And now the University of Christ in the universe, on the other side, is so foolish to already give you that golden possession. While those masters ... The Christ – it is about the Christ, isn't it? Understand what you do with that. It will come, will come. Just keep calm.

And if you hear such thing again, then ask questions. And do not let your peace be taken away. Continue to see and to feel.

I cannot give you my consciousness. But read that again, and look over the earth, how wonderfully purely it happens, how that unity is built up. Isn't it true?

We have more of those people. This is still not bad. But it is bad now, it is really terrible during this time to take his peace and his feeling away from the human being – we have millions of little children here in society – to take away that feeling and that peace from the human being, that child. You will be beaten for that. It is much worse, it is just as bad as the human being who gives a story from the other side, and later the human being can determine: it is nonsense. This is nonsense. Isn't it terrible?

What should you do with a person like that? It is the danger for this mankind. It is danger for your society. This is worse than the thief and the murderer, the conscious murderer, you can see them. You do not know those people, at least not the unconscious being. That child whom I speak about, this child gets a terrible beating, no longer has any rest, the peace has gone, lost. The personality falls there.

Did you think that those phenomena would not be there? You would be able to see all of them. But you see it. All the peoples, all the leaders are fighting at the moment for peace and quiet, and they will keep it. But what must happen will happen.

That Korea, that China will become free, that will get an own independence. You must go from there as a European, do you see. You must leave there. You did not want to give India. What happened? Two wars, so much money, so many possessions. You flung it down there. And we said: 'Let that go!' We cannot interfere with politics. We cannot go into that. We bring you spiritual science. But those laws lie open, don't they?

We wrote 'The Peoples of the Earth' because it was necessary. Why? Because we can now connect you with the eternal by means of these times. Otherwise we could not even have done that. A spiritual book is more use to you than a novel. This is a spiritual novel with regard to this mankind. This book will never ever die out. It will remain, because it contains truth, because it explains the laws. Do you see?

I could continue with it even more, but you know it: people know those people in that world. And they are being pursued. People look and listen to that ...

Now come into that other light. Can you feel the terror? The human being who ... on the other side. They will accept the first sphere, the human being who has conquered the darkness. I am not even speaking about a cosmically conscious being.

The man radiates and speaks during this time: 'And now it will happen', and does not know himself that it will take place! Then give the proof. If you want to destroy mankind, if you want to take away the peace and quiet.

What did Christ suffer for? Isn't it true? Is there one feeling, a gram of feeling there of knowledge, consciousness with regard to the earth, mankind, your soul, your spirit, the universe, Christ, God, the Divine All? I can continue. But that is not the intention.

(To the hall): Which of you?

(Lady in the hall): 'During the war we had a safe house for Jews. And there were thirty Jews somewhere. And then there was one in the winter of starvation, that man became so nervous, he threatened to betray all those people if he did not get food.

And there were already acquaintances of ours brought to the camp and shot. Then that man was shot dead.

Must the person who did that, in order to save those other people, make amends for that?'

Yes.

(Lady in the hall): 'Should all those other people have been put in danger then?'

If you put me and another in danger ...

I do not know whether the people heard that there. You ask, you say: there was a Jew, isn't it true?

(Lady in the hall): 'Yes, there were thirteen Jews in that safe house.'

And if they did not want to give him any food, then he would betray those others?

(Lady in the hall): 'All of them.'

And did he do that?

(Lady in the hall): 'No.'

People murdered him.

(Lady in the hall): 'No, he did not do that. But those other people became so anxious, they wanted to flee. And there were already so many of those people brought into the camps and shot. And then they knew one way: to shoot that man in order to save all those people.'

And they did that?

(Lady in the hall): 'Yes, they shot that man dead.'

And who is the murderer now?

(Lady in the hall): 'Yes, the one who did that.'

Do you see? That is the murderer. And you ask me: is that man guilty now? Should that man have done that, or not done that?

What did I teach you? What did Christ say? And what do the ten commandments say? Thou shalt not kill!

(Lady in the hall): 'All those other people would die otherwise.'

If ... Yes, they would die. A human being has never died before! Because the human being continues to live eternally.

What do you call: He died? For you, you lose your material organism; is that dying, inwardly, and your spiritual personality, your eternal possession? Is that possible?

(Lady in the hall): 'No. But those people did not know that.'

Yes, but ... The human being did not know that. Yes. But what do the people know now for the good? If you soon say to your leaders: give me that, we will do good with that. And you also say something else and also something else, then you will go to prison. And then you will say later: yes, but I did not know it! In this way thousands and millions of people were murdered. Yes, I did not know it. Adolf Hitler will know it now. And Stalin, if he comes, if he was to come, then he will get such a terrible universal beating, then he will know it too.

Yes, I did not know it. And when you are there ... Then he will also die. And how many millions of people do not die from that?

My child, millions of people perished during the war; and not one of them died. Not one.

(Lady in the hall): 'No, I know that.'

So, what should those people have done with regard to the other side?

(Someone in the hall answers.)

Yes ...

(Lady in the hall): 'But those people did not know that. They were beyond their ...'

Anxiety.

(Lady in the hall): 'They could no longer think.'

They could no longer think.

Well, I would not have murdered that Jewish child, I would not have murdered him. But I would only have said: we will surrender to our own self. And remain silent. Just leave everything be. No, André would have acted like this – I cannot speak of course, I can say what I want – but he would say: just take my food and drink too, and from that one and that one and that one. Are you satisfied now? Still not? Then you will also get our eggs tomorrow. You had no more eggs then, of course. But you can get my soul, my bliss, my blood, my heart, my life. Are you satisfied now?

Do you see? You may not and will not do anything to the human being by means of one thought; and not one hair on your head will be harmed if you have to do with devastation, destruction or darkness.

Look, the human being experienced his time, but not himself, during the war. And mankind experiences, Europe experiences the own time, but not itself. And not a God either, and not a Christ either. Do you know what that is?

(Lady in the hall): 'The material alone.'

What did you say?

(Lady in the hall): 'They only experienced the material.'

No, we have a God and we have justice, we have an astral world.

Your queen says: 'Father, that you will be able to inspire us and ...'

Nice words, aren't they? But why do you reach for a weapon if God must protect you? Is that not the last thing? Why do you buy cannons, and why not love for your money?

You speak, mankind speaks, a people speaks: 'God be with us.' But who are you actually serving? Which justice do you have when your supreme power for your society, for your own people speaks? Is that harsh? Am I attacking this life when we say: why do you not surrender; but you believe in a God and in a Christ, don't you? But why do you not surrender as Christ showed that Peter? Do you see? And what would have happened to the Jewish child, and to all of you who experienced that?

Give everything; and get everything. If you had given this Jewish child life, well, the rest would have come and peace. How can you convince the human being if you receive me like that? Is it harsh? They are now universal systems. They are philosophical systems. Your university speaks about that. And your leaders, your government, your people should know.

Do they have that possession?

(Lady in the hall): 'No.'

Do you see? If your people ... People asked André that. I could have written ten thousand pages of 'The Peoples of the Earth'; but what is it necessary for if you see how mankind still lives? No one would have read that book if I had said what I should have said: 'Queen, what are you doing?'

Should the Christ have disappeared when He knew that the crucifixion was coming? What is being great? To protect your people over there, where people cannot touch you yourself? Is that the consciousness for this world? Is that devoting everything which you got as task here? Who are you actually serving?

What happens when you administer justice?

Do you see? André warned thousands of people during that war time: 'Do not interfere with Mussert. Do not interfere with Hitler. Do not take part in that. But just carry on, and nothing will happen.' It is remarkable that precisely the human being who just carried on: 'I want nothing to do with you' ... And that child, Hitler did not murder him.

And if the devil in person, the satan comes again, and you say: 'What do you want from me?' ... What does this life matter to you? You live eternally. You get millions of lives. And what is this, that body, what is that? But that is that longing, that fear, the not knowing, for this life. He dies, doesn't he? But I cannot be attracted. I cannot be pushed away either. No one can destroy me. I devote everything; I have nothing to devote.

Do you see how that changes? If you possess eternal life, who can take it away from you? If you are a deity and you fall and you are slandered by the devil, by the satan, by evil, the devastation, the destruction, the sullyng, isn't it true, lust and violence, attacks, what does it matter to you if you know inwardly that you are a child of God, that you carry that deity inside?

And now we look at the consciousness of your people, do you see? Your judges, your queens. We do nothing to her. We will say nothing to her.

But does it not come from the human being there in the end: what do you want? And did you think that the problem 'earth' possesses a divine attunement? The earth will soon dissolve, and your arts and sciences, and you will live in a very different world.

Who did you serve? Who?

Do you see? Adolf Hitler was a villain, wasn't he? We called him the tyrant of mankind. But what did you have to make amends for during 1939 – 1945? Did you not have food? Why do you not want to die? Why do you buy, why do you buy in so much? One fine morning you will destroy ...

There were people who had stored away their possessions. And then there was a bottle of oil – I also had to take that from André, but I did not record

it in 'The Peoples of the Earth' – it had lost its lid or been broken, and the man falls over his own oil and breaks his precious neck.

(There is laughter.)

And someone comes to him: 'Can you help me? What should I do?' The human being over there charged at André: 'What should we do? Where should I go? Should I move house?'

'That is up to you.'

'But are the Germans not coming there?'

What does it matter? The human being leaves from there. The human being comes here to Amsterdam. He has fled from there, from Den Helder, what is it called? He has fled and comes to Amsterdam, he hears something, rushes outside, he also wants to look, and gets a lovely piece of shrapnel right in his face and is stone-dead. He avoided his life? Do you wish to avoid your life?

Another, I recorded it in 'The Cosmology', another child goes to buy food. André knows that human being, that man, that soul, that spirit. They are cycling together. I record that in 'The Cosmology'. 'Hey', one says, 'I will light a pipe of tobacco.' The other says: 'I will go on. I will see you.' Yes. Afterwards, when it had happened, the human being wonders: who warned me that I should light my pipe? Because the English came there by that tunnel. They started to bomb. And that first one, that cyclist, he was stone-dead, in bits and pieces. And the man who lit his pipe, is still alive now. What is that?

'I am protected. On the other side, my father and my mother warned me!'

No, my child, your own life said: hey, wait a moment.

And if you now do something evil ...

You are still in harmony in this. So the dominating laws for your life, for your spirit, for your personality, your astral world, for your fatherhood, for your motherhood, they said: no, stop a moment. Wait. Take your time. Because I can only reach you through your pipe. Or the life would have beaten you from your bicycle.

But if you now ...

That is dominating.

But if you have to do with evil, with devastation, with destruction, and you destroyed the life there and destroyed the life here and sullied there and murdered here, then you are out of that spatial reincarnation, that universal harmony.

Do you see how simple everything is becoming? That you determine your own death? You go exactly on time, not a second too early, but also not a thousandth of a second too late to the next reincarnation, or the following evolution. Do you see that this is something very different?

(Lady in the hall): 'May I also ask you something, master Zelanus?'

Continue, but speak in such a way that people can hear you over there.

(Lady in the hall): 'There was also another acquaintance. And her brother-in-law was locked up, he said that, "if you say who that man is who has a bare head, a bit fallen behind, then you may go free." But we had agreed not to talk.

Then I say to him: "Do your illegal work from the house, because if they do a house search in your house, they will not find anything." I say: "Let one of those people go." Then I say to him: "Remember, that woman is expecting." Because I knew that he would get the bullet. Then he says: "I cannot do anything else." And a fortnight later he got the bullet.

Did he commit suicide now, because he helped the Jewish people anyway?'

And got the bullet?

(Lady in the hall): 'Yes, sir. Look, master Zelanus, it was true. He was also one who belonged there. And he ...'

Just continue.

(Lady in the hall): 'I say to my girlfriend: "They are leaving, going from the house." It was in the morning. And then he says: "I cannot do anything else." Well, and I saw that he would get the bullet. And a fortnight later he got the bullet, because he did not leave that. Did he commit suicide now?'

That is suicide. Because of revenge.

(Lady in the hall): 'Gosh.'

Is that really gosh? That is very simple, my child. If you, by means of the wrong, you can feel that, you can see that, you know that, you know that ...

Did Christ not bring everything to earth? Why must we still speak now then, why must the masters begin with writing books again? Because of the life of Christ mankind has everything.

Why do you attune yourself to betrayal? Then betrayal will follow you, won't it? And that is now suicide. Yes, indeed.

Are you becoming afraid? Gone fear, gone darkness, if we experience the good. But the human being is afraid of losing this. You never ever lose yourself. Isn't it beautiful? Isn't it true?

And then he died again.

(There is laughter.)

I thank you for ...

Are there any more questions? We are close to each other this evening. I can be very close to you.

(To someone in the hall): Go and sit here, take a seat.

(To a gentleman in the hall): Yes, sir, my friend?

(Gentleman in the hall): 'Master Zelanus ...'

Excuse me that I am saying 'sir'; on the other side we are brothers and sisters.

What is it?

(Gentleman in the hall): 'On the first cosmic grade, the first development between the male and female cell, then a new embryo originates. And where does the inspiration come from now, because there was still not an astral world then?'

There was no astral world and there was no embryo. You must ask master Johannes Andreas about that.

(There is laughter.)

You have read 'The Origin of the Universe'. Finished it? Yes, haven't you?

You have read 'The Peoples of the Earth'?

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

I explained that to you here evening after evening. I spoke about it ten times, twenty times and I saw you, your personality. Did you not record it?

If I point out the people to you, then they will say: 'Yes.' I will be proved right. You were right, you have already been here a long time. And last year I talked about it ten, fifteen, twenty times. Isn't that true?

(The people in the hall agree with it.)

Do you see? Once you tell me something, then I remember that, and I never forget it again, never again.

We have given some three hundred, four hundred lectures here. I want to give you each lecture again. And you can ask me questions about an evening from three years ago, then I will still know it now. That is because that is from me. And it happens of its own accord, when you touch upon that, that comes to the consciousness of its own accord and wants to say something itself.

But, I explained to you – we still had cosmology – that this light which you see here, that was present after ages in the universe. So the All-Mother, the All-Source, the All-Light, the All-Life, isn't it true, I began like that, the All-Spirit, the All-Fatherhood, the All-Motherhood manifested itself by means of the universe and finally became light. That is God as Father, as Mother, as Light, as Life, as Spirit, isn't it? Remember this now. That is everything. We are that. That is nature. That is the animal.

This divided itself again. And then the macrocosmos began. The macrocosmos started to divide itself and that also became fatherhood and motherhood again. In the universe there is nothing else to experience than fatherhood and motherhood. And that was the sun, and that is now the moon. The moon which is now dead.

Therefore, that moon began with a same stage, first the hazes, and then a division came. Does that cell which now, by means of that division, by means of the moon, by means of that haze stage, by means of those clouds, by means of those laws of life, by means of condensing, isn't it true, growth,

does it not have a soul? That is soul. That is a divine core, and it possesses everything, doesn't it? Now that cell reaches consciousness for motherhood, fatherhood, and touches.

On that evening in the Hague I put my hands together, but also here especially, I put my hands together like that: we separated something. And then ... This cell gave something, would divide itself, that lies in that cell; that is the multiplication for the life. An insect, an animal, a flower and the life possess those characteristics, they are the divine characteristics for multiplication, fatherhood, motherhood, rebirth, reincarnation.

Those both cells divided and that became one cell. And that cell divided itself after a short time. And that is, you can still experience that now, you can experience that in the mother, that is between the third and the fourth month, but that is a development which also possesses another seven stages. So that cell divided itself.

Now you want to know from me ...

Therefore we got a new life by means of those first cells. Two lives, two sparks. That cell gave something, and this life gave something; that therefore becomes the life which you seek here, which you want to possess as man, or as women. That becomes your twin soul, this is how we call this. But that is the life which is yours, which belongs to your personality, to your grade, to your weight, to your grams. Is it clear?

Now those first cells divided themselves, they started to die, and now that new life reaches consciousness. Do they not have a soul?

Where does that ... That does ... Yes, they do for the new birth. We will ... You let go of this now, and now those two cells reach awakening, and they must give birth and create, they must also continue that evolution.

But what is attracted now? Can those two attract something? That world is empty. There are two souls there. There are only ... There were thousands, millions of souls at that stage, in that stage, and they are now attracted. Why? Because they belong to those cells. That is Life, that is Light, that is Christ, Christ was not there yet, that is fatherhood, motherhood, that is Spirit, that is Light, that is a law of condensing, a law of hardening. Can you feel this?

Do you understand now that ... By what means did those children, those cells, get a soul? This is divine soul. This is divine spirit. The more this life grows, condenses itself, gets the feeling for fatherhood and motherhood, this soul gets an independence, but is divine attunement, possesses all the characteristics of God. Is it clear now?

Do you see how simple everything actually is again? Just ask your biologists about it, and they can ... you ...

Yes, they still do not know that. They know: we were born in the waters. A cell divides itself. But those laws, that, that cell, the human cell, nature,

the animal life, how that was all born, after each other, for each other, by means of each other, a second creation originated, people still do not know that. Do you see?

These are, during those evening which I gave you, they were and they are prophecies for science. I gave you thousands of wonderful prophecies here, but they are no use to us, because they dissolve again. If only I had the university here, then we could talk to each other, and record this for the university.

Will we be proved right? We will be proved right irrevocably. The biologist is already that far and says: 'Yes, the human being was born in the waters. 'Do you see? But I say that, through the lips, through the mouth of Jozef Rulof. And he comes from Gelderland; he has not had any studies, any university, any book in his hands, because we knocked them out of his hands. And now we appear to be right again.

What do you want to know? Can you accept this now?

Ask Johannes Andreas about it.

(Lady in the hall says something.)

Yes, my child.

(To the second lady in the hall): I will come to you soon.

(The second lady asks): 'To me?'

Yes, to you.

(To the first lady): No, to you now.

(To the second lady): And soon to you, over there.

(The first lady in the hall): 'In 'The Peoples of the Earth' on page 405, you treat the cancer process there. You write there about some auras of adults, whom you had gathered together there for research. Because, you write, children cannot experience any cancer. But people hear here every day about children who have died of child cancer. Or is this a wrong approach?'

Children cannot experience that and that grade of cancer. But people have now already diagnosed cancer in a child of five and six years, and that has been proven.

But the child ...

In that and that grade.

Then that child is therefore already influenced for a hundred percent. That is possible. But the actual child ...

At the moment there are a few children in the world ... You experience that more in America. How did that organism originate? And which ancestors and which ages worked on your body? Can you feel this? But for the masses ...

More phenomena manifest themselves by means of diseases, which then dissolve again, but then laws of nature in the child speak here. And that is

still not cancer as the human being of fifty, forty, thirty, twenty, sixty has that, that is a very different phenomenon. But it is possible that the child is influenced. And then we must go back to that and that grade, and then a dominating disease manifests itself here, which you call cancer. Yes, that is possible.

And anything else?

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

You were also talking about the aura.

(Lady in the hall): 'Yes, ...(inaudible) I meant that like, that you said that children could not experience that.'

That is not possible. The actual core of cancer is ... This is a very different phenomenon. You cannot compare that with the cancer which the father, the mother has, the human being of forty has.

A stomach cancer which is immediately rotting and bloody; the child does not have that. That is a very different phenomenon, do you see? You can actually still not speak of cancer for the child. So, the child cannot reach, or experience the cancer as personality – that is a personality, as a being – because those tissues still possess the natural growth process. It is something very different.

People point to that working, and people say: 'Hey, this child of five, six years, we diagnosed cancer for it.'

We can immediately explain that disease to you, and then that disease gets a very different image. And then it is night and night. But there is a difference between night and night, but what? For you this is night, isn't it? And for the universe this is sleep, cooling down, rest. Do you not find that strange?

You see, we reach the divine, spatial terminology. You gave names to diseases and they are that and that for the spaces, and that and that and that. And then the phenomenon gets a very different meaning. Then it is a grade of that and that, and that destruction, by means of that and that, and those and those systems. By means of fatherhood and motherhood, by means of great grandfather. And now the academic says, the conscious academic of this age, he says: 'That is not even possible.' They say: 'That is not true.' But it is true.

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

(Lady in the hall): 'Master Zelanus, as a novice of the spiritual university I ask you ... You just said: I cannot give you the spiritual consciousness. But now I ask you: how can I reach spiritual consciousness?'

If you want to experience that yourself. I cannot give you it. You can read the books, you can listen; but you must begin with it yourself. Is that true?

(Lady in the hall): 'Indeed.'

You have got it.

(Lady in the hall): 'I have begun with that. But how can I go any further? You can read that ... Have you read the books?'

(Lady in the hall): 'No.'

Just begin with 'A View into the Hereafter'. Begin, if you have heard of suicide, with 'The Cycle of the Soul'. Begin, how you must act.

You can get awakening by means of your own power. If necessary, you do not even need those books. But if you continue and you give love, you accept the Messiah as He wanted it ...

But do not start to pray 'And you will help me tomorrow', and 'you will be able to lay your hands on His blood sacrifice tomorrow.' We do not accept that, and that does not exist either. The church still has to, the university of now still has to accept and to experience that.

But if you want to begin with that, then you will get the awakening of its own accord.

But if you seek the hereafter now by means of yourself, the astral world, then you will not work it out so quickly. And then those books can help you again, by means of the human being who lives there. Is that clear?

Now you get what the professor teaches your pupil, your student in order to help a human being, in order to cut out those diseases, from the body. For example, if you – you will feel what I mean – if I tell you: 'You must begin with it yourself', yes, then those books will be a support to you. Because then we go and we will tell you what we experienced when we could achieve and enter that and that and that.

For example, by means of 'The Cycle of the Soul', you get an idea: why did I commit suicide? Never do that. Do you see? Because if you do not know those laws, however sweet and good and upright and honest you might be, loving, you will never get to know the laws for suicide. And the human being who has committed that suicide, and who can pass that on, he now gives you a grasp, and he carries you. Do you feel what I mean?

Only then, when you experience the life, speak to the people – you come into contact with thousands of people here in society – then you can do good, but then you remain in the material. Or you will have to possess the gifts in order to be able to receive that space for yourself. Do you have that?

(Lady in the hall): 'To a certain extent.'

It is up to you what you do, my child. But I always say this, and that is true, or we would accept the pride: I am not imagining that I am giving you something, even if I gave you a thousand books; you must still begin with it yourself inside.

Is that honest?

(Lady in the hall reacts.)

Thank you.

(To the hall): Which of you?

(To someone in the hall): I will come to you soon.

And what do you have?

(Lady in the hall): 'I wanted to ask whether stomach cancer is always rotting, directly rotting?'

There are seven grades of cancer. But, cancer is the dying off of those and those, and those tissues. And those dying tissues have to do with the healthy tissues. So cancer is actually a bleeding, an inner bleeding, the dying off of those and those grades of life for working, driving force. What does a tissue as part of the stomach have to do, isn't it true? That is dying off, is rotting. That comes, when it has reached that and that grade, then nothing else remains of every tissue.

And what is now the final stage? If that stomach is pierced through with this rotting, and you get bleeding and your blood runs away, then you will feel, then that stomach has been eliminated; and you cannot do without it. You can do without a leg, do without an arm, do without your eyes. But the noble organs, when they are affected ...

And in recent years, in recent times, the cancer now reaches more and more consciousness. What you did not used to hear about, that is now breaking through. Recently you hear about lung cancer. And this is a very different cancer than stomach cancer. Do you see? You have the spiritual cancer, but science does not know that yet, you have the material cancer, and the animal-like cancer. And the human being who ... the stomach ... and the womb, mothers, isn't it true ... Those organs which have to complete the most, to carry out the heaviest task, they succumb the first.

Why not your little nose and not your little lips and not your little eyes and not your hands? They have nothing to do. Always and always, through eternity, the inner organs succumb. And that is only just the succumbing as a result of destruction.

And can people not make that bacillus, it doesn't matter what it is, that power, that influence, can people not make that dissolve, can people not cure that? We write that. I will give you an example, for the future, for example, then cancer will dissolve and tuberculosis and leprosy, and so on and so on, that will all dissolve, because the human being will be connected with the universal healing.

(To the hall): Anything else?

(Lady in the hall): 'Master Zelanus, would you like to count cancer amongst the infectious diseases?'

No. Why?

(Lady in the hall): 'Because you put it alongside Hansen's disease and leprosy.'

No, I just mention a disease which will dissolve. I do not connect Hansen's disease and leprosy to cancer.

I will go a bit further again, I say: that will all dissolve in the future, because the human being will conquer these diseases. You will get technical wonders, one of which is atomic energy. You will get technical wonders, you have the material diathermy, but soon the spiritual diathermy will come, and that will chase every wrong phenomenon, destruction, from your organism. That will dissolve of its own accord.

Later you can also ... That is no longer so far away from you, fifty, seventy-five years. You live in a wonderful age, in the most wonderful age which has ever been experienced by mankind. And mankind will still live for billions of centuries and ages. Jehovah, can you hear this? This mankind will become so old. Because every child must be able to experience the earth. Otherwise there would be something wrong in divine creation.

But a time will come when you will keep the body for thousands of years ... That is wrong again, of course. For you will keep the body conscious for thousands of years and prevent that rotting, the actual dying for the organism sets in.

That is wrong again. Because do you know what science does again? Then they have a half mankind there, not preserved, but they live there like that. They have the cosmic aura in them; only the life, the thinking has gone. But the eyes look at you, blankly, like a psychopath.

And what happens to you now? People have laid you out beautifully there. You are standing there. They keep you alive. And that organism must die, because you need your aura. But then it is that far, then the Other Side says by means of the direct voice instrument – you will believe, if you accept 'The Peoples of the Earth', how wonderful that is becoming, a technical wonder – then the masters speak, then the masters say: 'Away with those bodies. No more cremation. Away. Into the ground. And keep your hands off. We will help you.'

You will feel, then your universities get a lecture from the astral masters. And then everything will come in the right direction. Then the human being will experience a kingdom of God.

And you stand thick in this chaos, my friend. Now we go to that Johannes Andreas again, what is that child called? In this chaos you are almost standing on the threshold of the kingdom of God. Just say that in my name, and in the name of Christ. The threshold, the first foundations for the kingdom of God which were already laid during 1939 and 1945. The temple is ready. A few more hours, for creation they are only a few seconds, and then you will have eternal peace and quiet.

Leave that chaos, let the human being now imagine and feel and touch

himself. You see that going back and forth. Stalin is right that he does not just do it like that. Who believes him? And who believes you? We murdered that Stalin there a thousand times in the ages which passed. That animal-like, how can a bear, how can tiger, a lioness, how can that jungle child accept you? You have not proved that.

Stalin is afraid and wants to give something of himself. But we no longer need that.

Do you see? It is becoming very simple. But the human being already lives in the kingdom of God. Who will accept me, who will accept this? Can you feel that it is much simpler to destroy the human being, than to build up the human being? You do not believe what I am saying! You cannot believe it! In this chaos, in this misery, in this destruction, lies and deception, we are standing in the kingdom of God? Yes.

And that is difficult to accept. Isn't it? Do you see? The human being believes the evil. The human being says: 'Did you hear that? Did you see that? Did you see this? Oh, it is dreadful.' But now the real one.

The human being immediately believes destruction. The human being is sooner capable of accepting lies and deception. But why? Why now?

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

(Someone in the hall says something.)

Because lies and deception live in you yourself.

But to elevate the human being and to say: 'The kingdom of God is there. And we have the university of Christ. We can give you lectures. The universe will speak.' Then society shrugs its own shoulders. But a hundred million people should sit down here? I earned that. Not Jozef Rulof. We earned that by means of wisdom, again and again. You will never get me.

At the following lecture do you wish to, with your sixty, seventy questions ... You all ask a question. Will you do that? Do you want to test me?

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

Do it sometime. Then I will just give you a beating that evening.

(There is laughter in the hall.)

Do it sometime, and test André, and ask questions about the universe, it does not matter what. Then I will deal with them quickly, we will deal with them like fire from a rocket. And then you experience that thinking, that cosmic thinking, and then you can go to sun, to moon, to insanity, to cancer, tuberculosis, leprosy, your dream, it does not matter, just ask questions; the whole of society, your space is filled with it. What do you want? Isn't it true? Have they already done it?

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

(Gentleman in the hall): 'Yes, sir, master Zelanus.'

I am not a sir at all.

(Laughter in the hall.)

Yes, sir. We are no longer gentlemen and ladies on the other side. You are not even a human being there. Do you believe this, that you are not even a human being there?

(Gentleman in the hall): 'No.'

But why not? Yes, you know it. You are a law of life there. Do you see? The human being ... The bible begins: 'And we will make people', God said.

If God could really have spoken, He would have said: we will create and give birth to sparks of life from My life. And then the human being will be able to, then the animal and Mother Nature will be able to begin with the own becoming conscious, for Me. Because you represent God.

What remains of it, of your own terminology? Who invented the word 'human being', but who invented the word 'death' and 'dying'? That does not live in the cosmos.

But continue.

(Gentleman in the hall): 'You just spoke about the kingdom of God which will be set up here, on this earth.'

That is already here, yes.

(Gentleman in the hall): 'Precisely. And a few years ago I followed a lecture by the Rosicrucians, in which it was said that the kingdom of God will not come to this earth, but to another world.'

Yes. And those Rosicrucians are even worse than your Andreas Johannes and Peter too. Those Rosicrucians built up frills, from which the life speaks, but has no meaning. Is that true? Can you sense those people?

(Gentleman in the hall): 'They joined there ...(inaudible), last year, I think it was, who was with the Rosicrucians, who had left ...(inaudible).'

He was damned.

(Gentleman in the hall): 'Yes.'

Yes, yes.

(Gentleman in the hall says something.)

No, but it is that.

A follower of mine, he gave André a book by the Rosicrucians, and I analyzed that for that child. And then there was nothing left of that. I say: just send it away.

A book came now, a while ago: 'The proof from the East'. Have you ... that nonsense ... But ... From America. André had already fought against it and taken a position against it. People sent the Christ there in America to people, where the Christ lived. The Christ was in temples. They spoke to the Christ. And finally, when the Christ was ready, people released him and people sent him to Jerusalem. And do you believe that too?

The deity in Christ is deformed like that. André took the book in his

hands and flung it down there.

Christ is sitting there in a garden, and then those researchers come, those Americans.

‘That also only happens’, André says, ‘on Broadway.’ And that can only just be experienced in America. But the rest of mankind has no contact.

And then we came, my brothers ... We read that together. I say: ‘André, look ... What would you do if you met that man here, in this world?’ Yes, then you would like to take away his life, in order to prevent him from doing so much harm any more, in order to slander and to sully the Christ, the universe, the creations in that way.

Christ is sitting there in a garden, at the back. Our friends were also there, the man who writes that says. And then he asked: ‘Jesus, will you tell something from the bible?’ And Jesus started to tell, like that. And then they get a very nice story from Jesus. And Jesus is like the man on the street who sells his oranges. And America accepted that. Isn’t it dreadful?

André said in America to those big men, those presidents: ‘Can you teach me something as a medium?’

‘No, sir.’

But what do you want with Christ then?

What?

People say there – we took that book – people say there that the Christ had to experience a study, there and there, and there and there. And your people amongst this people, publish that work, and say: ‘That’s it. It is so awe-inspiring.’

Do you no longer have any feeling, that the Christ came from the Divine All with His deity to the earth? And must a yogi like that, or a fakir like that, a magician like that, a human being who knows something about the laws of nature, must he learn and teach the Messiah?

And the Rosicrucians? Yes, now and again people go to Christ. In that book you get: ‘Christ, Christ, Christ, Christ’, but people destroy Him completely, because the human being places himself next to Christ. They sit with him in the garden, and Jesus may tell about the bible. ‘Will you tell something else from the bible, Jesus?’

(Lady in the hall): ‘Well, master Zelanus, only an unconscious people can accept that, can’t they?’

That is a damned one for himself.

(Lady in the hall): ‘Precisely.’

Anyone who gets hold of that book, that law, that thought, he must ... over the earth ...

Do you know how many thousands of writers there are living on the other side, who experience every moment that they squeeze their throat, their be-

coming conscious? They are your sexual novels.

(Lady in the hall): 'Yes, I understand that.'

And the human being who now violates Christ, he says – Christ is sitting there: 'Jesus, tell something from the bible.' And then Jesus just began to tell: 'Yes, and then ...'

If the Other Side wanted to take the power into its hands, then these people would be murdered. Because we, because the masters would want to protect the human being, and you, and society, life, mankind from that nonsense, that sullyng, that destruction. Such as your John, Peter and Paul, whom you have here in Amsterdam. That is the same destructive destroyer, such as that man there in America. His nonsense ... You must read it sometime. But do not buy it! You can get a thousand other books from me.

But the hereafter is fighting for that. And now we must fight against that deception.

'No', they said there, 'you can teach the Christ ... People may not teach you anything.' But what did they do there with the Christ? They destroyed Him.

And the teachings of the Rosicrucians ... Doctors came to America, theosophists, masters of the Rosicrucians, and they telegraphed to California: 'The master is here.'

'Yes', they said there, 'just let him come, because he will become blinded by our light.'

Then a doctor said: 'Yes, sir', master, there, 'be careful, because they have seen his book, seen his art and heard the word from him. He gave a lecture about reincarnation (see the book 'Jesus of Mother Crisje III') in Carnegie Hall. And we are not acquainted with what he said there.'

And then it came, whether André wanted to come there. In order to have an argument? In order to wait until the gentlemen, those children feel: yes, I must get off that white horse?

Where does your theosophy remain? Yes? Annie Besant said, and thought ... Also something similar again, how can you ... Do you not know the Christ? That seems so. The human being on earth does not know any Christ. But how do we fight for the Messiah? You must first just get to know Him. You must see His light, His life, His fatherhood, His motherhood; from the moon. Not as a deity on a throne there. But from the moon, by means of the animal-like grades, and building up further as far as into the Divine All. But then the human being comes to earth and violates the Messiah.

Annie Besant thought: Krishnamurti is the Christ.

Christ will not come back in order to let himself be nailed to the cross twice. You would not do that either. No, people shot him down in the street, do you see? Yes, we are that far now. But are you starting to feel that the Messiah is the divine Conscious being? And must people learn that?

‘Jesus, also tell ...’ Piet or Herman, Nico, what is the Christ called? ‘Jesus, will you also tell something from the bible, for our friends?’ And then Jesus begins to tell his wisdom in that book: ‘Bye, friends. Bye. See you later.’ And then Jesus goes to another patient. ‘Come, friend, people also need us there.’ The shadow of the real Jerusalem.

And that Spalding from America. Millions are waiting for him, in order to teach him how it should not be done.

And do not violate occult laws, intellectuality, real thinking and feeling. Every law of life is spoiled and deformed by means of your thinking and feeling – that is the human being – you will take that to the divine light again. And then you should see what you hear, what you destroy there, and what you gave there. That goes over the world. People can only ... Everywhere you go in the world, and you hear from André, then you only hear: so, so, so. But also: now it is becoming harsh, but also simple. And the state of purity can be seen. After all, you could have determined that during those years that we are together here, couldn’t you?

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

Over there at the back. What did you have?

(Gentleman in the hall): ‘Would you like to give me an explanation for the following, master Zelanus? I have all the books which were published. I studied and read them with much interest. Now it is very peculiar that when I received the first part of ‘Masks and Men’, then I started to read that, and a strong aversion came to me to continue to read that book. I put it down. A while later I picked it up again; that aversion came again. Then the second part was published and then I started to read the second part. There was a less strong aversion, but I did not read it any further. And when I bought the third part ...(inaudible). Could you explain that to me?’

I know you. I accept you. And I know how you think and feel.

What are the ‘Masks and the Men’ now?

Many people ... There is a darling of mine, he wanted to act like Frederik. Didn’t he? And he really experienced Frederik, but then he was in Rosenberg. So delightful, amongst the insane people. He already had contact with the spiritual lepers. Didn’t he? Wasn’t it delightful?

If you also descend into that world of his and you want to ... that insane person there ... if you want to accept the dredge of society, the lies, the deception, the nonsense, the gossip, the sullyng, if you want to go into that dredge, that is the first part, then you could not have refused. You did not fully accept it. Did you?

(Someone in the hall): ‘Yes.’

If you had read that book, if you had really went and read that book, what the book explains to you, then you would have accepted that book with a

happy feeling.

But the human being here, the human being who has read those other books, who starts to think, he immediately wants to see behind those masks. But for you, even if you read all the books, these books are new. And no writer will come, no thinker from your world will come higher than that, because they were written cosmically. And from the dredge, the mud, the dredge, the destruction, the sullyng, the untruth, lies and deception, the deformation of the occult laws, the first foundations were laid from there. And now, now you feel, now you started to read – that is something! – now you must descend from your own consciousness, that is rest, that has peace, that has the consciousness ‘I no longer want that, I no longer search for that’, I know you for that, but you must descend into the dredge of society, as far as the unconscious personality. The first part of ‘Masks and Men’ demands that.

And did you do that?

(Gentleman in the hall): ‘No. Because the aversion was so great ...’

Do you see? But why do you not just go with us into that dredge? Because then you get phenomena, then you get wonderful things. Because in the beginning Frederik says ...

Frederik van Eeden, along with me, we had to write that book for the masters. You find Frederik van Eeden, his life, and reincarnation, and everything from now, you find that again.

But we must begin with that foreword, the introduction, for example: ‘Death gave us little bouquets with lilies-of-the-valley, forget-me-nots.’ Is that not lovely?

Death, you see. There is no death. But your life gave you wisdom. If I give you wisdom, is that not a forget-me-not? Is that not a lily-of-the-valley? And than you start with ... Suddenly you cannot get into that, when a human being there says: ‘I am not myself. I do not know what it is.’ And she starts to play like she could be Frans Liszt. Frans Liszt was there. She was inspired by Liszt. But I did not say that, you must determine that from it.

And then we go on to that birth: ‘I am here and I am not here.’

But what do you have from Erika? From that birth? From Frederik’s speaking? From Karel? What do you have of that as character? What do you have of Van Hoogten? What do you have of Hans? What do you have of Elsie? And what do you get later from Frederik, and René?

Frederik is the pure conscious universal being. And René is your inner awakening. That is your spiritual consciousness. What do you have of that? Do you see?

You have to ... Now just start to read those books, and at the beginning. You read on. Because what do you want? More people did that. In the first

part you want to see behind those masks. 'I will not make it through.' You must not make it through that, because they are masks, they are problems.

The second part tears off the problems, the masks gone. And the third part starts to explain and to analyze them universally.

My boy, my friend, these books rise above 'The Peoples of the Earth', 'The Cycle of the Soul', 'Between Life and Death', 'A View into the Hereafter', and everything which the masters did and wrote. These books are divinely, spatially conscious, for this universe. There is no more law which we were not able to touch by means of that. 'Masks and Men' are that wonderful. The greatest, most wonderful gift for this mankind and for millions of other ages. We do not write any books which do not have any eternal consciousness and existence, because then we would not be there ourselves.

And now start to read, according to that wonderful imagery of Frederik van Eeden. That is his life, his blood, his spirit, his thinking, here and before.

'Are you able ... Do you have a message for me? Can I do anything? I wanted to write. I wanted to give mankind something, and I did not make it through.' When he came to the other side – I also spoke about it here one evening, at least in The Hague – he was the follower of master Alcar and he came into my hands. And he is still following me now. I gave him into the hands of those pupils. When we must speak, must write, then he goes like that to those pupils. And if we are on earth, and he wants to experience this, then he is here. Why? Because we are one for this awakening.

Be open and you will get twenty books from his life now.

Do you understand it now?

What do you have of all those personalities? The mother must look at the mother? No, what do you have of the mother and the father? Because you are mother and father.

Is it not awe-inspiring that we record by means of one sentence, by means of one law, the whole Catholic Church, the praying, fatherhood, motherhood, cause, reincarnation, in one sentence? Have you ever experienced that?

We say there: a mother goes to the church and lays for Mary, as thanks that she is becoming a mother, flowers, flowers, flowers, flowers. Now you must listen carefully. That mother – that happens every day, doesn't it – thanks God out of joy. And her child is brought to the earth in bits and pieces. And there – I say the word, so that you will understand that, I can also embellish it, but I will not do that now – but that whore there gets healthy triplets. She is contaminated. She was a street girl', Frederik says!

What do we say now? Is there no prayer? Is there no gratitude? What can Maria ... What can that Catholic child do?

The Catholic Church is lying there, your prayer is lying there, your gratitude is lying there. Evil is helped, deception is elevated, that is blessed, and

the human being who wants the good and is grateful from the deepest of the soul gets a terrible beating there, so that that woman ... That man says: 'Yes, but, my child ...' No, I do not want to hear anymore about any God, about any Christ, about any bible.' And after a short time people could lock up this life.

What do we learn there? What does Frederik say? Did you not see it? 'I know it', he says to you, 'I saw it.' 'But, good heavens', Frederik says. He would have liked to add: then there will be nothing left of you. But he wants to teach you to think now. You must not get everything at once, you must now start to think. By means of this you can learn to think. They are now the most wonderful works which you, your mankind, possess at the moment.

Where did you see such books, such a language, the problems analyzed than now? Who as a writer of this world can analyze the spiritual reincarnation, the karmic laws and cause and effect? And what did you think when Frederik said: 'I am the post man of Our Lord today'? 'And that little stamp is not for sale'?

'That is not for sale', did you understand that? Why?

(Gentleman in the hall says something.)

No? How many stamps did I sell you today from Our Lord? But you cannot buy that; you must earn that.

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

Did you get that from 'Masks and Men'?

I am the postman of Our Lord today; it says: 'All the best.'

Do not fear, Johannes Andreas, because the world will continue to exist.

Johannes Andreas is now a postman for the devil, the satan. But I want to be a postman for Our Lord, and that is: 'Did you hurt yourself? Can I help you? Can I serve you? I also have money. Are you hungry? Here is a roll for you.'

And that little stamp, the stamp of Our Lord is on that, His face. Isn't it? Did you get that from it?

(To the man who had been admitted to Rosenburg): You were a long way, my friend. André said: 'Do not do that anymore.' But on the other side you will be my first follower, because you could do that, wanted that. But not by means of destruction. André told you then: 'What do you live for?' For wife and children, don't you? 'I should throw a bucket of water over your body', he said. Was that truth?

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

Do you see? You do not give me that pure, spacious conviction and experiences, the awakening. But I must see that one of my children destroys himself, then we will let you go. I helped you. I did not let you perish there.

(Gentleman in the hall): 'No.'

Thank you.

But André did not tell you that. Now you hear that for the first time.

(Lady in the hall): 'He knew it.'

Did you know it?

(Lady in the hall): 'Yes, he told it to me.'

Good.

Did we experience something beautiful?

And that a thousand times, a million more times, a million times deeper, deeper, deeper. Become insane, really insane, like Frederik was. Dare to speak gibberish and let the universe inspire you. Then the insane person, the crazy person, the psychopath will be able to bring you more truths than your Johannes Andreas. Do you see?

Do not touch those words, do not touch that mentality, because I will come back to it, in order to serve the life. But now never again.

'Masks and Men' give you the great wings. They bring you from the dredge, the imperfection, no, the unconscious, the destructive, the animal-like, murder, arson, of the human being, to the divine stage.

One evening, Frederik says ... André asks every day: 'Why do you not write a play about that, you can do it, can't you?' And then Frederik says – and I would like to say that this evening, because I have been warned -: 'I was on the stage alone this evening. There were no flowers today.' But now they are there. Do you see? There are still little children of Our Lord (flowers which were given for that evening).

But Frederik was walking there in Erika's house and said: 'I am alone on the stage this evening, on the stage, the stage of the world.' What does that mean?

There was no one. He was alone.

And if you search for the divine truths, for the love, the justice, for your occult spiritual universal self, then you instantly stand, at the same second, alone on the world stage, my sisters and brothers, because no one will be able to help you, my child, you will have to do it yourself.

Frederik is spiritually conscious. It is up to you to get that out of it, and to make that of it. I would like to continue, because you were sweet this evening. We were one from feeling to feeling. I thank you.

(Hall): 'Thank you, master Zelanus.'

Are you satisfied?

(Lady in the hall): 'Very much, yes.'

And thanks for your little children (flowers).

Tuesday evening 30 January 1951

Good evening, my sisters and brothers.

(Hall): 'Good evening, master Zelanus.'

Which of you has a question ready?

(Gentleman in the hall): 'Master Zelanus, I once asked here recently how it could be explained, how it was possible, that you, who were Lantos on earth in the last life, gave the lectures in pure Dutch, even the Dutch idiom and without an accent. Then you said: "We learn a language here in ten minutes." But my question was actually not complete, I had also actually wanted to ask: how far does the capacity of the instrument reach? Is it also possible to give that lecture in French, for example, by means of the instrument?'

No.

(Gentleman in the hall): 'Oh, that is not possible.'

Because we ... This is a different education. When the languages come forward, then you get the epileptic sleep. So, we continue now, we use, twenty-five percent consciousness of the person who is speaking.

Those hands, that body must still live, mustn't it? And I am outside of it. I have no contact, we have no contact. We are not one with the heart, with the blood, with the nervous system.

And that twenty-five percent must go, they must dissolve completely. And then you lie down in the epileptic sleep, therefore unconscious. And then we cannot even speak. So we must build up consciousness again, if you want to speak. And you can only do that in the deep, very deepest sleep.

That happened like that in Ancient Egypt. But if you experience that, then that master is busy building up languages and not wisdom. Do you not have enough languages yet?

So we cannot speak French, we cannot speak any languages, because that takes away twenty-five percent of feeling from the instrument; or epilepsy. And years ago we had spoken Russian, French, Arabic and Greek and Egyptian in there, that belonged to the building up, to the materializations and to the epileptic sleep, the physical trance. So that goes through the organism. Then the systems sleep. And then you get the spiritual trance.

And now there is twenty-five percent needed in order to ... that body ... I use that body, that organism, but that is the life of André. And this is why I cannot do any different. We must accept that language, we must accept the life of feeling and everything, and yet consciously disengage, conquer that life. And that is a study of thirty lives.

If you wish to master that for yourself, and if the master wants that, some-

one from the astral world, does he want to experience that for himself? He can only do that by means of the feeling of yours which has awakened. Can you feel this?

But how can that feeling be built up? You read 'Between Life and Death'; there it is. You read 'Spiritual Gifts.'

There are probably two million mediums living in the East. And if you take out one who is completely in the hands of an astral master, then it is a lot. And he is not even there at the moment. And there are two million of them. Can you not feel then, then he would have got the wisdom over the world, wouldn't he?

That master drives that life onwards. If we work and we can achieve something, then you must carry that out, otherwise we will not begin with that. So we must calculate beforehand what we can achieve. And master Alcar had to do that.

If you come to stand before this, before this, just write a book, then you will go through death a thousand times and through insanity a hundred thousand times. You must for every thought, every character trait, for life and death, for God and Christ, for soul, spirit and organic systems you must be able to conquer yourself and be able to surrender.

Why do you not have that then? Why are there so few of these people? Yes, there are perhaps two thousand living in your midst. But where are those lives? Do those people have something to tell the world?

When the universe speaks, then the universe must also have something to tell. You have that. And just go, follow all those mediums, those instruments, and look. We gave you 'Spiritual Gifts'; you can gauge those people. Just ask. When does wisdom come? Isn't it true?

And British India (present day India), the East? Once every hundred years Ancient Egypt had one great winged one. There were four, five hundred priests; there was just one of them with feeling. And that was a deity.

And what did Ancient Egypt still, still bring, isn't it true? Ancient Egypt laid foundations. Ancient Egypt did not get what you now experience. And that is still just three, four thousand years ago. Those deities in Ancient Egypt, they were still unconscious, they did not experience these laws.

When they held those wonderful séances there, when they were together there, those priests, those high priests ... There was an initiation. They gathered in the evening and during the night. And then ... The great winged one was taken possession of by the Other Side. That instrument was again ... They are foundations, laid by the priests, by Isis, by Ra, or by Ré, by Luxor. All those temples knew their winged ones: a priest with feeling. No more.

Who has the gift? There is not one human being on earth – when you come into contact with the astral world – who has that, possesses five percent

of gifts. Jozef Rulof has nothing. And even if he would want it, he cannot do that. He gets wisdom? Yes, indeed.

Perhaps you think: can he do this himself?

He says it to his friends. He tries it in The Hague. He comes, people ask him the question: 'What kind of power is the sun actually? Is the sun fatherhood or motherhood?'

The sun has light-giving fatherhood and motherhood. Motherhood for the sun is giving birth, inwardly, and the radiance is creating. But at that moment André becomes one with the sun. 'And at that moment', he says, 'I felt my blood run away.' Do you see?

So he reaches unity. There is no feeling here. Why must we speak? I will explain that to you now. He would not be able to do that. Because, when you ask a question and it is about the universe, then I must experience that unity. We do not talk outside those laws, we are law at that moment! We are one with sun, with moon, with fatherhood, with motherhood, with birth, with insanity. Insanity; you can no longer name a law which you know, or we are one with that life.

And if André, or Jozef Rulof were to do that, then he would dissolve and the power, the concentration over all the systems would be broken, and he would fall down unconscious before you, at your feet. That happens.

You dissolve completely. You cannot avoid those laws with this wisdom, with this contact. So when you soon come 'beyond the coffin' and you want to experience those laws, you want to look at the life, there, isn't it true, such as here ...

The Catholic Church, Protestantism, the bible, everything points to the life. Just look at it. Just pray. Just lie down. What do you achieve?

On the other side you must be light, be love, kind-heartedness, in the first place love, feeling, harmony. So there must ... Everything which has meaning for you for this society, harshness, unwillingness, all those wrong characteristics must go. And you cannot get rid of them just like that.

But now you are free from hatred and everything. And what did you think now that you will do on the other side. Look like that, walk through the life; it is there, it is there, you are also there, God is also there, Christ is there. But where? How do you wish to get to know Christ, how do you want to get to know God?

If André, if Jozef Rulof, from childhood ... We were already busy with this life, when Jeus – you read that – was still present in the mother. And we did those things, master Alcar laid those foundations. He kept touching that life; that had to be touched, or it would absorb too much material space in it. So that child was not even allowed to live as you got and received that. Always a rap, a touch; and again a foundation for the astral world, for now, for now. So

free from the material. He was not even allowed to learn. Everything which you now learn, you will feel, that must go overboard. Because then you feel yourself materially, and this would remain astral, spiritual. And still that effort, foundation upon foundation, thirty years long. Always just following that life.

How many dangers were there not? A master has that to spare, you will soon have that to spare for it. So André has to experience that. He will have to feel like that for everything. Away from us means disharmony, doesn't it? So in the first place, the feeling in order to fight, in order to battle, in order to give. Fine. And then the master builds on feelings, on character traits, and then the master lays foundations. But then the feeling must be in you.

And ten grams of sensitivity for this, you can experience thirty lives for that, before you possess that feeling. It is precious.

But now, I ask you that question, what will you do soon now on the other side? You walk through the life, you just look, the spheres are there, if you have light, then you belong to that light; but what must happen now?

Every law, nature, a tree, a flower, a plant, especially the human being, the animal, you must love, you must absorb, you must get to know all of that, and it is only then that that unity comes. But try to get to know the life of your trees. Become one with nature, with giving birth, with creation, with water, with light, with night, with day, and now the planetary system. Do you see? We must experience that unity. And we speak from that world, we also have something to bring, and that has already happened. Can you feel this? And that is now your French, and my Spanish.

Is there anything else?

(Gentleman in the hall): 'Master Zelanus, if I have understood you properly, did Jozef Rulof have to learn English then before he went to America?'

Yes, indeed.

(Gentleman in the hall): 'Because he spoke English there.'

We spoke English there.

Look, of course we also made a few mistakes. André ... We first wrote three books, the trilogy 'Masks and Men'. He made two exhibitions of them. We still have to work on 'The Cosmology'. And then we gave him approximately six, seven eight weeks' time in order to absorb English words.

Now he had the fortune that 'The Peoples of the Earth' was translated, and we let him read that book. But, now you must listen carefully, if there is now no trust that something can happen then ... You now have a material piece of proof here.

Now go to America and hold a lecture about 'reincarnation', about rebirth, about the cosmic rebirth, in English, and you do not know any words; how do you wish to feel?

André, Jozef Rulof had to go and stand on that large stage of Carnegie Hall, and that in New York. He goes.

If it is necessary, everything can happen, and then those previous lives must come back, do you see? And we drew from that.

He knew a few words. The lecture is finished, the Panis Angelicus comes; no, that is still not there. His brother spoke to the people. He is introduced. But a quarter of an hour before we have to start – as it happens here: he goes and sits there, I come to him – he falls asleep. He has a wonderful sleep before the lecture, in New York, about reincarnation, in English.

Then his brother came, he says: ‘Do you not have any nerves at all?’

We went on stage with beautiful colours. But we remained ... Fifty percent for me, and fifty percent for him. He remained in his organism, and yet master Alcar had awakened the English life in that quarter of an hour, and then he spoke society English.

The people asked his brother: ‘How long have you been living here?’

Then the brother says: ‘Eighteen years.’

Then he says: ‘Jozef speaks better than you do.’

Then Dennis Lefton came, he came upstairs. And he was that astronomer in the books ‘The Origin of the Universe’. We took him up then, but for seven percent, and then it already happened. And, complete surrender.

Will you do it sometime? Will you try it sometime?

You must be able to surrender yourself completely in the first place. Do you see? And it was a wonderful reading, with inspiration. We gave everything for that. André was like a wild lion, and I was too.

But when he was standing there, he did not know whether he was speaking in New York or here. Because we use that aura of yours. Those people, they were not Americans, but they were people from Amsterdam and The Hague. We placed that aura in the hall.

And we had to do a thousand things in order to make that a success. Do you see? So that he, at the moment when he gave himself, and that we came on that stage and we had to begin, so that he did not feel New York, but the universe. And that can all happen.

But those few words ... I said to André: ‘Just take some words; I will get them from you again.’ And that happened. Do you see?

(It remains silent.)

No.

Anything else?

(Lady in the hall): ‘Yes. Master Zelanus, may I know something about the meaning of the colours of the radiance?’

What did you say?

(Lady in the hall): ‘May I know something about the meaning of the col-

our of the radiance, of the aura?’

Yes, which colour do you want to get to know? A nice white, for example?

(Lady in the hall): ‘White, yes.’

That is death.

(Lady in the hall): ‘Is that death?’

This is nice, this is nice.

You read in ‘A View into the Hereafter’ that yellow in that aura, in the universe, is hatred, yellow has hatred. But for the cosmos yellow is not hatred. Why not? What does this colour now mean for the cosmos, when we begin about the cosmology?

(Gentleman in the hall): ‘Golden yellow.’

What did you say?

(Gentleman in the hall): ‘Golden yellow.’

Yes, golden yellow. But what is that, golden yellow? What does this colour represent for the universe?

(Gentleman in the hall): ‘The Christ.’

(Lady in the hall): ‘Does it have something to do with the sun?’

The Christ, did you say? No.

This colour is the fatherhood of the universe. So this colour yellow originated directly, and represents fatherhood as sun, but now as a flower.

And when you look into this flower, into the heart of this life, then you will also know the sun inwardly, because the sun is exactly the same. Then you can immediately tell the academic: look, sir, I know what the sun is like inside.

And the sun also has pistils. That is the womb for the sun. Because did you think, that the sun would not give birth? The sun represents motherhood in itself, and when those cells as radiant fatherhood ... Can you feel this?

We have material fatherhood, but also radiant and spiritual fatherhood. For the universe the sun is radiant fatherhood.

And when you now descend into the sun, to the seven layers, seven grades, before you get the core, then it is one giving birth. And then you look into the heart of this life.

Just go to a biologist and an astronomer, and then just say: here you have the sun. Then he will chase you away immediately. But the sun and the moon, as mother, but especially the sun, gave birth to and created themselves. And you will find that again in all this life.

Nature, the cosmos is not so difficult. If you first know those foundations, then this whole immensity lies open to you. And you are that, that is the wisdom.

You can be busy for a thousand years, all of you can ask thousands of questions in an evening; and wherever you go, you cannot avoid me. I had to

prove that, for that matter, I gave you answers to those questions. But this is still nothing. If we begin about the cosmology with the academics ...

I wished that you were here this evening with some four hundred academics, and all separate questions. And then you can come with Einstein and with everyone. For that matter, we challenged him in America. You will also do that sometime.

It is not about attacking that man, but about a spiritual fight, a duel, by means of the cosmology.

And they are now the pieces of proof which Ancient Egypt did not know. They were in the universe, and they knew about the life, that they would return, but a piece of stone was still a deity. They were there, you see, they stood on that God of all life. Because a piece of stone is a deity, yes, indeed.

But they remained attached to that organism and they could not see that stone, and that tree, and that water separate from the spiritual astral world. And because of this they did not come any further.

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

(Lady in the hall): 'Yes, master Zelanus, I meant ...'

We have not finished talking.

(Lady in the hall): 'I actually meant the aura of the human being.'

Yes, the aura of the human being also has that. You know the colours, you know your earthly, material colours, but in the human being there are some, approximately seven thousand, ten thousand colours present. What all do you want to know about that?

The human being here for the earth who wears a beautiful white garment, he is beautiful, but on the other side, white has no meaning. Do you know that? That has no aura, after all, does it? You get the life in the colour. All the colours are present in one colour. But one colour dominates.

And when you therefore come from that material world into the yellow, into the spirit ... Now it becomes hatred. Because this is hard, this is damning.

Radiant? Creating? Yes, indeed, the sun is sweet. But if we see that in the human being by means of a character trait: now it becomes mean, now it becomes hateful, destructive, unkind, unjust.

If you now go into the other bright colours – you will feel, the higher, the more beautiful, the softer – into bright green, and that is a spiritual radiance, then we stay away from that area. Then just go away, if you meet a human being with bright, bright green.

(Lady in the hall): 'Pink?'

Pink. Yes, now we come to love. Now we come to ... to what? In the first place to love, to the life of feeling. Pink. Only pink means nothing.

You should see a garment of a mother from the first, the second, the third,

the fourth sphere. Men do not have such beautiful garments as the mothers there. The man as the creator walks past creation. But in the spheres ... I am close to you this evening, so I can tell you something very different. In those spheres you see the colour according to how the human being has developed.

If you do art, if you have done art, then that art even lies in your aura. Just everything which has to do with your soul and with your spirit, not with your soul, because the soul is the divine spark, but with your personality, you will find that again in your own garment.

And pink alone is death. It does not mean much. White is also death. A colour on its own is harsh. You do not find any blue on the other side, or that blue has all the colours of the universe; but then that aura is a violet-bluish haze.

If you see a flower on the other side, you can make it dissolve just like that. You can take it with you if you have that attunement. Otherwise the calyx closes and then that flower is suddenly gone. The life disappears like that before your eyes.

If you came to the other side, in the first sphere, and you did not have that attunement, and someone can take you along, your mother, your father, your master, it does not matter ... He says: 'Look, do you see that flower there?' That master holds that flower captive, attached, together. And if you come closer, you will see nothing anymore, everything dissolves. Do you not find that remarkable? That means: you do not have that attunement. And that life immediately withdraws. So it speaks so awe-inspiringly.

When the human being comes here, the human being does not need to look for himself, you immediately see yourself there, in colour, in attunement, in light, in everything. You see people there with beautiful garments, and a frill hangs next to that, in a manner of speaking. So you see thousands of millions of people there whose personality spiritualizes itself, and that garment is still not finished. You see the strangest manifestations on the other side.

You can buy a beautiful suit; we cannot do that.

(Lady in the hall): 'But, master Zelanus, Venry brought a flower to earth, didn't he?'

What did you say?

(Lady in the hall): 'Venry brought a flower to earth, didn't he?'

Yes.

(Lady in the hall): 'And he gave it to the king, to the pharaoh.'

Yes, indeed.

(Lady in the hall): 'And then that broke.'

No, not that flower. Venry could let that flower live for ten thousand years. But then that flower dissolves. As long as Venry wants that flower to remain

on earth ... We can do that too. But then we steal the life there. We do not take part in deception.

Why do so many ... not happen ... André asked master Alcar several times: 'Bring a flower.' We did that several times, at the dark séances. And then the flower came from the other side, or from the earth. We got it from over there and brought it through the walls and laid it down there. That flower remains ... When that flower ... when a master ... Do you see, that master absorbs that life in him, takes it with him to the earth, and lets the life go, and you see that life. That is half-wakened materialized, half spiritual. But you see it, you cannot hold it.

If that master withdraws for a moment with this life, it will dissolve before your eyes. That is all possible. Those pieces of proof were given many, hundreds of times, in London, in Egypt, in British India, everywhere. But those laws are over. That order, the University of Christ said: 'Give as many pieces of proof as possible to earth.' And those twenty-five years are over. But during those twenty-five years that mankind got materializations, dematerializations, direct voice, the heart of Christ bled.

Yes ... Now you will also want to know, of course, why. Because Christ gave everything, devoted everything by means of His life and blood. But not by means of ... Christ could have drawn the whole of the universe to the earth, the astral world; He did not do it. He let himself be beaten.

(Lady in the hall): 'Only for Thomas He let himself ...'

He did it a few times.

And what do we get now? We now walk next to the life. The human being asks for proof. Thousands and hundreds of thousands of pieces of proof were given. We do not achieve anything with pieces of proof.

It says in 'Jeus' ... When Jeus was five years old ... Who will now believe that Jeus, who will realize that, that this child would experience Golgotha, and the creation darkened, and that he would find money in the wood?

So master Alcar sees ... We do not know that. But quite definitely somewhere in the wood – did you read that? – master Alcar sees money lying there. How is that possible? And Jeus finds it.

By means of that proof the whole world would, all the universities of your earth would have to accept: the other side can think, is an amazing personality. Because you cannot do that.

But what does it mean? Do you see? There were millions of pieces of proof given in this way: photographs, extras (spirit photography, see 'Spiritual Gifts'). We let André do everything. Only for this, which you now hear. Only in order to be able to talk, he had to go through the materializations, direct voice, levitations, aports, all the physical manifestations, phenomena, we had to go through them, because he had to go into the epileptic, physi-

cal sleep. And then out of it. Because every nerve must speak and react this evening, his heart, his blood circulation must be attuned to this speaking; or something refuses, and you do not get a word over your lips. Yes, indeed.

That lasted another three and a half years, although master Alcar already laid the foundations in his youth. This life already disembodied as a child of nine months, but not consciously. Only for that consciousness.

You read that again in the 'Spiritual Gifts.'

But you will soon read that in 'Jeus III'. You get all those pieces of proof there, those facts, those foundations which we laid before we could begin with writing.

We had to let André heal. Why? That instrument would have an existence. Master Alcar got him out of that garage there, but he also taught him to drive, on a chair. And that will seem strange to you, but by means of that chair master Alcar had him in his hands again. Do you see? We can do everything, everything is possible, if you just have the feeling. And you can continue in this way.

Our work is now finished. If André is willing this evening, for a hundred percent, he will say: 'I am going', you will not see me, you will not see him again. If he says that this evening for a hundred percent – hundred percent; he must not lose one percent – then the aura will rip apart. Our work is finished.

We can also write fifty books. Master Alcar says: 'It is no longer necessary.' If André is willing, we will begin tomorrow. But he also says now: 'No.' I will not write anymore for the time being', he says. And now we have to bow. We are now that far.

If he says: 'I will not speak anymore', then we just have to bow to this life, master Alcar, I and the other masters for whom he serves. But that is no longer Jozef Rulof now, but that is André-Dectar. And that task is over. For that matter, you do not realize how much blood is lying there, do you?

This life comes from Gelderland. In your cities ... You learned, you got your education, this child got nothing. This child had to experience an own development outside of society. Do you see? The world still does not understand this. You see how poor your world is, mankind is, the psychologist is.

We gave thousands and millions of pieces of proof by means of the books, by means of the paintings, by means of the healing; it does not help you. And now André says: 'I have had enough of this so far.' Do you believe that?

Would you like to take this over? Why not? It gives you happiness. But then master Alcar must bow. Because this work is finished. For that matter, I told you it recently.

As long as you can still experience this, this is a benefit to your life, benefit to society.

But we destroyed him, we destroyed this life completely, as you can call that here. There is nothing left, not a gram of feeling anymore, which we have not used, by means of the books, by means of the lectures, but especially by means of the books. All the powers have been exhausted. Every feeling of power is recorded in the books. There are twenty-five of them ready. We can write another fifteen, twenty books.

If he begins with a new life, here, then we would also be able to write another fifteen books. But we take care of mankind in that short time, don't we? You are standing before the kingdom of God at the moment. That will take twenty-five, thirty, forty years, and mankind will live in a wonderful paradise. Not yet paradise, but you will have peace and quiet and prosperity and consciousness.

We only just have to take care of mankind. For that matter, master Alcar says that, I also say that, in 'The Peoples of the Earth.'

You read that, it was possible in 1940 that he could die. Master Alcar would bring nine books to earth. And that was an awe-inspiring task. Can you feel this?

Compare this – you must see this – with British India, with Tibet, with Ancient Egypt, with the philosophers from British India. What do those people have, what do they possess?

What did Ramakrishna, one of your great conscious people for the East, what did this child leave behind? What did Ramakrishna give you, give mankind? What did Buddha, Mohammed give? The cosmos? Did Buddha analyze the teachings, the wisdom, the laws of God in such a way as André was able to do for you? That cannot be found on earth, because master Alcar, Anthony van Dyck, is the instrument again for the masters and the University of Christ. I am the spokesperson for that university.

If the world, mankind was ready, my child, then you would have to accept me as your mentor.

You say 'master', but I do not even want that. I want to first accept that name then, that word, and André too, if we can convince all of mankind. I want to earn that.

If you say 'master' now this evening, then I will be shocked, and it will hurt me – you would be much better calling me Piet – because we possess the power of the universe and we cannot lose it. Do you see?

André is cosmically conscious. We have one and the same sphere, he and I. I had to write the books, and I had to teach him to spell, as a child. I had to learn the dialect, because there is not any thought – any food, any drink; I left that up to him – but there is nothing for his awakening that I was not in him. And otherwise this speaking would not be possible. So I had to experience his life irrevocably. I had to experience and elevate this life, that

was my task. And master Alcar was outside of that. He had that in his hands.

So much was done for this pathetic word, shall I say, which you have already experienced for years, years, for this word of the universe, from the universe.

But those books, André knows that, they will come in every house. Those are the books for the University of Christ. All of this mankind will get these books, and those millions of people will have to accept these books. Because we really serve Christ.

And André developed his feeling again in Ancient Egypt for that purpose. You can do that too. Can't you? One person goes through nature, and the other now goes through the church, and in this way the human being does business. That life had the feeling in order to get to know nature, the laws of God. That is everything. And by means of that, with that you get life after life. You will soon have to begin with that too.

(To someone in the hall): Yes, what is it?

(Lady in the hall): 'But Dectar, what was the difference between Dectar and Venry?'

Dectar was the master of Venry, and Venry was his follower.

(Lady in the hall): 'But Venry had more feeling than Dectar.'

More feeling. He had come a bit further in China, a few more lives.

And now those lives together are feeling. This is André. But the master is Dectar.

(Lady in the hall): 'Is André Venry?'

No, we are talking about ourselves.

Venry lives in the fifth sphere, with master Alcar.

You can often see him when we are busy. Then he does not say 'André', but then he says: 'Dectar, I am here. Can you see me?' And then Venry says: 'What did I tell you thirty-eight hundred years ago, when we came from the Pharaoh together, and I said: "One day you will convince mankind, and then you will get more than I"?' This is nothing. What did we serve, what did we achieve on Isis? A cold pathetic life. But, we have begun.'

If the Catholic Church really had possessions, priesthood would be the most beautiful thing there is. But not now that we avoid creation. The Catholic Church lays thousands, thousands of traps and clamps for its own children, for the priests, the little nuns.

In Ancient Egypt, also wrong again, but now and again, when the great winged one got feeling, as love, then the high priests said: 'Go, and look. Something is waiting for you over there.' Then nothing more could be achieved with that life.

You must be open for this, be empty. Do you see?

You can ... humankind ... Society can think now: what do I have to do

with that? But every little child, every man, every woman, everything comes on this path, and everyone must begin with that. You must all begin with that. And then we will stand next to you.

One person is further than the other, of course. The Divine All is inhabited. The human being of the earth, from the prehistoric age, and you can accept that, I told you that, lives in the Divine All and represents the divine human being. And we are still here, you are still here.

But you see it, the life gets space, beauty, feeling. Man and women represent God as father and mother, and that is the love, that is the taking possession of the universe.

If you know nothing about planets and suns, and insanity, and every law, birth, fatherhood, motherhood, then you also close yourself, can you feel this? That is on the other side, I have never used that word before, but that is the half-conscious suicide.

The human being who says: I want nothing to do with that, I will see, he is committing astral, spiritual suicide. And he keeps himself imprisoned in a little area; sees nothing, has no more light in his eyes. Because this is only material light, do you see? And that human being does not see in that astral world, in that spiritual world, because that human being says: I want nothing to do with that. So this life passes completely for nothing. And your whole society is like that.

And this is very simple to understand, to accept, to learn, because you can be enthusiastic, you can experience your social life, life becomes nicer and more beautiful every second, because you start to feel each other, you have something to say to each other. Isn't it true? And now the human being lives, especially the mother.

(To someone in the hall): Yes, did you have anything else?

(Someone in the hall reacts.)

I will come to you soon.

(Lady in the hall): 'How does an unconscious disembodiment come about?'

How an unconscious disembodiment comes about?

Then there are feelings in you, for example, in your dream. You sleep and you have the feeling: you have been somewhere. You can also experience that during the day. You are sitting there for a moment, you fall asleep, and you say: I have the feeling that I was there. I will ask whether that and that person was also there. And that person was there, because you saw it.

So then you disembodied in the chair. But that is a thought disembodiment at a hundred percent and that is infallible. But you are still in your body.

(Lady in the hall): 'And the dream?'

So feelings in sleep ... Your personality continues, goes further, in sleep.

So there are thousands of longings in you, feelings, of awakening, of doing good, of nice things, of experiencing life beautifully, and one character trait, one law, that is a law, every character trait is a law, and a law like that now connects you with something else. And then you get a character disembodiment. Can you feel this? And it can infallibly, a hundred percent, imprint the clear image in you, because you disembody, and you can also be one with your body, but your personality sends you yourself into the universe in order to have a look and in order to act. And you ... Let's say, for twenty-five percent. But that other twenty-five percent still lives in the body, is one with the body. Can you feel this? And yet experience infallibly. That is the dream.

The psychologists know the dream, speak about it, but they do not know the laws for the personality and the spirit.

Now is ... The spirit and the personality are one. But now the spirit as feeling is the foundation, from where the personality thinks. And that disembodies, and yet is in the organism; exactly the same as we are speaking, and I explained to you.

So you experience this evening, you can analyze the laws, you can analyze wonderful problems, and yet André is here. Can you feel this? But he is also asleep now. So I speak and he is asleep. That means: he is everywhere. He experiences this, he gets everything back which I do now, or there will be holes in this personality, and that is not possible, that fills itself up again of its own accord. Every word comes back for him. Now he is here somewhere. Where is he now?

This plays, this harmonizes, this changes every moment. He comes close to me, he is often in me, he is back again, then we talk to each other, and yet I am speaking. Now he is there. There. Yes, where is there? There, he is sitting by those flowers. He is looking at the little flowers.

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

(To someone in the hall): You?

(Lady in the hall): 'Master Zelanus, could it be that someone who has learned a lot about spiritual things, who passed over twelve years ago, that he can now belong to this order, to the spiritual order?'

In twelve thousand years' time.

(Lady in the hall): 'Oh, in twelve thousand years' time.'

Twelve thousand years.

Did that man already tell that?

(Lady in the hall): 'No.'

But why are you asking this?

(Lady in the hall): 'Well, I have ... I used to go to the Rosicrucians ...'

They are in the heavens quickly.

(Lady in the hall): 'No.'

They come there in a fortnight, in a few hours.

(Lady in the hall): 'They said that they were so high ...'

That you could not reach them.

(Lady in the hall): '...that they could no longer come back to the earth.'

They are so high, that they can no longer be reached. Yes, indeed.

What did you think ... You can experience the spheres, you can experience the Land of Twilight. We have written books for every thought. So when you soon come, here, and you come to the other side and you say: well, I do not know it, then you have not experienced those books, then you have not experienced those laws. But for every thought you received a world, a book.

You know exactly how you must become free of yourself. True or not? But it is not so simple. That reaching does not happen so quickly. And do not do it so quickly either. Just carry on, but consciously, you see, consciously. You do not want anything more to do with deception, with lies, with unkindness, with injustice. You know what the human being must do in order to give himself consciousness. You can read a lot and you can learn a lot, but if there is no feeling ...

What did Christ say? 'What do you have if you speak the languages of the world and do not possess any love?' Nothing, nothing.

(To someone in the hall): What did you have just now?

(To the hall): Who asked me something?

(Gentleman in the hall): 'Yes.'

Yes.

(Gentleman in the hall): 'If there is a war on the way, then people live in fear. And if the war ...'

Then the people live in feast?

(Lady in the hall): 'In fear.'

(Gentleman in the hall): 'In dread. And if the war is not there, the dread is even greater, pity is greater. But how do the masters live along with us? In what feeling?'

In other words: now I have you.

What would Christ ... What am I with regard to Christ? And you?

Nothing. A great deal.

What do the masters from the seventh sphere do, the mentors: Cesarino, Damascus, the Half Moon, Ubronus? What would they feel for you? Do you not know that? The masters are harsh. But if you say 'nothing', do you accept that then? You do not accept that, of course. The masters must come again in order to ... those people ... 'Oh, child, it is so difficult.' Isn't it true? We go and sit next to you weeping and being sorrowful.

(Someone in the hall says): 'No.'

The bombs will come, and we will also run away fast.

But we will remain ...

(There is a piece missing.)

... not yet. We look and see how long it will be now. What does it matter if you die? Why are you afraid of a war? Death is the most beautiful thing there is. Why are you afraid of war? What is war? Dying, isn't it? And death is evolution, the most beautiful and the most wonderful thing which you can experience.

(Lady in the hall): '....worse things, being afraid of something ...'

That is much worse.

You are talking about the war, but a child with tuberculosis, with cancer, with worse diseases, a blind ... How many wretches do you not have? And then the masters are still not ... If they can do something ...

But we go to pieces. We are powerless against your karmic laws, and can do nothing. You are to blame yourself for your accident, for your being blind, for your tuberculosis and your cancer. Then you say: 'I got it from my father', but you have to do with those people.

And not a hair will be – all the things we experienced, and we had to bow – not a hair on your head will be harmed, if you are free from that, that, that, that, that, that. And then you can continue for a year, ten years, and then you are still not empty for yourself, there is still so much.

Every character trait gets growth, kindness. Do you see? But how ... What did you think, my friend? We have had millions of lives since we came from the jungle. And when will the human being begin? Just look at society, just look at the human being who lives it up, steals, murders, commits arson. There are people who have earned it honestly, but others have sucked out some thousand, some fifteen hundred of those children sucked.

Is there one human being on the earth who can say as a millionaire: I earned it honestly? If we were to place the laws of Christ next to that? What does Christ say? What do the laws say? You do not need to give until you have nothing left. Everyone must build up, develop social feeling. If you say to us, if you say to the master: 'I am so poor, and that man there and that woman there, they have everything, everything.' You are ... People say there: 'Why does that man have so many gifts?' He can paint, he can heal, and he writes the books, and he has this.' I told you: 'We have the gifts; that human being has nothing!' But you must also build up social consciousness. Those people worked for that. And it is up to them what they do with that now. But do not look at the rich.

And when you come to the other side then, you read that, then you are pleased that you did not know that. You used to be it too. You were it centuries ago too. An Eastern Rajah like that. Maharaja; is it good now? An Egyptian prince like that. Just look into those little eyes.

The riches are still lying on your face, my child. (Laughter.)

But he does not believe me.

But what do the masters do now with regard to suffering, sorrow and misery? If the magnetizer can do something ... If you go to Lourdes ...

People asked me so often: 'Do the masters still pray, André?'

Yes, we pray day and night. We no longer have any night and any day, but ... In that space we always walk like that, pray like that, with our heads turned towards the earth, in mourning, in black. Yes.

We have ... On the other side you can ... Once you have consciousness in the astral world, then you have the happiness of the universe. And then you no longer have to do with suffering and sorrow, my friend.

We do not go and sit down next to you.

And if we can, we take away that pain, why not. I want to give my life, the master says, but you must experience those little things yourself.

Do you want to have my life, my health?

If you really say yes, and there is something wrong with you, and if you really say: The laws of God are like that ... And we ask you, the master, Christ asks you ... Did Christ not say that? You do not know what happened during that time, because people do not know Christ. Christ said to the people: 'Do you want to heal?' And Christ knew himself, or Christ would have beaten disease against the earth. 'Because you can only heal if I give you all my health in its place.' André healed in that way. And if the full hundred percent, the love is there, that disease runs through him, but also out of him again. And we had to heal in this way, André healed in this way.

But we do not have any sympathy with you. Because it says in the books: sympathy is weakness. You are busy evolving. You are busy by means of struggle. Why are you doing wrong? Why does mankind do wrong? You are busy developing; why would we take that development away from you and sit down next to you? What can you still pray for now?

Now you should look at the psychologist and at the Catholic Church, the bible. Listen to your radio, your clergy: pray, pray, pray and pray, and just sing. And we come to the other side in this way.

Christ no longer wanted to hear that meowing. And that is really meowing. Because is that giving sacred devotion? No, this absorbs core. Praying is core. Praying? The human being prays in order to achieve something, doesn't he? Why do you pray? Why do the masses pray? Why do you sing so sweetly? Did you really think that you would receive a reincarnation, and starting to sing a beautiful song to it? To start to sing to reincarnation by means of an alto, by means of your alto, or your tenor, and to just stand in that nature and just sing, and just sing. No. No reincarnation came. Can you feel this?

It becomes even more beautiful, it becomes even more simple. But you will

earn it, my friend.

Will war come? What does war mean? What does dying mean? Diseases, they are phenomena by means of which you can moan, yes, indeed. You do not need to ask for pain. The human being who would laugh at pain and shrug his shoulders, he is an unconscious being.

You do not need to ask to be beaten and to enter the being burnt at the stake consciously, to just let yourself be smothered. That is not necessary. Because God said: 'Not a hair on your head will be harmed. I created you in love.' But now you experience your karma. And must we take care of you in that? Who wants to take care of you in that? Well? Everything in society is beautiful, if you see and want to experience that beautiful of it.

You will soon leave and you will break a leg ... I do not say that it will happen, my friend. But do not get a fright.

(Gentleman in the hall): 'But I wanted to ask you ...'

I am not finished yet.

... and you go ... Look, why do you have this now? There are material, social possibilities by means of which you can cause yourself harm. And everything lies in that.

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

(Gentleman in the hall): 'I find the dogmatic of yours harsh; in my way, understand properly what ...'

That is also harsh, yes.

(Gentleman in the hall): 'But if I am walking along the road and a tram comes and it runs someone down and kills him, and then I say: 'Oh, human being, just walk on, that is karma; that is harsh.'

That is even more harsh.

(Gentleman in the hall): 'Yes.'

Now that tram is harsher than the human being.

Yes, no, I do not mean that.

Yes, yes.

(Gentleman in the hall): 'And what should there be the other way round?'

Look, you say ... What is harsh and strict for you, is a law for the other side, your spirit.

You speak about dying. That man died, didn't he, run down by that tram? He was dead, wasn't he? We assume that he is dead. But he is not dead. What do you suddenly make of it now? Why did he not pay more attention? Then he must now return once more to the earth in order to learn to watch out in the city. He must return in order just to learn: I must watch out for myself.

For how much ... There are thousands of people who pass over because of the half-conscious suicide. And that is nonchalance. They do not watch out. You must adjust to society, and you do not do that.

Is that harsh, if a tram comes there and you did not watch out? Is it terrible when a human being knows: yes, something must just happen, and I hit the wall with that car?

I had to take over the wheel from André several times, because he had the feeling: I will pull everything out for a moment. And then I say: 'Just stop, my friend.' And took moments that I with our quick, do you feel, with our tremendous thinking, quickly, thinking for thousands of problems: boom, like that, like that, like that. That happened. Now just continue.

He was once dashing along a street, looks there, and does not see the tram there, you will not believe it, but he walks into the path of the tram. And that was in 1937. And the tram stops, but he goes through the tram, through the driver, through the people, through the lights, through the electricity, and comes out at the back again, and floats like that to the other side, precisely where he should be, with that lady. And then master Alcar took care of him and dematerialized him. And then he says: 'André, one more time, and then I will no longer have any power.' And then André, Jozef Rulof came to the human being. That lady says: 'You look like a ghost. (whispering) What a state you are.' He was like a ghost, he was as white as that wall.

Those people became afraid. 'Is there something the matter with you?'
'No.'

But that blood, in that quick reaction ... That happened, in 1937. But that can only happen once. And if André does not watch out afterwards, then master Alcar will let him go to pieces. Is that harsh?

What is harsh here, is a law on the other side. You say: 'Oh, that good man must die and now that poor mother is left behind with seven children.' We just take the example in 'Jeus.' The Tall One went at thirty-nine years old. And Crisje was left there. Seven children. The thieves and the murderers, Crisje thought, the scoundrels on earth ...

You do not need to say it, because, what is that?

The burglars and the bandits, the other one said, they have everything, and Our Lord hits there – you see, the wisdom lies in there, there in 'Jeus', we will now begin with that – Our Lord beats a household to pieces there. And those people loved each other? No, that father would take care of the little children. What kind of idiot is that up there? Also harsh.

If we say: what kind of idiot is that, that God of love, who beats the human being insane there, with tuberculosis, cancer, leprosy ... Is that not an idiot? Is that a God of love? This is much worse than the hater in the Old Testament.

And is that all harsh? My child, the life of the Tall One would end. His task was over, because another person had to come; they both had to make amends to another person. And you will soon read that in part II of 'Jeus.'

And then you will say: how can it be?

But the Tall One and Crisje are twin souls.

You will soon get a really wonderful book; because I did my best for it. I hope that I will get your 'yes.'

(Gentleman in the hall): 'Yes, master Zelanus.'

Yes, but other people say that I was sentimental in the first part.

(Gentleman in the hall): 'Gosh, you don't say.'

Yes, indeed. Then they say to Jeus: 'Well, the first part is sentimental.' Then I say to Jeus, André: 'Thank you. But I did not write it for him.' There are thousands of laws lying in there. Because I analyzed and brought together the material, the human, the maternal, the child-like and the spatial.

I began with a prayer, every chapter became a prayer, an opening, and got to experience the law. You just read it once more, in order to begin, in order to tell it. And then, I was very playful. I said 'good God, that on top of everything else' just as often as Jeus. The human being looks: the masters are speaking dialect. Yes, we had to and would, or we could not have elevated this life. And then, that is also the sweetest language of all the languages which we have got to know. Why? Because the life speaks now. Are there not precisely many sweet things in the dialect? I had to master that.

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

No.

Is it still harsh?

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

Thank you.

(To the hall): Which of you?

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

There is another hand. I will come to you soon.

(Lady in the hall): 'Master Zelanus, must all those people now who commit that half-conscious suicide, experience the disintegration of the body?'

No. But, did you not listen then to what I said: if they do not want that, they have no longing to die ...

Oh, you mean for the awakening, who walk on the street. They passed over, they passed over so many hours, so much time too soon. But there is no restraint, because those people did not devote any will for death. They were shocked by it themselves.

But do you understand that the nonchalance also already connects you to suicide? Yes?

(Lady in the hall): 'Yes.'

You can take part in technical wonders. When André was to go to America, we really, master Alcar really experienced that trip beforehand, or he would not go. Because there is still, do you feel, there is still no certainty in

that. And everything which possesses uncertainty, takes you to the half-waking suicide. After all, we cannot analyze these problems in the books, because you will not work that out again. But that is possible.

Because of course, you must be in harmony for a hundred percent with your surroundings, isn't it true, with your task, your work, with regard to the human being, to yourself, the other side. And what are you like? How are you doing? Now it is a case of watching out. You must watch out for a hundred percent. You have to learn that. And if you cannot do that ...

How many thousands of people do not pass over every day as a result of nonchalance? And those people walk on the other side, they are there, but they are still missing something. And now they are still missing something. And now they miss all that time ... They are there, and are conscious in trance as it were. That time which they still had to live.

This is an accident. There are possibilities that the human being would pass over precisely because of that destruction of that aeroplane, or that tram, or because of something else, a kick from a horse, in a manner of speaking, would pass over precisely because of that.

Because God does not know any deathbeds. That deathbed of yours means nothing for the universe, that all happens inwardly. Or you are standing, or walking, or floating, where you are, it can happen at any moment. When the fluid cord breaks, then you go; and that is your dying. But the incidental circumstances, you see, they are like that, like that, like that.

God created the human being for himself. When you ... It is of so little use to us to explain those laws to you divinely. You can get divine wisdom, but then I must say: you are gods! And then the human being comes there with his little character traits and says: I am a deity. Now it will happen. Do you see?

But if you must experience the universe, and if you conquer that universe by means of fatherhood and motherhood, and if you represent God as a human being in the Divine All, as a God-being, then you are now already a deity as a human being.

But I cannot explain those laws to you, because you do not feel those laws. And then we come to the cosmology: the origin and the growth of a grade, a thought, and action. If you fulfil an action, that action is spiritual, that is spatial, that is divinely inspired. And the more you do and experience that, you awaken something of your divine attunement, and you get more feeling. You have all of that in your hands. And you must do all of that yourself. Do you understand it now?

(To the hall): Anything else? Yes, who had something?

(Lady in the hall): 'In how far are the ten commandments still for us?'

What you make of that yourself.

(Lady in the hall): 'Yes, there are those commandments, of course ... thou shalt not commit adultery, thou shalt not steal. But there is also another commandment: thou shalt not make unto thee any graven image or any likeness of ...'

If you ask me ... I ... You call me master. And if you ask me, how many commandments you still know, then I must say: I do not know one anymore. Do you believe this?

But the law, yes ... Of course, Moses brought that, that, that and that. But afterwards the church nibbled at Moses, and placed the ten commandments next to that and that and that. Moses got that: thou shalt not kill, in the very first place; but then: thou shalt not commit adultery.

How many millions of people walk with the ten commandments in their heart? And how many millions of people came to the other side outside of the ten commandments? Do you see? We take care of everything again.

Moses got foundations for mankind, of course. Mankind would receive a faith. If no masters – they were masters – had come to Moses with: 'Thou shalt not kill' ... Do you see? That was already wonderful, that Moses could give to mankind: 'Thou shalt not kill'; but four days later Moses himself had to give the command to kill.

(Gentleman in the hall): 'He did it himself too.'

Yes, even better.

(To someone in the hall): Do you know that?

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

So. I did not even know it. (laughter) I have learned something again this evening.

(To the hall): Did you have anything else? André would say: 'Is there anything else to be earned?'

(Lady in the hall): 'Master Zelanus, you said this evening that a creator on your side does not have such a beautiful garment as a woman. I do not understand that.'

You do not believe that either, do you? Can I then say that I am more beautiful than you? I did not tell you the truth this evening. Because I live in the creating organism. By that I mean ... It is dangerous, of course, if I speak like that, but I mean by that: soon you will see what we are like.

But if the man asks me, the mother asks me that and that, then I give her the opposite image of the creator.

But you can feel that both lives are one, can't you?

(Lady in the hall): 'Yes. This is why.'

Of course.

But must I say that I am so beautiful there? I do not do that.

(To the hall) Is there anything else?

(It remains quiet.)

People do not have much this evening.

(Lady in the hall): 'I really want to know something, master Zelanus. I noticed, when Jozef Rulof speaks, ...(inaudible) instrument, then this does not move. But if it is you, then it is pressed in here with every word. What is there ...'

I must speak by means of the head, and not Jozef Rulof.

If ... Jozef Rulof speaks from the solar plexus.

(Lady in the hall): 'Yes.'

Everything goes to this point.

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

Anything else?

(Lady in the hall): 'You said a moment ago, to come back to this conversation, that we wanted to have pieces of proof. But does it now give you a pleasant feeling now that we believe in master Zelanus, while we have never seen him?'

Yes. Yes, that is wonderful. A wonderful feeling. (Laughter.)

It is a very pleasant feeling that you are there. I know my auras. I know that you still ...

You did not miss a single lecture, I believe. Yes, once, when you were ill.

(Lady in the hall): 'When my little daughter ...'

I know that too.

I have seen my people. But I am very happy that you are here; not for me, but for yourself. But I am also pleased that you are here.

Look, that is now what André elevates. In the universe – I told you it several times – I have, under the spheres, in which the people are present, under my sphere, under your sphere, I have some hundred million, million, million, million adepts. And I have two thousand of them here this evening. Do you see? Mankind is not ready. Because it is easier to speak to two million people than to fifty, a hundred. Do you see? Because we go further.

I already began with the building-up, with myself, three hundred and fifty years ago. Nine hundred years ago ... You know 'The Cycle of the Soul'. But when I was born again, and Emschor came to me, it was in your time, 1915, 1916, 1917, when I began with serving. And when I have ... every ... while serving, the human being on earth in the universe, in the night, the light, in the giving birth ... In the first place I experienced thousands of births with the mother. I descended into the mother; I experienced the attracting of the cell, I went into you, and we received the creator and the new life, and I experienced in you, all those nine months – we experienced that thousands of times – in order to experience the character traits as spaces, in order to be able to take care of the university of the cell, the soul.

And like that from the moon. Because if you experience the human being, and also the moon, and also the sun, then you know all the creations of God. And then we began to serve that life. Always just talking.

We no longer have any flowers on the other side. On the other side you must make do with what you know. And they are my flowers. Do you see?

And that is truly the feeling of universal being one; if the masses absorb my feeling.

If there are hundreds and thousands of you present, then I would have to give more inspiration. I gave you too much here some evenings. The human being cannot deal with that. I do not intend either to always remain in that cosmos, because you do not know your questions and your character traits for society, for your astral life.

(The sound technician gives a signal.)

You see, it has happened again.

(Someone in the hall): 'Gosh.'

You must begin. And this is also cosmology. We did everything first, gave everything, and then I said to myself: now I will wait and see.

I must give lectures in The Hague for master Alcar about the cosmology. Not here, here I must answer your questions. But I can make those questions as deep as the cosmology in The Hague. And then these evenings will be of more use to you than the evenings which you get in The Hague, even if they are amazing. Do you see?

See you later. Until we meet again.

(To the hall): Is there anything else?

We have to leave again.

(To someone in the hall): Did you not have anything this evening?

(Lady in the hall): 'Master Zelanus, I can barely process on earth, like this in the daily life with all those difficulties, I can barely process, process this spiritually, can I?'

Where does that development lie now?

You want the good, don't you? You want truth. You would want to give your blood and your life and your heart to the people if you could convince mankind by means of that. You want that, and you can do that, and you are capable of that. And if you ...

You want that, don't you?

(Lady in the hall): 'Yes.'

If I have to go to the stake this evening with André and the inquisitor comes in, and we must burn this evening, will you go with me?

(Lady in the hall): 'I still cannot say that, master.'

Do you still not know that now?

(Lady in the hall): 'Maybe I would dare to do it.'

Maybe, that is no use to us.

If you say 'maybe' ... Do you see? You ask me ... If you want to live in the 'maybe' and the 'probably', then the calm will not come to you. You must know, want to know, and be able to do everything. Then the simplicity will enter you, and then you will be carried through your life and the universe. And now it is no longer difficult.

Do you know what is difficult? To ensure your food and your drink. The human being must eat and the human being must sleep. Every child, every little animal has the right to a natural sleep. Do you see? Society has still not been built up. But behind this there also lives: if you help the human being too much, then you spoil the human being, then you destroy the human being. You must get everything from the human being. So the human being will and must work and serve for himself, or otherwise you destroy that personality. The more difficult it is, the more beautiful the human being 'beyond the coffin' becomes. Because that all becomes possession. Doesn't it? Life is beautiful, life is simple; if you understand it.

Is there anything else?

(Lady in the hall): 'What I mean, master Zelanus: in order to bring the human being to these teachings.

Look, sometimes people come, they come to talk with me. I tried to give the people the books ...'

And they do not want the books.

(Lady in the hall): '...whatever. And then you have almost won over those people, and then they always want to come to you again.'

And then they walk away.

(Lady in the hall): 'And then I think, look ...'

Yes. Did you think that we ask whether you are happy, or not happy now? Would your thoughts not be different? Are there not people amongst you who think: that man is crazy and insane?

(Someone in the hall): 'Yes.'

And we just continue. We have to ... If you do that, you must talk against that insanity. We have nothing more to lose. We want to give everything. But Christ does not even want it! Everything has been devoted. And now it is becoming simple. Do you see?

If you are open, and you have something to give to the human being, then you do not need to look for that human being, because that human being comes to you. This is awe-inspiring, that there is this number of people here. Because we now achieve ... only one human being amongst the hundreds of thousands is prepared, who is prepared and has the feeling in order to thirst, in order to get to know himself, God, Christ and the universe.

The development, the personality of the human being is only seven sec-

onds old. Mankind still has to begin with the spiritual awakening. There are still no conscious foundations laid for your spirit on earth. They are still not there. Yes, you will get them now! But society, the university, the psychologist does not know any death, does not know any astral personality.

What will mankind do with André if the universities have to accept us soon? We do not want to experience that, neither does André, because we will be ripped apart. We will no longer leave the house, he will no longer leave the house.

If mankind knew: the divine spatial conscious being ... You can get divine answers from me, because I go to my sphere, to my space, I go higher and higher. That order will never leave me alone, if I must get a divine answer, that answer from the Divine All is in me in only a thousandth of a second. Do you see?

And then you serve, then you are conscious, and then you continue. Then there is nothing more which disturbs you, because you start to know. Do you see?

André can also think now: what must I still do for these unconscious masses? Now he starts to suffer, we suffer, for the poverty of mankind. Yes, we do not do that on the other side. But if you are on earth and you walk there, you can do everything ... But for him there is a halt. Society is not ready for him. Do you see? And now you can let the universities come; we are ready. But we cannot lose the divine spatial wisdom. And that is the pain of the human being here, also for André.

Did you have anything else?

(To someone in the hall): Yes.

(Gentleman in the hall): 'Master Zelanus, when Gerhard the coachman reached awakening, then he drew strength from the prayers which André had sent up for him. But if Gerhard had now come back to the embryonic stage, so did not have a sphere of existence, would those prayers also have had a purpose then?'

Those prayers did not help him either. Those prayers did not help Gerhard. But you can pray. It was only an aura, a thinking of André, like you for your loved one. You can pray. But you can ...

Can you feel, we are not attacking that direct praying. But you demand with praying. True or not? You start to ask. But in the universe no praying question can be learnt, or sent out, because you restrict yourself because you start to ask by means of your prayer. And you just want: and 'God', and 'Bring father back', and 'Why is mother not coming?' And that just goes on. Do you see, you demand. You do not ask if that is possible.

But André sent his thoughts while meditating to Gerhard, and then you can follow the human being.

When the other side ... When you are true for a hundred percent, and you really start to thirst and you start to long, and you live it up for the systems of Christ and the universe, then a master is instantly beside you. Because now your life can be used. People can do something with your life and your personality. Can you feel this? But who does that? Who can do that?

I thank you for those beautiful flowers for André. And I am leaving. Our time is over.

Now I will show you how quickly we can say goodbye ...

(It remains quiet.)

Who is this now?

(Hall): 'Jozef.'

Not yet. Not yet. Not yet. He was almost out of it. He was still there.

(It remains quiet.)

Now. Now you know it.

Is it him now?

(Hall): 'No.'

Why can that not happen now? He wants to, I want to, and it is not working. Why is that not possible now?

I am now attuning myself to you.

(Lady in the hall): 'Yes, you are being held captive.'

Now you must pay attention ...

(It remains quiet again. Footsteps resound.)

Yes, now it has happened.

Good evening.

Tuesday evening 13 february 1951

Good evening, my sisters and brothers.

(Hall): 'Good evening, master Zelanus.'

Which of you can begin immediately with the first question?

(Gentleman in the hall): 'Yes, master. You already spoke here a few times about twin souls. Now I have understood from that that twin souls are the same colour and that they are actually two halves of one whole.'

Now that I have followed the teachings of the Rosicrucians, the Dutch society in Haarlem, and they also give similar teachings. And now it is called cosmic dual-unity there. And it mentions there that you do not need to be the same as each other, but completely opposite, so that the good characteristics of one partner compliment the bad characteristics of the other partner.

Now I have read the last line of 'Masks and Men' about three couples, twin souls. And now I refer here to Erica and Karel, who are not of the same quality either.

Now my question is this: must that really be like that, or can people be the opposite in the material life, and yet are spiritually one?'

You can ... I will show you that those teachings of the Rosicrucians are false. And you will accept that.

In the universe it is not a question of the character traits, but of the grade of life. Character traits mean nothing; you are that. Can you feel that? You will learn that. What are character traits?

A part, five percent truth, justice, love, benevolence - carrying, carrying, carrying, isn't it true - that takes you to the spiritual unity. That still remains character, personality.

But the primal source, the divine core, that is the twin soul. On the moon you have ... You received the twin soul, the part of the other life, on the moon. With the first fertilization ...

Have you felt 'Masks and Men'?

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

Did you make that cosmic journey? They were written cosmically, did you sense it?

Karel and Erica are material.

You have animal-like attunements as twin souls, pre-animal-like.

There are man and woman, and they both like to steal very much. So they have attunement and character to theft. Can you feel this?

You do sports, man and woman run through the life; that is a material attunement, to the character. Now that still does not say anything for the

life, for the actual core.

That state was divided on the moon in the first embryonic life, the human being in the waters, as embryo, as spark stage. You must go back that far.

So when those Rosicrucians write 'a part of the character comes together', that does not mean anything, because that is human possession. You mastered that. You learned that. But that is not the divine core; that has nothing to learn, that lives in you, that is your divine attunement, your divine representation.

And that part, a five percent, gave you another spark on the moon, in that first beginning. And that part will come back to you one day. And then that part will possess: character, feeling, for art and sciences, it does not matter, but then you will still have the personality. Then you have ...

And there in that depth, in that subconscious, even deeper, there is the source which has everything, your part now lives in there. And people therefore call that twin soul, twin life.

You gave a spark of your life, and you get that back. You gave it to that other people, and that spark gave it to you, and by means of this new life, a new spark came. And that divided itself, and by means of this – you will read that in 'The Origin of the Universe' – reincarnation came, death, the being born, and the new life.

And you found and had that life next to you, until you experienced the earth as a begin stage.

On Mars and on the secondary planets you already began with destruction, with murder. You have eaten the human being there, we did that. So then we already destroyed those lives. Then we darkened our own harmony – now we reach the divine systems – so, we darkened that harmony.

I have destroyed the life of another. I broke that life. And that life would live another thirty, forty years. Isn't it true? I must make amends for that.

And now, from that moment I already go from my life, from my core, from my soul. Can you feel this?

If that soul has remained pure for the divine harmony, then that life loses me. And if you want to live in the spheres ... And if you want to live from there in the spheres and you want to attune yourself to that, then you will feel that one day a deception, a lie, a snarl, a growl, a devastation, is the destruction for yourself, but also for your soul which lives somewhere. Can you feel this?

Because you are both here on earth, that one of yours probably lives in the world of the unconscious or in America, amongst the people, because there is not one human being on earth at the moment who is free from karmic laws. Or you would really be connected with your part, your life, your own blood, that is your soul, that is your spirit. Can you feel this?

So nothing else remains of those teachings by the Rosicrucians, because it lies much deeper. What the Rosicrucians make of it, remains character, remains the now, that is the now; that is the person who mastered something, and that is the human being. Can you feel this?

Karel and Erica, Frederik and Anna, higher again, can you feel this?

Frederik says: 'I will not get married.' He did not need to get married. He was married for God. That was his life, his heart, his soul. So he did not need to get married. Only he did not say it in that work, we did not write it. But you can feel that. We let you think for that. You do not need to get married for God. Do you see?

Frederik already had the astral core in him. He could have said one or two words, and then it would have been some use to you, then you could have known: where he is going. But the masks take you – that was a mask for him, a life of feeling, a world, a space – they take you to the spiritual grade of life again. And this is why 'Masks and Men' is growing.

Did you get that from it?

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

Thank you.

Just read them ten times: they keep giving you new consciousness. And then you start to ask, you are talking about the mask: what do I have from Karel? What do I have from Erica? What do I have from all those people?

Because you are that. I talked about that a lot, those books will still live in thousands, millions of years. When are you Frederik? Because Frederik is the spiritual human being. And René is the cosmic consciousness, the awakening for the spiritual self. Is it worthwhile?

(Gentleman in the hall): 'The first part is extremely difficult, I find.'

They are the masks. That is not difficult; as long as you read that calmly and let the book speak. But you want to look behind that.

Do you know why that is difficult? Because you want to get to know that mask, don't you? But that is not possible, because it has been laid down like that, purely as a mask. Because if we, if Van Eeden was to analyze the mask, then you would not have experienced that development. People say, you could have written that in one part, but then you would not have experienced that development.

Because you must get the second part, and then the third part, and then those masks are analyzed, they are ripped off.

God is a mask, Christ is a mask, that twin soul of yours is a mask. Where does this child, that life live? Do you see? Deep?

But the Rosicrucians do not have that. And they did not see that, and they did not experience that, because it still remains frills, it remains earthly, it remains material. But the divine core lives on the moon, because the moon

is the mother for the universe. With the sun. On the moon we people got our soul, our divine soul, by means of the planet; when she, the moon, was still an astral spiritual mother. Because we absorbed a part of her life and by means of that the human existence began.

So not ... Now the Rosicrucian comes again, the theosophy: 'We were born from God.' 'And now we go to God.' Don't we? But we must have the moon.

Do you feel on what kind of wrong track Blavatsky and the others went? Straight through a darkness. And if you know the origin of the universe, then you will know all the laws for this universe, and then you can analyze them for yourself. Satisfied?

(Gentleman in the hall): 'Thank you.'

(To the hall): Which of you?

(Lady in the hall): 'Master Zelanus, there is a people living near the Himalayas which is called the 'Hunzas'. And those people do not know any disease in the universe. And they are always all happy.'

There are more peoples on earth, and a few who are happy and do not have any diseases.

(Lady in the hall): 'And they do not have any diseases.'

That is possible. They exist.

You have cores of mankind who live there and there and there, and that core, that grade of mankind, it has not been contaminated yet. They did not fragment themselves. So you go ...

It is a family, a grade. That grade grew. You come back to a father and mother. And that grade started to grow. It was attracted. A grade of consciousness attuned itself to a small mass. You find more of them in the world, on the earth. That is really not so strange. You have them.

Anything else?

(To the hall): Who now?

(It remains silent.)

I am waiting.

(To someone in the hall): Yes.

(Gentleman in the hall): 'Yes. I would like to ask the following: in the 'View into the Hereafter' Master Alcar discusses black magic with André.'

Yes.

(Gentleman in the hall): 'Master Alcar says there: the magician is served by wretched spirits.'

Yes.

(Gentleman in the hall): 'And they can be unhappy spirits, master Alcar calls them black spirits, for example groups in the Far East who now still have a certain hatred against the European intruder. And those wretched spirits stay connected to that place, they still do not want to be removed

from there.

Now my question is this: have those unhappy spirits completed their cycle?’

You have seven dark worlds. We call them the hells, but they are not hells. They are dark, unconscious worlds, in which you can forget until you are like a jellyfish on the beach. Is that still not enough? They have completed their cycle. That is the last grade, which has direct attunement to the animal-like attunement of the earth. Is it clear?

(Gentleman in the hall): ‘Yes.’

Just read ‘The Origin of the Universe.’

(Gentleman in the hall): ‘Yes, then they must have already reached the highest material grade, mustn’t they?’

They must have reached the highest ...

You mean the physical grade?

(Gentleman in the hall): ‘Yes.’

Yes, otherwise it is not possible, after all.

(Gentleman in the hall): ‘No, this is why. I was confused about that. I really did not understand that properly.’

The human being who is free from the earth, that human being is free from murder; even if the human being is still animal-like. But at that moment, when the dying comes, the releasing from the organism comes, from the earth, then the earth lets go of you, releases you. Nothing holds you back. And you can ... You still have cause and effect, because you are in an unconscious world. And they are then, people call them the hells.

But they are not hells, they are seven different grades in order to reach the consciousness, the spiritual consciousness. Do you understand it now?

And you also experience that with the character traits. If you are free, so if you have no one left here on earth, there is no one living here with whom you are involved ... That means, you knew thousands, hundreds of thousands of lives: how did you experience those lives? Can you feel this? So until every murder is free ...

You have been here too long, do you know that? You have all been here too long. Just do not get any ideas, because you are all still making amends, or you would no longer be here. And then you have seven grades as worlds for the darkness.

Just steal, just take part in destruction and violence – can you feel this? – and you will have one of those worlds as attunement. You will get a clear picture in ‘A View into the Hereafter’, you will also get it in ‘The Origin of the Universe’ – because then master Alcar comes back to that again – and then you get to see it spatially.

It is even clearer in ‘The Cosmology’, but we refer you again there to those

books. Because all those books represent the cosmology.

And that begins with your character; and then with your spirit. And then you get the wisdom and the law of life explained at a cosmic attunement, and then at the divine attunement. 'The Cosmology' gives you the divine explanation for every thought.

Is it clear? Do you know it now?

Say, say, say yes ...

And now?

(Lady in the hall): 'Master, may I ask you something? In the third part of 'The Origin of the Universe' you describe there how someone, who then lived for the last time on earth, and so is in that other world for good, how he lives there, and suddenly, or gradually, gets the feeling that he would like to return to the earth again.

And then it is said that it is a mercy. It concerns Bach ...'

You can all ... It concerns this ... Your question means ...

(Lady in the hall): 'But I want to know something about Bach. Because Bach also feels within him at a certain moment that he would like to go back, would like to experience the reincarnation. And then he withdraws to the foot of the cross, and then he is told that he will make music for the glorification of Christ.

But when he has done that, then he comes back again into the hereafter, and moans, and is sad, because he has not done his duty properly.'

He had wanted to make it even more wonderful. It was not possible.

(Lady in the hall): 'Whilst he was educated for that.'

To that level, to that level.

Beethoven and Wagner and Bach, and all the great ones, they moaned and felt pain and sorrow, because they still remained under their spiritual thinking and feeling. Because they have that music, their feeling ... For Christ ... Bach was, and Wagner, the materialization of the universe in art. Wagner.

But Bach was only fifteen percent in feeling for the spiritual contact for his art, fifteen percent. And he had wanted to bring a hundred. That is not possible. Because, after all, you cannot spiritualize that material, that sound, after all, you cannot spiritualize that with regard to the other side, and materialize it on earth; you do not feel and understand that, after all, do you?

Which vibrations, which sounds does the universe possess? Of course Bach did not mean that people moan about the Christ so awe-inspiringly by means of his art. Can you feel this? Because, the whole drama of the Mattheus Passion is a miserable situation for Bach, because the human being sees and feels and experiences nothing else in that than the destruction on that Golgotha. And it is not that.

That Christ, that real divine Christ, he felt Bach on the other side, can you

feel this?; but he was not able to materialize it on earth.

Because you are all on the other side ... You have been in space. A comparison: you knew thousands of lives. You also often act at the moment from the life of France. What do you know about it yourself? Nothing. And it is like that for every human being.

You have phenomena, you have a character, you come to earth with a fixed consciousness, but you no longer know anything about the life. You are all reincarnated. You had thousands, I can speak of millions of lives, only for the earth, millions. One life means nothing.

You received an organism more quickly in one grade than in another. During the first times it went very fast, because we, because the human being did not bring any disharmony. Then the birth itself came, can you feel this, of its own accord. Within so many weeks, within so many months you were back again on the earth.

If your grade remained pure during that time, if the grade was pure for the birth, then you went from motherhood to fatherhood, and from fatherhood to motherhood. And that continued. You are only just born; what you learn for the world, everything which you learn in the world, has no meaning. You can do what you want. Only the feeling for the universe, for every grade of life and law of life, that is divine.

You can do art, everything, sciences, you are a doctor, an academic, a writer, and so on, every task on earth which has direct contact with the material, which therefore means nothing for the inner life ... And then afterwards there comes: what do you do for yourself, for the universe, for mankind, for nature, for every law of life? What do you do in the first place for your fatherhood and motherhood?

And now it appears that all arts and sciences have no meaning, because on the other side you are feeling, a grade of feeling, as a human being. You represent your own divine attunement of feeling. You are a deity, a part of that All-Source, that All-Light, that All-Life, that All-Fatherhood and that All-Motherhood. Do you see? And therefore everything which you do, everything which you learn, has no meaning, because this belongs to the personality and the earth again. Can you feel this?

A doctor who serves, has to do with the inner life again. A mother who serves, serves in order to bring the human being to awakening. And that goes with you. So everything which you master for the feeling, for the other side, for the spirit, you continue to possess that. Serving, doing deeds, that is your possession, those are foundations. But arts and sciences, that remains here on earth.

On the other side you are, in the first sphere, if you have that, then you are at once, instantly, at the same moment you are conscious, you have light.

And now it happens of its own accord.

You must first try and endeavour, every human being, every spark, in order to take you from that unconscious world to the conscious; that is the battle for every human being. There is no longer a bible. Life becomes simple, do you see? It seems difficult, but it becomes simple. You have nothing more to do with the bible, only with Christ and with God. And you are that God yourself, and you are the Christ yourself, as a human being. You have the bible in you, the universe in you, the All-Source is in you, you have everything. How do you live now? If you go in harmony, if you go in love, then it happens of its own accord, you evolve of your own accord. It happens consciously, you go higher and higher perfectly simply. Is that so difficult?

But people here did not understand what Bach wanted to do. Because you do not need to moan about the Christ, and it is not a miserable business on Golgotha, because He brought you eternal life. But the human being stands before his own murder. Do you see?

And that is the sorrow, and that is the sadness of Bach, that the human being stands before the murder, stands before Golgotha. Christ sacrificed himself. 'No', he says, 'you murdered Christ!'

And now? Now you can no longer sing. Now people sing the Mattheus Passion there, and now everything becomes moaning. It is a miserable matter. The Christ in that is one and all sadness, sorrow, deformation.

For what purpose? Why that sadness and that deformation, while He came from the Divine All to the earth in order to take care of mankind. What do we do now? Isn't it true?

You will do that soon. You are already busy. You will all begin, and then you will get that happiness. Can you feel this? I must awaken you. We are on the way to awakening you. Why? Because you are a part of my life. We have millions of lives.

If you, and another, are not in the first sphere, then I will still not be happy. The Christ is still not happy, because there are still children on earth in darkness.

And what does the bible do now? What do the churches do now? Just continue. What will remain of it? But it is only this.

That awe-inspiring world means nothing, only you, your feeling, your word, your 'yes', your love, your justice, your benevolence, the love, the love, the love. Do you see? And you are building, building, carrying. Give, and you will receive; that's it. Difficult? Is it not beautiful now?

(To the hall): Anything else?

(Lady in the hall): 'Master Zelanus, could you now tell about the Holy Grail, what the actual meaning of that is?'

The Holy Grail?

(Lady in the hall): 'Yes, in the encyclopaedia it says ... Then they want those scales ...'

A fiftieth part or a sixtieth part of the Catholic Church. And something else too. No more than that.

We do not know any Holy Grails on the other side.

(Lady in the hall): 'So that has no meaning.'

Yes, meaning for here. A Holy Grail, a Holy Grail, a Holy Grail ...

Who thought up those words? Who built up that sect, that life of feeling? You can already make a comparison with what I am telling you. What is a Holy Grail? A kind of sect, a kind of feeling, a religion. A part of that is from the Catholic Church, a part from Protestantism, a part from sophism, and just mention more sects, and you just give that a good shake, and then you open the lid, and then you see what is left of it; and that is the Holy Grail.

Strange?

(The lady reacts.)

Thank you.

(To the hall): Anything else?

(Lady in the hall): 'Master Zelanus ...'

A bit louder, because people also want to hear you there. There is an 'ear' (microphone) in the hall. Over here.

(Lady in the hall): 'It is a mercy, people say, that if people are in this life, that people do know anything more about their previous life?'

That is not a mercy.

(Lady in the hall): 'Is it not a mercy?'

Why?

(Lady in the hall): 'Because otherwise you would go insane from remorse, from everything which you did wrong.'

What does it matter if you know that you committed twenty-five murders before and you no longer do it now?

(Lady in the hall): 'Then you cannot continue to life, if you ... so ...'

Yes you can. If you now ... If I commit a murder now, and I say in five minutes: 'I got the feeling and the consciousness: I will not do that again', the murder is gone. I go back.

Of course you are afraid; we are talking about murder, murder, murder, murder, murder. And you are afraid of murder. And just do not do it either. Do not commit suicide either. All wrong. You restrict your future, you restrict your progress, your eternal awakening; you stand still, don't you, when we start to see this, when we start to see these laws, these possibilities, cosmically. After all, you get a new life again, you become a mother again, you perhaps become rich, you become a queen or a princess, you have all the means, all the material in the world, you are served, you are received. Some-

one on the other side said: 'I do not consider that murder that bad. Because I got really beautiful things after that murder and it ...'

Can you feel this? How deep is the divine justice now? I recently talked about divine justice, which thousands of lectures can be given about, but then you will no longer understand it.

A murder is bad. But then we enter the divine law: how deep is God in His love? Can you feel that? Yes?

I told you, you committed a murder, two, four ...

Not now; you must sleep tonight. Not now; you are free from murder. Do not get a fright.

But you committed that murder, or, I committed a murder. We all murdered and committed arson, murders, murders, murders, murders. We ate people, we just cooked them.

And then ... when we got consciousness, and I saw there, it was in Ancient Egypt, then we saw that a vagrant there, someone hunting ... Someone took away my game; I shot, I murdered him. And in the next life I was a prince. Now you must listen carefully. I had riches, I had possessions. I committed a murder, and I experience that life as poverty there, misery, in the hills, in the woods. I attracted that life again myself as a mother, with maternal feeling in me. Can you feel this? I got the material organism; you can follow those lives; and it is only then that you experience the laws. When ...

I saw that, my brother, pupils. I say: look, you were that, poor, miserable, in the woods, during the night, no house, under the ground. You committed a murder. We now go six centuries further, and we enter a beautiful life, in a palace, and we find that soul again, as a prince. A great deal of possessions of the earth. And that is the murderer from that life.

Can you feel that God only lets you give birth to the life?

He must first return in the male organism. In the third grade: that was the first life. Another life after two hundred years. After three hundred years another life. And then he entered motherhood, and it was only then that he could make amends. That was, that goes back, eight hundred, nine hundred years.

During those other lives he was rich and everything again. So God – can you feel? – God now lets you only give birth to the life. That is the justice of a law. It is not about your murder, about your possessions of the earth, but it is about motherhood.

You get riches, you get possessions. You even thank God for the murder, if you want to know, if you get to know those laws.

But you do not do it, because you will not violate the life. It is your own life; it could be your child, it could be your father. Thou shalt not kill. That is the law which restricts you. That places you in the darkness.

But can you feel how deep the divine justice is? And that this possession is human? And that you walk in there just like that? Can you feel this? And that God does not crown and bless any people, as a queen, as an emperor? Being a princess, the nobility means nothing; we are only father and mother for the universe. Those are the laws. Isn't it simple?

(To a lady in the hall): Are you sleeping?

(Lady in the hall): 'No, I was still not finished asking.'

Then we will begin again.

Continue.

(Lady in the hall): 'If some people in this life suddenly get a flash of what they did or saw before, so clear that you can almost not tell about it, but that you feel it, it is so tangible that ...'

That you know it inwardly.

(Lady in the hall): '...that you could lay it down as it were.'

Yes, and now what?

(Lady in the hall): 'What does that mean?'

Then you have experienced a flash from your previous life. And that is not so simple to record that. But, you will feel, you carry the feeling, the consciousness of twenty, thirty lives with you. They are conscious.

You have had hundreds of thousands of lives, they are part of your feeling. Now we get seven depths of feeling, and the highest, the seventh, the day consciousness in the subconscious ... Can you feel where that is going?

What is spatial psychology now? In the day consciousness of your subconscious, you live from that. And you live in the day consciousness. And that means nothing. The day consciousness ...

You can bake bread, and you can do your work, but you live in your subconscious. You do not learn anything. Because you do not need to learn anything, you only need to absorb feeling, to do the things more and more rarefied, more spiritually, more beautifully, more harmonically; that is laying the foundation for your spiritual self. Isn't it simple now?

If you always do that well, and accept, and you do not fight for another ... I am not busy serving you, because I serve myself. Is that clear? You always and always do everything for yourself again.

If you can receive everything ... If you become hatred, you get suffering, you get sorrow; if you do nothing back, then you are the spiritual conscious being who lays foundations. Can you feel this?

If you enter the spheres and you say: I have been so beaten, Our Lord! Mankind is beaten, but no one is beaten. Can you feel this?

There is: 'Those children are so extremely ill'; it is possible, but God has nothing to do with it, no spiritual law, no space, no Christ, you are all that yourself. Isn't it simple? And just do not weep now, and just do not shout

now; no one can help you, because you must first be rid of it. And now you must let that illness run its course, or experience it, but you must be rid of it.

You must go from homosexuality to motherhood. That child can groan and say: 'How can God make me like this?' There are those children in the world, and they weep and shout and moan: 'How can it be? How can God be so just? Is God just? Is there a God? I am not a man and I am not a mother.' But that is a law of nature. And you must just shout and you must just cry ... But you must get through it. God is so loving.

Anything else?

(Lady in the hall): 'Yes, I mean those flashes, which a person like that gets then. You say that it does not happen if there is no deep meaning connected to it. What is the deep meaning of a flash? And then it is suddenly over and then you know that it is like that. What is the deep meaning?'

That is a part of your feeling, which approaches the day conscious human part from your subconscious. And you now absorb that by means of your personal thinking. Can you feel this?

The personality is speaking here, draws from the deep foundation, the life of feeling – that is the cosmos in you – and feelings come from there. And then ... You call that a flash. And you materialize those flashes. Or those flashes represent something, mean something, and then they are gone again. Then you have experienced something from your subconscious, and that is natural, of course, you now have contact with your previous lives. Can you feel this? And then just do not go into that, because it is this, this.

Anything else?

(Lady in the hall): 'Thank you very much.'

At your service.

Which one of you.

(Gentleman in the hall): 'Just going back to your previous question, answer. You spoke about the bible not having any meaning on the other side. Does baptism and being a member of some religious community or other not have any meaning either on the other side?'

Nothing. Churches have no meaning on the other side. There are no churches on the other side; there is only life. Can you not feel that then?

(Gentleman in the hall): 'That is exactly the way I sense it, yes.'

Well done.

But can you feel again that everything is becoming simple? You cannot pray for it either. The human being is afraid here.

I have to, I must always speak sharply. Why? This is new, this is new to mankind. And this seems harsh, but it is not harsh. But you will feel, we penetrate to the core. You are finally getting the truth. You can go over the world; you will not hear this. There is no one on earth at the moment who

gauges that consciousness. Only the other side can do that. And you can ask me thousands of questions. Try it. Test me.

(To the hall): Anything else?

Where are you? Do you only come here in order to listen?

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

(Gentleman in the hall): 'A few lectures ago, perhaps three or four, I don't know exactly anymore, but I wanted to go back to that. Then you said to someone here: you just continue to live and you pay no attention to anything.'

No attention to the war, no.

(Gentleman in the hall): 'No, you were talking about politics; you must not take part in that either. That is all very well, but I hope that I may say to you, that I think, that you express it wrong for the people to a certain extent. Because I would have liked it if you put forward more that God longs for the deed from us. And if we do the deed, then we must still attract so much of the social life, that we will die for a better society, in which we can live as people. But you did not say that. You said then, among other things, and I got the impression: do not pay attention to anything, and just live your own little life, as long as you live well.'

But it is, it concerns this: if God longs for the deed from us, then we must strive for a better society, mustn't we?'

Fine. I told that. And did you not understand that?

(Gentleman in the hall): 'But perhaps I picked you up wrong.'

You did.

(Gentleman in the hall): 'If I may say so, I think that you expressed yourself wrongly to a certain extent. I find that dangerous for the people. That they then just think: well, I will just not take part in anything anymore, I will only just come to the lectures. And I do not consider that good, to only come here to the lectures. No, we must do the work. We must do the work. And that is the striving for a better society.'

I am, we are ... You could have followed some three, four hundred lectures here, and I always talk and I always say the same thing. Then too.

We were talking about society, it was about murders, it was about politics and about all those things, and then I said: do not interfere in that. The one who took part in politics is still in prison. God has nothing to do with politics and with that society. Now you must start to think: what can I do then? What must I do?

You must not build up any society, because you are in deception, in lies, in destruction, in murder and in arson. What do you want to achieve in that? What do you wish to go and do in that? I mean that.

(Gentleman in the hall): 'No. Is it not our duty, now that we live here on

earth, that we get here, how should I call it, a kingdom of God? We must work for that, mustn't we?

Then go and talk to the people and then you say ... Then you can only say: do you have the bible? The bible begins with untruth.

You must take the bible away from the people. Those things then, those wrong things, those untruths, those wrong laws. And then you go and tell and convince the people that there is a hereafter. You do not need to do more than that. Everything which now has material, is rotten and bad, built up by blood, by brutalization. And I keep our, my children, my pupils, out of that. They must not interfere in society; that is destruction.

And do you want to have me in that, and the people too?

(Gentleman in the hall): 'No.'

That's it.

(Gentleman in the hall): 'But in one of your books you also quoted that Bellamy ...'

Yes.

(Gentleman in the hall): '...that Bellamy is good.'

Yes. And what is this?

(Gentleman in the hall): 'Precisely. And that is social too, isn't it?'

Good.

(Gentleman in the hall): 'And striving for that, and working on that, I think, then we do what God longs from us, that we pass into the deed. So, I mean for that reason, we are involved in that social life, aren't we?'

You live in society.

(Gentleman in the hall): 'That we have to strive for a good society.'

My dear child, can you not feel then what I mean? If you send me, if you send André to the front in order to be a Red Cross soldier, then you serve, don't you? Isn't it true? Is that serving?

(Gentleman in the hall): 'Yes.'

We do not do that.

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

We do not take you from those front lines, in order to bring you to a doctor again to make you healthy, and send you away again. We do not interfere and want nothing to do with that torture.

And what you now see in that society ... That society means nothing for the other side, although, I speak there, only for fatherhood and motherhood. You only just have to live for your being a father. Finish that task. And now talk with regard to the spiritual, divine laws. You do not need to do anything else.

(Gentleman in the hall): 'What did you mean then with Bellamy?'

Bellamy is good, yes, indeed.

(Gentleman in the hall): 'Well, what do you mean by that?'

But Bellamy is the material grade for the social consciousness. That is a material core. No more than that.

(Gentleman in the hall): 'I mean that. Then we are allowed to work on that, aren't we?'

Just do that. But stay away from everything which society possesses, because you come to lies and deception, you stand before injustice. You cannot dissolve that now, can you?

(Gentleman in the hall): 'No, but, wait a moment. If we go into the spiritual life, as we are here now, then we must live that out, mustn't we? And if we live that out, then that urge comes of its own accord, doesn't it, that we want to strive for a society, in which we can live for and with each other as human beings?'

And how do you wish to do that in society?

(Gentleman in the hall): 'How? In the best way possible.'

Then you are finished. Then you just begin with that.

(Gentleman in the hall): 'Yes, I am busy with that. I, for myself, I strive for economic equality. So I am, in my thoughts, I am busy with that.'

Look, we cannot build up a society. Why not? Because the consciousness of your people, your masses, is still unconscious, for the material.

(Gentleman in the hall): 'I want to try to make that conscious, yes.'

Good, you can work on that. But I tell you: it is one and all, a hundred percent injustice, lies, deception. Can you feel this?

(Gentleman in the hall): 'Yes.'

And you will have to live for five hundred years, if you want to reach a core. It will not come from your society anyway. It will come from the other side soon. Do you see?

You can do that. Of course. But do you not feel what I mean? Do you not feel then that you want to experience, with your speaking, your actions and deeds, the spiritual grade for this becoming conscious? You want to do that. I have nothing against that, have I? You can do that. But I tell you: your society is unjust. You will come into conflict.

(Gentleman in the hall): 'This is why I strive for justice.'

You can do that. But I do not tell the people that they must be unjust, do I?

(Gentleman in the hall): 'No.'

That is there ... That source, that source lives here, you are standing in the middle of it. And then you can start to think. What I tell you, that is the spiritual core of the material deed which you do. I give you the spiritual analysis for your material thinking and feeling, for this society, in which you live. Is that clear? Then you have everything, don't you?

You say ... You say 'no', I mean that. But I let you see the spiritual awak-

ening, the spiritual justice, the spiritual sensing, the spiritual thinking, with regard to Christ and your deity in this society. Then you see who is unjust, for that matter, don't you? And if you can dissolve that injustice, you do that, don't you?

(Gentleman in the hall): 'Yes, that is correct.'

Well, there is no more than that, is there?

(Gentleman in the hall): 'I want to work on that, yes.'

So you must understand me, and I will not say anything else again, but that is the core. In this chaos, in which you live, there is no spirit from the first sphere, a master, he cannot go and act like a mayor, or a king, or an emperor. Because that is not possible, we do not do that, because then we have to do with injustice. We stay out of that. You will sully yourself.

So you walk through society and you think and you talk; and that is the highest possession which you have. To represent a task as prime minister here, for you, you can no longer do that if you read those books. Do you see? And what do you want now?

(Gentleman in the hall): 'No, that is not my intention either.'

No, but what do you want then? But what do you hope to achieve here as a child, as an individual in the street?

André says: I stand powerless. I stand with twenty-four books, with my lectures, with my art, with the wisdom, I stand powerless. And what do you want?

I stand powerless. I only give you the knowledge. I do not image that I am giving you something. I know what I am giving you. And now you can begin. And you experience society in this way. You descend from a conscious thinking and feeling to these unconscious masses, and you say something. And then you just continue. You do not take part in those actions; then you are already a child of this time, a child of those masses. Do you not understand that? Just continue.

But the Bellamy only wants to lay material foundations for social happiness, and nothing else.

(Gentleman in the hall): 'But we must strive for that, mustn't we?'

That is very simple.

(Gentleman in the hall): 'If the divine is in us, we must spread that, mustn't we?'

If you can earn more in this world, you do it after all, don't you?

(Gentleman in the hall): 'Yes.'

If you did not do it, and you say 'yes', if you ... But the spiritual law would be able to tell you other things. If you get a wonderful task tomorrow, of five hundred guilders a week, isn't it true, why would you not do it? But you have to do with deception there; will you still do it now?

(Gentleman in the hall); 'Yes, that means ...'

If I just have those five hundred guilders.

(Gentleman in the hall): '...if I can earn it with a dirty ... well, then I will absolutely refuse it.'

Then it is fine. Do you see? Then you are busy not participating in that destruction, at the expense of your own possessions. And now, just go and look at the people, for what the people give themselves.

Did you not know that you can buy the human being for ten guilders, for five guilders? Christ knew that too, because they had sold Him.

Are you satisfied now? Not yet.

(Gentleman in the hall): 'Yes, to a certain extent, but ...' (laughter)

Yes, but I remain ...

(Gentleman in the hall): '...I am not completely satisfied.'

If you cannot feel that ... There is nothing else. Can you feel that?

The others will feel it.

(To the hall): Do you understand this?

(Hall): 'Yes.'

Talk to these people. I cannot dwell on this. Because I give you the core, the law. And it is very simple: you go and take part in social building up from your life. Isn't it true? Other people do that, don't they? And there are some ...

(Gentleman in the hall talks through it.)

Yes, wait a moment. If I speak, you keep quiet, and if you speak, I am silent.

There are millions of people busy, honest and good, for social consciousness. There were millionaires on earth and they served the masses. Do you see? It is possible.

And, do you not understand this? What else do you want to know?

(Gentleman in the hall): 'No. To know? I only want to have this. You say, the people understand it. Then I hope that they understand it as I mean it, that we must not stand still ...(inaudible) build an own life, no, on the contrary, it is our duty to work on the building up of a new society, in which we can live as people.'

Only for ...

(Gentleman in the hall): 'I only mean that the people must understand that then.'

Only, child, for the good. These children want nothing to do with that chaos, that destruction, that rotting unjust.

Do you still not understand it?

(Gentleman in the hall): 'Yes, I understand that. But I would go on with this again ...(inaudible), but then I will be going on for too long.'

Far too long. But you can understand that in two seconds. I say it clearly to you ...

(To the hall): Is it clear?

(Hall): 'Yes.'

And you do not feel it. Now you take the time to get into that. Or you say: 'I do not understand you.' Then I accept it. Then I will ...

(Gentleman in the hall): 'It is possible that you do not understand me. I do not know that.'

Then I will go back, and then I will prepare myself during that fortnight in order to understand you. Can you feel this? But I understand you.

(Gentleman in the hall): 'But I mean well in any case, you know.'

I know. I know that. I can see that. And that is true. But I want to keep you from that unjust source. You do not need ...

(Gentleman wants to say something.)

Keep your mouth shut again. (laughter)

You do not need to sully yourself by means of that injustice, that destruction, those lies.

There are millions of people, who are now in prison, they must get out; but those ones there, whom you serve for, they must go in. And do you now want to go and serve for that? That is all social feeling and thinking. The whole of your society, the whole of your people, as core, as consciousness, is rotten and bad, even if we write in 'The Peoples of the Earth' that your people possesses the highest consciousness, for Europe. And that is true again. But you must start to learn to think.

(Gentleman in the hall): 'Precisely, society is bad and rotten. But we must point to that precisely, to those causes, by means of which that comes. I mean that.'

But I am saying that. I say: you start to talk from your source. And you say to the people and society: that must happen like that, and not like that. You do not need to do anything else, do you? And I already said that five minutes ago, when I began, and then you did not understand it.

(Lady in the hall): 'We still have so much work on ourselves, so how can we improve society?'

No, but look ... I told you in the beginning: arts and sciences remain on earth. You will soon go from society. And that society means nothing for the other side. It only just concerns a bit of happiness. But that happiness also lives there now. Can you feel this?

I was speaking about material karma. It concerns future consciousness. I was talking about physical karma, spiritual karma. That means: if you do not have the feeling in order to act the banker, lawyer, a doctor, then you must master that study. But you will not make it. You do not have a head, people

say. No, you do not have the consciousness for that material.

So you begin with yourself. And the more you begin with yourself, the more society comes to becoming consciousness with you. But you do not need to go and look. This child wants that, but we will not do that, we let the life come to us. We do not go and look for the human being in order to convince the human being, the human being comes to us.

We find a needle in a haystack, in your sea of life. And then one child finds ... Amongst the millions of people on earth there is one who shouts and asks. That child calls me. That child sends it to the universe.

You say pray. Praying, I said, does not help either. No, not for dying, not for those laws, not for those laws. But if you need help, you can pray, you can ask. And then you do not need: 'Father' and 'Father' ... But if there is in your prayer, the Our Father: 'and lead us not into temptation', and you pray one Our Father after the other, that does not help you, because then you already come to the destruction in your thinking. Your thoughts do not go any higher than the inspiration which the prayer possesses, the feeling.

But if you think seriously and you live in strife, in sorrow, in suffering, and you have ... You are therefore free inwardly, and it is possible, then there is, at the same moment there is already feeling in you. That is the source, the All-Source. That steers you immediately.

You do not need to have a master who inspires you.

If we must start to speak, if that master is needed there, and that master is necessary. Because now, André could not have been able to begin with it; we must do it.

But if you as a human being want to experience happiness, love, everything, outside of the mediumship, then you will get that irrevocably, or something is restricted in you, and that is your karma. Can you feel this?

And you can go on like that. Further and further, deeper and deeper, and deeper. And then you are released, then you are released from the bible, from the Last Judgement – God does not damn – and thousands and thousands of untruths, Adam and Eve, and so on.

Then you are not in the bible, but you come outside of the bible, and you experience the divine laws, by means of which the human being was born. And in this way you are ... And in this way you are released in Mother Nature. You must let go of the earth. Do you see?

But if you want to serve at a spiritual attunement, then you do not interfere with these dark matters in which you live. Are you looking at the human being? Oh no. Are you just looking at that? No. Can I do something there? No. Because deception stands before you. What do you want? To serve? To talk? You do not reach those people. You must really turn your society, your parliament, your universities, you must really be able to turn them upside

down, you must destroy all those foundations, and then you lay down yours. Is that possible?

So you live now, you talk ... When you meet the human being, then ...

I do not understand that the human being still interferes with material building up. Even if you live in the ground, under a surface, if you possess the consciousness as man and woman, then you have the highest happiness of the universe, and God and everything, and the earth too.

Because it does not lie in material consciousness. If you live well – can you feel this? – and are pure, are just, and that child is sick and it is a karmic disease, what do you wish to change then? I said a moment ago ... You do not think ... Go through the murder, through the diseases first. There is not one human being on earth who does not live in cause and effect and karmic laws.

If you have troubles, your man is not good, your wife is not happy, you are beaten and kicked, then you live in karma. And it is like that. Do you not earn enough? That is the material psychology. Do you not earn enough? Do you envy that man there, that doctor, or that lawyer, or that banker, who is so well-off? That banker? If they earned it by means of truth, if they really earned it, then it is wonderful. But you do not have it? Then you will have to master that material consciousness. Can you feel this? Must ... You want ...

The Bellamy says that and that and that. But in 'The Peoples of the Earth' it says: soon you will get the kingdom of God. If the human being, the masses ... If no more war is necessary, no more fear, then your gold can be used for houses, palaces for the human being.

Later you will not need, later in a thousand years the human being will not need to do anything anymore, because atomic energy will do everything. You only just need to still eat and drink and to look at the laws, at the life of God. Can you feel this? But that will happen of its own accord.

Anything else?

That is very deep, but very superficial. The material life is very naïve.

Your Amsterdam, and a city, is awe-inspiringly naïve, childishly naïve, stupid. Can you feel this? People throw it into the universe, but people forget ... People get everything materially intended. This is why I say: tell the human being about the life 'beyond the coffin'; and you will have conquered thousands of cities and social consciousness. You rise out above that social feeling and thinking, when you say there is life 'beyond the coffin', you come back. You do not need to do anything else. That becomes the material building up.

Let those material attunements, those people, do it themselves. You bring much more. Do ... Is that not true? You bring the spirit. You let the human being speak. Do you see? Be a master. But do not take part in those low things. On that subject we say: do you want, do you want ...?

If the human being asks: but you can take that soldier from the line and

take care of him, can't you? You have love, don't you? No, we will not do that.

After all, we no longer begin with a task which people shatter and destroy, do we? We want nothing more to do with torture, with unjust, unconscious thinking.

And if you always make sure, in your material, whatever you do, to get the just harmonic core from that, then you already live spiritually. And that is spiritual, social, material thinking and feeling. That is a thousand times higher than the human being who makes a fuss for society, in order to change that society some day. For whom? For what? Change your spirit. Because you no longer have a society 'beyond the coffin'. Life now becomes very simple. Because, you do not meddle in that destruction. Go through life, and sing and laugh, be enthusiastic and be happy; even if you are sick, even if you are beaten, even then, you are yourself. Is that not a thousand times higher?

(Someone in the hall reacts.)

Thank you.

(To the hall): Is there anything else?

(Lady in the hall): 'Yes, master Zelanus, may I ask another question?'

You can ask so many questions, because these people do not ask me anything.

(Lady in the hall): 'But as far as you are concerned, do you consider that bad?'

Me?

(Lady in the hall): 'I mean ... 'Yes. You say, continuing with karma, that we do not meet any human being in the life whom we have not met in previous lives too. Now you talk for us once a fortnight; did you also meet us in all those other lives? I wanted to ask you that.'

There are people here ... There are people living here ... There is one mother of mine, and a brother and a sister, they are sitting here in this hall. And then we must go back twenty-eight hundred years, they are here, and they have already been following me for years. And I do not look at the mother. I am good, and I look. I have forbidden André from saying anything, do you see?

On the other side my mother is a law. And if I do not love that law, then I cannot reach my mother, and my father either. I have nothing more to do with those lives. Now, in what I am now, that is the absolute.

But there are more people here, also from André, and also from you ... I could tell you: child, your soul, your life is sitting there. But that life now belongs to another. And that is not a man now, but that is also a mother. And that mother goes back in order to get the child-like male consciousness, and then that soul will come, soon, so in so many years' time, to you in the spheres, and then your life will stand before you. Yes.

Yes, we can tell you those things, but then you will no longer live. If you

know all of that from the past, then you will forget the now. And it is this. Even if you live in sorrow, even if you live in suffering, even if you are beaten, this is the absolute.

Because if you had nothing to do with people, then ... The people whom you love, have deceived you, have beaten you, but you have to do with those people. And it is only from here that the actual source rises out, as long as you do not hit, as long as you do not deceive. That is therefore spatial certainty.

You can be beaten, you can have suffering, you can have sorrow; it means nothing to us, because you live, you are here. And anyone who does not understand you: talk. If they do not want to listen: keep quiet. Until the soul starts to ask. Isn't it simple?

And what else is there here from me? (Laughter in the hall.)

(Lady in the hall): 'Master Zelanus, if the parents get no more than two children ...'

If the parents ...?

(Lady in the hall): ' ... get no more than two children, then is that in order to keep the grade going?'

Yes.

(Lady in the hall): 'But is it now because those children must make amends to the parents, or must the parents make amends to the children anyway?'

If father and mother get two children, then that is making amends, or it is serving. After all, there are also fathers and mothers in the world who are finished.

André is here now, he was – I will come back to your question – he was in the first sphere. This life comes from the first sphere and became Jozef Rulof.

But before that this life was called Dennis Lefton. It was in London. He was an astronomer. An astronomer who went to pieces with the universe. And now Dennis Lefton knows, and André, and Dectar, they know the space. Even if we cannot tell that to science yet, you have it. So that Dennis Lefton continued.

Now we could attract those children ... But there is nothing more to attract for us, for him, because he is free; and then you cannot attract anything more either.

The child which André got, only experienced the birth and the attracting, and went back. He had to accept that.

So you can serve. We served. So there are fathers and mothers living for themselves in order to return, but also in order to serve, in order to ... that grade ...

You are a mother, you have the organism, so: you can become fertilized by the creator, and you can also serve, you give life to a soul.

Now that is a shame, and now that is terrible, you are not married, or you

are not this, but soon it will be the most necessary thing ...

In a hundred years' time, seventy-five years' time, when the direct voice instrument is finished and the masters speak, can you feel this, then the masters will lay the foundations for the University of Christ. But then every mother must give birth. Married or not married: give birth. Because that is the very highest, the most divine law which there is. Can you feel this?

And if you experience that here in society, then you are not a mother, but then you are a slut, and you are black, and you are dark; because you are not married. Can you feel this?

Everything will soon go overboard, only yourself will remain. Because your 'yes' remains 'yes' eternally. And your 'no' remains 'no.' Do you see?

Do you have to be recorded, the human being, does a human being has to be ... Society must record you by means of your name, you are married, but not for the universe, you experience a law, a karmic law. You have to make amends to and serve the life, and reach awakening for yourself.

Can you feel that the spiritual law, the spiritual justice stands next to, but above the material justice?

That is all fear, of course. Because the human being cannot be trusted. So we got material laws and they are still necessary. But then later your word is law. And you are mother and father; now giving birth. Do you see?

Then people will say there: say, go and give that little mother a child. And then it is pure, that is the highest happiness.

And now, for your society? If you say: that is bad, and that is dirty, and that is filthy, and that is destruction, then for God that is immaculate, pure, serving, motherhood. Can you feel this?

We do not know any being bad, any being dirty, any devastation, any destruction in that. If the child is born, and you, and that child ... A girl has a child, a girl is seventeen, eighteen years old; is a slut for the world. And for God she is immaculate and pure. Can you feel this?

That must all go. And that is your society, that is still unconsciousness. You still just live in a material obsession.

People do not trust you. People do not believe you. Why? Because millions before you left the mother alone with the children. The father must do that, and do this. They are material laws. Now the spiritual, then the cosmic, then only the divine. Beautiful?

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

(Lady in the hall): 'Master Zelanus, does nothing remain then of those love ties between mother and child?'

If I say you ... Does nothing remain of mother and child?

But there are mothers who do not want to lose their child, aren't there? But there are no children.

Where are we going? What are you learning here? All those mothers ... There are millions of fathers and mothers, those are your children. I am yours, you are mine. I am a child. Can you accept me as your child? Can you love me just like that, at a hundred percent, like the child which was born in you? You must do that.

(Lady in the hall): 'I cannot do that.'

What did you say?

(Lady in the hall): 'I cannot do that.'

No, you must. You must do everything, you must be able to give birth and to love everything.

André loves everything. We must love, love all the life; on the other side there is no longer any child, no longer being a child. After all, you read that in 'A View into the Hereafter'? Can you feel how awe-inspiringly immaculate and pure the maternal, the human love becomes? After all, you still have nothing, you still do not have any love, do you?

(Lady in the hall): 'I think you are really nice, but I cannot compare it with what I feel for my daughter, my child, can I?'

What did you say? You love me? (The audience laugh warmly.)

But you do not love me as much as your child.

(Lady in the hall says): 'But that is not possible, is it?'

And you must.

Look, my child, I must have more love from you, because I deserve more. I have more consciousness than your child.

On the other side you have the love for the higher consciousness. If your brother, your sister, your child is there, then you will have to give me everything, because your child has not yet earned it.

And we do not have that child, but we have millions of people whom we will serve. We must love everything. So you enter universal love; you are just talking about human love. And then you get the spiritual love, then you get the cosmic love, the spatial love, and then the All-Love.

(To the lady in the hall): Do you love me a little bit? (Laughter.)

(Lady in the hall): 'Very much.'

We are earthly, we think earthly, we think materially, we think spiritually, we think cosmically, we can think divinely. Why? Because we love on earth, we have a task to fulfil.

He had to get through that thinking. For him ... You can ... People who know him ... Ask her it, the girl from Vienna. Did he ever refuse his love, to any person?

Of course, the human being can ask things, you could ask me things which I cannot do. Then we enter the rights of another human being.

But he is open. Or you stand still. You must be completely open to

everything. We love. And now it comes down to it whether we can help you. Do you walk in that grade, in that life, in that state? No, you do not get it. No. No. No. No. Yes, I can help you with that. Do you see? Because you must first go from those states, those unconscious worlds, those harshnesses.

But here you love your child. And that is simple, because this blood is your blood, and constitutes one consciousness. But it is so great, so great, so deep, it is only so deep. Can you feel this?

Because you must be able to love mankind; and then the universe, every animal, every flower, every tree, everything, life, night, light, clouds, the lightning and the thunder. Everything was born through you. Did you know that? And you must love that, you let that live. And that speaks to you. Can you feel that consciousness? And then that love; it is spatial, it is kind-hearted, just. And then you are carried.

See you soon. We will meet each other in that space.

(To the hall): Is there anything else?

(Lady in the hall): 'Yes, master Zelanus. You said a fortnight ago, that someone who experiences an accident because of his own carelessness, commits suicide.'

I said: when a human being is careless, isn't it true, and a human being has to experience his nerves, and he does not see where he is walking, then that is carelessness, isn't it? That is a participation in suicide. So that is not conscious suicide, but that is walking a path which was not created by God, but by yourself. You must watch out in this society, or you will take part anyway, because of your nonchalance, because of your carelessness, you will take part in that suicide.

And then you experience ... And then you go into the ground. Can you feel this? Your body goes into the ground, but you now walk in a sphere, a sphere of light. But you are not there. Because you are lying there. And you still live for twenty years. We will say that you come to the other side, don't you? But you go back into the world of the unconscious, then it immediately dissolves. Then you must be born again. So ...

And what does that dissolving want to give, grant to you? You go ... I connect you with two laws, with the conscious law on the other side, and then you experience that you are there ...

For example, you are in the first sphere, aren't you? And you are run down by a tram, a car, because of your nonchalance, carelessness. Because it did not have to happen. Then you have a share, then you have got attunement to suicide by not thinking carefully; so that is not conscious suicide.

And then you come to the other side, and then you are walking there, and then you are walking in that sphere, you see that sphere, and yet you do not see anyone. Because you are too soon on the other side. But you are not

attached to that rotting.

(Lady in the hall): 'Oh yes.'

But now you must, I told you, now you must go back to the world of the unconscious; and what do you experience now of that rotting? Nothing. But why not? Do you not know that? Have you read all those books?

Which one of you knows it?

(Someone in the hall): 'Because it is not a conscious suicide.'

Because ...

No, it is not that. Because it is not a conscious suicide. No, now we remain in that world of the unconscious. Now you experience, you undergo a law which jumps forward, comes forward. Which law is that?

(Lady in the hall): 'In order to come back again. In order to repeat that life.'

Yes, in order to come back. But it is not that.

Do you know it? Do you not know it?

(To someone in the hall): You?

How little those people are learning.

(People talk at the same time.)

What did you say?

(Lady in the hall): 'In order to make up for the years that you passed over too soon.'

No, no, no, no. Do you see? Now, you can feel that, you can experience that. It is not so simple to learn to think. Just do not be shocked. Because it is really not simple. But you know it.

(Gentleman in the hall): 'Cause and effect.'

Not that either.

I present you with a problem. Just ask the theosophists and the Rosicrucians about it; they do not know it. But it is very simple. You say: hey.

I will tell you it: because you are falling asleep, do you know that? Are you not shocked? Because you are falling asleep. You are falling asleep, and then you know nothing about the rotting. Isn't it simple?

(Lady in the hall): 'Of course.'

(Lady in the hall): 'Yes, how must it be otherwise?'

Now you must, if you, if you, now you must ...

Do you want to develop, and learn to think? If you are over a bridge, then do you always just go back again here on earth? If you are over the bridge with a spirit, then you must never go back into the same thing again.

I said, if you are conscious – to her – if you are conscious, then you live ... On the other side, you see people, and you do not see them. You see them, but they are hazy. Why? Because you still have attunement to earth.

Yes, it seems nothing, you feel nothing, but you are still in an uncertain,

unconscious world, because you have not yet completed the dying, you have not yet completed your life. You have not yet used your aura. Can you feel this?

So you lack that aura. And also like the body, when the rotting has gone, then you still do not get that, because then the life span keeps you captive on earth. And when the actual time comes, then you get as it were – you therefore walk consciously in sleep on the other side – and then you get that, that strength is sent, and you become walking awake as it were. You are awake, but you are asleep.

And to now connect that with a reality on earth. Where do we find those states now, where the human being is asleep and yet is awake? Where does this live? You say again: hey.

(Lady in the hall says something.)

What did you say?

(Lady in the hall): 'Insanity.'

You see, insanity, psychopathy. That is being asleep and yet being awake. That is sensitive and it lives, it is unconscious. Can you feel, can you understand how just everything is, but how amazingly interesting and wonderful? That you can bring everything in creation back to the human being?

(Lady in the hall): 'So that child is born then.'

What did you say?

(Lady in the hall): 'That child from that suicide is attracted ...(inaudible) again then.'

You are, you are now bringing me at once to the child which is born. But which child?

(Lady in the hall): 'Yes, I am saying that.'

Yes, but I also involve that psychopathy.

Now you are suddenly jumping into another law again, but that is not to do with this. I only just took a comparison, laid a foundation, in order to prove that.

Whether that madman, or that crazy person experiences the reincarnation, that is obvious, that is reincarnation. And I am not talking now about in what consciousness that is.

So you must ... On the other side we remain with one law of life ... we go on for a hundred years. You become ... We have ... You ask, you ask the question on the other side: how can I now, how must I be born in the harmony? What do I have to do for that? And do you know where we will go then, in order to answer that question cosmically? Then we can go on with your question for a thousand years. And that question connects us to every law of life, new birth, fatherhood, motherhood, one planet with the other planet, to, back, back to the moon. You can go on for a thousand years, with

one question.

And every question of yours connects me with the universe. You can get an animal for the animal-like, for nature. A flower, a tree, here in your Amsterdam; where was that soul ten million years ago? A tree. But now the human being, the animal.

Place me before a tree, and I will tell you where that soul originated and where we have seen that soul, that spirit and that material before.

That aura ... A tree has an own aura, a flower too. And that aura connects me with the old age of the present.

(To the hall): At the origin of creation did the human being have, did the human being have a conscious aura then?

(Hall): 'No.'

What did you say?

(Hall): 'No.'

No conscious aura?

(Someone in the hall says something.)

What did you say?

(Someone in the hall says something.)

In the beginning, at the beginning of creation did the human being have a more conscious aura than now?

(Hall): 'Yes.'

Why?

(Lady in the hall): 'Because he was still completely pure.'

That came from God.

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

And now the human aura ... decayed, we may not say. No. The human aura does not radiate consciously, and still does not have any consciousness. Because every truth and character trait which is spiritual, radiates conscious living aura.

Is that clear to you?

(Hall): 'Yes.'

So do good, love, be gentle, be true, and you will build, you will radiate aura which will go straight to the first, the second, the third sphere.

If you think about someone in a pure core and in love, then you immediately feel where that intelligence, where that being is too. That is the universal contact by means of truth.

On Sunday you will get divine truth.

How do you think? What do you wish to achieve by means of your thinking? Then you are shocked. Are you true in thinking, in feeling, in acting?

(To the hall): Is there anything else?

(The sound technician gives a signal.)

We are being warned.

(To someone in the hall): Over there. Yes, sir. Yes, my friend.

(Gentleman in the hall): 'Master Zelanus, I want to ask you: how far may the human being let himself be dominated?'

What did you say?

(Gentleman in the hall): 'How far may the human being let himself be dominated?'

I will give you an answer, my friend. You do not let yourself be dominated, for truth, marriage, harmony, justice, by anyone outside your house. Not in your house either. Is that clear?

(Gentleman in the hall): 'Yes.'

A human being who squeezes himself into the heart of your life, in yours, in society ... There are people, for example, who are loving, who are harmonic, but they enter your heart. And they go so far that they completely tear you and her, and she and him, apart. The people do that, and they say: we must be harmonic. People break the possession. People take away the possession of the human being just like that. Never ever go ...

André always says: I will not go into you, because I do want to be involved with you. And that is the highest love which you get. He never goes into the possession of yours. You cannot do that anyway, can you?

So the human being who attunes himself materially, spiritually to the possession of the human being, in order to build up and to create harmony in there, that is a demonic carry-on. You must immediately banish that.

There are people, I have known followers – I have seen those lives – who thought they could bring and give harmony by taking away the woman somewhere and leaving the man alone; and people call that happiness. Is that serving? Is that brotherhood? Is that fatherhood? Is that sisterhood? What kind of domination is that? In society, in your society these are the greatest problems which there are.

But a human being who reads the books and accepts the other side, he stays away from the possession of another person. Is that fair?

(Lady in the hall): 'Yes, I think so.'

And that human being is destructive, is darkness, if the human being goes into other lives and flings those lives apart; in order to serve one life and to deform the other. Is that clear?

From now on you will all not let, and for whoever that is, you will not let yourself be dominated, or you will see: the devil is, destruction is busy here.

Do you understand?

You do not need to let yourself be dominated, if it is for the wrong; you can let yourself be dominated for the good. I will tell you this: that is domination. I am connecting you with those laws. My friend there says: yes, but you

said that, and you promised that, and the human being cannot understand that just like that. I say: the spiritual law is the most certain.

The human being now, for society, who squeezes himself in there, into the possession, onto the possession of another, he has attunement and gets attunement, no matter how good and how loving you are, he gets attunement with the Land of Hatred; because it concerns own enjoyment, own possession. Is that clear? And anyone who lives in that, he refuses to accept that.

It is remarkable that the human being ... me, precisely from society ... For example ... You do not dare that, probably, the problems are not there. But marriage is the most wonderful possession for the earth. But the being alone is even greater; alone, you do not experience any laws now.

That you can speak and that you can serve each other, and that you can finish each other, finish one life with each other, that is becoming conscious. Can you feel this?

And if you are married, and if there are children, then you finish that life together. And then no one must enter there, because this is your life and not of another.

A spiritual personality can dominate with goodness, with truth, with justice, but never ever in order to build up one life and to destroy the other one. We call that demonic carry-on. Is that clear?

I am speaking to you and to society. But you will understand: harmony is loving what lives. But you keep your hands off the possession of another. You can serve ...

When I ... When André ... André gives and gives and gives and gives, but he wants nothing to do with you. Not your goodness, your love? Yes, indeed. We appreciate it, we go into that, but we let you think, feel and experience in your own grade. Can you feel this?

So we try to bring you to the awakening, but you must do it yourself. But we do not interfere with: must you do that like that? Must you do that like that. What do you think of that? That is up to you.

Have you ever heard that I placed an urge, a thought on your lives, and forced you to do that and that? You must try that yourself and want that yourself. Because then it becomes your possession.

Did you have anything else?

(Something is said.)

Good.

My sisters and brothers, I am going.

See you next time. I thank you for the flowers, also for André.

The evening has passed quickly.

Tuesday evening 27 february 1951

Good evening, my sisters and brothers.

(Hall): 'Good evening, master Zelanus.'

Which of you has the first question?

(Gentleman in the hall): 'Master Zelanus, I wanted to ask you: at the moment, isn't it true, now, if people pass over, or spirits, beings, from the second grade to the third grade, then they end up in the jungle, don't they, so in, actually, an adult body, whilst in the beginning, when the earth was still a bit of a mass and the first spirits passed over, then they entered an embryonic state or something, didn't they?'

You still have that now. What do you actually want to know?

(Gentleman in the hall): 'Yes, is that not a very considerable difference then?'

There is no difference in the creation.

(Gentleman in the hall): 'No, but the time?'

Not in that either. The creation does not have to do with time.

(Gentleman in the hall): 'Those beings who arrived there in the beginning of the origin of the earth, isn't it true, but they all had to experienced that development phase of a single ...'

Embryo.

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

And did not go further?

(Gentleman in the hall): 'Yes, slowly but surely further until the perfect body was reached.'

Is that not the same thing?

(Gentleman in the hall): 'But then it took much longer than that is now the case?'

You must see this in this way: you were born on the moon, and now you are on the earth. Is there a difference in that? Can you feel a difference? You have completed that cycle, you have completed the universal cycle. And can you feel a difference in that?

So the human being, from the moon, returns to the Divine All. And you are busy. There is no more to it. And then you get body after body, grade after grade, age after age.

Centuries, thousands of centuries ago the earth was not natural like it now is. Like it now is, your society. You think yourself back. That society means nothing, I once told you. That means: everything remains behind. Only life has meaning, your spirit, your personality. And because of that you possess

divine attunement, all the life.

And what do you want to know now? Is that not everything?

(Gentleman in the hall): 'Yes, I agree with you, but, I mean, that took much longer in the beginning, didn't it? The people, isn't it true, who now come from the second grade to the third, they already get a perfect body, whilst in the beginning, isn't it true, that single cell first has to develop slowly but surely.'

You mean this ...

(Gentleman in the hall): 'That had to experience all those stages in the course of I don't know how many millions of years.'

In the embryonic life you were embryonic. And now you are a human being. And that is a difference. But life experiences all these stages.

You must not compare that time, the time in which you live, with the jungle stage. You are in the white race (see article 'There are no races' on rulof.org), and the jungle inhabitant still has to go to the white race. Evolution, evolving. So those are new bodies, in order to absorb the cycle of the earth, the grades and the laws of life for the earth, no more than that. And because of that you get the universe in you, by experiencing body after body. But there is no difference, and time.

Those people experienced the prehistoric age, the prehistoric being now lives in the Divine All. But then you must also go back millions of ages. Can you feel this? Those first people used to live in the jungle – there were no cities then – and they now live in the seventh sphere, on the fourth, fifth, sixth and the seventh cosmic grade. The Divine All is inhabited, consciously inhabited.

Christ is there, as the highest Mentor. He came back to the earth. The earth got faith, you will read that in 'The Peoples of the Earth', you will read it in 'The Origin of the Universe.' And then you can see the image of yourself. You have already conquered that universe; now also the earth, and you will go on astrally spiritually in the life 'beyond the coffin'. There is no difference.

But now something else. You will actually feel an injustice in this.

Where is my friend?

(To people who are still coming in): Do you want to sit down here?

There is no difference. The human being lives in the embryonic stage, goes through jungles, ages, spaces, and conquers the universe. Can you feel this?

Your hereafter is ready. But is that true?

You would like to know that.

I ask you, your hereafter is ready, the heavens are ready; that is true, isn't it? But is yours ready? Do you see? So the human being must, we people must earn the heavens, the bodies, the spaces, ourselves. And you can only do that

through the love, through being in harmony with the creations. Is that true?

Are you finished?

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

Are you asking anything else? Are you having a think?

(To the hall): Over there. Who asked me something?

(Gentleman in the hall): 'Master Zelanus, it often happens, if people reach an advanced age, that they become child-like. Now I wanted to ask you: does being child-like have something to do with the grade of consciousness and ...'

Yes, indeed. You see the older adult here as psychopathy. Can you feel this? Now the life no longer has any core, no longer has any growth. And then ... I have never spoken about this before, and you will immediately agree with me. And then the human being has no more grip, and then the personality descends back to the grade of feeling which the human being actually is. And more ...

At that point, in that stage the spirit, the personality continues to live. And you call that being child-like. And we call it for creation the sinking back to the actual possession. Because the human being in society is a lot, does a lot, learns a lot; but the human being for the universe is only feeling! And now you see the power and the consciousness of the personality for you. Is that clear?

(Gentleman in the hall): 'Yes, master Zelanus.'

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

(Gentleman in the hall): 'Master Zelanus, approximately six weeks ago you dealt with the book 'Masks and Men' for us. You especially dwelt on the character of Frederik.'

Yes.

(Gentleman in the hall): 'I have meanwhile read that book, I may say with great interest, and to a certain extent also with great satisfaction, at least the first two parts of the book. I probably expected too much of the last part, and it disappointed me a bit.'

And the third part gives you the climax precisely.

(Gentleman in the hall): 'Yes.'

Had you expected even more? When René analyzes the cosmic laws, had you wanted even more from that?

(Gentleman in the hall): 'I wanted to ask you two questions, master Zelanus, if it is allowed, about that character of Hans. Hans who is a doctor, he experiences that René awakens, that René starts to hold his séances, the he starts to explain the laws, the occult laws, to science, to religion, isn't it true?'

Yes.

(Gentleman in the hall): 'And Hans, about whom we hear that he was a high priest in the past, an initiate, he does not want to accept these things.'

He was a conscious being in the past. Why does he not remember these things and does he close himself off from what René tells? That is one question.

With which I may connect: the end of this story is that Hans commits suicide, which I find something dreadful for an initiate, even more dreadful, I would say, than for an ordinary being. It is also told that he remains attached to his material body for another four years, because then his time which he still had to serve here in the material is over. But he does not need to return, despite the fact that he hated René, that he could even murder him, as Frederik tells you, despite the fact that he hit Elsjé. In his material life, the last material life, there was therefore a lot of anger in him.

These are two questions for me which I find it difficult to answer. I do not understand that. They are contradictions for me.'

Why do you not understand that? You must see that Hans as that personality really is. And those are the facts. And now you want to add even more, see more, experience more. And that is not possible, because that human being was depicted like that.

And whether that human being ... You say: an initiate ... You do ... Millions of people live here in society who ... a grade, and a temple in Ancient Egypt ... You have thousands of lives behind you.

What do you know now for example about British India? What do you know about that?

(Gentleman in the hall): 'Nothing either.'

But you were there. Do you see?

And every human being who has the feeling – you can just accept that – once tasted the mystics; and that is your sensitive feeling and thinking. And what do you know about that now? What do you know about your past, about your previous lives? And that is still not any possession. Can you feel this?

You can now speak about 'and God is love', and 'God is just', and you can ... Do you not have those people in society, who are everything and nothing inwardly?

Hans had to and would still earn that. Can you feel this? He ... You have the proof there. I committed suicide in 'The Cycle of the Soul'. And Hans had the happiness there, let us say, it is happiness – it is time, it is a law – that he would live for four months or so many years, otherwise he would have to accept that whole rotting. Can you feel this? So ... And was then released. So it was his end, that was his last life on earth. And then free to the astral world, with his anger, with his little hatreds and all the characteristics which he possesses. Can you feel this? And he can now begin there. He gets help, because he knows. You know. You can all be reached soon. And instantly you

have that happiness in you.

The human being who is not open, who accepts the Catholic Church, Protestantism, who cannot let go of that, who has his hatred, you cannot reach him. Then we are powerless. You must be free.

But the character of Frederik, you should have seen that, that is the human being, the spiritual human being. And now you must see what character traits you do not possess from all those people. But become Frederik. Can you feel this? Become Anna. That soul, that mother who accepts, and says nothing, and listens, and absorbs. The human being speaks too much in general. The human being does not think. Anna thinks.

So you have analyzed the human being cosmically here, by means of the rottenness, the destruction, the horror, the darkness, by means of science, by means of insanity, by means of love and happiness, by means of your society; they are the masks and men.

And did you want even more from that?

They were already written cosmically. The third part explains the masks, God, Christ.

What did you get from those books? I asked recently: are you already a divine deliverer of letters? A postman? Did you understand those little stamps of Frederik? Did you understand that? When did you see a stamp of ten guilders, and one of a hundred, with the image of God on it? Then you had to do with love. Can you feel this? I sell stamps of Our Lord every evening. Do you need one of ten guilders?

Anything else?

(Gentleman in the hall): 'My thanks for the moment.'

(To the hall): Which one of you?

In 'Masks and Men' you can experience the cosmos, you can experience the hells, you can experience the heavens, you can experience insanity, psychopathy, science, and death. And that brings you lilies-of-the-valley and daisies. What else do you want? The most wonderful novels which time, mankind will ever receive. They will go over the world later. And then they can write, write, write and analyze. From those three books you can write thirty of them. Did you know that?

Thank you.

Read them again, and get that out of them. Because when you finally come 'beyond the coffin', with Frederik, and you see that, then you can ask yourself: have I now thrown that, and that, and those character traits overboard, have I conquered them? And then you get the wonderful sandals. Don't you?

(Lady in the hall): 'Master Zelanus, do you know whether there are already many people residing, or living in the Divine All?'

In the Divine All? How many people there are?

(Lady in the hall): 'Yes, not exactly, but I mean: are there already many of them?'

Yes, twenty-four. (laughter)

In the Divine All and in the spaces ... live ...

Now we can continue to talk for approximately a million years about millions of people. Now we begin, and then we continue to talk for a million years. And then we have ... Then we must also talk another second about millions and then we have come to the moment, there are so many people. It can be calculated. It can be seen.

Every spark of this universe, all the atoms, they are billions, billions, billions of atoms, which are part of this firmament in which you live, this universe, which seems infinite, they are all people. Can you feel this? You can see: from every human being an atom, a new creation originated. And everything which you see, is the representation of the human personality. And then you can see a grade, a number of trees, a number of flowers, you can look at your nature, the animal world, on the land, in the waters, that all comes from the human being. And now the human being himself. And from each grade there is only one human being.

If you were to enter the waters and start to experience the cosmology of Mother Water ... That means: water is motherhood, no more than that.

And what is your earth now, if you stand on the material, and live and feel? What is earth now?

(Gentleman in the hall says something.)

What did you say? What is Mother Earth now actually? What is she actually? You always speak about, we speak about Mother Earth, because she has giving birth. And what is she now as planet-mother for the universe, for God, for her task? What is she then?

(Lady in the hall): 'Creating.'

Then she is creating. Can you feel this?

Everything which you see was created, is visible creation. And that is all, everything which you see is male; even if you think that it is female. That is the creating power, the drive for motherhood. Can you feel this?

We always speak from the universe to the earth. You can always feel that. We do not speak, we do not go from the earth to the spirit, but from the spirit to the material. Do you understand this?

But in the All ... Now you can ask yourself: do those millions of people in the Divine All not get in each other's way? And what do they get up to? What do they do?

What do you do if you ... The first sphere does not yet mean anything, nor the second yet, the third not yet, but it is only in the fourth sphere that you

start to feel and think cosmically. In the fourth sphere.

But what are you now? What is that? What do you become like as an astral, spiritual being? What is your feeling, your knowledge, your thinking, your love, your harmony like? What are you now?

Why can not one be taken, be taken away from those millions of stage? Why is that not possible?

If one human being did not come into the hereafter, then this whole universe would collapse sooner or later, or this universe would have no more progress. Do you accept this? For one spark which does not return to the Divine All; then that grade of life stands still. That is the creation. That is God.

They are wind, they are rain, they are light, they are night, they are working, they are giving birth, they are creation. We are one with everything. If I am not there, if we are not there, my flowers do not live, then my sphere dies out. These children (the flowers in the hall) are material. Do you feel? If I go from my space ...

An image. Here is my dwelling. That can be a temple of incredible beauty, the art, with my thinking; my wisdom, you see on the walls.

You got an image to a certain extent in 'A View into the Hereafter, part III', where André enters his house along with master Alcar, a spiritual house, a spiritual dwelling.

And then you lie in the ventricle of the heart, in the ventricle of the personality, that is the love. And if you enter there, you will lose yourself with regard to the earth and that world.

But if I leave, I depart, then I elevate my dwelling in me, and you see that great, wonderful, spatial castle becoming hazy before your eyes. We have that possession. And then I go.

I can leave that there, because I am myself there. That closes itself immediately. We immediately lay an aura around us in order to close ourselves off. Every insect does that. The human being does that too, that is the possession of the human being.

We have ... We cannot even analyze the first, the second, the third and the fourth sphere, the fifth and the sixth and the seventh anymore, because you no longer understand it, a sphere is so awe-inspiringly beautiful, wonderful, human, spiritual; the first, the second, the third sphere.

But you carry in that, you serve in that, you represent that space in that, as light, as human being, as love, as justice, harmony, as everything, as wisdom, as art and sciences. If you have reached the fourth sphere, then there is nothing more which you do not know, everything belongs to you and it lives in you. Can you feel this?

When I think now and you ask a question about the moon, about Mars, about that and that planet, and I go into that, then that planet must speak

immediately. Can you feel this? And then we reach unity, then we dissolve. I go, and that life enters me, that goes through me; until I say: 'Go back. Go, and rest.' We reach unity in this way.

So you must experience, accept, and you must learn to think; to take possession of the being one with the life of God, all the life around you.

(To the hall): Anything else?

Over there. There.

(Gentleman in the hall): 'Master Zelanus, is it cosmically responsible that a human being gives his life for someone who has been sentenced to death?'

Is it cosmically responsible that ... What else?

(Gentleman in the hall): 'That another human being gives his life for a person sentenced to death.'

That a human being ... For example, I am sentenced to death and you give

...

(Gentleman in the hall): 'And I say: I want to take your place.'

That is suicide. That is harsh and it sounds harsh, but it is absolute suicide. Because you want to devote your life for something. And you think that that is good, but that has nothing to do with cosmic goodness, because receiving dying and life, they are laws.

And now you can ... that law ... Can you feel this? You can give yourself, but not the law of life, as life, as human being, as personality. No, you can ... Look, we cannot help you. I can talk, I can give you books and we can also give another two hundred books, you can read, and you can find all of that very nice, I can explain all of that to you; if you do not begin with it, you stand still. So I cannot help the human being.

On the other side it is much more difficult to help the human being than here. You can still do it here with words, and you just go again. You have light, you have your city, you have your society, you have your care; and there you have nothing. Then you sit in a cold. If you are cold inwardly, you hate, you have characteristics which destroy, then you sit in that destruction. And then we can and then another cannot help you. So you must begin with it yourself. And that is working, working, on the human being, in order to give the human being happiness, harmony, to give love. And then you awaken yourself. Just read 'The Cycle of the Soul'. And you did that, for that matter.

Did you have anything else?

(Gentleman in the hall): 'No.'

So it is in fact the accepting of the suicide, no matter how good a thought you have. Because you cannot dissolve the suffering and the destruction of the human being anyway, the human being must do that himself. Those broken foundations must be repaired by the personality. Can you feel this?

So I cannot give you ... And God cannot do that either, and no Christ can

do that ... Christ cannot give you that, and God cannot give you that. The human being must make amends again. Can you feel this? Because this is a divine deed, and this remains wonderful. For example, the human being who fights and wages war, and thinks that he is protecting himself and another, is exactly the same, that is murder. Can you feel this? Because God has nothing to do with any peoples. God only has to do with life. Is that clear?

(Gentleman in the hall): 'Yes, master Zelanus.'

There you are.

(Lady in the hall): 'Master Zelanus, can I perhaps have a drink?'

Wait a moment.

(Another lady in the hall): 'Master Zelanus, is reincarnation also applicable to the animal? I will tell you why I am asking that. For example, take anti-vivisection, vivisection, right ...

Anti- ... Vivisection.

(Lady in the hall): 'The laboratory.' No, vivisection which is applied to the animal. Is that not terribly cruel?'

That is cruel.

(Lady in the hall): 'And then on the other hand also those animals which, may I say, have the life of a lady, a really fine life. I have ... Recently it occurred to me, yes, are the animals actually also subject to reincarnation?'

Yes, indeed.

(Lady in the hall): 'Did they also, which people say, 'deserve' that, that they must have lead such a life that they get such misery here now?'

No, the animal did not deserve that, and the little animal, your little rat and your little mouse and your little rabbits did not ask for that, but that is the revenge, the torturing human being, the hating human being. And the human being does everything for his study. He does not only violate the animal, but also the human being. He also violates himself.

That is wrong, irrevocably cosmically irresponsible.

But the animals reincarnate, come back. But this torture, that must stop, of course. That is cosmically, divinely, Christianly, Jerusalem-like – then you have to do with Christ – irrevocably irresponsible. This is violating something.

There are also other circumstances, of course. There are animal species who do not come back and who only have a short existence. For example, a butterfly, and other animal species. How do they come back? What is the actual source, the actual core of your dog, your cat, and other animal species who have built up the multiplication for creation in a staggering way? Can you feel this?

You come into the waters and you come on the land, and we find animal-like and water-like grades in there again, which are all destroyed by the

human being. And that is an early dissolving of this material organism.

Unfortunately, there are also little animals who only live for a few days and disappear as a personality, because the animal only has a mass grade. Can you understand this? So a rat represents as a mass, the rats, for example, that little animal represents as a mass one world, one body. And that animal does not have any spiritual independence, it has a material independence, but the spiritual independence has been elevated as a mass to one world. We have never talked about that before.

But vivisection is wrong for various things.

(Lady in the hall): 'Yes. But as far as those dogs are concerned, you know, they are also sacrificed for vivisection.'

Every animal is tortured. Now that torture is irrevocably the applying ... When the human being ... Look, the divine justice from this situation is: if you as an academic were to inject yourself ... I would do that, irrevocably, even if millions of people go ... You would be better to use the human being for study, just let him inject himself, instead of waging a war and shooting down hundreds of thousands. Let those people inject themselves, and leave the animal alone.

If you ... That was not deserved. That doctor, that academic does not need to say on the other side: I gave something to mankind. Yes, by means of the rabbit and the rat, but not by means of himself.

There are academics who injected themselves, they arrive in the hereafter, and said: I used my body for the development of mankind. And now it is possession.

And if he injects himself and dies, then he still commits suicide. Then he still goes into the ground with his wonderful study and he is attached to his organism. Did you know that too? Do you see? Because those things, those laws, God did not create them. The human being created the diseases, created the misery. The human being destroyed himself, that already started in the jungle. There ... There are seven grades.

Did you read 'The Origin of the Universe', those books?

The human being begins in the jungle. And the jungle being must go to the white race (see article 'There are no races' on rulof.org). And there are seven grades, so seven different race types (see article 'There are no races' on rulof.org). That human being from the jungle also enters the white race (see article 'There are no races' on rulof.org).

But millions of years ago we all lived in the jungle and then there was giving birth and creating there where the strongest conquered. And then the seventh grade went, so the highest, to the fifth, to the fourth grade, with three, with two, with five, with one, with six; and then the natural source divided itself as a creating power, as an organism. Do you understand this?

Because of that those bodies are now weakened. Because we did not know any diseases, any troubles. Diseases did not exist when we still lived harmonically and naturally. But now those bodies are fragmented, weakened completely as cosmic products. And then the human being, then that body actually started with destruction. Because of that diseases originated, because of that all those diseases emerged, and now mankind has a mass of diseases.

But if the academic, if you as a human being want to get to know a disease, want to make it dissolve, then you must do that at your own expense and not that of the rabbit; that life has nothing to do with that.

So you got health. You will feel: if you stand before the divine justice one day, then you will say, and you must accept that, then you close your eyes and you say: I do not want that health at the expense of the animal, because of the torturing of the animal; then I would rather stay sick myself. Because that is spiritual feeling.

Am I right?

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

(Lady in the hall): 'Yes, it is about that last question, from before the vivisection, so that you sacrifice your life for another. If you see a child falling into the water and it will drown and you jump after it ...'

Here. You now have, you now enter the ...

(Lady in the hall): '...in a burning house.'

Now you enter the seven grades, can you feel this, of helping, help, brotherly love, sisterly love. Now every grade has, every action has a meaning and attunes itself of its own accord. Now you come to the philosophical systems. What is now good? When may you do it and can you do that? When are you responsible for your own life? That deed is something entirely different. That is conscious murder, and this conscious help. This is conscious serving, and that is conscious destruction. Can you not feel the difference? The two infinite worlds, the darkness and the light? You have light, and there, that question immediately takes you to the darkness; because I now serve the destruction. I want to give the life to a murderer; what do I deserve, what can I reach by that?

You reach a human being there; even if you drown, then that is: you perished because of the serving. That is not suicide.

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

That is ... So you touch the higher development. You touch justice, harmony, serving, love, and that takes you upwards. And that does not destroy you.

Is that clear?

(Lady in the hall): 'Thank you.'

So you get two different worlds. So every thought has an own world: darkness or light. And now you can distinguish the darkness of a deed, of your

thinking, your feeling, you can distinguish that from the higher world. We must live in this way.

So you come: can I do that? Yes, go ahead. That is help. That is serving. Of course, you go and help the human being. And if you only for a moment ... And then you go for a moment ... can I do that? If people need you for destruction, then you immediately say: no, I cannot begin with that.

(To the hall): Which of you?

(Gentleman in the hall): 'Yes.'

Yes, I will come soon.

(Lady in the hall): 'I wanted to ask you, is it more difficult for women to be released from their bodies than for men?'

What did you say?

(Lady in the hall): 'Is it perhaps more difficult for women to be released from their bodies than for men? I have had an unusual experience.'

Is the mother released ...

(Lady in the hall): 'Not completely free, from ...'

From her disharmony?

(Lady in the hall): 'No, from her body, if she disembodies.'

That all remains the same.

You ask, you want to know whether the mother is released more easily, so the dying, than the man?

(Lady in the hall): 'No. I have an unusual experience in a dream. I am standing looking at myself and I had help from above, I was speaking to someone whom I could not see. And I was sitting on a very good armchair and saw my mirror image sitting opposite me there. And suddenly someone said to me: no, that is not a mirror. At this moment I understood myself: I am that myself, I have gone from my body. But I was attached up to my knees. And I woke up with a fright, and I was still lying in bed.'

With a fright.

No, just wait a moment.

(To someone in the hall who has to cough all the time): Here is some water for you from André and me.

You did not come above your knees.

(Lady in the hall): 'No.'

And those knees now mean ...

(The lady says something else.)

When I am speaking, you keep quiet.

And those knees held onto you. That is the consciousness, to here. If you come above your knees, what does that mean now? Then you must go out of that. But this is earthly, physical holding on.

You have just looked outside of yourself. You have seen the life outside the

organism, and no more than that either. But that is exactly the same for man and woman.

You ask: can the mother be released more quickly than the man? Why? This happens the more you have sensitivity. Is that clear? And the man has that, and the mother has that – there is no difference – the more you possess feeling.

(Gentleman in the hall): ‘Master, I have a small calculation. Two thousand years ago then there were three hundred million people living on the earth. Now alone it is seven times as many. Now we go to four thousand years’ time: what must become of the earth?’

With so many people?

(Gentleman in the hall): ‘Yes.’

Why does the earth have so many people?

(Lady continue to cough.)

(To someone in the hall): Give that child a drop. I have to eat that many drops for André, for those organs.

(Lady in the hall): ‘Liquorice sweets.’

Liquorice sweets.

Why are there so many people living on earth? All of you are too many here. You should already have disappeared long ago. Do you know that? You now have the life of another in your hands. Do you know that too? Do you accept that? You all live in karma, in cause and effect. And that means, because before you ... We also did that. Ruined our lives? No, we brought ourselves into disharmony. You all should have been on the other side for two million years. So you have, so you represent the life and the time of another personality. If we did not do any wrong things, then there would therefore not be so many people on earth. But it will certainly not get jammed. That will take care of itself, because those are universal, divine, spatial systems.

But, the earth has conscious evil. And what is conscious evil? The human being says: more and more people are being born. Where do those people come from? The human being keeps himself on earth for too long because of our wrong acting and thinking, murder, arson, hating and just destroying. Because of that we attach ourselves again to five, six, twenty, thirty thousand different lives, because the earth holds us captive. Is this divinely just?

You must, we must repair the last situation again, so the last deed and then we become free from the aura earth, and then we continue. But at the moment there is not one human being on earth, so not one of the millions, millions of people, all those millions of people, except ...? Which people, which grades of life are now in their just natural state of balance? Do you see? The white race (see article ‘There are no races’ on rulof.org), the highest mentality lives in cause and effect. And where do you find the immaculate,

pure attunement again?

(Hall): 'In the jungle.'

In the jungle. You are high, yes, indeed, you have achieved the highest consciousness for your society and the earth, but you are mostly busy destroying it. Do you see? And this is why there are too many people living on earth? Yes. Before ... Only two people would live on earth for every two million. So there are nine hundred thousand and so many people too many for two people. And those people did wrong. And now the earth holds you captive. This is a spatial just picture. This is the truth. Do you see?

So the human being evolves, continues. The human being who murders must return to the earth – so that is stopping – gets a new life, must return, must make amends. And how many people have to make amends?

(Someone continues to cough.)

You must do something about that cough, my child.

(Gentleman in the hall): 'But those people remain hidden on earth through time?'

What did you say?

(Gentleman in the hall): 'Can the people remain hidden on earth through time? Because the people are becoming bigger and bigger.'

Bigger.

(Gentleman in the hall): 'Yes.'

Even bigger. You mean like a big tree?

(Gentleman in the hall): 'No, the inhabitants. You understand.'

You mean, the masses are becoming more dense.

(Gentleman in the hall): 'More dense, yes.'

Bigger, more dense, more dense, more dense.

There will soon be ten million people living in your city. Can you feel this? The earth is becoming smaller and smaller. But the more we reach development, the earth and mankind will experience more in a hundred years than the human being was able to destroy in millions.

In a hundred years, soon, when the kingdom of God becomes conscious and the masters speak, the human being will say: stop now, now stop with that and this and that and so on. Can you feel this? Now the priest and the little nun will ... The little nun will now give birth, and the priest and the pope and the cardinals must create. Because another mother must already give birth to a child again for that. Now you must do that yourself. You will feel, just become a priest, and just become pope, and just become cardinal, then you will already stand, not only because of murder, but also because of religion, because of being sacred, by being chaste, you stand still in your creation, and you prevent the development of the masses, mankind, because there are too many of you here, and thousands along with you. You should

already have been on the other side a long time ago. But we all made those mistakes.

(To the hall): Is there anything else?

(Lady in the hall): 'Master Zelanus ...'

Speak loud, because it is over there. (Points to the microphone.)

(Lady in the hall): 'I experienced a funeral at the Eastern Cemetery. And I was standing there like that, around that grave. And then there were fifteen or sixteen dark grey spirits standing there, at the head. They looked over each others' shoulders in order to see that. Are they spirits who committed suicide, or can they go to that body just like that?'

Did you see them? So you saw astral personalities at the grave.

(Lady in the hall): 'Yes.'

My child, I will tell you something. When you are on the other side, and wherever you live, then you shiver from a grave. That is so inferior and naïve and empty. So what should, I ask myself that, what should all those beings which you saw have to experience there? The human being sees so much. But you can probably have received a picture from that graveyard, and then you see spirits, if you continue to think. But were they there? Were they conscious there? You get images of thought, you get visions; but now the reality. Were they there? People see so much. And that can come from you, the place can give you that as inspiration, but was that the reality?

(Lady in the hall): 'I don't know.'

That is what it is about. Do you see? So I must draw the truth, the possibility from this image.

I know myself, I went through those graves. I no longer like those graves. And wherever you come, in the darkness, or wherever, no one on the other side is interested in a grave.

(Lady in the hall): 'They were dark grey.'

And we do not know dark grey. If you have a dark grey personality, then you would have to live in the Land of Twilight, under the first sphere. I do not believe that they go and look for their happiness, their eternity on the earth, material graves.

Do you see? Those are the problems, that is the universe, that is the feeling: did you really see? That is what it is about. The human being sees so much.

Someone comes to André, and (she) says: 'Well, do you see this? I can see someone there. He looks like that. He looks, he says ... Oh, that aura, and that beautiful state, and that. And can you see that child?' But there was nothing.

André says: 'You are talking nonsense. They are all your thoughts. There is nothing, nothing at all. But do you know this, can you see that?'

'No.'

‘Can you not see that?’

‘No.’

‘Can you not see that person either?’

‘No, I cannot see him.’

‘This is real now, those two people, because they are your father and your mother. I will give you the pieces of proof.’ And then she began to weep. This was real. They had already been following her for months, in order to reach her. But she did not see that.

‘I have already been busy now for two years’, the father says, ‘but I cannot reach ‘the wretch’. That is his child, ‘the wretch’, because she was busy on a dark path.

She saw a little woman there, she saw a child there, she saw a violet, gold aura, but she did not see her father and mother, she did not feel them. Do you see?

Now we come to images, own feeling, visions. What does the place mean? What does the thing mean? Something is always seen at a grave, but do you see the reality? Do you not see the grave of the world, that grey, dark mass? Do you see? That is the only grave for the whole of mankind. That is cold and grey. Is that not really bible-like? Are they not the thoughts of the people, which mankind possesses? Can you feel this?

Then it is possible to ... your own thoughts ... Because you determine a colour, I can already establish whether you saw, whether you saw the reality, or that those things reached consciousness from you. And then you started to feel. That can be the place, that can be the thought itself, the state ... In which you thought, you felt, you experienced, at that moment? Do you see? Hundreds of things come to you, and from that only the spiritual truth can give you something, and that is the pain.

(To the hall): Is there anything else?

(Lady in the hall): ‘Those people who passed over from serious diseases, can they quickly release themselves from that?’

You are released from that within ten seconds, in a millionth of a second, if you have the consciousness, of course. If you have ... If you live under the sphere, under the reality, you will feel ... If you have that reality in you, then you are free; and if you are under that reality, then you still continue to walk round for thousands of years with that same disease on the other side. You still have your pains. If you have had those and those troubles, then you also have those pains. Why? Because your personality is not any different. Can you feel this?

That is exactly the same as the cremation, just let yourself be burnt. You walk round with that fire. And then the human being says: but we are free from the organism. But, your spirit is unconscious. You do not know and

feel the reality, so you experience that unreality consciously, you are not any different.

(To the hall): There? Who asked something there?

(Gentleman in the hall): 'Master Zelanus, I wanted to ask you a question, and that question will perhaps have been asked more often. I have always been in conflict with that, and they are two questions.

The human being got a free will, didn't he?'

Not got.

(Gentleman in the hall): 'Does he have that himself?'

No, the human being is will.

(Gentleman in the hall): 'Oh.'

So not from himself either. The human being is will. And will is working. And wanting has, represents your whole, higher, philosophical, cosmic dictionary. The will is so deep.

And now?

(Gentleman in the hall): 'Now I want to ask this: now the human being lives in his karma, cause and effect; so then I would think that he cannot struggle against that cause and effect with his own free will.'

What happens now when you murder? What happens now with your will? What did you do now when you murder? You go into military service and you start to murder people, what happens now with your will?

You have a divine will. The will is life, divine just life. Is that clear? That is the will. The will is also a personality; the will is feeling, the will is soul, the will is spirit.

But what happens now when you do wrong, steal, murder, commit arson, hate, accept the violence? What happens now with your divine will?

(Lady in the hall): 'That is consciously disengaged.'

You bring yourself ... So you fragment the divine independent self in you, and now your will no longer has any meaning.

What is a psychopath? What is an insanity? Do you see? So the human being has, now your question will be answered, the human being has darkened and fragmented his divine will, until there is no longer any spiritual will. And that is no longer there either. Is that clear? Socrates began with that.

In Ancient Egypt we had to let go of and conquer the will, the life. Then the life had ... That will has a nervous system, a brain system, a muscle system, and then the spirit. We had to conquer that life – what now becomes the will? – by means of feeling, thinking, experiencing. And then you therefore become a living conscious self. Do you see?

And this is awe-inspiringly deep. It is cosmically deep. Only for that, if you want to conquer the human will ... But the human being is still not capable of that, nor the Oriental. He can achieve something. But not one person

has experienced the cosmic will yet. And why not? Because the human being lives in destruction and darkness. Is that clear?

(Gentleman in the hall): 'Thank you.'

Did you have anything else?

(Gentleman in the hall): 'No.'

(To the hall): Which of you?

Yes.

(Gentleman in the hall): 'Artificial insemination for people, is that cosmically responsible or not?'

Art- ...

(Gentleman in the hall): 'Artificial insemination for people.'

Now you should tell the people about that insemination.

(Gentleman in the hall): 'Fertilization, artificial fertilization.'

Do you see? Now they understand it. Did you know what that was, insemination?

(Hall): 'No.'

The children do not understand that.

You can ... There are mothers ... In the big cities ... I believe that your people do not have it yet, you will be able to experience here soon too. There are cities where the mother can be fertilized by the doctor.

Look. It now concerns one core: there are mothers, who are not capable, because the character is not like that ... Because the mothers would have to go and ask over the earth: please give me a child.

If tomorrow that mother, you are married, comes to you in the street and asks: 'Can I get a child from you?' Will you do it then?

No, you do not do that. And why not?

(It remains quiet.)

Yes ... Can you feel this?

The human being is married, the human being has signed, but for God you have not signed, for God you are not married.

But now that mother comes to you. And you are there, you are alone there. Perhaps there are more men. And that mother piously asks for the child from you, because in the universe, from the universe she is influenced in order to give birth to a child. And there is no creation.

That mother is not there, and you will not meet that mother either. That mother is searching for that herself, and will find it too. But there are mothers who cannot interpret those words and are now driven to science in order to give birth and to attract a child.

Do you see? You had to, or another had to do that. But that is not necessary, because that mother already lives in disharmony. Can you feel that?

When ... I have ... André once explained that, if the human being really

wants to give birth, and you experience that at a hundred percent, then you just go through the cities, you go somewhere, you have a seat in nature, and at that and that and that time the creator is next to you. Do you not know those laws? Then that life comes to you, and that life will give birth and create.

But that mother is unconscious, of course, that mother has no feeling, she has no space, she has no loved one, so she is now driven to science.

And what does it matter to you, what does it matter whether she is fertilized by the injection needle of the doctor or from somewhere else? Creation remains creation. Can you feel this?

But that child would get married. There are creating powers on earth, that is the man, and now that child would have to go to the creating power ... But now ...

What do you want now?

(Gentleman in the hall): 'So that has no adverse influence on the character traits of that child?'

Of course not.

And now ... Now the nice part, now the most wonderful part: now she gets her child. You know, you will attract that life which belongs to you. And now you can ... And whether you now, and whether you now ... by means of ... I will explain a law to you. We experienced those laws, we followed those laws. There are seven men, one mother. And then ... have ...

As priests we thought of all of that. The high priest says: 'One of yours will attract a great winged one, but he will be touched by the soul.' And then we went into meditation. One of us will be it. And one was it. And he was not capable of it, he neither, and that one neither; one was it, and he attracted the great winged one in Ancient Egypt. ...(inaudible) had contact with that life and the mother was fertilized.

Now the mother is ... Now you must think carefully. Now you could think, if you go into that more deeply, now you could think: is it now possible that that life space for the soul, so the attracting of the soul, just like that by means of the sperm now, now the sperm is personality, can that law – that sperm now – disrupt? And that is not possible either. Can you feel this? Now ... Because it does not come down to who gives birth, who creates; it comes ... Now one law goes to the universe and comes back, and that is only the giving birth. A soul comes to earth, in whatever way. But that soul is born, and that becomes a child. And that is now the law.

And now you become hazy, and another, and every attraction, and every karma, or cause and effect, becomes hazy, because this is the divine law and it triumphs. Can you feel this?

But if ... Problems were experienced by the human being, which are

awe-inspiring. And they are usually experienced in the East. Those things happen here in society, yes, indeed. But in the East you meet a mother, who is conscious, and says: and I will get my child. And then you are it. And you are married and you have children.

And now you would say ... And if you now enter the universe, the universal thinking, then your society thinks wrongly, but in the universal thinking you have to give her that child, that soul.

You do not destroy anything here, you do not insult anyone, you do not deceive anyone, because you are serving God, you are serving the evolution, and that task comes as a law to your life. Do you see? So for God there is no deception. Only then if you look for that deception, and build, and create yourself. Is that clear?

So you must not ask for those things, but those things would, those laws would be able to come to the human being from the universe. Is that clear?

And then you have experienced the spatial divine law of justice for giving birth and creating. And then there is no question of destruction, of sullying, of unfaithfulness. There is no unfaithfulness for God, if you do not look for it yourself. Can you feel this?

Because that cannot be approved of, of course. You start to destroy yourself, you start to create, to give birth to, to look for disharmony yourself. But if the divine law speaks, then that cell is, that consciousness, that personality as mother or as man, is called. Can you feel this?

And even if you were to have to go to America or to the jungle, that soul as law calls; and then you are it, because you are God. Can you feel this?

Those are the cosmic systems. And they go outside of your thinking, they go straight through the universe, go higher and higher and connect themselves to the origin of the All-Source, the All-Mother, the All-Life, the All-Light, because that has that All-Light, that All-Mother, that All-Father, and that lives in you. And then the human, social laws become hazy. Can you feel this?

You have ... You are wed, you are man and wife, but not for God. You are only mother and creation for God. Is that clear?

You are wed, you call it: you are married, and you are wed; on the other side you lose that immediately, because there we love universally, and I serve thousands of men as creating power, and the mother serves millions of lives as one mother. So we serve for that sphere, that space, that cosmic happiness, that justice, that harmony, that love. Clear? I can also write ten books about that.

(To the hall): Is there anything else?

(Lady in the hall): 'Master Zelanus, you once said: if the mother has said 'yes', then she has said 'yes' for God; or if the man has said 'yes'.'

If you say 'yes' ...

You get married ... You mean that marriage?

(Lady in the hall): 'Yes.'

You get married and you say 'yes', then you say 'yes' for your personality and law of life. Can you feel this? If a disturbance comes because of death, the ending of this life, a separation, so one goes into 'the coffin, the other remains alive, then you will be able to say for the earth 'I am free.' You are free, of course. But there for the universe the word yes is 'yes' and 'no' is no.

When you get married here ... For God the human being will soon no longer need to get married. Of course order is needed in your society. But on the other side our word is 'yes', and that remains 'yes' eternally, 'yes' in everything. And when it is 'no', it is also irrevocably 'no.'

(Lady in the hall): ' ... in the marriage, when a man and a woman have come together, love each other, and belong to each other ...'

Each human being ...

(Lady in the hall): ' ... then you may not let each other down, after all.'

That is not possible for the universe.

But now break your 'yes'. When you say 'yes', then you have there, to that man ... He must ask that, and that is very nice.

When he says: 'You will ... each other ...' And when you marry before a clergyman, and that clergyman says, of course: 'You will love each other, and be faithful, you will be just.' And then you say 'yes', but the day after tomorrow it is already 'no.' And then one and the other break the word, the sacred 'yes', by means of a snarl, by means of a growl, by means of destruction, by not understanding, and then the victims come. And then you can already go.

The first one who already hits, even if they are just words, that is already the destroyer. But now we have to ... Now you could, if you were spiritually conscious, if you were therefore in the first sphere, then you could – in other words: free from cause and effect – then you could, because the human being hits you with words, or with something else, then you could already separate now. Because the human being is a divine, spiritual ... For God you are married, so for God that human being has already broken his love, and then you could already go. Because he hits, or she hits you away from these words.

If you have the first sphere.

And why do we say now: finish a task. Why do we say that? Because you all live in cause and effect. Because you will have to begin with it again soon anyway.

So if you now really possess the first sphere ... You snap at me, you snap my head off, and you do wrong, and I have suffering and sorrow because of you, then I can go immediately, because I have the first sphere as justice in my possession. If I do nothing myself against it. So no evil, do not answer

evil with evil. Or I will fall with you, and she will fall with me.

Is that clear?

(Lady in the hall): 'Yes.'

So the spatial justice places you irrevocably before the eternal 'yes'. Wherever ... Wherever you live, in whatever state, for God and the universe you represent 'yes', 'yes', 'yes', 'yes'.

(Lady in the hall): 'But is unfaithfulness not worse than snapping and snarling?'

If unfaithfulness ... We find unfaithfulness again with the person who has laid the foundations for the unfaithfulness. Thousands of people came to André. But we deal with those things in the spheres. If you come to me and you complain about your husband, then we start to see you as the one to blame. And why?

(Lady in the hall): 'Cause and effect?'

The human being who loves universally, does not complain. So you are already weak. We cannot give you the full hundred percent. We cannot analyze your situation. Why not? You are already weak. Or the truth and the reality will reveal themselves in you yourself.

But unfaithfulness, what is unfaithfulness? When the human being hits with words ... If you really want to grow in each other, then you will begin with peace. And the first harsh, wrong, destructive word, is the destruction for yourself and the other. Then the other already has the right to go for God and the universe. He can say: I do not want that snarling, that destruction, because I do not want anything to do with destruction and snapping and snarling, with lies and deception and unfaithfulness. And now this is: go.

And now this child gets a love, isn't it true, and then you call that unfaithfulness. But you sent him to that other love, which the child is open to, it is a child, it is a human being ... And he deserved that, or she deserved that. And you call that unfaithfulness, but this child got that unfaithfulness, as love. If you cannot do it, then God says, then I will send you another child, who does possess it.

But if you start to look for this, you will also get your beating there again. Because, you will feel, the core is there: disharmony, cause and effect live in you. Because you still do not have that first sphere, the human being still does not have that first sphere. So you still cannot say: I am going, and I will be unfaithful. Then you only just make it worse, you darken yourself. And the spiritual sphere has nothing to do with unfaithfulness, only with love, true love. And if it becomes 'yes' and 'no' again – you will feel where that is going – this is the path to the darkness. Even if it seems very nice for you; but it is still the path to the darkness, because the human being wants that wanting, and wants to experience that, and the human being can search and

search and search, that whole world ... Yes, indeed, you can meet a grade of feeling, a character trait in the other human being which you also possess, and then you have harmony.

You feel here for those teachings, and if you had a husband or another personality who says: I want nothing to do with that deception, with that nonsense, then you already have in that, if you feel strongly for that wisdom and development, then you already have sorrow in that, and then you already live alone.

And when ... Because this becomes human, male and female being one and is the cosmic foundation for your life, for your society, and because of this you can take care of your whole life and all the ups and downs, the troubles in that society, because you are one.

Do you see? Also again, you can write ten books about that, about that question. You will feel where that question is going. But for God and the universe ... we say: finish that task.

André fought for people in order to keep them together. But with other people he says: you can now separate already, just go. But they do not do that. Why not? Should we tell even more? You can go; because you do not need to be beaten if you have no karmic law in you yourself.

You beat the human being in a previous life, destroyed the human being, and now you will have to take care and have to carry this life, that human being again. Now you are beaten; and now you do not accept it. Do you see? This is why I say: that first sphere.

When can you say: I am free from sins and faults? Now just cast stones? We always get the last word. No, the spiritual wisdom as law triumphs over material, over material thinking, feeling, marriage, love. What is love? You ask and you experience love? Yes, indeed, but what is love?

The human being does everything for that. And if the human being wants to grow, the human being gets love. Isn't it true? You run aground, you go to pieces with regard to such a small character trait. If only that was gone, then the human being would be spacious again, great, loving, kind-hearted. That becomes the carrying.

And we must do that, or the sphere says: go from my life. Christ only interpreted sphere happiness. 'Go away from me, Satan. Go away from me, untruth. Go away from me, snarling, snapping, destruction.'

Why can you not bow your head for each other? Why can you not accept each other for a thousand percent in love? When you yearn, when the human being yearns; however strange it is, if it is for the good, is for the awakening, then the macrocosmos bows to your will. And now your will is strong and powerful.

But now the human being lets himself be influenced, and now the human

being remains at home; he refuses, he does not do it, he does not go there, he says: my wife does not want that. Or she says: my husband does not want that. I do not understand why those souls long for that. There are people who never get enough? No, the divine awakening has been born. Can you feel? And it has nothing more to do with material thinking and feeling. If you do not want, then one goes ahead of you, those character traits get wings. And soon, in only a few years' time, you will experience that, we experience that in the spheres and you can experience that here with yourself, for yourself, then one being rises out above the other, spiritually; and that is then your spiritual possession 'beyond the coffin'. But she must live like that.

Millions of children, men and women, want to go back to the earth when they see the light on the other side, in order to be able to experience the mother again, to be able to give her everything, in order to be mother in the very first place. And the mother on earth, and the husband, they do not understand each other. They see the human being, they feel the human being, yes, material feeling and thinking. The spiritual aura, the spiritual floating, and the spatial exploring, the being one with every thought which can be spatial, the human being still does not want that. And we live in that. What is love? What do you want? Which love do you wish to possess? Do you see?

(To the hall): Which one of you?

Yes.

(Gentleman in the hall): 'Master Zelanus, if two beings from different grades connect with each other, which grade is attracted then?'

If two people ... connect, you call that.

You hold onto marriage?

(Gentleman in the hall): 'No ...(inaudible) marriage.'

If two people connect, husband and wife, and they attract a soul, do you mean that?

(Gentleman in the hall): 'Yes.'

And what do you want to know now?

(Gentleman in the hall): 'Which grade is attracted then?'

The grade of life with whom you are involved because you once denied that life the life. So we are not involved with any grade of consciousness, we are only involved with cause and effect. If you have your child here, then it is possible that your child must serve you, or you the child.

And as a mother you already have to serve in the first place, because you gave birth to that child as a mother. Because as father, as creating power, as a husband you have nothing to serve, we cannot serve. Only the mother is capable of serving. Not the husband. The husband walks along and next to creation. Can you feel this? Because only motherhood connects you with the cosmology for the universe and your divine attunement.

Anything else?

(Gentleman in the hall): 'So it is like this, that if two people, isn't it true, from a different grade, connect together, that then the grade of the mother is attracted.'

What did you say?

(Gentleman in the hall): 'The grade of the mother is attracted.'

(Hall): 'No.'

You are not listening. I say: if you create and the mother gives birth, then you attract the soul, one of you, with whom you are involved. So you now have to do with the law of personality, with the law of karma; and that soul as human being comes to you. The mother gives birth. And the mother is already the one who offers the possibility of making amends for you.

So ... The mother must attract the child, that soul, and you have to do with that at this moment. It could also be that the mother has to do with the child. But because she belongs to you, she serves you, so that you can make amends to a life with whom you were involved centuries and centuries ago. No more than that. Do you understand it now?

So outside of everything, outside of the personality, you are always and eternally involved with the life in the human being, and with nothing else. Is that clear?

Because when your child gives you something, then that is a gift, then this child serves you. And if society gets something from your child, then that life serves – not your child, but that life – that serves the evolution. So this happens outside of society. You always just see that socially again, and that is for mankind, and that is for our people ... God does not know any mankind, God does not know any people, and God does not know any human being, God only knows His life, and you are life. Do you see?

(To the hall): Anything else?

(Lady in the hall): 'Yes.'

Over there.

(Lady in the hall): 'Master Zelanus, in the first place I thank you sincerely for the spiritual wisdom which you have given us this evening. And in the second place I want to ask you something.'

A short time ago, not a short time ago, but three years ago I had an appointment with an older gentleman, who was already eighty, and he said to me: "Do you believe in God?" Then I said: "Yes, I believe in God." Then he says: "Well, I do not know for certain. But do you go to church?" I say: "No, I do not go to church, because I really do not feel ... that means, I believe in God, but I do not need the minister." And then he says: "Now make an agreement with me: when I pass over and there is really something else, then I will try to reach you." Then I say: "Fine, sir."

A short time ago, on the nineteenth of January, this gentleman passed over. And a week and a half later, I put it down to my exhausted nerves, but I am not very sure, this is why I come to you with that question, and put it to you, one night I had a terrible intrusion by several people, and I was very afraid. And I said: "Oh Jesus, my God, not this." And it was suddenly gone. How do you explain this?

Human beings agree with each other: I will come back to you if there is life 'beyond the coffin'. And this is already a universal mistake. But why?

(Lady in the hall says something.)

Because you do not have the possession now in order to reach the human being, that feeling lives in the human being. And from the moment that the human being has passed over, you as a human being start to attract, and now there comes ... The person with whom you agreed that cannot come, because he has to learn the laws, and that is not so simple. But now another comes, and he wants to reach you now. And in this way thousands can come who therefore pick up your feelings – you have that sensitivity – and they were not luminous, loving personalities, they came for something entirely different. Because they picked up your maternal sending out. And you most certainly found that not nice, not great. Is that true?

(Lady in the hall): 'I do not understand it.'

You did not understand it. But did you feel ... You did not understand it, this is why I am explaining it. So your feeling, that agreement, it started to send out. And then that creating power, that acquaintance, or that friend of yours, it could be your father, or whoever, did not come, because he was not capable of it. But your thoughts and feelings were picked up by astral personalities, and they came to you. And in this way people from the other side get contact with the human being, by means of an agreement. Do you understand it now?

(Lady in the hall): 'No, because those feelings were very child-like towards this person. How could I get back angry impressions?'

That influence ... You have ... That friend of yours, that personality, he can live in love, he can live in the first sphere, all good. But he was not capable of bring you that message. Do you understand this?

(Lady in the hall): 'Yes.'

Now you send out those feelings, because that agreement lives in you, and it starts, from the moment that the human being dies, it starts to send out that source. And that sending out was picked up by astral beings, and they came to you. So that friend of yours, that love, he had nothing to do with that. But something else came.

Have you read 'Spiritual Gifts'?

(Lady in the hall): 'No, I have ...'

In that book you can experience and read similar examples, and then you start to understand that. But can you feel now what happened? Do you understand it now?

Do you still not understand it?

(Lady in the hall): 'I cannot say 'yes', because I do not understand it.'

Have you still not read any books?

(Lady in the hall): 'No ... In my opinion ... '

Can you not understand this then? I pass away from you and I say to you: 'If I can, and there is something, then I will come back, and I will warn you, I will give you a message.' Isn't it true? Now I come to the other side and I am not capable of doing that, because, after all, I do not know the astral life, do I?

(Lady in the hall says something.)

I am speaking, wait a moment.

I come to the other side, I have that world, it is a spatial deep world, and I am not capable – I still have to master those laws – I am not capable of coming back to you. I say: 'See me, here I am. Can you hear me?' No, you cannot see me and you cannot hear me.

But you send out your feelings and they are picked up by others around me, or lower spheres, or whatever, that does not matter, they are picked up. And one of them there says: hey, there is a mother to be experienced. And the astral personality goes for that. So you received a vision through spiritual personalities who had nothing to do with me, because you were sending out.

Do you not understand this?

(Lady in the hall says something.)

That's it.

Thank you.

I have been warned. (The sound technician has given a signal.)

(To the hall): Is there another question?

(Gentleman in the hall): 'Yes.'

One more question.

(To someone in the hall): Yes.

(Gentleman in the hall): 'Master Zelanus, you always tell us: we are not given anything, we must earn everything.'

Yes.

(Gentleman in the hall): 'But all your books speak about mercy; how do you explain this?'

There are no mercies.

Master Alcar said: 'This is a mercy', but then the books were described and experienced as a human being. Can you feel this? So you can ... Do you call this which André has ... He writes, he paints, he can heal, he sees, he

has some ten, twelve, fourteen, fifteen, sixteen, seventeen, twenty gifts – you already have it – they are gifts, aren't they? That is true, isn't it? They are gifts from Our Lord?

(Hall): 'No.'

No, I am not talking to you, I am talking to that gentleman.

(Gentleman in the hall): 'I will speak for myself in future.'

They were earned. So, in Ancient Egypt ... Read ... This is why we brought 'Between Life and Death', 'A View into the Hereafter'. But if we come to the cosmology, then you will have to earn everything. So André-Dectar, Jozef Rulof is ready to proclaim this, to bring this. Or did you think that that child from 's-Heerenberg could have written those twenty-four, twenty-five cosmic works himself?

So ... And you will read it in 'The Origin of the Universe.' Master Alcar says there: 'You were an astronomer there; now we will begin in order to bring that life wisdom from this world to the earth, and you will yearn for that.' And then André became, then Dennis Lefton became 'will' to be born and to bring that to the earth, like Moses also and millions of others, men and women, got their new life. Is it clear now?

But you will earn everything. But if you come across that in the books, then it was written for the human being who still lives in that mercy-like conscious or unconscious. Can you feel this? So adapted to the social, dogmatic, biblical thinking.

Because you will feel, master Alcar, the masters could not have begun immediately with cosmology, André, even as Jeus, could not have understood that. That was built up gradually.

Clear?

(Gentleman in the hall): 'Yes.'

My sisters and brothers, I am going. I thank you.

Are you satisfied?

(Hall): 'Yes.'

Then go to sleep peacefully, then you will be peaceful in your actions, you will learn to think, you will learn to feel, you will always just be gentle, because you can explain things peacefully and spiritually, and then you will really grow for your being a friend, for your fatherhood and motherhood, being a man and being a woman, in each other. Is that not true?

See you soon.

I thank you for your flowers.

Tuesday evening 13 march 1951

Good evening, my sisters and brothers.

(Hall): 'Good evening, master Zelanus.'

Who can ask me a question?

(Lady in the hall): 'Master Zelanus, is the human being influenced by earth rays or not? Is that possible?'

Yes, indeed. You can, you can be irradiated in various ways, manners, by Mother Earth. We have the animal-like, the pre-animal-like, coarse-material, material and the spiritual radiance of the earth, that also exists.

You sometimes come into a climate and then you say: hey, how lovely it is. You can experience places where you get cancer, become sick, and you can experience nature with an immaculate, spiritual radiance, by means of which you are healed. That is true.

Over there.

(To the hall): 'Anything else?'

(Lady in the hall): 'Does it have to do with your karma?'

Mother Earth does not know any karma. No. That does not have to do with karma, does it?

When you walk over the earth, is that karma? No, that has no karma at all. Just think it through, and then you can come back soon.

(Gentleman in the hall): 'Master Zelanus, if children die on earth, does that mean that the cycle on earth has been completed?'

It can be completed, and it can also mean that the soul dissolves directly in the world for the unconscious, the reincarnation, and returns to the earth.

(To the hall): 'Who?'

(Gentleman in the hall): 'Yes, master Zelanus, I would like to know from you: the brain, it has a regulating function, doesn't it?'

Yes.

(Gentleman in the hall): 'But now, why is the weight of a woman's brain less than that of the man?'

If only you knew.

(Gentleman in the hall): 'Yes, medical knowledge does not give that.'

Why? Why not now? Why does the mother have ... You should know it from the books 'Spiritual Gifts'. I recorded something in there, by means of which the mother cannot represent any art of Rembrandt, Titiaan, Bach, Beethoven. That is not possible. And the mother has her normal brain. And because you stand next to creation as creator, your brain grows to a certain extent. Clear?

(Gentleman in the hall): 'Thank you.'

There is one answer in the universe. But I take it back to 'Spiritual Gifts'. Do you see? You can go on with it, I could fill volumes, but by recording that, that the mother ... no ... The mother cannot be elevated. Because the man, the creator, stands outside of motherhood – that is the highest art – the life of feeling grows, the central nervous system, everything grows, the brain too. There is only one cosmic answer, and I am giving you that.

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

(Lady in the hall): 'Master Zelanus, I thought that you once said that a ghost is attached to his place for so long, until his karma has ended. How is that possible, if he is separate from his body anyway?'

A ghost can be attached to himself for a thousand years. Not to karma, but to himself. That is a big difference.

(Lady in the hall): 'Yes.'

This is the answer. So not to the karmic law. That body has dissolved. But the ghost is attached to the deed, and to the personality, to the feeling.

What can you compare that with again?

(Lady in the hall): 'Until it has dissolved.'

No, we have written books. You see, for every word and thoughts you have books. Where do you read that?

(Gentleman in the hall): 'The Cycle of the Soul.'

No. As well.

(Gentleman in the hall): 'The Grebbe Line.'

I only have the first books in my head. 'A View into the Hereafter'. There are seven worlds in order to be released from feelings.

So if you want to continue to live in that darkness, you will not become free either. Is that true? So 'The Cycle' goes too far once again. Only 'A View into the Hereafter', you will read it there.

(To the hall): Is there anything else?

(Lady in the hall): 'Yes.'

Go on.

(Lady in the hall): 'If we have now experienced the temples, because we were attracted to these teachings, why are we all still pupils now? Did we gain so little wisdom then?'

You have enough wisdom, not the feeling yet.

(Lady in the hall): 'Oh yes.'

What is now a law, an occult gift? The word, the answer which I gave you to that question there, there is no one in the world capable of giving you that answer, even if you go to the yogis, to the initiates in the East. It is cosmically deep. It is a cosmically responsible law. You do not yet have the feeling. And for five grams of sensitive feeling for this gift, speaking, wisdom, you need

thirty lives, thirty full lives.

What do you learn in this life? Nothing. You only know. If you do not begin with it, you will learn nothing. You must begin to examine, to get to know, the body, the spirit, the universe, God, Christ, everything. And you do not even do that. The human being does not want that. You only learn dogmatic theories, no more than that.

But you must begin with: yes is yes, and no is no, love, justice, harmony. Then you lay foundations for your western personality. But now the spiritual personality; and it feels, it sees, it hears, it can explain these laws. And that is a university, that is science. This is the very last thing which there is.

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

(Lady in the hall): 'Master Zelanus, you sometimes read about premeditated murder, that is then, if it was you yourself, you premeditate yourself what you will do. But it is also sometimes that a murder happens because of influence. What is the value of the murder for the person who is influenced?'

If you want to murder me consciously, you are a conscious murderess. But every murderer, remember this, every murderer is under influence, even if it is premeditated a thousand times by you. We discovered and saw: thousands of murders happen consciously, so premeditated, prepared, thought out. And that human being is still innocent in prison now. But he was open to it, no more than that.

There are millions of people locked up in prison, because of murder, and there are probably a thousand true, conscious murders among them, so the person who committed the murder consciously. Why? It goes that far. And why?

You are ... There is not one human being in the world who is free from astral influence. You all have your haters, your destroyers in the astral world. And they still always try to get you, to destroy you. They exist, because you have had thousands and thousands of lives.

If you can also say here on earth: I do not take part in hatred, I do not want any lust, any lies, any deception, then you are also ready for the other side; because here you are influenced, not anymore on the other side, people take you there consciously. Is that clear?

If you can say 'no' here, and it remains so, then that is a spiritual foundation. But every murderer has contact, because that hatred, that jealousy, you will feel, it goes so far and so deep, it is absorbed, and then you are under influence. But, finally, even if you only have to do with that murder with five grams of feeling, that murder happened because of you; you get saddled with it for a hundred percent, anyway. Can you feel this?

It goes ... That personality which has you under its influence, must account for and make amends for that, but you get everything anyway. Because we

must make sure that we cannot be influenced. It is only then that it is our possession. So if a murder happens because of me, someone is robbed of life, even if I get ninety-nine percent influence, that one percent is from me, and is total, and chases me out of society.

I must bear the responsibility anyway, because my life was open to hatred. So you cannot explain it away.

(To the hall): Anything else? Is there anything else?

(Lady in the hall): 'Master Zelanus, if you were mummified in one life, you told us ...'

If in one life you were ...?

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

What did you just say?

(Lady in the hall): 'If you were a mummy.'

Mummified.

(Lady in the hall): 'Yes. Then five percent remains attached to it.'

Yes.

(Lady in the hall): And does that life of feeling also remain attached to that life in all those lives?

If you ... I explained to you one evening, when that question was asked, if the human being lets himself be embalmed life in life out, you get thirty, forty, fifty, a hundred lives; in the long term you are attached to all those mummies, those bodies, and your personality dissolves of its own accord because of that. You now fragment your life of feeling. And later you walk in a world, you are there and you are not there, until those bodies dissolve.

Embalming is irrevocably wrong. Cremation is wrong, but embalming even worse. You remain attached to that world, to that body.

(To the hall): Anything else?

(Lady in the hall): 'Thank you.'

(Lady in the hall): 'Master Zelanus, does that go that far, that all those mummies, I will just say, would then be destroyed ...'

That dissolves then.

(Lady in the hall): '...would that be better for that personality?'

That carbonized, dried out tissue must dissolve. There is not so much life aura anymore. Look, the more those tissues ... They are still alive; everything which lives, which you see, is alive. Now we get conscious spiritual aura and unconscious aura. And this is already unconscious, that means, the tissues no longer have any viability and are dried out. But your life of feeling is attached to that being, and that requires five, seven, up to ten percent in power of feeling, therefore life aura, conscious. Still not even living aura, so conscious power, but your life of feeling.

So this goes straight to the day consciousness, not for the human being,

but for the rebirth, for the cosmos, for the reincarnation. You are lying there, and you are lying there, and there, and you are being fragmented.

(Lady in the hall): 'Then it is actually a mercy to destroy all those mummies.'

That is a mercy, yes, indeed.

The world still has a lot to learn, at least mankind, because about mystical, spiritual ...

These are not mystical laws. You know, we speak from spiritual science. We live in that source. And this is a wrong foundation for all of this mankind.

Millions of people have themselves embalmed, and in the East they do yet other wrong things, there people already put the child on the fire, and even more crazy things; all nonsense with regard to the pure law of nature 'dying and growing'.

This is growing again, dying is growing towards: a new life. And then the spirit needs, the personality needs the aura of the body in the coffin. A great many auras, seven different auras.

(To the hall): Is there anything else?

Yes.

(Gentleman in the hall): 'Master Zelanus, what is the final sphere of existence of a child which ...'

The final sphere of existence of a child which ...

(Gentleman in the hall): '... which leaves the child sphere? I mean this: if a child passes over and is absorbed in a child sphere, and it is adult, then it goes to the sphere of existence, doesn't it?'

Then you must first ask me: how long will that take? That could be five seconds, five years and five thousand years, and five centuries, five ages. And it can happen in seven seconds, in seven hours, in seven weeks, seven months. The more the feeling in this life for that other sphere is present. Can you feel this? So now every being has an own personality, a sphere, a world, and that world is conscious or unconscious, and spatial. Clear?

(Gentleman in the hall): 'Yes.'

(To the hall): What did you have?

(Gentleman in the hall): 'Yes, master Zelanus. The earthly science accepts that ebb and flow happen by means of the power of attraction of the moon.'

Yes.

(Gentleman in the hall): 'And now one of these days I read an observation by an astrologer and he claimed that that water mountain as such, a sort of reservoir, it causes a movement, and it is opposite to the axle rotation of the earth. And because of that, in the distant future then, the earth will start to rotate more slowly.'

Rotate more slowly.

(Gentleman in the hall): 'Yes, he explains it like that.'

And do you know what happened during the millions of years which have passed? Can the earth go back, if you are evolving? Can you go back if you are evolving from the jungle to the white race (see article 'There are no races' on rulof.org)? The earth crawled back with a time of ten million, a hundred million, a thousand million years ... The earth is billions of years old. And then the earth crawled back like that through the universe, now with a speed of approximately thirty, forty kilometres per second. And gradually the earth crawled further, it traced an orbit. An orbit around the sun, millions of years ago; do you know how long that orbit lasted, that covering, that journeying of the earth?

(Gentleman in the hall): 'I haven't a clue.'

Just have a guess. Just go for it. Try to influence it.

(People talk at the same time.)

Seven years. And before, before that, seven thousand years.

I tell you, from the jungle we come to the white race (see article 'There are no races' on rulof.org), and that is all exactly the same for the universe. After all, the earth had no consciousness. The earth revolves according to how much consciousness the earth has. Her feeling, her growth, her driving force, her source, that got speed, you too, you got space, you can think, by means of your feeling.

If you go back to psychopathy, insanity, you go back to the jungle inhabitant, Eskimos, other peoples, lower grades for body and spirit (see article 'Human being or soul' on rulof.org), then they think more slowly than you. Their life is slower.

And the planet gradually revolved as Mother Earth still did not possess that consciousness. And now can ... Have you now already seen something in creation going back? So that academic is wrong, because the earth gets a faster awakening, a faster pace, instead of going back.

The more the sun ... The sun is only at half strength, a quarter consciousness out of the hundred. So the sun first possesses twenty-five percent strength in consciousness, this light becomes more rarefied. And the earth gets more consciousness, so the earth will go faster in a million years' time. And the highest consciousness as speed, as orbit, which must be traced around the sun, can now already be sensed and can be calculated cosmically. Now already.

So well, that the human being knows, that you can calculate cosmically how long a birth will take, the time is also connected to that, the life span, that can all be seen. And then they become sixty-two kilometres per second, and then we go to the seventy, we fly so fast then through the universe, because the sun gives the earth that inspiration. That goes precisely against it.

And the academics, the astronomers still do not know it.

Is that clear?

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

This cannot go back; this goes forward.

(Lady in the hall): 'Master Zelanus, I read 'The Cycle of the Soul' again ...'
Again.

(Lady in the hall): 'Yes.'

Did you have an argument with me?

(Lady in the hall): 'No, I thought it was great to read. But then so many questions come. But one of the questions which concerned me there, again and again ... It says there that the hells will finally dissolve.'

Everything will dissolve.

(Lady in the hall): 'That we will become perfect.'

Yes.

(Lady in the hall): 'That we must work in order to achieve that perfection.'

That is true.

(Lady in the hall): 'But if we are perfect now, what kind of work will there still be then for us?'

If you live in the first sphere, in the harmony, and in the justice, as mother, what did you think you would be there now? What are you on the other side, in the conscious world? What are you there?

If you are in harmony with all the life, what do you do then?

What do you do here on earth? What does that mean?

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

This is not karma.

If you live here on earth in society, live, live, live, live, if you do not do anything, you will not experience anything either. If you are a mother, you give birth to a child; that is the most wonderful thing which there is. But everything which you learn in society has no meaning, because you are still not a part of the life, you are standing next to it.

So on the other side you are in everything: the food for a tree, the blood circulation for a flower, the light for the universe, the power in order to go, in order to keep everything revolving, driving, working. You are even, you are part of the storm in your universe and the rain which falls. Nice?

(Lady in the hall): 'Yes. But I am not satisfied with that.'

Are you still not satisfied then?

(There is warm laughter.)

You cannot be any more than that. You are a temple of wisdom. If you enter, if I enter your temple, and you are part of that wisdom ... Every academic, every cosmic conscious being is a part of a temple.

If I represent the cosmos, I have conquered that cosmos, then I am part

of the cosmic temple in the third, in the fourth, in the fifth sphere, in the sphere in which I live. And then you enter and then you step on my wisdom, you stand on my soul then. But I take care of you by means of my love and my wisdom.

Do you want to be even more than that?

(Lady in the hall): 'I meant by that that I ... to be satisfied, because I will find it great if I meet you there. But I mean: what must we do then? Is there another world then in order to make amends again?'

You do not need to do anything more, you only just have to live.

If you could not understand this life on earth, if there is harmony, and then you have the happiness, if you are man and wife, and you understand that you only just have to live, and in the good, in harmony, in justice, in addition to this in love. They now become the lectures in The Hague. Then you are spiritually ready. And then you carry the space, the sphere in which you live, you represent the people, millions of people, but before everything the life of God.

Isn't it simple? Life is simple. If we do wrong things now ... Can you feel this? You can experience everything in society; if you touch the life, that is spiritual possession, or you will never ever get possession. But life can give you that. And if you are a mother and you have given birth to children, then you have reached the highest which you can reach on earth for your progress, for reincarnation, for yourself, for the cosmos, for the Spheres of Light, for fatherhood and motherhood. Nice?

(Master Zelanus comes back to the 'Cycle of the Soul'): Did you go with me into the ground, into the corpse? Did you not tremble?

(Lady in the hall): 'Really badly.'

It was bad, yes. I can still feel the animals, the worms.

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

It is beautiful and wonderful to look back on that. But do not commit suicide.

We committed suicide only in order to know how the kiss tastes 'beyond the coffin', in Egypt. We loved, and we knew the material love; and now we wanted to know whether the spiritual kiss was real, and then we committed suicide. And we could remain lying there for sixty years. Also first rotting again, rotting. And by means of that you get wisdom. But just do not do it.

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

Yes.

(Gentleman in the hall): 'Master Zelanus, in part two of 'The Origin of the Universe' it says that people on earth experience the wonder of creation again. Now I wondered: does that not happen on the second cosmic grade then?'

On the earth it is conscious. On the second cosmic grade it is unconscious.

Does a cow understand, and a horse, that it creates? It feels it. But is that human spatial consciousness?

Do you see? It should say that too; but you must feel that yourself. So the jungle gives birth and creates, yes, and also already knows that souls will come; that is what it is about. But the growing of the life of feeling, that is everything. That takes you to the rebirth, to the reincarnation.

(To the hall): Which one of you?

Yes.

(Lady in the hall): 'In the spheres of light, can Christ be seen there?'

If you truly touch the life, you can see and experience the Christ in every sphere, also on earth. Yes?

(Lady in the hall): 'Personally?'

Personally?

(Lady in the hall): 'Yes.'

You can always see Him. We always see him. He can be seen everywhere. If you touch the life – there it is again – if you are part of a life and you touch spiritual reality, then you stand before the image of the Messiah, and you see an image of Him as human being, as sphere, as spirit. And that is then spiritual consciousness, human spiritual consciousness; you can see Him cosmically, and you can experience Him divinely. Can you feel this?

So if wonders happen, and you want to approach the Christ, see Him, then you rise out above the human, you get contact with the spiritual, that becomes spatial, and now it is possible that you send on your feelings and powers to the Divine All. There it is received by millions of Christs and sent on to the true. That can be, that is possible. You can experience that every day.

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

(Lady in the hall): 'Someone who cannot come to these lectures, who reads all your books ... She asked me whether I wanted to ask ... She is very grateful for that in her evening prayers. Now she wants to know whether you receive those grateful feelings?'

No.

(Lady in the hall): 'I said: master Zelanus will say: 'Do not thank me, but thank God for that.'

There you are. I want nothing to do with your thanks.

You can get grateful feelings. The people are praying by means of the books. Thousands and thousands and thousands pray and thank, it is wonderful, but take those thanks, that feeling to your own personality and chase your character traits to the harmony, 'beyond the coffin'. Do you see?

I see those thanks, of course. Because when I have the time and I go to my sphere and I look at my house, my dwelling and my space, then there

are always new flowers again; they are those characters, those thoughts. New flowers keep coming, new flowers, fruits. Do you see? That is God, that is Christ, that is the space.

Do something, bring the life to awakening, inspire it, and you will cultivate your life garden. Every character trait, a good deed, is an orchid. And how many orchids do you cultivate in the life?

I received many orchids alone only by being able to write the books for the masters. And I earned that. And there were also millions ready, but I was just ahead of them. Or by means of their own study they had ... Do you see: no mercy. But by having experienced, followed their life in the temples, they prepared themselves for a task, to elevate the masses, to convince the human being, until ...

Five hundred million questions are now asked. You are still not even at the thousandth question in all those years. But before you get that task, you are asked five million questions, ten million, billions of questions, and at the same moment you must have the answer; you cannot, you are not allowed to wait two seconds with that.

But now we are that far that the masters can ask what they want, and you can ask here what you want – that question was very deep there – and then you will feel, he has not finished talking and the law already speaks in me. And that is cosmic being one; and they are orchids.

And then you can say: that man is talking nonsense, that man is talking, but an earthly being is not capable of answering that question and a few others. You are already getting cosmic questions here. I think it is very good.

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

(It remains quiet.)

You are very lazy this evening with asking questions.

There at the back.

(Lady in the hall): ‘Do we know in this life ... Can we dissolve our karma in this life, and do we therefore know whether that is the case?’

You do not know that. Yes, for thousands of feelings you can know whether your karma has dissolved.

When you marry ... In marriage the human karma reveals itself the quickest. If someone dies, then the human being says: I am pleased that I am rid of that life, because now I am done with that tyrannizing. Isn't it true?

There are a thousand possibilities and feelings. And then one says ‘He is gone’, or ‘She has gone.’ And then you are free for one karma. And for thousands of other karmas ... You have them in your hands, because, in what state do you live? What is your consciousness like? Do you have suffering, do you have misery? It is your own fault, because the deepest karma is the unconscious of the personality, and now you suffer and you have sorrow about

everything; which is not there, however.

When a human being enriches himself by means of life wisdom, every karma dissolves. That the human being has grief ... God did not create any grief, there is no grief, that is only human possession. There is no grief for the universe. In the universe, there is no grief, no suffering. There are no diseases in the universe.

And then you should go and look over the earth sometime at the people, and then you should establish how much suffering and sorrow there is on earth; and that was not created by God. And now you get the sorrow for your character, the sorrow for your spirit, and the sorrow for your personality. And that is not always karma, but that is ultimately the unconscious of your thinking, your acting, your experiencing. Is that clear?

Is that clear? That is everything.

On the other side you do not need to ask: my God, why did you send me there and there? You send yourself there. You take yourself through this society.

If you come across trouble, accept it; then you are not free from disharmony. Or you would not be able to come across any trouble, any destruction. Is that clear? Those are the laws.

(To the hall): Is there anything else?

Yes.

(Lady in the hall): 'Master Zelanus, you say at all your lectures that if we are not sincere and want to take part in insincerity and theft, then we destroy ourselves and then we are ripe for the hell, the hells.'

You are darkening yourself.

(Lady in the hall): 'But now ... I often come to stand before incidents in my life, that I think: how will master Zelanus judge that now, if was standing next to me? For example, suppose that people know something, something very bad. And people know that if people are sincere, and people say something, that that life, or those two lives, let's say of a man and wife, will perish, be destroyed.'

If you say it.

(Lady in the hall): 'If I say something. But if I was to say nothing now ...'

Then nothing will happen.

(Lady in the hall): 'But then I am not sincere, am I?'

Why not? Why would you interfere with destruction?

(Lady in the hall): 'No, but if they then start to ask me questions?'

Then you still do not say anything.

(Lady in the hall): 'Oh.'

If you meet the Christ, and He is asked: 'Christ, You know everything. You saw that I was stolen from there. Would You like to tell me so that I can

get my money back?’ Then He will say: ‘You must take better care of your possession. I will not interfere with theft.’

If you, if we were to see someone who commits a murder, then a spiritual being is no use to you; even if that life is standing there and he sees everything, he sees nothing.

In the spheres you will never see ... Do you wish to awaken spiritually? In the spheres – you already live in the spheres – you never ever see hatred, or deception, or harshness, or disharmony. We, if you see that, you are it again. So ... And then, if you were to say something, then it becomes betrayal quite simply.

So you just say nothing. Even if they kill each other. A new life will come anyway. But you say nothing.

If you can protect a human being ... You do not interfere with destruction, let the human being be the human being, you do nothing which takes you to lower thinking and feeling. That is the possession of the first sphere.

And if you are in there, then you are calm, if you are ready, you are in harmony with everything, and nothing can happen to you, nothing, nothing, nothing. You do not interfere in destruction, or in disharmony; you continue to see the good in the human being.

Now just go through society again, and then you should see: how much of that do we have? How much does the human being have of spiritually being one, spiritual justice, spiritual harmony? Each human being ...

Do you see? Now you can immediately read the books ‘A View into the Hereafter’, which give you an idea: in which sphere are you? If you snarl, you snap, you destroy, you only look for it for yourself, not for the life, not for the spirit, not for the soul, then you are also just so much. Phhh, go, go.

(Lady in the hall): ‘Master Zelanus, may I also ask you something?’

Yes, indeed.

(Lady in the hall): ‘It is about ... I mean, I ask you this ...’

Yes

(Lady in the hall): ‘...ultimately also my fault. Yesterday evening I got a letter and it caused me a great deal of pain. There was a ...(inaudible) which I do not deserve. My first impulse was to write down how things were. But then I knew that I was cleansed, but that that person would be destroyed then. But that is ...(inaudible) the consideration that it was not like that.’

You do not need to do it.

If I give you an example ... You tell about your own life. Only mud, dredge, devastation and destruction go over André’s head. Do we oppose that? No, we remain love, we remain harmony. We are attacked by society, unconscious mankind. If mankind knew what you got and what we represent, we would have the whole of mankind at our feet. But mankind is still not that

far. No, we get dredge, destruction, gossip and nonsense over our heads. Do we oppose that? Do you hear that from us?

If André was to do that, then he would stand still. He cannot do that. It means nothing to us. And if we had to warn a human being for that and that and that, you would be able to do it for the good. But if it takes you to the destruction, for that human being too and for other people, then stay away from that. Then you will have peace, always peace. Just go into something, just interfere in something which has no light, no truth, no love, and you will irrevocably be saddled with trouble. We do not interfere in anything.

I told you recently, and those are the laws: give me, or give André your government in his hands, give us a task so that we can decide about millions of people, and we will say: no. We do not want anything to do with lies or deception.

Yes, if we can do that as we want that; and then, I also told you that again, then you can send your cannons away. We will do something else with that gold; even if Stalin comes tomorrow. Do you see? Then you get very different laws, because then we will act from cosmic consciousness. And then we elevate other lives.

Now your gold is thrown about. There will be no spiritual beginning. Your queen is: yes, I came to this task through God. But God has nothing to do with cannons, and with boats with cannons, and all those dirty, horrible things; that is quite simply human work. Can you feel this?

And when you start to look at those laws, you stand 'beyond the coffin' anyway for your spiritual personality, and then you must leave those cannons and all that injustice, you must become free from that. You want nothing more to do with that, because you continue. You must become free from that.

Just look at your society again. And what is now spiritual possession? Which task are you carrying out? Just send the people to war, and you will be part of that war. And if you are a king, a queen, then you must say for God: no, it is not through me that I am sending the life into war, through me the life will only be happy, and I will not destroy it.

And what happens now? Still? Always? That is a beautiful task. Wonderful task, to consciously destroy and to lay the hands on the bible. The bible says it again.

Do you see how the bible lies? That is the spiritual hatred of a master from the first and the second, and the third sphere, that the human being places himself in that nonsense, in that devastation, that destruction and lays God down beside him: God be with us. You would like that.

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

(Lady in the hall): 'Master Zelanus, the women in North Korea and ...(in-

audible), but they do cosmically more wrong, anyway, than the man who is fighting there ...’

Exactly the same. During the war you have known children, women, who worked for the resistance, they were decorated and they are saddled with twenty, thirty murders. They can ... In ten million years’ time they will still be on earth in order to make good. But they have a medal. Is it good now?

For whom are you fighting? For whom do you live? Who gives you the right to destroy a human being? Even if he is called Adolf Hitler, even if he is called Joseph Stalin, even if it is a demon, you stay away from that life. Anyone who attunes himself to evil, to hatred, he destroys himself. That is cosmic wisdom and spiritual science.

God did not originate by means of the bible, but by means of His law. Clear?

(To the hall): Who? Who?

(Lady in the hall): ‘If the Other Side warns us about danger, a similar war, are they not also interfering with destruction then?’

When the other side warns you about danger?

(Lady in the hall): ‘Yes.’

And then?

(Lady in the hall): ‘But are they not also interfering with destruction? Because you just said that we must not interfere, if someone else, for example ...’

If ... I say about that: if there is danger coming. If you, or another human being, is walking on a wrong path, and he goes to the left and he must go to the right, and we say: go straight on, that is the path, and you do not do it, then we let you go to pieces completely. Because you do not accept it, for that matter. Now just go into darkness; you will learn it then. In ten minutes’ time or in two years’ time you will suddenly know it. And otherwise it will take your whole life and you will not learn it. Then we give you the advice: first the good path. That is the path, not that one, not that one either. This one. Just go. And if you surrender, if you have feeling, nothing will happen. If you do want this, then you will go to pieces. After all, you cannot be reached, can you?

It is very simple and very easy for us on the other side, we say: that is the word, that is the path. If you do not do it, if you still do not want it, then we dissolve completely. We do not stand, the master does not stand next to you begging: will you please accept this from me, because it is wisdom.

This is why we also say: it is up to you what you do with the books. ‘Beyond the coffin’ you will stand in that reality and then you must prove who you are, what you feel, what you want. Forcing? No, God does not do that either. We got the life, we got the thinking, we got the feeling, in order to explore, to absorb, to represent that space, that space in which we live. What

do we want now? I tell you: everything which society gives you, is a side issue, is off the mark; the life has meaning now.

If you do good, if you are benevolent, if you are true – do you see, now you get to see the beautiful, such as nature created, the sun came, the universe came – nothing happens, you are always assured of your good path.

Life is simple. But the human being always looks for the wrong, because the human being ...

And now, now thousands of things come too, for example: every human being yearns for happiness, isn't it true? And now you have not yet earned that happiness inwardly, and you are searching for it, you want to possess it and now you start to search, search, search, search, and then you go to pieces once more, because you want to finish this life. And if you receive a divine gift, that is an orchid from your own sphere, and then you can accept that.

That can be Egyptian, that can be eastern, that can be western. Everything which you take to love, is a life orchid. Yes? Do you not want that?

(To the hall): Is there anything else?

(Lady in the hall): 'Master Zelanus, may I come back for a moment to 'The Origin of the Universe'? I think I understood that on the third cosmic grade the whole creation plan repeats itself, that means the origin of creation, of the embryonic stage, via the fish stage, to the adult stage of the human being.'

That is true.

(Lady in the hall): 'So you do not have that on the transition planets and on the second cosmic grade?'

The same everywhere.

(Lady in the hall): 'Always the embryonic stage?'

Always.

(Lady in the hall): 'So in the water too?'

If you experience the sixth cosmic grade, then you will say, then you are already divine, paternal, father and mother; then you must still be one in order to give the soul a body, in order to reach the seventh cosmic grade.

(Lady in the hall): 'Yes.'

And you are again, at the beginning of that creation you are always embryonic again.

(Lady in the hall): 'Yes, you have that now. You see that with motherhood, with the cell ...'

You are still that now.

(Lady in the hall): 'Yes, that is precisely the maternal body, which ... that stage ...'

Then it was the earth in which you lived as embryo, and now you live in the earth of the mother. The earth was the maternal source, and that source is now in the mother. Is that not the same thing? Only, it was then

the maternal earth independence and it is now the human independence, as possession.

(Lady in the hall): 'Yes, but I only understood it like that, that only on the earth, that there again that whole ...'

You must not continue now. I explained it to you now, and now you are starting to think. And that's it. And that is the same thing for all the planets. And now no other thoughts to add to it: this is it.

Have you established this now?

Because you are making new sentences, you are starting to walk new detours, and they are not there, I can feel, I can hear, and you must not do that. Then I will go away. Because I will not go along with those worlds which you are going to search for, because they do not exist. You now remain with this. You hold onto this, you stay with this, you read 'The Origin of the Universe' again, you also take 'The Peoples of the Earth', and it will lie open to you.

Every insect ... You ... And then also this – then you should know it – millions of years ago every planet and every life of feeling began as material, as embryonic life, as an independence. I say exactly the same again. Can you feel this? But that was prehistoric, and pre-creation, and this is the present stage. And now the people connect the first beginning of creation too much with the present now.

And you do that too. You must not do that. You are now in the now, the Divine All in order to give birth lives in you, and you got that on earth because you began here on earth embryonically. Mother Earth gave it to you. You therefore carry as a being ... You got an expansion and a growth, because you got so much feeling of the astral Mother Earth as spirit. And then the material life began. Can you feel this?

So you actually got your spiritual independence for the earth, because – and that is simple – Mother Earth as source divided herself for our lives, such as God did it in the infinite. Is it clear now? Now you have three different possibilities.

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

Yes.

(Gentleman in the hall): 'Master Zelanus, if we see the outside world through our eyes, where does that reach consciousness now? Our medical science says, in the brain, but I thought in the centre of feeling.'

If you see the world through your eyes ... You see space here; and what do you see now? What kind of space is that? What kind of working is that? The academic says ...

(Gentleman in the hall): 'That reaches consciousness in the brain.'

No, that comes from the solar plexus. And the solar plexus is your grade of feeling. And now we have a conscious grade of feeling and an unconscious

one. The subconscious one is the subconscious. But ... So we have the inner consciousness and inner subconscious, and we have day consciousness. So now that is still possible.

I am speaking, thinking here, the brain has already dealt with it, but from that source I send my thoughts through my body, and then those clock-works, those tissues come to vibration. And now the brain is only there in order to be able to receive the feeling.

André explained it to his people in The Hague, or you would hear nothing else this evening but ho hoboble bla, or it would be barking and bumping. So a dog and an animal, and another life does not have spiritual human concentration or the life of feeling. Because before, in the jungle, the human being barked too. And as the consciousness came, the concentration came, the brain was able to adapt itself to the life of feeling. Everything therefore comes from the life of feeling to material growth. And where did we learn that?

This is now the voice, this is the speaking. But what is creation now? What is a flower? You can, and this is truth, you can immediately connect this with the All-Source, with the origin of the universe, and also for every gift. If you do not feel the gift, the personality stands still.

The All-Source began to reach sending out, growth, from the life of feeling, and after millions of years this space was filled by hazes. Do you see? Growth. And so now ... are ... They were also ... That is also life of feeling and brains, that is the material space now for the universe; and here, those little things under the crown of the skull, restrict your life of feeling, or you would burst only by thinking. Do you see?

You see and you hear how often science is off the mark. And this must be the case, and this is it too, because this can be accepted very naturally, and this is it. Because everything which the doctor now still says, the astronomer, and whatever, contradicts itself, that becomes stuck; that has no growth, has no evolution.

Do you understand this?

(Gentleman in the hall): 'Yes.'

Thank you.

You are asking good questions this evening.

(Lady in the hall): 'Master Zelanus, is it then the case, the quicker you think, the more you have in feeling?'

Just take it slowly, child. (There is laughter in the hall.)

And just take it easy, and just do not think too quickly, because quick costs you your spiritual neck. You think quickly, quickly, quickly. What is thinking quickly?

(Lady in the hall): 'Yes, you were talking about that a while ago ...'

Thinking quickly: yes. Thinking quickly is consciousness. Now you went

quickly ... You went ... The first word which passed your lips, was already for me: just do not think too quickly, because it will cost you your spiritual personality. Because quick does not exist in the cosmos. You can experience the law, and no more than that. And now you can suddenly see that, and you can also take a thousand years for that.

And what does this mean, if you cannot do that at once? What is at once, what is quick? What is that? Where is this going? Where does this take you?

I think quickly, you know that. If you ask the question, I already have the answer. What is that?

Because we are one with your law. You represent a law, you materialize something, and that goes ... I am now one with everything. When I come here in the evening in order to speak, I am completely one with the universe. And now you must try it sometime, then I will give you the proof. Then you must, all together, then you must each draft a question, and then I will answer them quickly. I will not go through the universe with your questions, but I will say the answer completely directly. And then you can go where you like, everything, I will immediately be connected with your question. That is being one.

They once tried it with André, and then they did not get him either, because we were standing behind him. This becomes cosmic spatial being one for feeling and thinking. And then you can speak about insanity, psychopathy, getting children, attracting, karma, murder, manslaughter, thinking; you can admire everything, everything, everything, everything which has life and spirit. Technical wonders mean nothing to us. For the universe, for the planets, for Jupiter, for Saturn, for the sun and the stars, and the fourth, the fifth, the sixth and the seventh cosmic grade; the All-word comes there. Yes? They are also orchids. Is it not true?

But do not do it quickly; just experience it. Quickness does not exist in the universe. You become growth. And fast and quick, as the sun sends out the light, it happens like that. Is life not becoming beautiful? This becomes the possession of the human being, of every being.

Thank you for your question.

(To the hall): Is there anything else?

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

Yes.

(Gentleman in the hall): 'I am here for the first time this evening, but I find it extremely difficult to be able to sense that life has progress.'

That life ...?

(Gentleman in the hall): 'That life continues immediately after here, after ... (inaudible).'

How can you sense that?

(Gentleman in the hall): 'Yes.'

That is not so simple, my friend.

Are you here for the first time this evening? Have you not read any books yet?

Would you like some advice then? Are you interested in life, in wisdom?

We have already been giving lectures here for four, five years – how long have we been here? There are people here who have experienced some five, six hundred lectures and have read nineteen, twenty books. So you must first begin with the books. And then I can ... you, as you come further ...

You will feel, if I answer questions there, then that was a cosmic academic just now. He could be a professor who nods yes. He understands it, he knows it, because that life has read those books.

So if you can later accept, when you have finished that, and say: yes, this must be it, then we will continue. It will be no use to you before that. I do not intend to talk my full to you about laws and grades and cosmos, and hells and heavens; you will read first, and then you will come to me. We wrote those books for that purpose.

Is that true?

Thank you.

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

Yes.

(Gentleman in the hall): 'I am also here for the first time this evening.'

Yes.

(Gentleman in the hall): 'I want to ask you a very simple question. You just said ...(inaudible) with murder weapons and ...(inaudible) love ... I am then a father of a family, but I am partly responsible for the deeds of a boy of mine, my son, I think.'

No. If he, if you ... Look, then you must see it like this. Now I will first ask you a question. Do you accept that God is love in everything?

(Gentleman in the hall): 'Yes.'

And that we may not kill? For what purpose were the ten commandments created?

(Gentleman in the hall): 'Yes, I believe that too.'

So ... There you are. And that core ... Your queen, your peoples of the earth ... You say ... You have the ten commandments here, 'Thou shalt not kill' – that is religious, isn't it? – you pay no attention to those ten commandments, and now the world, mankind crashes ... If you are attacked, then you shoot back, don't you? That is wrong. Is this wrong?

Now you must first get those mistakes out of that. So you have the command by God, you can accept that: 'Thou shalt not kill.' And people kill anyway. People even explain it away. If there is war, people explain it away.

You accept and have to accept that, otherwise I cannot continue, can I? Otherwise I cannot continue.

Now comes the bit which it also concerns. Now you are father of your child and you say: 'Yes, my boy, you must do that. You have your duty. And we must defend our country.' Then you also only just have your country. No more than that. You have no God, but you have only your land. You have hatred, devastation and destruction, and you know what else there comes too, but you only just have a piece of land. God and Christ, the ten commandments, they now fall away. You only just have the consciousness in order to be able to defend yourself, no more than that. Whether that is right or wrong? But it is no more than that. Is that true? That does not exist.

(Gentleman in the hall): 'I cannot understand it at all.'

No, but I will continue. I must first lay those foundations for you and for me, otherwise I cannot talk.

So you must first see the law for God and the human being and Christ too as open, if you now want to be able to go further and to analyse what your child is for you.

So first I ask you: if you accept that God, that the law of God – whether the bible says that, or Moses received that, that does not matter – that the divine law says: 'Thou shalt not kill.' Do you accept that?

That is the first divine spatial foundation. If that is not there and you say: well, I do not know that, then I will stop immediately, because then we will not come any further. The human being must determine that for himself. That is your possession.

Now we will continue.

If you now send your child into that chaos, then you take your child – you have to accept that – from dry land into the ditch of your own accord. But your child has the full responsibility. Can you feel this? And now you have, that you ... your child, that life of God ...

That is not your child, that is the life of God; you will see that later, because you lived millions of times on earth. You were part of it in France, and we were part of all the peoples. So we have millions of children. And there are no children in the cosmos, there is only adult consciousness. That is the human being. A child grows up and a child gets exactly the same task as the adult being, that child becomes father and mother. Do you see? Then that being a child dissolves. So you do not have to do with a child, but with the life. And that is now the law.

And that law takes you from dry land into the ditch? On the contrary, from the light to the darkness, because it stands for murder, destruction. But now we come to the laws. Then the law says: anyone who violates the life – we had to accept that – he possesses the full responsibility for that de-

struction, that murder.

You are part of that darkness – that is darkness, that is disharmony; you must return to the earth for that purpose, you must make amends – you were part of that, only in thoughts, because you sent that human being, there is it again, you sent that human being, that life, to the left, and that should have been to the right. But the earth does not know that, mankind does not know that, and in this way one person builds up the destruction of the other.

And now something else, and then you will understand it: now I become a general, I climb up, and I get that and that task, and those boys are issued orders by the higher consciousness, that is the general, that is the order, and says: you will go! And now the general is also attached to those boys, for so many murders which occurred. They will have to make amends with each other.

Something else. I was asked a question a while ago: someone is in an aeroplane with five people, and the pilot says: I will do that, and the bomb falls. Who has the responsibility now? They go one way. Do you see?

Do those people who also have attunement to violence, to devastation, to death, to destruction, do they also have to do with that pilot? That pilot now has the controls in his hands in order to kill, so he gets to experience and to make amends for the full hundred percent. And the other people ...

Now you just climb up, you issue orders, your word is law, those boys, even if you have ten million of them, whom you sent to war, must, if they kill, make amends to that life. But you go along, you now belong to that attunement. And you will not be released from each other, until you have freed, brought your fault – it is mitigating, of course - into harmony with the universe, with the divine creations. And then you will be rid, and then your child will be rid of that dark, obscure deed again. Do you understand it? Do you see? That's it.

(Gentleman in the hall): 'You understand what I am referring to.'

Yes.

(Gentleman in the hall): 'We live at the moment in a time when crazy things can happen.'

Anything could happen. And if you come to stand before that situation, then you just have to surrender; because Christ also did it.

(Gentleman in the hall): 'Fine, that means that we must then accept the consequences.'

Yes. If you accept these consequences ... If you attune yourself to that deed, that task, that situation, then you have to accept that.

(Gentleman in the hall): 'Then that means, doesn't it, ...(inaudible) to tell that boy exactly what I mean. If he still goes anyway ...'

Then you are free. That is very understandable. If you say ... If you accept

... If you bring the God in you to awakening, then you do not need to damn, to fragment your God because of another, can you feel this, you will feel what it means.

If you say that, that is everything, even if it costs suffering and sorrow, even if it is your blood, or whatever.

But if your queen could say, under my hand and my government no child of mine will die, then she would do a divine task, then she would have divine power, and then wonders would occur through this human being.

But now God cannot do anything, because your queen has chosen the lower, the destruction, the self-chastisement, the self-defence; and – you will read ‘The Peoples of the Earth’ sometime – no people on earth has yet reached consciousness who really accepted all the life of God. Because the human being is always ready for himself again and shoots – they are murder weapons – and now God cannot do anything.

When do divine wonders now happen for a people, for the individual, isn't it true? You saw the children who entered the lion's den, you saw great personalities amongst mankind who devoted themselves for Christ, for God, for the love, and then wonders happened. But did you think that God would intervene and would help a people who want to defend themselves by means of armed violence?

Now we are powerless, and no divine contacts can occur.

And then you should read sometime what the bible says: just take that out of there and immediately throw it overboard. You should hear what your ministers say, your clergymen. No, the Catholic Church, the pope now even blesses cannons in order to kill the human being, the life of God. That is a damned person. Does that go that far? No, this is so true.

(Gentleman in the hall): ‘That's it.’

Do you know it? And will you start to read? Then you will get those gifts.

(To the hall): Did you have anything else? Did you have another question?

(Gentleman in the hall says something.)

Thank you.

Read ‘The Peoples of the Earth’ above all. We have laid aside in that the beginning of creation, and the divine word as it were. That was never materialized. God said in the beginning – that is the universe, that is the creation; that is the All-Mother, the All-Life, the All-Light, the All-Spirit – he said: ‘Children, go forth and multiply, and be love.’

They are words, but they are therefore laws. And you learn them by means of the origin of creation. We originated, creation began from the All-Source. And then we immediately go through to the hells. You will see what the hells are like. They are not hells, they are worlds, they are still unconscious. Can you feel this? And now we gradually come to the light, an explanation of

this. You get to experience the word with Moses through ‘The Peoples of the Earth’, and from the bible of Moses I take you like that straight to Golgotha and we stand before Christ. And then we go through Napoleon, through Adolf Hitler, to this time, and that is in the book, you will no longer get a holocaust. That was already established in 1929.

Will you read that? Will you read that book?

(Gentleman in the hall says something.)

I am asking you whether you want to read those ‘Peoples of the Earth’, both of you. Then you will get a wonderful consciousness, and then you act for yourself. You must begin with that, with that book; that will give you space, cosmic space.

This is why I say: we get to see the bible, you get to see the hells, you get to see the heavens, you get to see the All-Source, and then you will experience this situation one day. And then you will see your queen one day, and the human being will experience one day; and then you can see what the human being actually possesses by means of his task. Because now a task is becoming dangerous.

And who do you have now ... Do you represent God by means of your task? Yes, the human being would like that. But that must be earned spiritually spatially. Is this harsh? Is this foolishness? Is this nonsense which I am giving you? This is spiritual divine knowledge. The bible undergoes thousands of untruths. And that is not God’s word.

Do you believe me? We have the first five books of the new bible ready. The new bible. And it begins with the origin of the moon and the sun, the new bible begins there. And where the bible begins, then creation was already million, millions, millions of ages old. Nonsense.

I thank you for your question.

(Gentleman in the hall says something.)

Yes.

(Gentleman in the hall): ‘The last time, then you were talking about the Russian threat, and Stalin, and the yellow danger, then you said in passing – I notice that – you said: you must defend yourself, of course, you said that.’

Should you do that?

(Gentleman in the hall): ‘Of course, you must defend yourself, you said so during the conversation, so.’

(Hall): ‘No.’

Look, if you, if your mankind, if your people give me the right and the word in my hands this evening, this evening, then you will have peace and quiet tomorrow. You will no longer pay any tax; yes, five cents, and every year you will also get something back from those five cents, because I want to earn something with that. And do you know how much I will still have

from those millions which we have now, and when we start to work with that? Then you will also get interest paid from those five cents. So much will remain of that, because there is so much food and drink. And what will you do with that? You will never get possession, because it is thrown away, hurled away for animal-like carry-on. And that will all dissolve. Yes, indeed.

Now ... This word come from a sphere which is harmony, just, loving, which possesses everything, doesn't it, quiet, peace, and the spiritual deity for the human being. That means, spiritually experiencing, thinking and feeling, and radiating on, radiating the word, and acting according to those laws. We treat everything spiritually-scientifically, divinely. Is that the case?

Now I must go back and accept the consciousness as mankind now is. And then you will need those cannons. Do you see? Then you must defend yourself. Then you must ... But that 'must', that word is already too much, is once again too indulgent for mankind. You would like that, the 'must' but it is not must, it is precisely not must. You must just surrender from now on to Christ, to the ten commandments, and then to your God, then that 'must' will no longer be there. Do you understand this?

So I must talk according to how I see those unconscious masses. And then we could say sometime: yes, now you still need cannons. But they are not necessary. And they are necessary. Can you hear the nonsense? They are not necessary, but they are necessary. And they are not necessary. But we need them.

(There is laughter.)

And why? Because you, not Stalin, but you do not trust God. And you do not have any God. That God cannot protect you. Why not? Because you experienced Golgotha: the Christ let himself be spat in the face, He let himself be tortured, He let himself be nailed to the cross, because He is love. And do you wish to be protected outside of that divine pure love? Have you already heard about that? That does not exist. Do you see how honest it is?

So when I speak from and out of your spiritual consciousness, then there will be no more weapons needed. But then there will also be no more injustice, and no more hatred, no more deception, and you will have no more thieves. Because if there is a thief walking around, then we will already fall; then God cannot protect us as a mass, if there is a thief living amongst us. If there is one, if there are ten, if there are five living amongst us who do not possess any divine trust, then we will still fall.

In a few years' time this will break our feeling and thinking, and we will not be able to go any further. Can you feel this? So the masses must now finally no longer believe, but accept God; and there will instantly be peace, quiet and love.

Then Stalin says: I now understand that those people will not do anything

to me. You say: 'Just come. You want us? But no blood, and no cannons. You can get everything you want.'

If only you had said to Hitler: Adolf, just come in. Adolf would have got the world, and the ants and grasshoppers would have bitten him out of your country again. He would have suffocated in his possession. He would have lost himself in his possession. But have you already come across that trust with your people? Not even with four, two, ten, twenty people. Do you see? And now we talk to an unconscious mankind. And we bring divine authority, divine happiness, you will read all of that in 'The Peoples of the Earth', a spiritual divine gift for your mankind, that book. And that gives you prophecies. Can you feel the truth?

Do you see? The human being has no faith? No, the human being has no acceptance. That faith of now, of the people, believing in God; you must not believe in God, you must challenge God to accept your life and to acknowledge your life. But you cannot do that. You have no challenge. Why not? Because you do not see the light as truth.

We challenge God and Christ too. We fight against Christ, and if it is necessary, if we determine a fault, then we will give Him a good shouting; harshly put.

André- and that is Jozef Rulof – he has a disease, and that he wants to cure that disease. And he says: there is only one possibility: you will get better and I will die, because Christ said: 'He who gives his life, will receive Mine.' And it did not happen; that man died and he remained alive. And then the fight came to Christ. And he said: I thank you for your fight. Then Christ came.

You ask: can Christ be seen?

He wanted to give his life with regard to Christ, because Christ said those words.

He says: 'I spoke those words, but I meant them spiritually, divinely and spatially. That means: lose yourself in Me and you will have Me; you will have light, you will have life, you will have love and you will have happiness.'

And André wanted to give it to the patient, and then Christ had to come; he went past master Alcar. So he had put up the fight with Christ. And then Christ came. It was in 1938. And Christ came. He had to come, or, André says, I will throw all the books in the ash bucket and I will stop, if I do not get an answer to this.

And you will get an answer to that. Do you see? When you have truth, when you want to experience God, then you will also have to bring those lives in you to revelation, and Christ and God and all the spaces as laws will stand next to you, you will be carried. Is that not just? We experience that.

You can shout at God and at Christ, Christ thinks that is wonderful, He says: now do I have a human being who is really angry? No, now there is a

human being busy who wants to see the truth. And then the truth comes. And this is why we are here.

And you can go on like that, and continue speaking, and build up thousands of problems; every problem is now explained spiritually spatially, and then you stand before the true Christ.

Do you see? You cannot escape this. And that is peace here, and knowledge there. And if you carry that into the universe, then you can receive all the life of God, outside of the bible. Because the prehistoric human being, I told that to the people here, did not know either God or Christ, and now live in the Divine All. They did not know God, did not know Christ, and did not know the bible.

Be happy that you do not possess the bible if you do not know it yet, and do not go into it, because the bible takes you from dry land into the ditch. Unfortunately, the human being wrote the bible and not God; the human being. Not directly from the spirit.

You can now say: are those books true now? But then you must first begin with 'Jeus of mother Crisje'. We already touched this life as a child and brought it to the awakening. We began 'beyond the coffin' with this building up, so that the world now, mankind would now receive the spiritual pure word. You can no longer make, no longer experience, any mistakes in this spiritual science. This becomes the kingdom of God as wisdom and as knowledge for the whole of this mankind. This is the highest which you can experience, because now every law of life is explained to you. We already have twenty books on earth for this purpose.

Do you see? And for this life there was no university and no books and no bible now; this life remained away from everything. But if you see the other side, we disembodied ... That child was nine months and then it already disembodied, just read 'Jeus' too. And then the master already laid down the first law, the first foundation, for this spiritual being one with the Spheres of Light, with death, with life, with reincarnation, fatherhood, motherhood.

And then there is no more fear, no more unconsciousness, now life becomes beautiful, because now you make space from all of your thoughts. Isn't it true?

'Beyond the coffin' you live on. This is already being 'beyond the coffin'. Can you feel this? After all, that body has no meaning. You are only human-material here; 'beyond the coffin', inwardly, I speak. This material organism falls, rots away, and the spirit stands next to it and has wings.

Then read 'The Cycle of the Soul', anyway, you have twenty books there. You have fourteen of them. And then we also have a library, don't we? You will first begin with 'The Peoples of the Earth.' You can read 'Jeus of mother Crisje' in the meantime; then you will know, if you come here several times,

then you will know by what means we can interpret this word, and then you will know consciously how we speak.

(Gentleman in the hall): 'I have read 'Lantos'.'

Then you are ... I am the Lantos, who is speaking now.

You say: you have still not read, and I will not go into that, it can be seen. But if you have read 'The Cycle of the Soul' ... People call me master Zelanus here, because ... That was a later age. But I am Lantos Dumonché. I grew up with André, with Jeus. I played with him as a child. Later, when that time came, when I described that life of Lantos, that is my own life. And now do not commit suicide either; now you know it too.

Have you also read 'Between Life and Death'?

(Gentleman in the hall): 'No.'

Not yet? Only Lantos Dumonché, 'The Cycle of the Soul'?

(The sound technician gives a signal.)

My friends, unfortunately, we must go.

Then begin with 'The Peoples of the Earth'. That is the book of Christ. Then you can see ... That means, you will get to know Christ by means of that. He also began from the moon. He was on earth as a human being. He lives as an animal, as a beast, and on and on. He raped the human being prehistorically, experienced insanity, psychopathy, we all get that divine Sun to divine thinking and feeling, to the All-Consciousness. In other words: every human being becomes a Christ, but as Christ experienced it, and as He received His life. That is just.

(To the hall): Did you have another question?

(Lady in the hall): 'Master Zelanus ...'

Nice, just continue. Can you hear the reels (tapes) too?

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

But just continue, and do not do it suddenly. Calmly, calmly, calmly. Read first. Then my speaking will be of more use to you. Then you will understand where I want to go. Because if you knew where a few questions come from! They have to do with soul, spirit and universe and the All-Source, and you will not be able to follow that then, and then it will be no use to you. Do you see?

There are also people who had ... If all my children had come, we could already have a hundred thousand people here. But it is becoming difficult, they want to be free one day. And we are always thirsting. Aren't we, child?

(To the hall): Which of you? Another question.

(Gentleman in the hall): 'Master Zelanus, you already talked about the tonsils during one of your lectures, what the task of the tonsils was. Now I wanted to ask you: what was the task of the appendix?'

Yes.

(Gentleman in the hall): 'It can also be removed without ...'

I will tell you briefly, then we will go into that later, because I have been warned. But it is this: the appendix is the continuation, of what the spirit has ... You must be able to follow that. The appendix is the continuation, for the material, of what the spirit has in characteristics, when those characteristics mean feelers, for your higher consciousness. Can you follow that?

(There is laughter.)

But this is everything. This is everything.

Just write it down, and take it home with you.

And now I must explain this, but there is no longer any explanation here. It took me half an hour then, and I also analyzed a few organs. But this is therefore a projection, which actually has no meaning, and yet it is there. And that takes you to material higher consciousness. So that appendix is the beginning for your system on the fourth cosmic grade, for the organism there.

(Lady in the hall): 'And if you do not have it now?'

You never lose the spiritual. If you ... You say ... And then say: yes, you can say that. If you do not have it, then the doctor removed that. But if people behead you, or people take off your head, have you also lost that head on the other side? Then you must not fool me.

(There is laughter.)

But I will take care of you again, because I really like it. You can do everything with me, but I say, if you allow it, that I oppose it with something.

If you say, I have black, then I will lay white next to it. And if you want to say to me, and if you want to deceive me, this is black, and you have red, then I will hit back with red, or with nothing at all. (laughter)

There must be one more question; we are still not free, I have been too close to you.

(Gentleman in the hall): 'Yes, master Zelanus, I would also like to ask you a question: human beings and animals have feelings of pain.'

Yes.

(Gentleman in the hall): 'What is the case for plant life?'

Plant life also has feelings of pain. All life can feel pain, understand well, depending on how much conscious feeling there is. And the human being, all the life of God feels pain according to the consciousness. And now the human being feels the highest pain. So the human being feels the highest, deepest, most severe, most stabbing pain, felt as pain, as torture.

You can also torture the animal, but an animal has ... Of course for that own world ... Then you must ... Only then you ask yourself: is that suffering of a dog and a cat ... When ...

We talked about vivisection in the past. If that doctor tortures that little

animal, is that suffering and that sorrow not exactly like when the doctor is busy with you, and when he tortures you consciously? When you have an operation, then he does that in soothing circumstances, you are under anaesthetic. But now it becomes torture and tyranny, giving life and taking life away. And always that absorbing in that organism. That is a torture. And now the animal experiences the pain, the torture, according to how much conscious the little animal has. And now the human being has the highest consciousness.

Now you can descend, and then you can take away so much, ten percent of your own consciousness, and then you enter, then you lose your human feeling of sorrow, of suffering, of torture, and then you must go through thousands of worlds again, it is only then that the animal torture will speak to you. It lies so far away from you.

So what is now pain for a dog and a cat? Of course, it exists. But how is it felt? How is it borne? What kind of vibrations induce that suffering? Which vibrations? It exists. But it can no longer be compared with the human one.

Soon you can, at the next session, when we are here, you can ask more questions about it, but then about the human being with regard to the animal. And then we will compare that cosmically. Write down a few questions, and then I will prove to you what there will remain of them later. And then I will show you it.

If the vivisection man, the doctor tortures the animal, then he will experience those tortures in the spheres as a human being; because he will stay away from that life for God.

I told you recently: never ever have respect for an academic who has received his feeling of peace, his money and possessions by means of the torture of the animal, because that is stolen honour.

There are academics ... A doctor got the Nobel Price, André said, because of the torture of the animal; because he did not do that on his own.

But for God and the universe we say: if you want to give the human being possession, then do it by means of your own blood. And then it will be possession. Inject yourself, but leave the animal alone.

I thank you.

(Hall): 'Thank you, master Zelandus.'

Tuesday evening 27 march 1951

Good evening, my sisters and brothers.

(Hall): 'Good evening, master Zelanus.'

Which of you can ask me the first question?

(Gentleman in the hall): 'This lady.'

(Lady in the hall): 'Master Zelanus, I wanted to ask you something. The custom of Holy Communion, which people do on Friday evening, on Good Friday, in the church, does that still have cosmic meaning?'

No. Look, essentially that happened in order to attach the human being to the spiritual personality of Christ. But the Catholic Church, Protestantism, they actually experienced it materially.

'Eat and drink from My flesh and blood', means, if you – that is the cosmic law, can you feel? – if you let a character trait, do a deed and let it grow to the spirit, you experience the blood and the bread of the Christ. But not by breaking, but by experiencing it. Is it clear? Something entirely different.

(To the hall): Which of you?

(Gentleman in the hall): 'Master Zelanus ...'

(To someone in the hall): 'Then I will come back to soon. Just wait a moment.'

(Gentleman in the hall): 'Master, I read in the second part of 'The Origin of the Universe', that the white race (see article 'There are no races' on rulof.org) originated. Before the people were very dark. How do they enter the white race now?'

What did you say?

(Gentleman in the hall): 'How could the white race (see article 'There are no races' on rulof.org) originate?'

How that originated?

(Gentleman in the hall): 'Yes.'

We now still have dark, very dark people on earth. And we have the white race (see article 'There are no races' on rulof.org). Did you not feel, because of 'The Origin of the Universe', those three books, where that white race (see article 'There are no races' on rulof.org) rises, becomes conscious?

(Gentleman in the hall); 'Yes, yes, after they were materially so far that they ...'

Yes, materially. But what is the source for that awakening, for the tissue? Did you feel that?

(Gentleman in the hall); 'Yes, I ...'

By what means do you get a white race (see article 'There are no races' on

rulof.org), a pale, white, luminous tissue? What does white race (see article 'There are no races' on rulof.org) mean?

(Gentleman in the hall): 'The seventh grade.'

Yes, the seventh grade. That is the blood circulation, the growing from the pre-animal-like to the animal-like, coarse-material, material grade, that is the becoming conscious of your tissues, your blood, your spinal marrow. The blood circulation gets change the more you experience a higher organic grade as a human being. Is that clear?

(Gentleman in the hall): 'Yes, but there were also dark people who were also in the seventh grade.'

You still have them now. They are still there. But that is no ... Now they are the coloured people. And now this speaks to the personality of the human being. You go back into that. So outside of the seven grades. So we have ...

(To the people who are still coming in.) Sit down.

So we have race types (see article 'There are no races' on rulof.org) built up by Mother Nature, by the earth, and we have personal grades by means of atmospheric, climatological circumstances, grades of temperature, of light aura: where are you born? That body is therefore, therefore has attunement to that and that grade, which now got spatial consciousness and is free from the giving birth which the earth possesses. And then you go from the jungle, the deep jungle; that is therefore not the Negro (see article 'Against racism and discrimination' on rulof.org). The Negro (see article 'Against racism and discrimination' on rulof.org) already had the perfect body, and can think and learn just as well as you. So that consciousness is conscious, white, now dark, human, and stands free, is already free from the development of earth, as a planet. So you get the human becoming conscious with regard to the organism, and you get this for the earth, and then the earth keeps you tied to those grades; that is from the jungle to the white race (see article 'There are no races' on rulof.org). You will read that in 'The Origin of the Universe.' And if we had to analyze that, we would have had to, for that problem alone, with regard to all the people on earth – free from the earth – we would have had to write a new book. The question is very good.

But do you understand it now?

(Gentleman in the hall): 'Yes.'

(To someone in the hall): Now you. Over there.

(Gentleman in the hall): 'Yes.' (Gentleman in the hall): 'Master Zelanus, I think I noticed that, if a man or a woman commits such a crime that it results in the death of a fellow human being, that then the one who has done that is called back.'

For what?

(Gentleman in the hall): 'That he is reincarnated again.'

For murder?

(Gentleman in the hall): 'For murder.'

For murder?

(Gentleman in the hall): 'Yes, for murder, indeed. But I also think I noticed that that is not always the case.'

No, then you are free.

If you, if I was ... Look, if I was to murder you now this evening.

(Gentleman in the hall): 'Yes.'

We will not do it, of course. And you are free, you do not need to come back to the earth again, then I have nothing to make amends for. To make amends for something, yes. You get the time of life back. But you can now experience that on the other side. Can you feel this?

(Gentleman in the hall): 'No, I do not understand that properly.'

Roni ... You hit ...

You are busy with 'The Cycle of the Soul'?

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

'The Cycle' ... Roni stood before ... I said: remarkable, I see people dying there, one dissolves before me and the other enters the conscious hereafter.

(Gentleman in the hall): 'Precisely.'

If you must return to the earth, then you enter the world for the reincarnation; we call that the world of the unconscious in the books, the world for returning to the earth again. You will come ... You are a form there, you become free, and you return to embryonic life, and you must accept that, because you are still born as an embryo, in the mother. Can you feel this?

But if you are free, then you continue. I robbed you of several months and years, of course. But I, you ... But the law of rebirth does not exist. What must happen now to your soul, your spirit?

(Gentleman in the hall): 'I understand that properly. But the one who commits the manslaughter?'

I must make amends for this, of course.

(Gentleman in the hall): 'You kill me, so you must make amends for that.'

I must make amends for that. And now I must give you new life.

(Gentleman in the hall): 'Precisely.'

And I can now do that both spiritually and materially. So I come now ... Can you feel the law? The law of birth does not exist; that is material. The law of spiritual consciousness exists. So I must now, at all costs I must give you that consciousness, which you could have learned during that time.

If you experienced pleasures, if you were happy during those thirty years which you miss because of me, then I must start to build for thirty years in order to give you that happiness, that love, that possession. And now I can do that spiritually. Is that clear? I did not describe that grade. That is another

book.

But those possibilities exist. Because – and you must be able to sense that – the material birth does not exist; because then I must go back. But now you are not there, you are free, so that rebirth and the material law, those material deeds do not exist either, I do not need to build that up, you are spirit for me and I must therefore be able to receive you spiritually.

But now I must go back myself, I am still not finished here. And then we will perhaps see each other again in tens of thousands of years, ages, and then I will still be faced with striking you down. Even if you are a master soon, then I will have to make amends for my deeds with regard to your own grade, to other people. Can you feel this? I must make amends for that. And I will experience it. Do you understand it?

(Gentleman in the hall says something.)

That goes even deeper, of course. But this is the law: either the birth, or you continue on the other side; but I must make amends for what I did wrong. And that can be physically, that means ... You always do that spiritually anyway, don't you? But it can be on earth, by giving birth to you; then I must return, I must become a mother, and I have to live for that, I must return for that, in order to attract you, or someone from your grade of life. You are, you know that because of the books, you are connected along with millions of people to one grade of life, who were born with you during that and that time on the moon. Is it clear now?

(Gentleman in the hall): '...still not quite ...'

No, because the cosmology lives in between that.

And what do you still want to know now? Do you have the question ready? Otherwise I will come back to you soon.

(Gentleman in the hall): 'You mentioned 'The Cycle of the Soul' a moment ago. Already good. But Roni was therefore struck down by Lantos.'

Yes.

(Gentleman in the hall): 'Indeed. But Roni also had to experience a next life.'

Yes.

(Gentleman in the hall): 'That is true, isn't it? And Lantos remains ...'

Also.

(Gentleman in the hall says something.)

No, also. But ...

(Master Zelanus knocks something down.) It is okay.

If I had not struck Roni down, I would have experienced the first sphere.

I was attuned to the first sphere during my time in Rome, when I was a sculptor. My feelings, you experienced, all went to the higher, everything all. Being furious, angry, lies and deception, I wanted nothing to do with that.

Because of that one blow I lived in the darkness for nine centuries. I walked in darkness for nine centuries.

I had experienced the rotting process; my situation. I came from that world, that invisible world, back to humanity, reality. But I lived for nine centuries in that darkness, in order to learn. It took a hundred years, a hundred and fifty years before I had made amends for the blow to Roni. And how much did I experience during those hundred and fifty years? So because of that one blow, that one slap, I had devoted my first sphere, and lost.

If you understand this properly, then you will feel how your social, human, male, female, maternal thinking and feeling in your society, in your world is with regard to Christ. And then you can ... If you remember that and read 'The Cycle of the Soul' and the other books again, then you will know that you already lose, are deprived of your Sphere of Light because of a harsh word.

If you ... If the other person is right and you do not think the other person is right, then you lack that justice, that harmony. And the whole of your personality is attached to your not being able to bow, and then you become hazy in your actual sphere.

Is it clear now?

Thank you.

(To the hall): Which of you?

(Lady in the hall): 'Master Zelanus, in the book 'The Peoples of the Earth' on page eighty-two, in the middle, it says: God wants Moses to make warriors, warriors out of his followers. Then I thought that God did, because you said ...'

No, with the bible ...

(Comes near the object that nearly fell down.) I just do this once. I will stay away from it.

(The audience laughs.)

We should have written another thousand pages about Moses and the peoples of the earth. Because Moses was a rebel, quite simply a material rebel, with spiritual visions. God spoke, the master spoke to Moses.

A child – you will read that – from the first sphere would not have been capable of accomplishing the task of Moses for the earth.

You can no longer get met to thieve and to steal and to lack of cordiality, unkindness, injustice, I said: I would lose my personality. If I was to tell you one lie, I would no longer get in the gates of Our Lord tomorrow, they would no longer open for me then.

And then you must remember this. You are going ... How many prophets has the world known? Those people did not know the other side. If you were to determine the human being by a cosmic mistake, by a cosmic law, so be-

cause of a statement ... That gentleman says ... I tell you about the heavens, about Moses, about the laws of God, and I am off the mark ... And I continue now, 'well, I did not know it'. But because of that I shut myself, and André then already shuts himself off from the pure, just, loving, certain hereafter.

We would not have sent Jozef Rulof from dry land into the ditch then, but we would have made him completely insane. But it always rises, it always has new consciousness. Can you feel this?

But now Moses. Moses lives in the Land of Twilight and is capable, if you do not want it, of striking you down there. He says: I will just strike you down; but you will listen. Do you not want it? Then with violence.

I do not do that. No one from the first sphere does that. We say: just take a bump. If you are mine, and you want to go through that wall ... She says: 'Yes, but there is a door there.' But there is not a door. 'Yes, there is a door.' Fine. You hit that wall with force. I let your head go to pieces, only to let you know that there is not a door. But I have lost you, for a while. You die here.

Now we must have the feeling: what is good, what is wrong. Moses did not ask about that in his sphere, in his misty life. Moses wanted to convince his mother, his father, his brothers, his sisters: hey, I am alive, I am alive. He lived with the feeling: mankind must, the earth must know that.

The first people from the prehistoric age also experienced that. Everyone experiences that. And now the human being is still not in the first sphere, he still does not know that because of a slap, because of a kick, because of an unkindness, because of a war, by taking a human being's life, he loses his deity and his space. He does not lose that, most certainly not, but he restricts himself.

And if you know that, you will no longer restrict yourself. Then you will no longer go into that darkness, then you will not be capable of acting like a judge, I told you, like a queen, like the highest of your people, because you kill the children of God.

If you say ... I have several examples. Recently you asked me that question: 'What should I do with my child?' You say to your child: do not kill!

If you have a God ... Moses, I am coming back to Moses. Moses received divine wisdom. Go into the temple of Isis sometime, of Giza, Luxor, British India, take Catholicism, Protestantism; every religion has a core.

If there was no faith – Moses brought faith – if mankind had not got any faith, then we would be living, then you would still be living, the whole of mankind would still be living in the jungle. By means of faith society was built up, jurisprudences were thought up, felt, created. Because of Moses, all because of Moses, gradually.

But, if you are tried here and you have done wrong, then you get your punishment, of course. But how many people are not tried unjustly?

So Moses was not capable of anything else but forced the human being to faith, respect for God, by means of violence. That respect for Moses was there. That violence of Moses has likewise there, and by means of this the masters determined the human being – I recently gave a lecture about that in The Hague – by means of this the masters determined the human being by fear.

People have, I have told those people, you should play that reel (tape). How did the bible originate? Do you see? Is there damnation? The human being has now made red-hot fire, burning, damnation out of that. But, the masters said in the beginning, do not violate those things.

‘Thou shalt not kill’, the master said that to Moses; he was a master from the seventh sphere. ‘Thou shalt not kill.’ ‘Love thy neighbour.’ Do you see? He knew the spheres; Moses did not. That was not God, that was a master. Because that master has – that human being also lived on earth – he has experienced that same thing, undergone those lives, he has seen that he has beaten himself out of the divine harmonic justice harness because of murder.

Moses now gets spiritual feelings of his own accord, but must build up society at the same time. We can, if we want this, along with André, reach mankind within three months. André refuses.

By means of violence we can, with violence, at the core of Moses, by means of the thought of Moses we can build up that same state – by means of André; master Alcar may help – other masters exactly the same, and then we will achieve within three months what we cannot achieve now in thirty years, for example.

And then we bring the human being to the higher grade. You are alive again now; this is also (the House of) Israel. Now (the House of) Israel gets cosmic consciousness. But that André, that Moses of now, is not capable of that, because he refuses. And he comes from the first sphere, he says: no, I will not do that. Master Alcar can tell him: go, and do that. Then André will say: just do that yourself; I do not want to lose myself. I want this, what I have, which I built up laboriously, I saw the first sphere before I came back here, I do not want to lose that. What do you want? Just look for another.

André stands before the divine law, and he has that law in his hands: everything is love. Do you see? We cannot finish and experience what we want with this instrument; we now have to accept that personality.

But he already came from that sphere, where Moses was not. And Moses could act like that and that and that. And Moses was saddled with all of that, and he had to and his followers had to accept that. Beyond death Moses has ... And again on earth ... I can tell you: he is free again; that took thousands of centuries and ten lives. His grade, the whole of (the House of) Israel ...

Now I will tell you something nice. You also read ‘The Peoples of the

Earth' with regard to Adolf Hitler. Adolf did not have all of this on his shoulders. People call Adolf Hitler names, but this mankind, here in Holland, needed this beating, everyone.

So what you carried and had within you in guilt, you must deal with that by means of that time which you experienced, everyone, every spark. And now Holland is angry, Holland and France and Belgium are angry at Adolf, because Adolf told the human being: I will take the sword, the torture, I am the executioner of mankind. But one day you will have to accept me, because I played the part of father for you, I did good; after all, you were not willing.

This beating is a cosmic pure rapport for Adolf Hitler. Because everyone on earth is to blame for that downfall. Adolf Hitler only had the whip in his hand in order to force the human being to hit; he was standing next to Moses as it were; only, with his unconsciousness. He had no God, no Christ; he still had to awaken.

But because ... This is why 'The Peoples of the Earth' is so wonderful. And you can also read that ten times. But because 'The Peoples of the Earth' ... Kajafas, Christ's birth, the Messiah, the murdering of the Messiah ...

But Kajafas must make amends for letting the Christ be destroyed. But Pilate must make amends for washing his hands there in innocence. Because one day you will have to come out for your love anyway, you will have to come out one day for God, and then you will have to show your colours. Isn't it true?

Should Kajafas not do that? Should Pilate not do that? Kajafas is ... Should another act like Kajafas in this life? Can another make amends for what Kajafas would get for his Jewish race (see article 'There are no races' on rulof.org), the Jewish people, that new consciousness by means of the child of his own race: Christ, the rabbi ...? Kajafas, no, the supreme priest says: 'No, he is an unconscious being', but it was He.

Should you experience the karma, the cause and effect of Kajafas, here in Holland, in France, now during this time?

This is why Adolf Hitler was Kajafas. And this concerns mankind, so mankind with regard to (the House of) Israel. It was not mankind who got this beating, but (the House of) Israel. France is (a single people of the House) Israel. The tribes of (the House of) Israel waged war against evil. Moses did that too. Do you see all the things you get out of that?

Now Moses was for his time: we for now, Adolf Hitler for there. But every child carries his own karma and suffering, because everyone ... Who is free from karma, cause and effect?

I told you recently, because of a question: you are all here too long. You have already been here hundreds and thousands of years too long, because now you are busy in cause and effect; you should already have been on the

other side long ago, all of us.

Because of the blow which I gave Roni, I shut myself off for nine centuries, seven centuries, seven hundred and fifty years from the first sphere. So I was getting in another person's way there.

I receive ... You are given birth to here, you are on earth; but another had to receive this body for you, because now there are a hundred thousand souls waiting for one organism.

Can you give a soul another body? Would you want that? Our Lord does not pay with ten guilder notes and twenty-five guilder notes, but with millions; and unfortunately, you cannot change them here. Do you see? You get to see your sphere, you get to see that light, you get to see those deeds as a point of light from your first sphere, from your garment, your hair, your eyes, your life of feeling, your flowers, your house, you will find it there again. Nice?

Moses was a rebel. Moses had to be a rebel. Why? And that all makes sense, do you see? Why did the masters not go to the first sphere? No.

How can you descend? If I tell you: go and just steal this evening for me ... Why do you not do it? Why does the human being not do that?

A human being, a mother ... Someone asks a mother: I want to experience you, and the mother says: 'No, over my dead body', or something else. Why does the human being refuse? Do you see? That is your possession. That is your consciousness. That is your spirit, your light, your life, your justice. And now you must be free from everything, if you want to experience, receive, build up that cosmic, spiritual justice and that love, and that becomes your personality. Is this so improper?

Back again. Moses was a rebel. From the spirit he got ...

You will get a spiritual explanation from me this evening. I can give you the cosmic explanation and the divine explanation. And then I will become free from the earth.

But Moses was not any different. He would ... He said: if they are not willing, then I will drag those people to that, because I will give them happiness; they will receive the Lord. Do you see? And then Moses thought: just let me hit, they will forgive me later.

The spiritual personality is always proved right. Moses did not know that, because his consciousness was not there yet. But you must see this over the peoples of the earth, for that time, and Adolf Hitler, for now. And this, which you now receive, is for the thousand-year reign, now. We are talking about that now. Do you see?

And the human being does not yet understand that. But every child, every soul, each father, each mother, comes to stand before this cosmic accepting and bowing, and it is only then that will be and will become love. Is this

nice?

(To the hall): Which of you? Did you have anything else?

(Lady in the hall): 'Yes, you say: we should have been gone from here long ago. But is everything here not actually determined? Is everything not actually predestined?'

Did you not listen then, my child? You are here now. Predestination, that only lives in the Divine All. That does not live on earth, and that does not live here in the universe. There is no predestination for the universe. Can you follow that? There is a predestination for you, but that only lives in the Divine All, because the Divine All knows that you have attunement to the divine Self. And that is not predestination, but that is your attunement. In other words, you ask something which I analyzed, and now you go back into that. You must imagine that, you must feel that. Now you can ... You want to discuss and to sense that humanly again, and then you want to say: this is a predestination; I am bothered by it. Yes, indeed, you are it. But this is not predestination, no, it is you yourself!

If you live in the darkness ...

You are mother, why do you not have the organism of the father, the man? You will get that. We are father and mother, the soul, the spirit experiences both organisms, because through motherhood to the creating power. That is predestination? No, that is a law.

We do not know any predestination. That is an earthly word, which is separate and free from cosmic perceiving and exploring. That word is free and has no hold with divine justice, the planets, the stars, by means of which every spark originated. There is no predestination, but there is attunement, awakening and consciousness, evolution.

Is it clear to you?

(Lady in the hall says something.)

No, of course not.

What else did you have to ask?

I explained to you – is that true? – I explained this completely to you. I cannot add anything, unfortunately.

If you cannot feel this, I will stand still. Do you understand this?

Well, no one is saying anything.

(Hall): 'Yes.'

Then it is done. I explained this spiritually, humanly, socially. If you ... to yourself ...

There are people – I will also try it – there are people who say: yes, I am here, but I am not here, I live in the universe. But it is you.

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

No, but that's it.

(Lady in the hall): 'I mean, if something happened that was predestined.'

You would like that. Do you see? There it is. You go back into the human. So if you must do evil, you must go and steal: oh well, I was directed to steal.

We have – I must also tell you that – we got the ten commandments there. Can your queen, can your general, but can they who possess the highest on earth, explain away that they let the life of their own people be destroyed?

(Lady in the hall): 'They do not know any better.'

Oh, they do not know any better. But can you ... Did you learn to speak? You can speak and think. Do you believe in God? Isn't it true? Yes, your queen and everyone believes in God. People have ... And people also believe in the ten commandments. And it says there: 'Thou shalt not kill.' People also believe in Christ, because people pray to Christ ... And says: 'Thou shalt not kill.'

But the sign 'Thou shalt not kill', the commandments of Moses, people just walk past them, people make cannons and grenades, people put themselves on a throne, and you are king, emperor and queen. And that, we do not look at that. 'I want nothing to do with "Thou shalt not kill"'. I must take care of my people anyway, I must take care of my country, my children, mustn't I?

But did you really think that God in the Divine All knew Holland, and France, England, names which you created yourself? You gave a name yourself of Piet, Hendrik and Klaas, but you are a grade of life as a spark on the other side, directly attuned to the All-Source as God.

Can you accept this, my child? Do you understand it now?

(Lady in the hall): 'Well, I do not agree with it completely.'

No, of course not. Then I should stop. You do not blame me for that. I can also add a part, but then we will remain ... You cannot feel it. You must first get that consciousness. And if you consciously ...

Why does one person feel this? Why does the other person not feel that? I get ... If I was to ask: stand up, then everyone would probably stand up, and you would remain sitting down.

(Lady in the hall): 'I do not think so.'

Stand ... Who has this, who accepts this?

(Lady talks through it.)

We want to prove it to you. Stand up, the people who have this.

(People in the hall stand up.)

Do you see now? Do you see now, my child, you are sitting alone.

(Gentleman in the hall): 'No, I am also still sitting down.'

Are you also still sitting down? Do you not understand it either?

(Gentleman in the hall): 'No, I do not understand it either.'

Then there are two people against everyone.

Either we are wrong, or you are right. That is what it is about now.

Can I help you?

(Gentleman in the hall): 'Yes, those are the teachings of the predestination, which can be talked about for centuries and centuries and which we will never work out. That is the vicious circle.'

Is this a circle?

You are making a circle of it yourself. Ask me something. Go ... There, I will come to you; we will fight it out this evening. You are starting to think. Anything else? We will probably make it. If you get this consciousness, you will not need to think for another ten, twenty years, and you can feel the happiness. Because this is happiness, this is knowledge.

What do you have to ask, child? Do you have anything else to ask? I would like to give you this happiness.

(Lady in the hall): 'Now suppose, for example, what we were talking about ...'

No.

(Lady in the hall): '...a murder and such like; is that not predestined that that person must be murdered, and ...(inaudible) such as with Adolf Hitler ...'

No. No, now that predestination must go. That is the unconscious character of the human being who is still open to murder, to evil, hatred, lust, violence. So the ten commandments ...

God said through Moses, the masters said through Moses: 'Thou shalt not kill.' That is a divine law. Can you accept that?

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

Wait a moment. Do you see? But why do the people commit murder now? Why do the people do that? If God, if you ... You accept God, Christ. Christ said the same thing: 'Love.' Why do we not love? Why do you want to hate the people?

What did you say?

(Lady in the hall): 'Because the people do not know any better.'

Precisely. No, you do not yet have the feeling in order to love. So you must still live here, and wherever, in order to learn to love. Do you understand this? Is this also a vicious circle? Do you see? Now I am already there. And that is also, so when you commit a murder – you cannot accept this – that is not predestination; no, that is: I am not yet that far.

I will explain my life to you. 'The Cycle of the Soul', have you read that? I committed a murder and then I committed suicide, I went into the grave, was attached to my organism, experienced the rotting process until my bones were stripped of flesh. I cannot describe what that is. I described it to a certain extent. But you are thousand times crazy, and yet conscious. You are burnt alive, you are ripped apart alive, people suck you empty. You cannot

deal with those pains. There are no pains on earth which can produce that image, by means of which you consciously experience the afflictions of the rotting process. Because you feel that the worms eat away your light – that is no longer there, but you are that light, you are the spirit, so you see it, you know it – you experience that consciously, until that tissue of those eyes has gone, because of the worms, you experience that consciously. Now I must jab you, then you will know a bit about it. I experienced that.

But I continued. I only lived for months and months and years. The time which I should ... I should have lived another thirty-two years. Those thirty-two years, now it is coming, I lived them in a world, in an invisible world.

You should read 'The Cycle of the Soul'. Do you not have it?

(Lady in the hall): 'No.'

Not bought it? Can you not buy it?

(Gentleman in the hall): 'I am just interested.'

Good. You have been here several times.

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

Still interested? You are still not going into that wisdom?

(Gentleman in the hall): 'No.'

What a pity. Then I can You show interest in what I explained to you.

I lived those thirty years in an invisible world, because I had taken myself

...

(Gentleman in the hall): 'Thirty-two years.'

Right. I had taken myself from that reality because of the murder, because of the suicide. Then I went into that world again. Then I came to the conscious world. Is this a circle? Do you see? This is: I violated the time of life which I possessed. So if you commit suicide, then you go from the divine harmonic life, also the time. And now you enter an unconscious, unreal world, because you did not accept the reality.

Is that also clear?

(Gentleman in the hall): 'Yes.'

Do you see? And this is now the point, the foundation for everything. You got everything from God, because we were born in harmony, in love. That is the cosmos. People do not know any lies and deception in the cosmos. But we people ...

That is not committing a sin either. Can you feel this? But this is evolution. The human being who commits a murder, you must not call him a murderer; we all did that, that human being does not know that yet. But there will come a time when he will say: that is not allowed, because I took the life of a human being.

And that is the divine law. Do you see?

So that is not predestination. God did not say: thou shall kill; but He said:

thou shalt not kill. Can you feel this?

You can accept this, but you want that 'Thou shalt not kill' ... Is that only just interest that people gave that on earth? Are you interested in what was written and was given there by Moses, or whoever: thou shalt not kill, love thy neighbour? Is that only just interest, or is that a law for us?

(Gentleman in the hall): 'That is a law for us. But may I ask you something else, master Zelanus?'

But you see ...

(Gentleman talks through it.)

No, first this. Is that a law?

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

Do you see? So not a vicious circle?

(Gentleman in the hall): 'No.'

And no 'just like that', 'this comes to us just like that.' This is a divine law, by means of which everything originated. You must accept that anyway. This is the very first foundation.

So, now I am finished. The human being, wherever the human being lives and however the human being speaks, even if the human being steals, and the human being commits murder, even if he goes to war and he slaughters the children of God, this is only just ... a mitigating word? No, this is consciousness with regard to Christ and God. But not self-control and independence; this human being, this life, this child still has to awaken.

Is that clear now?

(Lady in the hall): 'Yes, to a certain degree. But, Adolf Hitler, for example, but he had to, but he was predestined to beat mankind, and the people were predestined to receive that blow, that beating, weren't they, they had to receive that.'

You see, you are not listening now. I placed Moses precisely next to Adolf Hitler, and myself; we do not do that. Adolf should have refused that whip with regard to the first sphere, I said. Look, Adolf should have refused from the first sphere, I told you. Why are you not listening to me?

(Lady in the hall): 'Look, I do not understand ...'

No, now I will stop. Now you will not get any answers from me.

(To someone in the hall): You.

(To the lady): You are not listening.

(Gentleman in the hall): 'I also wanted to ask this, master Zelanus, whether that 'Thou shalt not kill', whether that also refers to the animals, or only to the human being?'

That too.

(Gentleman in the hall): 'Isn't it true?'

That too, yes. Yes, indeed, also to the animals.

(Gentleman in the hall): 'But then a great deal of people sin. Then a great deal of people sin.'

Recently, you were not here ... I was asked the question: vivisection, is that good? Then I ... that doctor, those academics who I have ... I can tell it to you harshly, I can be close to you, and then I can use the words. You have not read those books. I had to write 'Jeus of mother Crisje', the dialect of Gelderland. Have you read that? I had to use harsh words there. But for us there is nothing harsh and nothing wrong. Can you feel? But the law of birth, the law of evolution, the law of accepting and loving, it goes through everything. Can you feel this?

And now your question. Ask your question again.

(Gentleman in the hall): 'Well, my question is: so does the human being also have the right to kill animals.'

Do you see? Now you come of your own accord through your feelings, I want you to say that, now you come of your own accord through your feelings of the human being to science, religion.

Look, that academic there gets his knighthood from the earth, because he has by means of vivisection, by means of the little animal, by means of the little rabbit, by means of a mouse ... Yes, indeed. It is about vermin there. You must let your louse live, your flea too.

(Gentleman in the hall): 'Precisely.

You must let live.

(Gentleman in the hall): 'I wanted to ask that.'

But it must die, you can also kill it.

(Gentleman in the hall): 'Oh.'

Yes, indeed, it is your own possession. Because the louse originates because of you. The louse originates because of your aura and pollution. You do not have that louse from me.

(Gentleman in the hall): 'But that caterpillar falls out of the tree.'

I beg your pardon?

(Gentleman in the hall): 'The caterpillar which falls from the tree.'

Also vermin. We are not talking about vermin just now, but it is about the existing creation. And now a rabbit is an existing creation, a cat and a dog too, they are existing beings. They will later come to sit in your little cage in a few centuries and will get wings.

The human being gets wings, we speak about wings in the books – the Egyptians too – and that is then: I go on the wings of my personality, my knowledge. Do you see? You grow in feeling. And they are the wings for the animal. God gave cosmic consciousness to everything. And the animal frees itself from the earth, flies away. But you can do that much quicker in thoughts. So we people got the life of feeling; the animal got the wings, and

remains an animal.

Now the doctor perhaps built up something by means of this little rabbit, your little rabbit, and perhaps the vermin, the rat, the mouse, that is all vermin. But if you want immaculate, pure, I said, for God, for science, for yourself, if you stand before the truth, do you then wish to have an injection by that doctor, which can let you live for a while, in a manner of speaking, because of that animal? Then I say 'no'.

(Gentleman in the hall): 'And I say 'yes'.'

I say 'no'. Because now you accept the murderer, with the murder. Do you see? You say: 'yes'.

(Gentleman in the hall): 'If professor Forellor (?) is capable of prolonging a human life by means of those ape glands ...'

But you cannot do that. Do you see? I am not talking about prolonging the time. Because you cannot do this anyway. You do not pass over a second too soon. Even if you do not have any serum for diabetes and for cancer and everything, you still do not go a second too soon, if you wish to know. But you cannot deal with that.

But that doctor ... If you, for God and for the universe, and for society, if you want happiness for yourself ...

But Christ also said that, didn't He? Do you not have a Christ? Christ said: 'If you want to build up happiness for yourself, then do not do it at the expense of another.'

But that doctor has ... for your happiness ... That is what concerns me, you say 'yes'. But he gave at the cost of that little animal, of that dog, and that cat and that dog, also a life, he just gave you two years, or three years, four years. Why does he not do that with himself? Why does he not inject himself? That is the art and the possession. There are ...

Which great people, which people are never forgotten on earth? The human being Robert Koch, and others, who injected themselves, they will never be forgotten. But the man who accepts vivisection every day and injects the animal in order to give you light of life, he murders.

Because, this is no longer art, you can buy this. This means nothing. But the doctor, the academic who sacrifices himself; and there were many of them. But they have the Spheres of Light. And that doctor returns to the earth for that destruction, for the animal world, in order to give those lives new life? No, in order to say to mankind one day: do not do it, because you are also violating the life of God.

(Gentleman in the hall): 'But may I also ask a little question, master?'

But do you understand this?

(Gentleman in the hall): 'Yes, I understand this.'

Thank you.

(Gentleman in the hall): 'But, another little question, and that is this: if it is not at the expense of the life of an animal. Last year the question was postulated about the transplantation of the cornea. Now mankind is already that far that there are heart valves made of plastic. And now people in America have done tests on dogs with heart valves made of plastic, and now people also intend to apply it to people. Are such things tolerated, yes or no?'

You can ... Science is coming so far ... You must listen carefully. The actual birth of me and you is in the hands, is destroyed and smothered, by something; by whom? The time of my life, who can contaminate my time? I want to free this problem from the divine core, the divine time. So the universal time for yourself is contaminated and is deformed by someone; by whom?

What did you say? Do you know it?

(People talk at the same time.)

What did you say?

(Lady in the hall): 'By the human being himself.'

By your father and mother and your great-grandfather. You therefore get cancer because of your family. No, that is not a family; you have to make amends to those people. But the cancer lives in those people, in that circle. So that cancer restricts your life, it breaks your time. And this is now not a murder.

Now we are talking about cause and effect. If those people are immaculate and pure; can you feel, then you would not pass over too soon, would you? Who murdered you now? Who, who has, who sends – I have never spoken about this here before, take that into consideration; my people feel that – who now sends you to the other side too soon?

(Lady in the hall): 'Yourself.'

That family of yours.

(Lady in the hall): 'Yes, my ancestors.'

Ancestors.

His fault that you go to the other side thirty years too soon now, because he built up the cancer; and I now have that. But I have to make amends to him, spiritually, I must serve him, or this or that, but I also get the cancer; and now I pass over too soon.

We did not describe those things in the books, because you will no longer understand them, because this is cosmology. And I can only explain it by means of the cosmology. But now we will go back to the core.

Now I come here as an academic and I make a plastic heart. Now ...

(Gentleman in the hall): 'Heart valve.'

A heart; they are busy with that.

By what means do those people get these things from the Other Side?

So the masters are busy making that karma, so making that passing over

too soon dissolve, so that you get your time of life. So we dissolve that family karma.

Is it not clear?

(Gentleman in the hall): 'Very clear.'

Is that not nice?

(Gentleman in the hall): 'Wonderful.'

Thank you.

Do you see? If you want to think yourself, and you want to try ... If you say 'no', I will stand still.

She will not get an answer from me. And why not? She is not listening. I explained it here. That is not being harsh, but I am standing still. There are other children here. I am exerting myself. And I want to talk for years and years and years, but if you do not make any effort, I will stand still. Is that clear?

That is not being angry, my child, and that is not misunderstanding, because then I will come back to it, if I just feel one tiny thing. Then you are worth more for me than the human being who already has that, because you have to go along. Isn't it true?

But can you feel how wonderful it is becoming, that soon the human being will no longer have any karma, any cause and effect, not only physically, but also spiritually? That all the troubles, cancer and tuberculosis were not created by God, but only by the human being? And of course, the academic is, who is now finished, those masters come ... You will soon get a brain made of plastic. You will get eyes ...

We talked about giving your eye membrane for another.

(Gentleman in the hall): 'The cornea, the transplantation.'

People asked André that: what would you do? Well, I cannot decide about this organism. But now he says: oh no, I do not know it yet. Why not? Will you do that? Why not?

(A lady in the hall): 'Well, if I did not have that, perhaps people would go along with that, with the other person.'

No, that means nothing. André says this. And you will agree with me again. If you ... And the Christ said that – and now Christ told truths – He said: 'Let the blind heal the blind.'

But André said: 'Yes, I will do this, you will get my light, my eyes.' And suddenly he says: 'No.' Because then he attuned himself cosmically, he therefore started to see it from the other side. Could I make you happy with my light, from my eyes, if I know that you will do wrong with that, soon, now that you can see? What will you do then? Then I would rather leave you blind. And the Christ said: 'Let the blind heal the blind.' That means: you would be better to remain blind now, than that you rape and destroy others

by means of my light. Because now you will look and you will be lord and master again, by means of my light. Now I am saddled with your evil, because I gave you my light. That is cosmically seen.

Humanly seen, you say: 'Yes, of course. Why not?'

But cosmically seen I go away from you, because I do not have to do with your life. If I was to give something of me to you, then you can be done with it. If I know that you will give love and that you will live as the ten commandments say that and the Christ wants it, you will get, you can already get my light now, because then you will do it even better than I. Then you will get it.

In America – another example – an artist in New York says: 'Oh, teach me something. I have a wife and three children, and I work, and I work, and I see those wonderful colours, and I cannot do it.' André looks at him ...

More painters ask: 'Teach us how those colours are mixed; you can ask the masters, can't you?' If you paint with love you will get it tomorrow from me. Then I will ask master Alcar about it, and master Alcar will ask about it higher up. We do not ask about it, we must know it.

And if you were able to experience those things in love, then master Alcar would lay, and master Jongchi would lay his technique and the colours in your hands, because we know: you are standing next to us, and we now serve together by means of art. But now you go ...

Then André says: 'You will surely beat your wife and children afterwards, because you are such a master. Now you will not get it.' He did not get it either.

I can ... There are people who say: 'I want to heal.' I can give you the gifts in order to begin with healing tomorrow. And then you will be strong. I will make a wonder of you tomorrow, and that will be called: wonders happened in the human being. These are not wonders. If we know that you will ensure love with your healing, carry the human being, and serve purely spiritually, you can heal tomorrow. But then I will stand behind you. Then you will heal through me.

André already did that here, for someone in the hall. The man asks him: do you know a magnetizer for me; my wife is weak, everything is weak, weak for thirty years. André looks the child in the eye – I look with him – he says: 'You can do it yourself.'

'Me?'

'You can heal. You are now a healer.'

And he began. The mother is better, after thirty years. But André worked for a year through this life, he healed through him. But the man laid on his hands. We are attached to this life. Now that gift has been earned, earned in one year.

There are others to whom he said ... 'Go and heal.' 'Go and heal the people', the Christ said. And that human being says: 'Yes, then the human being comes to the patient, but not a healer.' Do you want to heal? Then you must be seen as a healer, but not as a human being. Then you are the healer, then you are carrying, benevolent, building up, loving. You love both the healer and the human being. But as a magnetizer you still see the human being and the money. True or not?

(To the hall): Which of you?

(Lady in the hall): 'Master Zelanus?'

These are life problems which are of use to us.

What is it, my child?

(Lady in the hall): 'In England and America they are busy with tests which, well, how shall I put it, a man is no longer needed in order to impregnate a woman.'

We also talked about that recently. Nice problem. There are several mothers who would like to ask the question, but they do not dare. But is that right?

(Lady in the hall): 'No, for myself as a woman I do not think that is right.'

Why not?

(Lady in the hall): 'Because it is something sacred, after all, the becoming one of man and woman.'

That is something sacred.

(Lady in the hall): 'That you want the same thing. Now the woman is unresisting, and she is just impregnated with some sperm or other, from some man or other.'

Yes, just say the word.

(Lady in the hall): 'I would never want to give myself for that. Now I wanted to ask you: is there a cosmic meaning ... That is not a cosmic meaning, is it, if a woman is impregnated in that way?'

People asked André this a while ago. There is a lady in England, that happened. Perhaps also already in your Amsterdam, Paris, London, New York, the large cities in the world. There are thousands of mothers who are injected by the sperm of another.

That woman comes back to her husband, and says: 'I am pregnant.'

He, the man was examined, he could not give her any life, he was immune. Then he says: 'Then I will get a divorce.' And he divorces her. He gets justice, and she gets her child.

Then she says: 'Scoundrel. Now that you say it, that you will divorce me, now I do not want to see you ever again either. And if you were to do everything for me now and want to do everything, and even if I could give birth to my child for you tomorrow, then I do not want the child, because I

spared you. I want to be a mother, and did not take a man for that, but an invisible one. Would you still like to punish me now?’

When she had told it, then he says: ‘Child, forgive me.’ Then she says: ‘I cannot see you again, sir. I have been impregnated, I do not wish any more than that. But I spared you.’

I place this example opposite yours. What would you do now, my child? If you are free, then you say: ‘Then go over the world and experience the earth, Mother Universe and everything, and meet the creating power.’

You will most certainly meet that. If you want to give birth tomorrow, you still want to experience that, just go through the streets, just send out now, honestly and sincerely, immaculately and purely. Within so much time the healer will stand next to you.

(Lady in the hall): ‘Master Zelanus, if I now ...’

I have not finished speaking yet.

And then you get your child. You do not need to ask for that, that life is sent to you, because that soul from the universe will influence him to go to you.

(To someone in the hall): And now you.

(Lady in the hall): ‘The way you now say it, I would like to have ten or twelve of such children.’

Thank you.

(Lady in the hall): ‘But I mean this, and that goes deeper, because that concerns all the things you taught us. If I, now that I would want that, for example, how do I know that the sperm which enters me comes by the same means as man and wife melt together, and consciously want a child ... then they attract a soul which has been attuned to their attunement.’

This is a cosmic problem.

(Lady in the hall): ‘I know that. But how do I know that the sperm which now enters me, whether that is the correct one now?’

Whether that is the correct one?

(Lady in the hall): ‘Yes.’

Now you have ... Now you must listen carefully. Now you have ... I told you about a grade of life. This is a cosmic problem, really wonderful. Also another book. Now you have a cosmic problem. You have a grade of life, you are connected along with thousands of men and women to one grade; on the moon we were precisely ready with so many cells, and they are still there now and those cells are now a human being.

Now you can, outside of your grade, your grade of life, you can also attract another grade, most certainly. You do not have that certainty of consciousness, and you do not accept that either. Why? Then go, and wait until the creator comes, the man, isn't it true? Then he will attract a child, a soul for

himself, or you will attract.

But now you must listen carefully. On the moment ... You say: which soul must I attract now? Who is now the life which dominates, which has everything in its hands? Is it the organism, the man, with the intellect, is that not there? That is also there, that is the sperm. And that personality is there, that human being is there as an embryo. But you are the mother who attracts, and not he now, because he is not there as a material organism? Is that possible?

(Lady in the hall says something.)

He is there anyway. So that embryo attracts the own soul. So if you accept that embryo, that sperm, then you have the soul, the spirit, the personality.

So you can receive all of that in one state: you can serve like that. The incident, the being one, all of that falls away; only the impregnation, the attracting remains, and that is divine authority and divinely sacred.

So that mother whom I spoke about, and what André experienced ... We know thousands of these situations from our life. But that mother was right, she said: 'I gave you my love. I love you so awe-inspiringly. But now you have murdered everything in me. And this can no longer be made amends for, because you have destroyed my giving birth and motherhood. You have begun, you want to go.' He had first told her the truth politely. She said: 'But I would, I had wanted to die. But in me ...' And that child reads books, she knew a lot, felt a lot. 'I am a mother. And my motherhood is that which says 'no'. Go, I am a mother, and I no longer need you for that, even if you were able to give me a thousand children. You kicked me there. And I protected you.'

And this is why this child took the injection, in order to ... her husband ... Do you see?

But what is now the ultimate? How would the people now actually have to experience and have to accept this now? If you ask those questions, I can immediately connect you with the other side, with the most wonderful problems. How does the Other Side think, how does your law of life, fatherhood, motherhood, think about it? But God, what would God say?

(Lady in the hall): 'That it is good.'

Precisely.

If you ... For the earth you are not married, but you are a mother, and you have a child, from just anybody, and you meet that human being ...

And if they had to ask me from the first sphere – you will feel, they are precarious problems, because you do not live in that, you cannot deal with those things – and I, master Alcar, Christ would refuse to give that mother a child, between life and death, then Christ would lose His deity. Even if Christ was the soul of another. Can you feel this? Because you are just connected for the

earth. For God, you will have to earn that. Do you see?

You have each other now, but tomorrow? 'Beyond the coffin'? You think that you now receive each other's love; 'beyond the coffin', from who you are there? There is just one soul in the universe, one life, that is your spirit, that is your soul. That division was born on the moon; you continued. You know the books.

But from who are you actually? Do you see? Perhaps you are from me, from another.

And now I refuse to give you a child, while I, the creating power ... I am God, and I refuse to create evolution? I refuse to give birth and to create? Is that a shame for society, if the mother must possess a child?

Look, a child wants to be a mother ... A mother asks – you must consider this carefully – a mother asks someone: 'Give me a child. It is you.' Then there is something else to ask. Why are you looking? Now you think: yes, that is ... Now you think as a mother: yes, that is a good person. But why ... First we ... And you will say: oh yes, you must be with me, or with that human being.

But now we start to determine and to see your situation cosmically responsibly for the first time, and then you get nothing else but your own grade of life, we will look for that for you, but not the highest. Can you feel this? So you will become a mother. But for me there are also a thousand others whom you will have to receive first. I have not yet earned that. Probably, perhaps. But it goes from grade to grade.

And now this. Now your society is like that: now you have the child in your hands, you get the birth, you are a mother, and that is the most wonderful law for the universe. You get that child. And if that life is not there, and it was to live in America, or France, or England and not in your neighbourhood, then Christ himself will come to you in order to give birth. And then we come, the master comes, Christ comes, God comes. Do you see?

First ... That means: do not go to that tree, while that tree is ready to be eaten, those apples then. This is why they made such a terrible mistake with that paradise. Do you see?

But the law of God is: if the mother lives there ... Now I could say to you: go to your doctor first and accept that.

If you can accept that ... Because that man, that creator must go out of his situation. Can the mother experience that? Do you see? Can the mother, that man is married, that man is connected, that man is wed, can that mother accept that? That other one says: 'Yes, and give my blood life.' And she also helps you, she still serves you, she will also take care of you, that first sphere love is there. She serves ... You do not even have the means, but you also get money and everything from the other mother, from the man who serves

you, that too. Then that is the first sphere, then that is an attunement of the first sphere. Do you have that? Yes? Then it is blessed. Then the justice of the Other Side and the divine thinking and feeling and being one lie on that. But if that is not there, then is it a ...?

(A lady in the hall): 'Disharmony.'

Chaos. Because you say: my husband has deceived me. That man has sullied God and Christ and the church and everything? Is that true? Do you see? We think and we see it differently, for that matter.

The church, marriage, people decided that. But when will God really bring you together? We know that, you will read that in 'The Cycle of the Soul', you will read that in 'The Origin of the Universe', you know that. And now everything becomes sacred. Woe betide, if I were to refuse. Do you see?

But you are a mother; and I must go there. You take care of everything. I want to see the child, I want to see the life. Even if you will work yourself to death from sorrow; you take care of the child, because you give birth and not I. In other words: then you will also take care. You call that taking care, the cosmos does not know any care. The cosmos does not know any nappies, any possession. Even if you live in nature and you lay there naked in nature with your child, then God will serve you; and now you get to experience and to see wonders. Can you feel this? But you take care of the child. Can you do that? Do you see? You are a mother for that purpose, after all, aren't you?

But the creator ... But now this comes, if you still want that ... Now it goes through creation, through fatherhood, motherhood, it goes to Christ, it goes to God, it goes to your personality, it goes to the consciousness, awakening, earning, doing deeds, everything, a whole book. Can you do that yourself, or must I do that? Because you take me from my earthly life. Can you feel this? So that can only be if you do not create any worries. That can only be if you do not make a chaos of it. But society made a chaos out of it.

So now finally the word: then just take an injection. Then you will not have that, and not this, and not that, and not that. But the divine pure core is: the personality too, conscious. You want that, after all, don't you? That is the divine, spatial pure being one.

Did you not want that?

Thank you.

Thanks for your beautiful feelings.

(To the hall): Which of you?

What were you thinking about? Is it not true?

(Gentleman in the hall says): 'It is true.'

(To the hall): Which of you?

You get divorced, you have your wife there, your mother there, and children there; human problems. Do you see? You are already busy taking care of

those things. But spatial consciousness, spatial being one, spatial fatherhood and motherhood is not social fatherhood and motherhood.

(To the hall): Who had another question?

(Gentleman in the hall): 'Yes, yes. I actually had something to ask about that extremely important question from that lady, about which you first said that it is perhaps the most important question of the evening. You put the accent in the wrong place, because you say: that man is a scoundrel. I say: that woman is a scoundrel; that she let her vagina be injected with serum or with sperm, without the foreknowledge of her husband.'

That question ... That is your feeling. And then we are not agreed on that. I will not go into that, whether she is right or he. She says: I will take it.

Now you begin again: she is to blame, and he is to blame. It is not about blame; we are talking about motherhood. And not about blame and atonement; then they are new problems. Now begin to think first and keep that, that blame, that acting, that doing and longing outside the event of motherhood.

Here one feeling, one law dominates: this life wants to be a mother. Can you feel this? Not the man, not the deed, not the feeling; motherhood is here. And now it could be, my friend, that it is not even her, but the soul in the universe which forces her to be a mother. So she is still not even to blame. How far ... Where do you wish to have me go?

(Gentleman in the hall): 'Well, that she can have certain things done after having consulted her own husband. But not like that without foreknowledge of that husband. I only want to say that.'

I do not know whether that happened. But that is a good question. And ... Now it is about being one in everything. That child made a mistake, of course. And that is a very good question.

(Gentleman in the hall): 'Precisely.'

She should have done this together with him.

(Gentleman in the hall): 'Precisely.'

Very nice.

(A lady in the hall): 'She caused disharmony.'

In essence, look ... Do you feel? I ... It is a question of you understanding me, and I understanding you.

Motherhood here, that feeling in her dominates everything. It cannot be contradicted; this is everything. That is reproduction, evolution, this is everything.

That talking to him, and acting, and all her actions, are off the mark. But you must do that socially, humanly.

Not spiritually and definitely not cosmically. Then you do what you want. Because you are now divinely responsible. Do you see? I am proved right, but

I agree with you.

Humanly, she should have waited. Waited? Can you, now it will come again ... You do not think so far. Can we now go and wait and say: yes, I must give birth, can the soul now be attracted? Is that not already busy? That probably came over her suddenly.

Do you know that there are mothers who are insane, who want to give birth, who want to be a mother, and they cannot be a mother because that injection does not yet exist? And because those mothers do not go and look for a man? And are now in the mental institution? If only they had just asked themselves: my dear person ...

‘Just go and look. Go into nature’, it says in ‘Masks and Men.’ You read there: feed the ducks, and the creator will come next to you. A man comes there who also feeds ducks, and he says: do you also like ducks?

‘Can you coo sometime?’ André says. I also coo in that direction. Go with me this evening, like that and that, then you will get your man, your creator. Can you feel this?

So there is ... If the mother asks for a child, then the soul in the universe is already busy giving birth. Because becoming father and mother are now inspired by something, and that is the birth of a new life. Can that happen on time? Had ... It probably happened in two, three, four days.

I can explain all of that away? No, I bring you into connection with the divine core, the spatial core, the spiritual core, and human thinking, feeling and acting, with regard to ... Now you say ...

(To the gentleman in the hall): And now you must not talk to me so sternly, because you are stern, you hurt. If you talk so sternly, I get a fright, and so does André. We are not stern towards you either. You must never be stern; then you hurt me.

Then everything falls away. The law remains law. Giving birth is divine receiving and is evolution. Now I am proved right again. But I agree with you if we start to treat that humanly.

I treat the problems here humanly, for your spirit, for your space, and I can treat them divinely. And then that man will have nothing more to say, and he should have been grateful; if you love.

People say here on earth: whether you are bitten by the cat or by the dog, you, my dear, are a mother. And now we will carry and take care of this life together. I would have done that. And I would not have run that woman down. I would have said: look, I know, I cannot give you a child. And she would have said: I spared you. I would have ...

Do you know what I would have done, if I was still on earth, in that situation? I would have had to have the money, of course. But I would have laid a hundred thousand white, red and yellow roses at her feet, and I would have

watched over her day and night. But I would have bowed. And I would not want to see that husband. And if he was there and I knew from where we had got this happiness, then I would have rewarded him with thousands and thousands of guilders and riches, because my soul, my life, became a mother. Do you see? Can you do that? Christ said that. That is the way it should be. So ... These are words from Christ.

Society is sick because of these laws. Do you not know that? Society can be great. You act, you talk about a mother, about a child of twenty years old, she will become a mother. What is that in your eyes and in the eyes of society? A slut, because she will become a mother? Oh.

Did you think that the gates on the other side would be closed for this child, that mother, because of that? This is evolution. She serves her own evolution and yours. She will probably make sure that she gives birth to a child for you, in order to draw you back. Because one mother refuses; another mother must receive fifteen, sixteen children, for the mother who refuses to give a new life.

But how do all those priests and those pure, chaste nuns wish to return, who do not want to be a mother? How many millions of mothers do not serve the Catholic Church? And how do those children wish to return in order to be a mother? They must return to the earth, after all, mustn't they? Refuse in this life to be a mother, and you must return to the earth in order to be a mother, because you restrict your own evolution for the earth, the cycle of the soul. Do you see? Worthwhile? If you give me that ...

(Gentleman in the hall): 'There are also women who loathe motherhood.'

Now we have a different problem again. Now I can explain the seven grades for motherhood to you. In the seventh grade, and then if I will compare that again with the cosmos, you are a mother. There are mothers who say: 'I do not need any children. I do not want any children.' Do you not know those ladies?

(Gentleman in the hall): 'I have met ladies who said to me: I am pleased that I do not have any children.'

Yes, but that is an unconscious being. What is happiness now? By what means does the human being, the mother, experience happiness? What ... Which ... Is there anything else exceeding the happiness of being a mother? What keeps mankind tied to earth and connects mankind with God? Motherhood.

And this child says: 'I do not want to be a mother, ugh.' No, praying? By praying you will never become a mother. And by praying, by thinking about God purely ...

I recently gave the lecture in The Hague, we are now talking about the divine love for the human being. The being one of the human being, for

animal, dog and cat, is a divine pure law of justice, for fatherhood and motherhood. But love ...

(To the sound technician): I can see you.

... love, I am now busy with that, that becomes the philosophical system. How? You have the love of God. And that points you again to: 'Thou shalt not kill. Love thy neighbour.' Do you see? The ten commandments; the good commandments. But the deed, the act, the thinking and feeling, takes you to God. But that becomes the personality. You must earn this.

But the human being says: I love you. Yes, with what? In order to experience being one? But he must love you by means of the deed, the action, the speaking, the proving. Do you see?

Why do you speak so harshly to me? You do not do that in the first sphere. I can feel immediately whether there is anger present. You were not angry. But I can immediately feel whether there is anger present, and that hurts me.

(Gentleman in the hall): 'Well felt, master Zelanus, I was not angry. Because that both views are diametrically opposed to each other ...'

Do you see? This is not ... No, this is ... Now I understand it; this is no longer opposed to each other. This is analysis.

There are Catholics and Protestants who become angry: that man, that human being takes everything away from us.

Christ said: I will not take everything away from you, because you will get God back, the new, the new evolution.

But people become angry. Why do you become angry when I explain this to you? You ... I am not doing anything to you, am I? I am not hitting you, am I? You can lay that aside. Forget it. It will awaken one day.

Why would I be angry? Why should you be angry? Do you see? It all happens so simply. It could all be so nice. Marriage is so tremendous, tremendously beautiful, if you understand that. But because of the smallest thought and character trait you hit that great firmament to pieces, and it collapses.

(Gentleman in the hall): 'Yes, but, master Zelanus, then I hope to put my question as gently as possible, but in a perfect marriage, when there is a question of perfect love ...'

Yes.

(Gentleman in the hall): '... and a man is not capable of impregnating the womb of the woman with his sperm, then that woman must love that man so perfectly, then they must love each other so much, that they resign themselves to their childlessness. And then that woman must not ... to other artificial means ...'

Do you see? Do you see? You are still holding onto this.

But now, if the mother says ... There are millions of mothers and families where the mother cannot give birth, and he accepts it and she.

(Gentleman in the hall): 'Precisely.'

Good. But now she is ... She must not do that either now, because she must experience that law according to her consciousness. Are you religious, are you dogmatic? If you have cosmic consciousness, then that is for this moment the yearning for cosmic strength in order to become a mother. And then you cannot stop that.

Now comes the crunch, now the first thing we will look at is: how that mother is conscious. Which consciousness does the mother possess in order to be a mother. If she lives in that grade, then she will not feel any motherhood. If she lives in the second grade, then she will start to long a bit for motherhood. The third grade, the fourth, the fifth, the sixth, the seventh ... then you cannot stop that. That is the blossoming of your flower in the spring, when everything bursts open; that is God. And then there is no longer a question of whether you think: she must not become a mother.

Do you not know that there are so many divorces, only already because of the mother who wants to experience the love of not being beaten, but thousands of receiving the child? And you cannot stop that. Now it is cosmic again, do you see? No, now it goes straight to creation, to the All-Source, which is God, and which says: 'You will multiply.' Why? Because you will not get any reincarnation soon.

That mother, I told you a moment ago, she must return to the earth, for that matter, and you too. And your mother now says: we cannot have any children, it is not possible. I do not have the means, I am not conscious. My sperm is not conscious. That is possible, isn't it? You know that. And if you definitely lack that now, and your mother, your wife, your soul, your life, she possesses the possibility in order to give birth, and you had that consciousness, that feeling, then you would make sure that, either by means of the injection, or by means of the creator, a child, if necessary two, could be given birth to, because then you would get the assurance of returning. Because now not by means of another to the earth – can you feel, because you must be attracted, mustn't you? – but now by means of yourself. And then you would thank God on your knees for being able to experience and being able to accept it. But this comes from the cosmos again. This is not human.

(Gentleman in the hall): 'Cosmic.'

Then we go against it and then we say ... I can explain it to you. And the cosmic law is precise, just as pure and immaculate as your thinking. I agree with you. But I can also, I will also be proved right on the cosmos, and then I will take it away from you again. But I must say you are right as a human being. And then you say: you are mine, and not from another. But who says that?

(Lady in the hall): 'That is human.'

Do you see?

(Gentleman in the hall): 'Humanly put, master Zelanus.'

But do you understand me?

(Gentleman in the hall): 'I can understand you completely. You explained it extremely well.'

You should ask your professor about this. On earth they cannot explain that to you. Can they? Explain. Socially you must experience that with people. And you do not mention any names, because this is dangerous, this speaking. If you do not understand me, then this is dangerous. I want to explain everything to you, if you can understand it. My followers, the follower gets everything, if you understand it; or you do not get it, because you destroy me. Not me; I just let you talk. But later you will be grateful. Can you feel this?

What did the Christ not say? People still do not know the Christ. But if people know Him, do you know where that leaves the bible? Then Christ will say: did I say that? Did I say in Gethsemane: 'Let this cup pass from'? Who was there?

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

No one.

(Hall): 'No, there was no one there.'

No one was with the Christ when He was praying, because the disciples had fallen asleep. And people put that in the Christ's mouth. The bible writers were able to do that. And how many thousands of problems of the bible did they not put in Christ's mouth? And the Christ keeps saying: Was that Me? They did not know Me. Still do not now.

I thank you.

(Gentleman in the hall): 'Master, may I ask something else?'

No, the next time.

Tuesday evening 10 april 1951

Good evening, my ladies and gentlemen, my sisters and brothers.

(Hall): 'Good evening master Zelanus.'

Which of you can ask me the first question?

(Gentleman in the hall): 'Master, why did God give the masters the order to build the pyramid in Egypt, which ... the coming of Christ's birth, His suffering, His death, that also comes under it ... and that Christ was born in Palestine?'

Why?

Why did you get a church? Why did you receive the bible? Well? Why?

(Gentleman in the hall): 'I did not receive a bible.'

Did you not receive a bible?

The pyramid was built in order to give the human being a natural, cosmic, divine image for his own evolution. But no one knows the pyramid. Do you see? It still has to be discovered. The pyramid was built in such a way ... People actually wanted to erect the university of the universe by means of stones.

In the future, later you will get the explanation, and that is material, pre-animal-like, animal-like, coarse-material; the prehistoric age, the origin of the universe, of the cosmos, the macrocosmos, planetary system ...

Have you ever heard that an Egyptologist spoke about the planetary system?

We have not spoken about this either in the books. The cosmos, moon, sun, stars, darkness, night, light, animal, human being, nature, was recorded in the pyramid.

So the pyramid is actually a divine foundation, a temple, given by the masters, so that the human being will get to know God one day, not only by means of nature, but also by means of the stones.

Foundations for soul, spirit, personality, astral world, you will find all of that in the pyramid again. But no one has discovered that yet. Otherwise you would have received the books, of course.

The human being who writes about this is wrong. The human being who speaks about this, and does not know those laws ...

Master Alcar did not speak about it with André either, because that was still too deep. Now, during this time that was possible.

The human being who speaks about this, does not know the spiritual pyramid, nor the material one.

The pyramid was built up according to the cosmos, not according to the bible. If you want to analyze the pyramid by means of the bible, you will en-

ter a maze. The pyramid begins with the origin of the moon. But where does that point, that foundation, lie? Make inquiries. I do not believe that there is now one human being who has seen, has experienced the pyramid in such a way. Can you feel this?

Anything else? Do you know now what the pyramid is?

(Gentleman in the hall): 'Yes, but my question is, why? Why was it built in Egypt?'

Because Egypt is the core of and for mystical wisdom, the core of the very first human thought. So Holland, Europe, and everything which lies around that, is growth. Can you feel this?

So there was a place where the master began. Is that clear? Exactly like the moon also began in the own heart – to evolution, the cell life – so there was a point, the middle for the earth, the heart for the wisdom. Is it clear now?

(Gentleman in the hall): 'Yes.'

Thank you.

(Gentleman in the hall): 'Master, what do you think of the fact in 'The Stones Speak', that is the ...'

You cannot accept that.

(Gentleman in the hall): 'Yes.'

No. I would like to prove to the man that he is wrong. He starts ...

Look, everything which you analyze by means of the bible, that takes you to untruths. At the beginning of the bible, the bible already begins with untruths, because creation – you know that; and the academic now accepts that, the academic is that far – creation was already millions of ages old when the bible was still to be written. Can you feel this?

Now the human being begins to analyze the pyramid according to the bible. And then you are wrong; you do not have any grasp, any truth, any reality. You can make calculations; they all come out wrong. Perhaps you are right here and there, a piece of luck. That can also be psychometrics. But now it is not a study, now it is no longer spiritual wisdom, now it is only feeling, thinking. Every writer who wants to analyze the pyramid by means of the bible, becomes stuck. Just make enquiries. Follow everything and you will accept it.

(To the hall): Anything else?

(Gentleman in the hall): 'Yes, master Zelanus. What value does the bible have then for mankind?'

The bible has the value for mankind, with what Christ brought. The story of Moses, the Old Testament, by means of which God speaks, is untruth. Do you accept that?

(Gentleman in the hall): 'No.'

No, you do not accept that.

God was never able to speak as a human being. Do you accept that?

(Gentleman in the hall): 'No.'

Then I cannot speak to you. Because God never spoke before as a human being.

When Moses got the task, you will not accept that either, he lives before that task in a conscious world, in a Land of Twilight, and there he got the task of returning to the earth and becoming Moses.

You will probably not accept that Christ had to follow the same path as you from the moon through the macrocosmos. Do you accept that?

(Gentleman in the hall): 'I do not know that, I cannot judge that.'

Look, when I tell you that – and you can accept this – take 'The Peoples of the Earth', take 'The Origin of the Universe', take the books, then that still remains for you: is that true?

Now you can accept this, and put it aside; we tell you: when the bible was written, this word, creation was already millions of centuries old. The academic accepts that. The academic of your university can prove to the theologian that he begins wrong, and that he begins with untruth, because the human being was born in the waters. And not as the bible says. Do you accept that?

(Gentleman in the hall says something.)

Then I cannot continue. Do you see?

What is now true from the bible? The human being born in the waters, goes from planet to planet, comes to the earth, reincarnates, gets new lives, millions of lives, and continues in order to represent God, as an independent God – you are a spark of God – in the universe. So God was never a human being; you are that.

Do you not accept that?

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

There you are. So if you can accept a few foundations, then I can go deeper and I can analyze those laws for you. And then you must just say: could that be true? But the wisdom, the academic, your astronomer, your biologist will have to prove it soon. And foundations were already laid, by means of which, I told you, the biologist can explain to the theologian: look, what it says there, that from the bible, I experience the same universe. And people proclaim untruth to you. I can prove to you that we were already millions of years old, and already human beings. And that the human being was born differently than the bible explains.

Do you accept that?

(Gentleman in the hall): 'Yes.'

Do you see? Now you can experience the macrocosmos, and you can go continually further. From planet to planet, from human being to human

being, from fatherhood to motherhood; and you continue in this way in order to reach the Divine All, the conscious Divine All, and then you will be a divine independence. You are also that now, as a human being; that is something entirely different.

What does the bible mean now for the human being? When Christ spoke about the love ... Those stories from the Old Testament, that God favours, elevates one life, gives love, and lets the other life be destroyed; can that be accepted? Do you see?

What is good now? Only then when the Christ represents and speaks the love, the cosmic love purely and clearly.

Now people also put words into Christ's mouth which Christ never spoke. Can you feel this?

(Gentleman in the hall says something.)

What did you say?

(Gentleman in the hall): 'How do we know that?'

Yes, that is difficult. Now you must bring the cosmic law for birth, for good, for justice, harmony, you must bring that into connection with the human thinking and feeling. And when an untruth, something contradictory comes now, then Christ could never have said that, nor could God have materialized that, because that is not possible. And then you slowly work it out.

I do not know whether you want to read, but take 'The Peoples of the Earth'; you get the beginning of the creation, the planets, the systems. Then you get the origin of the hells, which do not exist; they are unconscious spheres.

We speak about the hells, but the human being invented and thought up the word hell. So they are all laws, grades of life, spaces, spheres. Then you get the heavens, you go to the fourth cosmic grade, the fifth, the sixth, and the seventh is the Divine All, the Divine All. Then we go through Moses, how Moses was born, to Golgotha, from Golgotha to Napoleon, then to Adolf Hitler, then you go out of this war, and then you enter the new time. You must read that book and then we can probably continue. Or do you have other questions?

(Gentleman in the hall): 'No.'

Are you satisfied with that?

(Gentleman in the hall): 'Yes.'

Thank you. That is a lot.

(To someone in the hall): Yes.

(Lady in the hall): 'Master Zelanus, at the moment I am busy reading the book by Doctor Whitland (?), and he is an American doctor ...'

I know that book, child, André ...

(Lady in the hall): '...who together with his wife held liberation séances.'

Now there are a few things which grieve me, and that concerns this ... I also made a comparison with your books.'

Take the books 'A View into the Hereafter' and you will know how long it takes – we let André read those books – how long it takes before the human being is liberated from a character trait. And the demons come through there, and speak, and are taken to the heavens like that by means of a little story? That is nonsense.

(Lady in the hall): 'No, but what I find incorrect in these books, and I wanted to put this to you, is this: in all the books it says, that if people want the higher will and to go higher up, then the demons have the longer the less hold on you, because a blue haze lies round you ...'

That is true.

(Lady in the hall): '...which they cannot penetrate. But now I dispute this book, and I also closed it, I do not want to read any further. There is a remark which is very impertinent, because there it is said that, however good people are, however good their characters are, however good their wills are, however good their thoughts are, at a certain moment people are taken possession of by a demon anyway.

And to give this example: there was a woman who was married very, very happily to her husband, and was very happy with the children. But at a certain moment the husband finds her hanging on a rope. And when she was outside of her body, it was only then that she understood that people who were not favourably disposed towards her, and who had therefore already passed over, and who were jealous of her human happiness with her husband, they had driven her just as long until she hung herself; and she did not know what she was doing. And I do not understand that, that if people want good they can still go crazy. Because in this way everyone can go crazy anyway, because they want the good.'

And that is not possible. If you want the good and you do not want to know about hanging, you cannot be destroyed just like that.

Of course, there is a possibility ... Which personality was that soul, that spirit? Could she be influenced? Was she within reach of the astral personality? Many murders occur because of the other side. You know that.

(Lady in the hall): 'Yes.'

But if you are good and you have happiness, then you cannot be destroyed just like that. Then you can ... If you possess happiness, that is a space of depth, of thinking, of feeling, of strength. Can you then suddenly descend into the deepest, very deepest, lowest darkness? In other words, can you suddenly lose your feeling, your will? But that's it, the hanging, isn't it? You can, because of sorrow, suffering, struggle, you can end your life, most certainly. I also did that. Because of the misery, you are tortured, you sit there alone,

that is possible. Millions of people commit suicide; came there because of misery, because of destruction. But there is still always a will. And if that will is spiritually conscious, can you feel this now, and you have earned that foundation ... You can say: I am good, and I want this, but people must do that ... You must prove that completely, whether you are so strong, in order to be able to receive those feelings.

The first sphere is a sphere of possession. The human being says: I am doing this and I will do that, and I will do that tomorrow, and I can do this. If the hundred percent will, love, kindness, justice, is demanded of you, then you will dissolve completely in that will, and then you will be will, strength, love, justice and harmony. And if five percent of the hundred is not in you, then you can also succumb.

But that book, we let André read that, also other books, that book is contrary to the reality. There are people who are convinced by a trance medium, and people talk for a while to the human being ...

I am not imagining that I can reach you in one evening, in ten, twenty, a thousand evenings; you must begin with it yourself. And the way from the Land of Twilight to the first sphere can take ten thousand years.

You can, for one character trait you could need a thousand years, in order to conquer that. And can you then, by talking, by reading the books, can you better yourself by that? Yes, indeed, you get knowledge in you. But knowledge is possession, and possession is experiencing, and experiencing is the undergoing of every law, thought, strength, such as God spiritualized and materialized the creations.

So the human being must conquer himself in nature, for the universe, by means of love, and master that space as feeling, as thought. Now your feeling grows, your thought, your deed, and rises out above the material feeling and thinking, and touches, gets attunement to the cosmos, to the divine law, harmony, love, serving, giving, and so on.

But that book has a thousand mistakes, untruths. And now you can compare, always to Christ again, always to the universe again, you can compare it to your daily life. The astral life is not so deep if you have a grasp to a certain extent; and you can experience that in 'The Views into the Hereafter', 'The Cycle of the Soul', 'Between Life and Death'. Do you see? You have books. And that is not because we wrote those books, but you can make human, material, spiritual comparisons here, and now you stand before the philosophical systems, that is and that is called: when am I love? When am I really harmonically one with the laws for nature, through God, through Christ? Isn't it true?

(To the hall): Anything else?

(Lady in the hall): 'Yes, master Zelanus, just about that book again, if you

don't mind.'

Go on.

(Lady in the hall): 'It is also about this, let's say, that if someone were to pass over ... And in your books we read, they enter a sphere in which we had stayed here on earth for a time. But now that book mentioned that a person who was therefore 'beyond the coffin', reached consciousness at a certain moment, and then he was suddenly tangled up in the aura of the living person. Well, I think that is nonsense. Is that true?'

That is possible.

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

Yes, indeed. Then the human being is attached to that aura.

You can for example ... You now come, this evening you come 'beyond the coffin', and you say: I am no longer involved with anyone. And then there comes, suddenly thousands of people charge at you, people, men and women. They are people, not from now, during this time, but from your previous life. So you are not only involved with those people 'beyond the coffin', but other worlds can come to you. Can you feel this? And then you enter that aura, and you absorb that aura, because you still have to make amends for that. Do you mean this?

(Lady in the hall): 'No, master Zelanus, I believe that you do not quite understand me. What it says in that book, that that person still lives on earth. He then had that person who had already passed over in his aura.'

That is also possible, yes.

(Lady in the hall): 'That seems absurd to me.'

No, that is not absurd. Why? We paint, we write, we speak, so I am now in this earthly aura. Is that true? Well? Is that absurd?

(Lady in the hall): 'No, that is conscious, you come here consciously. But this person passes over, so, let's say ...'

Yes.

(Lady in the hall): ' ... someone who has just heard about the life in the hereafter.'

I have understood you. Can you feel this? Whether you now live on the other side now, or you come to earth, that person is drawn back by a situation which lives on earth, can you feel this? And that aura has to do with that life, that is the personality. So you are attracted, you do not need to look on the other side when you experience that sphere, you can already be attracted by an earthly personality. So not only there, but also here; that is one world. Do you understand it now?

(Lady in the hall): 'But the own personal will then, master Zelanus?'

You did not have that, for that matter. I told you: if you have hundred percent will, and that will represents the spiritual characteristics of you, then no

one can attract you anymore. But if you lack five percent, then you are probably sucked empty by millions of people, and they attract you; that is the other side. Because you know those people, you experienced those people, and you still have to serve for them, you must make amends. So every wrong thought which you have experienced here, in whatever country, amongst whatever people, remains, if that wrong thought was not dissolved by you.

So every wrong thought must right itself, must get spiritual becoming conscious, it is only then that you will be free from the earth. We are now beginning with that in The Hague, the lectures: how do I get a spiritual personality? The divine personality for the human being. Millions of laws now lie open to you and you must conquer all of them as a human being. You experience the material of that – many people the pre-animal-like, the animal-like – the material grade in strength. Until the human being experiences the things harmonically spiritually, such as God created the creation, the human being, animal, flower and plant. Is it clear?

You have everything in your hands. How difficult that life becomes, but how beautiful it is, once you have it.

(To someone in the hall): Yes?

(Gentleman in the hall): ‘Master Zelanus. With all your refutations, the law of reincarnation has already been elucidated very well.’

Already lies open.

(Gentleman in the hall): ‘But would you perhaps be good enough to indicate once more that direct law for lesser initiates in the temple.’

The direct law of reincarnation?

(Gentleman in the hall): ‘Yes.’

Murder your friend and you will return to the earth.

(Gentleman in the hall): ‘Yes, thank you.’

That’s it. If you murder, if you take the human being’s life, can you feel this, then you are attached to the planet earth. This is the mother. And that mother gives you the life in order to grow, and you take away from that life, because of hatred, or whatever reason, the time for that becoming conscious. So you must return. And that is only the murder.

You can steal, I told you, and commit arson, you can lie and deceive as much as you want, that is cause and effect. That effect comes, I told here. But the murder connects you directly and becomes karmic law, that means: giving birth to new life by creating.

If you are a man now – I explained that to you, and you will read in the books – you will become a mother, in order to give that life that time back which you stole there or deformed. Do you understand it now?

(Gentleman in the hall): ‘I do not mean that.’

No, but that’s it. You can no longer get round it. There is nothing more to

say. This is the law, and is the foundation for murder and reincarnation. Now you have the harmonic reincarnation and the disharmonic reincarnation. Can you feel this? Do you wish to go there?

(Gentleman in the hall): 'No, I actually mean more that the law of reincarnation for lesser initiates is a bit easier to accept.'

For what?

(Gentleman in the hall): 'The law itself, the law of reincarnation itself.'

When I say, what? What?

(Gentleman in the hall): 'For your feeling.'

But what must I still talk about, if the murder takes you back to the reincarnation, the new birth? You have, I told you, the disharmony as birth, that is the murder. You are all too long here on earth, I told you that.

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

You accept that? Science asks itself: why are there so many people coming? Because the human being does wrong, the human being remains too long on earth in order to evolve, you take possession of the time of another life.

If the people, if we had remained in harmony, then there would not have been so many people on earth. Then the mother would not need to give birth to ten, twenty children either, then she would only give birth to two lives, for her husband and for herself, in order to experience the reincarnation. You will feel, thousands of chaos's, thousands of problems created by the human being, which brought nothing else but disharmony between life and death, astral world, reincarnation, God, universe.

Is it clear now?

Not yet? Then first read those eighteen, nineteen books, and then you will ask those questions. You know, but I cannot go back to the human being whom you think about and sense, that human being must first start to read. Those books were written for that, in order to help you, in order to give you a way, so that you can see those laws. Is that clear? Did you have anything else?

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

Not any more now?

(To someone in the hall): Over there.

(Gentleman in the hall): 'Master Zelanus, I wanted to ask you: before he passes over into the winged species does the ape experience any other organisms?'

The ape?

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

The ape is – you must listen carefully – the very first grade which has to experience all the other grades. So the lion is further than the ape. Had you thought that?

(Hall): 'No.'

No. So first you get the living it up of the own grade of life, and then the destroying of that grade. Because the animal gets wings. That is the cosmic consciousness for every animal. The animal gets the wings, just as the human being gets the wings of consciousness inwardly. So that animal, that ape consciousness is the very first stage, and will have to dissolve that stage.

And now what? Suddenly to the winged animal species? It is not possible. Another thousand species of animals, organisms, are produced, who have to accept and to experience that life, in order to finally be the winged species; and that is the universe for the animal. Is it clear?

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

At your service.

(To the hall): 'Who?'

(Lady in the hall): 'Master Zelanus, can it already be established where those first people lived?'

Where they now lived?

(Lady in the hall): 'Where those first people lived.'

Yes, here. They used to be here.

(Lady in the hall): 'And science claims that they first lived in Asia.'

They were also here, before. Here. Asia and Holland are one. There was only earth. The first people had the earth; you have that too. But now people say ... There were no borders, there was nothing; there were only woods, jungles. So the whole earth was Asia. Is it clear? So this is why I say: they lived here.

Anything else?

(To the hall): Which of you?

Yes?

(Gentleman in the hall): 'Yes, master Zelanus. Science is busy at the moment with a new view with regard to the cosmology. And now the academics have formulated the following hypothesis: the visible universe is becoming larger and larger in their opinion.'

It is growing.

(Gentleman in the hall): 'Yes, it is growing.'

Larger is not possible. It is growing.

(Gentleman in the hall): 'The visible universe. But now I am faced with the following question: is new material continually produced, and they ask themselves, where does that material come from now?'

Yes, if only they knew that now.

Did I not tell you, and do you not read in 'The Origin of the Universe' that the earth is only thirteen years old? And the macrocosmos came precisely on time from the puberty years. The macrocosmos, sun, moon and stars, are only thirteen and fourteen years old.

So up to thirty-six, thirty-eight years old, according to human calculations, is for the macrocosmos and the earth thirty-six million years in ages, the earth will also become that old. You have only begun. The macrocosmos is five seconds old in comparison to the infinity for growth, for that consciousness which we get and which the macrocosmos gets, which is and possesses the spiritual grade. So there comes, there are still astral spiritual sources, which have not been touched yet, they still have to get the time of evolution. But they are only just the little sparks, the crumbs, they are post-creations.

You have ... If there is an academic amongst you, then we can continue. It is no use to me in explaining those systems, because you will lose yourself, you will not have any grip.

Because you follow the cosmology and have read the books, it is possible to a certain extent. But then you get that you become free from the earth. I explained the haze specks, the grades of stars, the grades of planets. You have conscious motherhood and fatherhood in the universe.

The moon is the All-Mother for the universe. What do people know about that All-Mother? A dead being, the moon is dead; the moon has already completed the cosmic task. Do you see? You are now that old. One age is past in the universe, and that is: the moon as mother has completed her task.

So that life ... The first death ... While the human being, the cosmos, has to accept and will experience millions of deaths. Where are we going now?

There are therefore spaces, that is a grade of life which is still half-waking spiritual and half-waking material. That means, the universe radiates; those powers, that rarefied power, that spiritual power, that is still divine substance, that is still protoplasm as it were, that has already been inspired, such as we explained the planets, the secondary planets for the moon to you. When the moon began, she immediately created new life for the universe and the human being could go further. You have read that. And that is completely finished. No more planets can be born, because those condensings are no longer there; that should already have happened millions of years ago. Can you feel this? So that independence has represented a source as a body.

Now you also have worlds as an astral power, about which the academic says: hey, these are vacuous spaces. We must now establish that there are no vacuous spaces. There is a power in there which must still become visible as it were. Did you not know that? You can now descend from the visible – so the visible material cosmos – into seven different conscious, visible worlds, until you enter that world where that power lives. And then you are just out of the moment, when the All-Mother started to give birth.

And now we can experience grade after grade, but then I must go with you through this whole conscious material system, through the macrocosmos,

in order to go back again, in order to explain those half-conscious material particles – half-conscious, you see; because you still cannot see them, and they are there – in order to explain those half-conscious material particles, those little cells, as grades and laws of life for macrocosmic consciousness, as material, as life, as soul, as spirit, as light. As fatherhood and motherhood? That is already no longer there. Do you see? Where are we going?

So the academics will later establish thousands of worlds and yet finally get everything in their own hands, because fatherhood and motherhood are the divine laws which represent the All-Source. And everything is just a side issue. They are the kidneys of your body. The light in the eyes in the sun. They are the brains. It is the astral spiritual nervous system for the macrocosmos. You find all the parts in there again which you received in your body.

But now ... So you have ... We got the light in our eyes from the sun, because the sun shines; light is paternal. So this light was materialized from the spiritual All-Soul, the source, and became sun in order to shine and to give light. But you look through that. And now we must follow that development again only for your light, then for your hearing, then from your life of feeling; that is cosmology.

But the academic of now does not know the moon. Does not know the moon, do you hear this? They have the binoculars, they can see that it is a dead body, but people do not understand that body. People do not understand the human corpse nor the animal corpse. What happens to the corpse, if the corpse is lying there? Is it still alive? Does it still have meaning? People do not know it.

People have themselves cremated, which is awe-inspiringly wrong, because you need auras on the other side, which you take from that corpse. Science does not know that. People say: it is hygienic, it is incredibly beautiful, it is over just like that. But for the macrocosmos a terrible shock, which I explained to you, and explained clearly, so you can know it.

What does the academic know now about the invisible systems in the macrocosmos, while people ... sun, moon, stars, Jupiter, Venus ...

What is Venus? What is Saturn? What is Uranus? Why did Saturn get a ring? And why is another planet in that stage, and that one there in that stage? And why does the earth live between sun and moon? They do not know it. They think, the academic thinks that there is higher consciousness present in the macrocosmos; we explained to you, and you can accept that, that the earth has the highest consciousness in the macrocosmos. People expect that rockets will come from Mars or somewhere else. And people have the highest consciousness on earth. What are you still expecting? You can wait for millions of years; nothing will come from the universe, because the universe lives under your consciousness, as a planet.

You got light by means of the universe. In other words, the earth is changing, the green is changing, your personality is changing, your sun light is becoming more rarefied, milder, you are getting a climate such as the spiritual climate is in the Spheres of Light, this is how the material growing for the human being is becoming.

The human bodies are changing and are becoming more beautiful, because you are still not beautiful. The cosmic attunement of and for your beauty as body, that will still take half a million years. It is only then that you will see the perfect pure cosmic being. How old will the human being be then? How old will the human being become then? Do you see?

There is a cosmic immaculate pure time to die. You all pass over too soon. Do you know how old the human being on earth could have been if the human being had lived naturally and harmonically? What do you think?

(Hall): 'A hundred.'

A hundred and fifty-seven; not a hundred and fifty-eight. In order to analyze and to explain that number again, I must go through that cosmos again. But a hundred and fifty-seven years and probably two seconds, not longer. And now thirty, twelve, ten, before the birth already. All disharmony. Because of diseases you pass over too soon. You pass over, the worst thing, because of murder, because of arson, because of lies and deception the human being passes over. The human being has no contact with Christ, after all, does he?

You can pray, but it will not help you. Christ is another person than the bible, than the Catholic Church and Protestantism explain the Christ. Christ is a very different person.

(Lady in the hall says something.)

What did you say?

Can you feel this? You get to see the pure divine spatial Christ. And He went from the moon through all the laws. He knew it. He knows it. He experienced it. He was there. He came back from the Divine All. Now everything changes. And now you go outside of your feeling and thinking.

You now have nothing to do with the bible, because the creations were already there, the divine laws were already finished, the human being had already been created. What do you want?

Every word from your dictionary, take that into account, was not built up by God. Because every word can mean a law. But you thought up those words, the human being. And the law of nature is for 'yes' ...

What is that? If you say: yes, I have truth, what does the law of nature say then? What is that? Do you not even know that? If you must be born, you get the life, If you are touched and you must return to the earth, then the reincarnation is 'yes', the divine 'yes'. Do you see? But a law. You must return

in order to be a father, a mother, in order to evolve.

Where must we go? All books; every word is a book now, in order to explain those laws to you.

Is it enough?

(Gentleman in the hall): 'Yes.'

Thank you.

(To the hall): Is there anything else?

(Lady in the hall): 'But, master Zelanus, it is still not always disharmony, is it?'

What?

(Lady in the hall): 'It is still not always disharmony. But you also came back to the earth in order to experience motherhood, didn't you?'

Yes, but then you are that far. You are, accept it, if you get a fright I will not say it, but accept it: there is not one human being on earth, now – who has not completed your cycle and who lives on the other side; but you are here – there is not one human being on earth who is free from disharmony. That does not exist. Because then you would no longer be here. You are still here. Do you see? Because you had already, you are certainly a million years old, you have certainly experienced ten thousand lives too many here. Can you feel this? Experienced too many, because you did so much – every human being, I too, everyone – because we did so much evil, so much wrong.

God created us in love, in harmony, but we started to demand, we wanted to possess everything. The consciousness 'I want that', and 'I want this', came too high, and then the destruction began. God knew that.

People also ask again: why did God create the human being like this then? God created the human being in harmony, in justice, in love. And now we are those gods, those visible gods. Can you feel this?

So if I continue ... Socrates had wanted to experience the final image for these systems, and your Kant, and the great, philosophical thinkers on earth had wanted to experience that. But now the final before which we now stand. And what does that mean now? What does that mean, for you?

Now? Who knows it?

Then I will analyze in one word: why did God not create the human being perfectly? Can you understand, get the hang of that, feel that? You cannot. Look, you must know it, because you have already experienced so many lectures, I explained those laws to you. You are God yourself. Why do you do that wrong? That is not being wrong, that is awakening and evolution.

But you think, if you possess that and that grade of life for consciousness, you think, after all, that you are doing good, don't you? So that is all awakening, evolution. It should be like that. It is like that.

You must not be angry at the human being who murders, he will make

amends for that. He must also make amends for everything. But if you start to feel ... And now you got that certainty because of the Messiah, because of the Christ. He say: but thou shalt not kill. Why do you let yourself be used as a murderer? You will love everything. How false is your law of justice? How false is society, that you must go and listen to people who say: kill! You kill. People force your child to kill. And what does Christ say? God?

(Hall): 'Do not kill.'

Do not kill. Why does your queen approve of that? But that is the highest for God, isn't it? Yes, indeed.

For God she is, and all those people are, all those great people, are only sparks, cells and grades of life. God has nothing to do with your Holland, your France, your Belgium, because Belgium, France and all the peoples of the earth, every insect is a part of His heart.

God does not favour any human being above the other one. And what do you want now? Do you feel? That earthly society will dissolve one day anyway. You will finally leave everything behind. And only the life, you are that, a spark of life of the creation will remain and continue. You represent your own deity. The people now live in the Divine All, they are gods. Those gods – the human being as deity – now live on earth and destroy the own life; that is your child, your father, your mother. You can no longer avoid your own family, because you have already experienced the whole of this mankind.

And you, how do you feel for these children? Do you love these lives?

If they steal from you, then just let them go, then you must wait. If they devastate and destroy you, speak ill of you, then you must not want to be involved with those lives. You will have to accept those lives one day anyway. But you do not need to go and live in lies and deception, if you know that it is wrong.

This is why Christ came, only with love. Can you feel this? Simple, after all. The pure love of Christ takes care of everything. And that is the law, the law: I am alive. You are a mother. When your cycle is over, you go to a new world, the astral spiritual conscious world, darkness or light. You can earn that light, because you act, you do your deeds according to the divine harmony, and then your divine attunement comes upwards. Can you feel this? So that personality in you awakens, pre-animal-like, animal-like, material, spiritual, cosmic. Isn't it simple? What does the academic know about that? Nothing.

They do not know the human being. They do not know that they cannot achieve anything by means of their own thinking and praying and shouting and singing. People still sing, and people hate so much that sparks fly. People hate the Catholic child there, Protestantism, the Catholic child hates too, the Jew is raped and deformed; it is his own fault, of course, he should have

accepted the true Christ in Jerusalem.

We write in 'The Peoples of the Earth': why is the Jewish child in your time persecuted so much? Just read 'The Peoples of the Earth', then you will get cosmic, divine images which possess truth.

(To the hall): Anything else?

(Lady in the hall): 'Yes, master Zelanus, I find it very sad ...'

Sad?

(Lady in the hall): '... people act like that out of unconsciousness. That they do so much wrong.'

That is not unconscious, that is evolution. Can you blame the child in the jungle then that it still scalps, and that it feels like eating your legs? They do not know any better.

But soon, when we come to stand before Christ – that is the spiritual consciousness for mankind – then we will stop. Because God does not punish, God has nothing to forgive, you must make amends for it anyway. You make amends too. God says: the gain is Mine.

You can murder as hard as you can; but you will go back to the earth anyway. And then Mother Earth will say: yes, indeed, just wait. There are accounts lying there; you must return. Just come, child. And you are like that, the whole of this mankind is like that.

Now the question of the academic: why are there so many people living? There are even more people coming, because there are two hundred thousand souls waiting for one organism.

And then, before we began with that destruction, we were back on earth within seven weeks. And now it takes seven thousand and seventy thousand years before you receive a new body. Why? Because there are hundreds of thousands, in that and that harmony, who go before you. So just destroy and just murder mankind, then you can also wait so many thousand centuries for every human being. It takes that long now before you get a new body.

What happens here now on earth? The human being lives too long on earth, because the human being has spoiled and sullied the divine reincarnation for the spirit. We have to accept those laws, because it is like this. Sad.

(To the hall): Anything else?

(Lady in the hall): 'Master Zelanus, summing up what you say: is the concept of good and evil very relative anyway, as long as you do not engage the cosmic meaning there. Because if I now, to give an example, think of something, and that I think that I am acting correctly, is it from a cosmic point of view ...'

Wrong. Can be wrong.

Every academic, as theologian of your church, whatever church, for the macrocosmos he is a pupil in those laws. All your ministers are so awe-inspir-

ingly poor with regard to the cosmos. They know the bible, most certainly. But the bible is not a macrocosmos, and does not possess any divine laws. Because you can murder as hard as you want in the bible. Finally, then a word comes: 'Thou shalt not kill.' People do it anyway.

The minister even goes to the battlefield and prays there for the people. Why does he not serve here? Why do you not prevent that praying at the battlefield and say: do not murder. Because Christ brought the ten commandments: 'Thou shalt not kill.'

No, people go to those people who murder, people sit down, and pray. 'And Father will forgive them for what they do'? No, they first get their medals, from your society. And then they have still done good. Do you see? That was not wrong, that murdering. But that 'Thou shalt not kill', of Christ and of God, has no meaning now. Isn't it true? Nice society.

Your society still thinks pre-animal-like. Because if you were just animal-like conscious, then that evil would not even be there anymore.

An animal does not do that. Yes, an animal eats. But the human being murders consciously. An animal does it only because the animal must eat in the jungle. But not the human being. So you do not even have the animal-like consciousness in your society. And you will have to master the spiritual feeling and thinking with regard to God and nature and all the commandments.

How far are you? How far is mankind? Because of the talking and the singing of your minister? Do you see?

What is the bible, sir? Little remains of the bible if you stand before Christ and God. He will say: 'Do not sing any longer, because in the heavens we keep our fingers in our ears. Because you will demonstrate deeds. Do not sing any longer.'

Do you think that Christ and the masters and the people on the other side want to listen to that false crowing? The people do not mean that, for that matter, do they? Do you wish to say that ... If you really want to be spiritually true, and want to experience spiritually truly, then sing, then it will have value. But then first stop hating, destroying. Because the Catholic Church, and Protestantism, the Jewish child, and every sect, they are the children of God; every insect is from God. Why would you hate? Why do you not start to understand the life, minister?

Well, you are not like that.

(To the hall): Anything else?

(Lady in the hall): 'Yes, master Zelanus. Just about good and evil. You talked last week, or two weeks ago you talked about vivisection, tests on animals, and that if people really wanted to serve, that people should apply it to themselves.'

If you want to serve, yes.

(Lady in the hall): 'Yes. But ultimately many medicines were passed on from the Other Side, such as for example, professor Enrich needed horse serum in order to be able to cure diphtheria.'

Yes.

(Lady in the hall): 'He needed the horse especially for that; he could not have had me for that, he could not have had any human being for that.'

Yes, indeed. For every disease ... You do not search enough and sufficiently in nature. But for every disease there is a herb growing in nature. And you do not need any animals and any people for that.

Homeopathy is universally conscious. Animal-like food, an injection, a serum from whatever animal, is still improbable, even if it helps you. But you find the real clear natural cure in nature.

Homeopathy will soon rise out above all those sciences. Because then the master will come, and will say: you must take that, and this for this, and that for that. And just use that. And it will be done. Why?

You will soon come to stand before the animal. The poison of a snake, in a manner of speaking, is a cure for those and those diseases. Why do you not take it? People already do it. Do you see? I am right. Soon ... Because the snake has, science does not yet know that, and you, people, do not think so far, but the snake has the poison in order to cure the human being of that and that and that.

If a snake bites you, it is just in order to cure you. (laughter) If a snake bites you, then the animal says: I have food for you, medicine. But you cannot stand it. Isn't it true? But people are now already using the snake, the poison of the snake – don't you find it remarkable? – in order to cure other diseases. And in this way the animal has everything in it as normal food, a normal law, as power, originated from the animal, poison. And that poison can be used for those and those and those and those diseases. Isn't it nice?

And science is already busy with that. By what means do people get that? From the Temple of Doctors. Do you see? You must not violate an animal, a little rabbit and all those other things, the food lives in nature, and the animal will give it to you.

When the people still lived in paradise and someone became ill, the master there, the conscious one said: 'Go to your brother.' And see, the cobra came and gave the poison, and the human being got better. That happened. Those people lived.

What does society know, this consciousness, which knows nothing else than living it up, murder and arson, what does the university know about the soul, the spirit, the astral personality in the human being? Nothing. You psychologists still have to awaken, still have to begin in order to lay the first

foundations. Isn't it true?

(To the hall): Anything else?

(Lady in the hall): 'Yes, but that professor Ehrlich, who was passed on that in order to ... there the external parts of the horse ... but he was passed that one from the Other Side, wasn't he? So if everything like that together ...'

He says that.

(Lady in the hall): 'Well, so is it not true?'

If the master from the first sphere – isn't it true? – if he told him, use that horse in order to produce that serum, the master is a cursed being.

You always violate yourself, and then a noble animal.

Why is the horse the highest noble animal in the universe, for everything on earth? You cannot experience a higher feeling and deeper thinking, kindness and love anywhere than in the horse. Do you know that?

Why? Because it says nothing and always serves. And you destroy that. And the master from the other side must come in order to tell the academic: you must take that horse? No, take yourself.

(Another lady in the hall): 'You can just do that once, then he dies.'

There is no more needed than that either. You must not interrupt me. There is no more needed than that. She should have said that, not you.

Angry? No.

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

(Lady in the hall): 'Yes, master Zelanus. You always said, we must learn to think. Now I am trying to think. And continuing with that, you say: the master would not have done that.'

No, not I.

(Lady in the hall): 'Fine. But then the black genius, I will just say, has influenced him. But then that black genius had a good turn, because a great many people were saved by that serum.'

So. And did you really think that that is saving?

(Lady in the hall): 'Because they go on living.'

Would you think that?

(Lady in the hall): 'Yes.'

Why do you not die in your own time? You do not go a second too early anyway.

(Lady in the hall): 'Should you not help then if you see someone suffering?'

You cannot even help the human being. They are laws, after all, aren't they? We stand before the karmic law of cause and effect, as diseases. You come through the cosmos in disharmony if you violate another life, in order to build up one life, and to destroy the other one. That is not possible. So we experience, so we analyze the immaculate pure divine harmonic law: how should I act. Isn't it true?

We are not saying that the earth, mankind, does and possesses that; that is all theft. And you can ... The academic says: yes, but what should we have done? That is necessary now. Can you feel this? Society can accept that last, final stage, for that matter, that consciousness is still not there.

But do you not believe that mankind will say in a hundred thousand years' time, when you know the laws: I will not touch the animal again? Do you see? Then the human being will find that again in nature.

So you violate lives at the moment. And because of that you can build up something, because one organ serves the other, or you are wrong again. So science, the doctor, the chemist can achieve much, much, and much more, if he follows nature.

Because the one animal-like, that is also true again, destroys the other organ.

If you enter the waters and the animals were to give you life ... If the masters were to give you the diet there such as the universe eats and drinks, isn't it true, then life would be very different, for that matter.

(To the hall): Anything else?

(Lady in the hall): 'Yes. With the atomic energy which is now used, which they are now trying to form in such a way that cancer can be fought by those means, so that has a cosmic meaning, and so that is good?'

You will feel, the technical wonders grow. The technician, the doctor, they are the only people who can make progress; every other faculty is at a stand-still.

Atomic energy is only in order to give and grant the human being the kingdom of God within him, and outwardly. That means, you will no longer need to do anything here in a thousand years' time: you will really live as children, as gods. You will no longer need to work yourself to death for twenty-five cents. Money will no longer have any meaning. You will get your food, you can collect it, because the earth, Mother Earth will have enough. You will work together, a thousand people, for your country, one day, and the rest can go for a walk.

You do here something, of course. In order to accelerate that, in order to help that along, you do something. But you get a food, which becomes so simple and so beautiful and so wonderful, because that learning becomes spiritual consciousness, and is now applied to the organism. So we go from the diseases, to the state of purity and the perfection. You can establish from the diseases, from the misery which is still experienced now on earth, how the personality of mankind is. You will read that again in 'The Peoples of the Earth.'

(To the hall): Anything else?

Thanks for your questions.

(Gentleman in the hall): 'But I ... You said a moment ago, that the earth is full of herbs, which serve to cure mankind. Are operations then altogether wrong?'

Do operations have to do with herbs?

(Gentleman in the hall): 'No, but they serve too.'

That question has no contact with these questions which are being asked here.

(Gentleman in the hall says something.)

A child of seven years ... You must not do that again. You must think things through, otherwise I cannot give you an answer. Now you go from reality to unreal things.

A child of seven years can tell you, if you have appendicitis, you must have an operation. Or not? So you ask what you know. That is no use to me.

Am I right?

(It remains quiet for a moment.)

Of course not. No, of course not.

The other people agree with me.

You ask something which you know. Is that any use to me?

(Gentleman in the hall): 'There are operations which could have been prevented, but there are also operations which are indispensable.'

I agree with you, for that matter, agree a hundred thousand times, don't I? So I say: you are asking something which you already know. Is that necessary?

You are stopping the working. So you are not thinking, you ask a question, just like that. And you do not think about this.

Am I right?

(Hall): 'Yes.'

Thank you.

(To the hall): Which of you?

(Gentleman in the hall): 'Master Zelanus, the diseases originated because the different grades of life became one with each other.'

They did not originate because of that. But because of what?

(Someone in the hall says something.)

Not that either.

Disharmony, people call it here.

(Gentleman in the hall): 'The different diseases ...'

The different diseases originated because the human being connected himself to another grade.

(Gentleman in the hall): 'Precisely. That's what I mean.'

They did not originate because of that. But because of what? What do you know?

(It remains quiet.)

Well, have you read 'The Origin of the Universe'?

(Gentleman in the hall): 'Yes.'

Then you will know it.

Because ... It is a part of it; but now penetrate that core, and you stand before the deterioration of an organism. You lack the pure energy which the seventh, the fifth, the fourth grade possesses as primal attunement. Is it clear?

(Someone in the hall): 'Yes.'

So your stomach, your eyes, your hearing, your intestines, were divided, weakened by this division of pure natural divine power. And now the image comes: the organs therefore no longer possess those powers in order to be able to resist cold, rain, heat.

We were born in the waters. And now? Can you stand it to be outside in the winter day in day out? You should be able to stand that. You had, the human being had that power. But because the human being, now I am coming back to your question again, went from the seventh to the fifth grade ... Can you feel this? There are seven grades of organisms, from the jungle to the white race (see article 'There are no races' on rulof.org). So you go from the seventh grade here, you go to an Eskimo mother (see article 'Human being or soul' on rulof.org), you give birth to a child. But your own natural grade dissolves in the fourth. Is it clear?

So later, that child again too, grew, came, connected itself there again. So the natural divine law of life for the organism was spoiled. We people broke them because we connected with other grades.

So every organ of your organism – the final question – was weakened, spoiled. You can no longer stand anything.

But in the jungle stage we conquered the cold, the North Pole, the South Pole and all the grades of the cosmos. Do you accept that?

(Gentleman in the hall): 'I accept that. But I want to ask: the diseases which now originated, for example with the Papuans in New Guinea ...'

All the diseases now of the earth, are the result of that division.

(Gentleman in the hall): 'But that is ...'

Now you got a disease because and from every climatological circumstance. The diseases which you have here in the West, they first experienced the primal source in the jungle, there, and evolved gradually – diseases evolve, do you know that? – and gradually evolved from the plague and black pox . Smallpox and plague, they are all rotting. And now you have given the name of cancer to that: I have cancer. That is a law, a grade from those, from those, from those and those diseases. Can you feel this? Very clear.

(To the hall): Anything else?

Yes, now just have a think. Then you will see that yonder, so somewhere in

the space on the earth, the core was laid for your tuberculosis, your cancer. Your epilepsy? Is that true?

(Gentleman in the hall): 'Not epilepsy, I don't think.'

No. Good. Thank you.

Because that is not possible, that is something personal again.

Good for your thinking. Do you see? In this way you come further. And in this way you get space for every core, if you think things through. Then I will take the trouble to give you that, to give that wisdom. And you can ... I will talk that long, until you say: yes, there can be no way round it, no left, no more right, there is just one way. And that takes you from the source which originated there and there, to the evolving grade for diseases. For insanity? Is that possible?

Why is the jungle not insane now? Why is the jungle not possessed and not apathetic? One or two perhaps, yes, indeed. Now can you feel, the higher you come, the more difficult it becomes? No, the more destruction the human being experiences. Did Christ not say that?

Should the Messiah have preached and said in the jungle: here is My image, and I will take you to My Father? Then they would have just have boiled him in a pot. No, the Christ came to the highest consciousness on earth, and that was Egypt once more.

Or did the West know something about that? Where did the Christ come; here in your Rotterdam, or your Amsterdam? That was not there yet. Can you feel how simple it is becoming, my friend?

(To the hall): Anything else?

(Lady in the hall): 'Yes, master Zelanus, to continue again with this question ...'

You are a great follower of mine. If you come soon, I will take care of you and then we will continue.

What is it now?

(Lady in the hall): 'To continue with this question: how can it be ... You say: the decay comes from the jungle, and the disease. But how can it be that the jungle inhabitants have beautiful teeth.'

Yes, you have that too.

(Lady in the hall): 'How can it be then that we hear and read in medical journals that we do not bite enough crusts, cut off the crusts, that our teeth are deteriorating? So that is not right, is it? Because those jungle inhabitants, they are a step ahead of us.'

Yes, indeed. You have your body ... The higher you come ... If you enter the first grade of the jungle, that is an animal-like grade, isn't it? But that fragmentation must also come anyway, mustn't it? Because you go over the earth, you do this, you do that, you get a thousand diseases. There you have

this and there you have that. A jungle inhabitant has that too, also knows his diseases, leprosy, and all those other dreadful direct fundamental sources for diseases.

Do you see? That and that and that race (see article ‘There are no races’ on rulof.org) has that; also once more because of climatological circumstances, because of the sun, because of the heat, because of rotting.

You have here – you can be grateful – you only have your influenza here and other things. But, you will feel, because of the cold in which you live, you do not recognize those diseases. This is why I mention, I say: climatological circumstances created diseases, plague and all those fundamental sources for other diseases.

But in the jungle ... Not the Negro (see article ‘Against racism and discrimination’ on rulof.org), you know that, that is the coloured person. But the source, the natural source, the natural grade as jungle child, that child has still not experienced that fragmentation. And because ... And because you ... by means of thousands of things your blood ... You say as an academic: that blood is pure. But that blood does not have any cosmic pure core.

Because, and that’s it, because in the first place the physical systems were built up by family members ...

(To the lady who asked the question): Your great-grandfather probably had beautiful teeth; because I can see your beauties.

Now it could be that one body part, can you feel this, which suffers from weakening, murders your teeth. And now you are, now that one human being is out of that, and the other human being walks precisely into that because of physical destruction. Because the human being would have been created perfectly. And the human being was perfect; if the human being had not begun with physical destruction again. You can accept all of that. Do you see?

Anything else?

Thanks.

(To the hall): Which of you?

You can think well.

(It remains quiet.)

I will wait.

(Gentleman in the hall): ‘May I perhaps also ask something about that lion, which is further than the ape?’

Yes.

(Gentleman in the hall): ‘The Darwinian theory says that the ape is further than the lion.’

Darwin could not have given any truth for that, because Darwin was off the mark. If Darwin says that the human being was born from the ape, Dar-

win cannot experience any truth in the next stage, because his ground, his natural cosmic foundation has gone. Truth?

(Gentleman in the hall says something.)

Thank you.

Can you feel how natural all that is? Darwin says: the human being was born from the ape. No, the ape is the mirror image of the human being.

Many mystics were wrong; they also existed, and said ... But they did not see anything, not your Blavatsky, not Pythagoras. Do you see?

This time can receive that explanation as analysis for the first time. If we had begun fifty years ago, people would have burnt our instrument at the stake, by means of which we speak. Isn't it true? It is only now that it is possible.

So Darwin cannot experience and see any truth as a subsequent stage; he does not know the first, not the primal cell, from where that life originated.

Is it clear, my friend?

Then I thank you.

(To someone in the hall): Over there.

(Lady in the hall): 'Where did the Catholic Church get its ceremonies from? Do they really have a meaning?'

They have no meaning, they are all frills. Many sects have frills. Can you feel this? That must all go. That will all fall away. Your singing too. The Reformed child ... The bible tells things which, they are no longer natural cores, they become frills, searching. You cannot make the law any nicer anyway, as life, as source for fatherhood and motherhood, has gone.

Because we are not destroying the Catholic Church. You cannot, you may not destroy any faith, if that faith does not speak about damnation. If that faith speaks about damnation, such as the bible ... How can God damn the human being, himself – you are that – how can he damn that? Do you see? And now we go around that.

Now you should see how many frills there are. Meaningless, but heaven high built up things have a meaning now and mean nothing for the macrocosmos, nor for God, nor for creation, nothing, nothing, nothing, nothing.

What remains of that?

Is that too quick?

What remains of that?

Life and universal love. Because God does not know any Protestantism, God does not know any Catholicism, any Buddhism; God only knows a philosophical law.

You get spiritual wisdom from me. Do you see? Science will soon have to accept all of this. We will irrevocably be proved right.

I cannot drive the earth onwards, I cannot give the psychologist the con-

sciousness; but there is progress 'beyond the coffin'. But he still does not accept that. So we also get the answer for those thousands and millions of problems. You can present me with millions of problems, you will get the answer. Now, now that is possible.

How many questions did you not already ask me during those five years? How many?

(To the hall): One more question from you. Who?

Nobody else?

(To someone in the hall): Yes.

(Lady in the hall): 'That ugly, bad weather, does that have a cause, that has already been like that for so long?'

(There is laughter.)

Yes, that has that cause, that the cosmos was impregnated by those and those powers. But no more than that either. Do you see?

The macrocosmos supplies you with rain. Do you have too much of that? It will soon be good again, for something.

(Gentleman in the hall): 'Precisely.'

What did you say?

(Gentleman in the hall): 'Precisely, I said.'

Thank you.

Everything which the cosmos gives you is responsible. If you had no rain tomorrow? You now get too much, you say, too much. But did you think that the universe did not know how much you need this year? Do you see? After all, you do not get those laws in your hands.

The human being says: why must I go there, and I ... And my man had to die? Why did he not stay at home? I kept saying: why do you have to make that trip now, husband? But dear father went to his death. And now society, the human being says: if only he had ... if only he had ... and, if only he had ... But that is not possible. Do you see? So you also get some rain.

I wish you ...

(There is warm laughter.)

I thank you for your cheerful interest. And see you in a fortnight.

Are you satisfied?

(Hall): 'Yes, master Zelanus.'

Thank you.

Tuesday evening 24 april 1951

Good evening, my sisters and brothers.

(Hall): 'Good evening, master Zelanus.'

Which of you has the first question?

(Lady in the hall): 'Master Zelanus, does astrology on the whole have no cosmic meaning?'

No.

But now?

(Lady in the hall): 'It is because, I was busy reading the Revelation of John; people said that it had a cosmic meaning.'

Revelations of John?

(Lady in the hall): 'Yes.'

From the bible?

(Lady in the hall): 'Yes, that will be from the bible, I think.'

I already explained it a hundred times. We spoke about it recently. If you take the earth in your hands, and a piece of steel; can that inspire you? And that's it.

(Lady in the hall says something.)

(Gentleman in the hall): 'Master Zelanus, I would like to come back to cremation, by means of which the aura is destroyed. What happens to those peoples where the people are cremated without exception?'

The aura is not destroyed.

(Gentleman in the hall): 'Oh, I thought that you had said that the last time.'

Yes, the physical aura dissolves, but it is not destroyed. It is the shock which you experience.

(Gentleman in the hall): 'So all those peoples, where they are all cremated for their religion ...'

They do not know any better.

(Gentleman in the hall): 'And those who are also burned because of an accident ...'

Yes, all the same thing.

Look, you lack the physical aura in that world, because this happens with a shock. You get, you suck that back later. But that aura does not dissolve, in the sense that it cannot be used for the spirit. Now everything goes too fast. Can you feel this? And now you must experience that 'beyond the coffin'.

Read 'A View into the Hereafter.'

(Gentleman in the hall): 'Yes.'

There you are. But that is the same thing for all the peoples and every human being. In the East you have that a lot. But those people must learn that. In the East there are so many philosophers, and people have contact; remarkable that these laws cannot be received. And why not? The human being is not open. There are so many philosophers, so many occult people in the East, and these messages do not come through. On the contrary, the philosophers say that it is 'hygienic.' What? How is that? Do you see? So people do not even have direct contact there. There are hundreds and thousands who are open, millions, to the metaphysical laws, the occult laws, they speak and see, disembodied; and they do not know that. That is the first thing that the human being must receive: do not accept any cremation.

After all, you do not know the laws, for 'beyond the coffin', for your body. What is your state like? Which aura do you absorb?

So that aura cannot be destroyed, you get that gradually, but you experience that shock spiritually, consciously or unconsciously, that means, the first sphere, or a lower state, you experience that. And you need that aura of that organism, because the spiritual body builds itself up by means of that. But you have lower organs here for the organism, and that lower aura serves again for fundamental feeling, power, energy; you need that.

(To the hall): Which of you?

(Lady in the hall): 'Master Zelanus, may I come back to the question for a moment from that lady, about astrology?'

Yes.

(Lady in the hall): 'If the moon already has such an influence on the sea, that ebb, and flow, can come, then it is also logical that the stars under which people are born, as they say, also have their influence on us, isn't it? And everything which we then do under influence of those stars, is also cosmic, isn't it?'

That is cosmic.

Look, the moon has the power to heal. We do not finish that. You can heal because of the moon. The moon has power over the life seas. I explained that one evening. People did not know it, by what means the water actually reacts for the cosmic core; that is the spirit of the moon, the soul of the moon. The water reached independence on the moon as soul and spirit and personality.

So the moon can heal you, you can gain strength physically, but the moon cannot give you any feeling. That is what it is about now. So you can, even if you look at the moon for a thousand years, then you cannot learn to play the violin, after all. You do not get wisdom, because you must master that.

And now the academic says, the astrologer says: 'In that and that time the moon can, and the cosmos can bring you accidents.' For example, this law: 'Do not go on a trip, because accidents will happen, you will die.'

Must the moon, who is a mother and is evolution, kill you? There is no dying. So you prevent your evolution because of the astrologer. But you cannot do that, for that matter. So here you already stand before a deep pit. So you do not get personality from the macrocosmos, you must master that by means of fatherhood and motherhood, love, life, social consciousness, but you can get healing from the cosmos, so that is physical. Everything physical, nothing spiritual.

Do you accept that?

This is very simple.

And the astrologer builds further, further, further; finally there is nothing left of that.

If you are sick, in Egypt, and in the East ... The moon cure, an incredible powerful cure – now you must, you must know that cure – for cancer, tuberculosis, the moon. That is possible. But you cannot change those diseases, and ... Can you feel?

So everything which concerns the personality, the inner life, you must earn that. Otherwise God is unjust. Ultimately we have to experience grade after grade, law after law.

How can you get that from a piece of ground, earth, steel? That steel, and those other planets, they have a material aura, of course, and you can receive that, but it does not bring you to the first sphere. It is beautiful. Is it clear?

(Someone in the hall says something.)

Yes?

(Gentleman in the hall): ‘Yes, master Zelanus. The longing to experience the material being one, that lives much stronger in one human being than in the other. I would like to know from you: what is the cause of that, what are the influences and the causes which actually determine that longing?’

That is nature. If you look at the universe and into nature, then you see that every insect, birds, the human being, the animal, is busy creating and giving birth. That is the divine source in the human being. Of course, the human being can experience the lower grades of that. So when you ... the ...

Now I can bring you into connection with the fourth cosmic grade, and then you will only give birth twice in your seven thousand year long life. Then that is no longer necessary, because the human being only gives birth there in order to determine reincarnation. And then you give birth for yourself, you create a child for yourself – the mother – and you cannot even attract more children. And then the being one stops. Can you feel this?

Why do you get to see that in nature, the birds, the animals? That is the divine core, the divine attunement in the human being and in the animal. And that brings you to material, physical being one in order to give birth and to create.

So you will feel, when you are 'beyond the coffin' soon, then you will irrevocably reach spiritual being one, and then that will also dissolve in you. Why? Because in the first place you will already have lost the physical driving force.

There are people ... You now have seven grades of being one. The animal-like, the pre-animal-like, there are people who experience that spiritually. You have the physical grades separate. One human being has the organism for that and the other human being does not. So you now get the physical state, the state of feeling, the spiritual state, and the state, the feelings of the direct personality. So now it can be and it is possible that the divine core in you forces you to giving birth and creating, of course. If that is normal, then you give birth and you create. And there are mothers who do not have any children, then that is either disharmony, or you are finished. You no longer come back again. But that is already a great deal. That means, there are mothers who give birth to fifteen, twelve, nine children, and would no longer need it either for themselves, but now serve the own grade of life.

Every human being now has the own world, and in that world we meet thousands and thousands of problems, which you have, your wife has, and which you have to do with, but which dissolve 'beyond the coffin' for the physical state.

You understand that what you now meet in society, is after all usually material longing. So when the human being finally gives birth for God and for reincarnation, then you follow the laws of nature. And then you only give birth once, twice in your life, and then it is over. Then the source dies and then you pass over into the spiritual personality; and you see that, you experience that, and that becomes spatially deep. And the physical no longer has meaning. But the core in the organism is the divine attunement, and that only for giving birth and creation, so for the reincarnation.

Everything which you make of that yourself, is superfluous. Everything which you also add, you can experience the being one, you will feel, one day you will come out of that material grade. And then you will miss that struggle for the people, inner struggle, physical struggle, which is over 'beyond the coffin', if you are also spiritually free of that. Or it will be a million times worse. If you have just one wrong thought in you, and you really still have attunement between the Land of Twilight and the Land of Hatred, then a few hundred people will charge at you in order to take those life juices from you, and then you will become free from those material, physical feelings of your own accord. People will experience you free from that sphere.

If we had had to write those books, you would no longer have read them. But it means little. That whole physical grade, and that physical feeling means little, if you still accept and cling and want to experience one source,

and that is: pure love. And now the physical dissolves into the spiritual, because by means of nature, by means of giving birth and creation you reach the spiritual grade.

They are now the lectures in The Hague. Now we must build up around the personality, the being one, the giving birth, creation, reincarnation, we must therefore build up a personality for ourselves, outside of that creation. That is, this is and remains divinely sacred. This is the most perfect which the human being got, nature, every insect, every little animal, and has divine meaning and is, once more, divinely sacred. You do not get that in your hands, because you are that.

So you are giving birth, creation. And if that was not there, if you were to experience that power in your hands, then everything would break. But that core lives and that is, your whole system determines that, that is your space, your spiritual consciousness, cosmic contact, the divine principle in the human being. And those systems ... Science, or mankind, it knows those systems, those organs, but those organs actually have, with everything and because of everything, direct contact with God.

You look at character traits, you look at art, you look at millions of things in society and in life, but fatherhood and motherhood, the organs for that, are the divine senses, the creating, the giving birth powers, directly from God, and every little animal has that.

When you come 'beyond the coffin', it is only then that you will understand those organs, as feeling, as personality, as light, as life, as love, as space. And you will feel, now it is not understood on earth. Because when are you really one?

If you experience the cosmic unity and you undergo fatherhood and motherhood, and you are both mother, also as a man, then you really get the divine sending out and the accepting, and that rises out above your human consciousness. And then it becomes increasingly sacred, immaculate, pure. You could write a book about that again.

Do you understand it?

(Gentleman in the hall): 'Thank you.'

(To someone in the hall): Over there.

(Gentleman in the hall): 'Master Zelanus, I wanted to ask you: where does the evolution of the winged species begin here on earth?'

Of the winged species?

(Gentleman in the hall): 'Yes.'

If you commit a deed tomorrow which gets spatial attunement, you will have feathers for your great wings. Now, now you can begin with that.

(Gentleman in the hall): 'Yes, I am actually not expressing myself well. I mean ...'

No, but this is it.

(Gentleman in the hall): '... I mean the winged animal species.'

For the animal species?

(Gentleman in the hall): 'Yes.'

When the animal is released from ...

Have you not seen any animals who still live in the waters and still fly?

(Gentleman in the hall): 'Yes.'

It begins there. So in the waters, so half-water-like, half-land consciousness, and then gradually winged on the land, and the animal goes into the universe.

But if you want to have that for yourself, then you will feel, then you will give wings to life, the laws, the grades, the problems, everything from God and in the universe.

And then also this: the human being has inner wings. You rise over all those spaces, you fly through them, by means of the power of your personality. And the animal has no more than this. So your tiger and your lion and those other species, they will soon enter the universe and must experience the highest, that is: the winged animal. Another species of animal was not created there.

Do you mean that?

(Gentleman in the hall): 'Yes, master Zelanus. And then I also wanted to ask you this: there are winged species in the jungle, but there are also winged species here in the West.'

Yes.

(Gentleman in the hall): 'Does the evolution of the winged species therefore begin from the jungle to the West?'

From the jungle to the West.

(Gentleman in the hall): 'Oh yes.'

So from the animal-like grades to the, the already adjusting for the human being. Is it clear? Everything comes from the jungle, because it originated and was born there.

Anything else?

(Gentleman in the hall): 'Yes. And then the animals which are here in the West and still do not belong to the winged species?'

Evolution. They gradually go higher and let go of their group of life and feeling, and gradually rise. That takes millions of years.

The human being has a quicker development than the animal. You know, nature, tree, flower, plant, they all go very fast, that life rise upwards quickly, because there is no sullyng, no destruction. If that life, a flower, was born, then that has already happened, then the growth and the consciousness are already completed. Also every grade of life, in whatever form, has its own

space, time, soul, spirit, personality. This has natural attunement to the Divine colour spectrum, the flowers.

Anything else?

(Gentleman in the hall): 'Yes, master Zelanus. In the books I read that there are also animals in the astral world which still do not belong to the winged species. For example, there are fish swimming in ponds. How is that possible?'

Yes, you have ... The fish remains a fish. Can you feel that? So that fish, those goldfish, and all those species of fish, experience their highest grade. That is a world group. That is a group of feeling, with material attunement. So the fish remains a fish. The flower remains a flower. And the animal remains an animal. And the human being remains a human being.

So you get different existing species as an independence. Can you feel this? Otherwise you would not see any flowers, any nature, in the spheres. But that is there, irrevocably. And of course, if you go to the fourth cosmic grade, everything is different again; but you still have fish, you still have animals, flowers, trees, people, spaces, plants, light.

Anything else?

(Gentleman in the hall): 'So if I understand it properly, master Zelanus, then the evolution towards the winged species, must take place here on earth?'

That happens here, that must take place here. So there are animals ... Your dog and cat, those animals need ten million years in order to be a winged animal, ten million years. Because, you know, those animal species are still very young, they only began thousands of years ago. And creation is millions of years old. So those are already species ... One and a half million years ago you did not see these species. And that is all evolution, branches, divisions, you see, from a source. And that sources branches off by means of different life forms. And your dog and cat have the time, as a group. We now call that a group spirit, and a group life, as masses. Those masses attract each other and continue and keep going until the last animal dissolves. And gradually, like you as a human being attune your feelings to the divine core, you do something, and then you nibble away so much feeling from your divine attunement, and that changes as a character trait for a higher consciousness. Isn't it true? So that animal gradually enters the winged species by giving birth, and suddenly dissolves, and you see that there and there, there and there.

A dog goes back to the jungle and later becomes one of those wild species. Can you feel this? Because that is again, the lowest is now the highest grade for this animal, as grade, as life source. Is it clear?

(Gentleman in the hall): 'Yes, master. Thank you.'

At your service.

(To the hall): Which of you?

(Lady in the hall): 'Master Zelanus, seen from your world, do you support the hunger strike?'

That is nonsense.

(Lady in the hall): 'So what Ghandi did.'

Was suicide.

(Lady in the hall): 'But he did actually point out a spiritual purpose.'

He achieved something, but you cannot do that if you ... in harmony.. All those great spirits, Ghandi, and all those others, who did something for their purpose, building up, that is all good, if they do not destroy themselves consciously. If Ghandi had died during his treatments – we met him – then it was conscious suicide. Bad? Yes, that's it.

And you can find that again with doctors, with geniuses, the technical wonders. The human being does something, thinks he can achieve something, but for what purpose? Ghandi had higher feeling. He wanted to force the human being by means of that. By means of the good? Christ would not have done that. By means of the good?

Christ was more than Ghandi anyway. Christ ate. Christ had His daily bread. He fed himself with some water, some water of life, for months, months, months. And Ghandi did that too. But Christ made sure that His body was not destroyed, was not undermined. Because this is being rebellious, being in disharmony with the laws for the body. You have to take that into account.

And now you can do good, and now you can do so much, you are in conflict with that body. If that body passes over five minutes too soon, then you are also in the ground with that body for five minutes and you are attached to that organism, because you have destroyed it.

There are other means to do good. And then Ghandi should have understood that the world is still not conscious for his deed. The human being who is burnt at the stake, consciously, the human being who does that and that consciously in order to do something for mankind, he gives his life, is conscious suicide; because Christ did not want it.

(Gentleman in the hall): 'No.'

We had to accept those laws, and this is just. And if that justice was not there, then you would just live it up, and just do what you want. You would have no restriction, no halt, you could do and make and break what you want, there is nothing which says: oh yes, but I ...

You got the physical laws in order to make them disappear in that way. That is in conflict with the cosmos, with the divine creation. You have the time of life, you have so much time here, years, in order to be here, and now that body demands for your spirit, your divine core, to also be able to

experience that time. And you destroy that in order to reach those and those people, then you have to accept those other laws.

Is it harsh?

That is not harsh, child. That is not harsh at all, that is reality, justice. There are so many people who think of doing that and that because of an inner urge. If an individual attunes himself, why would we not walk through your streets carrying a great deal of advertising, with crosses on our backs, in order to do a bit more for Our Lord? We know that those masses cannot be reached. And we do not let ourselves be destroyed either by those unconscious masses.

We learned that, even if people destroy you, even if you do so much, you keep having to return to the normal human again, and then you are good enough. Then you already do far too much. Is it true? Or is it harsh again?

Ghandi said, when he came 'beyond the coffin': 'For goodness sake, what did I interfere in?'

He could have done it differently. And he did not see that way, that possibility.

Then he asks a human being, from the first sphere: may I refuse food in order to reach those masses? Then that first sphere says to Ghandi: why would you let yourself perish for those unconscious masses, after all, people still do not understand now what you want. And then added to that: why do you want to destroy your own life?

He destroyed himself. He was, if he had still had the time to live and he had experienced that same treatment, then he would have passed over into his treatment. You probably know: he still passed over too soon. Ghandi could have lived for another fifteen years. He could have done a lot of good, beautiful things, but differently. Do you see?

The universe, the divine core in him, the spheres have respect for those deeds. But it is also a pity; now the human being starts to neglect himself. And this was neglect. This was conscious destruction with a will, with a force. And Christ, the universe never forces. You can never ever achieve something by force. It is up to you what you think of me. And even if you say: this is beautiful, or, this is destruction, we accept nothing, neither the good, nor the wrong. Isn't it simple? We do not have any trouble either.

(To the hall): Which of you?

(Lady in the hall): 'Master Zelanus, can you also tell me something about that divine division? Did that happen suddenly, or is that, did that take long? I mean: we talked about that this week, why the people differ such a great deal from each other, by what means that divine division was there, and there were no longer similar ...'

You mean, when the moon began?

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

That was divine division. Or should we go back even further, to the begin stage?

(Lady in the hall): 'Well, that is not necessary.'

When ... So for creation everything was already feeling and consciousness. There were no visible forms, they were not there yet. But for that creation everything was finished. So the human being asks: when I am in the Divine All, will I see God then? Will I see Christ on the other side? You will not see Him. You will not see any God in the Divine All, because you are that yourself, I told you.

But it began on the moon. In the middle. You know how big the moon is? The moon divided itself. When you ... It can be calculated how many sparks the moon gave birth to as people, that can be calculated. Because the universes were filled. And if you take the feeling of human being in your hands, as a macrocosmic attunement, then you place the moon here on your hands, and there the universe, and then you can feel how heavy the moon weighs, and then you will know at the same time how many pounds, kilos of people are present there, when this divides itself.

All the universes were filled. But in the beginning stage of the moon, you could have laid the moon, you could have laid that working, that power, on your hand, closed it, and you would have had the moon as working in your hands. But the moon is a macrocosmic body and divided itself by means of myriad sparks. You can now go and talk for millions of years about millions of sparks, then you will still not have made it, there are so many people. They were the first people. But it took millions of years before the moon had divided itself completely. So there are people who are ahead of me, and who are ahead of you by millions of ages. So you can no longer make that calculation for your people. And now you get seven different grades of consciousness here in society. And they are seven different infinities and worlds of depth; the human being is so deep, and one human being is so far away from the other human being.

So it could be that I am ahead of you and another by ten million years. And during those ten million years you have perhaps mastered five grams of conscious pure spiritual feeling, because that other feeling, which has attunement to society, to devastation and destruction, no longer has any meaning.

And you can reflect and think in this way. And then you have one ... If you meet one human being amongst ten million it is perhaps possible that you meet your own life of feeling, your grade of attunement, it is so awe-inspiring when you meet a human being from your own grade. But they are only a few million people in the hundred million grades and laws. It is already awe-inspiring that human beings understand each other so well in this society. You

hear nothing else but devastation and destruction. And mankind is, lives in a chaos. And we say: how wonderfully it is going, how advanced the human being already is. And that is true.

You almost stand, you already stand before the kingdom of God. There are a few factors, characters, traits, as people, who are still not willing. But when that is over, you will stand irrevocably before the kingdom of God, and you will experience it. Because the peoples of the earth – just read ‘The Peoples of the Earth’, the book – are busy laying those foundations.

That finally came that far during those hundreds of millions of years. And then the human being says ... After all, the human being does not look back, does he? The human being does not know that he has experienced two million lives, only for the earth. What do you master now in this life? That you are here, proves that you possess feeling and consciousness, and yearn too. You already are, you already live in the first sphere. Soon we will be able to speak with you, talk, explain it to you. And then you will no longer have any space, but then the whole universe will belong to you. There will immediately be someone next to you, people will see your aura, and you will ask ... Just long to die, and you will have the cosmic happiness, if you want to experience this in harmony and love. If you are free from lies and deception, from every destruction, wrong thought, then you will irrevocably have happiness. And anyone who does not want that, will have to begin with that.

We have the material goodness, don't we? But you must possess the spiritual goodness, harmony, being one; and then not one wrong thought will enter you, because that will no longer be there. Your life of feeling will now find attunement to harmony. You will receive everything in harmony. And then the master or the mistress, your sister, can go with you. Then you can make the trip to the earth for the first time, and then through the universe, first your dying, and then your previous lives. And then she will tell you who you are and who she is, your mother, your father from ten lives ago for this life will probably stand next to you. Who is it? You always have someone ‘beyond the coffin’ who expects you, because you have known and had millions of fathers, mothers.

And now you are a child again, you become a child, you become a universal child. You will feel, this earthly life means nothing with regard to the other side. When you speak about happiness, we run away. When you speak about happiness there, or here, and you are talking about the earth, ‘On the earth I had happiness’; you are not acquainted, you do not even know what happiness is. What is this? All the possessions in the world, everything and everything, what is that, is that happiness? There is no happiness to be experienced here.

You can find that nice and lovely; it is only then when the laws speak to

you, when a bird says: follow me, accept me and I will bring you to my attainment, where I was born – a flower, a tree, the universe, the planets – then it becomes happiness. Then it becomes cosmic being one with all the life of God. Your personal possessions start to speak to you, and then you go hand in hand further. Then you will live in spatial happiness for the first time. And you cannot run out of that for years. You will succumb under that happiness, because everyone almost succumbs, and so good, under that happiness, because you will weep until your tears run dry from joy and happiness. Because if you start to listen to that, if you start to listen to those sounds, then you will want to be free from the earth.

The human being has still not seen and not experienced the other side, but if you have experienced that, then you will close yourself off to wrong acting and thinking. And harsh things, snapping and snarling, it is the most horrible thing which the universe can experience because of you. If you feel the silence and the harmony, and you reach being one with a star, with the night, with the moon, with the sun, with Jupiter, Venus, and they tell you how they originated, then you will have arrived in your cosmic kingdom. And then you will have a key for everywhere, which will not pass through, but which will say ‘click’, and then you will step into a new world. And the orchids will be singing to you everywhere.

Just leave it, don't you think? Just stop.

(To the hall): Which of you?

You would like that.

(To the hall): Which of you?

Yes.

(Gentleman in the hall): ‘When someone, what they call dies, for example, a family member, whom people have loved a lot, then we may not mourn continually or be sad about that, may be? Then we keep him captive to a certain extent, don't we?’

Why would you mourn, if you know that that person is alive?

(Gentleman in the hall): ‘No, but it is true, what I am asking there?’

Yes, indeed.

(Gentleman in the hall): ‘Well. And then I wanted to ask, why should we be constantly reminded of Christ on the cross, on which many things are depicted? I do not think that is a pleasant memory.’

No.

(Gentleman in the hall): ‘What Christ suffered on the cross.’

Yes.

(Gentleman in the hall): ‘And is continually held before our eyes.’

Yes, that is poverty.

(Gentleman in the hall): ‘I do not think that is a nice memory. Why must

that cross always be there? I cannot really agree with that.'

With who?

(Gentleman in the hall): 'Perhaps you would be better to explain that to me, but, that is not a nice memory. I prefer to think differently about it.'

Did you not hear me clearly say recently that that is the chamber of sorrow of the Catholic Church?

(Gentleman in the hall): 'Perhaps. I was not at every meeting.'

You were here one evening, then we were talking about Bach. Bach said: 'What did they do to my art, they are doing nothing else but moaning.'

(Gentleman in the hall): 'Yes, I find that ...'

Can you feel this? You must now see the Christ, that the human being murdered the Christ. And now you see everything differently. You do not need to moan for the Christ, but the human being must moan for himself.

(Gentleman in the hall): 'Yes, but we are continually ... with that awful memory ...'

Never here. A sphere cannot do that. You do not hear from us that you must be nailed to the cross. Did you not listen to what I said? Ghandi already did wrong by hitting himself for mankind. Why did he do that? No God wants that. Christ did not want that either, on the contrary, people destroyed Him consciously.

(Gentleman in the hall): 'Yes, I am not saying that Christ wanted that. I am asking why must we always see that cross depicted? That is not a nice memory, that we must think of His suffering, what He suffered there.'

That is very good, yes.

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

You cannot ignore that. Now you must start to see the Christ with divine love and justice with regard to this society. And now you must keep on admiring that image. Golgotha, precisely Golgotha. Then you will finally know how it must be done. And that you know that.

Do you know that? Do you already know that, how it must be done?

(Gentleman in the hall): 'How it must be done?'

Mankind still does not know that. And it is only then when mankind knows that, that Golgotha will dissolve completely, completely. Also the cross of Christ. Then you must have some patience.

(Gentleman in the hall): 'Yes, but should we constantly be reminded of His suffering?'

Yes, not of that suffering. You are reminded ...

(Gentleman in the hall): 'I am reminded precisely of that.'

This is why I tell you: you are reminded – you are not listening – of: do not do it like that, but do it in love. That is the place, the image which you keep on meeting, and that will remain on earth until mankind has made amends.

Because mankind murdered Christ.

And do you just want to ignore that? You must see it like this, that this is the image for the whole of mankind, and then you will see it differently, anyway. And then you will not be able to say: if only it was gone. Millions of people still need that image, in order to learn: we should not have done that.

(Gentleman in the hall): 'Yes, but those millions of people who see that cross there, they interpret that very differently. They stand there mourning as it were: "How awful, isn't it?"'

That is the Catholic Church.

(Gentleman in the hall): 'And I mean that now, why must that cross be shown constantly. Leave out that cross, I mean that.'

Then they could, if they got rid of that cross now, along with Christ and Golgotha, then they would be free of it, and they would learn nothing more. You do not need to do that for Christ. But it is still urgently necessary that mankind sees what enormous killings took place amongst the people. And then Christ's deed. Do you just wish to ignore that? No?

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

You can do that for yourself, if you know those laws, if you say: yes, we consciously murdered Him there. Everyone. If you just think wrongly about the human being, about the universe, God and nature, and whatever, then you hang Him on the cross again. Do you see? And then it is different, and it is still necessary that the human being is confronted with his deed, in order to remind him of that destruction. Otherwise the world would not and mankind would not make progress, and after all this still remains a faith. You cannot deny the people that.

But the Catholic Church, Protestantism, and Luther, and all the dogmatic institutions made a pity out of that, do you see? And that is bad. And just throw that overboard. Do you understand it now?

(Gentleman in the hall): 'Yes.'

Now get the core out of that for yourself and say: I have nothing more to do with that now, I no longer want to see that. No. See that other Christ. We do not want anything to do with that cross either. But this is still the possession of the masses, mankind. Mankind must go through Golgotha. Christ did not ask for that. So you absorb every footstep in you spiritually. And then you see the other Christ, after all, don't you?

Why did people murder the Christ? Why? The highest consciousness, the most loving personality which has lived on earth was Christ, and people killed Him.

(Gentleman in the hall): 'People probably did not understand Him.'

Not understand?

(Gentleman in the hall): 'They probably did not understand Him.'

No, they were wild. Mankind was very wild. Understand, that is a thousand times higher. If you understand a human being, then you still do not murder the human being. You see, that is the lower consciousness. And that consciousness still has to get that grasp. Even if the Catholic Church makes everything out of that, even people say: the Christ elevated us by means of His death and gave His life. Yes, the Catholic Church would like that. You must earn that. If you just remember and understand that. They murdered Him. But all of us, if we just do wrong, then we already sow evil. And sooner or later it is a mass feeling, and then people are stoned because of it. Did you not know that? Is it good now?

(Gentleman in the hall): 'Yes.'

Thank you.

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

Yes, indeed.

(Gentleman in the hall): 'Someone who has passed over, at least everyone who has passed over, can everyone from the sphere, or from the spiritual life, see in the material? See us?'

Yes, indeed.

(Gentleman in the hall): 'Everyone?'

Not everyone.

(Gentleman in the hall): 'Oh, that is my question exactly.'

When you ...

(Gentleman in the hall): 'Or must you also be clairvoyant for that?'

You are completely clairvoyant on the other side.

(Gentleman in the hall): 'Oh.'

You see through all the material.

(Gentleman in the hall): 'Then would, so would we then ...'

But a lower grade ...

(Gentleman in the hall): '... be able to see in the material?'

...so now it will come. Have you read 'A View into the Hereafter'?

(Gentleman in the hall): 'No, I have not read that yet.'

They are lying there. Three books.

If you live in a darkness ...

You can learn so much, but you do not read. If you live in a darkness, therefore in a being unconscious, you are unconscious for other worlds, how do you wish to see those worlds then? If you put, place the child before 'The Night Watch' by Rembrandt, and you say and you explain to that child: 'Look, our Rembrandt made that', will you get an answer then? Does that child see 'The Night Watch' and all those beautiful works of art, if it is two years old? The human being is like that. So you stand before something, you go there and you see nothing.

And if you have darkness, how do you wish to see then? And darkness is unconsciousness, you do not have any light, you feel around, you really collide with walls if you live in those lower grades and return to earth. People should ... You are blind, spiritually blind there. If you want to experience the higher, you are spiritually blind. That is clear, isn't it? The Catholic Church is still spiritually blind, Protestantism is spiritually blind. The human being who loathes and throws this away, they are spiritually blind. You have to experience the same world 'beyond the coffin'. And do you want to return to the earth? You no longer see the higher being as feeling. You walk through him just like that. You do not feel ...

You probably feel something. If those people have one character trait which you possess, then you will feel: hey, I believe that I can feel people here in this environment. But you walk through them like that, you go through them.

Read 'A View into the Hereafter.' We have written three books for that. The hells, the hells again, then the spheres, first seen outside of the hells, then one with those hells, and then from the spiritual sphere. Those books are lying there.

(To the hall): Which of you?

(Lady in the hall): 'Master Zelanus, it is perhaps a bit difficult to say it exactly as I feel it, but I think that you will understand it when I tell you: but you come here, and we also have the books, in order to see our lights shining here. But you just said something – that is my fault, not yours - ...'

What, my fault?

(Lady in the hall): '...but I felt: well, then you are on your way in the darkness. Because you just talked about it: if you are materially good for someone now on earth, then spiritual goodness must also be behind that. But then you think at a certain moment, if, for example, I give this woman material carry-on, how can I decide for myself that there is no vanity from myself, flattery etcetera behind that?

You will know that immediately. If you do good materially, that comes from your personality, that already has a grade of love, and love is light. So what you do ... But you can now also, even if people deceive you, even if people say: you should not have done that, it is a crime to help such people ... That is also true, those laws exist. But your deed continues as feeling to be a part of your personality 'beyond the coffin'. You have that irrevocably.

(Lady in the hall): 'Yes, you were also going to speak about the purpose of the appendix.'

What good is the purpose of the appendix to you, which dissolves and has no meaning? That question was asked several times for fun. That appendix is the final part of a group, of a system, for the new universe. And there is no more to it. So that little part is actually already a feeler, such as you send

out your thoughts and feelings for the spirit. You keep having, the human being, every human being has new feelers, which reach further. People call that sensitivity. And in this way every system has another part – every body part – a little part for the new stage. And that part, of that appendix, starts to work and will work as a new system for the body on the fourth cosmic grade. That is another planetary system.

And you can already feel, you can now already start to see how rarefied that is becoming. That is becoming spiritualized materialization and now that builds itself up, now that grows. You must now think separately from your own body, from this state. So you come to the fourth cosmic grade again, you first go through seven spheres, you get a universe again, we call that the fourth cosmic grade. And then you get the fifth. This universe is called on the other side and for God, the creator: the third cosmic grade. And that is subdivided by moon, Mars, earth. So you got the third grade by means of different planets. And the fourth cosmic grade, that is a unity. And now every body part has a new stage and attunement. So in that cell there, which has a higher becoming conscious ... that body, that material, has a new growth, and your appendix is also a part of that.

Anything else?

(Lady in the hall): ‘Yes, I also wanted to ask: do female attuned souls also work in the dark spheres?’

In the darkness? Yes, indeed, you can soon descend.

(Lady in the hall): ‘Oh.’

But do you not understand that? You have that here too. Just go to the children of the Salvation Army. Those children do good work. And when they soon ...

You will all come to stand before that when you soon come ‘beyond the coffin’, and become awake. You can experience a lot for the first time. Then you get ... And then you can go on for millions of years to enjoy, to gain wisdom. And, but ... You will learn a lot during that time, but you will not get any change if you do not reach out your hands. Then your consciousness will therefore always remain the same. You master the wisdom, but you can nevertheless experience the dark sphere. Because also those dark beings there in those hells, in those unconscious worlds, those high ones there in those hells know a lot. They understand all the occult laws, they know the darkness, they know the earth, they know the universe, and they go far and deep, and have the power over mankind, over evil. If you speak about evil amongst the peoples, then those spirits, those souls are now busy attacking the good, until the good has completely conquered the evil.

So you can soon descend. But then we will have to have you under our hands for twenty-five years first, in order to be able to cope with that, in or-

der to learn to go out of evil, and to still be in it. So you become angry, and you are not it. And you are part of such a personality.

For example, you can, you can develop the most beautiful and the most wonderful yourself if you descend into the mental institutions, for example, in order to protect a human being from general deterioration. Then lock yourself up in an insane person for some twenty years. And those people exist. Millions of people are in the mental institutions, and help there. And in that darkness. Just read 'A View into the Hereafter' again. And then you can know too, and you will know, how difficult that is to elevate the human being to the good. Because the human being has to conquer himself completely.

Anything else?

(Lady in the hall): 'Yes, can someone go insane as a result of a shock?'

What did you say?

(Lady in the hall): 'Can someone go insane as a result of a shock?'

The shock can only heal you. Of course there are also laws of feeling, how you, and when you can use that shock.

What is the working of the shock? Do you know that?

(Lady in the hall): 'No.'

Very simple. Because of that shock, because of that power, people push the nervous system to working, upwards. So your own material, physical concentration is weakened, and because of that shock, because of that working, because of that diathermy, people elevate the systems and now the personality as feeling must go along: back to the day consciousness. There is no more to it. Very simple.

And now of course you get to measure the power of the personality with regard to the heart, the central nervous system, brain; and now one gets too much, what the other gets too little of. Because ...

The doctors do not know that yet. Why not? And they cannot know that either, because after all, they cannot gauge the power of feeling of the organism. Yes, a moment ago around the pulse, in order to measure the heart beat. But in the deep core they cannot measure the physical systems. And now it still remains a question of searching. Your shock is that far.

That shock is on the other side, that instrument, is balanced out with regard to the cosmos. The instrument here is still far too coarse. When that becomes more rarefied later, by means of the atomic energy and different technical wonders, you will reach the life of feeling, and it is only then those technical wonders will have an enormous meaning. That is therefore becoming rarefied, spiritualization, growth of that instrument with regard to the material tissues.

Anything else?

(To the hall): Which of you?

(Lady in the hall): 'I wanted to ask something: someone who passed over insane, can he still see the manifestation of someone because of the protection?'

Yes, indeed. Look, now we have ... Not if you are spiritually insane. Have you known anyone who was spiritually insane? Yes, you call that spiritual, but it can have a material cause. So you get a disorder in the brain which restricts the spirit from thinking normally, in day consciousness. That is clear, isn't it?

But if it is now a spiritual insanity, then it is unconsciousness. That human being, that personality needs a thousand years in order to awaken; and then it will not be possible.

But if it is a material disorder, then you will become free from that disorder 'beyond the coffin', and then you can send out and think again, and then you can manifest yourself. That is clear, isn't it? And then it will be possible.

But you will feel, if I cannot think things through ... You have insanity because of a tumour in the brain. They are not insane people, but now they are attacked by the astral world, because those people already experience helplessness in the organism. They feel a powerlessness. They cannot think things through. The normal does not reach the eyes, because there is a restraint within this body. And now that is seen from the Other Side, and now they attack those people. And you also get the physical disorders, usually of a sexual nature. Now the messing about comes. You will feel, they are powerless people in the hands of conscious astral beings. And they want to take possession of that body, they want to be one, because that body gives warmth, gives feeling, and they look again through the eyes.

And then you get ... For example, now you can ... Those doctors, those psychologists do not look through that now. But now you can immediately notice and see by one direct action whether that life is already under astral, spiritual influence, already directly from the action. From their speaking, from their actions, we know immediately: here is astral influence. Why? You yourself do not know those feelings for the earth.

But the doctor now looks at the body, he does not know those laws, does not know that action –because we know that action; now we see him materialized – and that doctor thinks: that is the human being himself. And now you get even more chaos. It becomes difficult.

Now you get thousands of grades of people, types of thoughts which occur, which are materialized by a conscious astral personality. If that human being here on earth is now susceptible to that, to this, to this, that and the other, then you will feel, then that human being will get influence, because of every wrong thought. And because of every character trait I am open to

that character trait, and that is the human being. So I draw because of a character trait, a wrong character trait, I already draw the whole personality to me.

If we are here on earth ... André is always in danger with this, this work. If I was to think wrongly now at the moment, he would not get me out of this organism. So then there would follow ... If you read 'Jeus I', then you will feel, then ... If that child ... If a child starts to see, then there is actually already insanity for you, and great danger.

Now, we paint, we write, we healed, we see, we hear, but every seeing and every hearing, every action in the occult area takes you through insanity. Am I not normal? I am now explaining laws to you. Now you should see what we have achieved up until now by means of a human being. And that is all from us; you cannot draw that out of that world yourself, you will not come so far, so deep.

But every action ... If the core in André was not pure then we would not have begun with it; because sooner or later he would burst and succumb, and then the mental institution would be open.

So you must have an enormous spatial conscious personality in order to really be able to serve for masters. A painting can knock you to insanity, a poem, a scratch, it goes so deep. And if you then ... books and books and books and books ... You will feel, this must be pure. Why? Because this life of feeling came from a source where there was already certainty, or master Alcar could not have begun with it.

Moses could not have experienced this, because he would have succumbed.

And then you can get to know all your insane people, your psychopaths. Read 'Diseases of the Soul'; unfortunately it is sold out. Have you read it, 'Diseases of the Soul as seen from the Other Side'? You can borrow it here from the library.

(To the man who takes care of the library): Do you still have some books?

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

You can still read them there. Then you will get to know those insane people and then you will learn a lot, because then you will look through the insane person, the psychopath, and you will look at the universe, you will go back again, you will just dash back and forth, and you will get growth. You will get to know the human being, even if the human being is sick and unconscious. And then be grateful yourself that you can read that and can remain conscious, because it says: you are already that far. Because how many millions of people do not become afraid if they just hear: this has to do with the Grim Reaper, with 'the coffin'. And 'the coffin' is not there, the Grim Reaper is not there; you fly out of that, you get wings, or you are disturbed on the way.

Anything else? Is there anything else?

(To someone in the hall): Yes.

(Gentleman in the hall): 'Master Zelanus, what is the cause that one human being is under anaesthetic within a few counts, while the other sometimes has to get a dose twice?'

That human being works against it out of fear.

(Gentleman in the hall): 'Can that also be unconscious fear?'

Or ... You have unconscious fear and conscious fear, yes, indeed.

Now you also get once more: how conscious is the body? Because the body now also has an own consciousness. Can you feel this?

When you ... I will now present you with a question: where does the highest, strongest consciousness live? When does the human being have the highest, the strongest consciousness for the body, when? Because you enter a state where your natural consciousness as a human being weakens, and then you get a very different life of feeling. Where is that?

(Lady in the hall says something.)

What did you say?

(Lady in the hall says): 'When you pass over.

No.

Do you not know it? It is not so simple either. Then you must have the whole universe in you, and then you can immediately give an answer. You can ask me a question. You should just try asking a hundred thousand questions, and all different. Then you will immediately get the answer because I do not need to think.

If you lose motherhood and you become a father, then you no longer have any paternal consciousness, and then you are under anaesthetic in only a few seconds. But the stronger your creating consciousness becomes, the more severely you thwart it; if you want to thwart it, out of fear. If you surrender completely, then it is easy again for the doctor, the anaesthetist, and you go along with him. But you lose your natural physical working consciousness, of course, because every tissue has a hundred percent consciousness as creating and giving birth power. And if you are out of the maternal power, you lack the creating, and the other way round.

Do you understand this?

(Gentleman in the hall): 'Yes, master Zelanus. But now in my case, because it is actually about that. I was under anaesthetic last year.'

Yes.

(Gentleman in the hall): 'And I wanted to go, I wanted to be under anaesthetic; and I was, in less than ten counts I had sunk away.'

You wanted to go.

(Gentleman in the hall): 'I definitely wanted to go.'

And now you have also people ...

And you managed it?

(Gentleman in the hall): 'Yes.'

And now you also have people, precisely because they want it, it does not work. And why not? Because now you thwart it, because you want it. Because your will is spiritual and the anaesthetic is material. Now you thwart it. You must not want; you must surrender passively, and then you will get the immaculate, pure anaesthetic.

There are people amongst you, amongst me, who say: 'I had to have an operation, and now I want to experience the transition; now I can perhaps look 'beyond the coffin', or disembody.' If you only you had not longed for that now and you had surrendered absolutely calmly as you surrender in your sleep, then it would perhaps have happened. And now your will, your will, your will, your will was standing before the door, before the letting go, and that now restricts you.

Can you feel the difference?

(Gentleman in the hall): 'But what is the cause then that it worked for me?'

What did you say?

(Gentleman in the hall): 'What is the cause then that I sunk away in a few counts?'

Because you have the feeling, and because you have read the books, you know the laws. So that wisdom already brought you to that becoming free, to that sleep. When you get more and more space, consciousness, you will also be able to take care of your sleep. So you were, by means of what you learned, able to surrender yourself and that happened immediately, by means of the doctor's help.

Anything else?

(Gentleman in the hall): 'May I just also ask: in which grade of sleep is the anaesthetic situated?'

Different again. The normal depth for sleep and the anaesthetic is between the third and the fourth grade. There are now also three grades of sleep. But why do you reach, do you experience – I am asking that to the followers who have already been coming here for years – why can you not experience the fifth?

(Gentleman in the hall): 'The fifth is the trance state.'

No.

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

The disembodiment, yes. No, that is death. So when you come above death, then you are also dead here. So you must remain below that threshold of the fifth grade, of the actual death. And why do you not get that anaesthetic? Why not? Then you can see how simple everything is again. Why not? Why

do you not get that deep sleep now?

(Lady in the hall): 'Because I have to live.'

There you are, child. Otherwise that doctor will no longer need to cut you and operate on you, because then you will already have operated on yourself. You are already dead, you enter 'the coffin' just like that.

So he must make sure that your heart beats and that you stay alive. So you get the anaesthetic just above the third grade, above that threshold, and then you walk of your own accord to the fourth, and then you will not feel anything anymore and yet you can experience and feel everything.

But you will feel, you will understand how clearly those physical laws work and how simple it is, won't you? But for the doctor it is a study of seven years.

Bring me to the operation and let me look you in the eye, and then I will tell you immediately, when you are still conscious, how deep people can put you under anaesthetic. And then I will tell the doctor, the surgeon, also your professor: you will experience that and that during the cutting. You see, that can be seen in your light. Because consciousness is the possession, the blood circulation, isn't it? The more consciousness you have, the more your blood flows, your body works. So you get to see the physical power by means of the consciousness of the human being, and that is the light in your eyes.

That is a big question. The doctor must first start to look and start to examine you before he really operates on you. Because the normal, good surgeon must do that. And then he starts to measure the strength of the body. People take your pulse. And you get the anaesthetic, according to the beat, don't you? Isn't it clear?

Did you have anything else?

(Gentleman in the hall): 'Yes, master Zelanus, I still do not understand one thing. The normal anaesthetic is between the third and fourth grade, you say, of sleep. But if I experience the normal sleep, that is the fourth grade; and if you were to jab me with a sharp object, I will waken up.'

Yes.

(Gentleman in the hall): 'And that does not happen between the third and the fourth grade.'

No. But why not? If you ... Look, you are now making a mess of your sleep and the enforced compulsory anaesthetic. So your systems now live under force, people have disengaged the systems, and if you are asleep, there will be nothing wrong with you. You react immediately. Even when people come just like that. Because you are awake, and there you are asleep. So if you sleep, you do not sleep. You say that you sleep, but you do not sleep. You are talking about sleep, but if you sleep, you do not sleep; your spirit is awake. And now you are materially and also physically asleep, because of the anaesthetic. Can you feel the great difference?

(Gentleman in the hall): 'Yes.'

Thank you.

(To the hall): Anything else?

(Lady in the hall): 'When someone is apparently dead ...'

Yes.

(Lady in the hall): ' ... and he is buried while he is stiff, do you then experience the same thing as a suicide?'

No, because that is not possible, after all.

(Lady in the hall): 'I thought that if you were apparently dead, then it was also spiritual ...'

If you are apparently dead, then you are still alive, aren't you? Then you cannot experience any rotting, can you?

(Lady in the hall): 'No, but then ...' No, because he has been buried then.'

And then he starts to ...

(Lady in the hall): 'Then he will die.'

Then he will, then he will just die, honest, honest death, honest, now ...
(laughter) Then he will die honestly.

(Lady in the hall): 'No, but if it is not his time yet?'

If it is not his time yet?

(Lady in the hall): 'Yes. Let's just say, he could live for another fifteen years.'

So you mean to say: that apparent death is an illness?

(Lady in the hall): 'Yes, I don't know, actually. What is apparent death actually? By what means do you become apparently dead?'

That is a material disorder. No more than that. So it is an illness. And that illness brings the human being into 'the coffin'. But an illness. So you can conquer that illness and you can also die because of that.

(Lady in the hall): 'Oh yes, now I understand it.'

And now ... But that is an injustice, do you see? There is something not right. Because the normal death dies, is death. And the apparent death has nothing to do with death.

(Lady in the hall): 'No.'

So you can now be apparently dead because of a disorder. It is a sort of calcification, but that lies deeply spiritually and has a spiritual influence. The real, people still have to establish the pure apparent death. Because the spirit must absorb and deal with it with regard to the body, and it is a material disorder, because the spirit is awake and the body no longer works. So now the human being gets an illness, it is not called cancer now, but apparent death, and is exactly the same thing.

You can ... Cancer is a dying too soon on earth, but now because of your family. I call that karma. But your father and your mother, your own family,

are to blame that you pass over too soon, because people began there with the building up for cancer. You all pass over too soon. If you die too soon because of the diseases, cancer, serious diseases, fatal diseases, cores, then you are in a karmic death and not a natural death.

And you can ask once more, of course: what is natural now and what is unnatural? And what is truth and what is untruth? And what is just and what is injustice? You see, now thousands of problems come because of the Grim Reaper alone; and he does not exist, he stands next to you. Yes, books, books, books, books, books.

Did you have anything else ?

(Lady in the hall): 'Master Zelanus.'

Yes.

(Lady in the hall): 'If the fifth grade of sleep is death, what is then the sixth grade and what is the seventh grade?'

Then I would advise you to read 'Spiritual Gifts'. Because it is a great deal, which I cannot explain at once. You get the pure laws analyzed there, up to the magician who lets himself be buried. If I want to explain all of that so that it is of some use to you, I will need at least two, three hours for that. It goes much deeper. I can explain it to you in two minutes, but that will be no use to you, after all. But it is in 'Spiritual Gifts.' So, if I see any opportunity that we ... We wrote those books for you, now you are asking about them precisely. Now take your time in the evening, great, let your spouse take care of you, and you will read those laws.

(To the hall): Can I tell you anything else?

(Lady in the hall): 'Yes, master Zelanus, it is from the jungle time to now that we women give birth to children, which happens with pain.'

Yes.

(Lady in the hall): 'Now I read a medical article two weeks ago and that English doctor said in that, that the women could give birth soon without pain, if they wanted that. Because, this man says, fear plays a large part for women. Because, he says, they then put different muscle groups in operation which should not be put in operation. For example, he says, the pains which are the dilation contractions, and the birth contractions, which therefore prepare the muscle systems for the whole birth, are thwarted by the fear of the mothers, so those mothers thwart those muscle groups, those severe pains come because of that. That is what he said.'

That is probably a doctor of twenty-four years old. Look, on one point, but he does not know where – those laws lived – he is right. But still, in a lesser state, the mother has always felt and experienced the growth of the bone system, since the origin of creation, the growth of the bone system. Those pains, those contractions were always there. And if they were not there, then

that can be seen now. Where can we experience that? Because nothing has changed in nature.

Go outside in the spring and you attune yourself to the moaning of a bud, that growing, that giving birth. Those tissues must grow. That is not actually pain. If you want to experience that spiritually, spatially, then you can dissolve that instantly.

But it is not old age which speaks there, that is a doctor of twenty-four, twenty-five years old. And if that man is older, then the mother will soon tell him what it is about. Because what he is saying is not possible.

Fear? There are thousands of mothers who have everything and everything to spare in order to receive a child, and to accept the child and the contractions and the pains with happiness, with joy. Is there fear now? No.

(Lady in the hall): 'But he has that, he proved that experimentally by giving lectures to mothers-to-be, and out of the hundred mothers there were eighty who had little pain.'

Yes. Now you can, of course ...

If you surrender this.

You must ...

Surrender in the very first place. But now the body must be normal. But you have too narrow mothers, too spacious mothers, don't you? So you now get to see the seven grades for the normal maternal giving birth for the first time.

When is a mother completely naturally ready to give birth? One mother out of hundreds. Because those bodies have seven grades for motherhood. Those bodies were built small, built large and spacious, have the space, have the consciousness, the pelvis has the consciousness in order to give birth. And there are also pelvises which do not yet possess the consciousness, so that becomes ripping apart. The growing, that is not even there.

There are bodies which would give birth for the first time at twenty-five, twenty-six, or thirty years of age, and those mothers give birth at twenty, twenty-one, twenty-two, twenty-three. So that body is still not even – even if it is possible – adult, naturally adult. And now the doctor has the healthy mother, the mother with the happy nature, the mother with the normal, natural organism in order to give birth. You see, that is all possible, that all speaks now. But the actual, natural core is painful, because every spark in nature undergoes that growth, and that is a painful feeling.

Because ... Now you can go even deeper. And that can be seen again, in nature it can be experienced and seen materially, but it can also be seen spiritually. What does a gram of feeling of consciousness cost you in suffering and sorrow for your love? If you want to possess a gram of feeling of consciousness as love, do you know how much suffering and trouble you have to

experience and to accept because of that? So the spiritual growth, becomes material being one for giving birth and creation.

You can write a book about that again and deny him everything and say to him: 'Sir, what do you know about that mother? Is that mother ready? And this little mother?' 'Yes.' 'So. Can she do that?'

Now you can also ... Now we first go to the natural laws and now we come to the self-suggestion. So that mother forces herself into that and that state, and now she has the feeling, she has known lives, reincarnation, was probably in temples, and now she can anaesthetize herself; that is also a part of it. So how many possibilities do we come across already for giving birth alone?

But that every mother in the future will no longer have any pain ... Then it will not be fun anymore. (laughter in the hall) Because the joy, the joy of undergoing that growth, is the ripping apart of the macrocosmos.

Yes, it is difficult. What did Our Lord say? If you enter paradise ... That doctor must send you back to the paradise of the bible, because his answer lies there. Because God said in that: 'And now you will give birth to children in sorrow.' That was a curse, do you see? And when that doctor stands there, we do not need to do anything else, because then he will hurl, I write in 'Jeus II', then he will hurl the Old Testament upside down and then the Spheres of Light will be able to breathe again. And Christ will say: 'Finally we are that far.' Because of that doctor.

(To the hall): One more question. Another question.

What are you looking at?

(Gentleman in the hall): 'Master Zelanus?'

Am I a master?

(To the hall): Which of you?

I will probably get a fright that the people call me master. Did I earn it?

(People in the hall react.)

Hendrik or Piet? Which of you?

I am close to you this evening.

(Gentleman in the hall): 'Is it possible that we, as we are sitting here, gained more knowledge of the laws of the universe in our previous lives than is now revealed in this life?'

Say it again.

(Gentleman in the hall): 'Is it possible that we gained more knowledge in our previous lives, than is now revealed in this life?'

You have gained more in this life than in millions of lives before this. In one year, because of five books, which you are now reading, you can gain more than millions of lives before this. You must turn it around precisely. Because ... Why? You have the feeling, but you did not know it, for that matter, did you? If you know it, you are also busy.

But in a short time, in a few years you can master millions of wisdom in feeling, in power, within a few years, if you want. One wrong deed, an action, a snarl, a snap, a harsh word already hit you back out of that possession; you know that too. So you can earn it if you do not do any wrong things. But in this life, this is your consciousness; because from your question and your feeling, I know, I am acquainted with your consciousness. You did not have that over there. Because you go increasingly further, don't you? Is that clear?

(Gentleman in the hall): 'Yes, master Zelanus. I have one other question: imagine that we were a fakir in our previous lives, or one of our previous lives ...'

Yes.

(Gentleman in the hall): '... then we have gained more knowledge of the occult laws than we now actually know, than is now actually revealed, haven't we?'

Yes, but then you have material and not spirit.

When you arrive in the East ... You have heard of Ramakrishna. A fakir came to him, and says: 'Master,' Ramakrishna catches the darkness, 'will I give you light?' And light immediately shone from his hands. And then Ramakrishna says, and the other side says that: 'Give me a year and I will teach you not to do it; because you are standing still.'

You see, you must lose that again. Because that does not give you consciousness. On the contrary, you now no longer become free from your kidney, from your nervous system, that holds you captive. So you must go back that same way in order to master the spiritual wisdom of it; and that goes to the personality.

It is also clear again?

(To the hall): Another question?

(Lady in the hall): 'Master Zelanus, you say one wrong word places us back again, but ...'

Yes.

(Lady in the hall): '... is that not the supreme priest of Isis who actually had the great wings, not like Venry, but he was full of hatred then, how was that possible then? I probably understand it the wrong way, but, I cannot work it out.'

Yes, now you must not compare that time and here. We now speak from the spiritual conscious source. But that book was written for that time. So it deals with that and that form of character and feelings. Is it clear?

But when we now start to speak from the other side, from the first sphere ... Those priests were still not in the first sphere. Dectar was just a little mite, a little child, and yet strong in the occult laws. They knew a lot, they could think, they could heal. But what does it mean? That was not possession, that

was not spiritual possession.

But in order to arm ourselves against wrong thoughts, that is now the consciousness and the possession of the human being, and you can master that by means of the occult laws.

But what is now an occult law? And now I come back to you again, to this time.

Be good, be loving, be gentle, have a kind look in your eyes. And when the human being greets you, say: 'Good day, madam', 'Good day, sir'. Isn't it true? They are children. Do not look strangely at the people. You do not need to carry the people, that sphere says, your space says. But this life belongs to you.

And there we only served ourselves. So that study was not aimed at growth of spirit, but growth of knowledge, knowledge. But that is not spiritual consciousness. Spiritual consciousness means: you master that world and that space with one thought, one deed. What did we do there? How could we master those laws? We studied and learned for ourselves.

I thank you for your interest, my children.

I am going.

Tuesday evening 8 may 1951

Good evening, my sisters and brothers.

(Hall): 'Good evening, master Zelanus.'

Before I begin with answering the questions, I have something for you. At least for my followers who do not yet have that 'Jeus II'. I earned fifty books through one of my followers from The Hague. I may hand them out. André got them and André gave them to me. I say to André: 'I want to have them. Because I want to give them to the human being, to my children who do not have the means to buy 'Jeus II'. Those who do have the means ... Of course, you want to have that book. Because now you will cry. You will ...

Do you weep because of 'Jeus II'?

(Someone in the hall): 'Yes.'

Now you will weep.

Which of you is not capable of buying 'Jeus II'? It is put harshly. You do not need to be ashamed. You will also get an orchid from me.

One, two. Who else?

Yes. Three.

Just put your hand up, what does it matter?

Four. Who else?

What a few. I have a lot more of them.

Four.

(The man from the library asks): 'Master Zelanus, may I have a copy for the library?'

You will get two of them.

Five, six. Any more?

Seven.

Have you read part I?

(Gentleman in the hall): 'Yes, I have read it.'

Otherwise it will be no use to you.

Seven.

Little mother?

Eight. Any more?

(Gentleman in the hall): 'I want to buy part I soon, perhaps I can also have part II.'

Then you will also get part II.

How far was I, nine or ten?

(Hall): 'Nine.'

Nine.

You get ... We are talking about ...(inaudible).

You will also get part II. Even better.

I have one left; I have fifteen of them.

Ten. Eleven.

Yes, who cannot do it? Who is so impudent?

Next time.

Eleven.

You will go to the table soon and then you will get 'Jeus II'.

Do not forget to buy 'Jeus I'.

(The gentleman in the hall): 'No. Certainly not.'

Thank you.

(People laugh.)

Not you? Do you have it already?

(A gentleman in the hall): 'I do not have it yet.'

Why do you not take it?

(The gentleman in the hall): 'I still want to buy it.'

You will get it from me. Olaf gets ...

Twelve.

And now the man who wrote to André about his problems. Where is he?
Is that man here?

(Gentleman in the hall): 'He is here, yes, master Zelanus.'

Look, have you read 'The Peoples of the Earth'?

(Gentleman in the hall says something.)

It is up to all of you. You just put that entire and whole problem aside.

You have fought ... I have many of these children. You have fought for reality and becoming conscious, but never by means of the sword. If you had thought about that for a moment there, then you could ... We also fight, don't we? By means of love. Then you could have known it immediately, and then you could have said: no, not I.

What you wrote, came from your own source, from your goodness, from your personality, from your life of feeling in order to improve the world, to give mankind happiness, love and peace. You have had thousands of lives and there is something there by means of which that inspiration was built up; you can accept that. Just put that aside. Like that. And then away, and you will begin with a new age. We can talk about it for a long time, but in those chapters where we analyze the mentality for this time ... The child of Golgotha, that child can only bring development by means of love, isn't it true?

(Gentleman in the hall): 'But is that not put on one line, as you write in there, with his sort?'

No. We mean the unconscious sort by that. Can you feel this? They are

the people who want to bring evolution completely consciously by means of destruction. And that other sort did not say that.

(Gentleman in the hall): 'No, I was there precisely in order to keep the faith.'

As you felt and thought, millions of people devoted their lives for that. We are people, we are children who go into the lion's den in order to die for the good. But not in order to destroy the life. If you had felt that for a moment ...

I have many children of mine, who read our books before the war, who were ready, and still thought that they were doing good. But they were wrong. André warned them.

'You must do this' and 'You must do that'.

André says: 'After the war you will get a terrible beating.'

They got a beating. Now they know that they were wrong.

And they had contact.

André said: 'Your contact is not right.'

Because the spirits said: 'Your contact is wonderful, because Adolf Hitler will become the prophet for this mankind.'

André says: 'It is ridiculous. How can you believe that?'

But they had contact.

Now, those spirits did not exist, it was they themselves. Can you feel this? They did not believe it. After the war they had to accept this.

But now it is gone, everything is gone. Evolution. The human being has attuned himself to the wanting to experience peace and happiness. But that is never ever possible by means of evil.

Yes, mankind gets the consciousness by means of that, by means of the beating. Can you feel this? But the individual must refuse. The masses are therefore still not that far.

(Gentleman in the hall): 'but as the face was seen by me, and was increased more and more, was that actually an influence then from the other side?'

Look, you got an influence by means of the psychosis, personality, earthly development, so that direct inspiration went out from the earthly masses, the earthly mentality. The human being had that in his hands. A being from the first sphere would never have been able to inspire you against Christ. You mean the Christ. Those people all meant the Christ and meant well, meant love. Can you feel this? Oh well, they thought: order must come there by means of a beating. Yes, indeed. Mankind does not want it any other way. But if you go along, you are the executioner. Can you feel this? But the masses do not know any better and are not any further. So the masses really get the beating. But Christ does not want that, does He?

(Gentleman in the hall): 'No.'

But God does not want that, does He? That can all happen in calm and

peace?

But that is not possible. We must now, the spheres must now bow their heads, Christ, because the atomic energy is being spoiled again for atomic bombs. And that is the power of the future, for happiness, for blessing, health and everything. Do you see?

The human being gets the possession of the masters, from that world. Because of that the technical wonders were built up, art and sciences; everything comes from 'beyond the coffin'. Because under his own power the human being does not come any further, any higher. You can just accept that. Every heightened feeling was built up by your father, your mother, and the human being from the prehistoric age, who now possess arts and spiritual sciences. Isn't it simple?

So how can you now long to get a higher consciousness, while you walk from dry land into the ditch? That is not possible, after all. So a conscious being can never inspire a human being in those things. But if you come up and you want to give yourself consciously for the masses, you pull a people along, and your life will have meaning with regard to that and this and that and that ...

Now Adolf Hitler had meaning and consciousness with regard to Christ; Kajafas against Christ. He had to come back. And when the 'Age of Christ' begins ...

When the second world war broke out, the 'Age of Christ' had already begun. Then Christ got the making amends of the human being, through the human being who destroyed Him, who deformed, sullied and struck down the happiness, the peace, the becoming conscious, the love for mankind. People destroyed the Mentor. And that human being must come back? No – you have read 'The Peoples of the Earth' – the earth holds the human being captive. If you commit a murder, you must come back.

And not Adolf Hitler? Who has murdered the highest? Consciously? After all, Kajafas knew that he acted falsely, already betrayed as a human being. For the human being ...

Violate a human being, violate the animal, and you will have to come back. You will make amends to that life, you will bring that life back again in a divine harmony. Is it not just?

And Christ now? Kajafas with regard to Christ. So that was called something different, of course. That came there on earth, precisely in the core which it concerns, the masses of Germany. Another people would not have been capable of waging war at that and that time. Germany was. Do you see? This is why Germany is also the conscious intellectuality for the people, 'mankind', Europe. If Germany is sick, the whole of Europe is sick. You can carry that cancer tumour with you, because Germany must come back.

Is that not right, that we write ‘The whole world will soon help Germany’? ‘You will laugh at me’, I also wrote after that. ‘The whole of mankind will build up Germany, because Germany must come along.’ Then I was, André was laughed at.

And now? And now? What happens now? The German soldiers will soon march through your streets again.’ You see, those are prophecies. They literally came true, down to the last second. Not too soon and not too late. But that is all laid down, after all.

If you know the cosmos, the astral worlds, then you can analyze the mentality, the personality as people anyway, in arts, for the faith. First for Christ.

Now just go to Russia. What is Russia? Animal-like carry-on. China? Unconscious. Gives as good as it gets. From dry land into the ditch. Other peoples get feeling, have experienced this beating. Your own people has Catholicism, Protestantism.

I wrote there: ‘Your own people is not capable of acting the soldier, because you would much rather not do it.’ Of course there are still those unconscious souls amongst your people who like to do this. But how many? The masses say: please go. That is your consciousness as a mass, as a people. This is why we wrote, I wrote: ‘The Netherlands already represent a feeler for mankind for spiritual becoming conscious.’

Because your belief ...

We are not attacking that Catholic faith, Protestantism, but we are taking the mistakes out of that core and are putting something in its place again. Now the faith becomes beautiful. Because there is no damnation.

I could have written thirty-five thousand pages from ‘The Peoples of the Earth’, a thousand. Because then I must analyze your character, then I must analyze Germany for faith, justice, love. Your people do not lie and deceive like Germany did that. The protocols which were made with regard to Germany were raped and sullied, but your people still did not do that. Do you see? Now that character, this character trait, art, sciences, music. Then you will feel that mankind as a mass, as a people, possesses a clear human character – so characteristics like an individual also has – and must master, and will then spiritualize. Is that true? Do you see how clear it is?

And you get all of that out of ‘The Peoples of the Earth’. Read it again, and you will see every people. You can tell exactly what will happen in five, in ten years’ time.

I said there: now look at the yellow danger. That is the East. If I should deal with that separately, then I would have had to tell two thousand pages again, and that is not the intention. It concerns: Christ, bringing the origin of the mankind, faith, Moses, to Christ, to evolution, through evolution, through becoming conscious, to your future, your kingdom of God on

earth, the University of Christ, which we now serve for.

You have, mankind only still has to do with Russia and China, a few Eastern peoples. But you already see, that Eastern is coming to the West, and adapts itself to the West. Why? They already know: if I wage war, I will die.

And Stalin, just believe it ... I only just said in there: he will make the best of a bad job. And he knows it. He turns it and is miserable. Why? He no longer believes it. Because that people has been attacked ten, twenty times; and he himself also during that time. People wakened that people. 'That animal-like carry-on', I write, 'oh, do not waken that.' You wakened that. You see now, that is starting to demand. That is the fault of the West. If only you had not touched that. If only the Germans had not done that.

And yet, in the future ... Now I will tell you something else, then you will see again that it was good and necessary. Because Russia must go to the West. And if Russia had not been attacked, Russia would have remained in animal-like attunement, for thousands and thousands and hundreds of thousands of years.

So the human being is attacked in order to elevate him, because the human being must let go of that unconscious. And that is for a people. And this applies to this whole mankind.

What did you fight for now? What did you give yourself, your life, your personality for? At that moment for nothing, because the individual had no meaning.

Is it clear now?

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

Just lay everything aside.

(To the hall): Which of you?

(Lady in the hall): 'Master Zelanus, we learned: Jesus is God's son. But what do people mean by Jesus the son of man?'

You are that.

Jesus the son of man. Was Christ not a human being then?

(Lady in the hall): 'Yes.'

Yes. So Christ was a human being on earth. Christ as the son of man; so born as a human being by the earthly father and mother. Have we worked it out now?

(Lady in the hall): 'Yes.'

Anything else?

(Lady in the hall): 'No.'

That is little.

(Lady in the hall): 'Master Zelanus, in 'The Peoples of the Earth' it says that Jozef, that Adolf Hitler, before he ...'

Jozef Hitler?

(Lady in the hall): 'Sorry. That Adolf Hitler isolated himself before he decreed that there was a war with Poland and he did not want to be disturbed by anyone.'

No.

(Lady in the hall): 'Then he saw different demons in that room of his after some time. He did not want to see them and he tried to shut himself off in such a way; and he managed that too, that he felt a supernatural silence within him. Now I wondered: where did that come from? Because this cannot come from him, can it?'

Yes.

(Lady in the hall): 'It did, after all?'

Yes. Yes, my child. In you ... If you stand before the wrong and you are also in an animal-like grade ... You should just ask a murderer that, a conscious murderer. 'Something inside me said: do not do it.' That is the divine attunement. So he knew: I am doing wrong. And then that silence came. I myself, I now, not Jozef Rulof, not André either, but I was in Adolf Hitler at that moment, in order to establish that, how he felt; and then the divine core came up. He also felt something of me, of the masters. They could tell him: 'Do not do it. Do not do it. Do not do it.' It would come anyway.

Can you feel this? The masters on the other side and Christ were powerless before the animal-like carry-on of mankind. So all those divine personalities on the other side were powerless before Adolf Hitler.

If you want to do wrong, no Christ can, no God can help you. But something within you says: do not do it. And that is always the divine protection again. And Adolf felt that. Every human being, every animal feels that.

The more you get becoming conscious ... If you ... Not the jungle stage. But if you come to stand before faith, Christ and God.

This is why people say: yes, that Catholic Church and that Protestantism ... That is necessary. Can you feel this, we are not destroying that. The human being says: those masters of Jozef Rulof destroy everything! No, because if Christ, in whatever way, had not come, you would not have had that grasp, that good, that love in you, and mankind would never have got to know that. There are faults in that faith, and they must now go. But that core, that love, for which Christ was born now, which Christ gave everything for, by means of which the universe, the laws originated, that divine core spoke consciously as it were to the personality of Adolf Hitler, to Kajafas.

If Kajafas had ... After all, he learned nothing during those years. Between Jerusalem, between the moment that Christ stood before him and this decision 'I will do that and that', Kajafas stood before that deed again: the good or the wrong. He should have bowed, and then the world would have ...

If he could have done that, so Kajafas, as Adolf Hitler, then you would

have experienced thirty, forty years of peace. But then the rebellion would have come because of another one, anyway. Because the people were not yet ready, the masses were not yet ready.

So the individual can decide for the good. You see it yourself with your government: one says this, another says: 'No. Out of there. Go there.' Because sir is now sitting at the table and has the right to speak? No, his mentality. And you have laws. Now the other people say: 'Oh no, then we do not need you.' So you are already opened like your people to the good, you already want the good.

But Adolf stood before the Kajafas, and the Kajafas stood before the development of mankind, but the murdering of the love, Christ. Before the same decision again. And then Hitler came. And that was Golgotha. That went straight ... That was conscious.

That slept, because the human being slept. So the earth kept Adolf Hitler, Kajafas, captive, until the moment when mankind came to stand before Christ again and began a new evolution. And this was true, and this is the new evolution, the beginning of the kingdom of God on earth.

(To the gentleman who asked the question): You have read 'The Peoples'.

(Gentleman in the hall says something.)

I notice that you have experienced 'The peoples'. And you see it now, we write about: the peoples of the earth reach unity. What could be experienced in 1914-1918 for unity? 1939-1945 brought you that unity. But we already had the book finished before the war. You can see that in the spheres. You can follow mankind. But from the earth that is not so simple, because you do not know the deep becoming conscious of a people, and that can be seen completely openly and visibly, that stands before you. But then you must be able to look 'beyond the coffin', and then you will know it.

Did you have anything else?

(Lady in the hall): 'Yes. You just said: "The masters were with Adolf Hitler and they said: do not do it, do not do it." But that is a fact, precisely because of this war, you just said that too, the unity of the peoples came about.'

Yes.

(Lady in the hall): 'Russia was shaken awake, pushed up out of its unconscious grade. So what I now wanted to say, is: I do not understand that the masters could have said then: "Do not do it", if they know that it is for the salvation.'

If you now, if you go for a walk here, and we know that there is a ditch there and we say: turn right, do not do that, do not walk there, but you must go there, this is the way, you will feel, then we will warn you about your mistake. That is victory, isn't it?

(Lady in the hall): 'Yes.'

So always, when the human being, when the individual stands before the wrong, the inner being says: do not do it. If you start to feel spiritually: I want to experience the good in myself and through myself. Another human being from the jungle, or there in that city, he says: what does that matter to me. He just lives it up.

So people always say: do not do it. That is the first victory, isn't it? So the good stands immediately next to you in order to warn and to receive you; even if we know that you cannot experience that anyway, that you will not do that anyway. But that word is there, in order to ... the human being, in order to now, by means of that battle ...

You get feelings, I get feelings in order to go and do the wrong thing? Then the good lays a foundation for that, and that is called: do not do that. And then that is a foundation, which I will stand on later, and consciously know: I should not have done it, because I was warned. So people always warn. But that is the help, that is the power of hatred against love.

Love stands immediately next to and opposite hatred. The individual experiences that. You experience that the most beautifully and the most wonderfully as man and wife.

If you are beaten by your husband, then you withdraw. But he, if he has feeling, has faith, then he will say: 'I should not have done that.' See, then that good immediately comes up.

Can the human being not conquer that? The human being must conquer that, or you will always keep that hole. And they become thousands of holes, and in the end it is a large hole in which you sink away, and say: 'I can no longer live with that human being, I am leaving.' And then you break that tie. Isn't it true?

Then you do not get one terrible beating, but you get a thousand of them. Because the human being does not want to make amends for that wrong deed, that snapping, that snarling, that hating, that deforming, that sullyng.

And then you can ... Then your goodness, your personality closes itself off. Why? Because you cannot live any further in such a state. And then you say, then the world says, most people say then: 'I am leaving, because it is impossible to live with that human being.'

We tell you, we taught you that: finish it – for as long as possible – if you can, finish this. Why?

If the human being says: 'Go, I do not want to see you again', then you are ready for the cosmos. If the human being deceives consciously with another, then you are free from your karma and then you can say: go now, I want my peace and my quiet.

Yes, we have never spoken about that before, because you had not yet presented those problems. But then you will see some day that you can deform

by means of one word. And then the accounts are settled.

Anything else?

(Lady in the hall): 'Yes, master Zelanus. About the spiritual state of every people, in 'The Peoples of the Earth', it says there that the Netherlands is that far, that it can no longer murder and rob. But I can ...'

No, I did not say that. I said: your people has murdered and committed arson in an animal-like grade. Although your people as a mass is coarse-material at the moment, still not even material. Because when it comes down to it, then all your children will, your men will fight again. I could not have described that in that book. For that matter, it does not say that either.

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

You have understood that in the wrong way.

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

But the individual is capable of saying: I refuse. I do not intend to kill for my queen, for my people, for my fatherland. I am a God, and not a fatherland.

And those people do not have more than one people, one little fatherland. They have so much space in the spirit, because they go and defend their fatherland, isn't it true? You knew people during the war, they devoted everything and everything of themselves, in order to help the human being. Yes. After the war they stood there. The murderers now have the control in their hands, and those true heroes and those heroines ... But they were not that. They just shot aimlessly. They shot down people. So they are conscious murderers. For the other side they are not heroines and not heroes, because Christ does not know any heroes. He does if you die for love. But how can you pull on a thing like that and kill a human being?

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

Do you see? But the individual, soon when the masses, the masses ... If your queen was really a spiritual personality and possessed a God – just tell her it, because she does not have any God – then she could not approve as a mother, that her children would go and murder there, could she? But what do people say? 'God said: fight for your country.' God says that, for that matter, the bible says that. Now you will feel how beautiful and how sacred and how just the bible is with regard to that other child.

Yes. If a master from a higher becoming conscious must go and act, then you will feel, then there will be nobody else from your people capable of taking a weapon again, will there? They will go into the seas just like that. And we say: Stalin, just come, because we do not want to fight, we love you, if you treat us well, then we will treat you well.

No, you accept this as karma, and then nothing will happen. If your people could have said: 'Adolf, come. What do you actually want? We told you:

we do not want any war, any murder, any arson, any destruction. Come in, you will take care of us.' It would have happened within five days, wouldn't it?

How many people did you lose? Murder by murder.

What did Christ say to Peter? 'Do not hit and do not destroy My divine foundations.'

Is that serving God? That is an authority which is not worth a penny on the other side. I particularly mentioned 'not a penny'; but that is an authority which is not worthy of any flower, any rose, any orchid, on the other side.

They will put André in your prison if I continue. Will you betray me? We really want that. André wants it too. But why would we challenge that consciousness with regard to Christ? Then André will be in prison. He can do much more than this: he will go walking in your streets like that with the whole universe following him, a long procession, and God will be standing on that, Christ on that. He will say: just kick that procession.

Yes, you cannot earn any medals with this. Only by means of love and your blood. Yes. Then only by means of giving birth. What did you think, when the kingdom of God comes and the masters can speak by means of the direct voice, did you not think that all your queens and emperors will be flung from their thrones?

Then the voice will come from the universe by means of the instrument and will say: 'The way you ruled, that was for an animal-like mankind. But now we are going to the spiritual and you still do not have any feeling for that.'

What will remain of your government, when Christ says: grow potatoes, food and drink for all your money. And now it is thrown away, squandered and sullied by means of canons and nice little boats, on which your divine name stands. Those who go and shoot by means of your name? 'Her Majesty', that and that boat, murdered eight thousand Chinese there. And all those people come back home with such large medals. From Our Lord? You will feel, that is all earthly carry-on.

The higher you rise ... Now just become a general, then the other side will also see you as a general-major-murderer. Just read 'Jeus II', then you will be able to hear what I say about that in military service, what Jeus said. He says: 'Crisje, the higher that they come, the more they know about murder and destruction. What our good priest brought to God, they talk about that here until the original message is lost. And it is just as well, because you get stripes on your jacket. But I do not want them.' That is your chaos, isn't it?

Do not have respect for an expert like that who knows infallibly how to fire his cannon. And then he must go to the highest authority of your people and then they put such a wonderful label on his chest; such as Hermann

Goring experienced, he had to go and build a steel plate in order to be able to carry his orders, or Hermann would have collapsed.

They cannot be seen now on the other side, no Goebbels, no Hitler, no Adolf, none of those gentlemen, of those souls, of those consciousness people, who were able to give the earth, Europe, happiness. They have all lived it up. There are no queens and no emperors to be seen in the first sphere, because they serve for evil.

And then you can say: 'Yes, I do not want that. And I will not take that. And, Father, help us.' You must prove it. That Christ from the bible does not exist, for that matter. And the God from the bible is not a God of hatred, nor revenge, for that matter. The Old Testament is now floating in the street gutters of your city; just read 'Masks and Men'.

Should we start to write those books? André, Jozef, Dectar, is the spiritual rebel in Europe. There is no one like that, there is no one more beautiful than he. Because those teachings are harsh? No, those teachings bring you the truth. A queen, an emperor, a king – just look at the animal-like carry-on, which they carried out in the previous centuries – has no meaning on the other side, on Golgotha. Just do not long for such beautiful garments and such a crown on your head, because you contaminate yourself. Only when you radiate love, when you say: 'You will only fight then, but over my dead body.' Why do you not dare that? Why do they not dare that?

How beautiful it would be if your queen could say: 'Under my government not one person will perish because of hatred, because of hatred and evil with regard to a child which belongs to another people, then over my dead body.'

Ha ha, they drink tea, eat cake. They have visitors and they play and they turn and bend. No sphere, no flower, no insect on the other side has respect for your palaces, for those garments and those smiles. Ha ha. The whole of the spheres, all those millions of people ridicule you. I go ... If I go into that, you will say, then I have to do with an actor. But we go into this conscious foolish human deception so fiercely.

The human being decorates himself with precious stones and diamonds, and from inside they have nothing. They almost break their back from the badges. Another such tin medal. You did not say it, but we say it.

Did you have anything else?

(Lady in the hall): 'Yes.'

I was certainly not angry.

(Lady in the hall): 'No, master Zelanus, you touched the core of the matter there, that you said that if the queen spoke such as you, then there would be no war. But I feel just as guilty. Because these people of twenty-five percent consciousness, who dare to sign the death sentence, so that our fellow human beings are shot dead for an err and for an evil which they did ... I feel just

as guilty. Because through your teachings we should rebel; why do we not rebel? I find that so ...'

You cannot do that anyway.

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

You cannot rebel. André would want to give his blood, his life. He wrote to Juliana: 'Stop. Do not put a signature under murders, for goodness sake.' Your queen. To the heavens? So so ... I will just not tell her what will happen soon; 'the coffin' is speaking. The Grim Reaper says: back. That is not the Grim Reaper.

(Lady in the hall): 'But you are not satisfied with us either, that we do not rebel, are you? That we do not ...'

What does it matter to me what you do, my child.

(Lady in the hall): 'No, all of us, from your teachings, we must then ... a ...'

You must just prove it. I will not go into your thinking. If I must go into your thinking, I will run away.

Look, we do not lay down any force. But for what purpose did Christ come to the earth? What did Christ say by means of the ten commandments? Thou shalt not kill. And what does your authority do now? Thou shalt not kill. What kind of God is that whom people accept? Where does that leave that commandment of God, of Christ, of the universe: thou shalt not kill. You love your neighbour?

Only for today? Just like that for the universe? Or was Christ mad? He said it just like that. He did not mean it, you know. He certainly did not mean it. He only just thought: I will just frighten them on earth.

We ridicule the universe. Did you really think that the other side walked through the spheres, with such a high hat of yours, wearing such striped trousers? There we go, rrtsss, into the universe. And we are having fun because of those high-up people.

We stand next to the poor, simple, natural child and say: 'Turn left.'

'Oh yes, sir?'

'Now turn right.'

Do you not recognize the masks?

'Turn left there. Just cross that street', when you read 'Jeus III' soon, even better, 'and then behind that square turn left again. And then you will stand before a wonderful large statue, or a finger post, and that points you straight to Our Lord. And then you will no longer need anyone.' Only then, if you have love within you.

There are thousands of books to be written, but you actually already have enough. But can you feel how simple it is becoming? And how that boasting, that bragging, that trotting about, that talk of 'Oh, give us peace' ... And those beautiful personalities pray and say beautiful little words.

Oooh. Our Lord closes His eyes, like that. The angels say: 'And now just sing.' In the spheres people say: 'Watch out. Be careful. Now they are beginning to sing in Europe.' And all the churches sing. And the people are quiet. They hold a two minute silence. And at the graves the heads go down and people mourn and people lay flowers. 'Hypocrites', people call from there. 'Do not mock us any longer, unconscious boors.' We stand there, the ordinary generals stand there. And he still dares to say something to these children whom they unconsciously allowed to undergo the brutalization.

Why do we write over 'The Grebbe Line to eternal life'? Can you feel what a filthy, dirty, dreadful, horrible mentality it is by means of which you are ruled? Yes?

Well, just bow and follow that scarlet consciousness, that satiny life of feeling, and say: 'Hooray, flowers from me too.' Why do you not do that?

We only do that for Christ. We only do that for a poor little mother who has love. Only Christ can approve of that if you turn yourself inside out and attune yourself to nature, to cosmic laws, to sun, moon and stars, and takes you straight back to your divine self in your inner innermost, which has attunement to the primal source from where you came. Harsh? Is that all harsh? It is right.

Now I will talk for twenty-six thousand years in order to be proved right, because I will give you the divine answer. I will be proved right. You cannot serve God by signing a death sentence.

Why did you not send that poor Mussert and those mites into your mines? Or why did you not make a farmer out of those academics, so that they could grow potatoes for you? But why must you destroy that child? But it is a child of a father and a mother, isn't it? But those children have just one God, don't they? No, now ... Now even worse, now they are hanged. Adolf Hitler? Do not worry. Goring? I could have made him a road sweeper. And you and another lady, two little mothers next to him: 'Come on, hurry up, because we want to have a nice street tomorrow. Tomorrow my mother is passing by here. Tomorrow I am coming with my pram and then it must be clean, Hermann.' (Laughter.)

Yes, indeed.

Will we write a new book this evening?

(There is laughter.)

Did you have anything else?

I am just grumbling a bit.

(To a lady in the hall): Yes.

(Lady in the hall): 'Master Zelanus, may I just come back to the question here from the lady about the son of God and the son of man?'

Yes.

(Lady in the hall): 'Abd-ru-shin, the leader of that movement of the grail from Beiren ...'

If you start to speak about a grail, then I am already shocked.

(Lady in the hall): 'Yes. No He says that Jesus alone is the son of God.'

Oh yes?

(Lady in the hall): 'That he is the son of the people.'

You see, biblical.

And we can ... I will say it now. You must not be shocked.

(Lady in the hall): 'No.'

By the way I have to let rip in 'Jeus II' and 'Jeus I', you know. We can suffocate. We are not children of God, we are not God's sons. You are that too as a mother. You see, the grail; from the bible again, from Catholicism again. Wandered off a bit, and a new faith.

(Lady in the hall): 'Oh yes.'

Yes. For the rest of the world that grail, those sects mean nothing. For the rest of the world Christ has no meaning.

(Lady in the hall): 'Yes, the Christ does have meaning there.'

I am not talking about that. After all, the Catholic Church says: you can only become blessed through us, doesn't it?

Puh. In seventy-five years' time you will wonder where all those sanctifying people got to. Then the pope can – I will not say something harsh, I am close to you this evening, I am still in 'Jeus'; if you have read that 'Jeus', then you can understand that – then the masters will send him over the street with a wagon, and then he can sell, sell his garments in the first place, in order to do something good with them.

There are no popes living in the spheres. They must all return to the earth; because he has 'splattered' his creation. The priest ... How many priests does the Catholic Church have? Chaplains? Bishops? Cardinals? Little nuns?

(Something is said in the hall.)

Yes, what did you say?

(Lady in the hall): 'But they are not with the Catholic Church.'

I am just using the Catholic Church as an example.

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

That grail has something entirely different. But there are too many frills lying in that. Every sect built up frills, do you see? Just go to the sophy, the Rosicrucians, theosophy: all frills.

When you ... When you have read those twenty books, those nineteen, and especially the cosmology soon – André does not yet have the means – but when you have read all of that, then you will know: this is the very last.

(Lady in the hall): 'Yes, I do not agree with that either. But I only just wanted to ask you it.'

I thank you.

Yes, it is true. We both agree.

(To someone in the hall): Did you have something else there? (Laughter.)

(Gentleman in the hall): 'Yes, master Zelanus, you taught us here, that Jesus could never have said "Let this cup pass from Me." But then I do not understand why you write in 'The Peoples of the Earth' that Hitler would let that cup pass from him just like Christ?'

Hitler compared to Christ?

(Gentleman in the hall): 'In the beginning, it is in the first part, I think.'

Could I compare Adolf Hitler to Christ? I would not even want to put those words in Adolf Hitler's mouth. That poor consciousness did not earn that.

(Gentleman in the hall): 'I want to look it up.'

You will have to go and read it again.

(Gentleman in the hall): 'Yes. But I read it. I was just astonished by it.'

Yes, but that is not possible. Then you read it wrong. What did you read now? What you are asking there, I could never write, that is not possible.

(Lady in the hall): 'Hitler had that thought then, of "Let this cup pass from me", with the thought that Christ would have said that.'

With his conceit in him? Let this pass from me? Then it is possible. But then it is an opinion, can you feel this?

(People in the hall): 'Yes.'

Then I am busy considering. Then his megalomania comes up. He says: 'Let all of this pass from me.'

Yes, when he was meditating, then he thought for a moment that he was a new prophet, and then the good came up; in the sense it is true again. 'Let this pass from me.' Then the good feelings came up, his love, or his thinking and feeling with regard to mankind and God, and he could say: 'Let all of this pass from me.' Then he clung to the Christ.

Do you see? Then that is true. But I go ... I can explain that to you from that book, but I want to know what you say. Otherwise I will write new pages again; I do not want that.

Anything else?

(To someone who reacts): Yes.

(To someone in the hall): Did you already have 'Jes II'?

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

Why did you not ask for it then, because I just wanted to give it to you.

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

Will you accept it?

(Gentleman in the hall): 'Yes.'

I already asked you about it before, a while ago.

(Gentleman in the hall says something.)

Do you have already have other books?

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

Then you get ... I saw you. I have seen you. And I thought a moment ago while I was speaking: my friend did not ask for anything.

Will you take it with you?

(Gentleman in the hall says something.)

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

(Gentleman in the hall): 'How did life, the first material body, originate on the fourth cosmic grade? Wait a moment. And that body, if it dies, is it buried then, or is it dematerialized and committed to nature?'

You want to know that?

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

On the fourth cosmic grade?

(Gentleman in the hall): 'Yes.'

If you now go with me, when the time has come, then man and woman will die at the same time. Do you know that?

(Gentleman in the hall): 'Yes.'

But that is not dying.

(Gentleman in the hall): 'No.'

Then we go into nature. We say, nature absorbs us. We say goodbye to our friends, our masters, our sisters and brothers, and we walk like that through the universe. Or we take a trip through the universe. For example, we go to the second grade, the third grade. So now you have ...

The fourth cosmic grade has: the first planet, the second planet, the third, fourth, fifth, sixth and the seventh. The seventh is the mother planet. So now you get, in this universe, the mother planet, there is a planet, there, there, there, and there. The suns are above that. You get four, five, six, seven suns. And now you get those planets there again, of course. A wonderful spectacle to see that. Now you no longer get any night there, there is no night, there is never night again, because you go to eternal consciousness. You no longer sleep. There is no longer any disease either.

(Gentleman in the hall): 'But there is on the first grades.'

There are ... On the other side you are spiritually immaculate and pure, in the first sphere. Now ... And now in the seventh sphere. You are materially pure and perfect there. Because, after all, the human being no longer begins with the rape, the sullyng of the organism. But you get your own core next to you and your own grade, don't you? That ...

Do you not understand that?

In the jungle – you have read 'The Origin of the Universe', haven't you?– in the jungle we went there, there, there. It was the sixth with the fifth, and

the third with the first, and the second with the fourth; because seven grades, physical grades were created.

But on the fourth cosmic grade we have that consciousness in us, so I have my grade, the very first grade, for that first grade as planet.

And then we go, then we still cannot levitate ourselves with regard to the macrocosmos – you should listen – but we can absorb the possession into ourselves, which that first grade gives us as a planet.

If we come to the second, then we can connect with the universe, with all the stars and planets, and then we levitate ourselves by means of the universe; you no longer need any aeroplanes there, you no longer need any technical wonders there, need any more light, any material light, everything has now been spiritually materialized.

But if the organism dies there, then we walk together in nature, dissolve before your eyes and return like that to the embryonic life and are born again in the human being after seven hours according to your earthly time.

And when we then enter the mother, and you are there in the mother and I am here, then we already call to each other: ‘What time is it where you are?’ I am seven hours old, and then we already speak to each other, because we keep the human spiritual cosmic consciousness.

And do you know what that is, if the mother hears speaking inside her? Then the mother gets ...

The mother also already gets that now, you know. A sensitive little mother, just read all the other books, just read ‘A View into the Hereafter’, a sensitive little mother hears her child speaking. She also hears that heart beat. But the word also speaks, because now and again the consciousness must awaken; then the past speaks, the reincarnation speaks in half-waking consciousness to the mother. And then the child says: ‘Darling, darling, I am coming.’

But if the mother has a rough, harsh, hateful consciousness, then you will surely know it?

(Gentleman in the hall): ‘Yes.’

If the mother is loving and she gives you the maternal kiss, the orchid, in everything, by means of everything, by means of every word, then you will know it too. Because then something sings, then something plays under her heart, and that can be heard in her inner being. And then she says: ‘Oh, husband, I am so happy. The child, the child ...’ And there, on the fourth cosmic grade, that is all conscious.

André experienced that with master Alcar and me, hand in hand, on the fourth cosmic grade, the fifth, the sixth and the seventh.

(To the gentleman in the hall): Will you remember the book?

(Gentleman in the hall): ‘Yes.’

Did you have anything else?

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

If ... Give me a thousand books, and I will have disposed of them within half an hour.'

When the first part 'A View into the Hereafter' was published, then André jumped off the roof with happiness. He had almost disposed of them within two weeks. Then the girl from Vienna says: 'But where is the money?'

'Money? But I have disposed of them!' (laughter)

Yes, then we were standing still. And then master Alcar had to say: 'Stop, André. Now we must begin again.'

And then all our quarters and ten cent pieces were gone. And then André had to begin again. But we would prefer to divide them out. Yes. The Spiritual Science Society, you know in whose hands that lies, this?

(Gentleman in the hall): 'No, I don't know.'

Would you like to know?

(Gentleman in the hall): 'Yes.'

Whose would you think? Who?

...knows this, here ... Our bankers from André live somewhere. Do you know who that is?

(Gentleman in the hall): 'Alcar?'

No.

(Gentleman in the hall says something.)

No, I will not tell you that. (laughter)

You will be surprised, do you know? Then you will see, then you will know how afraid André ... about the ... Everything also goes well in his hands. If people ... If he gives something to the people ... People come: 'I want, I want, I want'; but in two, three months' time they collapse and run away. Then he is called names and there is cackling. And then he is wrong again. Isn't it true?

Did you hear that name calling?

(Gentleman in the hall): 'Yes.'

Have we changed? Were we changed?

(Lady in the hall): 'No.'

Oh. Thank you.

Christ is the banker of André. Not master Alcar, nor master Cesarino. That society, my friend, which lies there, comes from the University of Christ. Violate that sometime. This is why, if you can buy the book, then accept this from me, but then buy one of them for your friends. Because millions of people there are looking at your personality. And if you buy that book and give it to another, and another lets a tear fall because of it, on the other side and 'beyond the coffin' that is, not only a tile on your spiritual dwelling, but also the orchid for your garden of life.

I would like to give away thousands of them, but I may not touch them. I plod away and work myself to the bone, I do everything in order to make you happy, in order to give you wisdom. And I ...

In the past I would have liked to give the people books, but I was rapped on my fingers by master Alcar. He said: 'They are not yours.'

I do not dare to give one book away to you just like that – I would like to do it – because there is no profit. But I may not do it. I have something to tell, haven't I, as a master. I am the highest follower for this universe. I am the spokesman for billions of people. The world will accept us one day, and you will not experience that here, but you will experience it 'beyond the coffin', that I am the spokesman for all the spheres on the other side, for the fourth, the fifth, the sixth and the seventh cosmic grade. And I may not take a book in my hands in order to give it to you. But I may this evening, because I have earned it. I got them through my followers in The Hague and I would like to share out a thousand of them. But I can also say to master Alcar: 'Here is the money.' Do you believe that?

On the other side, if that now went so high ... Can you feel that ultimately the material, the possession of the earth, will get meaning? As long as you earn it honestly. Then Christ speaks. Because Christ also had His banker next to him, and that was Judas. The most beautiful stories and the most beautiful imagery, the most wonderful divine being one was with Christ every day.

In the new season, when we come back, then you should just ask those questions.

And then Christ said to Judas in the evening: 'Do we still have food this evening? How much money is there left in the purse?' And then ... Judas had a little bag, a pouch from a billy goat, a goat. An Eastern goat, do you see? And then Judas looked and then he said: 'Yes.' If I calculate it according to your money, he had one guilder forty-four cents, for twelve of them. Yes, then they just bought dates. And if the miracle was to happen ...

Christ did not perform miracles every day, because then He would be so cheap. And then there would be no more feeling. Then the apostles would fall asleep; and they would say: 'But he will take care of us.' And then that dry cow would be milk ... How do you say that?

(Hall): 'Milked.'

From 'Masks and Men'. That dry cow, do you see? And then the apostles all thought they got something, when Christ said: 'Just be wrong this evening, because this is a dry one.'

(There is laughter.)

Because they thought every moment: the Master will perform miracles. But then Christ let them down. And then three of them said: 'Do you still

believe in Him any longer?’

He was betrayed from front and from behind. When it came down to it, to say ... ‘Peter, Peter, know, tomorrow is the day.’ ‘I never knew that Man. I have nothing to do with that Human Being.’

And Christ said: ‘Before the cock crows, you will betray me three times.’

André used to say to his followers – he came inside in the evening-: ‘Before the cock crows, you will betray me three times.’

‘For me?’

‘I am saying nothing, it slipped from my lips.’

A week later: ‘Before the cock crows ...’

‘For me?’

‘No.’

Three weeks later then it had happened.

Master Alcar did not do that; the human being did that himself, in order to protect himself. The good core in the human being said: ‘Before the cock crows, I will soon betray you.’ He crowed so loudly, that you were able to hear it in Rotterdam, or wherever. But this human being did not hear it. Because he got a job, a rich job through the Catholic Church, and betrayed Christ, God, the books of Jeus. But do we all accept that? Just run away; as long as you spread this.

Did you perhaps once hear me, that you say: ‘Now, that is doubtful?’

(There is a reaction in the hall.)

Thank you.

Is there anything else?

(Gentleman in the hall): ‘If doubt you, I doubt myself, don’t I?’

That is not true. That is not right. You must first feel: yes.

And if you have read the bible now, then I can reach you. If you do not have any bible, any faith, then I do not need to begin with anything, because you will betray Christ. And then we can talk.

If there is no grasp, then I have no grasp. Do you have that knowledge? This is why, it is good that you have done theosophy, Rosicrucians, all those different sects. I have contact with the Catholics, Protestantism, the sects, the Rosicrucians, the theosophists. We have more Catholics than theosophists. Because one day you will rise to the cock of the Catholic Church and then you will get wings. And then the priest will want to keep you. Then you will say: ‘Oh, no, I do not like damnation.’ Psssttt.’ Isn’t it true?

Did you have anything else, madam?

(Lady in the hall): ‘Yes, master.’

What did you have?

(Lady in the hall): ‘May I ask something else?’

You can always ... You have not asked anything yet. You say: ‘May I ask

something else', but you have not begun yet.

(Lady in the hall): 'Yes. Through you we learned to accept that evolution of the animals, those winged species. But you also write, in the fourth grade, the fourth cosmic grade, you find horses. How do those horses come there?'

For every grade you can – you must listen carefully – for every existing animal species ... You can also see a horse on the other side, a dog too. Did you not read that, from master Alcar? So you can see those animals, the highest species, in the spheres. But they ultimately dissolve and will return to the highest species. So that universe keeps that highest species as an individual captive, holds onto it. And on the other side you see one being from all the existing animal species and human grades. That is cosmology.

Look, the explanation which we give you in 'A View into the Hereafter' – because that is in there – goes and takes you to the cosmology. And what it says in that book, is not cosmology, those are human, spiritual problems analyzed with regard to the other side.

But a horse is the highest animal of all in nature, and that has to, if it wants to live, release itself. You will feel, that animal must release itself. That group spirit will release itself sooner or later, in thousands of years' time, and will go higher for a new organism, a higher life source. But it can be seen temporarily. So that is temporary.

Understood?

(Lady in the hall): 'Yes.'

Do you see? You can see the justice of nature again there. That animal gets a time, that animal gets evolution, is visible, can be seen in the spheres; your sparrows can be seen, your birds can be seen. Only no cats. The cat cannot be elevated there. A dog can. Because everything which has nastiness, a tiger, a lion, that remains on earth and cannot be built up, elevated to spiritual awakening, spheres of consciousness.

But a horse is serving with regard to every human thought, whatever it is like. A horse is the highest animal being in nature, because it does more than your cow; even if you eat your cow, and your milk, and everything. But the horse still serves, still pulls, does that, does this.

Of course, there are other species. Your perfectly ordinary chicken has cosmic meaning. This is why I wrote in 'Jeus I': 'On Sunday we will have chicken soup.'

(There is laughter.)

Did you have anything else?

Yes, I wrote those books. I am sitting ... I am now not a person from France, not a sculptor anymore, not an Italian, I now come from the Achterhoek. Because I had to follow the life of Jeus. Otherwise I could not have written those books for you. I was the José from his youth. And now we

Speak to each other again. We are playing with each other this evening, making you smile, giving you wisdom, cosmic happiness and love; Jeus and José again. But now André-Dectar and Lantos Dumonché-Zelanus. Isn't it simple?

That is now the possession of master Alcar. He has that: love, wisdom to the people. And he is there, here somewhere. When we got flowers, then the dominating majority always goes to Golgotha. But we always take away one for ourselves always and eternally and we place it so secretively and quietly in the hands of master Alcar. We put it in his jacket.

And Jeus now says, when Crisje came to the other side, after the war ... Crisje went in January. He says: 'Crisje, I will now ... the flowers ... The time will come that I will earn the flowers.' And now about seven of them go straight to the Tall One and to Crisje.

You see, you can all earn that. Earning is nicer, more wonderful than that you have enough money and you sell them.

Yes, I am grateful for the flowers which I get. Now the human being will certainly not be shocked that I say: 'You have money and I have nothing', will he? We ... I give you the spiritual flower and you give me the material one. I do something with that every evening. That ... They do not just stand there just like that, they are not just taken along just like that. We have already divided them out beforehand. If you achieve something wonderful here, I get them out.

Did you not see that one evening? Then I took the flowers from another and I gave them here to a child in the hall. That child is now here again. If you do your best and can receive everything, you will get them again. But the child from whom I get them is not angry about that.

There was once a lady in The Hague. That lady did not know that, of course. My follower, that child, that mother, had given me really beautiful flowers, such big white flowers. But I had discovered something nice during the lecture and I gave them to a child in the hall. Then that lady said: 'He will never get flowers from me again.' I do not want to have them ever again either. Do you see? But I had them immediately. 'Madam, did I earn those flowers? You are no longer a sister, but you are now called madam.' 'Yes, madam.' When you get part III of 'Jeus' soon, then you will hear nothing else but: 'Yes, madam.'

'What a polite chap he is.'

'Yes, indeed, madam.'

(There is laughter.)

'Where do you come from?'

'Yes, madam, from over there.'

Did you have anything else?

(Lady in the hall): 'Master Zelanus, are you also Casje then?'

What did you say?

(Lady in the hall): 'Were you Casje then, in the second part, or was that master Alcar?'

(There is laughter.)

Casje?

(Lady in the hall): 'Yes.'

Have you finished it?

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

No one may say that. Just read it again, as punishment.

When Jeus buries Fanny, isn't it true, and he is sitting there, and he grumbles at Fanny: 'I should have broken your neck. You only think of yourself.' 'You did not think about me for a minute', Jeus said. And then Casje comes there: 'What are you doing here?' he says to Casje. That was the Casje who spoke inside him, that was a new contact with his Tall One, master Alcar.

Did you not get that out of it? Did you think that it was me?

I was not so heroic there, at that time. You should feel what the working of master Alcar was like. Now the Tall Hendrik. I write there: 'Well done, Tall One. Wonderful violin, wonderful timbre.' Because Jeus wanted to kill himself.

Now Crisje too. Then Crisje crawls up the stairs, do you know? 'I am not talking to them again.'

Then the Tall Hendrik was there again, and master Alcar says: 'Wonderful, Tall Hendrik, that is good work.' Do you see? An orchid from Our Lord. Yes.

(To the lady who asked the question): And did you think that I was Casje?

(Lady in the hall): 'Yes, you or master Alcar.'

Ugh. Just read it again.

No, it is not me.

(To the hall): Which of you?

(Lady in the hall): 'Master Zelanus?'

Yes.

(Gentleman in the hall): 'Master Zelanus, what should a mother do if the doctor says to her: you may not have any more children, because it will be your death?'

Then you must chase him out the door as quickly as possible.

(Gentleman in the hall): 'Thank you.'

Thank you.

You have doctors like that.

(Hall): 'Yes.'

If you die, if you, yes ... Society says ... You will feel in what kind of chaos with regard to the macrocosmic laws, the divine justice, the Omniscience

... The people who have followed me for years know that we possess the Omniscience. Because I serve the University of Christ. And if that child can give birth, even if she is sick, then she will become healthy by means of the giving birth and will not die. If she must die, she will die. But it is the most wonderful, the most beautiful transition, isn't it? To give a new life? If one, for example, no, I will not go into that. Something else ...

So, if it happens to you, then you say to the doctor: 'We thought that you were the right one. But ultimately, now that you have spoken the word, you must clear out of here quickly, because you are driving us away from Christ. You are not the right one. Just go and get your spiritual tuition fees back. You surely do not have a God, do you?'

(Someone in the hall says something.)

Hey, what did you say?

Did you have anything else?

(Gentleman in the hall): 'Yes, master Zelanus.'

Yes, there is a lot to say about it, of course. But ... Because you will feel, there are people who have fourteen, fifteen, sixteen, seventeen children, and society, the normal social consciousness says: 'Do you see that rabbit field there?' Then they compare a mother to a rabbit farm. Society says that. Do you feel ... I explained the laws to you, that one mother must give birth to ten and twelve children, and the other mother destroys the child. And that the human being is sent to the other side too soon, to the world of the unconscious. So ... There are now hundreds of thousands of souls waiting for one organism. They are new problems again, of course.

You stick to that question. If you come across that mother and she still has the strength to give birth, then just let the giving birth go ahead. After all, you cannot stop it in the end. If there is to be giving birth, then the soul is so powerful and conscious, in order to give the man the strength, and the mother too, in order to give birth and to create.

Anything else?

(Gentleman in the hall) 'Yes, master Zelanus. In 'The Peoples of the Earth' you write that in the future sick people will no longer be allowed to get married. The state will take care of them. But will the natural working in those people not be artificially suppressed then?'

Look, in the future ... will ... Look, now it is about this. If you ... That is scientifically-cosmically analyzed. And now you must listen carefully, then you will see a picture of the future, and then you will know at the same time what we mean. If this mother is sick, tuberculosis, serious cancer, the highest grade, then you will know absolutely, and also in that and that grade, that there are one, two, three, four, five, six, seven subsequent grades contaminated. No children. Something else will also come.

Because this mother will give birth to her child, will give birth for her. Because, she will be examined ... You give birth, give birth, give birth. Four children. You have ten of them; because we take care of you, you do not need to do anything else but give birth. She attracts the soul life. And now people gradually get a core of health on earth, in the human being, because of the human being, because of the body. That will come. That is hard for that other mother, but she must get out of that contamination; those diseases must dissolve, must go from that body, because you will never ever get a healthy mankind. Is that just?

But she gives birth and she gives birth – not to two children – she gives birth until she can no longer give birth and be attracted. Those are laws. And they will come. And it is very simple. Because it is true. Here is the mother and there is the mother. You get a family karma. And that means, if you are produced from karma, then you give birth and you create cancer, tuberculosis. And those diseases undermine the human authority. You have no possession. An existing, healthy organism does not exist.

So in the future you will get to ensure in the very first place a normal human organism, with a healthy spirit in it. And then damnation will already immediately dissolve in the first place, and then there will be no more religious maniacs to be found in your mental institutions. So you will get a gem of a mankind in ten, twenty, five thousand years' time. But now in a hundred thousand years' time?

André spoke about that in the car. 'Then what?' he says.

I was sitting in the back. Oh, the people just did not sense me.

He says: 'But, madam, in a hundred thousand years', what will mankind be like then?'

'Yes', the child says, 'it will be beautiful. Then I will go back.'

Yes, then life will be a paradise. Then you will be carried on earth by the state. Because you yourself will be the state. You read that in 'The Peoples of the Earth', for that matter. Long to return. Then you will not need to talk about: there is no death. The books are lying there. Believe it and accept it, what lives there.

The books by André will come to be in every family, because those are the books for the new bible. And mankind must accept that, because they come from the kingdom of God, from the University of Christ.

Could André from 's-Heerenberg, from the clay, from the Achterhoek have done that? Do you see? That does not belong to that. And now just start to read. You know it, for that matter.

Did you have anything else?

This is infallible. And the students can soon accept and read that. But they are the little novels around the actual core. Because when we begin with the

cosmology, then we begin first: to analyze the All-Soul, the All-Mother, the All-Light, the All-Life, the All-Spirit, the All-Personality, the All-Fatherhood and All-Motherhood, the All-Laws, the elemental laws. And then we will gradually continue.

André has the first five books for the new bible, at a cosmic attunement. Mankind, born in the embryonic stage on the moon. The first books are ready. Who has the money?

On the other side we have notes of ten million. And you cannot cash them in here, otherwise you would have got the money from the masters. We must earn it on earth with blood, with tears, with sweat, with feeling, with love, or it would not have any meaning again.

And Christ says: 'Now I can no longer be bought.' And this is why it is immaculate and pure what you get in your hands there, because it was earned honestly by the child André, Jeus of mother Crisje.

Did you not have anything?

(To the hall): Which one of you still has a question?

(Lady in the hall): 'Master Zelanus, do people on the other side know about the teachings of Bah'u'llah?'

What? From whom?

(Lady in the hall): 'From Baha'u'llah?'

From Bach ... From Bahhowhowlong?

(There is laughter.)

I do not know that name.

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

You can now teach me something.

(Lady in the hall): 'Yes, master Zelanus, it will come in a moment.'

Bahoehahola. (laughter in the hall.)

(Women in the hall): 'Baha'u'llah.'

Bahahoela.

(Lady in the hall): 'Yes, because I first got an invitation in order to ...'

And who is that?

(Lady in the hall): 'Well, that is a prophet who comes after Mohammed.'

Who comes after Mohammed.

(Lady in the hall): 'Yes. And now they had asked me to attend a lecture, a meeting. I went. And those followers are called Baha'i.'

Baha'i.

(Lady in the hall): 'And they have here ...'

And what is it called?

(Lady in the hall): 'Baha'i.'

But what ... Does that have any other meaning, that Baha'i?

(Lady in the hall): 'Yes, that is an abbreviation of Baha'u'llah.'

Yes, but can you understand that, what Bahahoela is in Amsterdam?

(Lady in the hall): 'No, that is becoming ...'

Yes, but I do not know that either.

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

Now I know it. Because everything which you make yourself, we do not know, we are not acquainted with.

(Lady in the hall): 'Yes, that's exactly what I wanted to know.'

André says: 'A resital is being played today over there.' And master Alcar says: 'You must listen carefully, Jeus, that is called a recital.' And then André says: 'What do I have to do with that?'

Last week André made – that was André – made the people laugh. He makes them laugh in The Hague. Those are his evenings, we do not touch them. He said: 'I walked there through the streets.'

Everything which has to do with spirit, soul and life, space, with God, we are ready for that. But we are not ready for your name.

And there was a sign on a window ... He says, Jeus, Jozef says: 'What is that 'kuizenier' (Cuisinier, someone who prepares meals)? (There is laughter.) Then he says to a boy: 'Do you know that?' Then that boy says: 'Sir, I do not know either.' But underneath it said: 'dinner delivered.' And they understood that. (There is laughter.)

What is that now, kuizenier?

You can build up and give everything a name, if it has to do with the law of nature, the other side, Christ, cosmos, the origin of God. But if has no attunement to that, then it is all called kuizeniers and resitals and newrok for us.

(Lady in the hall tries to say something.)

And then we ridicule it. Why? Come on! If you here in Holland ... If we have to go to the East, then we will speak a language which they know there. And if we must speak here, then it is better that we speak the dialect, because that exists at least.

But no one knows Hoelahoelahoela.

(Lady in the hall): 'No, but should I just explain that now?'

Yes, what does it mean?

(Lady in the hall): 'Well, I was there, and it was like this, that ... I got quite short of breath, because ...'

And was that Hoelahoela wearing a hat? (There is laughter.) Was he an ordinary person?

(Lady in the hall): 'Well, he is dead.'

Is he already dead?

(Lady in the hall): 'Yes, but that means ... These teachings have the view that Christ actually, well, was not much.'

That was not up to much.

(Lady in the hall): 'Then I did not go back again. But now I am continually pursued by postcards with an invitation. And then I thought: then you must also know something about that, about that Baha'u'llah.'

No. No. About Bahoela ... What is he called again? (laughter) Bahoela-bahola. No, we do not know about those Bahoulas. And he cannot be known on the other side, because that castle in the air does not exist.

(Lady in the hall): 'You have not met him?'

That Bahoelahoe?

(There is warm laughter.)

We do not know those Bahoelas.

(Lady in the hall says something.)

Only ...

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

(Lady in the hall says something.)

I don't think I have made you laugh so much before. But I am close to you this evening, because I am in Jeus.

(Lady in the hall says): 'Yes, but that was the name on that letter ...'

I can say about that, did he live on earth with a hat on, or was he wearing a beautiful garment?

(Lady in the hall): 'No, a white beard.'

White beard. See, that is even more sacred.

No, we do not know that Bahoela. (laughter) We did not meet those Bahoelas on the other side. And all those Bahoelas have no meaning for the first sphere. There is only just one human being who has meaning for the first sphere, and that is?

(Lady in the hall): 'Christ.'

Christ. And everyone knows Him. But we do not know Hoelahoe.

(People in the hall continue to laugh.)

Did you have anything else?

(The sound technician has already given a warning.)

I have been warned.

Here you have my kiss. I think you are very sweet.

(To the hall): Who still has a question for me?

I will never come so close again. Yes, perhaps the last time. After all, I can be a human being immediately, and then we write 'Jeus I', we speak the dialect. I am in the dialect this evening.

(Lady in the hall): 'Master Zelanus ...'

You will see me differently on Sunday morning.

(Lady in the hall): 'Can you also tell us now ...'

I have to go back for a moment. You will then get thousands of person-

alities. How many personalities have you known this winter? You were also there, in Diligentia, weren't you?

(Gentleman in the hall): 'Yes.'

How many personalities did I show you?

(Gentleman in the hall): 'Several.'

Twenty-four?

(Gentleman in the hall says something.)

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

(Lady in the hall): 'Master Zelanus, would you also like to tell us something about the natural dying process?'

Yes, next week, in a fortnight. That will take too long for me now. I have been warned. And the natural dying process, you must all ask a question about that. You will get another lecture.

My children, another question in order to become free, because I have come too close to you.

Yes?

(Lady in the hall): 'We had another question. How is it actually that an animal, a dove or a dog, can find his way so well, to find the way back home from a great distance?'

Yes, and the human being can do that too.

Have you read 'Spiritual Gifts'? It is in that. Have you read 'Jeus of Mother Crisje, part I'? Then you will also get 'Jeus II', because I also thought about you. You were not there a moment ago, do you see? I am just not forgetting anyone this evening.

My children, another question and then I will withdraw. I am still not being released. Do you know what this is? I go close to you, and then I cannot release myself. If I do it anyway, André will fall to the ground. Now I must go back into my own world. I must close you off by means of a question. I can do that while talking.

(To someone in the hall): What did you want to ask?

(Gentleman in the hall): 'In 'The Origin of the Universe', the third part, you write there about thousands of machines. What do they mean?'

Thousands?

(Gentleman in the hall): 'Machines.'

On the other side?

(Gentleman in the hall): 'Yes.'

First the spiritual machine is built up there, in order to interpret it materially on earth.

(Gentleman in the hall): 'Oh yes.'

So that is all ... We have a house there, we have trees, we have birds, we have everything. Do you understand this?

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

Then this is the answer.

See you in a fortnight.

(Hall): 'Thank you, master Zelanus.'

I thank you too, because you were very sweet. I got a nice aura. When you are open and are true, are sweet, and can devote your life, then we go and sit next to you and sit down and eat with you at the table. What does that mean? If we break the wisdom in half, like bread.

(kiss) See you soon.

Tuesday evening 22 may 1951

Good evening, my sisters and brothers.

(Hall): 'Good evening, master Zelanus.'

This is the last evening this evening for this season. And if the laws and the forces and the powers desire and want it, then you will see us again in the second week of September.

I thank you for all this beauty here, this is a terrible spoiling. Master Jong-chi is also present.

Which of you is ready with the first question?

(Gentleman in the hall): 'I will just stand up. I would like to ask you something. I am convinced in advance that you will not be able to give me an answer, unfortunately, but I would like to ask it anyway.'

You have repeatedly told us: "Do not call me a master, because that hurts me, I do not yet deserve that." But now the last time, then you said: "I am the master, the spokesman for the whole of Europe and Asia." How must we understand that?'

Look, people recently asked André: Is André-Dectar a master? You must just decide that for yourself. If you possess the consciousness for the universe, we must call ourselves master. If you have the possession of the first sphere in you; do you know what that is, what that means? Do you know it now? But you have read the books, haven't you?

(Gentleman in the hall): 'Yes.'

When you have it ... When you enter the first sphere, then that sphere is still not your possession. But when you have experienced those seven transitions, which every sphere possesses, then you will know all the life under that sphere, and then you will be a master in that sphere, in that environment, in that world. We say, that is called: spiritual consciousness, to a human attunement. But now you can also possess spiritual consciousness to a cosmic attunement. And it is only when you possess the whole sphere ...

You will know all the arts and sciences of the earth, you will know all the religions, sects, you will know the whole bible, every tree, every flower, every insect, the fish, the human being, all the character traits. You will know insanity, you will know reincarnation, you will know why triplets, quadruplets, quintuplets occurs and why a miscarriage occurs. You will know sun, moon and stars; when the sun lived in that and that age and condensed itself with regard to moon, Jupiter, Venus, the universe. You will know the All-Mother, the All-Source, the All-Life, the All-Fatherhood and the All-Motherhood, the elemental laws, the gravities for the universe, the laws of growth. That is

the possession of the human being who is a master, who has consciousness to a cosmic attunement on the other side.

You will know everything which the human being wrote on earth, from the origin, you will know every mysticism, everything. Because, in brief, you are conscious in this universe. And then you carry masterhood. And you must accept every insect, every human being in that world; you will be the master.

But if we are that in that world, then you have to accept me or another. But for here we keep recoiling again from calling ourselves master here for you. It is so cheap here, it costs nothing here.

If you can accept – and now you will get the word – that we, that I and André by means of the books, by means of the lectures ... We have now given some eight hundred lectures and I must actually still begin with the systems. Do you see? Eight hundred lectures. We wrote twenty-four books, but we experienced twenty-four thousand of them. Do you now consider me a master?

For here. Look, if you feel and understand that – because this, this wisdom, is not of this world – then I am willing to accept that from you; but not from your society, because it does not understand that. Is it clear now? And this is why I say: for that world. Then you come to me, you come to André, then you come to the books, then you just come over one path, one path. And it goes left and right.

But there is just one path to the Messiah, to reality, justice, analysis, origin, fatherhood and motherhood; there is just one path. And we dealt with that path for the first, the second, the third, the fourth, the fifth, the sixth and the seventh sphere. For the fourth, the fifth, the sixth and the seventh cosmic grade you received material through the highest masters. I am an instrument again for master Alcar, and master Alcar for master Cesarino, Dr Frans, Damascus and the Half Moon. You will not know them, but you can read about them to a certain extent in 'A View into the Hereafter'. Then we are instruments ... Then those masters are the instruments for the fourth cosmic grade, the fifth, the sixth and the seventh. We are therefore capable of receiving the All-Consciousness from human being to human being.

Is it clear? Are you satisfied?

(Gentleman in the hall): 'Another question. How should we address you when we ask you questions? How should we address you?'

You just stick with the old ... question.

You will certainly not call me Piet, will you? (laughter)

I said it, but ...

People call the man at the infant school father or master. We are mastering, aren't we? Just give me a name. But not Frans and not Piet, as it says in 'Jeus II'. And not Gerhard either, master Alcar says, because they are pilferers.

(To someone in the hall): You there.

(Gentleman in the hall): 'Master Zelanus, I wanted to ask you: does fatherhood pass into motherhood? And is that an eternal cycle in all states in the universe?'

You already asked me that question last year.

(Gentleman in the hall): 'I did not understand it clearly then.'

But you asked it. Didn't you?

(Gentleman in the hall): 'Somewhat differently.'

You were sitting there.

No, it is true to a certain extent. You asked that question at least twice, three times, four times, during the years that I absorbed your soul. Do you still not remember now? You know.

(Gentleman in the hall): 'Yes.'

Do you remember now?

(Gentleman in the hall): 'It has still not got through to me properly enough. There are different states which I still do not understand.'

Which do you not understand?

(Gentleman in the hall): 'Fatherhood, or the creating in the voice, for example.'

Oh. Oh. What is this painting, fatherhood or motherhood?

(Gentleman in the hall): 'I would not be able to determine it actually.'

You should know it.

What is this?

(Lady in the hall): 'Both.'

What is that?

(Lady in the hall): 'Creation.'

Creation? Why creation? I talked and spoke about the flower here recently, the origin of the children in Mother Nature. What is this? What does a painter do when he wants to experience his inspiration?

(Gentleman in the hall): ''

Giving birth, here it is giving birth. And now it is creation. So that painting is male. It is not neutral. Do you see? For the creating, giving birth laws this painting is male. And that is inconsistent with your terminology.

And what were you saying about the human being?

(Gentleman in the hall): 'I asked about the voice, master Zelanus.'

The voice?

(Gentleman in the hall): 'Yes.'

What is the voice now? Now we have the soprano, the alto, the mezzo, don't we, you have the bass, the tenor, baritone. And there is still a transition, you call that, I think, heroic tenor, don't you?

And now you want to know what fatherhood and motherhood is of those

two?

(Gentleman in the hall): 'Yes.'

There is the mother and there is the creator. You can possess the baritone, can't you? But that is day consciousness. So the human being who sings, the mother who can sing, possesses her natural timbre.

In time you will have millions of people ... The higher the human being rises, the organism, the more beautiful and more sonorous the human timbre becomes. Because that is the possession of the organs. Do you accept that? You must accept that.

The man, the creating power, possesses the baritone, as I said, the tenor and the bass. But that is day consciousness. You will not understand that, of course. Because the voice manifests itself exactly like that painting and those flowers.

Is the flower, is this maternal? For your earth, that is maternal, isn't it? For your terminology and science, the noun 'flower' takes the feminine form (in Dutch), is maternal, is that true? But for the universe this is creating. Because this is visible. Everything which is invisible, is giving birth. But the visible is creating. The sun is mother for your universe, for the earth, for science, but the sun is father. The moon is mother.

So everything which gives birth, is inner, is in the ground. So the flower ... The stem is now the space, the universe of this life. That is the space, this. Can you feel this? Now you get the animal-like space. This is the space of a flower. And the human being has the macrocosmos. The animal does not need to do anything more than to eat, to look and to live; but later the winged consciousness.

Now you get this for the human being, that the voice already means day consciousness, and you say, as it were: yes, that is the male voice. Isn't it true? But is that the male voice for the cosmos? That is a creating timbre. So that timbre has to do with the systems for creating power, and with the All-Source in you. Not the voice as visible, audible sound, but the organs which you possess.

Now I must go right back to the beginning of creation and the place, the circumstances, the possibilities by means of which you are creating. And do you know now that in that cell ... So I am speaking and I am singing at the moment, I am speaking, you hear my timbre. But in the human cell, the All-Power lives in there as a creating capacity.

So you go to your giving birth. The mother sings from her process of giving birth, and you sing from your creating power.

This is the cosmic analysis, you must sense that, or you will not be able to understand it.

The human characteristics lie so deeply closed off to the creation, but have

to do with day consciousness, with your personality. And now you speak from your life of feeling, don't you? You sing from your life of feeling, you expel the sound and it comes through your organs. Hits back, goes back again through the nervous system – that still has nothing to do with it, but it happens like that – that makes a cycle, and finally the voice hits back from the solar plexus and you have the timbre. Then you hear the sound. But from the creating source which you possess as a man, as a creator. And that is now the cosmic analysis, which every insect possesses in sound, in feeling, in thinking, in wisdom and personality. And now you can experience the macrocosmos as a human being.

Now because of that there are different grades to be experienced, of course. The voice has grades of consciousness again. Because, if you just go back to the jungle, then you hear a gentle timbre, a rarefied timbre. But if you come to the direct nature, then you also get to experience a natural sound as a timbre, which manifests itself completely, straight from the organism.

And as the human being organically rises to higher grades ... This is why I say: soon, after about a hundred, five hundred years, five thousand years, then you will get the most wonderful timbres for the earth for the first time, for the mother, and for the man. Because the voice is still not spiritually responsible. It has not yet reached the spiritual height. Because from the jungle you get more power, more timbre, more sound. So as the human being, the soul, the spirit climbs up from the jungle to the white race, the highest organism ... That highest organism also possesses the timbre. Can you feel this?

And that corresponds again with all the gifts, which you read about in 'Spiritual Gifts'. You will find all the spiritual gifts there, but also the art, clairvoyance and all those other gifts. But this is material, physical possession.

I can tell more about that, but it is getting more and more difficult. I am going further and further away from you. Can you feel this?

But do you understand it now? Can you sense to a certain extent, that the core 'voice' is the possession of your organism? And as that organism comes into harmony with Mother Nature ...

Because your bodies are not finished yet. Do you accept that?

Amongst the peoples you already have a few bodies, they are, I told you last week, they are already Adonis's. That body is beautiful, that organism is completely finished.

Because the masses as organism still need thousands of years in order to reach that evolution as body, as organism. In other words: you are still ugly. You will not accept that, of course.

(People in the hall): 'Yes, we do.'

Thank you.

(To the hall): Which of you?

(Lady in the hall): 'Does that voice have something to do with the character?'

Yes.

(Lady in the hall): 'There are people who have a very pleasant voice, and people who, when people hear them speak ...'

Then you tremble and shake.

(Lady in the hall): 'Precisely.'

Does the voice have to do with the character? Now we come to the personality. Now you hear the human being singing, and now the personality sings. If the personality has a lot of feeling ... And then you see that again in all the arts, not in the sciences, but in all the arts. If you have a violin, just go and sit at the piano; one is sensitive, and the other hits that organ, like that, so that you close your ears, you cannot listen to that. So you now get to see the life of feeling by means of art.

Is it clear?

(To the hall): Anything else?

(Lady in the hall): 'Master Zelanus, you promised us the last time, you would tell us something about natural dying.'

About what? Natural dying?

(Lady in hall): 'Yes.'

Did I promise you that?

(Lady in the hall): 'You promised that, yes.'

I forgot.

If you die naturally, then you are free from every disease, naturally. Naturally, now you must be careful, because 'natural dying' and 'naturally' are two words in one state. But that means that nature speaks in your life. The actual natural death is the dissolving. You are not yet that far. Mother Earth does not have that possession. So you get again, what I said there again, a heightening of organs.

On the fourth cosmic grade you dissolve calmly, you dissolve with each other while walking, and your body disappears as the body of the Christ dissolved when people had placed him there in that cave. Then the masters dematerialized the body. But the Christ himself had attuned himself to His body and immediately withdrew it with himself into the world on the other side. So that body dissolved as all life will dissolve one day, as the moon and the stars, and in nature, and all life which leaves an earthly material experiencing because of that evolution, dissolve. That is the natural death.

But now you are connected to thousands of laws. In the first place you die because of diseases. That is not a natural death, do you know that? You already die because of an accident. How many accidents do not happen?

How many people do not die? This is very powerful; understand properly, this will come to earth one day. So mankind, the cosmos will evolve, but also the consciousness of the human being. So you will become free from diseases. A human disease-death will no longer be experienced in ten, a hundred thousand years' time. You blow ... you disappear, you gradually become hazy before the eyes of the human being, and then you die.

A heart failure, a short death is not a normal death. That is overstraining again. Every death on earth is still abnormal at the moment. Even if you get a slow deathbed, it is still disharmonic, because you must be able to die harmonically according to nature, space, according to the divine laws. And then you can ask me a question about which death, then I will show and analyze that this is a disharmonic dying.

Do you accept this?

(Lady in the hall): 'Yes.'

That is a wonderful law. We have not spoken about this before; no, almost not. Then you can see, if we want to describe those books, that every question is a cosmic law. And I can analyze that in an animal-like, pre-animal-like, coarse-material, material way. And then I will go with you to a spiritual world, the cosmic world for your space. But now you get the divine dying for the human being. You can achieve that. You can experience the spiritual death, that is not a death, but you can experience the spiritual evolving. And that is then slow ... You will know beforehand ... You will feel it ... You will lie down and you will go to sleep. And then people can take your body away. But you have experienced the spiritual death and dying.

There are a few people, most certainly, they experienced that. Crisje ... When you read the third part of 'Jeus III' soon, then you will experience the spiritual death of Crisje. I already described it in 'The Cosmology'. She knew two days beforehand that she was going. And then she went and lay down, and she stood up again. And she also went and said goodbye to the people too. In her ... She had already disembodied. You disembody, you experience spiritual wonders. Those characteristics, you will read them in 'Spiritual Gifts'. You are spiritually conscious. So that body means nothing anymore, you experience the becoming separate yourself. Isn't that beautiful?

Dying is the most wonderful thing you have. If you are hateful now, you are kicking, you are snarling, you are snapping, you are little, you are soulless, and you have no love, then all of that restricts the spiritual transition.

You have to ... a human being ... You must experience that with people one day, just experience death one day, then you will learn a great deal, if you know those laws.

The nicest thing which master Alcar let André experience during his healing was the different transitions of the human being. What a lot I have

learned again, André says. If only you had no hatred now, and if only you did not have that possession with you, and if only you did not have this, and did not have that, then you would experience your transition, the new evolution spiritually responsibly, harmonically with Mother Nature and the universe.

And how does the human being die? Fear of death. There is no fear of death, that must not be in you. Death is not fear, because there is no death. There is only evolution. Praying, and now ...

Death is still misery now. You do not accept that evolution. Which human being can say happily: 'And this evening, tomorrow evening I will die. Honestly?' That's it. 'I am having a party on Sunday.' You must invite all the friends and the people and society for champagne, because you will enter 'the coffin'. We will do that. André will do that soon. He says: 'Then I will have so much strength left to say goodbye to the human being from 'the coffin'.'

You can ridicule it as much as you want, we will do that on the other side if we stand before those laws, if we have a human being whom we can convince. And then we will say: look, how did you experience death?

Now just go to the East, walk over the world, go to British India, and then you should see how the fear still lives there, with that wonderful consciousness of the East. Now you should see how pathetically that transition, that evolution, those new laws are experienced: either back to the earth, to the world of the unconscious, a new birth, being a father, being a mother, or to the other side. Wherever you come. How does the human being wish to experience all of that if there is darkness in him? Everything now under the first sphere experiences a disharmonic death. Dying. And there is no death.

If you ... Prepare yourself. If you soon feel that the nails on your little coffin are already busy descending into that ...

André says: 'In the first place I will lay all my books around me. When they see my bones one day for the Last Judgement, then they will at least know where I belong.' (laughter)

And if you do not want to have a wreath of roses, then take 'The Peoples of the Earth', or 'A View into the Hereafter' with you. In a thousand years' time, when people bubble up your skeleton, isn't it true, it will be something like that, then they will at least know where you lived and to which 'sect', to which consciousness you belong. That is an orchid. Every book is an orchid.

You will think: then you will probably sell a lot again. But that's not it.

(To the hall): Anything else about that dying?

I can still continue.

Now you must go back to every human being; so everything which destroys, which hates, which is not in harmony, which has no ... The human being who does not possess any love, cannot experience any spiritual dying. Is that not just? So you have yourself in your hands. Now you die a sickly

death, a spiritual disharmonic death. That is much worse than the sickly one. Did you know that? Because the human being is disharmonically attuned for the other side. So you must experience death spiritually. Materially the body has no more meaning. So you are saddled with everything spiritually. And that is a lot.

Dying happily now, leaving each other happily and saying: see you soon. If only I had you that far. If you can die happily, we will stand next to you, and otherwise we will let you scream.

(To the lady in the hall): What was it?

(Lady in the hall): 'Master Zelanus, in 'A View into the Hereafter' writes ... Gerhard, when he had descended into the ... (inaudible), and took that poor old man away, then he had not seen that it was his helper. And then he said to him: you could have known if you had used your concentration properly and your power. What should he have now, if he had not thought so much about those people there, what should he have done now in order to be able to know that it was his master, master Zelanus?'

Yes, what should he have done?

(Lady in the hall): 'I would also like to know that.'

Yes, what should he have done? Just what I am saying: he should have turned himself outside in. And he had ... When the demon stands before you and you start to see the Christ in a demon, in the murderer, and you hold those eyes, so you continue to gauge that life, the truth will arise, if you possess love. He should have done that.

Can you do that too? You must do that in society. If the murderer stands before you, and you say: 'I can see the Christ in your eyes, even if you will shoot me down. I will continue to love you always and eternally', then the hand will go down, and the spiritual truth of the Christ will come to you.

Do you have that much trust?

This is no longer faith, then it becomes possession. That is the possession. I hope that you have learned something this winter.

(To the hall): Which of you?

(Gentleman in the hall): 'Master Zelanus, a few lectures ago you explained the phenomenon of second childhood. Now I wanted to ask you: what can be the causes that that phenomenon occurs? Can it also be a material disease?'

Second childhood?

(Gentleman in the hall): 'Yes.'

Oh, of old age?

(Gentleman in the hall): 'Yes.'

I recently explained the clear core. You are going back to that again.

If a human being ... I told you, it could be a tumour in the brain, a nervous disorder, by means of which the life of feeling must leave the day conscious-

ness. So there is a physical disorder here. So the life of feeling cannot think at full power in the day consciousness and the spirit, the personality closes itself off for normal social thinking. Is it clear?

(Gentleman in the hall): 'Yes.'

There is no more to it.

Can you now think things through?

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

Thank you.

(To the hall): Which of you?

Yes.

(Lady in the hall): 'Master Zelanus, I have a letter from a young lady who always sits next to me. She asked me to ask a few questions.'

What is it?

(Lady in the hall): 'I have a few questions from that young woman who always sits here and who is sick this evening. May I read out the questions?'

If it does not take too long.

(Lady in the hall): 'No. "Since this evening is the last evening of your lectures, and I cannot come for the next four months, in this way I would like to ... you enormously ..."'

(There is the sound of the tram from outside.)

Go and stand there at that microphone. Then that will hear it too. Because that will last. Just go, and speak as loudly as possible, close by.

(Lady in the hall): "I have come", speaking through me then, isn't it, "to thank you for all your beautiful evenings. I wanted to just tell you the reason that I cannot come. You see, the doctor took a piece of tissue from my womb in order to find out whether I have cancer or not. May I ask a few questions?"

First of all: You see, I read in the book of the 'Natura' society, from The Hague, that, as you also told us a few times: watch out for the yellow danger. Now this booklet says in connection with that, that the East, Japan, China, Russia, will get a certain surplus value over the West, in such a way that the East will rule over the West, as the West rules over the East up until now. Does that mean that we will be under Russians again, or is only a spiritual meaning intended here, which seems doubtful to me." That is the first question.'

You ask, if the yellow danger ... You can express it much more simply: will there be a new holocaust? Then that is only against the yellow danger, against Russia and China, and a few other unconscious peoples who live there like that in this environment of this consciousness of feeling. And that holocaust will not come. And just do not be afraid, the yellow danger will not get hold of the world.

And now the next question.

(Lady in the hall): 'The next question is about the smallpox vaccination.'

So you want to make me a doctor this evening?

(Lady in the hall): 'Not me, you know, but ...'

No, that is not your self, that is another self.

(There is laughter.)

(Lady in the hall): "'About the small pox vaccination. This booklet is definitely against it, saying that various reactions then occur in the body: fever and sometimes death, because of meningitis. In addition, they say in that: people do not know what kind of other germs enter our body by means of this vaccination, often tuberculosis, epilepsy and a lot more. Is that correct?'"

You can, by means of this inoculation you can experience the same symptoms which you get by means of your perfectly ordinary natural blood transfusion. Now this inoculation is more conscious. That means, the blood transfusion can reveal itself in twenty, twenty-five years' time, and then you get symptoms because of the blood of another person.

I once explained that your life is too short. There are actually a hundred and fifty years needed, before those symptoms are produced.

Look, the blood makes a cycle. And the same law of feeling lies in that cycle – the blood is a personality – like homosexuality, like the human being experiences as personality from fatherhood to motherhood. And then you enter the third and the fourth grade, and then you are neither mother, nor father. Because you do not know what to do with your body. Why not? Because you must first undergo motherhood.

Now you get these same laws by means of the blood transfusion. So you will already feel, that grows in time, and then your life will be too short for the earth, so that that transfusion, if there is a core of cancer or tuberculosis present, cannot manifest itself. You have no life for that.

But this injection, this attunement is more conscious. And in the very first place, a few years ago – you can ask your doctor that – phenomena occurred, haze phenomena, because that injection, these powers, awaken other organs, as own substance and environment, as cells. So you now get the elevating of other phenomena.

Now it is the case, if you are inoculated against your smallpox and there is a half-waking conscious disease present in your kidney, it pushes itself to the surface. And that is not ... You get that, but you can actually be happy, because now that disease comes, which you will get later anyway at the age of sixty, it is now awakened, and then the doctor can also help you for that.

In the first place that injection was given by that and that world, because of inspiration. Everything originated because of inspiration.

And it is ... You must go and search for the actual disease again in the East, because it has to do with plague and cholera. This is the mirror image

of plague and cholera. So you will feel, we get to experience an evolution here again, a growth for that disease. This is higher consciousness of the cholera and the cancer and other phenomena.

This normal course of the disease already proves that it is strong and awakens other organs. And I do not see any danger in that. But you must not accept me, you must now stick with your doctor. Because I do not intend to determine life for you. I want to analyze those questions and give you an idea, but I do not want, and I may not start to act like a doctor. So you do not accept that.

Is that clear?

But is it clear?

(Lady in the hall): 'Yes.'

Is there anything else?

(Lady in the hall): 'Then I must tell you: "Thank you for everything. And see you soon, master Zelanus. You will take care of me 'beyond the coffin', won't you?"'

That is true. And greetings from master Zelanus. With love. She has asked nice questions and I hope that I will see her again soon, here. I love this human being, the human being who thinks.

(To the hall): Which of you?

(Lady in the hall): 'Master Zelanus ...'

Yes, go ahead.

(Lady in the hall): 'I wanted to ask you: there are, for example, people who are very good or are good-natured, and yet are still visited by dreadful diseases. Is that ...?'

There are people who are good and there are people who are sacred for the earth, people who do such awe-inspiring good, and yet have to do with diseases. Now you must listen carefully, how sacred this explanation is and how normal and just.

There were no diseases created by God. But you now experience your family karma. Do you understand this? So if you come from that family, your ancestry really has that disease, that core in him of grandfather ... That is the hereditary condition. There are doctors who already no longer accept that and say: that is nonsense, because the human being is divine in himself. Yes, indeed. Then we must go back to the destruction, because this is destruction, and you now get that because of your great grandfather or because of your own family, as a core. Is that not simple?

Now you are religious and sensitive and good and pure, just, you do good; that is your personality.

So that body, that disease has nothing to do with your personality. That is just part of it, because you still live in a chaos. If mankind was already

physically cured, then you would have that physical karma – you can call it karma; it is not even that, it is a cause and effect – then you would no longer have to accept and no longer have to experience that. Isn't that simple? And now the whole of mankind stumbles over that.

The human being prays now and the human being says: 'How can God approve of that?' But God created life perfectly, for that matter. We began with the destruction in the jungles. But in this society much physical destruction was brought about.

And now you can pray, you can do everything, now the academics come again. The masters have seen how that karma, how those diseases were built up. So from the other side, from the temple of doctors, you will read that in 'The Peoples of the Earth', is obvious ... The wisdom of the other side is of a lot more use to people. But that is only thousands of years old, a few thousand years old in comparison to Mother Earth.

What does that mean? If the earth is now a million years further in this consciousness ... But it is not necessary. Because soon, in two, three hundred years' time, then you will have all the means, then all those diseases will dissolve, because you will get the instruments. And then there will no longer be any karma. Do you see?

If you are now spiritually hateful, destructive, a thief, a murderer, all those other things, then that is much worse than cholera, plague and cancer.

If the human being starts to experience life spiritually immaculately and purely, and is in harmony with Mother Nature, with the laws for life and death and for everything, then you will feel, then you will be immediately free from your material misery 'beyond the coffin'. And that will then be your possession. But God did not create it. Is it not just? It is own possession.

You will feel, there are so many people, mothers, fathers ... You come into that and that family and cancer lives there, and tuberculosis lives there, and this lives there. And now you also have own tuberculosis and own cancer.

André told it recently – there were people who no longer accepted that – he said: for example, there are people and they have a family karma as tuberculosis. And that is true. But we go even further. If you have tuberculosis and you attract the child, the child gets tuberculosis, because your cell has a dominant influence on the child. Now the man attracts a child and the child is free from tuberculosis.

In this way we made it clear to André: look there, at those people. There are seven children there, and three, four have tuberculosis. But you can see on the face of the child that the father attracted those children, and they are free from tuberculosis. That was already scientifically established long ago. The doctors did not know it, do not understand the core, of course.

That the father is capable of protecting the child – but because of the birth

by the mother – against tuberculosis, has been scientifically explained. But people do not know the deep cosmic core, that analysis. But science already knows: remarkable, this life apparently originated because of the man. No, they cannot think that far, because then you are immediately ‘beyond the coffin’, and then you get rebirth, then you get reincarnation.

But now the amazing part. Now we get the ‘third dimensional’ for that disease. And that is, now you are free from tuberculosis, and the man is free, so you are both completely immaculate and pure, and the great-grandfather comes forward in the deep blood of this child, from which you are free. But that cell now awakens in that life. So this is now tuberculosis and cancer because of the own independence, and you are outside of that yourself.

Now the actual core can manifest itself seven times as the mirror image of your possession. You are free, and you do not feel anything. But if you just descend into that natural power, then you will stand again, and both of you again, before the actual tuberculosis, which is then materially visible and can be felt.

Can you feel that? Can you understand all of that?

So now we have: father and mother now create tuberculosis. And there are other people who do not have any core, father free, mother free, and the child comes with tuberculosis. Where did that source originate? Is that the blood from the mother? No. In day consciousness? Yes, also that again. The mother does not possess anything in day consciousness. The father does not either. But now we start to descend, now we come to the seven grades of consciousness for that blood: the seventh, the sixth, the fifth grade: it lives in here. Now the child has tuberculosis. So if the father and mother come to weakness, then the tuberculosis occurs. If you are naturally abnormal, so in disharmony with the natural core for every tissue, then the weakness occurs. Is that not true? If you must discard, lose the normal powerful for your organism, because of a cold, then the destruction occurs, and your health, the natural attunement as resistance, is broken. Is that clear? And in this way a core now manifests itself, which you do not even possess; and that is now also family karma, in that, in that and that stage. That goes so far.

André could only give a short explanation. When you hear it, those who are here from The Hague, then you will know it now, that goes deep. Why? You can go back seven generations and then you will still stand before the actual grade where it was built up. It is a weakening of the tissues. And that bacillus, or bleeding, and whatever, whatever name you give that, that core is weakening of that and that and that source. Actually nothing else but a spiritual or physical rotting, destruction. Is it clear?

(To the hall): Which of you?

(Gentleman in the hall): ‘Master, I was once told about someone who is

apparently ...

You must have a think about that, about this.

(Gentleman in the hall): '... apparently a sensitive person, who can worry a great deal because of a harsh word, or something else, and cannot sleep and gets a headache because of that. Is that a material disorder?'

That is weakness of the personality.

(Gentleman in the hall): 'Weakness of the personality.'

André is always ticked off. He has already been away with millions, and I do not know all the things our instrument is, but it means nothing to us. I, we sleep well. You can take us over the church towers ...

This is why, I tremble before that mastership, we shake a bit. But we have to. I cannot accept your 'Piet' anyway. But the consciousness, and acting and feeling is there. We do not let ourselves be taken over the church towers of your city, but we do not let ourselves be laid under them either; we just go on. We just think, the human being who calls names, who shouts and destroys, he is not yet that far. We used to be that far too.

But now we see how it really should be done. And the human being who cannot take that, he still has to conquer that. Why? You live in a chaotic world. You still live in a coarse-material animal-like attunement. What do you want? You live in your own karma, in your cause and effect. But that human being has to learn to arm himself against that spiritual violence.

Is it clear?

(To a gentleman in the hall): Just say it.

But, just try it.

We have been talking for years and years and years and we write books; but has the human being learned something? Have you learned something?

(People in the hall): 'Yes.'

Yes? I am afraid and fearful of accepting it.

(To the hall): Which of you?

(Someone in the hall reacts.)

Yes.

(Lady in the hall): 'The last time Jozef said to me ...(inaudible) you read my books. I find it so confusing, the life of Jeus, in this book, and his life in 'A View into the Hereafter.'" He said then, I was allowed to ask you this.'

Oh yes. When Jozef ... There are people now who have read 'A View into the Hereafter', and then they stand before André and Jeus, don't they?

We began writing, when master Alcar began with writing 'A View into the Hereafter' ... And he began: 'How do you feel today, Jozef?' Awake.

Jozef: 'You called me. What is it?' Awake.

Master Alcar began differently. André goes into a trance again, begins to write again. 'How do you feel, André?' Nothing happened. He continues. But

he goes a bit further, he records a few pages. And the mother of André comes there, and says: 'André, but what is the matter?' Then the father comes. But now master Alcar says – he must build up that instrument: 'Jozef, how do you feel?' Or the father says: 'How do you feel today, my child?' Jozef Rulof awakens. We pull that instrument towards the day consciousness, because that name, that word, that feeling has to do with that personality, and that word Jozef lives here. Waken up! So it was a disorder for the writing.

Then master Alcar says: 'Do you mind if I give you another name?' Then master Alcar began with 'André'.

Now you get ... Now he definitely wrote around that personality ... Around that instrument he laid down a story, as laws, as states, as hells and heavens, but by means of another personality. So we must completely disengage that instrument here, if I want to speak.

That has been developed as well. We can now do it consciously, half-waking consciously, that means, he can be in that body and out of that body, we can share that. We can now bring that about by means of ten, twenty possibilities. We can paint consciously and speak consciously and write consciously, that is possible now, because that André learned how he must think when we come.

If Jozef Rulof was to think now, I would already stand still. Or he would have to start to speak. Yes. But if he comes now ... You asks a question now, and he was ... Then I can already not think, because then I let myself be divided. Now I will no longer know it, now I can no longer talk, I can no longer think, because I come to the earth, and now I let him come back. Now my sight, my concentration and everything become hazy. I get a headache, now a headache already comes here, the blood gets a disorder, the nerves react and we are knocked to the ground like that. Why? Now I go, and now André says, as André ... Then there are already pains in his back. If we now, if I let go for a moment, this body will be knocked to the ground. That is no longer a normal spiritual and a material concentration. Do you see? That was built up in Egypt. But ... When I am out, and we start to speak by means of vitality, inspiration. That is possible. But not higher than the life of feeling of André. If he goes higher, then he is knocked to the ground again, because he dissolves too far and too deeply into this body; and then something refuses.

And what is that? What is that now? That is the blood circulation. That little heart says hop hop hop ... Boom, we are lying there.

In this way master Alcar had to balance all of that in order to write those books. And now we went around the personality – you will read there about his mother, won't you, that is the good, sweet Crisje – now master Alcar has to go around that. The dying of aunt – Aunt Trui was not that nice – but that was the dying of Crisje; that came from that source. André experienced those

people as a transition. Do you see? In this way master Alcar took the core of that deathbed, that core, for Crisje, straight back to 's-Heerenberg, can you feel this? In order to be able to also connect that life with Jeus again.

But by that writing of the name, the trance, the possession, the being one with that organism and his spirit dissolves, and master Alcar began with 'André', and he wrote the books.

Now you have the spiritual books. But now you get the novels. Can you feel, how all of this came into being? And immediately ... And now the lovely part. Now, after all those years that we have been together and have been one, Jeus has been elevated to André. And now we are one. But because of, only because of the cosmology.

Do you understand it now?

(Lady in the hall): 'Yes.'

But you will read it in the third part of 'Jeus', you will get the full, pure, clear explanation there and then you will understand everything. It is in part III, of course.

When we start to write through Jeus ... We always talk there about Jeus, Jeus, Jeus, Jeus, and now and again André goes to one side, but Jeus now gets the full hundred percent. Because that book is called 'Jeus of mother Crisje', and Jeus experienced that, but André was awakened through Jeus.

André is the priest from Ancient Egypt. And now Jeus dissolves in André, and Jozef, those two, those two from Gelderland ... Jeus is the one from Gelderland, Jozef is, we call Jozef the 'city one' in the cosmology, and that André-Dectar is the instrument by means of which we speak, write, paint and healed. That all dissolves. You get your full truth.

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

There at the back. Yes?

(Gentleman in the hall): 'I wanted to ask you, master Zelanus, there are so many thousand men and women connected to the Catholic Church, who do not marry, who are against that. I find: they are closing themselves off to the fertilization, of course. Are they not sinning against the laws of God?'

And what do you want to know about that?

(Gentleman in the hall): 'Whether they are sinning against the laws of God?'

You mean the priest, the chaplain, the little nuns, the bishops, the cardinals?

(Gentleman in the hall): 'Yes.'

They are walking at a standstill. The Catholic, the human being who starts to feel sacred and pure, and thinks that he must live chastely and must experience God in this way, is standing still, is really standing still. Those people of the Catholic Church, those little nuns and those clergymen, they

must all return. Because you will feel, you also have people here in a normal state who cannot give birth. You have mothers who long for a child and do not get it, that is a cause. Either that is disharmony, or that is not necessary; I must see that personal situation. Can you feel this? But they also exist. But if you walk consciously next to creation, and refuse giving birth and creation by being chaste, by being pure, by experiencing a spirituality, that is walking next to the laws of God. And now you are walking along a dead-end path.

Yes, those people also go further. But you will feel – I explained that like that, and the laws are like that: now another mother can give birth to fifteen, sixteen, seventeen children, in order to get the chance again soon to return to the earth. Because according to the cosmos and God the mother and the father will only give birth to two children, and not ten. This is also disharmony for the universe.

And do you know what you will find that disharmony in, experience it in? By means of murder, manslaughter, raping of the laws. A human being who is shot dead there, was flung too soon from his life. Can you feel this? So that is even worse. That is the murdering, the raping of the divine laws for giving birth and creation and reincarnation, evolution, by means of war.

And these people do that by being holy; just praying, praying, praying. But by praying alone you do not come back to the Divine All. Because you have to, you will, you must accept fatherhood and motherhood, because these are the divine laws by means of the evolution. Is that clear?

(Hall): 'Yes.'

Thank you.

(To a gentleman in the hall): And you?

(Gentleman in the hall): 'Master, the large head of René, that was a material disorder, wasn't it?'

What did you say?

(Gentleman in the hall): 'The large head of René, at the birth, from 'Masks and Men' ...'

What do you want to experience with that?

(Gentleman in the hall): '...was that a material disorder?'

And spiritual. Yes. Domination of the spirit and to a certain extent a material state. That means: his inner life dominated. You can experience it spiritually, but just remain with the material state. Frederik saw that: It appears as if the child has hydrocephalus, doesn't it? But that life of René was already growth.

We did not go into that, of course. Why not? Because then you must have a cosmic explanation and then we would have to go back to many previous lives. That is from 'Masks and Men'.

(To the hall): Which of you?

Yes.

(Gentleman in the hall): 'Master Zelanus, I also want to ask something about dying, which you were talking about this evening.'

Yes.

(Gentleman in the hall): 'I knew a person who, in my opinion, gave a lot of love and was not afraid of death and yet could die in such a difficult way.'

Yes.

(Gentleman in the hall): 'What could be the cause of that?'

Are you conscious? I want to ask it in this way: does your consciousness live consciously in you?

(Gentleman in the hall): 'No.'

The human being says: 'I am wonderful' and 'I am ready', 'I am this'. But something happens ...

For example ... Last week in The Hague André got to experience something nice. My friend and follower, who wrote to André, is here this evening, I can feel, I can see.

Someone reads 'Masks and Men' ten times, twenty times. 'Oh, how wonderful that is. I do not want anything to do with Karel.' But suddenly you stand before your grade of feeling of power, and people say something to you, you do not accept it, you get angry and succumb. And ... But you are pure here, and you want to live like that, and you want to act like that, and yet that spiritual, inner personal trouble overcomes you. Because you break yourself. We are now experiencing that again.

You can say: I want, I want, I want ... But then you must be able to prove and experience that at a hundred percent. And it is only after that that you will know yourself for that action, and that state, and that deed.

So the human being lives sacredly and purely in day consciousness and 'I know death'. But do you know your inner being? Do you know where your attunement lives? When you ...

That person started to descend into death, so that is leaving the day consciousness, he had character traits in him by means of which those worlds came to that personality, that human being, and then you probably get disharmony. The Spheres of Light will not disturb you. You must go back into that.

For example: you take a holy priest there, who does nothing else but pray. What does this child know about his past? And what do the people know about their past, their thousands of lives, their subconscious, which is macrocosmically deep, with regard to the dying, the passing over, that evolution for the new birth? Nothing, 'uberhaupt' nothing. That is German.

Anything else?

So ... Now you just start to think, feel; so there must still be something in

that personality, in that good soul, anyway, which has disturbed the releasing of this day consciousness, which people could have attacked.

And now also this, my friend, my brother: people have conscious knowledge, and people have unconscious possession. In day consciousness, when the sun shines, people are not afraid, but in deep chilliness and darkness, when you start to leave this day consciousness, then the spiritual day light, or another world arises, and you do not know that. You do not know the macrocosmos, the spiritual macrocosmos. So because of the dying, millions of laws of life charge at you, which you must experience spiritually. And what you do not know, that makes you afraid. And that proves that that personality does not yet possess a spacious, clear, spiritual consciousness.

Being good, being loving is no a consciousness. There are people ... If you do good, and work all of your life, your whole life, so that you possess the light of the universe, then you still do not have that wisdom. Is that not clear? You must master that. That goes that far.

Anything else?

(To the hall): From whom will I get a question?

It is always the same ones.

(Gentleman in the hall): 'Master Zelanus, I experienced that there were two voices speaking in me, one to the other. And those two spoke so simply and so truly. I have always longed: I wish that I was so true and was so simple. Why can I not be that?'

Those two voices?

(Gentleman in the hall): 'Yes.'

You clearly heard two voices?

(Gentleman in the hall): 'Yes.'

And what were those voices talking about?

(Gentleman in the hall): 'Yes, I cannot tell you that anymore. I am sorry. I wished that I had written it down. But it was something wonderful.'

It doesn't matter. Which feeling did those voices have? Good? Delightful?

(Gentleman in the hall): 'Sweet. Sweet. Divine. The end. Delightful.'

Two voices spoke to you. During the day, or in your sleep?

(Gentleman in the hall): 'They spoke to each other. One asked, and the other gave an answer.'

Was that in your sleep, or was that during the day?

(Gentleman in the hall): 'Yes, no, but I was nearby.'

Were you conscious?

(Gentleman in the hall): 'Yes.'

You were close by?

(Gentleman in the hall): 'Yes.'

You were walking in nature, you were somewhere, but you were awake?

(Gentleman in the hall): 'Yes.'

That's it.

And you say: why can I not get that?

(Gentleman in the hall): 'No, why can I not be so simple? Why can I not be simple?'

Why can you not be that?

(Gentleman in the hall): 'Because the truth lies before me in simplicity. Why can I not be simply true?'

That is well put, my friend. Simplicity is being one with everything.

(Gentleman in the hall): 'Yes.'

Look, what does simplicity want to give you? Next season, if the masters give me that opportunity, I will begin with: what is simplicity? What can simplicity give you?

Just sit down, then I will explain it to you. Simplicity is: if you feel simple, you never think and feel above your consciousness. And then nothing wrong ever happens either. For society you do not have any megalomania now. You have no hatred, you have no disharmony. Because simplicity makes the human being small.

So all the character traits come back to that simplicity and are inspired, steered by simplicity, they get fatherhood and motherhood. If you make a big fuss of your fatherhood, then you are no longer simple. So everything gets the foundation in order to stand up to all the divine laws.

Is that clear?

(Gentleman in the hall): 'Yes.'

And now you heard voices inside you.

(Gentleman in the hall): 'Yes.'

Of course, I cannot check that, but there are a few possibilities. And then you heard fatherhood speaking to motherhood. You heard the other side speaking outside of you, and that happens ...

Have you already read 'Jeus II' now?

(Gentleman in the hall): 'Yes.'

...that happens, as Jeus experienced when master Alcar manifested himself – after he was 'the Tall One', can you feel, but now in André – manifested himself in Jeus by means of the conversation. Then Jeus says ... Then master Alcar said, as Casje; he was still not Casje ... If Jeus had thought back for a moment ... But he could not do that, because Jeus had to go forward. And master Alcar was not allowed to show himself as the 'Tall One', because then Jeus would have remained in that state and the inner speaking would never have awoken.

So that first state from five years, from four, from one to twelve years, is experiencing the unconscious consciously. But now it all became, conscious,

audible, feeling for a hundred percent. And then master Alcar said: 'Now I am talking.' 'Yes', Jeus says. And you hear that. That is clairaudience directly from the solar plexus.

So it is possible that people touched you at that time and gave you a wonderful picture, how it must happen and will happen now with regard to man and wife, society and all the things you experienced. So you experienced a contact, or the actual laws spoke to you. That is also possible; then a flower speaks, two flowers speak to each other. You should have gone and looked ... Now the clairvoyance comes, now the consciousness of the human being comes, the universal being one, and then you should have known immediately: hey, I am connected to those and those conscious grades of life.

But what you felt, that took you to happiness, life and love, didn't it? And you can be grateful for that. So it is a source of being one, either with a human being from the life 'beyond the coffin', or your own source of life was awake and spoke. That is possible from your divine core, the spiritual core, but usually people must awaken that.

This is why I am asking: did people give you that in a dream? Then you are unconscious, then it is reception. But if you now heard it consciously, in day consciousness, that goes into your life of feeling more deeply and it is also possession, direct possession. Because you will never forget that again.

(Gentleman in the hall): 'No.'

But when you sleep, it is the mirror image of the day consciousness, and not so strong in you as that you can experience that during the day; and then you can absorb that into you. Is that not clear?

Did you have anything else?

(To the hall): Who else?

(Gentleman in the hall): 'Master Zelanus, the pyramid of Giza, it was built on the centre of the earth. Now I wanted to ask you: the hardening of the earth, did that also come to the surface there for the first time?'

The hardening of the earth with regard to the pyramid?

If you go back in history a hundred million, billions of centuries and ages, then the earth was already like steel, and hardened. And now that weak, that little pyramid?

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

That ... You mean ... The pyramid is open to a hardening, isn't it?

(Gentleman in the hall): 'Yes, but I do not mean directly the spot of the pyramid, but the land on which the pyramid stands, is the hardening there ...'

Did I not tell you now ... I do not mean that. But do you see that you are talking at cross purposes to me? And you must watch out for that.

I will explain it immediately: millions of centuries and ages ago that steel,

that hardening was already present. This is why I am saying, what do those pyramids want during your time? What is two, four, five, forty thousand years? Do you understand it now?

Do you see that you are talking at cross purposes to me?

(Gentleman in the hall reacts.)

Thank you.

That is the danger for André, when André is busy, and the human being goes: 'I, I do not understand it.' No, the human being goes much further and says: 'I do not accept that.' Now you stand directly with both feet and personality before that state in the darkness.

On the other side we take your 'I do not accept that'; then we leave you alone. And if you groan properly and have a true inner pain and beg deeply, beg a hundred percent in order to receive the word – now it becomes a giving birth – then the master will show himself.

Recently a child passed over, a follower, an adept of mine from The Hague. The child is already shouting now at twenty-five percent. But I must have a hundred percent, because he experienced four hundred, five hundred lectures from master Zelanus. And he is now in my world. But I do not want him to come here yet. If the child comes here I will chase him back to the other side. He will not even get in here.

He used to be able to buy a ticket, isn't it true? What does a ticket cost here? You can no longer buy that ticket on the other side. Do you know that? And now that child shouts: 'Master Zelanus.' He is awake now. 'And where is master Zelanus?' Yes, just shout. First giving birth, creation now; and then the consciousness will stand next to you. If you do not beg and long there for a hundred percent, life 'beyond the coffin' will have no meaning, and then we will not touch each other.

It is much easier and more simple for me on the other side to speak to you, to take you along, than here. Because you are still always involved with your social, material world, your own 'Gedanken' (thoughts), your own feeling and thinking, and then you cannot think free from the material.

And now to possess a hundred percent, a hundred percent feeling in order to accept, to bow.

Not one master in the East, in a temple, will accept that. In Ra, Ré and Isis, if you said 'I do not accept that', then you would be thrown out of the temple just like that and then you could leave. Or people would throw you to the wild animals. Then the master, the high priest would say: 'Just let that tiger or that snake explain it to him.' And then you would have to prove whether you really possess the truth, the reality, the concentration in order to be able to conquer that lower grade. Because you were low. Do you see?

But punishments are no longer there now, we just leave you alone. We leave

you alone, really alone now. We go past you. Or you must make amends for it first.

If you have made amends for that a thousand times, then you will be accepted by the law of 'love' and the law of 'wisdom', the law of 'reality and the law of 'justice', or we rape the law of 'love', of 'justice', of 'harmony'. Can you feel this? We cannot do anything more if you, the human being on the other side, or here, say: no. Then we stand still. And if you are begging again and sending out the love, then the law of 'love' will accept you again. I have nothing to say about that. Can you feel this? You must send that out; and then the core will come back to your life. Isn't it simple?

Did you have anything else?

(Lady in the hall): 'Master Zelanus, may I just ask something?'

Louder. There. Over there.

(Lady in the hall): 'I had a very typical dream recently. Now I just wanted to ask about dreams, conscious or unconscious. ...(inaudible)'

Tell, explain your dream.

(Lady in the hall): 'I was sitting on the boat with Prince Bernhard recently.' Who is Prince Bernhard?

(Lady in the hall): 'Our king ...'

Your king? Your king?

Yes, I know who that personality is. Because ... We, I will give you a brief picture. If I want, if I have to ... I have to ... Look, we must ... André represents us, doesn't he? I know everything about your society. What you thought out yesterday, that comes to André, and we know it too. Because I must know it, because I must explain all that to him if it is necessary. He gives himself for our world, gets everything, and we must, I must – master Alcar no longer needs that – but I must know and accept your world. Otherwise I could not give you any answer to diseases and to anything.

(To the lady in the hall): But just continue now with your Prince Bernhard.

(Lady in the hall): 'And then I had a whole conversation with him, and then I also suggested that he should do a bit more in the social area for the labour population. And he also agreed with me. And then, at a certain moment the dream was broken off. But does it have something to do with the inner being or ...'

I will explain a similar dream which André has dreamt. André was once asked ... Dreamt. André was once asked, he dreamt that, to come to The Loo, wasn't he, The Loo, where the old, old age does not exist, but where the previous queen, your Princess Wilhelmina lives. And she said: 'Oh, I have heard about your life and I have read a few books by you. Would you like to come to me sometime in order to explain the cosmology to me?' And then André

went to The Loo, and he goes inside. He says ... The doorman ... Is that a doorman? No. That man there, that butler, or one of her royals says: 'Just come in, because Her Majesty, the Princess, is expecting you.' Then André went in and immediately says: 'Good day, madam. Just use the informal address towards me, because you can just say that to me, that does not matter.'

'Yes', she says, 'but do you know who I am then?'

'Yes', André says, 'but on the other side there are no more formal and informal forms of address.' Here we are close to each other when we use the informal address, they say.

Then André spoke for two hours. He took her through the other side, the hells and the heavens. He says: 'Never put a signature under a death sentence, because you must return to the earth; you will have to make amends to this life again.'

'Is that really true? Were all those prospectuses from you which I got: 'Golgotha forbids the death sentence?'

'Yes', André says, 'they were from me.'

'I got ten 'Peoples of the Earth' from the people. Were they also from you?'

'Yes, that is my book, I have another few of them. Have you read 'The Cycle of the Soul'? Do not commit suicide, and do not do this.'

He went with her through the other side, the heavens, to the macrocosmos. He explained insanity, psychopathy to her, what God was like, that the bible began with an untruth. And then she was so grateful that she said: 'André, here are two million in order to build the temple, the University of Christ.'

And then André went home with two million in his pocket. And in the morning he woke up and then the girl from Vienna came to him to bring him tea. He says: 'Get out of my way, because I have lost two million.'

(There is laughter.)

I am telling you it just like that.

He says: 'Oh, my God, I thought that I had two million, and I was only dreaming.'

You see, they are good, beautiful longings, which he would like to experience, and then he would get two million. But because the majesty does not long, this is only his own longing. Good day, Prince Bernhard.

(There is warm laughter.)

Is this the truth, or not?

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

Who will help us to get two million? Then we will build the University of Christ.

(To someone in the hall): Yes.

(Lady in the hall): 'I once read that in the plant world, that elves and gnomes certainly exist there. What kind of beings are they?'

Now I will go to sleep. (laughter)

In the plant and animal world?

(Lady in the hall): 'In the plant world.'

But in the plant world, in Mother Nature elves exist and ...

Goblins too?

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

Goblins. Yes, that is, they, they exist too. But here too, inside. Beautiful dreams, beautiful fantasy.

No, they do not exist.

(Lady in the hall): 'Oh, no?'

No. Well, I do not know whether you can accept it, but goblins do not exist and neither do elves. Yes, they exist. Then we go through the fairy-tale, and then you see an elf flying from leaf to leaf, over the waters and then you come to the insect. But if ... But those real little animals, with human faces, those beautiful little faces, aren't they, they do not exist.

And yet there is a truth in that, a reality. Do you know why? Look, the human being, the poet who gave that to the world, almost had the universal feeling for every insect; and then the animal looks and then you get space, and then you get that taken back, elevated to the human consciousness. And then he gave that insect a divine little face. He went around that, exactly like Darwin experienced the human being and the ape: he was in that and he was standing next to it. But as core and being these animal species do not exist.

(Lady in the hall): 'I also read it once in a spiritualist magazine.'

You can see how beautiful, how far those spiritualists experience their own things.

(Gentleman in the hall): 'I have seen photos of that, master Zelanus, from those books with those elves on them ...' They are photos from Sir Arthur Conan Doyle (British writer, 1859-1930, creator of Sherlock Holmes).

Well drawn, yes.

(Gentleman in the hall): 'No, not drawn; real photos.'

If ...

Spiritual photos? Yes, look, now we are getting into a conflict, of course.

In the cosmos, in nature those animal species do not exist, little animals, elves, goblins. Then you must take a pygmy, or you take that small human being; but that is a conscious human being. But goblins and elves, that is something entirely different. And now people have, unfortunately, I must just tell you that, then people have fooled Conan Doyle. Because it does not exist in nature.

Must I tell you: yes, how would it be possible? But it cannot be found and cannot be experienced. So now you would, now you must continue, in order to bring it to consciousness for yourself, whether something really exists.

But then you will get from science: 'No, sir.' It still concerns the fairy-tale. But then people fooled Conan Doyle. During that time people fooled many metaphysical academics.

But as births and as insects and as grades of life, physical and spiritual, those animals were not created. They are not alive.

(To someone in the hall who had seen those photos): I accept you, can you also accept me?

We will experience it, the future, science will tell you it. But you cannot experience it, nowhere on earth, in whatever grade. Not in the waters, nor on the land, nor in the universe.

(To the hall): Anything else?

Then there at the back.

(Gentleman in the hall): 'I heard that the fishes have a group spirit. And, does the fish continue, or is there also an evolution under that? Or ...'

From whom did you hear that the fish has a group spirit?

(Gentleman in the hall): 'From this gentleman.'

From that gentleman. Did that gentleman hear that here?

(Gentleman in the hall): 'Yes, I think so, master Zelanus.'

The fishes in the waters will die out one day and will have experienced their space. Now you have the highest grade of the fish species, they are those fan-tailed little fish, those beautiful little fish in the East. That is the highest grade. Those you put in an aquarium, aren't they? You can see them again on the other side in the waters. You can also experience your apple tree, your tree of paradise, you can eat your apple there in a sphere. What sphere? That exists too.

But that group spirit as a lower consciousness, will dissolve completely. But the highest grade will remain. And then you get one species from every grade. So you can also experience those fish in a spiritual state. They exist too, just as well as the human being, the flower, the tree, nature, the space possesses in light, in power, in consciousness, in soul and spirit. Only now ... The winged species will also go along, higher, back to God. So those species already have spiritual independence. So every organism, which is an independence ...

What is an independence now? What is now existing creation, and what is post-creation?

Now you must experience the independence as post-creation; that remains on earth. And the reality, that means, a flower, a tree, a human being, an animal continues, back to God, in the Divine All. But which animal species are they? You must decide that for yourself. That is the cosmology. All the lower insects, a scorpion, an octopus, a sea lion and all those other animals, they will dissolve, and then you will only get to see that little, beautiful creature

in different grades, as colour, attunement ... And you will find that species again, that grade in the life sea on the other side.

Do you know it now?

You could write about that, only about the existing species and the independence for the waters – and that is also for the land consciousness – you could write seven hundred books about that. If you follow every little animal, you will have a book of a thousand pages. And there are thousands of species. Every little animal has to experience a life space. Do you understand it?

So you get, the lower species will dissolve into the higher, and only those coloured species, which you see by means of the flowers, those fish, those little fish, so big, so big, so big, which all, which ... the fan-tail, which also the wings as fan-tail, spreading ...

(To the hall): What are they called? What names do you have for them?

(Hall): 'Veil tailed fish.'

Veil tailed fish, you say. They are the fins, which the bird has for the universe. So that little animal already has land and spatial consciousness. And because that is the highest species – can you feel this? – in the rarefied purity, the colour spectrum for the universe manifests itself by means of that being, and animal, and you get that veil. And that means: that animal has reached the highest conscious grade for the waters, as an independence.

And now you can no longer eat and no longer drink the animal. But the lower species still serve for the kidneys and for your heart and for your liver and for your nervous system. They originated from your brain. Everything originated from the human being. And then you can follow, experience and determine, just like that, the physical parts for the human organism, with the inner consciousness, for the water animal. Unfortunately ... This is why so many books can be written about that.

I still have to answer a question over there.

(Gentleman in the hall): 'Yes, master, it refers to one of the previous questions, from that gentleman. That gentleman asked ...(inaudible): does a connection exist between the Pyramid of Cheops and the origin of the earth's crust? And then does that gentleman mean, as far as I can understand: there, at that place where the pyramid now stands, or where the cell forming of life passed into permanent material?'

Yes, look, if you want to follow the biological laws, then, you will feel, I will go back, millions of years back, the hardening for the earth's crust began there. Do you accept that?

(Gentleman in the hall): 'At the place where the pyramid now stands?'

No, over the whole earth. Because the earth developed in that form. The development is always along with the orbit. The speed for the earth, is also

the consciousness. So the orbit which the earth traces in speed, is the consciousness of the macrocosmos, because the sun gives that power to the earth.

Do you accept that?

(Gentleman in the hall): 'Yes, but it began to revolve.'

Now you must wait.

So now the earth has ... There are academics who say: a second creation originated. Because the earth was first fire. Then the ice ages came, didn't they? But we say: there was no second creation, because all life was born in the waters and the land life condensed itself. And the more that growing, that heat, that heating up and that cooling down, the hardening originated and was born. And that was already millions of years ago.

So what you now ask, whether the pyramid already received that condensing as a foundation there, that no longer has any meaning, because you find that condensing and hardening again over the whole of the earth. So that question, I answered that question, but that question does not concern any laws. Can you feel this now?

I could have said immediately, that question has no meaning, but I do not do that, because I always want to take you to something new again. So ... Because your question was actually unconscious. Because that question ... If you think for a moment, the earth was already condensed before the pyramid. What ... How strong, how heavy is that little pyramid? What kind of concept do you have of that stone building with regard to the earth's crust, the earth? That is nothing, for that matter. That is exactly the same thing as if you put a midge, a fly on the back of an elephant, and now that midge must crush the elephant to pieces. It is going there. But that condensing of the earth's crust is already millions of ages old.

What does this mean now with regard to the pyramid? You asked that. Does that have meaning now?

(Gentleman in the hall reacts.)

Thank you.

Do you understand it too?

(There is a reaction.)

Then we are done.

I make an effort to analyze it for you. Now make, the more you get the freedom now ... Think things through, make an effort to master those laws. You have the books there. This is cosmology, do you see? These are the biological laws. But if you reach reality, spheres ... You now have there, you have nineteen books in your possession; master those laws. By reading alone you will not make it, if you do not give any love to the deed, to your characteristics, isn't it true? Master those laws and you will have the master next to you 'beyond the coffin', but also light, life and love, and especially cosmic,

spiritual happiness. You will never be alone there.

One more question.

(To the hall): Who wants to experience one more question?

(Lady in the hall): 'Master Zelanus, those goblins made me think. Here on earth the people are different heights; does that remain the case on the other side?'

What did you say?

(Lady in the hall): 'Here on earth the people have different heights.'

Good.

(Lady in the hall): 'But does that remains ... Is that ...'

You are different sizes here on earth, aren't you? You have small people and big people, that is all disharmony. You have to a cosmic time to live. You have a cosmic height, size. You have a cosmic weight. You have a cosmic time.

Do you know how old you would actually have to become for the cosmos? We were talking about a premature death.

(People in the hall react.)

A hundred and seventy-five years old. A hundred and seventy-four years, five and a half hours, ten minutes and so many seconds. That is your cosmic time. And when the last second is over, you will go to sleep and you will leave. A hundred and seventy-five years.

So the human being who lives in a million years' time, will become older, older, older, because he will get to experience his natural age. Because every disease smothers your time, your age, your existence. Every wrong thought, my child, makes you spiritually unconscious, and brings you to the disharmony for thinking, feeling, inspiration. Because you must inspire the body again by means of your power of spirit, by means of nature, by means of the universe, by means of the laws. Is that not simple? The human being is so immaculate and pure. And every human being, everyone is so disharmonic. Because you are no longer normal and immaculate and pure for the macrocosmos. Because every human being has physical karma and is spiritually unconscious with regard to his kingdom of God, his divine attunement.

Can you learn that in the bible? Can the academic world give you that? This is the cosmology. This is the wisdom for the kingdom of God on earth.

(Gentleman in the hall): 'Then must you become a child, master Zelanus?'

What did you say?

(Gentleman in the hall): 'Then must you become a child?'

Yes.

There was a great academic. André says: 'Master Zelanus, look, that is a great academic, that is a great literary being on earth.' André sent him a few books. I went to that personality in Africa, I visited that life, in order to see what he would say about 'Masks and Men'. And then André sent him 'Jews

of mother Crisje part I'.

That human being says to this world: 'That cursed child must die in us, because that is destroying the day consciousness.' That is your literary spirit.

And we say ... And what did Christ say: 'Let that child come unto Me.'

No, academics, literary consciousness, that child must continue to live in you, but now according to the teachings of the Messiah, only in love; and you are a child, you are simplicity, you are harmonic, you are loving. You ultimately become love, as a child. Because human day consciousness, adult feeling and thinking with regard to society, must undergo and accept and send out the child-like, simple, it is only then that the human being is a child of God. Isn't it true? But your academics say: that child must be destroyed.

I also got this evening, through André we got another ten books from one of you, for the human being who cannot buy that 'Jeus II'. Can I also dispose of a few?

If you are not capable of ... 'Jeus of mother Crisje II' ...

(Lady in the hall says something.)

What did you say?

(Lady in the hall): 'Is that a separate part?'

That is the sequel to 'Jeus of mother Crisje, part I'.

(Lady in the hall says something.)

What did you say?

(Lady in the hall): 'I do not yet have that part I from you, master Zelanus.'

Have you not read that then? Then you can take part I and then just buy part II later. So if you want to have part I instead of part II ... I think the girl from Vienna will be able to give it to you.

(To the hall): Are there any more?

(Someone in the hall): 'Yes.'

Do you still have them

(Someone in the hall): 'Yes.'

Or am I talking from a world which is not mine? You ... Then go to the table there. And if you do not have that, she can bring that into harmony. You will probably have, if the book has not gone..

(To someone else in the hall): You already have it; even better. It is for the person who does not have the means, can you feel this? He will take it. And otherwise take another book.

My sisters and brothers, I am going. I thank you for the beautiful children. Look, what spoiling. I hope that I was able to give you something with André this summer for your life of feeling, for your consciousness, but especially for your personality as man and woman. I would like to ask: become love.

You have it all in your hands. I cannot teach you anything. I only wanted to give you that which we mastered and by means of which we got the con-

sciousness for God and the universe. You must, in other words, begin with it yourself. Is that true?

Yes, I have to go. I have to go.

You see, there is something. Now we must break loose. You, it will take time again. This life of feeling ... It is difficult now to come out of this organism. Yes. Now I must do it in a very careful way, so that you do not realize it, we talk together like this and maybe we have another question.

Is there another question? You can ask another one.

(Lady in the hall): 'Will you now go straight to the moon again, master Zelanus?'

To the moon? I am not getting my holiday from Our Lord yet, because I am still not finished in The Hague. But then I will get a universal holiday and then we will lie down, master Alcar and I, on a magnificent cloud in the universe and let ourselves be taken through the universe. And then we will awaken again when you begin again.

(Lady in the hall says something.)

What did you say?

(Lady in the hall): 'Whether we may come along?' (laughter)

Just buy an umbrella and then we will collect you.

(There is laughter.)

Yes, I am going to the moon, of course, I have my pupils. We are not left in peace for a single second. We must begin again immediately. Now we do not paint, we do not write; André has peace now. We gave about twenty-four paintings in six, seven weeks. We finished the three books of 'Jeus' first. There are five cosmology books ready for the new bible. But then, master Alcar says: we do not have the money. And master Cesarino says: on the other side we pay with notes of ten million. They cannot be cashed in here. That does not mean that you must publish the books. They will come anyway, because it must continue gradually. You cannot get everything at once, you cannot experience it anyway. If we were to crush you to death with all that wisdom ... It will come anyway. Accept: the inner temple, the University of Christ is already on earth.

I told you recently, André can go out of that just like that; if he wants, then he can leave just like that, because our work is actually finished now. What you still get is gain.

Yes, I am going to the moon, I am going to Jupiter, Venus, Saturn, we will make a voyage through the universe, I will be on Mother Moon within only a few seconds, where the academics want to go by means of their rockets. We will go along with those rockets. I will be on the moon within one second. And I will pass over into my followers just like that. There are ten million of them, twenty million, they are waiting there, are standing around me and

they close their eyes, as you read in 'The Origin of the Universe'. I connect them with that and that law. When the master there, my follower is speaking there, and he feels me in the universe, and I say here: I am coming, send the word to me, then I take it over from here and then I connect with my children there and then I analyze the embryonic stage for fatherhood, for motherhood, for the light of life in your eyes, for your hearing, your taste, your colour, for everything.

And then ... Everything is consciousness, everything belongs to us, because that whole universe lives under my heart. You get that by means of the books, you get that 'beyond the coffin', once again, if you radiate love and want to be love.

(Lady in the hall): 'Yes.'

(It remains quiet for a moment.)

Yes, now I am just back again.

(Hall): 'Yes.'

Hehe.

Question and Answer Part 6

In the period 1949-1952, during contact evenings in the building 'Ken U Zelen' ('Know Yourselves') in De Ruijterstraat in The Hague, Jozef Rulof answered questions from the audience. Many of the questions were about the content of the previously published books. Other questions dealt with the themes and life questions which occupied the audience.

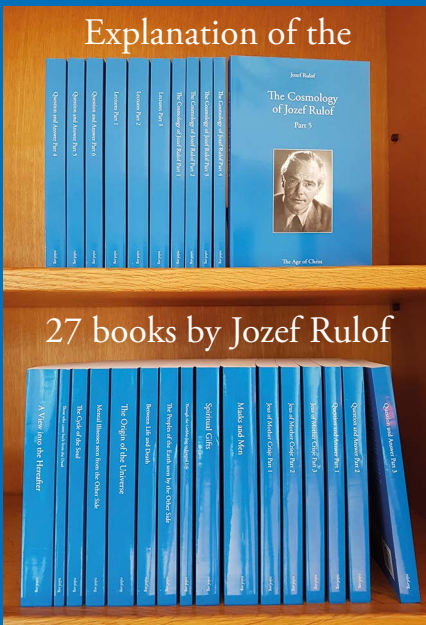
First, the questions and answers were recorded in writing. You will find their elaboration in part 1 of 'Question and Answer'.

Later, the contact evenings were recorded on the wire recorder (sound recording device). In order to present the reader with the originally spoken text in as complete a way as possible, parts 2, 3 and 4 of 'Question and Answer' contain the text spoken word-by-word by Jozef Rulof.

Parts 5 and 6 of 'Question and Answer' contain the answers that master Zelanus gave to the audience during contact evenings in the Sarphatistraat in Amsterdam. These parts also contain the word-for-word spoken text. Here, questions were sometimes also asked about the lectures that master Zelanus held during the same period in the 'Diligentia' building in The Hague, and which have been recorded in the three parts of the 'Lectures'.

During these evenings, the speakers repeatedly pointed out that the answers were meant for those who had read all the books.

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Explanation of the books by Jozef Rulof

As publisher of the books by Jozef Rulof (1898-1952) we describe in this explanation the core of his vision. With regard to a number of passages in his 27 books, we refer to articles from this explanation. If you have any questions about the contents of his 27 books, we advise you to consult this explanation. On our website rulof.org you can read the 140 articles from this explanation online as separate web pages or download them as a free e-book.