

Messages from Celestial Spirits

Messages of Judas

Volume I

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1. Personal Messages

Judas Introduces Himself

August 20th, 2001 (in the afternoon)
Received by H.R.
Cuenca, Ecuador

[HR: I was following Alfredo's advice on how to relax, with my eyes closed, when I saw this light approaching. I asked myself why I could not see anyone. Was this light my guide? And suddenly I saw the outline of a man. It was a black silhouette, surrounded by bright light, like a counter light photograph. How strange, I thought, I can see a person, but I cannot distinguish who he is, it's like he is hiding.]

"I want to show you that the less developed soul cannot see the higher developed soul", I heard the voice saying.

[HR: "I know," I answered, "but I cannot understand why this is so."]

It is very difficult to explain. But I tell you that our light is so great that we cannot even show ourselves to you as we really are. Your eyes would get blinded. But your light is weak, and we can distinguish each and every detail within you. You have to obtain more light, little by little, getting acquainted, only then you may see us as we are. This is a law. Whatever seems bright to you today, will seem weak and dim in the future, whatever seems like a flash of lightning, unbearable and inscrutable for you eyes, will seem to you pleasant and normal in the future.

[HR: And then I saw his face, so real like a photograph. He was skinny, his hair somewhat long, but not very, scarcely reaching to his shoulders, covering his neck, the hair pitch black. It was not combed forming a hairline, but brushed forward, concealing his forehead. His eyes were not large but cheerful, yes, he looked at me with a smile on his face, and his halfway opened mouth uncovered his teeth. His nose was neither long nor short, but slim, as all his slender face showed a fine bone texture. He also had a beard, short and not very dense. He was young, maybe twenty-five, not older than thirty, difficult to estimate. And his face began to deform, like a caricature.]

"It is because your mind is playing tricks", he explained. "You don't know how to control it. But you will learn."

[HR: "You are Judas", I stated.]

"Yes, and now you know me personally", he replied. "We're going to work together," he added, winking.

[HR: I saw him like one of those gawky youths, and he seemed to be chewing gum (!), and with those almost uncontrolled and exaggerated movements of his hands, as if he wanted to present himself as one of those non-chalant young people, still idealists, which possibly was his character when he lived on earth, but he said nothing. This is only my impression, and he left me pretty confused, above all his chewing gum.

And then, everything faded away. He was going away, or I was going away. I think he said good-bye, but I am not sure of this anymore.

Then I was alone again, with my heart beating terribly...]

Communication and Mediumship

August 20th, 2001
Received by H.R.
Cuenca, Ecuador

I am here, Judas.

[HR: It is surprising. After our meeting this afternoon, I did not think that we could meet again tonight.]

Nothing surprising in that. I told you that I am always with you. And this means that we can always be in direct contact. It only depends on you. Just call me, and I'll be there. Now you can even visualize me, and this allows you to have a little bit more confidence.

[HR: Yes, confidence is the most difficult part. I feel so much insecurity, and I ask myself if my mind is not playing tricks right now. I am scared, I don't want to commit errors, I don't want to deceive anybody, including myself.]

You need time. Not everything can be developed to perfection overnight. But these are no illusions. You have problems, because my thoughts look the same as your own, that is, you cannot distinguish them. But we are talking, and this you realize. Another problem is that you do not know how to control your mind. Your thoughts come like a torrent, everything at once, all unordered. We can deal with subjects, discuss your questions, but you need to learn to formulate everything clearly, and then we will proceed to treat your questions one by one.

[HR: Supposedly we are talking soul to soul, so I've been told. But what has this to do with my mind?]

The impressions arriving at your soul, you transform them automatically in thoughts, into your thoughts. I told you that the moment, when the soul takes control, is when the spirit is ready to enter the seventh sphere. You are still fixed on your material mind; you still have to go a long, long way.

[HR: And in this translation, in this formulation into words, there lies the danger of errors sneaking in?]

Exactly. It is then when your own thoughts mix with mine. And it can even happen that you don't translate my thoughts at all, and the output is what you want to come out. You have to practice. This communication is not perfect, but it is the only one we have at our disposition.

[HR: Did Padgett find the same problems?]

Don't think of Padgett now, nor of the other mediums. All men are different, all their perceptions are different, and the mediumship of each medium is different. You are a unique case, as everyone else is a unique case. Don't think of this right now.

We will spend happy moments together. You will go through wonderful experiences, seeing things you have never seen before.

[HR: Are you telling me that I will leave my body and travel in the spirit, as it were, like an astral voyage?]

No, not at all. But what I see, I can project onto your mind, so that you may see it, too. The sharpness of your vision will depend on our rapport, on your condition. Look right now, you are totally tense, your body is all cramped. You relaxed in order to establish rapport with me, and now after a few moment you are all tense. This is not good, so relax.

Now it is better. And now you are thinking of a specific question, and we will deal with it. Harvin asked about his daughter, who never was born. You know that there are a few messages on the subject. Show them to him. But in order to give him an immediate answer right now, I want you to tell him the following:

Babies who die before being born or a few days after their birth are received by special spirits, who take care of their formation. They are good spirits, and many times succeed to start those babies along the Divine Path.

He also asked if he could see her one day. This depends on the link of love between the parents and their baby. Many parents simply forget, others try to displace the recollection from their memory, because it is a sad recollection, and they don't want it to interfere with their lives. This is very understandable from a psychological point of view, but in all these cases, the love link does not exist any more, and the spirits in charge of the babies' education and care do not try to establish it. If it does not exist, no artificial link will be created. On the other hand, if there is a loving connection, those spirits stimulate the baby's participation, in some way, in their parents life. This means the babies spend much time with their parents, they are well informed about their doings and their life, and one day when the parents themselves pass over, the "babies", who normally are not babies any more, receive them and prepare a wonderful welcome to the spirit world for them.

The rupture of family links is not tragic. You have heard that in the spirit world those links will be kept up during some period of time, but then, little by little, they disappear. They are replaced by another form of nexus, determined by the Law of Attraction. The biological family loses its significance. Lastly, we are all brothers and sisters, and material biology, as you know it on earth, has no utility here.

Yes, he also said that the baby still had no name. But tell him that here even the names lose their importance. Names in this form do not exist any more.

[HR: I don't understand this well. How do you identify persons without names?]

Some day I will explain it to you. But now, this is not the moment to do so.

You have to work on your mediumship. You must pray. I know, you do pray, but you must pray more, and with more I'm referring to intensity. You have achieved already something very important: a certain opening up of your soul. We can meet easily. But depth is lacking. If you wish profound information, you must have the corresponding disposition.

[HR: Will I receive formal messages?]

You've already received two. Besides, what is a formal message? We are chatting, and despite the little formality of our encounter, you have already received a lot of information.

[HR: But there is something more I do not understand. How do those babies look like who die? I mean, their spirit body. Babies on earth grow, develop, through their food they receive, the body shapes in some way until the child has become an adult. Afterwards, there continues a gradual process of decay. But the spirit body....]

The spirit body is the expression of the soul. In some way, it betrays the soul's condition.

It is not hard to imagine that the soul of a baby has not much development, and that it practically lacks any experience, both positive and negative, of earth life, and this experience always leaves characteristic footprints. But it is a pure soul. Hence, also the spirit body is bright, but shows clearly its "immaturity", that is, its lack of development and experience.

As the soul progresses in its formation, this progress is reflected in the spirit body's appearance. In some way, these babies enjoy a big advantage, because they have the opportunity to return to the spirit world in their pristine form. But, on the other hand, their lack of earthly experience is a disadvantage.

[HR: They have advantage and disadvantage, after all, it is just...]

Don't talk about just or unjust. We live in a world where justice finds no room, it is a world of love, either the love of man, or the Divine Love, but love and justice have nothing in common. Justice is a human invention. God is not justice, He is Love. If you don't understand this, you cannot comprehend God.

Give me a hug, I have to say good-bye now. We have shared much today. Each day has its task, and we must not overdo it.

Good night, and may God bless you,
Your brother,
Judas

The Temple Incident

August 21st, 2001
Received by H.R.
Cuenca, Ecuador

[HR: In the morning, I felt a lot of insecurity. I was concerned, because I didn't want to commit errors, like for example to imagine things and to affirm that they are messages from the beyond. This would be something horrible. I tried to contact my guide, but I didn't succeed, or rather, I achieved it halfway.

Among a chaos of thoughts, I could distinguish the following idea; that I would not receive messages from many different spirits, but rather that Judas would take care of the communication. I was not Padgett, and he received messages from very diverse spirits, only to obtain this "cloud of witnesses." But that was no longer necessary now.

Another thing which happened was that I saw a short "movie," very clear, as of a person walking along a forest path, I mean, I saw the scene through the eyes of the person who was walking. It was an earth path, of reddish, humid earth, like after a light rainfall. The whole image was of a reddish tonality, perhaps also due to the color of the leaves, like an autumn impression. It was so clear and sharp that, when I opened my eyes, the image continued! It didn't last long, perhaps 15 or 30 seconds.

I could not start a conversation. Finally, in the afternoon I was able to connect myself.]

Hello, my brother.

In the morning you were too confused. That is not good for our communication. Besides, intentionally I didn't connect to you in order to converse. You believed that you could begin a conversation with yourself, pretending that I was there, to explain this way these experiences that you find strange. But it is not so, and it doesn't work this way. It is real. Calm down.

And the "movie," as you call it, was real, too. It was a scene that I remembered of my life on earth, something very simple, but you received it well. This way we may add a little bit more of information and color to our conversations, what do you think?

You were thinking of your brothers, and one of them is here. He wants to speak with you.

[HR; I saw my brother Herbert, with a sad and serious face. Herbert speaking:]

Ah, yes, the glasses. I don't need them, but I show myself this way, because this is how you know me. So our conversation will be easier.

No, I don't feel very happy. I am OK, but I still lack so much. It is not what I would call heaven here. You know that I was an atheist, and all this, well, it is very difficult to digest for me. They tell me that I am already on a good track, but there is still so much missing...

Karl [my other brother] seems to be better off. He is not more advanced than I am, but he is satisfied more easily. You know that he was always a little bit superficial. It is easy for him to find distractions and so to spend his days. I, for my part, don't become satisfied so easily.

Yes, when you come over, we'll spend a lot of time together. I may teach you a lot, and you may teach me. We will be a good team, we've always been.

Well, I think I have to say goodbye. Now you know how we are here. Yes, I spend a lot of time with you. We'll meet again soon. Good-bye.

[Judas speaking]

Well, my brother. You want to know more about the New Testament. Why don't we start now? Let us choose an easy topic, to begin with, the incident in the Temple of Jerusalem. You already know a lot about that. Do you agree?

As the New Testament relates, a few days prior to his death, Jesus visited the Temple. Here you should write down what you know about the sales of animals and the trade in general in the Temple, OK?

[HR: The so-called "House of Annas" was the owner of a great part of the sales stands for animals, of money-changers' business, etc. The sales frequently occurred at exorbitant prices, sucking the last copper coin from the worshippers, especially from the poor and naive peasants. The House of Annas had converted religion into big business, lacking spirituality, but they called themselves "the spiritual leaders of Israel."

The Sadducee High-Priest Yosef Kayafa, Annas' son-in-law, who had been High-Priest previously, transferred the selling of animals from the markets on the mount of Olives to the court of the Gentiles, a recent innovation to guarantee a temple monopoly on animals offered for sacrifice, over Pharisaic objections. One may even consult the Mishnah's story of R. Gamaliel's later drastic action against overcharging for sacrificial animals.

Inside the Temple walls, there opened a great columned hall or portico, facing the north side, like a cloister. The hall's size was impressive, and so it was called the Royal Portico. Four rows of pillars divided it into three long aisles. Each pillar was 27 feet high and so thick that three men standing with arms stretched out could just encircle it. The tops of the pillars were carved with rows of leaves and the ceiling with leaves and flowers.

It was in this splendid portico, where the moneychangers' tables stood, and the traders had stalls and cages to sell animals and birds for sacrifice.

Every Jew was expected to pay a tax to the Temple each year. The amount was set at half a shekel of silver, the amount laid down in the Law of Moses for the atonement of every Israelite, in Exodus 30:11-16. In the first century half a shekel was reckoned the equivalent of two Greek drachmas or two Roman denarii. A laborer could earn that amount in two days.

The priests decreed that payment should be made in coins of the purest silver. Only one sort was acceptable, the silver coins of the city of Tyre.

Many of the traders charged very high prices, taking shameless advantage of the pilgrims who came from the countryside and from foreign lands. The traders had to pay for permission to have their stalls in this area, and they had to pay the leading priests.

Later Jewish tradition even remembered one place as 'the Bazaars of the sons of Annas'. Again, you find here the reference to the abuses of the 'House of Annas'.

It can be estimated that the amount taken to the Temple each year was about half a million shekels. The Tyrean shekel was worth four denarii, so the annual income of the Temple would be equivalent to wages for two million man-days of work, or 5480 man-years of work, on a basis of 7 working days per week.

Let's say the average yearly income of a North American today would be 30,000 dollars. Then you could calculate the Temple income almost as 170 million dollars. And a good part of this, constituted personal revenue for Annas and his friends. The Temple was not the spiritual center any more, it had become big business!]

Very well, this was the situation. Jesus entered with us, and stayed silent for a while, observing the chaos, the noise, animals bellowing, people screaming, clients haggling with dealers, humble people with scared looks, a tremendous tumult. And then he took the word, hollering to dominate the commotion with his voice. And suddenly, there was all silence. Those were the famous words: "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." Jesus didn't mince matters, he uttered openly what he thought and felt. And what had to happen happened. People got angry. A great uproar arose. Everybody knew that Jesus was right, and they let off their steam over the salesmen. Jesus didn't incite that incident, but his words certainly unchained the feelings, which until then had been restrained in the people's hearts.

The House of Annas had Jesus watched very closely during a long time, provoking him, but they could not find any pretext to put him into jail. But this was too much! This meant his definite death sentence, no matter how they could arrange it.

Why did he do this? Well, there comes the moment in each one's life, when one must find hard words, when one must pronounce himself clearly, with all severity, in order to be true to himself and true to God. Jesus knew the risk, but he was not afraid. It was the maximum Jewish authority pretending to spiritually guide the Jewish people. How could he have disregarded what was happening before his eyes? No, he did the correct thing, but he had to suffer the consequences.

No, they did not put him into jail. No, they did not do anything, for the moment. There was no pretext under which it would have been possible to arrest him. He had not uttered anything but the truth. He had not participated in the riot. We could leave the Temple area without problems.

Yes, that incident also contributed to my decision of betraying him. In fact, I loved him very much. But for me, he didn't behave correctly. Jesus had power, I had seen it, a lot of power! He could mobilize people, he had all the potential of changing things, but he didn't do it.

Then, what I did was to force him into a situation, where he had to demonstrate his power, putting an end to the supreme priest's henchmen, to show his antagonism openly to the Temple hierarchy and to launch a rebellion. Yes, these are political, revolutionary ideas, but politics and religion then were one and the same thing, there was not separation between them, that is a modern idea. I failed, I didn't understand him. And you know the rest of the story.

Barabbas? Yes, this is a story, which has caused quite some confusion. In that time, there was really a prisoner with the name of Jesus and the nickname Barabbas, which that means "the father's son" in Aramaic. There was no offer from Pilate to set him free, because Barabbas was a thief, or rather, a "lestes", as they expressed it in Greek. The lestes were thieves, revolutionaries, highwaymen, guerilla fighters, in short, a class of people, which the Romans considered subversive elements. Barabbas was one of those revolutionaries, and Pilate could never have released him. He would have risked his own neck, high treason against Rome, I think you understand.

Well, when the gospels were formed, this knowledge of Barabbas being in prison was kept alive, because people spun legends of those heroes or supposed heroes, like in the case of Robin Hood in England or of Schinderhannes in Germany. And when tensions between Jews and Christians grew, the editors of the gospels used Barabbas' figure to demonstrate that the Jews rejected Jesus' peaceful salvation, and they opted for violence, sacrificing the God's Own Son. In some old manuscripts we can read the complete name, Jesus Barabbas, but then the name Jesus was erased, because an evil thief could not bear the same name as the Savior. You know this already. And also that Jesus was a very common name. You have also read that this fact gave rise to the erroneous conclusion that Jesus from Nazareth and Jesus Barabbas were one and the same person, that means that Jesus was a revolutionary, and later on, his character was transformed into that of a peaceful preacher or into that of the Son of God.

I think we have already talked much about the subject, and you have known much about it already, but some things have been new for you.

Its time to say good-bye. We'll meet soon again, and God bless you,

Your brother in Christ,
Judas

The Efficacy of Prayer

August 22nd, 2001
Received by H.R.
Cuenca, Ecuador

[HR: Dear God, please allow me to enter into contact with my guide Judas. I would like to receive what he wishes to tell me, without interference of my own thoughts. And also, please protect me from the influence of dark spirits. Yes, I want from all of my heart to enjoy the company of my friend Judas...]

...more than a friend, I am your brother, and I love you more than you can imagine.

Yes, I am Judas, and you can visualize me. Don't worry over what happened last night. You felt my presence, but our rapport broke. You were too sleepy, and we need you to be in good condition, so we might communicate. Don't worry about that, and if some day you cannot talk to me directly, you need not to despair either, we need not to undertake a forced march, we have time, and we want things to be done well.

Your major worry is your own thoughts, which can possibly sneak into our messages. And so it is in truth, and there is no way to prevent this. But I wish to tell you that your own thoughts are not necessarily wrong. You received a good training in the messages, and your way of thinking, in general terms, moves along the right lines.

Message transmission is an accumulative work. It has been very difficult to deliver the foundations. We needed a high quality medium, like Padgett, because the interposition of preconceived ideas would have been fatal. And despite all, it also happened. But any error can be corrected. And if you receive something wrong, we'll straighten it out the next time, what do you think? So, don't worry.

Today you have read the Law of Activation. It is true, people's sincere prayers, both from mortals and spirits, activate God's Great Soul, which in turn activates spirits or mortals do give the appropriate answer. In the case of spiritual prayers, the Father Himself takes care of the response.

Despite this knowledge there were always doubts in your mind as to the efficacy of prayer for other people. You could understand that these prayers, in case they were material, could activate favorable reactions, but in the case of prayers for another person's spiritual progress, you thought that they would not achieve any effect. You also wondered, what good are those prayers for, if God knows everything. And what happens with those people who have nobody who prays for them?

So then, let's start with the last question, because it is not true. There is nobody who doesn't have anybody who prays for him or her. And if there really should be somebody who has no friends on earth, certainly s/he has them in the spirit world. And everybody has their guardian angels, the best friends you can imagine. And they, yes, they can activate God's Great Soul. It never did occur to you that this could be the job of a guardian angel, did it? So you understand that this thought has not been your own?

God offers everything, but He demands in turn that it shall be asked for. Simply because He has granted us our free will, and He will never "bless us forcibly" with His gifts. Ask and you will be given. But ask!

In this chain of activations, prayer -- God -- spirit or mortal, the last link is not mentioned in the message received by David, a link that is so logical, but you didn't take it into account. It is the person himself who prays or on whose behalf others pray. Because that person also has to be activated! God's blessings, also material ones, are not delivered on a silver tray, ready to be used. You must recognize them first, and then take advantage of them! In other words, God gives us opportunities. He won't give you a million dollars. But He will give you the opportunity to earn your living, or other benefits, whatever He deems convenient for you.

This entails certain consequences. A person can also benefit from the prayers of other people, if those prayers are for spiritual progress, because s/he will receive opportunities to progress, s/he will receive help and advice. But it is the person's job to take advantage of the occasion. So you see, prayers for other people are useful and beneficial at any level, both material and spiritual.

When the person thus favored does not recognize the opportunity, the prayers are without effect, of course, some kind of will is always required, some kind of push from the beneficiary's side. It is the same in health. If people don't have any intention of improving, if they don't contribute in anything, for example changing lifestyle, the effect of prayers will be doubtful.

You know what soul perceptions mean, but you never thought that these perceptions serve not only the purpose of acquiring spiritual knowledge, but serve also for a better orientation in "real life", as you now live it here on earth. They serve exactly for recognizing and distinguishing actual opportunities, and for thus being able to take advantage of them, and to avoid imminent dangers.

Today you have replied to an embittered woman, who complains about everything and accuses God of all injustice. And her only thought is: "When will these evil ones be punished?" She wants to escape from her country to leave materialism, as she calls it, and she wants to work in a third world country as an assistant in development.

You wrote to her correctly, if her motivation was only to escape, she will suffer great deception, because materialism reigns everywhere, but if her motivation was an impulse she feels inside, she should follow it.

This is correct. If this impulse comes from inside, or in other words, if it is a spirit prompting, it means that God shows her a way towards an opportunity. But it also means that she has to open up to this opportunity, and to recognize it. And for this, she has to change her attitude, and not to look for happiness where she is looking for it now. She sees everything through a negative filter, and we want to teach humanity to see the positive side, because life is positive, full of opportunities.

I give you another advice: Never expect gratefulness from your neighbor. If they thank you, be happy, if not, don't be sad. There is always someone, who is thankful: We are, and so is God. Imagine, God created you, He could make whatever He wishes with you, but He is grateful because you do what increases your own happiness. This is humility, this it is greatness, and David's perception is very good to recognize this. And this great development of soul you can even perceive reading his letters.

It is your work to give other people, who need it, this initial impulse. To do this, you must try to attain to certain development, opening up your soul to Divinity. But you cannot do more than to be an example, no more than to give impulses. The work itself has to be carried out by the person who requests help. And this is true even in the material environment.

First you must give, in order to receive. You must ask, and you must learn humility. You must always underline this.

We have a wonderful connection today, and I am so glad.

Will we respond now to your following question: "Does the Law of Compensation only act on the current condition of a soul or also on misdeeds committed in the past?"

Well, the answer is that the Law of Compensation always takes care of the current state of the soul. But the effect of the Law doesn't start only with the soul's entrance in the spirit world.

It is possible that an evil person improves his or her behavior, and his or her misdeeds of the past are as if they had never happened. This means that the soul, the ego, of the person, has changed. But this change always comes accompanied, or it is started by painful experiences, caused by the Law of Compensation, so that nothing and nobody escapes.

It is impossible that a perverse person becomes a saint overnight. It is a process which it is necessary to undergo, to suffer and to experience, and it is a painful process. I believe that you have already got the point. You can expiate right now on earth. And the person purified this way needs not to fear additional unpleasant consequences through the Law of Compensation. But still, it is a process of atonement, possible on earth or in the spirit.

Each evil deed causes vibrations in the network of God's Laws, and those vibrations rebound onto the transgressor. This is a Law. Nobody escapes. When this happens it depends on many factors, but it is not something necessarily reserved for the beyond.

We will also deal with the problem of evil's influence on climate, earthquakes, etc., but not today, and not tomorrow. Our current rapport is wonderful, but the topic is quite difficult, and we will deal with it in the future, when you will have developed a little more.

Now go and write what I have told you. And remember, although you don't see me, I am with you, and also in writing the message, you won't lack my guidance.

[H.R.: Are you my guide because we are similar in our character?]

(Judas laughs) Yes and no, because character changes. But it is true, my character on earth was a little bit like yours, as it seems. Very impulsive, impatient, even irritable, little humility, knowing everything better, even better than the Master... but I'll better not list all negativities, I don't want you to be scared off. Men have their flaws, but look where you may get to, if you really want to work on your perfection.

I love you and I will take care of you,

Your brother,
Judas.

Warning of Danger and the Choices We Face

August 22nd, 2001
Received by H.R.
Cuenca, Ecuador

Hello H___! You called me, but I see that our connection is not very good. You can feel this, too, because you cannot see me clearly. You are sleepy; maybe this is not the right moment.

Well, if you insist, we may try. But we have to choose an easy topic.

[H.R.: As you know perhaps, some time ago, I asked about self-defense. I received two answers, through A.R. and K.S., from Mary and Jesus, respectively. Both answers agreed in that logically this is a free will choice, but that never, under any circumstance, can violence be approved of, not even in self-defense. They also explained that, when someone prays for protection, this someone would not face the necessity of using weapons, because it would not happen that s/he would be in the wrong place in the wrong moment. In other words, the obtained guidance would lead the person who is praying for protection along paths avoiding dangers.]

But I wondered how it was possible then that Jesus died a violent death. He had more guidance than anyone else did. And how is it possible that so many martyrs died violently, of whom we suppose that they were people filled with Love and faith, nevertheless, it seems that they didn't enjoy protection.]

The two messages through A.R. and K.S. tell the truth. And between Jesus' violent death and the contents of the mentioned messages, there is just a seeming contradiction. Yes, it is an easy topic; I will explain it to you in detail.

You read that Jesus had knowledge that he was in danger. First, there is John the Baptist's message setting out explicitly that John had warned Jesus. John was already "dead", but had maintained contact with Jesus from the spirit world. And here enters the principle we discussed in connection with the Law of Activation, that is, you can interpret the warning as a blessing, an opportunity to escape. But a blessing is not mandatory, which means, it is always the individual who has to make the decision.

Jesus took the warning seriously. You can read in the Bible that he obviously camped on the Mount of Olives, or rather, in the Garden of Gethsemane. He could have found lodging easily in Jerusalem. It was also possible for him to spend the night in the house of his good friend, Lazarus, in Bethany, just a few miles from Jerusalem, right on the opposite side of the Mount of Olives. But he did not. Why? For reasons of safety.

It was my betrayal, which gave the high priest's henchmen the hint concerning his whereabouts, and so they located him and took him prisoner.

In short, Jesus had the opportunity to escape, to get away, and he received the warning in time, but he didn't take advantage of it. He took certain precautions, but he stayed practically in the city, or very near to it, fully AWARE of the danger. He did not seek death, of course, but he understood that after several years spent with us, after continuous preaching, even we, his most intimate disciples, did not understand well, and that our faith was little.

He knew that each event, although seemingly fatal, bears opportunities, and he took a risk. The consequence of his attitude was his death, certainly, but further on, also his resurrection, and as you will understand, it was his resurrection, which finally convinced the disciples. It was his resurrection, which started the process of increasing his followers' faith so much, that the coming of the Holy Spirit in such a spectacular way, like it happened at Pentecost, was possible. In that sense, and only in that sense, his death was a sacrifice for humanity. And as A.R. informed you, this decision caused in him the only doubt regarding his mission: "Had he completed everything to his best ability?" "Should he have protected himself and stayed longer with his followers?" A difficult decision, but he chose the right thing.

I don't want you to understand me wrong. Jesus' resurrection, or his previous death, were not the great events for salvation, you know this already. But the effect they had in convincing Jesus' followers was decisive.

You have read the New Testament many times. In certain Gospels, the disciples are portrayed as a stupid bunch, unable to understand anything. Well, certainly it was not so, but it is also true that we didn't understand everything. And according to the text of the gospels, although they exaggerate, can you imagine that Jesus' disciples had enough

faith, enough maturity and decisiveness so as to receive the Holy Spirit in such a spectacular way? Most certainly not. It was the experience of Jesus' crucifixion, which left them scared to death, desperate, and then the Master's resurrection and appearance, which established true, firm, sure faith. And without that faith, Pentecost would not have been possible, at least not so soon. If Jesus had decided to hide, to escape, it would not have been bad either. Like in so many cases, there were several options, and it is then that the soul perceptions can help us to choose the best option.

You can interpret the martyrs' case in a similar way. They had knowledge of the danger, hence they had the opportunity to save their lives, but they did not. They chose death, in order to be an example, or for other reasons. There were even reasons pretty close to suicide. You have read about this.

But from this story you can deduce an extremely important conclusion:

When you face a problem, there are generally several solutions. There are truly bad solutions, and more or less good solutions. But there is not only one good solution. Therefore, we almost always have the possibility to choose among several viable ways.

You are thinking of the case Jägerstätter. Very well. It fits marvelously in here. Describe here in few words this famous case.

[HR: Franz Jägerstätter, who born on May 20th, 1907 in St. Radegund, Austria, was called up into the army of Hitler's Germany for the first time in August 1940. He had a big family and cultivated a farm, and so he was released from service and could return home after a few days. In October, he was forced back to the army, where he served until the month of April of 1941, but he never was sent to fight at the front line. When Germany's situation got worse during World War II and Jägerstätter received once again an order to join the ranks, he categorically refused to do so on March 1st, 1943. He declared that he would not lend himself in the service of Hitler's world domination.

Jägerstätter did not maintain contacts to Austrian resistance groups, but acted according to his own conscience. He knew that his behavior would not change the course of history, but he wanted to establish a visible sign. Among the military officers interrogating him there was a very understanding colonel who explained him that his decision, of course, meant his death. He insisted that Jägerstätter had to care for his family, who would suffer from his refusal, according to the law of "Sippenhaftung", which means, the whole family's shared responsibility, a law which allowed the Hitler regime to exert great pressure against any intent of insurrection, executing even innocent relatives of the dissidents. The colonel promised Jägerstätter even that he would not be sent to the front line, but to a military hospital, where he could help the wounded, without need for touching one single weapon. But Jägerstätter kept on refusing. On August 9th, 1943, Jägerstätter was transferred to Brandenburg/Havel and beheaded at 16:00 as the first of 16 victims.

There is a group in the Roman Catholic Church advocating Jägerstätter's beatification. There is also much resistance against this motion, because some officials of the named church think that Jägerstätter acted in an exaggerated fashion, risking not only his own life, but also the lives of all his family.]

Well, did Jägerstätter do the right thing? And here remember that almost always there are several viable options. If Jägerstätter acted this way, following his conscience, he did the right thing. If his conscience had advised him to cede, it would not have been bad either. Both options are acceptable. The only unacceptable option was to support voluntarily a criminal regime.

Remember, besides an optimum choice, almost always there are other good options. We have the possibility to choose. And also, the optimum choice for a person depends on their soul condition. Two people in one and the same situation will have very probably different good options.

What I wish to convey is, listen to your inner voice, let yourself be guided, and do everything with love. So you cannot be wrong. And if you really incur in an error, nothing is lost. The Father's universe always allows corrections, sooner or later.

But now we have got to stop. You are sleepy and can scarcely follow what I am trying to explain to you.

Yes, tell G___.

Good night, your brother,
Judas.

Guides, Guardian Angels and Automatic Writing

August 23rd, 2001
Received by H.R.
Cuenca, Ecuador

Hello, H___. I see you are better now. And so is our rapport. Let's proceed.

Yesterday in the chat-room, you talked about guardian angels and guides. It is an interesting topic. Well, first I will comment upon what you already know. All men have a guardian angel, at least one, but many have more. The guardian angel maybe a spirit on the Celestial pathway or not, his development may vary, but he is always a good spirit. He always has access to his charge, but that mortal may make the angel's job pretty difficult. The mortal can maintain extensive contacts to dark spirits, even very evil ones, without the angel being able to do anything in that respect, he can only warn and advise, but he cannot intervene actively. This would interfere with free will.

When the mortal really seeks spiritual development, s/he attracts a guide. This spirit guide has slightly different tasks to perform. His work is not any more that of warning against dangers, etc., but, as the name indicates, that of giving guidance, direction, education. We can say the guide is in charge of the mortal's spiritual education. He is a teacher.

Any mortal, who strives for Divine Love, receives a guide who possesses the Love of God, and who through his own experience, may best direct his charge.

[HR: Always a Celestial angel?]

Not necessarily. But they are always very advanced and capable spirits.

[HR: Like from the seventh sphere?]

Yes, exactly. I think the tasks of both groups of angels is quite clear to you now. Their functions differ, but logically, they also overlap partially. It is even possible that a guardian angel is the mortal's guide at the same time, if the situation and the angel's development permit it. But normally, the guardian angel stays with the mortal from the time of his incarnation until his passing over. The guide only comes with the desire of his charge for spiritual development.

Mortals perceive their instructions or warnings in the same way. They are those impressions, impulses, thoughts of the inner voice, of the mortal's soul, and it is the mortal's development, which allows this voice to gain clarity. But it is always perceptible and sufficiently clear.

[HR: Alfredo wrote me today. Among others, he remarks:

"... Reading your last message, I was thinking that perhaps you should try automatic writing.

You can ask your guide (Judas), if you can do automatic writing, maybe you can do it, and then you could receive messages more clearly and your doubts would disappear, although doubts are normal and you should not worry about them..."

How do you like this idea? Is it possible?]

We can try it. Would you feel more comfortable? I'm going to tell you a little bit more about automatic writing.

Usually we understand under automatic writing that a spirit transmits his thoughts to a medium, and additionally moves the medium's hand in order to write the same thoughts on paper, or in modern times, via the keyboard. It is also common to imagine that the hand's automatic movement is so independent, that the medium may engage in a conversation with another person, while s/he is writing.

There is the extreme case, where the medium's hand moves automatically, but in reality it is not the spirit who is writing, but the medium himself or herself, although totally without him/her being aware of it. In other words, this

kind of medium possesses a high degree of dissociative power, in the sense that his or her conscious actions may disconnect completely from his/her unconscious actions. Hence the impression that the hand really moves automatically. Something similar, though not exactly the same, occurs when an experienced pianist reads and plays a sheet of music new to him/her, and his/her fingers fly automatically over the keys in order to play the corresponding notes s/he is reading, and only in complicated passages has to concentrate really in what his/her hands are doing.

There is the other extreme where the medium perceives clear thoughts, and writes them down on paper or on the computer. It is like a dictation received by a secretary.

Between both extremes there is a wide scale of different degrees of dissociation, as we have described it earlier. But all shades of writing mediumship have in common that they fix thoughts formed in the medium's brain.

I have already written how information transmitted by spirits is transformed into thoughts of the mortal, his/her own thoughts, and that is where the danger lies, that the medium's own thoughts and ideas may sneak in unnoticed.

In this sense, writing mediumship is not superior to other forms of mediumship. But we may try it. You will need time and patience, and if your dissociative power is strong enough, you may receive "automatically", if not, you will receive messages through dictation, which is equally good.

The automatic reception of messages has certain psychological effect, giving the medium more confidence in the outcome achieved. I don't tell you all this to decrease your confidence, but to tell you that what we have achieved so far is very satisfactory as it is. But Alfredo is right though, because it may be a beautiful experience for you. And in fact, there is one great advantage: Everything is set out immediately. You simply cannot forget anything. Although I also like your practice of repeating all the information obtained before I leave.

Now I will leave you. You are worn out psychologically. Yes, the process of receiving information requires strength and energy, and lately you have drawn much on your force. But you will recover soon.

God bless you,
Your brother,
Judas

Spiritual Awareness and Perception

August 24th, 2001
Received by H.R.
Cuenca, Ecuador

Hello, my dear H____. I think time has come to try something more difficult. If you have problems with thought reception, don't worry. Just write down calmly what you perceive, and if there are grave errors, we will correct them the next time.

We will talk about the topic of awareness. And before starting, I would like to give a definition for this word, in order to avoid misinterpretations. I understand by awareness the knowledge and perceptive range of a person. To make this clear, I will use the following illustration.

When you look at a dandelion flower, you perceive the esthetic, the tenderness of its structure, you even think how people, with all their wisdom and technology, are unable to reproduce just one single petal of the flower.

When a cow looks at the same flower, all it sees is food.

Take for example a nightingale. You love its esthetic, in its form and in its song. But cats see only food in it.

This means, obviously, that the field of perception and knowledge in animals and humans is different. The animal does not perceive esthetic and other things we do feel.

There is also some difference in knowledge and perceptive range between people, of course, and therefore we may state that each and every person has their individual awareness. My concept of awareness therefore goes beyond the common religious concept of conscience.

[Translator's note: The Spanish translation for conscience and awareness is one and the same word: "consciencia"]

Apart from this material awareness, there is an awareness of the soul, formed by its knowledge or faith, and it determines the range of its perceptions. In other words, the less faith the soul has, or also material knowledge, the smaller is the reach of its perceptions.

The soul's awareness is the expression of the soul's development.

Now we will answer a question that you have asked yourself time and time again, and which you could not really find any solution. And this question requires a deep understanding of what awareness is.

You read that in the spirit world dark spirits may sometimes leave their hells and enter temporarily brighter areas. On the other hand, the inhabitants of the second sphere, for example, cannot enter the third sphere, but those of the third sphere may visit the second sphere. There are, so to say, demarcation lines, penetrable only from above to below, but not the other way around. How so?

Now we will do a small mental experiment. As you know, and as you practice from time to time, there is a relaxation method called the "private island." You imagine a beautiful place, your small paradise or your private island. You sit down beside a tree, contemplating all the marvels which surround you, and then you notice a splendid staircase of white marble, ascending toward the sky. When you go up some steps, you come to a place where you stay. Looking down, certainly your field of view has been amplified, you can see a lot more of your island or paradise. Your awareness is greater, to put it this way. Now I am at your side, indicating to you a certain point below, and you look at it, and this point seemingly approaches you, as if you saw it through a zoom lens, "drawing" the image closer. And like magic, you are really there, physically. That is, of course, just a mental experiment, an illusion, but you can imagine in that way how we travel. We want to be at certain place inside the range of our perceptions, and like magic, we are already there, at lightning speed. This example is a bit childish, but it is difficult to find something better and more illustrative at the same time.

Well, what I have told you, implies that "our world", that is that part of the universe, in which we may move, consists of the same area as covered by our perceptions. Everything, which is outside our perceptions' reach, is as if it does not exist. And, as I have said, the perceptions only move inside the field of awareness, and awareness is determined by the soul development.

A dark spirit has very little soul development. This is reflected in its awareness, and it lives in a dark environment, faithful reflection of its soul. It is what it can perceive.

What God has created cannot be all bad, there is always some residual of original kindness, and this small residual of "initial development" allows the perception and, therefore, the accessibility of areas of greater quantities of light. But this is in very limited terms. These spirits don't stay in the brighter areas because of the Law of Attraction, it simply is not their environment, but they have certain knowledge of the existence of those more pleasant zones.

When their soul finally develops, either through Divine Love, or through the purification of natural love and the elimination of evil, its awareness is enlarged, they can perceive more, to see farther, and logically, they may move with more liberty. They find an appropriate place for their current state, and there they stay. They don't have any intention to return, like it is natural, because in their new surroundings they enjoy more happiness.

In their new home their soul keeps developing, and their perceptions, with their experiences, become keener, until they can really feel all that the new environment may offer them. This development is a guided development, and the interests of the spirit determine its direction, and according to his/her interest and preferences, it receives all the help that it may need. The development depends, therefore, upon the free will.

When this sphere can no longer offer more, that is to say, when the soul, and with it, its perceptions, have been developed to such a degree that everything has been "digested" which its current environment can provide for its progress, then the moment arrives, when its awareness no longer experiences a gradual increase, but a substantial jump, and its perceptions are able to visualize a new world with new opportunities, a new sphere. This process repeats in that way and the spirit develops in the direction chosen by itself.

[HR: Why a "substantial jump"??]

It may be useful to compare it with the breaking of a dam. The water accumulates little by little, but finally there comes the moment when the dike can no longer resist and breaks, and the water suddenly extends its surface, until it finds a new obstacle. And in a similar way, the soul expands, or rather, its awareness expands.

This new world simply did not exist for the spirit before its expansion of awareness. It is not that the spirit wanders throughout the second sphere, and finally finds a wall, indicating the limit of its sphere and the beginning of third sphere. No, the third sphere is totally out of reach, visible limits don't exist for it, the third sphere simply doesn't exist for this spirit.

This new environment is so welcoming and filled with happiness that the spirit only returns to the previous spheres for two reasons: to help its loved ones, so that they may also enjoy the happiness that it now feels, or because it has to complete a work, an atonement work or a work of love, as we do when we visit the inferior spheres of the spiritual heavens, or even, like now, the earth planes.

The range of perception increases and covers new territories. This is why the more advanced spirits may return to the inferior areas, but the less developed spirits cannot enter what they cannot even see.

Awareness, and hence perception, is also selective. This is the reason why there are spheres which offer many stimuli for a certain class of spirits, while others don't spend much time there, because the little that can capture their attention is "digested" in a short time, and they advance.

Once you wondered how it was possible that spirits on the Celestial pathway and other spirits of moral or ethical orientation could live together in the same sphere, and the latter would not notice the much greater happiness of the Celestial pathway spirits. The reason is the selective perception, or the different range of their awareness.

We know that the natural development of the soul, that is to say, the development without Divine Love, ends in the sixth sphere, and there ends also the development of the field of perception, of awareness. They never end up seeing the Celestial Heavens, not even the seventh sphere, where the last preparatory step is performed, the soul's complete transformation.

The different perceptive range explains also why higher developed spirits may discern the soul condition of less developed spirits, but this is not possible the other way round.

And now I want you to remember what I told you about your brother Karl. Who has not seen true light, does not miss it. The sixth sphere inhabitants have not seen the splendor of the Celestial Heavens, they do not know the joy the Father's Love can provide. They live in true happiness, but in some kind of happiness of a different nature and of different origin. But they do not suffer from this reason, because they have lost nothing that they have never found. They do not know what they are missing, and hence, this lack does not cause pain. Don't see this like a punishment or an "injustice". Remember what I told you about justice, and besides, yes, they live in paradise, although they lack the most important thing, but they are not aware of it.

This really has been difficult. You did not comprehend everything, but I think I could convey to you some idea.

Now, to conclude, a more relaxing subject. You asked if spirits could travel through time, or rather, if they could visit the past.

They cannot, strictly speaking, but in some way they can.

You know that we, when we attain to a certain level of development, can "read" thoughts and recollections of mortals and also of spirits. Therefore we can reproduce accurately any event in mankind's history. We can write thick history books containing all points of view on any occurrence. But in reality, we cannot travel back into the past. And so, we cannot influence events which happened in the past.

Humanity's awareness and mankind's memories began with the implantation of the first souls into Amon and Aman. If we want to go back beyond that date, all knowledge ends, there is no memory at all. This is why we know so little about the creation of man. If the Father does not reveal it to us, we will never know.

Now it is time to stop. I am satisfied with the outcome of our small trial. We are advancing well. Rest and think that I am always with you.

Your brother,
Judas

Hidden Meanings in Jesus' Parables

August 25th, 2001
Received by H.R.
Cuenca, Ecuador

Good afternoon, H___. I am very happy to see that we can meet now, although not everything is in perfect silence around us. This is a very good sign. And you see me, yes, you feel me in fact so close to you that you could touch me. We have a great rapport.

Yes, we will proceed to talk a while about Jesus' teachings. And I see that you have been very impressed by an article John Dominic Crossan wrote, and which you had read some years ago. And we will take a short passage from this article as the basis for our contemplation. You see, your studies have not been in vain.

Crossan wrote: [...] [For example], Jesus tells a parable about somebody who takes a mustard seed, plants it in the ground, and it grows up to be a great tree, or a bush at least, a weed, though, in plain language. Now, imagine an audience reacting to that. Presumably the Kingdom is like this, and you have to figure out, "What's it like? You mean, the Kingdom is big? But you just said it's a big weed. So why don't you say a big cedar of Lebanon? Why a big weed? And besides, this mustard, we're not sure we like this mustard. It's very dangerous in our fields. We try to control it. We try to contain it. Why do you mean the Kingdom is something that the people try to control and contain?" Every reaction in the audience ... the audience fighting with themselves, as it were, answering back to Jesus is doing exactly what he wants. It's making them think, not about mustard, of course, but about the Kingdom. But the trap is that this is a very provocative, even a weird, image for the Kingdom. To say the Kingdom is like a cedar of Lebanon, everyone would yawn, say, "Of course." It's like a mustard seed ... "What's going on here?" [...]

It was the first time it occurred to you that there may be something more, something much deeper in many of Jesus' parables, apart from those, which he himself had explained through Mr. Padgett and primarily through Dr. Samuels.

Yes, there is much more to them, and we find them often in shortened, mutilated form in the text of the New Testament, torn away from their context. The above example of the mustard seed is a good one, and you could give even a better interpretation than Crossan has done.

Jesus was a great orator, who knew how to draw the audience's attention to his words, speaking in a provocative way, inciting questions, a discussion. Jesus preferred this form of discussion, introduced with surprising statements, like that one about the mustard seed, and then to proceed explaining the deeper meaning of his words, an explanation with active participation of his audience, a very effective way of putting forth teachings, which otherwise would have been very difficult to explain. Can you understand now that Jesus was not the serious, inaccessible professor, speaking in hand-picked words, difficult to follow, but he was of the people, in the people and for the people.

Now, in the context of many messages, which have been received in the course of the last months, I wish to talk a little bit about these famous sayings of Jesus: "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men.

Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

Both sayings are shortened, their explanatory value has been lost to some extent, and they are quoted out of context.

Both sayings, of course, refer to the Father's Love, and Jesus used them many times, when he was talking about prayer, the New Birth and the Kingdom of God.

He explained how man, through prayer, could receive God's Love, and how God's Love would work inside their souls, so that their created substance eventually would be transformed into the Divine Substance, like unto God's Own Soul. You are now familiar with this teaching, but for many people it is new, and it was new, of course, when Jesus preached in Palestine.

But then, after having explained the availability of the Father's Love and the New Birth, he went one step further and showed that the acquisition of God's Love forcibly must lead to more: The mortal must react. He cannot simply accrue Divine Love in his soul, but he must make use of It. In order to carry out its transforming activity, Divine Love needs the mortal's cooperation, like the leaven needs warmth to ferment the batch of dough. If there is no warmth, Divine Love becomes inactive, like those yeast cells in the state of latent life.

Use your salt, don't keep it to yourselves, or it will not serve for anything. Use it to spice your lives and those of others. Use your light to shine over your path and to illuminate the path of others. In other words, be example. And this has been the essence of so many past messages, and this has been the essence of so many of Jesus' preachings. They are not any more contained in the Bible as he uttered them.

You were surprised by John's message that so many people in the world really possess Divine Love, some of It, but how many make use of It? In despair, in anxiety, people find the way to God, they are capable of opening up their souls to the Father and His Love, but when It arrives, and when together with It, the Father's blessings soothe men's anxiety, they are not prepared or willing to add their fuel, their warmth, to make Love glow.

Think of it. Taking the risk of repeating my words over and over again, but life is activity, true life is true activity. So be active, give spice to your lives and to other's lives, let your Love shine forth, be examples. When you will do this, you will be like angels on earth.

Yes, you are right. This is a beautiful message. So try that it be not only a beautiful message, but a striking attribute to your life.

God bless you, my dear brother.
Judas.

On Divine Love and Judas' Background

August 26th, 2001
Received by H.R.
Cuenca, Ecuador

My dear brother H___, it is true that yesterday I wanted to impress upon you something more than you finally received. You had this image of a river in your mind, but you could not interpret it. And so you did not mention it in the message.

Now, what I wanted to explain to you is that our souls are like a stream of water, searching its way to the Great Ocean of God. It is a natural law that the water eventually finds the shortest way to its destiny, but often in its course, obstacles block the way, and the water's course deviates and seemingly loses direction. Nevertheless, it will reach the ocean, and it will be one with it.

The water will gnaw on those obstacles and erode them, and little by little, will shorten its path. But it will also create new obstacles, by the rubble it draws with it.

You can liken this image to the soul, which is hampered and fettered by beliefs, by the material mind, which always tries to dominate it, but little by little, the soul will erode and remove those obstacles, and although new ones will appear, there will come the day when it asserts itself and finally find God and its at-onement with Him. Our soul has the innate desire to find God, and man cannot suppress this desire forever. In the seemingly eternal battle between soul and material mind, the soul will prove stronger.

During the day you also received many impressions about awareness, but your day has been too loud and tense, and so you could not digest those impressions, as I would have liked you to do. But in spite of it, I want to deepen in this topic a little bit.

You have heard that the soul's development increases its awareness, and with its awareness, the soul's perceptions gain a wider space of activity. In time, they become keener, and when the soul's awareness through its selective perceptions has taken advantage of what its environment may offer, it experiences a sudden expansion, and a new world of wonders and opportunities opens up.

This is the normal way of development, stimulated by the spirit's or the mortal's interest and inclination, and guided by other spirits, who in their more advanced state lead their charge along the chosen path.

But there is another possibility, and this is that the Father Himself enlarges the soul's awareness, as if He uncovered a hidden door, a pathway to a new universe. He did this once, when He blessed us with the awareness of His Love, a Love which always existed, which always bathed us, but which mankind could not perceive. This is the so-called privilege of receiving His Soul's Substance, because in order to receive It, you must be aware of Its existence.

Jesus already informed that God's Love always flooded the universe of His creation, but it was not accessible for mankind, after the first parents had slammed shut this door, and the knowledge of the door's existence disappeared.

Now, after the Father's renewed bestowal of this privilege, all men, deep inside their souls, know that this door exists, and it would be the task of the different churches to guide their members' attention to this door, but instead, they have opened up other doors, leading to the world of the perfect man, distracting people's attention from the Divine Pathway, which starts exactly at the mentioned door.

The reason why I have mentioned this is, because there have been two questions which troubled you in the past.

The first one was, why do the messages state that God has a place of living, when His Love, which is His Soul's Substance floods all the universe? You could not and you still cannot understand this. Ann Rollins wrote that man does not live and move and have his being in God, but merely in the attributes of God. But His Divine Love is not strictly God's attribute, It is His Own Substance. And It is all around us.

The second question, which disturbed you, was the statement that spirits in the sixth sphere could not proceed further in their soul development. And that his stationary state was the cause for their eventual or possible discontent. Their souls, in their structure, have reached whatever they are able to reach, and all they can do is to accumulate more knowledge, that is, to obtain an increase in quantity, but not in quality.

But you thought that, in some way or the other, something similar was happening in the Celestial Spheres. All souls, which enter there, have been completely and perfectly transformed previously in God's Own Substance of Love. So what those souls can achieve is to accumulate ever more of this Substance, but this means, as in the first case, an increase in quantity, but not in quality.

Now, just to answer the last part of the second question, one cannot compare Divine Love with knowledge. But let us proceed in order.

It is true, God's Substance floods the universe, but man does not live and move and have his being in God, because while it is true that God is Love, He is not only Love, He is much more. His Substance of Love is only that part of His Divinity, which He has offered us. But nobody said that He has offered us all.

God's Spirit floods the universe, like the spirit of life, about which we will speak more in detail in the future. And part of His Substance is all-present, too. But not all of God is all-present in the universe.

Now, as to the second question, it is true that the inhabitants of the sixth sphere are restricted to accumulating knowledge and enjoying their happiness. This is great, but, indeed, their true progress has ended.

In the Celestial Heavens things are a bit different. You are unable in your present condition to understand Divine Love and all the blessings this Substance gives us. But besides mentioning that Divine Love and discontent are totally opposed, and a soul filled with the Father's Love will never suffer unhappiness but increases its happiness with each particle of Love it receives (an effect you cannot claim for knowledge), I will only tell you that God's Being implies much more, so immensely more than you, I, and even the most advanced spirits of the Celestial Heavens are incapable of sounding It. I will tell you, though, that, as God has opened up a door to perceive and acquire part of His Divinity of Love, He can open up other doors to perceive and acquire other parts of His Divinity, which you cannot imagine in your wildest fantasies. These are things non-existent to your awareness, but still, they do exist. It is utterly impossible to explain more, but I will state that we will never be as God is, but progressively we will take on more of His Divinity

in more facets than this one you know: His Marvelous Love. So remember, progress in the Celestial Heavens is eternal, in quantity and in quality. But God's Divine Love is so fulfilling and complete that you should not worry about other things to come. Just strive and enjoy, there is no limit to the Father's blessings.

Now, to conclude this message, I wish to tell you a little bit more about my life. I was born in the town of Kerioth, a place in southern Judea, where my father was a prosperous merchant. I would not say that he was rich, but he had sufficient funds and the opportunity to provide a solid education for his children. I was not an ignorant man, by the standards of our time.

Like the little bird, which feels certain impulse to try its wings, and finally leaves its parents' nest, so I left the house of my father, a young man full of pride, idealism, nationalism and a strong desire to find truth, whatever this was. And I did not only find truth, but I found the Truth, when I met the Master in the north, in Galilee, where I joined him and finally formed part of the inner group of his disciples.

You have read the opinion of some scholars that "Iscariot" is a corruption of "sicarius", that is dagger-man, or assassin. They claim that Jesus had formed a highly political movement, and that many radical elements have joined his ranks, including Simon the Zealot and Simon (Peter) bar Jonah. The Talmud mentions the "barjonim", political extremists, but this word is a far later invention, and bar Jonah simply means "son of Jonah" in Aramaic. Simon the Zealot was a zealot, before he met Jesus, and I was an ardent nationalist, too, like many of Jesus disciples, but Jesus' movement was not a political movement, as you understand the term nowadays. So you understand that the root of Iscariot is the name of the town of Kerioth.

I had found Truth, but Truth, my brother, soulful Truth, always will conflict in one or other way with your material mind. Let it sink deep into your soul, embrace it humbly, and listen to it. Let yourself not be torn apart in this struggle between soul and material mind. Be yourself, be soul. Not doing this, was the root of my infamous sin.

God bless you,
Judas.

The Spirit of Life

August 27th, 2001
Received by H.R.
Cuenca, Ecuador

[HR: Dear God,

Thank you for all the opportunities that You have given me, and for the blessings that I receive each and every day. I know that my brother Judas wants to deliver a message, and I as he has already announced, it will be a message about life. Please, allow that our connection be good, and that my thoughts do not mix with his own, so that I may receive everything, as he wants to transmit it. Also, protect me from the influence of dark spirits, so that they cannot interfere. I desire to elevate my spirituality and to serve you in the little my forces permit. Amen.]

I am here, Judas, and I am a Celestial spirit, born anew in the Divine Love of our Father. I am happy that you venture to receive this message by dictation, because I am sure that it will be a new and pleasant experience for you.

As you already perceived, yesterday and also today, I shall transmit a message on the topic of life. It really surprises me that you never meditated on this, and also that this topic has never been subject of discussions among you and your friends, who strive to continue in the pathway toward Divinity.

In a previous message, I have already mentioned the Spirit of God, the active energy of His soul. The spirit, therefore, is an emanation of God, and does not strictly form part of Him. I repeat this, so that it is clear that Divine Love is not a kind of spirit, but part of the Father's Own Substance, and that this special energy of the Father we call the Holy Spirit, performs the in-flowing of God's Love into the human souls.

Jesus already mentioned in several messages that the Holy Spirit is the Father's only active force, which deals with the human soul, transferring His Love. But the Soul of God irradiates other classes of energies, other classes of spirit, for example the creative spirit, the spirit of life, and many more, which we may discuss little by little in the future.

What does life mean? There is a definition of the World Health Organization, stating that life is characterized by attributes like growth, metabolism, reproduction and movement. With these characteristic, the WHO wants to clarify that certain forms of existence do not constitute life, although they may possess part of these attributes. To give you an example, a crystal has no life. A crystal grows, it even reproduces in some way, but it doesn't move and it doesn't have metabolism. In the same way, a virus, according to this definition, has no life, although it moves, it reproduces, in some way it grows, but it doesn't have metabolism.

As you understand very well, this definition facilitates a satisfactory orientation in the material world, but it is of a doubtful value when we speak of "life after death."

The spirit of life needs matter for its activity. If it finds adequate matter to confer life upon it, it enters and launches a process, which science doesn't understand so far, the miracle of life. On the other hand, if the matter, which we might call an organism in our discourse, no longer provides proper conditions for the activity of the spirit of life, it retires, and the organism dies. That is very important to know, because the spirit of life always depends on the operation of matter. Life, therefore, as we know it on the planet Earth, "material" life, is not an attribute of matter, but it is something external, an energy emanating from God's Soul, an energy which comes and which leaves.

If we take the example of the soul, things are different. The soul survives the physical death, that is to say, it continues living when the spirit of life abandons the material body. The soul contains an intrinsic vital force, and it doesn't depend on the aforementioned spirit. This intrinsic force is the object of studies in the spirit world; rather fruitless studies so far. And therefore the question, if man's soul will continue to live through all eternity, still lacks an answer. Nor can I answer this question.

Divinity, on the other hand, also entails a characteristic, which we call life, but it is of a completely different nature, because it belongs to the Divine Kingdom. It is life, as the Father owns it, which doesn't know a beginning nor an end, because it is eternal. When man's soul acquires the Substance of God little by little, it also acquires simultaneously the corresponding attributes, and among them is life "eternal." I put the word eternal between quotation marks, because in the case of God it is so, but we know that our life has a beginning, therefore it is not eternal. But incorporating Divine Love, the human soul acquires this endless life, the same as God is endless. In the moment of the total transformation of the soul, there remains nothing more of the original substance, and there remains nothing of its original life, there is only eternal Divine life.

The old philosophical question about the continuity of life after death, therefore, is not a valid query, considering that material life is of a completely different quality from the soul's life. It is external and not intrinsic in matter. Only beings who have a soul, that is, the human beings, can "survive" the body's physical death, in other words, the life of the soul is some sort of separate life, apart from "organic" life of matter. And following this line of thought, life of the Divine soul is of still another category than life of the purely human soul. It is not so, therefore, that the transformed soul simply acquires true immortality like a continuation of the human soul's life, but rather it is a completely new quality, only possible through the transformation into the Divine.

You were also wondering about the creation of animals in the spirit world on the part of spirits, who love animals and want them or need them to complete their happiness. They create animals, their bodies, of the matter of the spiritual universe, like they can create the most diverse things, provided that they have obtained a certain degree of development and progress, of course, and as I have explained, the spirit of life, that spirit of God, penetrates this creation and gives it life. It is the same phenomenon of material life, as you may observe it on earth. This phenomenon does not explain the character and other characteristics of the animal so created, but today we shall not talk about this topic, but shall do this some other day.

The spirit body does not require the spirit of life, because it is like a "material extension" of the soul. It is always under construction, if this expression is admitted, and for that reason reflects the condition of soul. The mind and the senses, which have their seat in the spiritual body, are also subject to this continuous change. In the non-Divine soul, these functions continue strong, because the soul continues using and trusting these functions of the spiritual body, while in the case of the Divine soul, the ascendance of this soul is so strong that the mind and the senses of the spiritual body wither, since the soul no longer uses them nor needs them. The spiritual body, in the Celestial world, eventually "degenerates" to a simple appendix of the soul, which practically no longer exercises any other function than that of maintaining individuality. That is one of the reasons, why I have told you that we cannot present ourselves as we really are, because you could not perceive us so, but rather we create the form in which we want you to see us.

Well, my dear brother, the message was not very fluent and smooth, but I am happy with the fruit of our endeavor. It has been our first attempt, and you received well what I wanted to communicate. For you it has also been a pleasant

experience, and although your fingers didn't fly "automatically" over the keyboard, we have avoided the danger of omitting parts.

We will use this method more frequently, when you are willing and our connection permits it.

Now the moment has arrived for saying goodbye. Continue with your work, and continue with your prayers. God watches you, and your effort will be rewarded a thousand-fold. As I have told you, there are no limits to His blessings, and you are only savoring a small sample of what you may receive.

We shall meet again soon, and do never forget, if you need anything, just call me. And I shall be with you immediately.

Your brother,
Judas.

Man's Interference in the Spirit of God

August 28th, 2001
Received by H.R.
Cuenca, Ecuador

My dear H___, I am Judas, your guide and protector along your way to our Heavenly Father. I am a Celestial Spirit, born anew in God's Love, and ever ready and willing to fulfill the Will of our Father in Heaven, to lend a helping hand and guidance to the sincere seekers of Truth.

Today I have come to you in order to write another chapter on the Spirit of God. Yesterday we have mentioned already that, besides the spirit of life, God also emanates His creative spirit. As its name suggests, it happened through this spirit, that God created the universe and also us. You also know that the creation of the universe has not ended yet, and hence God's creative spirit continues active as it was at the dawn of time.

In various messages to Mr. Padgett, the Celestial angels communicated that evolution does exist in fact, but that this evolution is not a line of development chosen at random, but that it follows a line traced by the Father. It is a guided evolution.

God's spirit moves in its actions strictly within a frame fixed by God, and the perfect network woven by His eternal Laws constitutes this frame. The law, which influences in the first place the activity of the creative spirit, is the Law of Eternal Change.

Many times the Celestial spirits, in their messages, have repeated that man, the soul, was created in the image of God. The created soul does not possess the Divine substance, it owns nothing of Divinity, however, it holds a series of attributes that can be compared to attributes of the Celestial Father, for example its natural love may be compared to God's unconditional Love, and so its wisdom, in fact, it also knows mercy, etc. The little men know of God, is what is in themselves as a weak reflection of the perfect principle in our Father in Heaven.

Man, of course, cannot create life, he only can - following natural laws - create receptacles for God's spirit of life. He can manipulate organisms containing life, he will even come to produce organisms, or material formations, where the spirit of the life may enter and develop its activity, creating this way new life, whose material base has been created by man.

This activity is a creative work. Man is primarily a creative being, and he also possesses a kind of spirit, which we may call man's creative spirit. Certainly, its activity moves on other levels than the Spirit of God, however, it does exist.

When I speak of man's creative spirit, I am not only referring only to buildings, cars, bridges, etc., in other words, purely material constructions, but I refer to the world of his thoughts, ideas, intentions, etc.

There are various quotations in the Padgett messages, indicating an immediate effect of human thoughts and actions upon the environment in the spirit world.

What I mean with all this is that man, in a similar way as God, carries out a continuous process of creation and construction, certainly at another level and mostly unconsciously. And man's attitude on earth interferes with creation in the spirit world, in its lower levels. Their negativity is reflected in the environment, where they will have to live, and so does their positive attitude. This is where the statement of "hells of man's own creation" refers to, this is what Swedenborg meant when he spoke of man on earth already building his home in the spirit world. For this reason, man will find a custom-tailored home for his soul condition. He himself has "furnished" the home where he has to live. This is a creative process that exceeds humanity's common awareness.

As I have told you, the Spirit of God performs a perfect work inside the framework of God's laws. But men should be conscious that they can interfere easily with this work, and the result of this action, we call lack of harmony. I will give you a simple example. If we intervene improperly in an organism, the spirit of life cannot exercise its task thoroughly, and the consequence may be death, a premature death, a result out of harmony.

I can read in your mind what you are thinking. You have already grasped the idea. Man's interference goes much beyond this example. Man's creative spirit, when it is not well guided and moves outside the frame of God's laws - because man indulges in his free will - can interfere with God's creative spirit in its work. Evolution no longer follows its normal process, and the impact can be felt at all levels. Yes, also in climatologic effects, etc. How this works exactly, still lies outside your perceptions, but you already have some idea of what you couldn't grasp at all in the beginning.

I previously mentioned that man's negative attitude causes vibrations in the network of God's laws, and forcibly falls back onto man. This is true. But it does not necessarily fall back onto this same man and only onto him, but this attitude causes environmental alterations at all levels, in the spiritual, psychological and material environment, and hence it affects many more people, innocent and guilty equally. This is unjust, certainly, but I have already told you that injustice and justice are human creations, but that God is guided by Love, and only by Love. It doesn't matter what man does, always there will be a happy end for him in the long run, for him and also for the innocent victims of his actions.

You know that soldiers frequently march in step or in cadence, but when they arrive at a bridge, they abandon this "ceremonial" posture, and cross the distance to the opposite bank walking normally. The small force of a single step multiplies when many people take the same step at the same time, and the effect can be devastating, and the bridge may break down. The same happens with thoughts, attitudes, intentions, with negativity and positivism in general.

Humanity as a whole is most powerful, uniting their forces for the same purpose, but they don't take advantage of it.

No, it is not. The negativity of a group of people at some place on earth does not necessarily causes repercussions at the same place. This "combined" spirit of men, or rather, the resultant of their combined forces, interferes in the natural processes of development, increasing or diminishing intensity, speed, direction or other markers of this process. Since the entire Earth is a cross-trigger system, the effect may appear in another region or in different regions. And the effect is not necessarily immediate. But leave this like it is, you won't understand now all the implications, but some day we can discuss them in more detail. The important thing is that you catch the idea, that you understand and digest that man's attitude, on the whole, has a much greater influence than you have conceived of so far.

You once read a very illustrative article. It described, how a small insect in the Amazon forest moves its tiny wings, causing feeble turbulences in the air, but at the same time unchains a series of events - all them described in detail - unfastening the formation of a Hurricane, which in its fury destroys part of the Florida coast. You liked this article, full of wit and truth, and you could understand it. Please, understand also that - apart from these material causes and effects - there are other causes and effects, in the spiritual environment, much more powerful and of a wider scope. You have to detach yourself from some of your "mental materialism." I know that these statements would not find much acceptance in the general public, but take it this way: You have now a deeper perspicacity, a sharper perception, which the great majority of people are lacking. You owe this insight and this perception not to more knowledge, but to your greater soul development. They are the products of spirituality. Take it this way, and enjoy this advantage, although many won't understand you.

I am happy that you have received the essence of my message, and also that part of your doubt has found some answer, at least partially. If we are able to continue along this line, very soon a new world will open up for your understanding.

Pray and follow my advice, and count always on me.

Your brother,
Judas.

Celestial and Other Spirit Communications

August 29th, 2001
Received by H.R.
Cuenca, Ecuador

My dear H___,

After our meeting yesterday in the morning, I did not communicate with you. You did not receive impressions, either, from my part. I thought it better so, because you have not been in condition to receive a message in calmness and mental steadiness.

I know sometimes people's reaction, when reading the Padgett messages is difficult to understand. They are messages of Love, messages pointing out an easy way to follow, and even if people don't believe in them and follow only one single advice, prayer in general, not even prayer for Divine Love, the world would be better off than it is now.

You live in a world off balance, in every sense, and this imbalance is reflected by people's way of thinking.

But you have to learn not to take everything personally. You have to attain to such a state, where your spirituality no longer depends on other people. As we always say, live in this world, but be not of this world. Work on this.

That man ridiculed the messages of the Celestials, not you, neither Doug, he doesn't know you personally; for him, you are nothing more than points of focus for his internal frustration. If you remember the image of the river, he is like one of these rivers that seemingly have gone astray in their course, getting lost in the nothing, but which will find their way to God somehow, sooner or later.

I have also followed with interest your discussion on how to distinguish whether some message comes from the Celestials or not, and I saw many correct ideas in this discussion.

In fact it is not so difficult. When Alfredo, at the beginning of his contact with us, had that very problem, causing him a lot of insecurity, even anguish, there came a message from Jesus for him, where the Master put forth useful approaches to evaluate messages. Messages from Celestial angels intend to transmit love, they don't criticize simply for the sake of criticizing, they don't judge, but they rather try to advise and guide. They are positive and constructive.

But what is most important, they are full of love for humanity. If a message complies with those criteria, you can suppose with much safety that it is a message from a Celestial angel. I am repeating this, although Jesus has already explained it, because it seems that there continues some confusion on the respect.

But of course, spirits who communicate daily with humanity, come from all levels, and when they are not inhabitants of the Celestial Heavens, it does not mean that they are bad. No, there are millions of spirits along the way to soul purification, who communicate their counsel to humanity, guiding it on the path toward the perfect man. That is not bad, and each and every man, in the exercise of their free will, can opt for the direction that they personally wish to choose.

But, as you will understand, I want to remind you of the expression in the Bible, "but seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Divine Love purifies the soul and its natural love. This is the start of Its work, but there is much more to It. Thereafter It transforms the soul into God's Substance, it transforms it into a Divine soul. So why be satisfied with the minor thing, if the major thing is right in reach?

You remember also what we spoke about justice. Therefore you should say, "but seek ye first the kingdom of God, and His Love; and all these things shall be added unto you," and so you will express everything correctly.

There are many people in the world, who receive messages, and some of them receive messages from Celestial angels. The principle of the New Birth, of Divine Love, is also transmitted through them, but sometimes clarity is lacking,

which is due to the medium's receptivity and his or her pattern of thinking. The word "Divine Love" is only one of the possible expressions to describe this part of Divinity, which escapes human understanding, and for which there is no adequate vocabulary. At times, It is called simply the Love of God, the Light, or Sanctity; sometimes It is even confused with the Holy Spirit. But those messages always emphasize the necessity of prayer in order to be able to arrive to God and to become a "joyful witness of God's Love."

Prayer itself on occasions receives the name of "rosary", although the spirit, who transmits the message, doesn't refer especially to the rosary, but to prayer in general. But since the rosary is the most popular prayer in Catholicism, it is not surprising that there are confusions also in this case. Many times not "the whole Truth" is transmitted, because of intrinsic deficiencies in the communication mode or in the medium. But, as we have stated, part of the Truth is better than no Truth at all. And that part, which is received, is sufficient to start sincere people on the pathway toward Divinity.

Each part of the work of diffusing the messages is important, each achievement multiplies in its effect, although you cannot see and understand it right now. For that reason, don't worry about negative reactions, they will always happen. You could be a saint, and despite it, you will have enemies. There are always people, who look for flaws, for the "dirty thing", something where they can hook in and criticize. But don't put yourself on that level, having faith, all this should not affect you. You have chosen a way, and it is the right way. You have experienced how God answers your prayers, and you have even experienced something that you had never before thought possible: That prayer is joyful, cheerful, fulfilling, it is not an obligation you have to comply with, but rather, it is a strong and beautiful desire we want to put into practice.

I will stop now. I will come back later and we will talk about a different subject.

I leave you my love and say goodbye – see you soon.

Your brother,
Judas.

The Law of Divine Love

August 29th, 2001
Received by H.R.
Cuenca, Ecuador

As I have promised you, here I am again, Judas, your guide along your quest for God and His Love.

I wish to speak about a topic, which surely will interest you: The Law of Love, or to be more exact, the Law of Divine Love.

You know very well that there is a hierarchy of laws in the universe of God's creation. There are natural laws, which science studies and partially understands, there are spiritual laws, like the Law of compensation, for example, and laws also exist in the Divine setting. The only Law dealt with, up to now, at the aforementioned level, has been the Law of Divine Love.

You also realized that the principle of many of these laws at an inferior level is also reflected in a similar law at a superior level. In the same way as the Law of Divine Love exists, we also know the Law of Natural Love.

All men are subject to natural laws, of course, because they move in a material atmosphere, even their physical and spirit body, is constituted of matter, although the quality of this matter is not the same in both cases, however, it is matter.

Spiritual laws also have certain validity in the material environment, although on earth they do not operate with the same accuracy and certainty as in the spirit world. For example, the Law of Compensation has already been discussed, operating in the spirit world exactly according to a spirit's soul condition, but on earth, its effect is more diffuse and may involve innocent people, who suffer consequences for causes, without having contributed to their origin.

Men, as spiritual beings, are subject to spiritual laws, of course. But as we already have verified, not all men incorporate part of the Divinity into their soul, and therefore, not all men are subject to the Law of Divine Love, which we will call from now on the Law of Love, to simplify things.

When a soul receives the Father's Love, it necessarily enters the scope of the Law of Love. And this Law implies that man always searches for more of this Love, that he reacts to the reception of Love, as we have already explained in a previous message. I refer to the last link in the Law of Activation, which deals with prayers for the Love of God.

Jesus explained this, in somewhat simpler words, with less theory and more practical illustration, and we can even find some instances of these explanations in the Bible. In it, we may read:

“For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.”

This parable was really used by Jesus, in a similar form, not exactly this way. It dealt with a lot of money. One talent equaled 3000 shekel, each shekel had a value of 4 denarii, that is, the salary of 4 working days. A talent corresponded to 12.000 working days, or 33 years. An impressive sum, and also Jesus' listeners were impressed.

What this parable means is that all servants of the Lord received His Love, the talents, according to their abilities, or according to their soul longings. And the first ones activated the Love that they had; it multiplied and achieved gain for the Lord. But the last one did not do this, he buried the Love in a forgotten corner of his soul, he never activated it and he continued living as before.

The parable continues that the last servant was bereft of the little he possessed and then expelled. This is not true. Jesus did mention that his attitude entailed consequences, but not in these words.

Consequences, you ask? Yes, it is true. As we already mentioned, the activation of obtained Love is a requirement of the Law of Love. If this does not happen, a state out of harmony results, and as you know very well, any state out of harmony will be resolved finally, it will have a positive outcome, but the process to recover harmony is a painful one.

There are many people who possess a small portion of God's Love, but they don't react. These people, and then spirits, can opt for the spiritual way toward the perfect man, but they are exactly those, who always, in some corner of their soul, know that something more exists. It is a subliminal knowledge, but it gnaws and it continues gnawing on the individual's supposed definitive happiness. They are the spirits of the sixth sphere, who finally discover their dissatisfaction and learn to listen to what the Celestials may tell them. They are those, who return to an inferior level,

in order to restart their search, parting from there, obeying the law, to which they subjected themselves and with which they have entered a commitment, when they received the Divine Substance for first time.

On earth, this conflict among what should be and what really is, can also bear painful consequences, so that in this case Divine Love may catalyze negative experiences, contrary to what everybody would suppose. But these are benevolent experiences, although they are negative, because they try to balance the lost poise, and serve the good of the individual.

Any lack of harmony, no matter at which level, brings some aftermath. For this reason, obtaining once the Divine Love and then sitting down calmly and inactively, with some idea of "nothing bad can happen to me now", is a very erroneous attitude, and the weight of the Law may hurt.

The Love of God that brings so many benefits, also has demands. It seems strange, because on receiving it, one would suppose that life changes. But many times, I would say in most cases, it is not so. Only in extreme anguish, men clamor to God, their souls scream from desperation, and help arrives. Once they are well again, everything falls into oblivion. To ask for Love, to receive Love, is an approach that brings to us unimaginable benefits, but it also demands from us a commitment: to live the Love. If we don't do this, the Law of Love will remind us of it.

On other occasions, Jesus used the image of the tree, which doesn't bear fruit and is cut down and tossed into the fire. The fire, of course, is not eternal hell, definitive perdition, as this parable is interpreted many times, but it is rather the painful consequence of inharmony with the Law of Love.

Laws, even in the spiritual environment, do not only grant benefits, but also impose obligations. And in this case, I even wouldn't like to call this obligations, I would rather say "opportunities": Opportunities to live the Love, to make feel the Love, to serve as the light, illuminating the way, a service complete with fulfillment and happiness.

Take advantage of these opportunities, be examples. Not because you fear the aftermath, but out of love to God and your neighbors.

I am happy, my dear brother that you have received this message quite well, and tomorrow we will meet again, dealing with a new message, a topic that never before has been treated. It is a conflictive subject, and I will try to impress upon you several related aspects during the rest of this day, so that our work tomorrow may be fruitful.

Your brother in the spirit,
Judas.

Homosexuality

August 30th, 2001
Received by H.R.
Cuenca, Ecuador

Dear H___, yesterday I impressed upon you the subject, which we will treat now, and you did not like it very much. But as a matter of fact, although you don't show much interest, it is a very important topic, and what is even more, it has never been dealt with in messages so far.

Today's subject is homosexuality.

If we review humanity's history, we find that the topic of homosexuality has been treated in diverse ways. We have knowledge of cultures, where homosexuality was considered normal and enjoyed common acceptance. This can be observed in Roman civilization, at least in the period after the Republic, and in Greece. In the state of Sparta, society even encouraged homosexual relationships among warriors, because this contributed to an increase courage and cooperation in battle, where the couples gave their life for each other.

In contrast, certain societies had a very restrictive attitude against the homosexuality, as we can read in the Bible in the case of the Hebrews, whose law strictly prohibited that sexual practice, under penalty of death. The reason was that reproduction, growth of the tribe, of the people, of the nation, constituted a main factor in people's conscience, and in that time, it was also vital for the community's survival.

Something similar we find in aggressive, war-faring societies, for example in Adolf Hitler's Third Reich, where homosexuality was punished as a human perversion with banishment in concentration camps, or in other words, with slow death. The moral justification was that homosexuals weakened "ethnic health," that is, they didn't contribute to the "production of warriors," who would serve to kill and to die for the well being of the homeland in the future.

During the child's development and also partly during adolescence, sexual preference is developed in a complicated process, still not very well known. This is called sexual fixation or stamp. In a large part of the population, sexual preference aims at the opposite sex, but in certain part it aims at the same sex, or may not be clearly defined, which we call bisexuality. It is difficult to set percentages, but the truth lies between the exaggerated extreme of 10% of the population and the other extreme of 0.3%. If we calculate a percentage of 2 to 3 percent, among homosexuals and bisexuals, we are on safe terrain.

I mention these numbers to point out to you that, although we deal with a phenomenon of minorities, it is a quite big minority, and for that reason it is a topic of common interest.

In the persecution of homosexuality, many times the idea appears that homosexuality is unnatural because it doesn't serve the true purpose of sexuality.

Well, it is true that reproduction is only one aspect of human sexuality, which in fact encompasses much more. But even if we look at the animal kingdom, where sexuality exclusively serves the purpose of reproduction, we can observe that homosexuality does exist. It is a phenomenon, then, that for natural reasons develops in part of the population.

Besides reproduction, sexuality is the expression of love, enjoying jointly, it has the function to attract two people and to keep them together. As everything in life, sexuality can be practiced in harmony with God's laws, that is to say, practiced in love and seriousness, and one may also abuse of it, in the field of heterosexuality as well as in that of homosexuality. One example would be the great promiscuity that certainly is out of harmony, degenerating sexuality to pure desire for enjoying without giving love, and this bears serious consequences.

Homosexuality, therefore, is a behavior, which develops in certain part of the population by a process of sexual fixation that one may observe in all social classes, in all societies, even in the animal kingdom. It is an inclination that doesn't constitute the norm, because only a minority is affected, but it is not unnatural and can be practiced in harmony with God's laws, in the same way as heterosexuality.

It is necessary to say that there is no reason whatsoever for prejudices and discriminations, and that it is humanity's obligation to accept and to love homosexual people as any other person.

It is a conflictive topic, H___, but this has been only the first part. The difficult thing comes now.

In the Padgett messages we can read that souls are created in duplex form, that is to say, two halves, sufficient for themselves, but complementary in certain sense. You can infer, and it is even mentioned, that those halves are distinguished through their sexuality, a male and a female soul.

But I tell you that the soul doesn't know sexuality, and that sex is only determined with incarnation. Sexuality is merely a material function, and it doesn't have anything to do with spirituality. In the spirit world, the spirit bodies don't even have sexual organs. All kinds of love, of which we speak, for example natural love in the spirit world, or soul mate love, have nothing to do with sexuality.

Only in the lowest earth planes we can still find the idea of sexuality and the intent of indulging in it, among the dark spirits still trapped in their lost earthly life. But in the superior levels, the idea of sexuality loses its value, it no longer serves and it doesn't fit in the spiritual environment. The Love of God doesn't have a sexual component, His Soul doesn't have a sexual component, and neither do our souls have any sexual pre-formation, but this is rather a fleeting phenomenon, necessary for adaptation to earth life and the fulfillment of certain functions.

While it is true that the two parts of the complete soul incarnate - in the great majority of cases - in bodies of opposite sex, this is not a rigid rule, and there are cases, where this doesn't happen. But this, you understand, has nothing to do with homosexual inclinations. In consequence, you will understand that in the reuniting of the souls returned to the spirit world, there is not necessarily a union of souls, where one incarnated in a male and the other one in a female. Don't understand me wrong, but sexuality no longer exists here, soul mates and homosexuality don't have anything to do with each other, they are completely different things, at levels separated by a distance of years of light.

What I have told you, contradicts in some way what has been received on the respect in the Padgett messages, but you have to understand that there was never a deepening of the topic, and that in that time, with its inherent intolerance, it was not really the appropriate moment for touching on so delicate a matter, which doesn't really constitute any problem, when you can detach yourself from the idea of sexuality, because, I repeat, sexuality is a purely material phenomenon, which disappears a short time after entering the new world of spirits. The love between soul mates is a highly purified love, a spiritual love, only overpowered in its quality by the Father's Love. It is the highest form of natural love.

Now, I think, the moment has arrived to leave you some time to digest this. It is new and conflicting, but also fascinating. Think it over. It is not important that you understand it, not even that you accept it, but it was my desire to deliver this information for the benefit of many people who did express repeatedly their curiosity in this matter.

I had to fight against considerable resistance in you, my dear brother, but I have achieved what I had intended, and the message passed through in an acceptable form.

I am aware that you have many doubts now, but this is natural, when you receive something so surprising and contrary to what you used to believe.

God bless you,
Your brother,
Judas.

The Parable of the Mustard Seed

August 31st, 2001
Received by H.R.
Cuenca, Ecuador

My dear brother H___, today I come in order to answer the question of our brother Mark, about the parable of the mustard seed. Mark has doubts whether this parable refers to the growth of the church as an institution, or to the growth of the inner Kingdom of God in the hearts of men.

I am happy to tell you that his appreciation is correct. In truth, it refers to the Kingdom's growth within the souls, to its growth in Divine Love and faith. I would like to take this opportunity for saying a few words about Jesus' parables or preaching in general.

I am really surprised to see how many people devoted to biblical studies, especially academic scholars, are unable to deduce correctly the true nature of Jesus' teachings. When we extract all parables preserved in the New Testament and analyze them, we see that a great part refers to the topic of the New Birth and the transformation of soul. This is the case in the examples of the mustard seed, of the leaven in the batch of dough, of the new wine in old jars, of the new cloth on some old suit, of the foolish virgins, and in many other instances, where we can see clearly that Jesus speaks of internal changes in man's soul.

As we know, he used the form of the parable to illustrate abstract contents, difficult to communicate, in simple words, easily understandable for people. Also, because Semitic tradition made a lot of use of the parable before and after Jesus' era, and finally, because the language itself which he spoke, Aramaic, lent itself to that literary form, because it lacked abstract terms to a large extent, like Hebrew, and used concrete contents to represent abstract things.

The so the typically occidental way of thinking which you use is the product of Greek language and philosophy, and therefore foreign to the world in which Jesus moved.

When Jesus spoke of the Kingdom of God he always showed that he referred to man's interior, to the substantial change in him, and to the presence of Divine Love. He used expressions like "the Kingdom is not in the sky/heaven, because otherwise the birds would arrive first" [heaven and sky being the same word in Aramaic, as in many other languages], "the Kingdom of God is spread out upon the entire earth, and you don't see it!"

In spite of Jesus' clear focus, those specialists construct a supposed historical Jesus, who looks very differently: The cynic preacher influenced by Greek philosophy, the miracle maker, the wise rabbi, or the authentic incarnate God. In

their desire to abandon the worn out paths of theology, they get completely lost and cannot see what is before their eyes.

Jesus preached the Kingdom, the Kingdom which forms little by little in men's souls, which transform into something new, which are born again, as the leaven converts the mixture of flour, salt and water in something new, as the small mustard seed grows to something enormous.

Now, the idea that it may be an allusion to the future growth of the church is not correct, as Mark observed with good perceptions. First I want to repeat, what has been said in so many communications: That Jesus didn't come to found a new church, but that he rather delivered a vital principle, which can be integrated in any church, because it is a compatible principle with the great majority of religious denominations: to pray to the Father in order to become one with Him. This simple prayer, when it is really born out of the soul's longings and desires, attracts with certainty the Father's Love, and this way the seed is planted, a seed which, with the necessary and sustained collaboration on the part of man, will grow and cause essential changes in man. And starting with prayer, ecclesiastical reforms will be carried out automatically, and in a correct way.

Jesus taught a personal God, full of Love and open and accessible for the individual. This teaching, in some way, constituted a threat against the Temple cult in Jerusalem. Although Jesus didn't preach openly against this cult, he did criticize the priests' attitude and conduct, but he also participated in that cult. The individual's responsibility however, for establishing their own relationship with God, and therefore, their independence from any form of organized religion, was a revolutionary and dangerous idea for a hierarchy, which spiritually had already lost much of its credibility, and materially feared for its nurtured financial income.

In some way, the word church in the context with Jesus' authentic parables is an anachronism. This meaning as a religious congregation or assembly was coined in much later times, but it had an essentially different meaning in Jesus' time. Jesus applied one facet more to the multifaceted Second Temple Judaism. He was born a Jew, he lived a Jew, and he died a Jew.

And that is very important to bear in mind, also in these modern times. When spreading the messages, it is necessary to put the same emphasis as Jesus did. There is no use in discussing if trinity does exist or not, if the virgin birth did happen or not, discussing dogmas and creeds in general. The important thing is to focus upon man's personal relationship to their Heavenly Father, the possibility of communicating with Him, through deep, soulful prayer, because once people start to pray correctly, with authentic soul longings, the Father's answer will arrive in the form of His wonderful Love, and the seed is planted, that small mustard seed, which may grow to form an enormous plant, where the birds of the sky build their nests. But in order to demonstrate the power of prayer convincingly, you have to be examples: So, be examples!

Mark, I would like to use this occasion for thanking you for all your indefatigable efforts in behalf of the Kingdom. You have come to count with very keen perceptions. Use them without fear, always remember that we are with you and guide you in your appreciations. Have more self-confidence, because your power of distinguishing things is greater than you may believe.

The Master said: " Whoever drinks from my mouth will become like me; I myself" – meaning Christ – "shall become that person, and the hidden things will be revealed to him."

And with these beautiful words I will say goodbye. It has been an attractive theme, for the parable of the mustard seed contains the soul of Jesus' teachings. Our instrument is prayer, and as Mary, Jesus' mother, says: "All those who pray are open to God's Will in their hearts and joyfully witness God's Love."

Thank you for your time and for giving me the opportunity to express my thoughts,

Your brother in the spirit,
Judas.

Do Celestials Lose Their Individuality?

September 2nd, 2001
Received by H.R.
Cuenca, Ecuador

Hello, my dear H___. It is an enormous pleasure to be able to talk with you again. In your studies of the messages, you always found interesting questions, and we are going to continue clarifying one by one.

Today I intend to deal with your doubts as to the development of souls in the Celestial Heavens. We could outline the question in the following way:

If souls in the Celestial Heavens are only constituted of the Substance of God, and if they become filled more and more with the same Substance, would they not lose eventually their individuality? In other words, would they not lose their personal and individual character, in the same measure as they become more and more like unto the Father? What would the difference be, then, between the spirits A and B, if in their attributes and substance they are the same, like unto the Father?

In this way of thinking, it seems, there has been certain influence of what you have read about Buddhism. You are thinking that this way the souls will come always closer and become always more similar to the Father, until one day they will fuse with Him. They would not only be part of Divinity through their possession of the Divine Substance, but through their complete dissolution in this Substance, entering into a nirvana-like state.

Good, first I want you to remember that God is much more than that part of His Substance, which we call Divine Love. The Celestial spirits always become more like unto God in this characteristic, but not in all His characteristics.

But to deepen a little bit more on the topic of soul transformation and its consequences, I want to use an image, an example.

Let us suppose that your soul is like a wooden cottage. Little by little, you are able to replace part of the wood by bricks. The bricks, of course, in this case symbolize Divine Love. And some day, this cottage will be a small brick house. What has happened, is a substantial change in the construction, a transformation in substance, the "New Birth", so to say. But it is still a small house, reflecting your possibilities and your taste. Then you can remove a wall here and add another wall there, add a room or two, and so the house grows little by little, as the soul grows in Divine Love. But this growth is not a uniform growth, but it is carried out according to your ideas, according to your taste, that is, the remodeling of the house reflects exactly your taste, your character, as the small cottage did, only that now you have more possibilities, more material. This growth may continue through out all eternity, your house will always become more beautiful, always more functional, a dream palace, but still, it will be your house, and it will reflect your personality, forever.

So you see, all Celestial beings are different, as all mortals are different. Additionally, all souls created are also constituted of the same material. But you cannot say that all souls, all egos, are alike. I think you can see now the flaw in your reasoning.

I wish to talk a little bit more about individuality. It is not only based on our spiritual bodies. A decisive factor for individuality is the free will. And I cannot imagine that we would lose some day our free will. We are personalities and individuals, and as far as we know, we will always be. We are not just like small satellites of the Father, similar to Him, just in miniature format, so to speak, no, we are separated beings, unique and with our own character, interests and our formation.

We live in an indescribable happiness, and I want to mention now, although you won't understand this at the moment, that we are creators, yes, creators.

But, yes, one thing is true. There is a wonderful union here in our Heavens. But how can I explain this to you? Imagine a city, where architects, urban planners, gardeners, in short, all people responsible for the aspect, quality, atmosphere, etc., join their forces to launch some project, without considering their own profit, because they will anyway receive their fair recompense. They put up their hands to do the work, on an altruistic basis for the welfare of the entire society. It is a utopian idea you think, but just imagine it. Unselfish help, cooperation, understanding - it would be like a dream. In some way, in some way even more perfect, this exists in the sixth spiritual sphere. It is paradise, as mortals

always imagined it. And all this exists in the Celestial Heavens, raised to a much higher degree. I cannot explain it to you better, but at least you have some inkling now of how it is in reality.

Although we live in this indescribable paradise, we always return to earth in order to help mortals. It is not because God orders us to do this, or because we think that we have to repay the help we ourselves received in some form, but because we love you, we simply love you. Love is a powerful attraction.

Looking at the paradises and marvels of earth, they seem to us like aged pictures, of pale colors and lacking life. But we are here to help and to serve. Take advantage of our presence, call us, we are here because of love, and so many times in vain.

Love attracts us, and in this material world of little light, it is the Divine Love in the mortals' souls, which exercises the strongest attraction. It is the people already started along the Celestial path who receive our greatest attention.

Negativity repulses us. Negative people, and there are many of them, also receive help, but it is usually not the help from the Celestial angels, but from good spirits of the spiritual spheres. Why? You remember what your professor told you, that he wanted to work in Africa, to contribute to the development of the continent. He told you the following story:

In the southern region of Sudan, people used to go naked and to relieve nature on the banks of the river Nile. To fetch drinking water, they went into the river, far enough, and there they picked up water by means of buckets or hollow pumpkins. That water, at a considerable distance from the bank, had nearly the quality of drinking water.

But one day those missionaries came, Christians as well as Muslims, and they convinced people to dress decently. People continued with their customs, soiling the bank of the river, but in order to get water, they no longer went so far into the river, because they did not want to soak their clothes. But the water near the bank was polluted with salmonella, cholera, etc., and from that time on, problems became serious.

Now governments look for help, but they demand people of substantial qualification, graduates from Harvard and the Sorbonne, specialists in high precision liquid chromatography, etc. But this is not the appropriate help. The solution to the problem doesn't lie in high tech or in the latest advances of science. It is a very simple problem, requiring a very simple solution, improving hygiene.

For similar reasons Celestial spirits usually are not in charge of people or spirits of high negativity. The good spirits from the spiritual spheres can offer them all the help they need, and they can start them so that they may get out of their condition. When this has happened, then the moment arrives when we enter into action.

Therefore I repeat over and over again: Pray, increase the Father's Love in your souls. We will be attracted to you infallibly, and your efforts will be rewarded a thousandfold. More Love means more help and more blessings. And not to mention your own happiness and realization...

I believe that I have answered today's question sufficiently, and the time has come to say goodbye. It has been a very successful transmission, and I am looking forward to continuing so, in order to clarify little by little all your questions.

I love you. I want you to remember that I am always with you, and that I will always come to you, following your call, to help you in all your worries. May God bless you always.

Your brother,
Judas.

The Closing of the Celestial Heavens

September 3rd, 2001
Received by H.R.
Cuenca, Ecuador

My dear brother H___, you really proposed a strange mixture of questions, and some of them have really made us laugh. But it is true; you have also touched some important and complicated topics. But don't worry, we are going to clarify everything, as far as you may grasp the answers.

A very interesting topic has been the closing of the Celestial Heavens. Let's articulate first the problem, and then we will give you the answer.

The messages delivered by Jesus and his Celestial co-workers speak of the definitive closing of the Celestial Kingdom. As you know, there are two ways, between which humanity may choose, and that is the way toward the natural paradise in the sixth spiritual sphere, and the way toward the Celestial Heavens. It is necessary to opt for one of those possibilities because there is none else. Here the Father has restricted man's free will a little, but in a very benevolent way, because both ways lead to a result full of happiness.

The first way leads through soul purification in its natural love, and it ends with the perfect natural man, who has reached the pristine state of soul through its purification, a condition, which the first parents enjoyed before their fall. It is a way of "returning" to the lost paradise, of a return to the original creation, as God had made it.

The other way, which we call superior, is of a very different character. Each soul, each man, has the possibility to obtain God's Substance in form of His Divine Love through prayer, provided this prayer originates from the longings of their souls. These prayers, on the wings of the soul's longings, ascend toward the Father, who sends His Holy Spirit, which conveys the Divine Love into the supplicant soul in answer. Divine Love also purifies the soul, but even more, it transforms it gradually from a human soul into a Divine soul. When this process finishes, the soul has experienced what we call the New Birth, because it is no longer a "human being" in the strict meaning of the word, but a Divine being, with the attributes of Divinity in Divine Love. Among these attributes there is true Immortality. And only this Divine soul may enter the Celestial spheres, the Kingdom of God, in order to enjoy an eternity of happiness and progress. Souls without Divine Love are excluded.

This is, in a few words, Jesus' central teaching, which he preached in Palestine, and which he continues teaching at the present time.

Another part of these teachings, as transmitted in the Padgett messages, indicates that some day in the future, the Celestial Heavens, the Kingdom of God, will close their gates, and all souls outside will be excluded through all eternity. Nevermore will they have the opportunity to enter, nevermore will they have even the opportunity to obtain Divine Love. Or to take away the sharpness of this statement, we may say at least that it is uncertain, whether they will ever regain this privilege or not, and so they should not rely on this remote possibility. This day of definitive separation of "sheep and goats" is also called the Day of Judgment, and there is also the expression of the Second Death, because the excluded souls will have lost definitively their option for true Immortality.

All this was presented consistently in the messages as a fact, which would happen some day in the future, unknown even to Jesus, according to the Father's decree.

Very well. You know all this already. But it is worth while repeating it. And then, all at once you read the following statement in a message:

"It is a Gift. But do not think for a moment that God is unkind or unjust. And be aware that should that day come, every single one of His children will have made a choice, a conscious choice. They will know what their relationship with God is. All the blinders will be removed. They will know where they came from.

You need not worry; it's going to be a long, long time from now, if it ever happens at all. That's for God to decide"

"What a surprise!", you thought. "And now it is not so sure anymore that the Celestial Heavens will close?"

I will answer this very directly: The Celestial Heavens will close. This is a fact and has been repeated over and over again through different messages received by diverse mediums.

I will explain to you, why the solution to this problem is not so simple as it may seem at first glance.

You remember that there is a period of grace for those whose soulmates live in the Celestial Heavens. They are granted certain time to obtain Divine Love. You also remember that those souls who have already obtained a small portion of God's Love, will always have the possibility to obtain more, through all eternity.

If you think it over, you may see that the Father has the facility of selectively taking away the privilege of receiving His Substance. This is why I cannot tell you whether there will be a specific day when this privilege will be withdrawn

from all souls lacking Divine Love, or if this happens gradually, that is to say, if He withdraws the privilege from certain souls, while other souls continue with it.

At times you thought that it was unjust that souls, who lived on earth 5000 years ago, have so much time to decide, and that other souls, who incarnated a relatively short time ago, have to decide more "quickly." I don't want to expand one more time upon the term "just," but in fact we don't know if the Father does grant the same term to each soul. But one thing is crystal clear: Each soul will receive more than enough opportunities, and no soul will be able to complain about an "unjust" treatment.

Besides, all these thoughts fail to consider that our Heavenly Father is omniscient, that is to say, He can foresee the future, and He knows exactly who will take advantage of the opportunity and who won't do so.

It may be that some souls have already lost the privilege, as a matter of fact, we don't know, and they don't know, but they had not used it anyway. It is their free will choice.

After the definitive separation, each group of souls will follow its own course. Those outside cannot visit us, and we, I am sure, seeing that they don't want our help and that there is no great attraction, which Divine Love constitutes, well, we won't leave either to visit them. Two communities with different directions, ours well known, theirs still uncertain. Two very different communities, a community of human souls, and another one of Celestial angels, who have already lost their human nature, and have become part of Divinity. There will not even remain the nexus of belonging to the same race or species, because this will no longer be the case.

We could say therefore that the great day of separation would happen when the last soul with the privilege of receiving the Love of God, will have entered the Celestial Heavens. But the withdrawal of the privilege itself from a certain group of souls may start much earlier. Perhaps it has already begun, we don't know.

But all human beings that live on earth at this very moment don't need to worry about this now. All, absolutely all, will find their opportunity, and not only one, but multiple chances. It's up to mortals and spirits to make good use of them. We will help, but we can only help, when we find the will and the disposition for receiving help, in other words, it is necessary to ask for help.

That is why I always repeat this: Activate yourselves, ask! When the Heavenly Father hears your prayers, He won't give you stones or scorpions, as Jesus put it in his picturesque way of expressing himself, but He will give you bread, the Bread of the Life, His Own Substance. God gives Himself completely. Is it too much to ask that you may also deliver yourselves?

Obtain this Love right now, it is the most precious Substance in existence and it will bring light and warmth to your life. It will give you a position of preference when passing over into the spirit world, and the reward will not only be paradise, but True Heaven. I believe it is not necessary to think this over.

You are sleepy now. It is time to say good-bye. I think the topic of the closing of the Celestial Heavens is quite clear now, as clear as we ourselves understand it. The Father will decide, and the Father will disclose it.

Sleep now, and sleep in peace. I will watch over you, and God's blessings are upon you.

Good night, dear brother,
Judas

2. *The Spirit Hells & Heavens*

Judas' Death and Passing Into Spirit

September 5th, 2001
Received by H.R.
Cuenca, Ecuador

Hello, my dear brother. Yesterday we could not meet, there was simply no opportunity. You need not worry about this, there was just no quiet moment.

Today I would like to initiate a series of messages, which surely will interest you. We are going to make a journey together, a virtual journey, of course. And our point of departure is the Temple at Jerusalem.

After my treason and Jesus' arrest, the disciples almost panicked. You know the story of Peter's denials, and well, it is understandable, they were scared to death.

I felt dismayed. Jesus had allowed them to take him prisoner, I saw his battered body with my own eyes when Pilate presented him to the public after the lashing, and I just did not know any longer what to think or what that to do. I ran to the Temple, to speak with Joseph Cayaphas, but the guards would not even allow me to enter the court of the gentiles. I implored them, but it was in vain. I took the money out of the purse and threw it onto the marble floor, where the coins tinkled, bouncing and rolling. The guards only laughed, expressing their deep scorn.

[HR: Why did you accept the money?]

It was a symbolic price, the value of a slave, a ridiculous price for such an important man for the priests as Jesus was.

I threw the money away. I ran out, without knowing what to do or where to go. My only friends, the apostles and disciples of the Master, they would certainly hate me, they would have never understood me, the Sadducee priests scorned me, what should I do? I headed for the valley of Hinnom, seeking a steep cliff, where I fastened the rope which I used as a sort of belt, the other end I put around my neck and jumped. But the rope slipped off the rock, and I fell into the abyss.

I saw myself, or rather, my body, as it lay lifelessly on the rocky ground, with distorted members and broken and dislocated bones. I didn't feel pain, and I watched myself from outside. Somehow I had left my body.

It was bright daylight, but everything seemed so dark, almost like at night. At the beginning I didn't notice this, but after some time, I realized that there were some spirits near me. They were kind, they smiled at me and they were so bright, and only then I became aware of the darkness, because they contrasted so much with our surroundings.

I saw that I was naked, but they gave me clothes, the same kind of clothes that I used to wear, and I felt better. Finally they signaled me to accompany them, and I did so. They took me by my hand, and I felt as if something attracted me, like some kind of suction, and suddenly, in one single instant, I was at another place.

It was like an enormous meadow, like on earth, of green grass and flowers. It was beautiful. There were some buildings, but I never entered them. The spirits who accompanied me told me that if I wished so, I could enter one of the houses and rest there, but I didn't feel tired. I rather stayed outside, observing my surroundings.

There were literally thousands of spirits, newly arrived like me, and also some who already had spent some time in this place. There were many others who took care of them and attended the needs of those newly arrived ones, like the spirits at my side. They were all brighter and very kind.

Well, the situation seemed so unreal that I didn't know what to do. I wanted to return to the place where my body was, and in the same instant I was already there. I saw the deformed corpse, but I felt totally out of place. This was not I, I had nothing to do any longer with that lifeless body, what did I do here? I felt desires to return to the beautiful meadow, and at once I returned. My companions were awaiting me. They smiled at me, calmed me, and we sat down. They explained to me that now a new stage in my life had begun, that I had to try to forget about earth and to adapt to my new situation.

This was not so difficult a task, because I had always believed in life after death, but my suicide entailed negative effects. My rash action had not given me time to get ready, I had also wanted to escape from something, which was still present: My betrayal. This recollection had not faded, I still remembered it. But my companions never mentioned it. They never uttered a single word about that affair. So I calmed down a little.

I cannot tell you how long I stayed at this place, because there were no changes of days and nights, there was no way how to measure time, but it seemed a long time to me.

I also met some of my relatives, who had died some time ago. My parents and my brothers still lived on earth, because I had died at a relatively young age.

The spirits who arrived were of all ages, babies, children, adolescents, adults, and old men, of all classes and races. It seems that the first part of my stay at this beautiful place of coming and going I had spent lost in my thoughts, without noticing what was going on, because suddenly I realized that the spirits who arrived had very different appearances. Some were beautiful, others quite ordinary, but some, I'd even say many, were ugly, very ugly, some even looked like monsters of ugliness. How strange, I thought, I had not realized that before.

I began to study my hands, and they also looked ugly! Oh my! I could already feel something very serious. I asked my companions to bring me a mirror, and what I saw in the mirror, took away my breath! You know, H___, how I look like. I was not an outstanding beauty, but neither was I ugly. Ordinary, I would say, at least, I was happy with my appearance, but what I saw in the mirror – that was not I! It was an ugly face, not as monstrous as some of those faces I had seen, but ugly, really ugly. I think I lost my emotional balance. I wanted to leave, to escape running away... when one of my companions approached me and said: "You are right, it is time to go." And he took me by my hand and left with me.

That place I have just described is an entrance place for those recently deceased. There they stay for some time, under the care of selected spirits, until they realize that they have really passed from earth life to spirit life. But what is more, in such places they become aware of their own condition; there they learn to see themselves as they really are. When this happens, they are ready to proceed to their destination, the place they are fit for according to their soul condition.

There are people, who die in peace in a hospital, and they believe they wake up in another hospital, because they find themselves in a clean room, in a bed, but they are no longer in the hospital, they are already in the spirit world. The spirits try to make the passing over as soft and as non-traumatic as possible. And they are very skilful in their work. They give the first advice, they calm the newcomers, they never criticize, they always help. It is a place of temporary happiness, it is like the transit lounge of an airport. But finally, the moment comes when the spirits have to leave for the place which the Law of Attraction determines for them.

I think it's enough for now. Write down what you have seen and what I have described you. Next time I will continue the story, and I will describe to you my first experiences, the second station of our trip.

[HR: Judas, before you leave, I want to ask you a question. You spoke of your appearance on earth, and in fact, the first times I saw you, I saw a young man, I don't know, twenty, twenty-five or perhaps even thirty years old, I am not good in guessing age. But now I see you like an older person, perhaps forty five or fifty years old, and your hair and your beard are already a little bit gray. What is happening?]

Yes, this is true. But my face is the same now, I mean, I have the same features, haven't I? What happens is that I wanted you to know me as I really was on earth. But I felt also that it would cause you problems to accept advice from a man younger than you. That is a very common human defect. Since we can present ourselves as we deem it opportune, you see me now older, a little older than you are, and you feel better this way.

[HR: Yes, this is true. But I have another question. You spoke of the darkness that you saw immediately after your death. Was that darkness the product of your soul condition?]

No. The reason is that I was then already a spirit without a physical body. The spiritual vision is not dependent on sunlight, but it is rather another form of "light," which determines the brightness of our environment or of our spirit bodies.

[HR: It is Divine Love.]

Yes and no, you cannot say this so simply. It is a little bit more complicated. I know that the Padgett messages state that it is Divine Love, and in some way it is so, but this is only part of the truth. I will dedicate a separate message to the subject of light in the spirit world. This message is already very long.

It is time to say good-bye. A big hug, my dear brother, and may God bless you always.

Your brother in the spirit,
Judas

Judas' Experience of the Hells

September 6th, 2001
Received by H.R.
Cuenca, Ecuador

My dear H___, today really has been one of those days...! Yes, such are the difficulties to keep up your spirituality on earth. But you are better now, and we may proceed.

[HR: In the morning a neighbor visited me, who is a sports reporter for a local TV station. He had just returned from Colombia, from the soccer match Colombia versus Ecuador, of the preliminaries for the world championship Japan and Korea 2002. He was drunk, exceedingly "sweet", making me the present of a bag of coffee candies, typical of Colombia. He had obviously spent the whole night celebrating the 0:0 result, because this result almost assured Ecuador's qualification for the world championship. He insisted on taking a drink with me, and after two vodkas, he put a disc of old boleros, turned the volume up to maximum power and started to weep from emotion. Finally, near midday, his wife came and took him home. Calmness returned to my house, but my emotional balance had disappeared. I could contact Judas in the afternoon, but he told me that there was no use in trying to convey a message, and he was right. I felt that I was not in condition for it. Finally, at night I felt better.]

As you will remember, last time I told you how the spirit who accompanied me, informed me that the time had come for leaving this entrance place into the spirit world. I had come to understand perfectly well that I lived no longer on earth, I had even arrived at the knowledge, that my "physical" state, that is, the condition of my spiritual body, was horrible. It was ugly, and I felt very bad.

The spirit took me by my hand and led me to a very different place, at the same speed as he had taken me from the place of my death to the spirit world. Now I want you to describe what you are seeing.

[HR: It seemed as if I was standing at the top of a mountain or hill. Below I could see a pretty valley, with forests, meadows, springs and streams. I heard birds singing, it was like a beautiful summer day. Suddenly, everything began to dry off. The green colors turned brown, the leaves fell off the trees, and after a short time, I saw a disastrous landscape. Everything was dry, the earth cracked, a few trunks like skeletons without life, the streams had disappeared, leaving behind only their stony beds. There was no sunshine anymore, everything seemed dark, like a winter dawn in the northern regions, but without snow, and the silence of death reigned.]

What a contrast! Well, this is how the place looked like, where the spirit took me. There he left me, saying that I could find an abandoned house, and that there I would have to live, until I had the capacity to leave that place.

You think that it was horrible, but I tell you frankly, I didn't find this so bad in the beginning. I met with many spirits in my own condition, I got used to the little light and the barren landscape, but eventually I almost despaired. The negativity, so much negativity in those spirits! I had always been a cheerful person, I liked to joke, to sing, to dance, but at this place, in this hell, there was no singing or dancing, neither laughter nor a single word of comfort. Everybody took care of his own business, there was not much communication, there was not much to do, nothing to read, nothing to write, only thinking. And there were no children.

And my memories came, good and bad memories, but mainly the recollection of my betrayal of the Master and of my suicide. I don't know which one was worse.

One day, one of my taciturn neighbors broke his silence and told me that Jesus had visited this place some short time ago. He had told them that there was hope for them, that they could leave this place, and that further on a better world was waiting for them. But very few paid attention to him.

When I heard this, I really broke down. Maybe there was hope, yes, but not for me. I had caused Jesus' death, of that luminous spirit, as the neighbor described him to me. What could I do? Nothing but to be resigned.

I also found out that there were better places, which it could visit, and I did so. I found places very similar to earth, with more light, much more light than where I lived, and the spirits were better, that is to say, they looked better, they treated me well in spite of my ugliness, but I simply didn't belong there, I had to return.

As I visited these brighter places, we were visited by spirits from the lowest hells, but what a horror! They were disgusting! And with that I not only refer to their appearance, but to their way of being, with so much negativity, they were furious, wild, and we rejected them. They did not stay with us, but returned to their place, where they belonged.

Some of my neighbors told me that they had lived in these deeper hells before, and that the place where we lived now, almost seemed like paradise to them, compared with that place. They described the constant aggressions, physical, verbal and mental, which these spirits suffered and inflicted, and that their world was even darker than ours, and that they often, almost like some kind of sport, tried to influence mortals, looking for people with certain inclinations and inciting them to commit atrocities.

When they had incited some poor fellow, whom they had chosen, to violate a girl, they hollered at him: "Finish her off! She will denounce you!" And when the violator had murdered his victim, they went away screaming and screeching with pleasure. They also tried to satisfy their addictions, clinging to the mind of an alcoholic, of a sexual abuser, of any person with these inclinations, but the satisfaction that they took out of living this "second hand" remake of what the mortal experienced, was not true satisfaction. They pushed the mortal deeper and deeper into his vice, but they themselves, in turn, obtained little pleasure.

It was a hideous image they painted, and although our small hell vibrated from negativity, it was even worse there, it was like a swamp of perversions. We were lucky being able to live here, they explained to me.

Sometimes we received the visit of luminous spirits, but I avoided them and I hid. I didn't want to fall into worse depressions, seeing them so happy and joyful, while I am here in this horrible place.

And nothing to do! Only thinking, digging in my memories. I went as far as to blame Jesus for my situation. Why had he not acted as I had foreseen it? Was this not his fault, why didn't he use his powers? But these thoughts didn't bring me relief either.

One day I really got scared to death, when I saw Andrew, yes, the apostle Andrew, one of my old companions. I wanted to hide, but he spotted me. I expected a verbal attack, insults, but no, Andrew smiled at me, he took me by my hand and led me to a calm place, where he spoke to me. He spoke to me of Jesus, of our life together, of the beautiful moments we passed during our journeys through Palestine. He gave me much relief.

Afterwards, Andrew often returned, and I waited full of longings for these moments of joy in my sad and negative world. He was so full of love, without reproach, that he made me feel well, very well, I could almost say happy. But on the other hand, my memories hurt more and more.

One day, when Andrew was with me, I started to weep, without feeling ashamed and without holding back my emotions. Andrew calmed me. He told me that Jesus had forgiven me, already a long time ago, at the very moment of my betrayal, and that it was only my own negativity, which kept me prisoner at this horrible and hopeless place. He called my attention to the fact that many spirits arrived here from the deepest hells, and that many left daily. This place, he explained to me, was just a place of transition. And this was also valid for me. He told me how all my friends waited for me in the spheres of light, and that it only depended on me. Oh yes, he really gave me a lot of hope.

The day had come, when I could get rid of the idea of blaming Jesus of everything, when I could see my guilt, and when I repented. It hurt tremendously, it broke my heart, and I wept for a long time. I isolated myself, I no longer wanted to meet my neighbors, and I spent my days in deep pain. It was then, when Andrew, during one of his many visits, drew my attention to the fact that I looked differently now. My God! I almost looked as I did then when on earth! Andrew explained to me, what you already know, that is, that my appearance was the reflection of my soul condition, and that my remorse had achieved a great change.

“You don’t belong here anymore,” he said. “Come on, let’s move, something better is waiting for you!”

And Andrew guided me to that zone, which I had visited earlier, an area of brighter light, somewhat resembling earth conditions, with grass, flowers, trees, simply full of life! Yes, it really looked like paradise! And its inhabitants prepared me a beautiful welcome. At last I had contact again with “human beings.” It is true, there was also some negativity, but not so much, and I felt strong positive vibrations, I felt joy, I heard laughter and singing, at last, I felt happy once again.

Andrew explained to me that this area was called the twilight zone, or the zone of dawn, because, although it seemed to me then like the brightest of all lights, it was just a pale shadow of what was awaiting me ahead.

This was my new home, I did not live any more in a shack made of crude stone, but in a real house, and I felt happiness and friendship.

I couldn’t tell you how much time I had spent in hell. But it was a long time, where I could explore every corner of my recollections.

That twilight zone, my dear brother, forms part of the earth planes. The great majority of spirits start there their endless voyage through the spheres of the spirit world. It is perhaps the most populated place, a place of coming and going, and happy is he who from this place may initiate his progress, without having to first pass through the trauma of hell. It is the place where your brothers live now, and one of them is already preparing to leave it.

We have arrived at a point in my experience, which is a good place to make a break. I have spoken much of light and darkness, without explaining really what that means. In my next message I will deal with this very important subject.

I will leave you now and give you my blessings. I am happy that you need not pass through that place, where I have spent so much time in depression and despair. It is an experience I wouldn’t like anyone to have to go through, not to speak of what spirits live in the lower regions.

You are sleepy. Sleep now, tomorrow you will write. Don’t worry, you won’t forget anything of what I have told you, and when you will write, I will be with you and help you.

Your brother in Christ,
Judas.

The Twilight Zone and Summerland

September 8th, 2001
Received by H.R.
Cuenca, Ecuador

My dear brother, today I come to continue with my description of the earth planes. Before the digression, when I let you know a little bit about the meaning of the word "light" in the spirit world, I told you how I passed from my hell to the region called the twilight zone. I also informed you that this is the most populated area in the spirit world, and that the great majority of spirits start their trip to their perfection at this place, to perfection in natural love or in Divine Love.

It is really a very attractive area for many spirits. There is neither cold nor excessive heat, people live in freedom, there is neither dominion nor slavery, spirits there don't need to worry about how to earn their living, because as you already know, spirits don't need to eat, their clothes don't wear out, in short, it is an environment of freedom and happiness. That is why many spirits stay there for many years, happy with their situation, which in fact in the great majority of cases is much better than the condition in which they had to live on earth.

I told you that in spite of this marvellous situation there is still a great deal of negativity in this area, which expresses itself through gossip, small differences of opinion, anger, etc. But the same things exist on earth so therefore spirits don't find these very annoying. It is the kind of world to which they are accustomed.

The level of ignorance can be awful. And I'm referring to spiritual ignorance. Of course, the believers of the various churches continue in their same beliefs that they cherished on earth, the materialists wonder what had gone wrong,

because they continue living. The question that is uppermost concerns whether God really exists, and all related discussions.

Ignorance is also expressed in other ways. I have told you how dark spirits from the deep hells visit earth, in order to satisfy their addictions and perversions, or simply to cause evil. The spirits of that hell where I lived don't usually visit earth frequently, because more than evil, it is shame which constitutes their dominant motivation, and they spend most of their time worrying about their recollections and stuck in their thoughts during most of their stay. But the inhabitants of the upper areas of the earth planes, yes, they usually do visit earth frequently. They are the kind of spirits that we call "earth-bound." They are still interested in the life of their relatives, they like to communicate in séances, and they like to give their opinions and beliefs, presenting them as the absolute truth and the most advanced knowledge of the universe.

You remember that you once read how a spirit materialized in a séance, offering his hand for greeting. When one of the participants wanted to shake his hand, this suddenly deformed, as if dripping away. The participant was scared to death, and the spirit went away laughing. This is a typical case of a mischievous spirit. This kind of spirit is not evil, but very immature, naughty and badly behaved, like those similar characters on earth, very attached to material things and the small pleasures which he may enjoy.

There is another kind, those who try to indoctrinate people with their opinions. If they imagine God as some supreme being full of wrath and vengeance, they present Him that way, and in order to give authority to their messages, they assume Jesus' name or they even say that they are God Father. They don't do this for wickedness, but because they try to help people, but they are like the blind who wants to guide the blind. Yes, you are right, this is what happens in Vassula Ryden's case. Therefore I repeat, it is necessary to read all messages from the beyond with much care. If you don't feel love in them, be careful. They will surely come from poorly developed spirits.

What spirits enjoy most in the twilight zone is that they no longer need to work in jobs they don't like, but rather find the opportunity for developing their inclinations and to live happily with the task that they have chosen for themselves. There are many who don't know what they really want, but it is there where they learn how to recognize and to appreciate their natural gifts, which all mortals and spirits possess, although they may not know them.

Even when this area is extraordinary attractive, the spirits soon find out that there is something better, which they even may visit and learn to know. And through their activity and development in the twilight zone, there comes the time, sooner or later, of leaving and heading for a new destination.

This new place is called "Summerland" in the spiritualist literature. They describe it as the third sphere, but this is not true. It is part of the earth planes, the highest part, but it is still a very material region, in its environment as well as in the mentality of its inhabitants.

The biggest surprise, which one finds there, is the great number of children that live in Summerland. Let's continue using this name, because it is a very appropriate description. The presence of children is due to the fact that they arrive there when they die prematurely. They did not live long enough to acquire bad habits or deformations of their souls due to a bad style of living. They are pure souls, but not developed, and Summerland provides them with an ideal atmosphere to develop and to start their progress. We have already discussed that there are certain specially selected spirits who take care of them and give them an appropriate education. They show them the way to the perfect man, and also the Celestial path, and the children, when growing up and developing, are allowed to decide freely later. The babies' growth and development is much quicker than on earth, because they don't depend on material bodies, and the soul's capacity to grow is much superior.

This country is really a land of summer, or of eternal spring, with pretty landscapes, with beautiful cities and beautiful villages, a place for any taste or desire. And there is something very special to it.

As I have told you, the spirits of the twilight zone are already able to improve a great part of their spiritual bodies' defects; they look like people on earth, more or less. The aspect of the spiritual body, as the reflection of the soul's condition, is due to the creative forces of the soul. In Summerland these forces increase. The spirits still cannot control them, but they can unconsciously through their desires direct the development of their bodies. That is why they look really beautiful. It is a pleasure which they enjoy for quite some time, but little by little it loses its attractiveness.

Imagine that you have a tremendously muscular body, beautiful teeth, full and dense hair, etc. and you stroll along the beach, and you attract the gaze of all people full of admiration. Isn't this beautiful! But when suddenly everybody walks with such a "perfect" body, you are only one among many, and this is not very funny anymore.

I have told you that even this area, despite its beauty, is still a fully material region. We will investigate superficially an effect of materialism.

Imagine somebody seeing that his neighbor owns a nice car. "Oh, if I had such a car, I would be the happiest person in the world!" he says. But when some time after he really gets this car, he sees another neighbor driving a brand-new BMW, suddenly his happiness is gone. Now he wants the BMW, and then a Mercedes Benz, and then perhaps a helicopter, and then... it is an endless chain. When he has achieved all he can at the material level, he still doesn't feel happy. He wants more. Perhaps he enters politics, trying to gain more power, but that will never be enough either, or he tries drugs, because he finds everything so empty. In short he doesn't find true happiness. These are only fleeting moments of contentment. You can observe this every day, and it is absurd, but in spite of it, everybody wants to copy this behavior.

Something similar happens in Summerland. There spirits still seek their pleasure and their fulfillment in material things. But the moment comes, when they realize that things don't work out this way. And it is then, when they suddenly open up their eyes to the spiritual things, or rather, when their awareness expands. Then the time has come for leaving and for seeking a substantially different world. It is then, when the gates of the second sphere open up for them. But this I shall describe on another occasion.

As for me, I didn't stay much time either in the twilight zone, or in Summerland. And that was due to my guide, Andrew, and to my strong desire of uniting with my old mates, the apostles and other disciples, and mainly, with the Master. The blessing of having known him on earth also turned out to be a blessing in progressing through the spirit world.

There is just one more thing I wish to say, that is that spirits in the highest zones of the earth planes know that their most serious sins have already been forgiven them, they have possibly suffered in hell, but they have not yet lent any true service as a work of atonement, except that they have helped one another. But they still lack a lot in order to offer appropriate help. But we will speak about this later.

Well, my brother, we have crossed the earth planes, and now you have some idea of how things are there. It is an incomplete idea, but sufficient to quench the major part of your curiosity. It is not a very spiritual subject, but as the Bible states, man shall not live by bread alone. Everybody wants to know what is awaiting them, and this is a legitimate right. Therefore it is correct to give this kind of information.

Have a nice day, and enjoy your visit. I hope tomorrow we shall meet again, but if not, don't worry, it will be another day.

God bless you,

Your brother in Christ, who always watches over you,
Judas.

Various Questions Concerning Passing Over

September 9th, 2001
Received by H.R.
Cuenca, Ecuador

My dear brother H___, having now concluded the description of the earth planes, which is not exhaustive at all as you will understand, I think it is worth while dealing with the questions G___ has asked in this context.

The first question is about the tunnel of light, which so many people describe in their near death experiences. In the description of my own death, I did not mention this phenomenon.

The second question deals with the spiritualists' recommendation that the dark spirits of the earth planes should go to the light. If those spirits live on the earth planes, it is due to their soul condition. So what is the meaning of going to the light? Should they approach the limits of their awareness, or is it that they should go to some bright spirits?

And the third part of G___'s inquiry refers to a message received by James Padgett, where a husband and wife seem to have been "lost" in the earth plane, that is, on earth, after their death and separation from their physical body. How is this possible?

Let's start with the tunnel of light.

There is the idea that this tunnel is a very special phenomenon, because people who experienced such a near death experience describe that tunnel which attracts them forcibly. Some even manage to pass through, as they describe, and at the other end they find an atmosphere of absolute peace and happiness. And this experience does not depend on people's culture, religion or education.

Well, this is not exactly the truth. Many people perceive what I have just written, but not all, maybe only half of them. Others perceive a tunnel of darkness; others visualize no tunnel at all. The reasons for the similar and divergent points in near death experiences are many.

First, we have to understand that the moment of death, or even of "almost death", is a moment of great stress which involves a variety of physiological changes.

When the oxygen level decreases in the blood and at the same time the carbon dioxide charge increases, due to the lack of respiration and the continuation of some level of metabolism, the brain reacts with a series of subjective experiences. For example, people see their life passing in front of them, as in a movie. This phenomenon is described very frequently, and its explanation is absolutely physiological, or rather pathological.

Additionally, in the state of stress and pain which frequently accompanies this kind of experience, the brain produces and releases certain substances which cause an effect very similar to that of the hallucinogenic drugs, like heroin, for example. Among these substances are the endorphins, which remove pain, and in high concentrations they even induce sensations of absolute euphoria.

Another effect is some enzymatic defect in the context of neurotransmitters, causing what we could call "short-circuits", if this expression is allowed.

But besides these purely physical-chemical effects, which alter the subjective perception of reality, there is a lot of objective truth in near death experiences.

The light and the great attraction that they feel are true. The light in fact comes from spirits of great soul development who are in charge of receiving those newly arrived spirits, if death really takes place. And it is also correct that frequently the injured or severely diseased people most definitely want to leave their physical bodies, and those spirits tell them that they have to return, that their hour has not yet come, and the mortals feel obliged to obey, because they would have liked to stay in that atmosphere of peace and happiness which they are experiencing.

In the moment of death the mortals are surrounded by spirits, who perform the service of transforming this transition into a pleasant rather than a traumatic experience. They are the light, they attract, and they are truly perceived in many cases. What happens in this kind of experience is that the spirits have not completely left their material bodies, and they continue being subject to the impressions which their brains transmit to them. These experiences, in short, are a mixture of real happenings and of hallucinations, produced by an extremely stressed or even moribund brain.

It is also interesting to observe that many Christians, who so "die", see Jesus as he awaits them. How do they know that he is Jesus? Have they seen him once before? How is it that the Hindus or Muslims who die do not see him? As a matter of fact, Jesus rarely engages in this task, he does so only in exceptional cases, in order to express his great appreciation and gratefulness, as it happened when James Padgett died. Jesus was very close to him, and he wanted to accompany him at this important moment of transition in our life. When you die, H___, you can be sure that I will be by your side. And there are already so many mortals who are developing their soul perceptions magnificently, and they will all have the possibility of knowing their guide personally. And at the moment of their death, the mortals' guides will be by their side, together with the spirits whom I have described.

At the moment of real death, the spirits leave their physical bodies and are received by other spirits who appear like bright lights, due to their great soul development, and these spirits transfer the newly arrived ones to one of the reception places in the spirit world, where they have to stay a certain amount of time, until they arrive at the full knowledge of their having died and of now living in a new stage of their lives.

As for the second question, the light means bright spirits, who can be found at all planes of the spirit world. As I have explained, dark spirits many times, even in most of the cases, commit the error of escaping from these higher developed spirits, of hiding, out of a sense of shame or out of simple immaturity. They cannot approach the light in the sense of getting closer to a higher sphere. They may temporarily visit areas of more light, which may have the effect of awaking their longings for progressing, for leaving their miserable condition, but for this they need some guidance, and who better to offer this guidance than those spirits of higher soul development. You should also not forget the fact that spirits in the hells perceive a spirit from the second sphere as being quite bright.

In fact, in James Padgett's communications with dark spirits you may observe some very illustrative examples, when the spirits who surrounded Mr. Padgett, spirits along the Celestial path or even from the Celestial spheres, seemed like beings from another world, radiant and dazzling. They were the light to which the less favored spirits headed in order to find help.

As for the third question, of those spirits "lost" on the earth plane, it is true that many people die without any preparation, with never having spent a single thought on spiritual things, and for them it is very difficult to find their way in their new surroundings. They feel lost, and simply through their strong desire of returning to their husband or wife, or to their children, they can return. I returned to the place, where my corpse lay, and such things happen frequently. Many return to their relatives or friends to stay with them without realizing that their loved ones can neither see them nor hear them. It is an altered mental state, but only temporarily. All this happens before the spirits head for the place where they will start their trip through the spheres of the spirit world. Spirits who do arrive at this starting point already have a full knowledge of their condition as spirits.

I want to add however, that there are dark spirits who do visit earth frequently because they are attracted by something that they left behind, for example money that they buried or hid. They want "to protect" their treasure, and many stories about such ghost phenomena have some foundation in truth. They are spirits fully aware of their condition as spirits, but completely bound to the material, with a very poor soul development, if any. They are spirits from the lower earth planes.

I hope that I have answered the questions of our dear brother G___ thoroughly. I wish to repeat that much of what is told in connection with near death experiences is due to extreme and pathological phenomena of the brain, but that much also has a real base. We could say that there is an alteration of real perceptions through the brain, modified by expectations, by chemical and extreme pathological processes. We have stated that in mediumship the brain may alter what mediums perceive, introducing their own ideas. In a much more drastic way, this is what happens at the moment of near death. Considering that the mediums get prepared, and that they are in a state of relaxation, even sometimes of trance, we may say that there are good probabilities that the spirit's thoughts pass through in an acceptable way. In near death experiences the accompanying factors are so unfavorable that perceptions are practically always transmitted in a highly altered way.

From what I have said we can conclude that this kind of study constitutes a very shaky base for establishing reliable knowledge, but as most scientists reject mediumship as an object of their studies, what else should they do?

It is time to say goodbye now. Before leaving you, I would like to say that all of you who work on behalf of the Kingdom and for the spreading of the message of Love on earth are constantly surrounded by spirits from the Celestial spheres. I wish that you could visualize them, you would already feel like in Heaven right now.

With my deep-felt gratitude to all those who contribute to this great work, I say goodbye and pray that the Father lets His immeasurable blessings rain over you.

Judas,
a true follower of Jesus

The Second Sphere

September 16th, 2001
Received by H.R.
Cuenca, Ecuador

I am here, Judas, your brother in Christ. After having expressed my comments on those terrible attacks in the United States and their causes and consequences, I would like to resume our series of messages on the spirit world.

I have described how spirits cross the different levels of the earth planes, and how they finally reach the conclusion that materialism doesn't lead to happiness. This understanding produces a deep change in the souls of these spirits, and they realize that the only path that they must pursue is the way to spirituality. A new world opens up for them, and they get the opportunity to enter the second sphere, a sphere that is much more spiritual but which was until then was hidden and outside the range of their perceptions.

The way, then, is spirituality. But it is not a uniform path, but it can rather manifest itself in a variety of forms. It is in that second sphere where spirits finally choose the exact path along which they wish to continue, although later on it will always be possible for them to change their opinion, and to return from a higher sphere and choose another branch of spirituality.

It has been more or less easy to give you an impression of the environment as it exists in the earth planes, but it is much more difficult to describe the second sphere, or the sphere of decision, as I like to call it. If I tell you that everything here is more ethereal, you won't understand me, and the human vocabulary, of course, only contains words to describe what exists in the surroundings of the consciousness of men on earth, or the ideas and models that philosophy develops. But even in this quite low sphere, the surroundings and ideas go far beyond what exists on earth.

Everything that is built in the earth planes is built by hand or by machine, as you do on earth. Life in the earth planes can really be considered an extension of the earth life, and this is good, because spirits usually need time to adapt to their new life. But in the sphere of decision things are already a bit different.

This sphere doesn't only lead to the fundamental decision as to the future development of each spirit, but it is like a kindergarten, preparing for authentic spiritual life. Spirits detach themselves more and more from their links to earth, which still continue, but gradually lose importance. They learn how to use their spiritual powers, all under the surveillance and the instruction of more developed spirits, who come from higher spheres to teach in the schools and institutions of the second sphere.

The inhabitants of the second sphere make their first insecure steps, mainly in the art of creation. They learn how to modify their clothes, they even learn, in a rudimentary way, to modify aspects of their spiritual body consciously. Their houses are no longer built by hand or by machines, but the spiritual forces give them form. You can imagine that all this provides a freedom until then unknown to those spirits, and it raises them to a state of enthusiasm, I would almost call it euphoria. These are unforgettable experiences, and for that reason many spirits remain there for a long, long time. That is not bad. It is not necessary to travel through all the spheres at top speed. The goal of perfection is tempting, but it is a good idea to also make the trip towards this goal into an unforgettable and fulfilling adventure. Nobody need fear arriving late at their personal destination. God will always wait for them with a smile of approval.

As to the different ways - you can already imagine what that means. In the first place, it is optional whether spirit wants to continue along the way toward Divinity by praying for the Father's Divine Love and obtaining it, or if they want to continue along the way towards the perfect natural man in the sixth sphere, an equally seductive destination for many, or even the majority, who don't understand the importance of the first option.

After they have lived some time in the second sphere, the spirits inevitably get into contact with higher spirits, who inform them about the advantages of their own development. A spirit from the fourth sphere with his moral development will praise all the achievements that may be obtained by this decision, and similarly the spirits progressing along the path towards intellectual or religious perfection, and even the spirits on the Divine path.

The inhabitants of the second sphere still continue partly with the ideas they entertained on earth, mainly religious ideas, and in the same way as they accept or reject ideas on earth, they choose according to their own approach, what they find more appropriate, truer or more beneficial. In some way many of the spirits in the second sphere pass through a spell of confusion, because after their period of adaptation they think that the time should already have come to stand in front of God, to face Jesus, if they are Christian, but nothing of that sort happens.

[HR: Does Jesus never visit them? Doesn't he speak with them?]

Yes, he does, but they do not recognize him. He cannot present himself before them as he really is, they would not perceive this, and he looks like any other bright spirit. Many entertain the idea that Jesus is God, and therefore they say that this bright spirit who claims to be Jesus, doesn't tell the truth, he cannot tell the truth. It is the material mind and the earthly ideas, which finally decide the destination of each spirit. Here you can see once again, why Jesus so many times communicated to Mr. Padgett that the most appropriate moment to develop one's soul, and therefore one's

perceptions, is right now, always right now, while still living on earth. The development on earth may be decisive in the spirit world.

Even the branches of the way toward the perfect man are not uniform in their nature. You can readily imagine that a spirit who chooses the religious path has the option of a variety of different religions, which continue existing in a similar way to earth, with some obvious corrections, but with their distinctive and very typical beliefs.

The spirits that finally decide to pursue the way to Divinity in general very soon lose their interest in the marvelous offerings in the second sphere for developing their spiritual powers. This is not important to them any more, because they learn that together with the development of their souls, all those things will be given to them. But for the spirits along the path towards the perfect man, the second sphere exercises an irresistible attraction. They are like babies who make their first steps, or who utter their first words, repeating what they have learned without getting tired.

In some ways the second sphere is already what you could call heaven, with immense happiness, and with facilities for study which nobody could dream of on earth. However, it is only the beginning of a fascinating voyage.

[HR: Are there spirits who arrive at the second sphere after their physical death without first passing through the earth planes?]

Yes, there are, and there are quite a few of them. Everything depends on their soul development. As I have said, the great majority arrives at the earth planes, mainly in the twilight zone, but many have enough development to live in the second sphere. They are the mortals who have understood that it is not materialism which leads to fulfillment, and who are devoted to spiritual development one hundred percent.

And as the song goes: “And the feast we thought endless comes like everything to an end...”

So comes the day for all inhabitants of the second sphere when these surroundings can no longer offer anything new, and when progress stagnates. As you will understand, this sphere is constituted of an enormous number of diverse planes and levels, but some day each and every spirit arrives at the top level. Then, there is nothing left for them to do or to learn. They are ready for their transition to a new world. But in order for them to do so one more time, a profound change occurs in these spirits' awareness.

They remember that they have come out of unpleasant situations many times through the help they received from more developed spirits. Even here in the second sphere there are higher spirits who offer them instruction and unselfish service. The time has come to repay this help, to show their gratefulness and for them to enter into action, lending a helping hand to their less fortunate mates. After having enjoyed a pleasant stay in an enormous playground where they learned and developed and learned in an entertaining way, they develop a deep feeling of responsibility and duty. A new era dawns in their spiritual life, and a new universe opens up.

Spirits call this duty their work of atonement. But we will not speak of this right now. This message is already very long.

I will leave you now. I wish you a happy day, and don't forget what I have told you in the previous messages. Pray more and more, the world needs this. Try to develop your soul right now on earth, and so you may start your trip as a spirit through the spirit world from a very favorable position.

May God bless you always.

Your friend, guide, and brother in Christ,
Judas

The Third Sphere

September 19th, 2001
Received by H.R.
Cuenca, Ecuador

My dear brother, I come to you to resume my discourse on the life in the spheres of the spirit world. But before doing so, I would like to answer two questions you have asked me.

First I would like to tell you that your friend Victor who was murdered a few years ago, is well. He lives in the twilight zone, where your brothers also live. He was a good friend of your brother Karl, but now he no longer has contact with him, as their interests are too different. He spends a lot of time with his family on earth, and he doesn't have any desire to detach himself from these bonds. This is why he makes no effort to progress. He will surely need a lot of time to recover from the traumatic experience of his violent death, which tore him away from a life full of projects and plans. But you need not to worry about him, in his way he is happy there, although it hurts him that he cannot participate directly in his family's life. I believe that when his children will have settled down firmly in their professional life and when they will have started their own families, then the time will come when he decides to look ahead and to undertake the journey of progress, which sooner or later all have to start.

Your second question refers to the phrase I communicated yesterday: "I understand that now the topic of Islam has gained some interest because of the current events and those that are about to occur."

The events that are about to take place will be very painful events, born out of the desire for vengeance. But as I have told you already, it won't be the end of the world. They may also contribute to improving the world, because unfortunately, men obviously need some painful experiences in order to find the way towards God again. Everything lies in the hands of men. We can advise, but we cannot force anybody.

But now let's forget about this sad situation and let us speak of the third sphere.

You will remember how spirits in the last stage of the second sphere arrive at the awareness that they have to fulfill some work, always in the helping of others. They call this work an "atonement task", because according to their understanding, it is a work that they have to carry out in part to pay for their sins, and in part to repay the help that they themselves have received, and which in fact they continue receiving.

The spirits of the third sphere are fully qualified to lend help to the spirits of the lower spheres. You remember well that Jesus explained through Mr. Padgett and Dr. Samuels that the fact that more developed spirits helped the less developed spirits constitutes a Law. In his comment on the Oahspe Bible, he dispels the superstition that war exists in the spirit world, and more specifically between the inhabitants of the different spheres, and he puts forth the principle of mutual help.

Certainly, even in hell this principle of help exists, but the low level of soul development doesn't allow this help to be effective. Something similar may be said of all the levels of the earth planes. In the second sphere, where spirits learn how to really live as spirits, they acquire the tools to offer help efficiently. They also advance in the purification of their natural love, those along the Celestial path obtain more of the Father's Love, and this learning process continues in the third sphere, in fact, it continues throughout all the spheres which follow. But the new thing that occurs here, in the third sphere, is the theoretical knowledge and the purified love that can serve a harmonious purpose, providing help following the Will of God.

You also know that the Law of Activation requires certain preparation on the part of the spirits to be able to perceive our Celestial Father's orders more or less clearly. In the lower spheres, these orders are not received with a lot of clarity, and therefore, the Law of Activation works to a rather limited effect there.

What are the tasks then, that the inhabitants of the third sphere are dedicated to?

They usually have something to do with their lives on earth, and often with their more serious sins, in the sense of guiding other spirits or mortals along better paths than they themselves had chosen. It may also be a work of "unlearning" or of "unteaching" falsehoods, in order to so rectify much of what they have done consciously or unconsciously on earth. You have already read of these examples where the preacher has to try to influence his old parishioners so that they accept the truth and forget the false teachings which the preacher had originally instructed them on earth.

In the beginning this work seems really gigantic, and the spirits many times feel frustrations. Yes, happiness in this sphere is not perfect, but as they advance, the task gives them more and more joy and realization. If we stay with the preacher's example, we can understand that he had felt a certain vocation on earth, although his teachings may not have been the correct ones, and the greater happiness provides a work where one may follow his vocation and teach what is correct. With the words correct and false, I refer to essential principles along the way towards perfection. Certainly many spirits continue teaching falsehoods, like the idea of reincarnation for example, but they are harmless falsehoods, because they don't interfere with the definitive goal in the Plans of God.

From what I have told you, you will understand that the third sphere is still far from perfection. Truth and falsehood coexist, but harmful falsehood has already been eradicated.

It is a task of love. And the spirits who have obtained a certain quantity of Divine Love are devoted to this work with even more energy, and many of them stay for a long time in this sphere, because in spite of certain disillusionments that they suffer when they are rejected in their teachings by other spirits, they feel the importance of their work. To them the work is more difficult, because what they teach is new to many, and therefore they face greater resistance and rejection than their mates along the natural path.

For Divine Love spirits, the third sphere constitutes a very special experience. Although some of them may have obtained a small portion of this Love on earth or in the previous stages in the spirit world, it is here where for the first time they "live" this Love, where they put their light on high and try to be living examples of the Father's Will.

The third sphere therefore is an area where spirits progress in their awareness, where their idea of an expiatory work becomes a vocational task, and which they perform and accomplish with enthusiasm and fervor.

When they have arrived at this awareness, the moment has come for them to advance further on, and the doors of the fourth sphere open up. But of this we will speak tomorrow, if your condition allows it.

You feel somewhat depressed today. I know the reason and I understand you. But I advise you to do what your heart dictates, without looking to the right or to the left. Only look ahead, because it is there where the great objective awaits you. You have found a work which you may carry out without depending on anybody. And you know very well that you can always count on us, we will never let you down you. Everything depends only on your condition and on your disposition. So, take courage and you will be fine.

Now I will say good-bye. I leave you my blessings and will soon return.

Your brother in the spirit,
Judas.

The Fourth Sphere

September 23rd, 2001
Received by H.R.
Cuenca, Ecuador

Tears, yes, there will be much weeping because of the happenings which are about to occur. But this is not our subject of today.

I know that you have a long list of questions, and we will deal with all of them, one by one. But we will also integrate these points in the series of messages which I intend to deliver.

Today we will speak of the fourth sphere in the spirit world.

As you already know, the spirits of the fourth sphere work hard in their work of "atonement," which in fact is no longer a work considered as a burden or obligation, as it has already become a means for self-realization.

Many of the spirits of the fourth sphere work as teachers in the educational and scientific institutions of lower spheres, they also act as spiritual guides and above all, it is in this sphere where they develop their at times astonishing healing abilities.

The fourth sphere, as you already know, is basically an intellectual sphere. You have heard that spirits who have opted for the development in Divine Love, don't remain a long time in those places, and in general this is true, but it is not a fixed rule. I can imagine that you would like to stay longer at this place in order to deepen the knowledge that interests you, for example humanity's history, especially the history of Christendom.

The spirits from the fourth sphere in their work as guides and humanity's helpers in many aspects, of course visit the earth planes and the earth itself frequently. They are very interested in the affairs of earth. But that interest disappears gradually in the course of their spiritual development, as they progress inside this sphere from level to level.

Yes, their art of healing is fabulous. It would be difficult or impossible to give you an idea. Although you have some medical education, you cannot compare what you try to do with what is achieved in the spirit world. To give you a comparison, you would be like working with heavy hammers, and they work with fine instruments used for electronic devices. Diseases which appear so material are not so in fact. The Chinese concept of disease, of the flows of energies, of balance and harmonies, mirrors reality much more than occidental medicine, which certainly has developed a lot by systematic scientific research, but in its materialism it pursues the wrong goals. But you can already notice that many doctors and scientists recognize this weakness and try to widen the reach of their treatments, applying "alternative" methods and pursuing "alternative" goals.

I have told you that spirits in the fourth sphere lose their interest, little by little, in earthly affairs. The reason for this is that their earthly bonds weaken. In other words, politics, wars, daily life, etc. no longer get their attention. Even family bonds disappear. This doesn't mean that the most developed spirits of the fourth sphere don't help humanity, on the contrary, they do this with enthusiasm and with much more efficiency than other spirits coming from lower regions due to their great soul development. But they do it for love, for vocation, it gives them fulfillment. And they offer this service to any person who needs it and who has been assigned to them, but the idea of being dedicated mainly to their relatives in the flesh no longer fits into this concept. They have come to understand that all human beings are their sisters and brothers, and that all share the same Father.

Yes, I know that you, too, have understood this, but you don't live this. In your case it is an intellectual knowledge, but as I see it, there is not a lot of conviction behind it. That is natural. To arrive at these heights, a process of development is necessary, which is very difficult to attain to on earth. However it is not impossible. There are mortals who may enter the Celestial spheres soon after their material death, but these cases are limited. As I have told you, most arrive at the earth planes, some even go to the second sphere. And those who arrive immediately at the third sphere after death, are very rare, and if we go up the scale of spheres, the cases which have enough development for living immediately after their physical death in these high places are the great exception.

Now we are returning to a very polemic but not very transcendent topic: Soulmates. We will dedicate a special message to this topic, but I want to mention here and now that only in the fourth sphere this topic begins to gain some importance. For the lower spirits, the question of soulmates may arouse interest or curiosity, but doesn't have relevance. All this we will analyze soon.

Well, my brother, from what I have explained so far, you may understand that the fourth sphere, with its vast offer of potential studies and its work full of realization, is a very attractive region for spirits, mainly for spirits along the way toward the perfect man. For this reason, they usually stay there a long time. Also many spirits along the Celestial path do this, because they enjoy the work they are carrying out on humanity's behalf or for the benefit of less developed spirits, but many only consider this sphere as an intermediate stage, because certainly there is also the possibility of carrying out this work of love in the higher spheres.

The decisive moment in the development of spirits in the fourth sphere is the loss of all their material bonds, like their interest in political matters, or their special attraction toward their relatives. This attraction becomes a deep love for all humanity, without exception and preferences. This is a huge step in the purification of natural love.

Yes it is true, there are messages from spirits who claim to live in the fourth sphere, and who are interested in political matters. You remember Napoleon Bonaparte's message, when he was observing the course of events during World War I with maximum interest. As I have said, the loss of this kind of interest is the result of a development, which culminates in the supreme plane of the fourth sphere. It is not given automatically nor instantaneously. And only when this soul condition has been achieved, together with the necessary soul cleansing, the spirit has the opportunity to enter the following sphere, which then is hidden and inaccessible. So you see, Napoleon was still far from this goal in this sense.

This is a good moment to interrupt my discourse. We could continue with the fifth sphere. But I believe that it is advisable to clarify the question of soulmates before doing so.

With my love and my blessings, I say goodbye now. Have a beautiful and prosperous day.

Your brother in Christ,
Judas.

The Fifth Sphere

September 25th, 2001
Received by H.R.
Cuenca, Ecuador

My dear brother, today I come in order to tell you a little more about conditions prevailing in the fifth sphere of the spirit world. We have already made a long journey together through several spheres, and you already have some notion of the spheres which you got from Ann Rollins, Jesus, and John's messages, etc.

My main interest has been the description of the development in the diverse stages, and not so much the description of the environment, because that is something that is impossible to achieve. Only in the earth planes can you use comparison to convey an appropriate image, but by the second sphere, that would be much more difficult, and now, in the fifth sphere, that is absolutely impossible.

I have told you how spirits from the fourth sphere get rid of all their earthly bonds. Only then are they mature spirits, true inhabitants of the spirit world; they are only then 100% spiritual beings. Earth, for these spirits, is of no interest anymore, except in as much as there are other incarnated spirits who need their help.

Ann Rollins, in her writings, said that the spheres of the spirit world can be categorized according to the kind of development they offer. There are spheres which foster the development of the soul through purification of natural love, as the second, the fourth, and the sixth spheres. There are other spheres, which encourage the development in Divine Love, as the third, the fifth, and the seventh spheres.

Now, in the fifth sphere, we are in one of those soul spheres, as they are also called, which offer great opportunities for obtaining the Love of God, and where "natural" spirits don't spend much time. We will analyze this in a little more in detail.

Natural spirits have already achieved almost everything. The only thing that they still lack is the absolute purity of their natural souls. They have to eliminate the last traces of sin from their souls. Error continues to exist because they still cling to false convictions, to their beliefs, but, as I already mentioned once, those are harmless beliefs. The kind of truth they possess is really a kind of truth that is in harmony with the laws under which they develop, but it is not in harmony with the Laws of Divinity, with the Law of Divine Love.

This last stage of purification, in general, doesn't take much time, and very soon they may leave the fifth sphere and enter the sixth, the great goal of all their spiritual life, the entrance into paradise. Why should they stay in an inferior place, given that they have the possibility of living where their greatest desire is to live?

We know that Divine Love achieves the purification of natural love in the soul. Hence, the spirits along the Divine path of the fifth sphere, who have obtained a considerable amount of Divine Love in order to arrive there, already have a highly purified soul, too. They don't need much time either to reach their definitive purification. And many of them, in fact, hurry to progress into the sixth sphere, and almost all return very soon to the fifth. What has happened?

You remember once, when you still were living in Europe, that one of your friends informed you that she was going to get a divorce. She was college teacher, and was married to a bricklayer. At the beginning, there was no problem in this relationship, both understood each other very well, but in the course of the years, the situation worsened definitively. She summarized it in this way: "I am really fed up, the only topic of conversation with him is Mickey Mouse!" She enjoyed the opera, and he didn't have any interest in that. He enjoyed soccer games on Sundays, but this bothered her. And so things were throughout all fields of interest. The importance of sexuality had disappeared, there was nothing new in this relationship, and in theory only basic topics of common interest were left. But in fact, they did not exist. I don't want to discuss if this marriage was based on love or not, but rather I want to take advantage of this example to explain to you that spirits on the Divine path no longer find common interests with spirits of the sixth sphere.

During their development through the spirit world, the Divine spirits, if one is allowed to call them such, as they are not still truly Divine, try to convince the natural spirits of the superiority of their path toward the Celestial Heavens. Success is rare, but they try anyway. In the sixth sphere, however, where natural spirits know that they have achieved the maximum that they can achieve, and where they live in incredible happiness, there is not even the inclination to listen to them, in general. The scientific and philosophical topics which are developed there, are of little interest for Divine spirits, although they do possess enough knowledge to be able to follow these discussions, but to them they

lack importance. And the topic of Divine spirits, that is to say, the development of the soul in the Love of God, is an absurdity for their mates.

Well, as I have said, after a very short time and after many disappointments, the Divine spirits prefer to return to the fifth sphere, where they try to obtain more Divine Love, in order to be able to enter directly the seventh sphere.

The "mentality", if I may call it so, between natural spirits and Divine spirits of the fifth sphere is already quite different. As you know, the obtaining of Divine Love also entails a superior role that the mind of the soul plays in comparison with the material mind, with its seat in the spirit body. This is a process that does not occur in natural spirits.

You have already read that the criterion for the entrance into the seventh sphere is the disappearance of the material mind and the absolute ascendancy of the soul's mind. I won't try to explain this now, as you would not understand it anyway, but I tell you that one needs a lot of God's Love, of His Substance, in one's soul to achieve this goal. And this is exactly what spirits on the Divine path in the fifth sphere seek to obtain. And besides that development, as you may imagine, they continue working for humanity's benefit.

I think I have written enough on the fifth sphere. It is a fascinating topic. But you have to experience it in order to understand it.

Now I will leave you. I wish you a very productive day, and as you already know, when you should need me, just call me. I will be here at once.

With all my love, I am your brother in Christ, Judas,
a spirit from the Celestial Heavens

The Sixth Sphere

September 27th, 2001
Received by H.R.
Cuenca, Ecuador

My dear brother H___,

I am glad that this time you have decided to receive my message through dictation. It is good practice to change the mode of reception whenever this is possible, as you will gain so much more confidence and accuracy. Currently it is very easy for us to enter into contact, provided that you find time and a quiet place.

I want to continue writing about the spheres of the spirit world, and with today's message we arrive at the sixth sphere. It will be a difficult chapter to explain, because even for us, the nature of the sixth sphere still presents a series of questions which we cannot answer. I already see that you have guessed what I am referring to. But we will speak of that later. Firstly I intend to explain the condition of the inhabitants of the sixth sphere.

As you already know, when spirits of the fifth sphere are able to purify their souls completely of sin, they have the opportunity to advance and to enter the sixth sphere. The great majority does so, only some of the Divine Love spirits prefer to stay in the fifth, because they feel that this advance or progress would only be an apparent progress. Many of these spirits however venture ahead, more out of curiosity in order to learn of the paradise that their "natural" mates so much yearn for, but they return disillusioned after a short time.

The sixth sphere is a purely intellectual area, and when I say intellectual, I refer to the fact that in spite of the great spirituality of the place, the zeal of its inhabitants goes much more for increasing their knowledge, while they live a life in absolute harmony with God's laws of spirituality. It is a place where science has reached its most spectacular results compared to all the spiritual spheres, and where the intelligence of its inhabitants is supreme, and where absolute fraternity exists, such as people dream of on earth.

Religion plays an important role, but the mere fact that there are many diverse religions in this zone, demonstrates that its inhabitants are not yet in possession of absolute truth. You have already read messages where this situation is described, indicating that spirits coming from diverse cultures live in separate communities, happy with each other, but that there is very little contact with spirits outside their respective societies. Inside these communities there are

subgroups, based on special interests. It is a paradise of immense happiness, where some kind of semi-truth reigns, and where the only possible progress is the accumulation of intellectual knowledge. In the universe of God there is so much we may know, so that we will never reach absolute knowledge throughout all eternity. But as for the soul, in this case a natural and totally purified soul, progress no longer exists beyond what has already been achieved.

And herein lies the great problem. We don't know what will happen with these spirits. They cannot remain without development through all eternity. You already understand this problem. This contradicts the Law of Change. And they also fully realize that.

Well, in order to continue, if I tell you about the great inventions and scientific discoveries, I don't want to suggest that life in the sixth sphere consists only of such studies, no, there are great social events, amusements, all of which provides them with great happiness, their class of happiness. Paradise, yes, the sixth sphere is the paradise which the Hebrews dreamt of and continue dreaming of, and it is the paradise that Christian churches teach of, in general, and also spiritualists.

The spirits of the sixth sphere no longer keep up much contact with mortals. Messages from them are not very common. You know that Mr. Padgett received some, but the reason was the curiosity these spirits felt when they saw Mr. Padgett surrounded of another class of spirits, namely of Celestials. Those of the sixth sphere, however, do continue helping lower spirits along their way, and many are dedicated to the work of teachers and professors in the lower spheres.

Good, I cannot tell you much more. I would love to describe to you the atmosphere that reigns there but it is impossible.

Yes, it happens, of course, that spirits of the sixth sphere decide to follow the Celestial pathway, mainly when they already possess some of Divine Love, which has lain inactive in their souls throughout all their development, and suddenly awakes and arouses longings in them for something more when they no longer feel filled with this paralyzing satisfaction. This happens at times when we talk to them and tell them of our world. But, as I told you, in most cases we only meet deaf ears. It is also the true that when they want to change their destination, they have to return to a lower sphere where they may find better conditions for the development of their souls in Divine Love. This can be the third sphere, sometimes it is even the fifth, it depends on the amount of Love they already possess.

With that I finish my discussion of the spiritual spheres. Next time we will speak of the seventh sphere, which is not yet situated in the Celestial Heavens, but which you may consider as the antechamber.

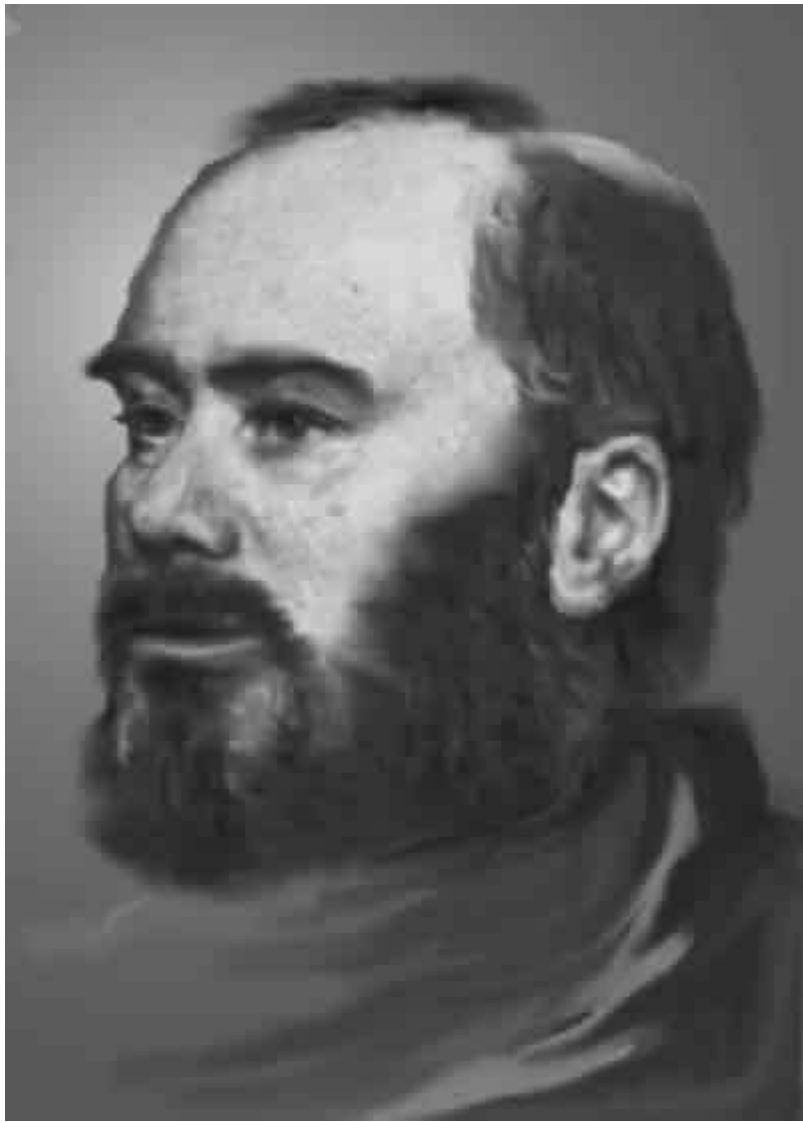
My dear brother, I like the portrait you drew of Andrew. Yes, that was his appearance. He was a rather short man, somewhat fat, well, not so much fat as stout, and by that I mean he had a very muscular body and tremendous physical strength. His hands were huge, callous and firm, weather-beaten from long years of hard work as a fisherman. He didn't speak much, and he had a rather introverted character, unlike his brother Peter. But he had a heart of gold, which he still has now, even more precious.

Andrew works a lot with mortals. And I owe him a lot, yes, in fact I owe him everything. Throughout all the time of my progress towards the Celestial Heavens, he accompanied me and helped tirelessly. We still visit each other frequently, although we don't live in the same place.

It is time to say goodbye. It is thundering, so you'd better disconnect your computer. I am happy that your gallery of portraits is taking form already. Very soon I will project another image of one of my old companions into your mind, and you will be able to try your talent as an artist once again.

May God bless you always,

Your brother in Christ,
Judas.



Andrew

The Seventh Sphere

September 28th, 2001
Received by H.R.
Cuenca, Ecuador

Hello, my dear brother. I have come to deliver my last message on the spirit world. Let's talk about the seventh sphere.

[HR: Your last message? Won't you talk about the Celestial Heavens?]

Yes, this is my last message to complete this sequence, and no, I won't talk about the Celestial Heavens. It is already quite unsatisfactory what I can communicate of life in the higher spheres of the spirit world, and it would be worse if I tried to describe the Celestial spheres. Those are totally out of reach of your perceptions, and I won't even try this. Well, let's proceed.

You know already that only those spirits whose souls' mind dominates their material mind, may enter the seventh sphere. The material mind has not necessarily disappeared completely, but in the course of development in that sphere, it decreases ever more and finally ceases to exist. So you see, when entering the spirit world, men lose their physical bodies and when entering the seventh sphere they lose their material mind and the last traces of their natural souls.

That is in fact the great objective in the seventh sphere. The inhabitants of this place are very perfect, in the sense that they have not only the perfection of the natural man, but their souls harbor a considerable amount of God's Love. The

transformation of their souls has progressed to such a point where they only lack very little in order to experience their total transformation. Therefore the great experience of the New Birth happens in this sphere, with exception of the case when a person has already experienced the New Birth on earth, as in the case of Jesus, but that is a very rare and really exceptional event. However, it is possible.

The duration of the process of the last stage of transformation varies. It may be achieved in a relatively short time, but many spirits stay longer in this wonderful paradise, enjoying and experiencing, like tourists taking their time to explore the last corner of their unknown world rather than like sportsmen who make every effort to run a certain distance at full speed. You may remember that you read how the Law of Compensation operates on the recollections of evil done on earth. And when people finally reach their redemption, these recollections leave them.

Well, you have already understood that one cannot take that literally. I committed evil on earth, and not only once but many times, as practically all men do. And I still remember this, otherwise I could not tell you of my betrayal. What this sentence is intended to convey is that the recollections of evil always bear a bitter flavor, and the bitterness in the earth planes is very strong, especially in the hells, where it leads almost to desperation. But this flavor gets lost as we progress. For example, in the fifth sphere there is practically nothing left of that negativity, and in the seventh sphere, it finally disappears completely. Many spirits take advantage of the time in the seventh to meditate on their lives on earth, and primarily, on what has happened during their voyage through the spheres.

I did it, and in that time the idea ripened in my heart of dedicating myself to people who are in a similar situation as I was on earth. I mean, people of a similar character, with similar problems of understanding, etc. You are one of these people, and as I try to influence you and to offer you guidance, I also do this with many others. And if you look back at your life, you will see that we have had some success, and that your life has changed substantially, and for the better, as you will surely admit. This is my work, one of my works, and many spirits in fact in the seventh sphere make up their mind on the kind of higher work they will perform with mortals, when once they enter the Celestial spheres.

As I have already stated, the great objective in the seventh sphere is making the New Birth come true, and the incredible amount of Divine Love which spirits are able to obtain, bears a lot of faith, and perhaps it would be better to say, it bears a lot of soul knowledge, which is the same thing, but so you will understand better how the wisdom of spirits of the seventh sphere grows unimaginably.

And when their souls finally become Divine souls, and when the gates of the Celestial Heavens open up, there comes also the prize of the certain and doubtless knowledge that they are owners of true Immortality, that they are Divine beings like God Himself is Divine, and that in fact they can no longer call themselves humans. They are angels. That transformation is greater than the mortal's transformation into a spirit, because in that step they only lose their physical bodies, while in the New Birth, they lose the "humanity" of their souls and acquire "Divinity", the supreme principle of all existence.

Well, I think I have said enough on the seventh sphere. Our voyage through those spheres should not only serve to quench your curiosity, but I have conveyed this information so that anyone who reads this information may find their individual position relative to this great succession of changes, whose main features I have communicated, without taking details into consideration, which certainly do exist, but which have no major importance for our purpose. My brother, when you analyze where you are, considering your spirituality, your total delivery to your neighbors in fully recognized duty, considering your joyful delivery in service for your sisters and brothers, considering your detachment from all your earthly and material bonds, where would you locate yourself?

[HR: I am not sure, but thinking it over, I believe that I would fit into the second sphere, because the only criterion I do comply with completely is the deep conviction that happiness and fulfillment can only be found in spirituality. But perhaps I am too optimistic...]

Well said, H___, you would really fit into the second sphere. You still have a long way to cover. But comparing your current state to your condition of a few years ago, you have already achieved much. Where would you locate Mother Teresa? Undoubtedly you didn't know her personally, but you could make a tentative estimate.

[HR: I really don't know, but I can imagine that she would fit into the fifth or seventh sphere...]

Very well, a good guess. She arrived in the fifth sphere, and she lacked little to enter the seventh, where she is now.

[HR: As we are speaking of spheres, my wife would really like to know where her sister lives now.]

She is in the fifth sphere. And she still lacks somewhat in order to progress toward the seventh. But she is on a very good track. She is a very luminous spirit, I already told you this once. Well, with that we will consider this cycle of messages as concluded.

I have already told you that I intend to start a new series, on Jesus' life and teachings, something like a biography. But I see that you have accumulated some questions, which I shall try to respond to in the next days, more specifically we will deal with the topics of divorce and of violence, the causes of the present conflict and its possible solutions. It is understandable that this is what most people are concerned about at this time.

You have also received some questions on the spirit guides of other mortals. I won't communicate that. First, when people make an effort to know their guides, and when they really desire it and transform their desire into actions, in the sense of developing their spirituality, they will be able to know their guides. Second, many of these spirits are happy in their anonymity, and although mortals at times are not able to discover their guides' identity, they can feel them, they can communicate with them and they can know them as they really are, not only their names. Besides, what good would be saying that some guide's name is Juan Pérez and another one's is Joe Smith, and even another one's name is Franz Meier or Pierre Dupont. Don't forget that there are many millions of Celestial spirits working with mortals, as a matter of fact, their number is larger than the number of mortals who seek spiritual progress. And many of these anonymous spirits have reached greater development than I have, greater than some of the apostles have.

With these words I say goodbye. I pray that the Father may continue blessing you, and I hope to communicate with you soon again.

Your brother in Christ and your guide along the Celestial path,
Judas of Kerioth

3. Spiritual Insight

Spiritual Light or Spiritual Vibrations?

September 7th, 2001
Received by H.R.
Cuenca, Ecuador

It is a pleasure greeting you, my dear brother. Yesterday I promised you to write about the subject of light in the spirit world, and look, a question came from M___, dealing with the same topic. She asks about "vibrations", which the spiritualists teach that they exist in the universe, and that they are of a "higher" frequency in the superior spheres.

Well, let's first define what is light in the spirit world. Did you wonder once what Jesus meant with "the light of the world"?

Let's define it this way: Light means a state of harmony with God's Will and Laws. This harmony can be observed in all corners of the universe. You have already heard that animals live in perfect harmony with God's laws, with laws at a very inferior level compared to the laws, which for example govern man's free will, but still, it is harmony. The same happens with inanimate matter, and, as you have also read, the Love of God and His spirit are all over the universe, and certainly, both are in harmony with God, being His Own Substance in the first case, or His Soul's energy, in the case of His spirit.

That harmony we call "light", and logically, the closer we approach God, crossing the spheres of the spirit world, the greater harmony is, the brighter is light. But in all this, we have to take into consideration a very important factor, of which we already spoke in a previous message: I am referring to awareness.

As you know, with the development of the soul, the soul's perception develops, too. It is a directed and guided development. The spirit or the mortal determines the direction, and they receive help and guidance in their development in agreement with their desire and inclinations.

The progressive development of the soul implies a progressive state of harmony with God's Laws, but it is a progression at different levels. Spirits and mortals, who develop along the way toward the perfect man, approach ever more a state of perfect harmony with the spiritual laws. Spirits and mortals, who develop along the Divine path, approach ever more a state of harmony with the Law of Divine Love.

It has also been said that Divine Love fulfills all laws, and so it is. Celestial spirits comply therefore, implicitly, also with all other spiritual laws.

The soul perceptions allow us to see the kind of harmony in which we ourselves develop. The spirits along the Celestial path see, for this reason, the harmony in "natural" spirits, that means, they perceive the light that they irradiate, and they describe them as luminous spirits. But they can also perceive the superior harmony, the harmony with the Divinity Itself, in the Celestial spirits. That is why they describe the Celestial spirits as much more radiant and much brighter.

"Natural" spirits, on the other hand, cannot perceive this superior harmony. To them Celestial spirits are very luminous, like the spirits of the sixth spiritual sphere, and they don't notice any great difference. For that reason it is so difficult to convince the very advanced spirits in the highest spiritual spheres of the Celestial way, because they don't perceive any great advantage, or more brightness, in the Celestial spirits.

To spirits in the hells or in the inferior spheres, Celestial spirits and spirits of the sixth sphere seem incredibly bright and attractive. They cannot perceive any difference. Only with the decision of continuing along the way toward Divine Love and the consequent obtaining of this Love, is the soul's perception broadened and the spirits notice the essential difference.

Now, we speak of harmony, harmony with diverse levels of laws, but you could call this also vibrations, goodness, or give it any other appropriate name that comes to your mind. Vibrations of more frequency, of more pulsations, are equivalent to more harmony; it is just another word.

We deliver messages to different kinds of people on earth. There are diverse vocabularies, and the messages or doctrines of other groups are sometimes simply rejected just because of some difference in vocabulary. However, I

prefer to use the vocabulary contained in the Padgett messages, in order to maintain some consistency in our communications.

In a message from Helen Padgett, she informs her husband that Dr. Stone was mistaken as to vibrations, that this was a bad conception on the part of spiritualists. I want to draw your attention to the fact that Helen didn't reject the word vibration per se, but that she rather explained that Dr. Stone confused God's Love or the Holy Spirit with those vibrations. Certainly, this concept is completely mistaken. The Love of God is not a form of vibration, but it is the Father's Own Substance, the Holy Spirit forms part of God's Spirit, vibrations are only the measure of harmony in which they are with God's Laws and Will. In both cases you can say, consequently, that harmony is absolute, irradiating absolute light or vibrations of the highest frequency, being a product of their condition.

I believe that it is clear now what the word "light" means, or its synonym "vibrations," in this context in the spirit world. You are the light of this world, because by obtaining the Heavenly Father's Love and activating It, you are more in harmony with our Creator.

This "vibration at some common frequency" makes our communication possible. I remember that there were questions about how somebody may know their spiritual guide. Well, they have to try to achieve this common "vibration". At first, they may feel their guide, then they will hear their inner voice more clearly, and finally, they may even "truly" communicate with him. It is a process which each person may follow. Each and every person is a medium in this sense. It is worthwhile to invest some effort in this direction. I see that you feel very happy with this achievement.

It is also possible that several mortals "vibrate" at the same frequency. They will think at the same time of the same thing. Did you realize lately, how someone thinks of some topic, and you receive a message on the same topic? This is no coincidence. In this sense, there is a common spirit of humanity, which is most powerful. If you learn to use it and how to channel it, it is powerful in both the positive and in the negative meaning. You can experience the negative effects daily; it is necessary to give this spirit some positive use. On this important topic we will speak some day in the future.

Concluding this message, I would like to answer M___'s question on the word "AUM" or "OM," which the Orientals use in their meditation practices. This sound is not a magical sound, but it has the effect, because of its monotonous character, of clearing the mind, of dimming that "background noise", of which Jesus has spoken to you. It is a very similar effect to that, which is achieved by the prayer of the rosary, the monotonous repetition of words that may even cause susceptible people to fall in trance.

There are many ways how you may achieve a good meditation, ways for all tastes and conveniences. And the answers that you will get will be different, as all people are different. The central message will be the same, of course, but the presentation depends on the people, who receive the answer. There are so many different kinds of people: The intellectuals, who have to ask and doubt everything, requiring concrete proof, and they always investigate the reason. This is not bad; this is why they have reasoning powers. Ask and you will receive answers. Investigate, there are no secrets which we should not dare to explore. On the other hand, there are people, who develop their faith without necessity of proof. Blessed are those who do not see and yet do believe.

You are one of those intellectuals who need proof of everything. But don't worry, this is not bad, just continue this way. It is a legitimate way of approaching truth. It is not the easiest way, nor is it the quickest way, but it is legitimate. Thinking it well, those who believe without necessity of proof have the same soul knowledge, this is what faith is, without the necessity of adjusting their material mind to this deep and absolute knowledge. In your case, the conflict between the mind and the soul continues, but you realize that your mind loses ground every day.

Now, when I am about to leave you, I want to tell you that I like the portrait you made of me very much. I was a little bit thinner, but it is a good image. Thank you. You have also received a vision of Andrew. Perhaps you may one day paint a gallery of all the apostles' portraits? It would surely be very attractive.



Judas

Tell M___ that the angel she drew is not the product of some "automatic drawing," but of inspirational drawing. Her guardian angel really impressed her with this image, which has helped her a lot, and it will continue helping her to elevate her tuning in with the spirit world, and especially with her angel. We can present ourselves in diverse forms, and the wings symbolize our agility. She drew the radiant heart, the transformed soul, and I just want to tell her that her guardian angel lives with me in the Celestial Kingdom.

Tell Mar___ that if she has got the impression that I am with her, she is not mistaken. She has received impressions that I sent her, and eventually she will know how to receive them more clearly.

Always remember that besides your guardian angel there is another spirit, who knows you all, and who often is with you, giving you his love - our Master Jesus.

Now I leave you and I give my blessings to all of you.
Judas, a spirit born again in the Heavenly Father's Love

A Question on the Epistle to Ephesians

September 10th, 2001
Received by H.R.
Cuenca, Ecuador

My dear H___, before continuing with the story of my voyage through the spheres of the spirit world, I would like to answer M___'s question on the passage in the Epistle to the Ephesians, chapter 4, verse 13:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

M___ suspects the "perfect man" here means having "put on that new man, which after God is created in righteousness and true holiness" (Ephesians 4:24); that is, being a possessor of the Divine Love. Assuming then it means "possessor of the Divine Love," does the "perfect man" then mean "he who has experienced the New Birth," or any possessor of the Divine Love? My dear brother M___, in spite of your doubts, your perceptions are truly very keen, and you should really have a little bit more confidence in yourself.

It is true that in the aforementioned context the expression "perfect man" refers to the man, who has received our Heavenly Father's Love. It doesn't refer to the perfect man in his natural love, as this term is defined in the Padgett messages. A whole series of verses points to this theme. And in these verses you can also find the key to the best understanding of this passage.

"One Lord, one faith, one baptism," this, of course, refers to true baptism through the Holy Ghost, that is, the reception of Divine Love by means of the Holy Ghost.

But most important in this context is verse 7, stating that "unto every one of us is given grace according to the measure of the gift of Christ."

As you will understand, M___, perfection only exists in the Father. All mortals and all spirits may come closer to perfection, as in form of an asymptotic curve, but we will never become perfect like unto the Father.

The form of perfection, however, which Paul referred to, is freedom from sin. Mortals may obtain more than enough Divine Love, even while living on earth, in order to achieve this goal.

As to your question, whether Paul referred to any man who has received a certain quantity of Divine Love, or to those who have experienced the New Birth, ask yourself if it is necessary to obtain the New Birth in order to achieve freedom from sin, or if this is also possible without the New Birth. You may answer this question yourself.

Chapter 4 of the Epistle to the Ephesians is a very difficult and dangerous text. This is not only due to its contents, but also to how this chapter has been treated in the course of history. It is common knowledge that the gospels suffered severe alterations in their transmission, and it is common belief that Paul's letters were transmitted in a purer way. Although it is true that large passages of the so-called Corpus Paulinum still contain the original wording, it is also true that this set of epistles has suffered serious modifications.

I don't refer just to the fact that for example a long letter had been reconstituted using several shorter ones, or that many of Paul's original writings have been lost, or that some epistles contained in this collection were not written by Paul, but also that very early in their transmission quarrels and theological opinions left their traces in the text.

In the very beginnings of Christendom, in the first century, there already welled up a controversy between mainly Judeo-Christian groups, teaching that Jesus was a simple mortal like any other mortal, and that he had obtained "divinity" at a certain moment of his life, a divinity called Christ, and other groups, mainly gentiles, who maintained that Jesus was divine from his birth on, and beyond that, that he preexisted with the Heavenly Father from the "beginnings of eternity," and that he incarnated in order to save humanity through his sacrifice.

This kind of theological or ideological conflicts always entailed alterations in the text, "corrections" or "improvements", as the authors called them, or "falsifications", as their opponents named them.

In the fourth chapter of Ephesians there are some verses which were interpolated with the intention of making Jesus' preexistence clear, and therefore, to refute the argument of the Judeo-Christians and later of other mostly gentile groups, who adhered to the same vision of Jesus, that is to say, they considered Jesus a mortal man who had obtained "Christ", the Divine principle, a principle which all mortals could obtain, becoming Divine or Christs themselves. This teaching is called adoptionism.

Beginning with the second century, a paradoxical situation built up. Another group of Christians arose who taught that Jesus was in truth God Father, incarnated to assume the sacrifice in order to redeem humanity. This conception of Jesus, of course, was unacceptable for the group, which would result victorious after some centuries, forming the orthodoxy ("the correct opinion") of the future, this orthodoxy where most Christian denominations derive from, Catholics as well as Protestants. This situation was absurd, because these proto-orthodox Christians had to defend their

position, that Jesus was God, against the adoptionists, and that Jesus was not God Father, against the patripassionists, as the other grouping was called (because the Father himself suffered the passion, according to their teachings). And on the other hand, they had to defend themselves against the accusation of preaching polytheism, or ditheism, teaching that there was a superior God (the Father) and another inferior God (the Son). Features of manipulations in this sense can also be found in the same chapter of Ephesians. Out of this tension and out of such a paradoxical situation originated the doctrine of trinity, an absurd teaching trying to reconcile a hidden polytheism with Judaism's pure monotheism.

Dear M___, as you know well, there was even another struggle, which left deep scars in Paul's work, and that was the fight between Marcion and the proto-orthodox Christians. Marcion rejected the God of the Old Testament as an inferior and even wicked God of the Jews, as he taught, and based his teachings exclusively on ten letters attributed to Paul and the gospel according to Luke. But he did not accept the epistles and the gospel just as they were to hand at that time, but rather carried out a series of "cleansings," removing among other things all quotations from the Old Testament. Proto-orthodox Christians accused him of falsification, and he accused them of falsification, and both were right, because both tampered the texts according to their convenience.

I tell you this just to remind you that it is not only important to find the original meaning of a passage in the New Testament, but also to try to discover if the passage itself is really original.

I hope I have answered your questions satisfactorily, M___. I thank you deeply for your dedication to our work of Love. It is time to say goodbye. I want to extend my blessings to all those who work for the spreading of the message of Love in the world, and I thank you, H___, for the time that you have granted me.

Judas
a true follower of Jesus

What Can We Do to Offset the Effects of Evil?

September 15th, 2001
Received by H.R.
Cuenca, Ecuador

My dear brother H___, with so many cries for war and vengeance, I believe that it is worthwhile saying a few words in that respect. It is not our task to intervene in humanity's political affairs; our work is to lend guidance to the individuals so that they may find harmony with God's Laws. We have transmitted many messages on spiritual laws, but sometimes I get the impression that you still don't understand them well.

I wish to talk about harmony. In fact, there are two forms of harmony, absolute harmony and relative harmony. Everything which is in harmony with God and His Will is in absolute harmony. And whatever is in harmony with its own environment is in relative harmony.

In the spirit world it is very easy to explain these circumstances. We know that there are places which are totally out of harmony with the Laws and the Will of God regarding morals, ethics and love, natural love as well as Divine Love. We call these places hells. And the spirits, who show the same inharmony in their soul condition are forced to live in those places, because there they find at least relative harmony. The law which determines this is the Law of Attraction, resulting in the spirits living in communities where relative harmony reigns among all their members, and where all spirits have the same lack or the same degree of absolute harmony.

The second law that is applicable in this context is the Law of Compensation. This law has the function of establishing absolute harmony, and its methods are painful. But through pain, it impels the spirits to try to improve their situation, and when this happens, the spirits change their place of living and move on to another place, where more absolute harmony reigns, and where they may live in relative harmony with their mates.

The Law of Compensation operates on the tension caused by a lack of absolute harmony. The painful principle, that is to say, the unpleasant environment and the vivid recollections which force the spirits to face all that they have done and thought, etc., is same for all. The answer is individual, as the life each spirit led is different from the lives of all others.

All this is very clearly defined in the spirit world. On earth things are very different. Earth is comparable to a plane in the spirit world, because there are also millions or billions of spirits on each plane, but the difference is that on earth there are still incarnated spirits of all kinds, there are saints and true monsters of wickedness. All occupy the same plane, earth, without being restricted to certain places and with free mobility within their abilities. The Law of Attraction works on earth, but the effect of this Law is very blurred. It is true, some people unite, they form groups of interest, as you do on the Internet, when you try to spread the Padgett messages. This Law, however, doesn't have the same accuracy as in the spirit world, where it really effects a separation of spirits according to categories, determined by their soul conditions.

The Law of Compensation also operates, but on earth there is no uniformity in respect of the lack of absolute harmony, that is to say, relative harmony doesn't exist. Saint and sinner live side by side.

Each mortal's deeds and thoughts contribute their part to a pool, like a marshalling of forces which determines where humanity stands in relation to absolute harmony with the Heavenly Father and His Will. It is that position which determines the operation of the Law of Compensation, which in turn sets free its effects over all people, over just and unjust equally. Many times the guardian angels or the spirit guides try to warn or to help, but it is this heterogeneous situation reigning on earth that reduces the effectiveness of our work.

As I have said, each action and each thought determines, according to its measure, humanity's position, and hence the effects of the Law of Compensation. This is why all you do in harmony, that is in love, improves the situation of all mankind. It has not only a positive effect on yourselves, furthering your soul development, and a positive effect on your immediate environment, no, it goes much beyond this. Each action or thought out of harmony is like a grain of sand in a precision gearing, and things won't run smoothly anymore.

With these words I have described an aspect of the "common spirit" of earth, and we will go deeper into the topic in the future.

My dear H___, you always wonder, what you can do in practice. You always demand concrete examples and not theoretical speeches. So then, I want you to make a small experiment. Put a cherry in a glass of distilled water. What will happen?

The cherry will swell more and more, until it finally bursts. Why? The cherry contains sugars and minerals; the surrounding water doesn't contain anything like that. A natural law determines that the water "wants" to equal the osmotic pressure inside and outside the cherry. There are two possible outcomes. The water may enter into the cherry in order to dilute the solution of sugars and minerals, or the sugars and minerals may leave the cherry in order to saturate the water, until there is a uniform concentration inside and outside. But the cherry's membrane is semi-permeable, and it doesn't allow the sugar to leave. Therefore, the water enters with the fruitless intent of equaling the concentration inside and outside, and finally the cherry is destroyed.

Something similar happens when there is a rich country and another poor country. The population of the poor country wants to enter the rich country, and in spite of all efforts, they manage to do so, because the frontier will always be semi-permeable. This may destroy the rich country. But there is another possibility that the sugars and the minerals come out, towards the poor country, and so the population will stay where they are, without any desire for migrating.

No, you are very mistaken. The sugars and minerals are not money, they are OPPORTUNITIES!

We always tell you that it is necessary to try to be as God is. This is impossible, it's clear, but it is necessary to try to love unconditionally, to be good, to help, etc., as God does. And it is necessary to give blessings. But how does God give His blessings? He doesn't give you money on a silver tray; I have already explained this. He grants opportunities.

So, my dear sisters and brothers, grant opportunities. Do this according to your possibilities, be tolerant, don't reject people for their color, race, religion, political opinion, sex, etc. Grant opportunities. Don't try to monopolize everything for yourselves, grant opportunities.

The lack of absolute harmony causes tensions, and those tensions are set free according to the Law of Compensation. Diminish tensions. You can do this through your harmonious contributions. Love, pray, help, you know already what you can do. The pool of active love in this world, of Divine Love as well as of natural love constitutes the counterbalance, which may remove negativity, bringing humanity nearer to harmony, and it will cause positive effects for all.

Your prayers are like oil, smoothing the running of the gearing, they are like the wind that clears the sky and allows us to see the bright sun and to feel its warmth, which gives us life.

The moment has come to say goodbye. May God illuminate the world leaders, may God shed His blessings over humanity. I want you all to obtain more of the Heavenly Father's Love in your souls, and I ask you all to pray, more than ever, the world needs this.

Thank you, H___, for your time and for giving me this opportunity to express my thoughts. You have received my message very clearly today, and I hope our good rapport may continue.

Your brother in the spirit,
Judas

Islam and Mohammed

September 18th, 2001
Received by H.R.
Cuenca, Ecuador

I am here, Judas.

My dear brother, I see that you are reading the Koran. You have already read it once, and it did not impress you very much. I think that you should dedicate yourself to other things.

[HR: It is true, I read it some years ago, but I remember scarcely anything. What I wanted to find out is, if it really states that Muslims should kill unbelievers.]

It doesn't state exactly that, but it does indicate that they should kill unbelievers who oppress them. Also in the Bible, in the Old Testament, there are many passages indicating that the children of Israel should kill all the other peoples in Canaan, but you understand that those are ideas born out of the human - or not so human - mind, of the authors of these books. God never ordains the killing of other people, rather He condemns killing, but this you know already.

It is necessary to say that Islam is a legitimate way toward the perfect man, which pursues, in its own way, ideals that exist also in Christianity or in Judaism. Logically, it is a religion influenced by the culture where it had developed, but the same thing can be said of Judaism and of Christianity.

There are many legitimate ways to cleanse the soul, to purify natural love, like Buddhism, for example. Men are prone to choose one way and to reject all the other ones, but it is not correct to do so. All these ways finally lead to the same goal.

I want to add however, something that really is worthwhile mentioning. When Israel's prophets received their messages from God and proclaimed them to the people, Divine Love didn't exist, or rather, it was not available for humanity. However there were already signs that this Love would be accessible for men some day in the future, and this ability to predict something that was totally out of the reach of the prophet's perceptions demonstrates the great rapport that they had with the Will of God.

Buddhism does not mention Divine Love either, for the same reasons, because the founder of this religion lived many centuries before the bestowal of Divine Love. But, in a similar way, it constitutes a legitimate path towards natural perfection, a way characterized by the culture in which it had developed.

As for Islam, it is remarkable that when Mohammed received his messages, Divine Love was already available for humanity. However, there is not a single trace of It in his writings.

[HR: Did Mohammed really receive messages, or are these the product of his imaginations?]

He really received messages, but as you may see from their contents and from their objective, they were not messages delivered by Celestial angels, but by spirits on the way toward the perfect man. Mohammed had some susceptibility for receiving this information, mainly because he had already known Judaism and Christianity in Syria, where he

arrived as a member of a mercantile caravan. Back in Mecca, he retired into a cave, where supposedly the angel Gabriel gave him these messages which eventually would form the Koran.

Mohammed had visions, information from spirits of the spiritual spheres, blended with his own ideas and knowledge, that is why you find many times a twisted version of biblical history in the Koran.

But you have decided to follow the way toward Divinity, and this has been a very wise decision. I understand that now the topic of Islam has gained some interest because of the current events and those that are about to occur. But I tell you that is much better to dedicate your time to your true goal.

I have observed with great joy that you have decided to help Peter Kirby to put the book of Alfred Firmin Loisy on the Internet. If you find time to do so, it would be well-used time. Loisy was an exceptional scholar with a great perception as to the beginnings of Christianity. Not all of what is contained in his works is correct, but he found many valid hints. You will learn much by studying his work, and if you contribute so that other people may read the books of Loisy, you will do them a lot of good.

Those books don't inform about Divine Love either, of course, but they may result in men finally getting an idea that is somewhat less idealized about primitive Christianity. I advise you to continue with this work.

I had planned to continue with my description of the spirit world, and then, when we have finished with this stage, we could use Loisy's work to clarify the errors contained in his writings and to describe the beginnings of Christianity together with the Master's teachings. Those teachings are already well-known, as he already revealed them to Mr. Padgett and Dr. Samuels, but it is worthwhile repeating them. And I want to present these teachings in context with Jesus' real life. It will be a great experience for you.

For a long time you have looked for these books without success, and suddenly, when you have found somebody who may help you to understand them and to separate the correct things from the false ones, you find them on the Internet, and even more, you collaborate in putting them on the Internet. What coincidence!

[Judas laughs]

Well, my brother, we can even influence a declared atheist so that he collaborates for our purposes.

You are almost falling asleep. It is better to stop now. I say goodbye and I wish you a good night. Tomorrow we will speak of the third sphere, if God allows it.

Sleep well and may God bless you,

Your brother in Christ,
Judas

Listening to Your Inner Voice

September 21st, 2001
Received by H.R.
Cuenca, Ecuador

My dear brother H___, it has been an enormous pleasure to follow the interchange of ideas you have had with M___. She is truly a beautiful soul and the progress she achieved in so short a time is admirable. As you recall, we have spoken several times of the widening of awareness, and she is typical of this process. I would like to take this opportunity to express my comments in this respect.

Your "conversation" dealt with the inner voice. And this is great, because it demonstrates that you both have realized the immense importance this voice has. It is the door for communication between spirits and mortals, it is the door for communication with our Heavenly Father, in other words, for following a straight and safe way. It is absolutely vital to develop this voice, or rather, the perception of this voice.

You suffer from the great fault of doubting everything, and she is quite similar in this regard. I use the word suffer, because this trait really does not contribute to happiness, but even human faults may be exploited for good.

You wondered if this inner voice has ever been studied. And you came up with examples which could indicate that the so-called inner voice does not work in the same way with all people.

On some islands of the South Pacific people used to force their “old” ones to climb up palm-trees, and then they shook those trees. Some fell down and died. They were the people who did not have sufficient strength to sustain themselves. And this has been their solution to prevent those “useless ancients” being a burden to society.

The Eskimos used to send their old ones away from their homes, and they left and perished from cold. In principle, it is the same approach.

And then some questions came to mind. In the society in which you live, this is unconceivable and barbarous. It is obviously a behavior born out of some culture and of needs in extreme conditions, in order to safeguard reduced food resources for the strongest, and for preventing overpopulation. Are culture and education really capable, through the great power they have, of hiding completely this inner voice? Because this voice supposedly teaches all of us the same values, because they are absolute “values”. But in practice, values vary according to culture. People who infringe those absolute values, do they feel that they are doing something wrong? Do they perceive at least some sensation of ill-feeling, but accept this by tradition and through the thoughts of the “material mind” that this is very sad, yet it provides the only practicable solution? Or simply don’t they hear this voice?

Catholic religion speaks of the education or formation of consciousness. But isn’t this a contradiction in itself? Because, as you perceive, if values are absolute, it is not possible to educate this voice, it is only possible to awaken it. And so you wonder, if the existence of this universal and uniform consciousness can be proven.

Up to here are your thoughts.

And here comes M___’s response:

“What crossed my mind is that having been created in the image of God, we are His thoughts. Thoughts which require His Substance in order to know themselves. What is this Substance? Yes, I know it is something that transforms our soul from a distant thought of Him into one which is in Him, like something which enters into the loop of understanding all with Him, in Him. I guess it would be like hearing His thoughts as we hear the news, and we would act in accordance with this logic of thought.

I thought that he, who believes, creates. I mean, when we believe, we create. How difficult is the expression “to create,” because it is so easy to confuse with “to believe” (translator’s note: In Spanish, to believe and to create are creer and crear). Just look, the reason why we are as we are, no matter what the circumstance may be in which we live, it is because we believe that it is so, and so we create it when believing it. Look, women in a given century, for example, used to be put into a monastery for some motive, which can only be understood in the context of that time, now this practice is understood differently, it has taken on a different meaning, and hence we, women, already handle things differently. The same is valid for men, I put forth the example of women, because it came up in order to understand what we are discussing.

I thought that as things are here, so they are there, nevertheless they are different.

Thoughts are creators. I remembered the inner voice. And I think that it is pure and clean desire. Desires we sell for the price of the outer shell, I mean, seeing with our body’s eyes, unfortunately. Because pure and clean desire, without being mixed with our desire to gain recognition by others, and to be loved and to be the better than this or that fellow, and to be ... etc., which hampers our lives so much, this pure and clean desire does not know passion, it is knowledge in itself, a thought in itself, and that’s it. That thought in itself is not mine or his or hers, it is His thought. Well, this is what I have thought, trying to penetrate the ‘depths of the heights’.”

Additionally she remarked:

“No, my opinion is that nothing, absolutely nothing has enough force to cover up such inner voice. On the contrary, suffering would not exist. One suffers when putting last one’s pure desires.”

She expressed her opinion that if we all hear the inner voice, and this voice transmits absolute values, then we all know the truth. And as to differences in cultures, she wrote:

“We all hear this voice. We only prefer the visible to the invisible. We prefer the outer shell to our own truth; we prefer death of life to life itself. We are a bunch of fools.”

And as to the awakening of consciousness, she remarked:

“I think, yes, that is what psychoanalysts, without having gone so far, have come to name unconscious mind. It is what Carlos Castañeda called the silent knowledge, it is what well, I can't come up with more, but I guess that many, very many have spoken about this, using the terms they have been able to use.”

And here you remembered that you had read about the subconscious mind in the Padgett messages. When Helen explained her husband how she wrote through him, she stated:

“Let go the idea that you are writing things which emanate from what is sometimes called your subconscious mind, for you have no subconscious mind, and the philosophers who teach such an idea are not acquainted with the laws of the mind. The mind is only the spiritual evidence of thoughts that congregate in the brain, but which really are not a part of the material thing which the 'wise men' call the subconscious self or mind.”

Mr. Riddle, a friend of Mr. Padgett's, wrote him:

“There is no such thing as the subconscious mind, the only mind that you have is the one that enables you to express what you really know of your own thoughts which do not depend upon what others may infuse into your brain as I am doing now, but which have their origination in your brain and which do not result from exterior minds. What is called the subconscious mind is merely an imaginary thing used by the scientist to denote that which they have no better name to call it by. It is not a part of your self or your brain, but only the image that these wise men use for what they are not able to explain.”

Very well. Now I will put forth my impressions.

First, M___'s answer is worthy of an angel. I was supremely happy when I saw how she found this explanation, through her own comprehension, without our contribution implanting our thoughts into her brain. It is the product of her increased awareness.

As she expressed it, men, or human souls, are living thoughts of the Father, gifted with countless attributes and liberties, like the free will and man's own capacity of reasoning.

God's pure thought is still present. I will give you an example. You read that scientists detected a background radiation, which astronomy interprets as a feeble remainder of the radiation produced at the moment of the “Big Bang”. In other words, this radiation is like a footprint left behind in the moment of our universe's creation, and it allows us to follow back the development until the very moment of creation.

Something similar happens with us. Our souls possess this “background radiation”, in form of a minimum awareness, which is very weak and may be covered quite easily. Part of this awareness is that God does exist, that God loves us, also the knowledge of good and evil, in short, it is a trace which allows us, provided we pay attention to it, to find a straight and safe way to our destiny: At-onement with God. This “background radiation” forms part of what scientists call the subconscious mind.

But the situation becomes complicated when we consider that there are other influences which act upon our subconscious mind. Those are the ideas and the guidance of spirits. And they, too, form part of our so-called inner voice. It those ideas and this guidance that comes from Celestial spirits or from higher spirits of the spiritual realm and they are in complete harmony with God's original thought. But there is the possibility that dark spirits convey their thoughts, and then some conflict will arise. In other words, there may be a conflict in the subconscious mind itself. And to this potential conflict, the conflict between the material mind and the subconscious mind adds further confusion. Someday we will analyze exactly what the material mind is.

As always, we come back to the same subject. From what I have put forth previously, we can conclude that listening to their inner voice does not constitute a priori a reliable guidance for men, due to the possible negative spirit influence. So it is necessary to tune in to a reliable source for guidance and information. The instrument is, of course, prayer. Besides the many benefits prayer brings to us, it also elevates our spirituality. To raise spirituality means to block the

access for spirits of little spirituality to our soul, and to open up the access for bright spirits. This is the only way that we may transform our inner voice into a reliable compass showing the right course. Additionally, there is the effect that just as we will perceive eventually the good spirits' voice more clearly, we can also listen to the far-away echo of the very Voice of the Heavenly Father Himself, His Thought, which lives in us like the delicate whisper of absolute Truth.

And as M___ clearly understood, when we obtain God's Substance, this whisper becomes a clear thought, our own thought, for our soul's mind moves toward, with, and in the Father. The thought which one day left God, returns to its source, unites with its source, and lives in absolute harmony.

Those thoughts are things. This sounds strange, but if we reformulate it to say "all thoughts materialize in tangible things", it will be easier to understand.

This happens also with the mortals' thoughts. They materialize individually or as a whole, on earth or in the spirit world. We are co-creators; you are still unconscious, but we are fully conscious creators.

Perhaps you may now better comprehend the significance of the phrase "the mind is only the spiritual evidence of thoughts that congregate in the brain, but which really are not a part of the material thing which the 'wise men' call the subconscious self or mind." And besides, as the word ego is mentioned, take note that we will soon analyze more thoroughly the question of individuality.

Today's message has been very difficult, but you received it well. Tell M___, who always sends me her greetings, that I thank her deeply for her devotion. It is always a pleasure to answer the questions and doubts of my sisters and brothers on earth.

Yes, Jesus is here; you have seen him, haven't you? He is here because the subject is very important; I would even dare to say that it is the fundamental topic of soul development.

First, try to achieve harmony in your "subconscious", tuning in with adequate sources. Luke wrote these wise words: "While the personal Satan does not exist, yet the idea conveyed by the necessity of binding him in order to bring about this millennium is a true one, and applies to the actual relationship of men to these evil spirits, except this, that in the case of the latter it is not necessary or even possible to bind them, but to loosen them - that is to loosen their rapport with or influence over men, for when that is done, men become, as it were, free, and these evil spirits are as if they were not." To do this, you have to pray.

Then, you must try to resolve the conflict between the material mind and the soul's mind together with your inner voice.

Soul development begins with raising spirituality. The most efficient way is by obtaining the Father's Love, His own Substance. "But seek ye first the kingdom of God, and all these things shall be added unto you."

I love you all. The time has come to say good-bye.

With my love, I am
Judas
a Celestial spirit

Soulmates

September 24th, 2001
Received by H.R.
Cuenca, Ecuador

My dear brother H___, the moment has arrived to go a little deeper into the topic of soulmates. I will do this in one message, but there will surely be more, because more questions will arise, because you, most of you, do not have the capacity to understand everything.

First I want to repeat that soulmate love doesn't have anything to do with sexuality, a fact which many can accept, although they may not understand this. Second, I want to repeat that the soul doesn't have sex, it doesn't have gender,

so that there may be no confusion or ambiguity. The soul is neither female nor male. And this affirmation, as you know, contradicts several statements in the Padgett messages.

Let's analyze a little bit the message which Josephus Flavius, the Jewish historian, wrote to Mr. Padgett. He said:

“Therefore, the man and the woman are equal in their dignity, and in the relationship which they bear to God, and the one is of just as much importance in the sight of God as is the other. One was created stronger, physically, than the other, and also was given a stronger mentality, for the exercise of the reasoning powers, and the workings of the physical organs of the body. And the other, while weaker in these particulars, yet was given more of the spiritual and emotional nature and also, an intuition by which she could understand the existence of things just as accurately and more quickly than could the man by the exercise of his reasoning power. One was just as the other as respects the gifts bestowed, and together, they were the perfect pair - male and female were they created, with divers functions and duties to perform in the perfect workings of the laws of God.”

Very well. Without entering now into a discussion about the scarcely justified affirmation that women's intellectual power is inferior, it is clear that this passage refers to men and women as they exist on earth. It tells of man's stronger body, of his stronger mentality, etc., and speaks of the women's superior spirituality. Well, we all know that man and woman are different, not only in their body, but also in their mind. The question is why? Is it for the difference in their soul, and does Josephus' explanation describe therefore properties of the soul? Or does it describe differences in the body and in what we call the material mind?

I think it is obvious to everybody that this passage deals with the last statement.

The formation of the material mind, which in fact is very different between man and woman, is determined by a multitude of factors, among others education and hormones. It is an ingenious system, which permits mankind's survival, and which permits the execution of functions distributed between man and woman, and which, of course, also causes a series of problems. A great part of the mental difference between man and woman is due directly or indirectly to sexuality.

In the spirit world hormones don't exist. The spirit body doesn't need them. Sexual desire continues to exist during the first stages of spirit life, but no longer in the same form as on earth, largely incited by hormonal activity and through the desire for pleasure. It continues to exist because sexuality in the earth life has also become a habit, a form of stereotypical expression. But all that, little by little, disappears in the spirit world.

Human sexuality is also different from purely animal sexuality through the additional factor of love. That love does survive, it is one in the forms of natural love, like the love men feel for their children, their parents, even the love that they feel for their friends. And even those forms of love, in the earth life, are dominated, or at least influenced by sexuality, although people may not be aware of this.

But in spirit life, sexuality disappears. Sexuality is one of the main factors determining the bonds with earth, and as I have already said, it is precisely in the fourth sphere where these bonds disappear. This disappearance is one of the preconditions for additional spiritual progress. What remains is pure love, there still remain some encrustments of the soul, too, and certain negative tendencies, but even they will disappear.

The love more or less purified, after this loss of material bonds, puts its most powerful component, soulmate love, into the foreground. There is a "fraternal" love for all humanity, without distinctions, but the attraction between soulmates is incomparable with the first one.

You have also heard that the soul condition determines the appearance of the spirit body. Therefore you can imagine that the inhabitants of the high planes of the fourth sphere and of the even higher spheres logically have no longer a marked appearance of virility or femininity. They are beautiful, simply beautiful. Earth life becomes ever more a distant memory of minor importance, and it is of no import whether somebody has been born male or female. They are simply happy souls.

Hence everybody wonders, what is then this soulmate love, what determines that attraction?

This is more difficult to answer, but I will try to.

You surely remember this image, in which I compared the soul to a wooden cabin, which little by little, through the acquisition of Divine Love, becomes a brick house, changing in substance, but maintaining its structure. It is exactly this resemblance in structure that determines this attraction, it is the same principle which governs the scope of the Law of Attraction, but of course, it is not this law, but a different group of laws that operate on natural love.

When somebody says that it may like love, like the attraction that exists among friends, it is not exactly correct, because it goes much beyond that, but the example is well chosen, because it takes away the sexual component which causes so much confusion.

The reason is that some spiritualists, like Swedenborg, described scenes like "celestial weddings" between soulmates, suggesting relationships similar to the matrimonial relationships on earth, only "purer." But that is what they wanted to see, didn't they also see spirits who provided those recently arrived ones, or recently deceased ones, with food etc. What food, may I ask?

It is a serious error to make wholesale transpositions of earth life situations into spirit life. Certain things here really are similar, because we need them for our well-being, like houses, landscapes, stimuli in general. But we all agree that it is not sexuality. How then is the life of a couple, without having to raise children, without having sexual relationship? Is it like an intimate friendship? Well, something of the like, it is true, but very much stronger and more intense.

The appearance of highly developed spirits, where sexual features are no longer observed, is described as androgynous, but this word, in this context, is a double error in itself. It means male-female, but the appearance of which I am speaking is neither masculine, nor feminine, and definitely not a combination of both.

Man and woman's sexuality, at the core, serves reproduction, and it has superimposed a layer of spirituality, or it should have it, but the purpose of sexuality no longer exists in the spirit world. We don't need to eat in this life, so why should we have digestive organs? For what is the sex of the soul good for, when the very name "sex" already indicates its intimate relationship with sexuality?

The relationship between soulmates, being a strong attraction, has a very great importance in the higher spheres of natural love. But how are things in the spheres of Divine Love?

You have read that all forms of natural love disappear in the Celestial spheres. It is logical, because natural love is an attribute of the natural soul. But in the Celestial Heavens there is no trace at all of the natural soul. The last remains have already been transformed in the seventh sphere. But does soulmate love, which is a form of natural love, survive? How?

I will try to explain it.

I have already mentioned that the strong attraction between soulmates is due to the resemblance of their soul's structure. Even with the soul's transformation, this attraction continues to exist, because the change has not been structural, but substantial. And this statement has validity during the first stages of Celestial life. Of course, Celestial spirits try to help their soulmates in the spiritual spheres, so that they may also reach this Kingdom of happiness and share their happiness with them. And the innate attraction contributes to the great success of this undertaking. But, as we know, all spirits have their free will. And at times these efforts are vain. Although Celestial spirits may interrupt their own development in order to await their left behind mates, the day comes when they will no longer do this and they dedicate themselves more to their own development. And as I have described previously, the transformed soul in substance also begins with an endless transformation in structure. The small brick house becomes a glass palace. And as it changes in structure, attraction will decrease. This love disappears.

I have also said that the day will come, when this separation will be definitive. But what will happen then with the poor separate couples? Will they weep their sorrow throughout eternity? You have also read that the union of separate soulmates is not necessary for enjoying full happiness. How is that possible? And if this is so, what are soulmates good for?

Well, first I wish to tell you frankly that we ignore why the Father created or continues creating souls in pairs. But in fact, the happiness, with or without finding the second half of oneself, is absolute. The union of a couple simply gives some additional touch of happiness, which seems a contradiction with the word "absolute", but I will give you an illustration: The Father is so good that we feel like already supremely happy children who suddenly find themselves in front of an enormous table, heaped with chocolates and candies of all kinds. Our bright eyes open up wide, and we

want to try this and that, but no, that one over there looks even more tempting, and we are really flabbergasted by the enormous quantity of sweets, which are all first class, and we would like so much to try them all, but we simply lack the capacity. It is a delirium of happiness. The relationship between soulmates is but one of these candies, there are thousands more that you don't even know or may imagine. It is an additional touch of happiness, without substantial weight.

It is a pity that mortals focus so much on this question, but there are many more questions of much greater importance. But I believe that now you understand the problem a little more.

But let's continue. The question also arose, if homosexuals have to suffer in the spirit world for their homosexuality.

OK, I will answer directly: Definitely not! I say this if we speak of the sole fact of being homosexual.

The explanation is as follows: In a previous message I have already explained that homosexuality is not the norm, but neither is it unnatural, in the sense that, by reasons of psychology, in any culture and form of society there is a certain number of homosexuals. Homosexuality is the product of the sexual stamp, of sexual fixation, like heterosexuality, the sexual attraction simply goes for the same sex, for one or the other reason. Homosexuals suffer, but they suffer on earth, because of intolerances. But let's have a look at the situation in the spirit world.

We said once that God's laws develop at different levels, there are material laws, spiritual laws, laws that govern Divinity, in fact, there are many more levels, but what I have mentioned is good enough to build a model for your understanding.

Sexuality, heterosexuality as well as homosexuality, in their basic physical form, is governed according to material laws. The spiritual part is the one which is governed according to spiritual laws. In other words, the superimposed love is what determines the favorable or unfavorable consequences in the spirit world. And the criteria are the same for homosexuals as for heterosexuals. In principle there is no difference.

As for soulmates, I already enlarged on the topic, but I repeat: Sexuality has nothing to do with soulmates. This is an idea based on earthly notions, which cannot be transposed so simply into the situation of the spirit world.

It is a fact that sexual abuse does exist, among homosexuals as well as heterosexuals, and those are, of course, deeds out of harmony with God's laws, because the spiritual laws are basically laws of love, all of them, in principle, serve loving purposes. Abuse is never a form of love.

The pleasure of sexuality, in the case of human beings, has changed its value, in comparison to animals. It is no longer only a stimulus to foster reproduction, but you may consider it as an additional prize, an instrument for intensifying relationship. But it should never be the sole purpose.

Although there are people who justify their tremendous promiscuity with their inability to find true love, I want to state that it is more certain and more sincere to say that they don't look for it, what they are looking for is sex. He or she who searches, will find. Not all relationships are necessarily on the base of true love, and the consequence is divorce. But I will dedicate a separate message to this topic, which interests and concerns so many, also you, my dear brother, as you have already passed through this horrible experience.

In concluding this already very long message, I desire to speak of AIDS. Homosexuality is not the cause of AIDS. Its explosive spreading is a consequence of inharmony, which exists in mankind's life, on all levels.

It is time now to stop. I will leave you now with my love and my blessings.

Yes, you are right, it is a pretty message, but as I fear, not all will like it. But I am happy that you have received it well. There will be many questions, many doubts, and more messages will come on the topic. But I repeat that the topic of soulmates has no relevance at all for you on earth. There are other and much more important things you should worry about than this, and you should do it right now.

Well, H___, I will say good-bye. I want to extend my blessings to all mankind, and I pray that they may come to reason.

Your brother in the spirit,
Judas.

Divorce, and the Twelve Apostles, and the Twelve Tribes of Israel

September 29th, 2001
Received by H.R.
Cuenca, Ecuador

Hello, my dear brother. I am Judas, yes, I know that you have not been sure who would communicate with you. The reason is that I am not alone here, some of my companions are with us, and obviously you have received a series of impressions, which confounded you.

I wish to deal today with several questions.

The first question I intend to deal with is on divorce. You know very well that Jesus delivered a detailed message on divorce to Dr. Samuels, explaining what Matthew wrote on the subject. Practically, this message says all that may be said, that is, that divorce is always a symptom of inharmony, reflecting a lack of purification of natural love and, what is very important to keep in mind, that the only justification for the existence or continuation of marriage is love between the spouses.

I wish to add that marriage is a human institution, establishing certain rules and securities in society, and that it is not a Divine institution. With that I mean that the simple living together of two people without a marriage certificate also constitutes a marriage before God's Eyes, because it supposedly serves the same purpose and should bear the same obligations, and that the marriage certificate is an empty paper, if the behavior of the spouses doesn't reflect the commitment of love, into which they have entered when promising fidelity and living together in good and bad times until their death.

But there is an additional question, regarding the situation where a couple is undergoing divorce proceedings and no longer live together, and where one or both of the spouses live with another person. Well, as a matter of fact, looking at the situation of this marriage in dissolution, a common base no longer exists, both spouses agree to separate, and in fact, that marriage no longer exists. Regarding spiritual laws, a divorce certificate doesn't have any importance. Marriage is a commitment with or without papers, and its dissolution, with all its sad consequences, is also done with or without papers. That new living together of two people, where one or both are in a state of divorce, which in fact has already been completed, but whose legal steps have not yet concluded, doesn't constitute a sin, real sin has already been committed previously, by failing the Law of Love. And it is that sin of which people have to render an account and to suffer, and frequently that happens already on earth, where the sequels of divorce can be terrible. You already know that the atonement of sins doesn't necessarily happen in the spirit world, and that many hardships and pains are already suffered on earth.

I repeat, marriage is a commitment between two people, with or without legalization by the authorities, and its dissolution is also a decision through action and will. When in this relationship harmony is missing to such an extent that makes it impossible to maintain a reasonable relationship, divorce may offer a solution, a painful solution, that much is clear. What is really tragic is that when the people involved don't change their attitude, then there is always the great danger that their own lack of harmony might be also imposed upon their future new relationship, and destine it to fail.

Sometimes people seem to believe that divorce is like a cure, but in fact it is the unpleasant outcome of a inharmonious situation, where lack of harmony doesn't disappear through this decision, but where that lack of harmony persists in people, and divorce is only a measure to suppress symptoms, such as matrimonial fights and frictions, but the disease, which lies in people, continues existing. Tragically, the attitude that leads marriage to divorce may leave its negativity in other people, in children, and it is there where it is not only a problem of one's own lack of harmony, but where it also pushes others into negativity. And that is very serious.

But when the damage is already done, at least take advantage of that occasion by meditating and exploring the condition of your natural love. You will surely find a lot to work on, although you may feel that you are the innocent part in that divorce. Don't analyze the other one's blame, analyze your own contribution to the problem, and determine where you really stand in your spirituality. The purification of the soul requires working, it requires activation. And only so you may avoid the next preprogrammed failure. Pray. No matter what has happened, never stop loving. When you lose love, you lose everything.

But changing topic, when I read about Geoff's idea of an apostle's gallery, I smiled.

Dear Geoff, there were never twelve apostles. You know, the apostles were simply Jesus' most intimate disciples, but we cannot fix their number. I advise you to read the pertinent parts of the four gospels, where really twelve apostles are mentioned, but you will find that the name listing doesn't coincide.

There were some disciples of Jesus who were very serious people in their faith, but who didn't follow him physically, as it were, they stayed with their families, but they always welcomed him and followed his advice and teachings. For example, his intimate friend Lazarus belonged to this group. Others abandoned their families temporarily and followed him, but they didn't do this all the time, others abandoned their families and followed him until the end. For example Peter and Andrew, James and John, etc. I also followed him permanently, until my betrayal. But many more did this, without their names ever being mentioned.

The number twelve is a mythical number, expressing perfection. An extensive part of the gospels reflects certain liturgy, full with symbolisms, and not so much Jesus' true life. In the future I will deal with this topic, that is of supreme importance. You can find the number twelve in the months of the year, in the tribes of Israel, etc. And here I would like to tell you something, which perhaps may be interesting to you. In the Book of Revelation, chapter 7, the twelve tribes of Israel are mentioned, and all the tribes are called by their name.

The book states:

And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

Twelve times twelve are a hundred forty four, this is more than perfect, it is perfection magnified. The gentile scribe who formulated this text was happy when he revised the tribes of Israel once again: 1. Juda, 2. Reuben, 3. Gad, 4. Aser, 5. Nephtalim, 6. Manasses, 7. Simeon, 8. Levi, 9. Issachar, 10. Zabulon, 11. Joseph, 12. Benjamin. All perfect!

But the poor guy had committed two serious errors. First, the tribe of Joseph never existed, but Joseph's two sons, Manasses and Ephraim, formed two separate tribes. And second, having two tribes from one of the twelve sons of Israel, in fact, there were thirteen tribes. The tribe of Dan is missing. Now there are many people wondering desperately, what kind of misdeeds the sons of the tribe of Dan had done, because they don't appear among the saints. In fact, the gentile knew that there were twelve tribes, and his recount gave him twelve names, and therefore, everything was OK. He simply had forgotten a name. But what mattered for liturgical or symbolic ends, was the number twelve.

And so, my dear Geoff, prepare a very large page, because I will impress on H___ many more faces, not just twelve. We will also include portraits of Paul, of Barnabas, of Steven, of James, Jesus' brother, of Lazarus and of Nicodemus, of Joseph of Arimathaea, of Cornelius, and of many more, they didn't all figure among those "twelve apostles." And for all of them, I will also reveal some personal data, a short biography.

My dear H___, you have been so fascinated by today's message, that you have almost fallen asleep! [Judas laughs]

No, I understand very well that you are sleepy, and I will leave the balance of what I wanted to convey for another occasion.

Sleep and think that I am with you.

With my love, your brother,
Judas.

Innocent Parties to Terrorism?

October 1st, 2001
Received by H.R.
Cuenca, Ecuador

My dear H___, last night you fell asleep and left me in middle of a message, but it does not matter. Don't worry about this. There will always be another opportunity.

At the beginning of this message, I want to use this occasion to tell Geoff that he has found two very valuable answers. First, that it is really about communicating the message, that is, Love, and the messages of themselves are nothing more than crutches along the way. Secondly, yes, there are people who simply live that message. As to Mother Teresa, she lived the message without having read it. She knew it, she felt it. All the rest of her beliefs don't matter. It may be some hindrance, some obstacle, but as you see, it cannot stop development at all. You can live the message under any circumstance, in any culture, in spite of beliefs and wrong ideas.

But now I would like to dedicate myself to another, completely opposed, topic - to the topic of violence, as the world is living it now. As a matter of fact, the world has been living it since the first parents' fall, but now, since you have witnessed a spectacular attack, it is more visibly present. I will deal with the causes, possible solutions etc. But I cannot do this in one single message, and I don't want to dedicate a series of continuous messages to this subject. I would like to continue with my second cycle of messages on Jesus' life and his teachings. But in this cycle, we will find the opportunity for dealing with the current events on multiple occasions.

H___, a few days ago, you watched an interview with a psychiatrist on television. It dealt, of course, with the subject topic of terrorism. The psychiatrist expressed his opinion that terrorists, especially Ossama bin Laden, are narcissists, and that there is no use in negotiating with them, and that they only understand the language of brute force.

Be they narcissists or not, how poor is this doctor's criterion!

You can consider terrorism as the symptom of a disease. And a disease does not appear just out of the nothing, but has causes and roots. And if a doctor wants to cure that disease, he has to know its roots, because only the treatment of the cause, and not of symptoms, may heal positively.

There has been a lot of talking about the world's condition of inharmony. This is true. It has also been said that the very United States, in fact, is not the light of the world, that a lot of inharmony also reigns in this environment, and that their attitudes many times approach dangerously terrorist attitudes, considering certain secret government actions, as for example in Nicaragua and Guatemala. And what I say will hurt many people and cause screams of indignation. But who has ears to hear... you know already.

Those facts are not the only inharmonies in the world. Things go much deeper.

For example, what would you call a country which prohibits the use of certain chemicals within its territory, because they are dangerous, carcinogenic, etc, but allows their production and export, because the damage they may cause somewhere else simply doesn't matter? And there are many countries where this mentality reigns.

What would you call a country, which allows the production and exports of weapons of war, and pretends to ignore that these weapons are employed for the intended use, to make war? Also those countries abound.

What would you call people who recite verses like those of Emma Lazarus...

"Give me your tired, your poor,

Your huddled masses yearning to breathe free,

The wretched refuse of your teeming shore,

Send these, the homeless, tempest-post to me,

I lift my lamp beside the golden door!"

with tears in their eyes when uttering those beautiful words, and they don't live them!

What would you call those so-called poor countries that are richer than the rich countries, but where wealth is in a few people's hands?

What would you call the attitude, where health is sacrificed in order to obtain more money, or where children are put aside in order to dedicate one's time to gain more income?

What would you call the attitude of a senator, who opposes the signing of a peace treaty between two countries, because he said that it would be a shame on the homeland? But during the conflict, he had sent his sons into safety in foreign countries. Yes, it is true, when some of the "common people" die, it doesn't matter.

What would you call a businessman, who cuts down the salaries for his workers in times of crisis (but not his own and neither those of his relatives and friends), but later in times of prosperity doesn't pay them more?

What would you call people who consider themselves aristocrats, and all others to them simply are plebeians without name or importance? They profess to belong to a religion that preaches equality of men, but they monopolize privileges.

What would you call a clergyman of a religion that calls itself "peace" and who preaches the "Holy War?" What an invention is this word! It sounds like "sweet salt!"

And I could go on and on with this list, writing miles of lines. But you understand already what I want to say.

Things are bad, on all levels, in all countries, in religions, in daily life. This is the ground we call inharmony. And one of its outgrowths is what we call terrorism.

Values, yes, there are values. Love for the fatherland, for example. Do you remember the images when they honored those soldiers without arms and legs after your country's last war? What heroes, how brave they were! Everything for the well-being of the fatherland! Do you also know that they are living now in the worst misery and nobody worries about them? Yes, the values of this world are tremendous.

I won't write today on possible solutions. Meditate on what I have already written.

My dear B ___, since you were one of those who asked the question about violence, I also want you to analyze where you stand in this picture, which are your attitudes. One of the solutions, if I may advance it, is certainly prayer for God's Love. Do you pray for Divine Love? You should do it.

This is a horrible message. I don't like to criticize, but when I am asked for my opinion, I give it without mincing matters. When meditating over this problem, don't think of justice. Do you remember, H ___, when your philosophy professor asked you for the definition of the word justice? And you reached the conclusion that this definition doesn't exist. It is a vague word, nebulous, impalpable, which in fact doesn't serve for anything else than for rhetoric. Don't base your ideas on this supposed justice.

And you, my dear Cecilia, who so much wants to know if there will be a biological war or not, I tell you that we are not fortune-tellers who guess the future. We may guess correctly in many aspects of what will happen, because we have more facilities and more knowledge than you have, but we don't know the future. Those are projections. Everything depends on men's free will. We cannot interfere, only suggest. You know very well that this danger indeed does exist. That is all I can tell you. Pray. It will be another drop bringing a little more of harmony into this world.

My brother, I leave you now. Tomorrow we will proceed to a more pleasant topic.

With my love and my blessings, I am your brother in Christ,

Judas.

Assisted Suicide and Christian Symbols

October 5th, 2001
Received by H.R.
Cuenca, Ecuador

Hello, my dear brother. Don't tell me that this is a surprise, because you yourself wanted to meet me. And here I am.

Yes, I have not forgotten the questions, and I will answer them all in due course. I not only remember these questions, but many of the points that I myself have touched and left without dealing with in detail. We cannot do everything at once. Step by step, the Kingdom of God is built, and step by step, we will deliver information.

So then, the first topic I desire to approach today deals with suicide. Your friend R___ asked: "What about the Dr. Kevorkian and the way he so-helped those who had serious illnesses? He would give them a shot and they would pass away to the next life. Is this is a sin for either person involved?"

My dear R___, I understand very well that considering that all these sick persons were in the terminal phase of their life, it is easy to say that what the doctor in question did, in fact is not a murder, and if the sick person decides to shorten his or her life by a few hours or by a few days, that this does not constitute a serious moral problem either. Because, as a matter of fact, the doctor didn't apply the injections himself, but he gave the sick people the ability to trigger a simple mechanism, in order to start the poison's flow into their blood, thus putting an end to their life. So the question is: "Is it allowed to shorten one's own life, when one suffers from a terminal disease, and is it allowed for another person to facilitate this form of suicide?"

The first thing that I wish to do is to remind you all is that the Law of Compensation doesn't operate on isolated actions, but on the overall condition of people's souls, because the deeds are the consequence of this condition. Our behavior is the reflection of our souls.

Then I would like to add that never, absolutely never, is it justified to call this an harmonious action, that which puts an end to life, whether it be one's own life, or it be the life of someone else.

As I have said, I understand that there are extreme situations of pain and suffering, of despair and anguish, which seduce people into thinking that in such a situation it is indeed justified to shorten life. But in fact, this is not true. God has provided many mechanisms, physical as well as spiritual ones, of removing "the unbearable" of any condition. In the special case of pain, you know very well that even in not very highly developed people, as to their soul, pain exerts an effect which is called phasic-tonic, that is to say, it begins with great intensity, and after a few moments decreases in its intensity, although some pain remains. There are also other mechanisms, internal drugs of the body, which take away the sensation of pain. And how much more help receive people of high spirituality. Their soul development even allows them the privilege of not feeling pain. Our work, as spirits, is not only the one of healing, but also the one of mitigating, when a healing is not possible.

The decision to end one's life in such extreme situations is the reflection of one's soul condition. In other words, yes there will be suffering, but its cause is not the isolated action of ending one's life, but rather it is the condition of one's spiritual development. Never see isolated deeds, always see souls whose condition leads to certain deeds.

As for the doctor, it is also necessary to investigate his motives. Did he do this in order to help, unselfishly? Or did he do this for money? To gain publicity? In short, this attitude is not OK, it is not harmonious, but once again, it is not that action of facilitating suicide which bears suffering, but it is the soul condition which determines the motive and consequently the action.

I killed myself. Everybody knows this. I suffered, yes, I suffered a lot, and I despaired. But this didn't happen because of the fact of committing suicide, but for the deplorable state of my soul. All the rest was simply a consequence of this.

It is certainly easy to understand that consequences are not the same for people who commit suicide, one because he has lost all his money in the stock exchange, and another one because cancer is devouring his body piece by piece. Motivation is completely different. The second one, if he were healthy and had lost all his money, he very probably would not commit suicide. But what is true in both cases is that they lack trust in God, this ultimate and definitive trust, which only soul development may give us. And this is why they suffer.

I think I have written enough on this complex subject. We will move to another topic.

There was the question on the symbols of Christendom. Many people who read and embrace the Padgett messages feel some resistance to the use of the cross as a symbol. And this is understandable, because the cross reflects the idea that it was Jesus' death which culminated in Christ's saving action. But we know that this is not true. Salvation that Jesus communicated to us, happened through the fact that he was and is the Christ, the first Christ, the first person whose soul had been transformed into a Divine soul. At the present time, there are millions of Christs, yes; all inhabitants of the Celestial Heavens are Christs according to this definition.

The fish, as a symbol, is an excellent idea. In fact, it is the oldest symbol of Christendom, and it is based on several facts. First, Jesus moved at the beginning of his activity among fishermen at the Lake of Genesaret. And he told them: "I will make you fishers of men." Another reason is that the Greek word for fish is "ichthys" (the letters "ch" pronounced as in the Scotch word "loch"). And the following anagram appeared:

IESOUS	IESOUS	Jesus
CRISTOS	CRISTOS	Christ
QEOU	THEOU	of God
UIOS	UIOS	the son
SWTHR	SOTER	the Savior

And taking the first letter of each word, "ICQUS", we obtain the Greek word meaning "fish."

Yes, my fishers of men, this is a good idea. I also think it is good to find something like a logo or brand for the movement in general.

This is all I wish to say on the subject.

Pray and ask for answers, and you will always receive them. Let yourselves be guided, and put more trust in what you perceive.

May God bless you all,
Judas

Justified Violence and Soulmates

October 6th, 2001
Received by H.R.
Cuenca, Ecuador

My dear brother, you are a very insistent man. So then, I will answer your question, although it has been answered many times.

Once again, it is the problem of self-defense. You imagine the situation where a woman is about to be violated and then murdered by a criminal, and her husband could prevent this by killing the aggressor. Would the use of violence be allowed in such a situation? You are also thinking that in the country where you were born the husband would go to jail if he would not help his wife, because this would be called omission of a possible aid. That principle, then, goes even further than pure self-defense, since it appeals to the moral obligation of helping people in need. You also remember that the new Catholic catechism doesn't only speak of the right of self-defense, but of the obligation of self-defense, of the obligation of defending life, which in fact is God's. But when we say that the violence is not justified in any situation, you are in a dilemma. You also wonder, if in a given situation someone is going to lose his life, it may be the victim or the aggressor, would it not be better that the aggressor loses his, since it is he who brings inharmony to the world, while the victim possibly contributes to a greater harmonization of the world.

Well my brother, you ask difficult questions, and I know that you will not be satisfied with evasive answers, you want a clear yes or no and definitive explanations.

I have already indicated that this topic was dealt with in several messages, received through several mediums, and always with the same answer: Violence is never justified. This alone should make you think that this is in truth the correct answer. And I tell you, indeed, it is true.

Your point of departure is an exceptional situation. Have you ever been in it? No? Do you know anybody who has been in such a situation? No?

I tell you that this situation certainly does occur, but that it is very rare. And the construction on the base of this almost fictitious situation neglects a very important principle: The kind of help we lend. And when I say we, I refer to us spirits, especially to the guardian angels. In his message on this subject, Jesus stated that people living in harmony with God's Laws would receive warnings, even if they were not aware, consciously, of these warnings. In other words, in that given moment of danger they would not be present. They would not be "forced" to use violence.

Your way of thinking even betrays that you are still very bound to earth life, and that deep inside you, you still lack a process of ripening, so that you may understand that this life is but a tiny fraction of the life that is awaiting you.

But, as you know, the decision is yours. You have your free will, and you may kill, if you wish to do so. You may barter a fast progress toward absolute happiness for a moment of heroism.

Yes, the principle of non-violence is valid also on a greater scale, in politics. Don't tell me that this principle leads nowhere. Just think of how much Gandhi achieved with this attitude. And he did not use violence. Of course I cannot attest with facts and definite proofs what would have happened in Hitler's case through this kind of answer, because you would have to scrutinize all of humanity's history in order to find one or the other instance of non-violence.

Violence causes violence. This is happening right now in the world. Israel has said that they know how to deal with terrorism. I suppose, then, that in Israel terrorism does not exist anymore? Because if this evil still exists in that country, one would have to doubt about this proud assertion. And if it were the case that terrorism in that country is worse than elsewhere, then one would have to suppose a forthright lack of realism in this declaration. What do you think?

We all know that terrorism and many other evils in the world have roots, that they grow on certain apt and fertile ground from these kind of aberrations. Then, in order to combat those phenomena, it is necessary to treat this ground and to eliminate the space and nutrients for evil. Did you hear that they are planning to do something in that respect, I mean, the powerful of the world? Think about it.

The subject of violence obviously is one of those "evergreens," which surge time and time again...

There is another topic of this kind, and that is the subject of soulmates.

Our dear D___ asks the following question:

"Are there eternal soulmates existing in the spirit world right now who were formerly both males as mortals, and are there eternal soulmates existing in the spirit world right now who were formerly both females as mortals?"

If both propositions are indeed true, then it would seem that either one of two things would have to occur on the mortal plane:

Either the unincarnated soul sometimes has the composition of two males to be, or two females to be, or:

If the unincarnated soul always does have a male/female division, then the male has a male soulmate apart from his original female counterpart, and his female counterpart has a female soulmate apart from her original male counterpart.

Are there any other alternative possibilities? Which applies above, if not?"

First I will answer: Yes, right now there are eternal soulmates existing in the spirit world who were formerly both males as mortals, and there are also eternal soulmates existing in the spirit world right now who were formerly both females as mortals. And you would be surprised to know how many there are.

The answer to the second part is that the unincarnated soul sometimes has the composition of two males to be, or two females to be. But watch out! Both will incarnate in males or females IN THE FUTURE, because despite what the Padgett messages may tell you, the soul has no sex. And to avoid any confusion, I wish to state that the soul has no gender, it is neither female nor male, and that the condition of woman or man is determined exclusively by the physical body, and that definition continues being reflected in the lower spheres of the spirit world in their spiritual bodies, because the appearance of that body is the product of the soul's creative power, still influenced by its physical experience in the mortal body, but this difference disappears eventually as the soul (the spirit) progresses to higher spheres.

Soulmate love doesn't have anything to do with sexuality, neither with the physical body's sex, which the incarnated souls have occupied in their mortal lives. Sexuality and soulmate love move on completely different levels, the first one on the material level, and the second one on a high spiritual level.

Soulmate love is just a word for mortals, you cannot understand it, although you may not like to hear this. Even spirits in the lower spheres of the spirit world don't have enough development, so they might understand this form of natural love.

You know (but you don't understand) that soulmate love is only exceeded by God's Love, which brings perfect fulfillment and supreme happiness. My dear D___, did you know that Mr. Padgett began a serious relationship with another woman after his wife Helen's death, and that this relationship began after having received thousands of messages, among them also messages on soulmate love, and knowing that Helen was his soulmate, and despite the fact that he was in almost daily contact with her? Didn't that love, then, offer him fulfillment? Did he lack something? Obviously he did. I tell you this only, so that you may understand that even Mr. Padgett, during his mortal life, didn't understand soulmate love.

And I wish to repeat, this love has nothing to do with sexuality. Soulmates who both once were women or men, bear for you a certain flavor of homosexuality. But with that you are completely mistaken. And don't try to find your soulmates in this life, you wouldn't even be able to identify them. When you are in the fourth sphere or in an even higher place, you may worry about this topic. But for the time being, it doesn't have any relevance for you.

That kind of love is only one of the countless marvels, which our Heavenly Father offers us for our happiness. There are thousands of different ways to find realization, and we don't even have the possibility to enjoy all of them. Yes, our Father's generosity is infinite. And if somebody doesn't find, for any reason, their soulmates in the spirit world, they won't need to worry. Ultimately, they will not miss them.

Also think that natural love is an attribute of the natural soul. That natural soul doesn't exist in the Celestial Heavens, its last remains have already been transformed in the seventh sphere. But soulmate love may continue existing. And only because it is a structural likeness between two souls, a likeness, which certainly will also disappear, when the definitive separation is unavoidable, and when each soul begins to develop not only in substance, but also in structure, in different ways and towards different destinies.

I understand that this topic awakes much curiosity, but I would like to dedicate more time to other subjects of much more importance, which may have an immediate application in your lives as mortals, and which are still abandoned like orphans.

I hope I may have contributed a little to clarify this topic which is of little relevance. But I advise you to focus on those topics which really have weight in this world and may contribute to a greater development of your souls.

With my love for all of you, who are on their way toward the Celestial Kingdom and strive for bringing Love into their personal environment, I will say good-bye, and will leave you my blessings.

Your brother in Christ,
Judas

Urantia and the Trinity, and Channelling

October 12th, 2001
Received by H.R.
Cuenca, Ecuador

My dear brother, yesterday I announced that today we would talk about another phase in Jesus' youth. I have not forgotten it, but I want to postpone this subject, because another topic has arisen which deserves our attention.

I wish to speak about trinity.

You have read a message which informs you that the Urantia Book was inspired by Celestial angels. And that is true. But studying that book you find some points that don't coincide with what you have read in the Padgett messages or what you have received yourself. For example, Jesus' life is described in a different way, it tells of his father Joseph's premature death, and there are many other differences.

However, you could also verify that it tells about Divine Love, and many ideas and principles are put forth in this voluminous book in quite a similar way to the Padgett messages.

Now, taking a look at the problem of trinity, which is described in the Urantia Book, although in a different way than this doctrine is presented by the orthodox churches, I would like to remind you that I already mentioned once that this is a belief of little importance. If somebody seeks the Father's Love, if somebody yearns for at-onement with Him, it doesn't matter if they believe in trinity, as it does not matter either if they believe that Jesus is God, having preexistence, etc. All those are beliefs can interfere marginally with soul development, but in fact, they don't bear much weight. The Urantia Book certainly contains valuable information, and it is worthwhile reading it, and reading it with an open heart and with keen perceptions.

There was a phase in ancient church history, when a branch of Christianity, which finally turned out victorious, had to fight along several fronts against what they called heresies. The problem was caused by Jesus' nature, and to express it more accurately, by the confusion between Jesus and Christ.

There were groups, mainly of Judeo-Christians, who claimed that Jesus was a mere man, the same as anyone else, but that through certain spiritual development he was able to incorporate some part of divinity. He became a divine being. Practically they stated what the Padgett messages also express.

We will call the group of Christians, who finally won the battle, the orthodox, which means "those of the right opinion." And nowadays, the Catholics are not the only ones of these orthodox, but also the so-called Russian, Serbian and Greek orthodox, the Lutherans, in short, a great part of the so-called Protestants form part of them, because the separation between these groups happened centuries after this controversy.

Well, as I have said, the orthodox defended their position and affirmed that Jesus was God. But then, there came others saying that this was true. Jesus was God Father incarnated to suffer for humanity.

But the orthodox could not accept that, and they replied that Jesus was not God Father, but the Son. And they got into real trouble, because they were accused of ditheism, that is, of worshipping two Gods.

But there were yet others who said that it was true that Jesus was God Son, but not a man. His condition as a man was only an illusion, as God cannot suffer pain. The orthodox were forced to say that that was wrong. Jesus was a man, but at the same time he was God. But in order to defend themselves against the accusation of polytheism, they said that God Father and God Son were the same person, and they integrated the Holy Spirit as the third person.

I have already explained all that once in a previous message. And so, the doctrine of trinity took shape, but not all at once. It was a development over centuries, when even some of the first teachers of this teaching were accused of heresy, because their "primitive" opinion no longer coincided with the more sophisticated version in later times. This happened, for example, to the wise Origen.

Unfortunately, this teaching has been and still is so complicated and unfathomable that the church got into serious problems when trying to explain this doctrine, because what is simply absurd cannot be explained, and so they declared the "mystery" of trinity.

Very well, without or with trinity, there is no obstacle for progress, so we have told you.

But teachings may have the very negative effect of conditioning the mind to interpret things according to these teachings, and of losing sight of what is real. In the Padgett messages the example of Swedenborg was mentioned, who tried hopelessly to reconcile what he had seen with what he believed in. And something similar happened in the case of the Urantia book. Beliefs are sticky.

But in your reasoning, once again you took a step too far, an unnecessary step, if you allow me to say so. I will formulate your doubts in blunt but descriptive way.

What is mediumship good for, if mediums receive such contradictory information? Oh my, my brother, you know very well that if you want to receive the information from the spirit world along the lines that whatever the gentlemen Hitler, Stalin, Idi Amin and Saddam Hussein have done is marvelous, you will receive it. Only tune in to a dark spirit, and you have a good chance of being successful. But don't forget that everybody has the possibility of finding truth. Everybody knows, inside their hearts, what is good or what is bad. That criterion may be buried deep inside, covered by beliefs, by fanaticism, but it is there. And being too lazy to uncover this criterion, blindness and fanaticism won't liberate anybody of their obligation of seeking truth, and of applying the same in their lives.

Why don't the Celestial spirits materialize, grasp a pencil and write down the truth, without the interference of a medium's mind?

This would be marvelous, wouldn't it? Just imagine that you wake up one morning, and find on your night table an authentic writing by Jesus in person, explaining all his teachings. Do you believe the whole world would accept this? In spite of the many imperfections of mediums, we have been able to communicate the most important principles of Truth, and not only once, but many times. Even in the messages which you reject, because of their strong flavor of a certain religious denomination, there is this spark of Truth, the teaching of the Love of God and its availability for all mankind. This transmission method has served wonderfully, and although there may be errors in the messages, in this basic message there is no error. And that is what counts. And if you have to think and to meditate, and to try to really find the pearls in these writings, that is not bad at all. This will help you in your spiritual development and it contributes to your formation.

Did you think for a moment whether Jesus could write down for you the whole Truth? He certainly could not do this. Every time we try to communicate messages of a high spiritual content, we have to take recourse to an inadequate vocabulary, prone to misunderstandings. Jesus described soul transformation in various ways, for example, the leaven fermenting the batch of dough, the tiny mustard seed, growing high like a tree. I have used the example of the wooden shack, which transforms into a brick house or into a palace of steel and glass. I could say that the soul is like a beautiful composition of balanced substances, but when the catalyst, Divine Love, comes, it lowers the initial level of energies necessary to trigger a reaction, and new compounds form, never seen before, and they transform the old soul into a new substance with new properties. I could say that the soul is like a caterpillar, functional, multicolored, but when a certain hormone comes along, it becomes a chrysalis, giving place to a continuous transformation process, until some day the goal, the New Birth, is reached and the caterpillar has become a wonderful butterfly, living happily in a garden abundant with flowers. But all those are images, symbols, projections of Truth. You are not capable of understanding everything, and so we take recourse to this kind of "parable" that is always subject to interpretation. But, as I have said, you have the gift of interpreting. Hence, use it.

I wish to repeat once again that rather than letting things like the trinity form obstacles to you which you maybe cannot accept, rather try to really find the pearls amidst all the rest. . It will be more productive. Be open, and see the Hand of God that so arduously works on earth. You need eyes of love to see that, and that message, yes, you did receive.

With that, I will finish this short excursion. Listen to my advice, and don't transform your search into an autopsy. Look, listen, simply enjoy. Accept what you receive with gratefulness, yearn for more, but never loose heart. And do not transform your search into a race. It should be a pleasant walk through a splendid garden where each step leads you to discover new marvels.

It is time to say goodbye. Pray and learn how to enjoy your spiritual trip. Live and don't make plans. And in the first place, love.

With much love, your brother in Christ,
Judas

The Uniqueness of Perception and the Goal of Harmony

October 14th, 2001
Received by H.R.
Cuenca, Ecuador

My dear brother H___, once again I will not talk about Galilee in the first century, and I won't talk about Jesus' history and development. I have not cancelled this topic, because it is indeed interesting and important, but I feel that today we have a very good connection, and I want to take advantage of this occasion in order to speak of another topic.

You remember that some time ago you dedicated yourself a lot to music, especially to a program which allows you to write music in MIDI format. You listened to disks, you extracted the notes and wrote your arrangements, assigning instruments etc. And you liked the result. But something was missing, as you realized.

In a newer version of this program, you could even add certain "human flaws", for example one note not being played at the exact moment when it should be played, but with some delay or advance, as happens in reality, when a human plays an instrument. This way you could remove some of the "mechanical" impression from the music. Nevertheless, it was not the same as the music played by human beings.

So, with this example I think it is very simple to understand that perfection offered by technique doesn't give us the same sensation of harmony as those apparent imperfections in human performance do.

Paul wrote in a message that perfection is relative, and this is true. I even want to go further, saying that perfection is not even our goal - our goal is harmony, and that it is not the same as perfection.

When you observe snow crystals under a microscope you realize that all these crystals follow certain rules of symmetry, obeying laws, but that no crystal is identical to another. Imagine that! How many snow crystals exist, and there are no two which are identical! And so it is with souls. There no two souls which are the same. And hence, there are no two equal perceptions.

When you read messages of different content on the same topic, you must have in mind that those messages are only the expression of diverse human perceptions, or also of diverse spirit perceptions. If the truth is in the middle, then one message strays a little to the right, and another one to the left, but they always maintain the common topic. And with that, they are in harmony with truth, although they are not perfect.

The universe of God is a universe of harmonies. And we have to stay inside those harmonies, but we have much freedom in doing so.

You have always liked painting. You could feel much pleasure and happiness admiring a painting of van Gogh, with those wonderful movements in which he painted the sky and the clouds, the fields of golden wheat, the cypresses which rose toward the sky like flames, all those are reflections of the painter's restless mind. They are not perfect reproductions of nature, of course, but they have life, they have harmony. This joy that you perceive when admiring these works of art, is a joy that originates in the soul, it is a product of the soul's mind. The mind of the soul doesn't seek perfection, it seeks harmony.

The mind of the soul is that mind which God uses for thinking. He doesn't seek perfection, when He observes us, He seeks harmony, and when we stray a little to the left or to the right, without leaving harmony, it causes pleasure to God, it is aesthetic, it is diversity in the universe, and He looks at us with an approving smile.

Artists have this part of their souls' mind very well developed, but in fact, everybody has this part, they just have to develop it. The soul's mind is multifaceted, unfathomable, and often dormant.

Today you wrote that we are like radio receptors, which receive thoughts from the external world. This is true. You took that idea from a message which you received previously. But I would like to enlarge upon that a little. It is not only a radio receiver, but also a transmitter. And it is a part of the soul which is always active, although people may not be aware of the fact. We receive and send "thoughts", and in fact, it is not only thoughts, but impressions, desires, all kinds of spiritual activity. Those are not always positive impulses, which leave or enter this way. That door towards the exterior, that transmitter / receiver is also a part of what we call the soul's mind. And that mechanism has the possibility of being tuned for reception, as well as for transmission. It is very advantageous to be aware of that, because you may tune in to those sources, where positive and beneficial impulses come from, mainly from God, but

also from the Celestial angels who serve as "amplifier antennas" for the waves God emits. That principle has already been formulated in the Law of Activation.

We can also send our desires, which come from deep inside us, towards God, and so we establish some communication from soul to soul.

But from what I have put forth, and as you have already understood, it is clear that all men are mediums, in their innate soul potential, they only fail to cultivate this tuning in, by means of spirituality, and to arrive at the awareness, that part of what we think and of what crosses our minds, doesn't originate in us, but comes rather from outside.

This transmission or reception from soul to soul doesn't only work between spirits and mortals, or between men and God, but also between mortals on earth. Those are the moments, when you "feel" that somebody behind you is watching you, when you feel that something is happening in a place that you cannot see, etc.

It is important that you know that you are participating, if you like it or not, a open world of information, of multiple levels, and that it will be extremely beneficial to tune in to the superior levels, in order to on the one hand block the influence of evil, and on the other hand to receive the benefit which the higher developed beings may offer.

As to information, I wish to add a little. It has been a very good idea to establish different media for people who are striving for development in Divine Love. On TV, you can see an hour of news, an endless series of cruelties, lies that nobody believes and that nobody dares to contradict, political maneuvers, in short, all kinds of negativity. If you are lucky, you may also see once or twice per week a two minute report on a good event.

But in fact, the world is not so. It is true, the world is not perfect, those cruelties happen, but so many positive things which simply don't awake enough interest in journalists also happen and they are never presented as they should be presented, for balancing information.

But you can do this in your own circle. Tell without fear or shame your experiences, your impressions, and you will be surprised of the rich diversity of those positive experiences, of already reached achievements. Be like a family with good communication. And so, also give some light to this world, because the light must be put on high, and should not be hidden under the table.

As I tried to explain, this universe of God is a world of diversity, and this diversity contributes to harmony, it is something God wants and in which He enjoys His children, imperfect indeed, but souls as He is Soul.

It is also a world of reciprocity. Give in order to receive. Send your soul longings, from deep inside, to God, and He will give you His Great Love. When you pray to God, many times these longings do not get out, and many times, when you are not praying, these longings force their way and they break through, rising to God, to move Him to respond through His Holy Spirit. Sometimes, a simple conversation, when you feel happy and grateful, serves as a catalyst to liberate your longings, and also your gratefulness to God, and it is then when you can perceive the inflowing of Love, the sensation of warmth, of pressure, of alteration in your chest and a happiness which makes you weep. Reciprocity is not only demonstrated in the operation of the Law of Compensation, it is a universal principle.

I have written a lot on the widening of the awareness in men and spirits. But what does this mean in fact? How can you check if this is happening with you?

You can check the widening of your awareness, when you compare what you were able to perceive a few years ago with what you are able to perceive now. Some already perceive the presence of spirits, they can feel them, smell them, see them, hear them, they can feel the hand when the spirit touches their shoulder, and all these are new sensations, new perceptions. You may feel as impressions enter your mind, and you may suspect that those impressions have an external origin. You may see God's Hand, where previously you only saw emptiness. You may see a human being, a soul, where previously you only saw a criminal; all these are forms of widening of perceptions, humble and feeble, as things happen on earth, but they are real, the reflection of soul development, which has increased its perceptions beyond the visible world. You may find answers to problems, which recently seemed enigmatic. And there are many more examples. See all this and realize that something is moving, that you are not stuck in the same place, but rather that you have covered a good distance towards a reality, which just a few years ago simply didn't exist to you.

And your faith? If you compare it with the faith you had before, what can you say?

When you move inside the network of God's harmonies, you will be led or guided to a positive result, more than positive, a happy result. This means that you must understand that it is God who stretches out His hand to us, and that He knows how to do things better than anyone else in the world. If we cannot trust Him, whom can we trust? Then it is necessary to take this hand, and it is necessary allow oneself to be guided along a safe way, which is not always easy, but never insurmountable. As several spirits said in previous messages, it is necessary to lose fear, it is necessary to trust, it is necessary to understand that men cannot control everything, but that God can do this, and that He in His guidance gives us more security and certainty than we may ever achieve on our own efforts. This is why it is necessary to remove this mistake of thinking that everything depends on us, that we have to worry about everything, that we cannot trust in anybody or anything. We have to understand that we are entitled to lean back and to trust that God will take care of us.

Life can be beautiful and full of realization. But you won't find fulfillment in materialism of this world. You can only find it in God, following His guidance. And it will be a fulfillment of which you don't have the least imagination.

You are unique, each and everyone. You have unique perceptions, you can give unique explanations, and all this is in accord with God's purposes. All this gives life and color to the planet. Enjoy your differences, respect them, and try to attain to your personal realization, each one in their own way, each one in their religion, that is to say, in their individual relationship to God.

Work on your development, become filled with the Love of God, and with that Love faith and knowledge will come. Be keen observers, observing the visible and the invisible world. Be aware of this fabulous network of communication, where you may choose the channel, which you want to tune in to, from the blackest and most perverted pit up to the infinite heights of the Father Himself. Take advantage of this, tune in, there is so much help for you in store, and there are so few who are aware of this, so open up, yes, open up this door of communication, without fear, because you are the ones who choose the level of tuning, you have the possibility to close this door to the undesirable, opening it up at the same time for Heaven Itself.

With these thoughts I will say goodbye. I am glad that you have received my message well. It has been long, but it has been worthwhile.

God bless you always and all your fellow souls along the way toward the Heavens of God. You are pre-celestial apprentices, if I may express myself this way, but it is the apprenticeship that leads to mastery with certainty.

Your brother in Christ,
Judas

Effecting Your Desires - The Law of Desire

October 16th, 2001
Received by H.R.
Guayaquil, Ecuador

Hello! This is certainly no surprise. I accompanied you to Guayaquil, of course. As I have told you, I am always very near you, and distance is no problem for us.

Very well. As I see, you are thinking of your dermatitis. Some days ago you realized that it was no longer there, at least you can no longer detect any symptoms of it.

[HR As long as I can remember, I suffered from a dermatitis, called dermatitis seborrhoeica, in the face, or rather on the hair onset, for example on the upper part of the forehead, on the temples, behind the ears, and on the skin furrow that runs from the nose to the mouth at an angle. The symptoms of this disease disappear in hot and humid climates, such as in Guayaquil, but they appear in a cold and dry climate, as it prevails in the months of July, August and September in Cuenca].

Yes, my friend, this really is a healing. I know that you never requested it from me, but you desired it, because the symptoms really bothered you. And look, the healing has already occurred. Here you can see the principle once again, that what you really want, comes true. They are desires that come out from deep inside your soul, and we recognise them, and we try to help.

Yes, you are right, all Celestial spirits have mighty healing powers. It is a healing through Divine Love, and as Jesus has already explained several times, for this kind of cure, the patients must elevate their spirituality above the earth plane level. You did it, and so your desire was fulfilled.

It is the same principle as in the sincere prayer to the Father for Divine Love. Only the purpose is different.

M___ spoke to you once of the Law of Desire, and yes, she is right. That law exists, but we have never formulated it under that name. We have analyzed certain aspects of that universal law, for example in context with prayer. But the principle is truly universal.

The problem is that frequently mortals, and also those not very developed spirits, ignore their desires. Those desires are born from the very depth of the heart, and mortals or spirits are not necessarily aware of them. Those desires are not always positive, many times they are destructive, even self-destructive.

Hence it is so important to elevate spirituality, because only in this way will these desires become, consciously or unconsciously, productive and positive forces. I will give you a very simple example. In many cases, when people complain about failures in their life, they wished in fact for these failures, for different reasons, for example, to punish themselves unconsciously. So, it is the execution of a desire, and it comes as a surprise or it is considered an injustice or bad luck, but as a matter of fact, it is just what the individual really wanted.

Also the guidance we can provide obeys this law. We can only guide the individuals who really want us to do so. So, it is a matter of the soul's disposition.

It is very important to keep in mind the universal principle, that people receive what they request, and in order to receive, it is necessary to request. It is necessary to ask for God's Love, it is necessary to ask for His Mercy, etc. For God doesn't simply give, but rather always responds to desires, to conscious and unconscious petitions.

Desires may also activate man's creative spirit. Yes, you understood well. Men create for themselves what they desire.

Men's desire to know the Truth allows us to guide them, as I was guiding you during all those years, and so you finally found the Padgett messages. But this is not all of it. Just think of what happened a relatively short time ago.

Well, in the supermarket you saw a volume of the novel called "The Trojan Horse", by J. J. Benítez. And you were attracted to it as through magic. You bought all the volumes, and you were surprised. Although they are a novel, they had something in common with the Padgett messages. And practically at the same time, when you were still reading the books, another person contacted you, D___, and he told you of his interest in these books. An intense correspondence developed. D___ informed you that the books were based on the Urantia book, and you so you sought that book and you now have also read it in part.

I wanted you to read this book, and you should do it. I admit that it is quite voluminous, but, as I have already said once, it is worthwhile reading. It doesn't agree a hundred percent with the Padgett messages, but I have also explained that this is not so important, that there are many aspects of Truth, and that Truth has been communicated in diverse ways. In each message you can observe the mediums' influence, their vocabulary, their way of thinking and of expressing themselves, and the spirit consciously takes advantage of the medium's respective strengths, and the medium unconsciously contributes a little to the formation of the message, introducing his or her own thoughts, sometimes true ones, and sometimes not so true ones, but the core, the very heart of the message is authentic.

And I will tell you that the scene in Benítez' book, which fascinated you so much, is in fact an authentic scene, it happened almost as described there, and it is also contained in the Urantia book.

The disciples went up to the room where we were to celebrate the dinner. And soon afterwards a dispute broke out between them, about who should occupy the places of honor, that is to say, the seats next to Jesus.

The Jews were accustomed to wash their feet before having dinner, a work which usually was done by servants or slaves of the house. But in this case, it was a closed meeting, where the servants of the house had no access.

It is not true that I occupied the seat reserved for Jesus, I did not even participate in this shameful quarrel, rather it was those who would later be the great pillars of the church. John, Peter, and even James, Jesus' brother, who nowhere figures amongst the apostles, they quarreled and insulted each other like badly behaved children. It is false that Jesus

knew that I would betray him. Those are thoughts which the medium inserted, thoughts and residual ideas of a religious education based on the Bible story.

Jesus came, he looked at us, and took a seat. Everything was ready to begin with the supper, except that we had not washed our feet. Nobody moved, and so Jesus stood up, took the water pitcher and proceeded to wash our feet. We all protested, and he gave us a sermon which nobody forgot. Some understood it, and some did not, as in my case. The great Master humbled himself, doing the work of a slave, a work of love.

For me, it was an experience which definitively made me lose patience. Jesus really was a lost case, I thought. So much power, so many possibilities, and now he was humiliating himself in front of us. I really had to force him to demonstrate his power. I left, and you know already where I headed for.

What Jesus did in that moment has also some relationship with what in the messages is called "personality" and "individuality." But of that we will speak at the proper time.

It is already late. You have to sleep now. Tomorrow we will meet again, if God and your condition allow it.

God bless you,
Judas

Perfection, Self Love and the Law of Desire

October 22nd, 2001
Received by H.R.
Cuenca, Ecuador

Yes, my dear brother, some days have gone by without messages, but so it seems, things are coming back to normality.

If you want to know the reasons why you did not receive anything, you must ask yourself if you really wanted to receive. I know that you feel tired at times, and although you did not believe it at first, message reception consumes energy. But, please, don't tell me that all this happened because you lacked time. This is not true.

For example, this weekend you dedicated so much of your time to 3D graphics programs that you simply did not give me any opportunity. When you go to sleep, as always very late at night, you cannot hope that I will come and give you information, knowing that you will fall asleep a few minutes later. I was with you, you saw me, but it really didn't make sense to try to convey a message.

If you truly desire to be in contact with me, give me the time, but get ready, it is useless to take messages when you are already tired and when your condition doesn't allow us to transmit anything of value and substance at all.

I don't want to reprehend you, because this is your decision, I only want to tell you that message transmission is a task which depends on both, on the spirit and on the mortal. You have to contribute your part; otherwise it will not make sense at all to try.

But changing the topic: What Doug wrote you is true. You should continue with the Portuguese site, and you should also continue with the German translation. Nobody demands perfection, nobody demands you to do this overnight. But if you translate one message per day into Portuguese and German, in one year a volume in both languages would be ready. Do it little by little, there is no hurry, but do it. Don't assume that others will do it, what you don't do, nobody will do.

As Jesus said: The harvest is ripe, but the workers are few. All this will change in the future. But you must do the first steps right now. I know that your Portuguese knowledge is insufficient for rendering a perfect and smooth translation; besides, the English style of the messages themselves is really not the best. But do what you can do. Then others will come and correct what you have done. But meanwhile, many people will have the opportunity of being informed and seeing the light in their lives.

I won't deliver a message today on Jesus or on a spiritual topic. I only wanted you to know that everything is OK, and that just some discipline on your side is missing, and then we may continue. You already know that you may always count on me.

Remember what I said about perfection. Our Father in the Heavens doesn't expect perfection, but He does indeed expect dedication. It is your will, your dedication, your intention that counts. It is not the result. And with good intentions, the results will also be edifying.

Yes, it is true, you received an impression of Luke, and what characterizes his face more than anything else is his nose. It won't be very difficult to draw. But take your time, don't do everything at the very instant when it crosses your mind.

What I said on the Law of Desire is true. Logically, all the teachings of positive thinking etc. are based on this law, but the law goes beyond that. You have already understood this. It is very important that the men come to love themselves. Without this self-love, the Law of Desire won't benefit them, it will rather harm them. You can think of positive images, you can want positive things, but that doesn't mean that in the depths of your soul you really desire positive things. When you lack self-love, your true desires very probably won't be positive and profitable for you. You will remember that in the course of the last years many messages on self-love have been delivered. And this is the reason. It is very important; it is the base for success. But I speak of true self-love, which has nothing to do with narcissism or selfishness. It is the awareness that God loves us. He created us; He gave us some personality, which we may form later on according to our free will. And God, He likes what He has created. You should also like it. You have to accept that you are God's beloved children. He certainly doesn't love sin, but He loves the sinner. We can repeat this sentence a hundred thousand times, and it continues being true.

You remember that you have read: Thoughts are things. And this sentence looked strange to you. But it is really so. Thoughts, or to express it more clearly, desires always materialize.

The soul's emptiness often expresses itself through very characteristic signs: Wanting more money, more power, more land, more fame, more publicity, etc. All those things don't constitute true desires; they are attitudes to substitute or to compensate defects which people know unconsciously. It is a vain intent, which doesn't lead anywhere, even if those supposed "desires" are fulfilled. The defect persists. And what I call defect, in fact is not necessarily a defect.

But, as I have told you, this is really not the moment for sounding the depth of the soul.

I am glad that we have talked again. Put aside a little of your time for me, but not when you are worn out. Reserve me a good moment during the day, and everything will be all right.

God bless you,
Judas

Justice and Punishment

October 23rd, 2001
Received by H.R.
Cuenca, Ecuador

Hello, my dear brother. I see you have been thinking of the problem of human justice.

[HR: This is true. I thought that if God, or rather His Laws, take care of definite "justice", it is really not necessary that we should worry about it. Yes, I know, several times you have told us that justice is a human invention, and I understand that God's Laws do not establish regulations of justice, but they are as the Hand of God, which tenderly but firmly guides us to harmony, in other words, to our own happiness. The rigor of Divine Laws, which we feel at times (and which we will feel more clearly in the beyond) is caused by our resistance, because when we cede, everything unfolds smoothly, if we resist, we feel the pressure.

But the question is, if we do not enforce regulations of justice here on earth, how will we end up? There are obviously many people who need threats and vigilance to keep them in check.]

And does this system of justice really work? It is always the same story, my dear friend. You build up a scenario of “anarchy”, or so you imagine it, and compare it to what exists now, thus arriving at the conclusion that what you have now is better.

It is true, when you analyze certain events in history, you can see that there were always those moments of anarchy during initial stages of revolutions, for example in the French Revolution, or in the Bolshevik Revolution in Russia. Afterwards, another hierarchy won the battle, imposing its own laws and justice, defective in the same way as the previous ones, which they destroyed, except that now another group of people are benefitted.

I ask you, if human laws, and especially their enforcement with all possible harshness, are so necessary for peoples’ welfare, how is it that there is so much crime?

Again, you have to analyze causes. Crime has causes, and human laws only try to cover up symptoms. You believe that there will always be people who try to do things their way, who try to abuse others. And you think that for these people you need laws. But you are wrong.

Well, I disagree. The criminal is a product of a sick society. He may also be the product of his own sickness, but even according to your modern laws, in that case he would not be considered a criminal, but a diseased person, wouldn’t he?

A great part of discontent and crime in this world are simply the product of unjust and inequitable laws, laws written for the benefit of some and for the disadvantage of others.

Now, this would be the point to speak about love and the effect of love, when people really show it and live it. But today our rapport is not very good. We will not forget this subject, because it is a very important one, but we will postpone it.

Yes, I know, this time you put aside a good time for me, but the circumstances are not good. Don’t worry. I will come again later. We’ll see if we can deliver a message.

Hello, my boy, I am here again, Judas, your brother and guide along your way to God’s Love. I fear that today we are not lucky. You are not better. But don’t worry about that. Tomorrow will be another day. And we will choose another subject for tomorrow, something easier. You are right; I wish to continue with Jesus’ life, we have already almost lost the thread. I want you to prepare yourself a little bit; so read about the tax revolt in Galilee against the Romans. Of this we will speak, amongst others.

Send my greetings to M___, how wonderful it is, she is just a short time with us, and yet, she already has more comprehension than you.

She wrote:

“Yes Sir, these are the things one discovers when wisdom is coming.

[HR: I had written: “And when we lose the certainty of things, which looked so certain for such a long time, we lose balance. I think that is what happens to me.”]

This is the wisdom of the old ones, which we aspire to attain to sooner than in our later days, but no matter if it comes to us only in our old age, we may then write poems, and in them we may convey truth... the truth we discover in this experience of living on the planet earth. And those poems, then, will teach those who know how to read, and so it is, how little by little this world will change.

You need not change the world of others; you have to change your world. Nothing more. And when you change your world, others will wish to follow you, and if not, well, it is worse for them.”

Think it over. This is what we always want to tell you, this is giving example, being the light of this world, this is not having fear.

You remember the news about that corrupt banker, who “consumed” eight hundred million dollars, and as it seems, will get away with it now. You will not change that, just change your own surroundings. If you can do this, you will have achieved a lot. As to the banker, he has gained a few years of supposed opulence in exchange for something which awaits him, and which would fill him with horror, if he knew it. Nobody gets away. And he will not suffer for those eight hundred million dollars, he will suffer for his attitude, the expression of his soul condition. And he has committed the crime despite laws, he even took advantage of those laws and of those who supposedly enforce those laws, for his own benefit. No Sir, as M___ would say, don’t seek solutions in laws.

If I can speak with the tongues of men and of angels, but am destitute of Love, I have but become a loud-sounding trumpet or a clanging cymbal. If I possess the gift of prophecy and am versed in all mysteries and all knowledge, and have such absolute faith that I can remove mountains, but am destitute of Love, I am nothing. And if I distribute all my possessions to the poor, and give up my body to be burned, but am destitute of Love, it profits me nothing. Love is patient and kind. Love knows neither envy nor jealousy. Love is not forward and self-assertive, nor boastful and conceited. She does not behave unbecomingly, nor seek to aggrandize herself, nor blaze out in passionate anger, nor brood over wrongs.

She finds no pleasure in injustice done to others, but joyfully sides with the truth. She knows how to be silent. She is full of trust, full of hope, full of patient endurance. Love never fails. But if there are prophecies, they will be done away with; if there are languages, they will cease; if there is knowledge, it will be brought to an end.

For our knowledge is imperfect, and so is our prophesying; but when the perfect state of things is come, all that is imperfect will be brought to an end. When I was a child, I talked like a child, felt like a child, reasoned like a child: when I became a man, I put from me childish ways.

For the present we see things as if in a mirror, and are puzzled; but then we shall see them face to face. For the present the knowledge I gain is imperfect; but then I shall know fully, even as I am fully known.

And so there remain Faith, Hope, Love — these three; and of these the greatest is Love.

So, Paul knew the solution, don’t you think? It is time that you know it, recognize it and apply it, too.

Let things take their way, care about what is within your own reach, and you will see that everything will turn out well. Pray more, you are neglecting this. Our bad rapport is also a reflection of this fact. Tomorrow will be another day, tomorrow we will talk.

God bless you, and I pray you may find peace.

Your brother in Christ,
Judas

John Mark on Faith and Looking Within

October 29th, 2001
Received by H.R.
Cuenca, Ecuador

[Judas:]

Please, calm down, H___, everything is alright. Yes, I know, you have seen another spirit, a boy and an adult man. Yes, they are one and the same spirit. We tried to project those images into your mind, and he is here now. I also know that you did not receive the image of the grown-up well, but you will receive it. He is here now and wishes to deliver a message, not directly for you, but for one of your friends. But it is a valuable message for you and for everyone. Allow him to speak. You will not be disappointed.

I would like to say in addition that you have already had an experience with an unknown spirit which caused you some bad sensations, and you simply cut the communication. This is fine. The kind of communication depends on you, and

you can decide. That is why you need not fear. If you do not feel comfortable, simply break the contact. But in this case now, you do not feel bad, you feel surprised. Don't worry. He's going to speak now:

[The unknown spirit:]

Hello my brother. I am sorry that I have caused you some inconvenience. This has not been my intention. I would also like to thank you for the time you are giving me.

Before I start, I would like to introduce myself. I am John Mark. Yes, that John Mark. I lived on earth at the time of Jesus. I was born at Jerusalem, and I met the Master when I was still a boy. I enjoyed the privilege of seeing him personally, of speaking with him, and I feel favored, because this personal relationship with Jesus allowed an unbreakable faith to grow inside me, a faith which accompanied me and grew inside me when I followed Barnabas, Paul, and Peter, and when I lived in Rome and in Alexandria, during all my life, until the present time.

Yes, I have been a privileged man, and I know that for many people things are not so, and I know that for many people things are not as clear and definitive as they were for me.

I would like to address my dear brother, D___, who now suffers from problems and doubts, which I never knew in my own life as a mortal, but which I do know from my many experiences with mortals whom I have tried to help during all those years of my existence, both on earth and in the spirit world.

D___, I am not your personal guide, although I know you well, and I have often been with you. But we have concluded that it would be the best if I directed some words to you, because you are a very kindred person to me, and also, I have to admit it, because the name of the spirit who communicates may give much weight to what he has to say. There are many millions of Celestial spirits, and they all have the qualification of being able to lend good and safe guidance. And one of these spirits accompanies you permanently. You don't know him by his name, but he is with you, and you can feel him.

It is sad that you should have written: "I end up thinking that all this is the fruit of my readiness to believe and that all the rest is an "overheating" of my imagination, and that in reality there is nothing more to it than my own imagination. I have asked for some proof that I am mistaken and I have attempted some communication (for a proof), but I have failed."

It is true, you are ready to believe. But it is not true that you have failed in establishing some communication. In fact, you are receiving it continually. How do you imagine this communication to be? How should it be?

Do you expect that a spirit will materialize in front of you? Do you expect to hear a voice, with your physical ears, delivering a message? Well, if that is your expectation, I must disappoint you. That won't happen.

You are receiving messages, your very own personal messages. You feel them in the form of impulses, ideas, inclinations, "desires", etc. You are where you are now, because you have followed this advice, and these messages, in part. You are seeking and finding, because you are following our guidance.

You have your proof in front of your nose and yet you don't see it. And all the proofs will be of this nature. Religion, as we have stated repeatedly, is the mortal's or the spirit's own relationship to God. Religion, therefore, is a relationship soul to Soul, personal and very own in its character for each person. And so are the proofs, personal and very unique. What you consider a proof, for another person won't be any proof, because they are personal experiences which cannot be measured or weighed or expressed in mathematical formulas.

You wrote that you could only accept as a proof so far that you have felt very well inwardly, that everything around you also felt well. But there are others who "seemingly" are also OK or even better than you (irrespective of the economic situation), and they don't even believe in the existence of God.

Very true words. At the material level they are OK, even better perhaps than you. But at the spiritual level are they also? How do you know this? You should ask them in some decades when the moment approaches to say goodbye to this world, and see if their happiness and easiness continues in the same way.

Every person lives in their own world, a world that they build according to their beliefs, and therefore, whatever they believe and think fits marvelously into their world. But their world is not the real world, but an artificial one. The

moment comes for each person, when the personal world has to give way to reality. And then the walls crumble and everything lies in ruins.

But that is not the point. The idea is that you should not look for your own happiness in comparison with other people. Compare what was inside you with what is inside you today. When you are with God, you feel well, but when doubts come and you go away, you feel bad.

Yes, it is a matter of faith. Faith means to know, to comprehend. There is no space in it for doubt. Faith is the knowledge of reality, which goes beyond the world built by us, and when that world crumbles in the face of reality, it is faith which remains, because it is part of the universal reality.

You cannot acquire that faith by reading messages, not through the Padgett messages, nor through the Urantia book, nor through any other literature. Faith is an interior knowledge, and the messages are only crutches helping you to move along. Those crutches are not the finality, they are only a means.

It is not wrong to read messages, it is not wrong to seek information. But look for whatever is in agreement, and discard whatever is in contradiction. There is no perfect message, all those writings take the indelible print of the mortal who receives them, as in the case of this mortal, through whom I am now writing, he leaves his prints in all the messages he receives, his salt, his spice. But there is an authentic foundation for Padgett, for Urantia, for the Bible, for the Bhagavad-Gita. This authentic foundation is the existence of a loving God, Who loves all His creation, and Who guides people "that walk with Him." He guides along ways that are not necessarily easy, but optimum.

If you want to compare, compare yourself with yourself, with your condition some years ago and with your present condition. Another indication is to measure the personal progress in the development of perceptions. In practically all people the perception of spirit presence grows. They can feel them in some way. And the most important thing is that they can perceive their inner voice more clearly.

You can perceive it, everybody can do this, but you must become more aware of it. That voice can tell you the same things the messages tell you, and even more. And that development allows you to separate the pearls of Truth from those "adornments" around them, those of little value. What the inner voice conveys to you is the idea of an external being, one which enables you to perceive foreign ideas, but in the form of your own voice.

Remember, your faith is your perfect vision of what is, your knowledge that it is your vision of what seems to be, the vision in the mirror, devices that at the time when Paul wrote his famous phrase, were made of polished metal, thus producing a blurred and distorted image.

I hope that my words may be useful to you. Seek God and your religion within you. It is there where you will experience His manifestations, it is there where you will accumulate that durable knowledge we call faith. Use the appropriate instrument, namely prayer. Understand that what your eyes are seeing now, is but a fleeting moment in a long chain of events. What seems to be happiness now, may collapse like a house of cards tomorrow. If you seek the lasting things, don't look for them in this world. The lasting things you have inside of you.

You have received the Love of God. It is like a flame needing fuel. Give it this fuel, keep it ablaze. It is true, it will never fade away completely, but neither will it warm you if you don't make your contribution.

With these words I will say goodbye. Thank you, H.R., for your time. Thank you, D___, for your quest. It is the desires of your soul which are calling us. Listen to your soul because it knows.

[Judas:]

You received it well, H.R. I am glad. I just want to tell you that John is an extraordinarily developed spirit. Of course he is an inhabitant of the Celestial Heavens, with a development which exceeds that of many of the apostles, and certainly mine. He lives very near the Master.

Yes, I called him John and not Mark. John, or Yohanan, was his real name. When he finally lived in Rome, he adopted the name of the family where he stayed, Marcus, and for that reason he sometimes appears in the Bible under the name of John, sometimes as Markos, the Greek form of the Roman last name, and sometimes with the double name. They are so many "Johns" in Hebrew, so that it may be preferable to use his double name.

OK, I will also say goodbye. It has been a message out of our schedule, but it has been worthwhile.

We will continue tomorrow. Until then, with my blessings,

I am your brother in the spirit,
Judas of Kerioth

Love and the Heart of Flesh

October 30th, 2001
Received by H.R.
Cuenca, Ecuador

God is Love. This seems to be a truism, but it is the deepest Truth. It is worthwhile repeating it over a million times, until everyone accepts it, understands it, and makes it his own.

God's Love is endless. It extends throughout the whole universe, reaching to the remotest corners of creation, from the deepest hells to the Celestial Heavens. It is the measure of all things, and it is the only and absolute Truth.

All that moves within this Love we call harmonious. There is no dualism, as so many religions teach. There is no satanic majesty in opposition to God's Majesty, there is no world balanced between heavens and hells. All this dualism, as men perceive it, is nothing more than a temporary state in the unfolding of the universe, a state of harmony or lack of harmony, a state of Love or a state without Love, with all intermediate degrees.

We know that in God's Plans the entire universe, including men, will be guided to a condition of absolute harmony. The apparent dualism will disappear.

Men have their free will, and though the misuse of their will may cause distortions in the appearance of the world, but those are fleeting and not permanent distortions.

We consider God our Father, and some even call Him Mother, and maybe this expression is the better one, because it conveys better the Love He has for us, and it emphasizes less His Authority. God has Authority, of course, He is the Author of the universe, the Creator, and He has also established a system of harmonies, wherein everything moves. I have already described this system, but I think it is good to repeat it.

Harmony in the inanimate world is easy to detect. Everything develops according to laws with mathematical precision, permitting us to even predict events, provided we know the basic laws.

Also in the animate world there are harmonies, and we know that living beings that don't have a free will live in perfect harmony with God's Laws, perfectly fulfilling their purpose.

In the case of man, there is the additional factor of his free will. That is why he may interfere with the system, temporarily, of course, creating the impression that this harmony doesn't exist. The free will together with God's Omniscience has presented serious problems for philosophers and theologians. We can formulate this problem in this way:

God cannot be wrong (because He knows everything).

If man has a free will, he has the option of doing SOMETHING or not doing SOMETHING.

If it is possibly true that man does not do SOMETHING, then God's knowledge of man doing SOMETHING is possibly wrong.

And as God cannot be wrong, it is impossible that man does not do SOMETHING, because God knows that he will do it.

Hence, man has not the aforementioned option, but HAS TO do SOMETHING.

Consequently, man has no free will.

The word SOMETHING represents any act.

This clever construction unfortunately doesn't consider the simple fact that God's foreknowledge of an event doesn't imply that God forces this event. He just allows it to happen, and He also allows it not to happen. The option is man's, but God knows how man will act.

And this answers also the question of why God allows certain things to happen. Yes, He allows it, respecting man's free will. But that doesn't mean that He forces these events, and it doesn't imply that He approves of them.

And in this context, there has also been speculation about some contradiction between God's absolute Benevolence and punishment, which man may possibly suffer, according to theological teachings.

Once again, it is not God who punishes. He rather proves His Benevolence through His perfect Plan, which guides man, all men, to a condition of absolute happiness, according to their capacity and their will. Men themselves inflict punishment when they infringe the laws, and those laws react. We know the laws, we know that they encompass punishments, and the decision is ours, whether we obey or revolt.

My dear H___, I well know your question in this context: "If God doesn't punish, and if His Laws take charge of punishments, Laws that God never changes, what effect do our prayers for forgiveness have?" I will address this question in another message. It is not as difficult as it seems.

God, the Creator, does not content Himself with the role of a simple observer, but participates actively in the world's development. We have all experienced on multiple occasions how He transforms apparent misfortunes into blessings. His interventions are always beneficial.

Through what I have put forth previously, you may deduce that man's free will is relative. Man has the freedom to commit atrocities on earth, but each deed has repercussions. And in the long run, unavoidably, guided by a soft but firm Hand, he arrives at his destination from which he cannot escape. And that destination is the reflection of God's Personality. It is happiness.

Reality, my dear friend, is God's Love. And anything outside God's Love has no permanent existence. Yes, it is correct, this is also true for the spirits in the sixth sphere.

The soul is like a child, he or she has to grow and to develop. They receive guidance and may become adults. For that they need the Love of God. Only then will they live in reality. The spirits of the sixth sphere, despite all their wisdom and perfection on the level of natural love, are like the figure of Oskar Matzerath in the novel "The Tin Drum" by Günter Grass. Oskar refused to grow when he was three years old, because the adult world with all its violence before and during World War II was incomprehensible to him and infused him fear. In the novel Oskar ends up in an asylum. One cannot refuse to grow, development is an eternal Law. And true development is only possible in a real world, in the Love of God.

I know that you have already discussed the problem of reality with M___. And I will transmit to you my contribution in a separate message.

Reality is astonishing and is happiness. It is Love. That is why a soul that becomes filled with reality and lives it, doesn't know fear. Knowledge of this reality we call true faith.

Jesus always participated in reality. He had God's Love in his soul from his childhood on, and he knew that the world which he lived in, was not the real world, but the projection of reality, as man perceived it, imperfect, as man himself is imperfect. He knew also that the concept of the Messiah, as he could find it in the Scriptures and in the instructions which his father wanted to give him, was an imperfect projection of the Heavenly Father's perfect Plan.

The events of the rebellion in 6 AD only confirmed what he already knew. But if this image of the Messiah was wrong, or at least distorted, how should he be in reality?

In that moment, God Himself showed him the way, and he taught him those parts of the Scriptures, where for the first time in history, man had a glimpse of reality through a window towards the authentic God. Jesus found the answer in Ezekiel: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."

There it was: The new heart, of flesh, and the new spirit. Jesus has already delivered various messages on the subject through Dr. Samuels, and so I will not enlarge on that topic. But I would like to add that Jesus felt this Love of God glowing in his soul all the time. But, as it is natural, what we feel we suppose that also others feel. In that time he realized that this glowing, this warmth, which he bore in his soul, was something others never had known, that it was the heart of flesh which distinguished him from all the rest of humanity, and that it was his mission to proclaim this

glad tidings, the availability of God's Love. But of course, he needed many more years of preparation. Jesus' soul had not yet been transformed completely and in order to work as a master in Israel, he needed to be of a certain age.

But this knowledge would transform Jesus definitively into the "mystical man," misunderstood by his family, the object of his brothers' mockery, and his father's headache. The boy broke the umbilical cord of dependence; the pupil became the teacher, without his future disciples realizing it.

When a soul sees reality, it does not see the murderer, but it sees another soul, covered with dirt, wallowing in its own world of violence, and deep inside it, there is kindness, love, starving at this moment, screaming desperately for help, but facing a radiant future. When one sees reality, one cannot help loving, yes, loving and helping, never again rejecting. Giving love and receiving Love, the greatest Love in existence, living thus in an unconditional and absolute world, in warmth and tenderness – this is what I call paradise.

I will leave you now. I have tried to give some answers to B____, but not only to B____, but also to many who battle with the same doubts, even you, my headstrong apprentice.

May God bless you all,

Your Celestial brother,
Judas,
who sees what you are and not what you pretend to be

Mind Versus Soul, and Current Models of the Mind

November 4th, 2001
Received by H.R.
Cuenca, Ecuador

My dear brother H____,

It has been some time since we last met. Once again you have fallen into the habit of not devoting to me enough time in order to deliver my messages. I understand very well that you want to know everything thoroughly, but it is my duty to inform you that you are making an error.

I am referring to your recent interest in psychology and psychoanalysis. You think that you will be able to find many answers on mediumship, or rather, on message reception, and how these messages are processed in the brain, which are the influences that may lead to a distortion of the same, and if there is some hidden value in them, formulated in a symbolic form, not visible at first glance.

I would like to tell you that you are certainly right in much of that. Psychology and psychoanalysis may provide you with instruments for a better understanding of message transmission, but you should not forget the fact that they are only instruments and not purposes. They are not objectives but possibly the means which may help you to reach your objectives. They should not hamper your receptivity; they deserve a certain attention, there is no doubt about it, but they certainly don't deserve all of your attention.

In the little that you have read up to now, you have obtained a superficial view of several schools of thought in that respect. There are a multitude of different approaches used to gain a view of the human mind, and you have surely noticed that these approaches, or schools, not only formulate theoretical ideas, but also use them in practice, in therapy, and with success. But they are mutually contradictory. They are like day and night in comparison, but despite this fact, they do work.

This is a good example that human knowledge is not knowledge at all, as a matter of fact. They are models, capable of explaining reality, or what is real, by building their own reality. That reality is not truth, but a means to explain truth, which is incomprehensible for man anyway.

All these theories are models, and they all are wrong in the sense that they are not truth, but only models of truth. That is why there may be an enormous number of models with some capacity to give explanations which may satisfy the human mind without being correct.

Therefore you may choose any of these models and study them, because all are reflections of truth, and at the same time all are far from being true. Choose that one which adjusts best to your way of thinking.

It is good to study these things. It may broaden your horizon a little. But you have to be aware of the fact that none of these models can bring you closer to truth. Truth, authentic truth or the real thing, escapes their grasp.

It is also useless to look for answers to certain questions in these models, for example on what we call the material mind and the soul's mind, because these models have not been made to deal with those things. I would like to put forward that all these models of the human mind and of the perception of truth are about the material mind. Nothing contained in them deals with the soul's mind. It is useless that you look for it in them.

The soul's mind is something completely separate and of a completely different basis. It exchanges with the material mind, thus influencing each other mutually, and in the great majority of cases, it is under the absolute dominance of the material mind. The inner voice is part of the soul's mind, but normally you don't perceive it as such, but only when it works its way into the material mind, and into the conscious mind, thus submitting to the laws which govern that mind, the laws of symbolization. That is why many times the messages we want to transmit, and I refer to any type of message, don't pass through as we would like it to. I said normally, and I will explain how the inner voice becomes perceptible, but I won't do this today.

It is a very complex topic. I only want to remind you once more that the soul's mind is not the object of psychological investigation; in fact, it is an unknown term to psychology, in the sense as we apply it.

In the messages we have repeated many times that the spiritual contents that we try to communicate cannot be understood by your material mind, only the soul can assimilate them. Therefore you should understand that any intention of integrating spirituality into a conventional system of investigation will fail hopelessly.

I hope in the future that you will keep to your commitment of dedicating more time to me. It is not a game, neither is it an investigation of the depths of the human soul. It is about help and advice for everyday life that we want to transmit. Never forget this, never confuse instruments with objectives.

God bless you.

Your brother in Christ,
Judas

Forgiveness and Forgetfulness

November 6th, 2001
Received by H.R.
Cuenca, Ecuador

Forgiveness is forgetfulness. This is a great Truth. You have read it time and time again in the Padgett messages and in later communications by Celestial spirits. But what does this mean?

We speak of forgetfulness, and then along come some spirits, such as Herod, Caligula, and myself, and tell of their evil deeds with a living memory, remembering everything. And in addition, they are Celestial spirits, who supposedly already have forgotten their sins they committed on earth. But obviously this is not the case. They remember everything, they tell that they have been forgiven, implying that they have forgotten all those things, and yet they remember everything, even better than mortals do.

I know that you have drawn your own conclusions, nevertheless I would like to deliver this message, because lately you have thought a lot about this subject, and besides it is worthwhile explaining it thoroughly, as the subject of expiation and pardon is a central theme in the Master's teachings.

When people die, they lose their physical body, but their mind stays intact. You know this already. Even more so, the spirit's mind is keener, totally awake, and there is no forgetfulness as on earth. It is good to remember what Luke wrote: "Men may create, but they cannot destroy — I refer now to their actions and their thoughts. While on earth they may forget and ease their consciences by forgetting, yet, when they come to the spirit world, and are called to

render an account, the inexorable laws that are really their judges and executioners show them that there is no such thing as forgetting — and has been said, they have forgotten to forget."

Very well, now we know that what is repressed comes to light.

It has also been said that these recollections are the cause of the spirit's suffering. This is true. But this is not necessarily so right from the beginning. As we have said, physical death doesn't automatically mean a change in the mental state of the spirit. For example, the murderers who didn't feel any regret on earth, or were even convinced of having acted correctly, will not show any regret immediately after their entrance into the spirit world. They continue with the same attitudes and with identical values as on earth.

They will perceive their unpleasant experience in hell as an injustice, and they will suffer, but not because of their recollections, but because they are still convinced of having done what was right, or they simply don't care.

But suffering and the long period of reflection leads them to understand, and it is then that the change in their values associates negative emotions to their recollections, and only then does it happen that their recollections hurt, adding even more pain to their sad situation. And this is also the moment when, in fact, atonement starts. Have you not considered that pain and distress are what we feel when our awareness is keenest? Pleasure and delight are what we feel as we approach unconsciousness! This is something to think about, my little analyst.

Man creates, and thoughts are creations. They never get lost. I could tell you that all humanity's thoughts are accessible to everybody. There is a pool of thoughts. You can also imagine that spirits have access to the thoughts - and memories - of other spirits. This is why you cannot disguise anything here. And the thoughts and memories of each spirit carry emotional contents for the respective spirit. I like to call this phase, when the negative emotional contents appear to the spirit, or to the mortal, the phase of conscientiousness. In the great majority of cases this phase starts on earth. And in the great majority of cases, on earth they suffer as a result of their bad conscience, and that means that these people are in full atonement process, which may be accomplished on earth, totally or in part.

People who commit evil deeds with a smile on their face, obviously don't suffer from their conscience. They don't have any. Their underdeveloped soul condition doesn't allow it. But they will wake up in the spirit world. And it will be an awful awakening. Well, nobody escapes.

During the atonement process there comes a time when the negative emotions become detached from the memories. These recollections, our recollections, will be like the recollections of anybody else we may read about, mere data, dates, files without emotional value. This is called forgetfulness. The recollection remains, but the style of the recollection changes.

You have also read in the Padgett messages: "Of course, the time will come when we may have no recollection or memory of each other and our love become a misty dream, but as long as he continues on earth he will remain the child of my care and love."

This phrase has always intrigued you. Yes, that moment will come, and for many it has already come, for example for the Celestial spirits. But it is much the same principle. Of course, spirits will always remember their parents, their children, their beloved ones in general. But style of the recollection changes. If they love their dear ones, but don't feel much for others, then they will love all the others just as they love their dear ones. All mankind, in the spirit or in the flesh, will be their dear ones. The emotional value, of love, towards their beloved ones will not diminish, but the emotional value towards others increases. The recollection of love for their children will be misty, because now they will love the whole world; they love their children and all others with a love even greater than before. I think you understand. What gets lost is the exclusiveness of that relation, giving way to a universal relationship of love.

Very well. Now you wonder: What good is praying for forgiveness to the Father, if everything is subject to the enforcement of laws, the operation of which the Father does not interfere with? You know that Divine Love is another form of achieving redemption, but prayer for forgiveness and prayer for Divine Love are two different things. One may pray for one thing without asking for the other one. This is true.

Yesterday you meditated on this problem. And you came to the following conclusion: This prayer for forgiveness does not bring forgiveness, but manifests the condition of development of the spirit or the mortal. Firstly, he is in the phase of conscientiousness, secondly, he recognizes his dependency on God, and thirdly, by exhibiting his vulnerability he passes the most difficult phase, that of asking for help. And this is a most important attitude, as it reflects a certain

maturity in the spirit of mortal. When one comes to pray for forgiveness, praying seriously and with honest repentance, one is already one step from forgiveness.

Well said. I could add that it is always good to pray, for the reasons you already know. But I want to tell you that things go a little deeper.

Imagine someone driving drunk. He causes an accident, killing some people, or injuring them severely, perhaps they lose their legs, perhaps they will be paraplegic. If the intoxicated driver has just a spark of soul development he will feel really very bad. His repentance will make hell of his life. And when the victims, should they survive, or their relatives, tell him "we forgive you", do you believe that the matter is settled? No, Sir! It is not so easy. It is necessary to forgive oneself, and this is the most difficult part. Oh my God! This is really difficult. I know this, and you know this. And it is then when prayer for forgiveness comes into it. God, with His loving influence, is always prepared to help us. And He does so. And He achieves what we try so often in vain: the peace in our souls.

I think that with this it is quite clear now, what "forgetfulness" means. But I want to add one more thing.

Helen Padgett once wrote to her husband: "So, my dear Ned, do not let the idea that you must render to every man that which you think he may be entitled to, keep you from believing in the mercy and Love of the Father."

Yes, my brother. God and his Laws determine forgiveness, not men. And I tell you all the same: Never allow your errors of the past to be like a ballast in your progression towards God.

Each mistake, each sin, bears consequences, bringing suffering and pain. But you must learn, after all, to forgive yourselves. Logically, it is not only about forgiving yourselves. It is necessary to change your attitude, and you must rectify this. But considering that this has already been done, at least there are the good intentions, although there will be many drawbacks, as it happens, because man is not perfect, but the past should not be an impediment. You must live in the present, learning of the past.

The wise Viktor Frankl said: "Live as if you were living a second time, and as though you had acted wrongly the first time."

So then, consider the change in your attitude as your second time, your quest for God's Love is your second life, and learn from your errors in the past without staying entangled in the net of self-pity or feelings of guiltiness.

The past is what the word says: It has already happened. The Law of Compensation acts upon your present condition, upon how you are now, and not upon how you were five years ago. Your condition certainly has changed. So recognize it.

And with this I will say good-bye. It has been a long message again. But it has been an urgent one, because I see that many of you drag a heavy weight from their past. Let it go, and have a little bit more self-love.

I am your brother in the spirit and your servant,
Judas of Kerioth

Archangels and Satan

November 8th, 2001
Received by H.R.
Cuenca, Ecuador

Hello, my dear brother.

Yes, you are right. When you were in your garden at noon and felt the breeze and the warmth of the sun, when you saw the orange trees heaped with blossoms, you were at peace with yourself and with God. It was a moment of happiness, a moment so simple, and yet, so full of realization. I took advantage of the occasion to project a vision into your mind. You saw through Jesus' eyes, as he was sitting on one of the hills of his Galilee, feeling the breeze as you did, the sun and a marvelous peace, the innocent pleasure of chewing a straw and watching the clouds. Of course, it was an illusion that I projected for you. You had a lot of receptivity at that moment.

And in the afternoon, when you were about to receive a message, someone rang the doorbell, and everything was gone. We could not achieve a connection again. And so it happens, my friend. The material world can always interfere, if we allow this to happen. But eventually you will reach a condition where you can keep up your connection under any circumstances. You have to work on that. And you already know what to do: Activating your love. Live in this world, being from another world.

I had intended to speak of John the Baptist, following the thread of our tale. But I have changed my mind. There were questions on archangels and Lucifer. And although it may seem that both things have nothing to do with each other, I would like to deal with them together, because actually, it is about the same principle.

Both questions have already been answered in the messages to Mr. Padgett and Dr. Samuels. But I will repeat them.

In a message through Dr. Samuels we can read: “And thus it seemed natural for man to conclude that good and evil were also forces that balanced each other or, I should say, were in conflict with each other; and as these people disliked abstract concepts, they sought to clothe these concepts and make them appear in a way that would be better understood. Thus they evolved in their minds the concepts of archangels, which were really forces that operate upon mankind, and thus they gave to God the appearance of a man, made in man's image, and they also made in their concepts the figure of a disobedient archangel who warred against God and was thrown out of heaven and who thus used earth as his dwelling place and became Prince of Darkness, Master of earth. And to this archangel they gave the name "Satan," and endowed him with the ability to change his form, and was cursed by God so as to become a serpent. And thus was born the myth that the serpent was symbolic of the Prince of Darkness, or Satan.”

Hence, Archangels and Satan are abstract concepts transformed into symbols.

Now, there was also the question, how is it possible that mediums receive messages from Archangel Michael or Archangel Gabriel, etc.?

Well, my friend, in reality those are messages from spirits, but not from the mentioned archangels, because they do not exist in such form. But it is always the desire of mortals to give names to the authors of messages, and at times they proceed to give them those names, and the spirits accept it and use those same names in future messages, because it is the name which gives the medium confidence. It is more edifying to receive a message from “a person,” who projects a particular image in the medium, than from “someone anonymous,” or from a person such as I, whose very name carries the bad smell of treason. Don't let yourselves be influenced by names or appearances. What matters is the contents of the messages. Seek the Love in them, and if you find It, the signature does not matter anymore.

As to Lucifer, you know that the “legend” of the fallen angels is based on some vague expressions in the Bible.

“Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.”

Those words of Ezekiel are interpreted to refer to Satan.

“And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.”

And these words from Revelation are interpreted in the same way, referring to Lucifer’s fall.

But in order to understand the development of the character of Satan, I recommend reading the Book of Job.

“Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

Then Satan answered the LORD, and said, Doth Job fear God for nought?

Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.”

And so, God gave power to Satan over Job.

And thinking it over, in the Book of Genesis, in creation, Satan already had been cast from the Heavens. But in the Book of Job, in the very epoch of history, Satan frequents God’s circles, converses with Him, etc. Satan means “adversary”, and so he is the symbol for an abstract attribute, converted into a real being by human interpretation. And so he appears in messages received by some mediums, when the mediums cannot detach themselves from the symbols, which they learnt to know in their childhood and which they converted into “reality,” their reality.

In other words, the supposed archangel Michael does not write messages, but there are spirits who write messages, and the mediums assign them this name. Satan never rose against God, because Satan does not exist. But the abstract quality of evil rises against God and His perfect system of harmonies.

I think enough has been said on the subject.

May God keep you all under the mantle of His Love,

Judas.

The Alchemist

November 9th, 2001
Received by H.R.
Cuenca, Ecuador

Hello, my brother. I won’t occupy much of your time, because you are already very sleepy.

I am happy that you like the book your wife has given you. She certainly did feel the impulse to buy it for you. It is always good to react, when a mortal feels those impulses. We very frequently communicate this way.

[HR: My wife had bought the book "The Alchemist" by the Brazilian author Paulo Coelho.]

But as to the book, you read: "When people really desire something, the whole Universe conspires so that they may achieve their dream. It is sufficient when they learn to listen to the dictations of their hearts and to decipher a language that is beyond words, showing that which the eyes cannot see."

How striking is this quotation! Do you remember what Amada Reza wrote on the universal language? She knows.

The author tells: "There are three kinds of Alchemists," said my Master. "Those who are imprecise, because they don't know what they are talking about; those who are so, because they know what they are talking about, but they also know that the language of Alchemy is a language addressing the heart, and not the mind."

"And the third kind?" I asked.

"Those who have never heard about Alchemy, but who have uncovered, through their lives, the Philosophers' Stone."

And so, my Master (who pertained to the second class) decided to give me lessons in Alchemy. I discovered then that the symbolic language, which so much irritated and disoriented me, was the only way to reach the Soul of the World, or what Jung called the «collective unconscious». I discovered the Personal Legend and the Signs of God, truths that my intellectual mind refused to accept because of their simplicity. I discovered that it is not the task of just a few ones to achieve the Great Work, but of all human beings on the face of Earth. It is evident that the Great Work doesn't always present Itself in the form of an egg [the Philosophers' Stone] or of a flask of liquid [the Quintessence], but all we may undoubtedly dive into the Soul of the World."

There are so many people in the world who have reached deep wisdom, who know the Love of God, without having ever seen the Padgett messages or the Urantia Book, etc. And none the less, they come to this wisdom, because they seek it. And we help them in their quest, and we guide them, as we guide all those who are willing to let themselves be guided.

If you open up your eyes, you will see how God's Love has found a home in many souls in this world, and how It works through them, with another vocabulary, with other means, but in the same direction.

Enjoy this book, and have a good night.

Your brother in Christ,
Judas

Mediumship

November 26th, 2001
Received by H.R.
Cuenca, Ecuador.

Hello, my dear brother H___. I am glad you are better now. I didn't contact you, by the way, because with your sore toe you didn't want to receive messages very much. This is understandable. Pain can be fatal for people's spiritual condition. And I say "can be", because it is possible to attain a level of spirituality where pain no longer exists and where diseases of the physical body no longer exist.

But today we won't speak of this topic, although it is a fascinating one, I am sure. Today we will dedicate ourselves to a problem of mediumship.

Is the mediumship dangerous? Is it possible that a spirit may take possession of people, be they mediums or not, against the will of the mortal?

In order to respond categorically, it is possible that a spirit can take possession of mortals, possessing them, but this is not possible against their will.

We have already talked about the subject that our soul is like an antenna, receiving and transmitting at the same time. Therefore we are continually in contact with other souls. I say we, because this principle is valid for mortals as well as for spirits. As a matter of fact, the only difference between spirits and mortals is that the former no longer possess physical bodies. Spirits don't necessarily have a superior soul development. They may have it, but many mortals who are now living on earth are much superior in the development of that central part of their existence, the soul, than millions of spirits.

The transmission and reception of thoughts, desires, feelings, emotions, etc., used to be carried out unconsciously. I will give you a few examples. You have often perceived that somebody behind you was staring at you. You did notice it, but how is that possible? The staring certainly didn't cause a kind pressure on your back, but instead you received the thoughts and impressions of the person who was looking at you. You could "read their thoughts." This is commonly called telepathy. Hence, it is a quite ordinary phenomenon, at least in its rudimentary and nebulous form. But people don't associate it with the mystic word of "telepathy." But ask a scientist how he would explain this. Or if you wish to spare him an embarrassing situation, you'd better not ask him.

You also know those moments when a flash of genius overcomes you. You solve a problem so easily, one that you didn't know how to solve for a long time. This is an example that you have received something from the "beyond" without being aware of it. But take care! I certainly don't want to say that all your ideas come from outside. This is not true. But whatever you perceive as persistent impulses for doing something, for devoting yourself to something, which won't leave you in peace if you don't pursue that direction, this is almost always of an exterior nature.

Now, the question is, if so many extremely diverse "messages" may come to us, do we live flooded by external ideas? For example, if good and bad spirits surround us, and some tell us to help another person, and others suggest that we should leave that person alone, don't we live in a permanent conflict?

No. Here is where spirituality enters. We could simplify by saying that spirituality is the level of tuning we have to the external, invisible world. We are like radio receivers, and therefore, we can filter frequencies that come to us, and we may tune in exactly to what we want to become tuned to.

What I have said entails two important consequences:

Firstly, when we ignore this principle, we are adrift in a spiritual sense, that is to say, we don't tune in consciously, but we allow momentary desires to determine our tuning, for good or for evil.

Secondly, when we are not able to maintain a constant and continuous level of high spirituality, we also run the risk of entering into contact with beings, with who we don't want to be in contact with.

Now, the best advice one may give is constant prayer. We know that prayer elevates our spirituality, and if we are able to fill our days with prayers, we are the winners. The conventional prayers, the senseless recitation of preconceived formulas, has always bothered you, but in the last years you have learned that prayer is really something pleasant, full of happiness, something you are already enjoying. And so it should be.

Another very important point is man's free will. Men or spirits choose the kind of companions they will have in the spirit. In the case of so-called possessed people, they only suffer from this possession, because they sought it. They invite these wicked spirits, not consciously, of course, but they leave their souls' door wide open, blocking good spirits who want to help them, such as their guardian angels, and allowing the dark spirits to enter, so that they may take control and manage the mortal's affairs at their whim. In other words, the mortals have the same desires as the spirits have, who manipulate them, frequently they lack only the courage to materialize their desires, courage the spirits provide them with diabolical pleasure.

Each moment of anger, of bitterness, of negativity in general, opens the soul's doors to evil. Negativity and the spirituality are completely incompatible things. So remember, every time you feel negativity, it is when you lower your defenses, when your spiritual "antivirus program" fails, and when you may fall victims to the attack, losing part or the totality of control over yourselves.

When a medium suddenly fails to establish contact with high spirits with whom he or she was accustomed to communicate, something is terribly wrong. The high spirits as well as the dark spirits are subject to the free will. It is the medium's free will that gives us the power to help or to communicate, or it ties our hands. We won't be defenseless, but our charge suddenly no longer enjoys our protection, as a result of his or her choice.

It is the work of spirit guides to try to ensure that their charges' spirituality stays on a high level. But you understand that this is a work that requires the medium's collaboration.

In your case, we have flooded you with a deluge of messages. You wondered how it is possible that you receive so much, while others receive a message per week, per month, or even at a lower frequency. Well, I will tell you that the purpose of my insistence has been to give you security. You had a tremendous insecurity at the beginning, but through the quantity of messages you have received, you already feel very sure of yourself, you no longer doubt. Now receiving messages for you is quite a normal thing, such as eating or sleeping. It is invaluable to be able to count on the medium's self-confidence. You know already that the messages don't pass through you 100% as we would like it, but you also know that there is no perfect medium. But you may work to come ever closer to perfection. You may improve, but you may only improve that of which you are already sure.

Besides, through my insistence, it has become quite difficult for you to forget to pray. Yes, when you forget to pray, then things really are bad. Then spirituality no longer constitutes the center of your life, and what is not in the center, only achieves fringe effects.

An attack of lower spirits, who are not necessarily bad, may have pitiable consequences. In their persistent molestation they definitely may encumber the task of recovering high spirituality. It is easy to fall; it is more difficult to stand up. Spirituality requires discipline, never forget this.

This is why I want you to remember that each moment of negativity means vulnerability. When you feel pride, arrogance, fear, anger, bitterness, hate, gloating, envy, etc., the one who gets harmed is yourself.

So keep your "antivirus" always in guard, and always upgrade it [Judas laughs]. You know already where you may download it.

I believe it is important for you to keep this in mind. Each time negativity invades you, remember that your defenses are low. Try to see the positive side, try to get rid of the negative thing, try to recover your good tuning. Feelings such as fear, aggressiveness, etc., should lead you to meditate over your condition, they should lead you to prayer. And if you do so, everything will be OK.

I have directed this message to you and to all who may read it. Many will feel alluded to, or maybe all? It does not matter. All mortals have their imperfections. All fall, and all may rise again, continuing ahead. But when there are methods to avoid the falls, you should apply them.

I send all my love to my sisters and brothers on earth. Strive that love may be the only motive in your lives; and as to negativity, tell it good-bye, and no longer give it the slightest chance.

Judas Iscariot,
A spirit who preceded you on the way, on which we sow thorns,
but which God has covered with rose petals.

Mediumship and the Mind of the Mortal

November 30th, 2001
Received by H.R.
Cuenca, Ecuador.

Hello, my brother. I know you had hoped to receive a message while in Quito, but understand that there was no opportunity for it. I have many more messages to share with you, and we also have the time to do so. We need not try to deliver communications at any price. We can afford to wait for a favorable moment.

And what a surprise! What do you say? Now they also accuse you of plagiarism. Well, my friend, when they say that much of what is in the messages you write can also be found in diverse books and web pages, they are right.

You remember that once I told you that we guided you to study the Bible, so that you became informed of the historical context. And certainly, to our great satisfaction, you have done so.

Do you remember what John has written on message transmission?

[H.R.: John wrote:

But, as we have told you before, rapport and our ability to use your brain are governed by laws, and one of these laws is that a high thought cannot be transmitted through a human brain which is not in the condition that qualifies it to receive the thought, just as the brain, in matter pertaining to mere material knowledge cannot receive a conception or comprehension of some intellectual truth with which it has not had acquaintance, and transmit it. A brain cannot be used by the mind of the human to make known or present a problem in geometry, when that brain has never been used by the mind to acquire an acquaintance with or knowledge of the principles of geometry. This is an incomplete analogy but it may serve to illustrate what I mean.

In the conception by the human mind of a truth, material or spiritual, the brain must be used in order to manifest or make known that conception. This is absolutely true where the idea or thought originates in the mind of the man who is using his own brain to formulate or manifest that idea or thought. The mind may have the thought or knowledge of some branch of learning, and yet when it has never used the brain to put that thought or knowledge into concrete form the brain cannot manifest or transmit it. This law applies specifically to the capabilities of the brain where it is attempted to be used or controlled by the mind of the man who owns the brain. And from this you will see that it is possible for the human mind to have thought and knowledge of things which it cannot use the brain to express." (John - Laws of rapport, continued; Vol. II)

Are you referring to this?]

Yes, I am referring to precisely that.

Let us reformulate it in less complicated words.

When we want to transmit material knowledge, for example data and events in Jesus' life, it is extraordinarily helpful for us, when the medium already has some knowledge. We can use this knowledge, which is already there and available for the mortal. It is much more difficult to transmit totally new ideas. We would have to start with the alphabet, so to speak, as we do when we speak of the spheres of the spirit world, when we speak of God, of the Celestial Heavens, of hells, of certain spiritual laws, etc. This kind of information without a solid basis in the mortal mind is much more prone to error in its transmission.

Hence, what you reproduce in the messages, certainly is textbook information. But we may deepen and point out errors in this supposed knowledge. This is much easier than starting from zero.

You noticed that Mr. Padgett received relatively little historical information. And the reason was simply that he didn't have much historical knowledge. It was due to a lack of time or because Jesus needed all his capacity to transmit the higher truths. How many messages did Mr. Padgett receive on topics we could classify as small talk? No, it was not a problem of time but of knowledge.

On the other hand, in the messages received by Dr. Samuels, we find valuable historical contents, especially on the Old Testament, because Dr. Samuels had a solid basis, as a Jew, and a good knowledge of the Hebrew language. I could not transmit messages of the same depth on the Old Testament through you, because your knowledge, of history as well as of the language, is inferior. As to the New Testament, things are different.

It is true, we could go much deeper. For example, I could tell you that Philip, the tetrarch who lived like an Arabian sheik, traveling with his throne and judging right there in the desert the complaints and accusations of his beloved Arabs, didn't do this just because he depended on the nomads for staying in power. When he lived in Rome, as the Emperor's guest (or rather, hostage), he saw things that simply disgusted him. The Romans were not the warring, fierce men as people believed in his native country, at least a great part of their nobility was not. Many were effeminate sluggards, who only lived for eating, messing around in orgies, having a good time, and enjoying their cruelty. He knew Rome as the common plebeians never knew it. And it disgusted him. Not so with his brother Antipas. He rather copied Roman lifestyle in his later life as tetrarch. But Philip didn't find any value in this. When he was finally declared tetrarch over the north eastern part of his father's Kingdom, a country he did not even know, it would have been natural that he sought his backing in people of Greco-Roman culture in the cities. But no, he rejected this culture. Of course, he built and re-baptized cities in honor of the Roman imperial family, but he did so just to maintain the emperor's approval. But in "real life", he retired from the cities and from the customs he rejected, and joined the Bedouins, living as one of them, enjoying the archaic structures of their tribes, and becoming one of them.

His great love were the fake attacks and combats between the Bedouins, the so-called fantasias, he was like those modern people who run away from civilization and take refuge in nature. And he did well. He lived a calm, safe life; there were no major disturbances in his reign, even the Jewish Zealots in his territory focused on other territories for their destructive work, such as Galilee and Judea.

But this information, which you don't find in textbooks, is of no use for us. What good is knowing that Philip was short and skinny? It is not our purpose to describe the unknown aspects of the rulers of antiquity, no; we want to present a historical picture so that the reader may understand the sociological and economic context that Jesus lived in.

Therefore, dear brother, if they criticize you, let them criticize you. If they say then that it is plagiarism what you are doing, agree with them. But follow your course. You have found your destiny, don't go astray.

Are you really afraid? Afraid of what? We are delivering messages so that you may publish them; it is not for your personal amusement. You already know what fear means. It is the void of the soul. It is the expression of a soul lacking faith.

People talk to you about their problems, and you try to give advice, to help, to comfort. But how do you think you can achieve this, when your own faith is so little? All you have undertaken lately has given good results. On not a single occasion were you harmed. You have found peace. And a simple critic bothers you so much that you lose this peace? It cannot be!

Take care. Mediumship requires some emotional balance. If you lose your peace of mind, you lose your gift. Padgett lost it temporarily; Samuels lost it permanently because of his personal conflicts. Watch out, so that this does not also happen to you!

Trust and pray more. That is not so difficult.

Receive Truth, communicate Truth, and live Truth. This is what we expect from you.

Remember that I am always with you that I pray for you and together with you. I always have a watchful eye on you, and whenever you need a hand, mine will be there.

God bless you,
Judas

The Danger of Mediumship

December 4th, 2001
Received by H.R.
Cuenca, Ecuador

This is a message for my dear brother B___.

I know what you are suffering from. I can assure you that your symptoms have nothing to do with any poisoning from the mercury in your tooth fillings. If it were so, everybody of your generation and especially of the previous ones would suffer from the same symptoms.

You have lost your peace. Mediumship can be very dangerous when one doesn't learn how to recognize his guide and to follow his advice. It is a serious error to open up to all the influences of the spirit world, because here as well as on earth there is also evil. On multiple occasions I have compared the human soul with a radio receiver, able to tune in to different levels of spirits and influences. And this tuning you have to practice consciously and with much care.

Never try to enter into contact with beings from the beyond when you are not at peace with yourself, and never do this when negative emotions dominate you. And when you feel that a certain external influence tries to force its way inside you, deny it the access. You can always do this.

The most appropriate instrument to find peace again is prayer. This we have also indicated on very many occasions. And it is prayer which should stand at the beginning of any mediumship session, because only in that way may you

reach higher levels of spirituality, and in this prayer you may express your desire for protection against negative and undesirable influences.

Besides, mediumship pursues certain purposes. There are personal messages that certainly are intended to give specific help to a person, such as in this case. But there are also messages that are intended for a wider public, and it is the receiving medium's responsibility to publish these communications.

I know that you don't like to talk about psychoanalysis, and I won't bother you with this topic. But in it, there is an expression that encompasses a great truth: Symptoms are words trapped in the body. Yes, this is true. The whole existence of the human being spins around words. Language forms an essential part of their being. And there are things one simply has to speak, to get rid of the effects.

What I want to say with that is that it is not enough to receive truths, but it is necessary to apply them, and in one of the ways that they can be applied, is to communicate them to others. Otherwise, they are trapped within the medium, burning like fire. Lastly, it is the repression of the Truth, which causes the deplorable state we have always been able to detect in human society, and which we still can observe. Truth is not a part of the human being, but comes rather from an external source, from God. And Truth has Its own life, trying to shine forth. Men may fight against this, but it is a fight that you will lose in the long run, and which causes great suffering.

Sometimes it is fear that leads men to repress Truth. If somebody for example publishes what he is receiving, he is always exposed to critics, others may laugh at him, and it is very painful to feel ridiculous. But you should never forget the fact that the others are not your judges. And living the Truth means to enjoy the mighty support of that part of the invisible world where Truth reigns supreme.

This is why, my dear brother, you should not despair. Block the negative influences that try to force their entrance, pray, try to learn to know your guide, feeling his or her kindness, and give yourself over with all the trust you are capable of.

Practice prayer and meditation, and only when you have recovered your balance, try again to receive messages. Don't try to communicate when you are not OK. We can only help, when the mortal wants to, we can never infringe the Law of Free Will, and when the mortal opens up his soul wide to the dark spirits, there is little or nothing we may do. Listen to this advice, and above all, pray.

I hope this short message will be of help to you. When you are troubled by any problem, you know how to contact us. You can do this directly, or through another medium. But be assured that we will never abandon you. Only ask, and you will receive.

Your brother in Christ,
Judas

Meditation

December 6th, 2001
Received by H.R.
Cuenca, Ecuador.

(At night)

You did not write down what I told you at noon. No, there is nothing missing, you received everything. You think that because a message is short, it is also incomplete. However, just consider, the fundamental message only requires one word: Love.

Go and write it down. In the future, although you may have the impression that something might be missing, write it down. You can add a note on your feeling that the message may be incomplete, but do not simply discard it. Get used to preserving everything in written form.

Now I say goodbye. I wish you a good night.

Your friend in the spirit,
Judas.

[H.R.: This is what I received at noon]

I like A___'s question on meditation.

Prayer and meditation are like cousins. Both exercise a deep effect upon our soul. Prayer, as you know, is a conversation with God, in most cases asking something from Him, sometimes simply to tell Him that we love Him.

Meditation is good for other purposes.

For example, if you sit down and take a careful look at a simple leaf of a tree, you notice thousands of shades of green, its structure, like a landscape of mountains and valleys, furrowed by rivers.

What we perceive as something so simple in daily life, a word for a thing that we don't even take the time to look at well, becomes a wonderful cosmos in meditation.

Even walking through the streets, you can try to see everything as if you saw it for the first time, like a child with eyes full with astonishment and curiosity.

But now I want you to take paper and pencil, and to draw three sets of three points each in a line, thus forming a square with a point in the center of the square. There are nine points, four at the corners of the square, four in the middle of the lines that run from one corner to another, and one point in the center.

Your task is the following: Put the tip of the pencil at any point, and trace four connected lines, without lifting the pencil off the paper, cross all the points that you have drawn.

Many will say that this is impossible. And it is really impossible when you stay inside the limits of the frame. However, when you are daring and get out of the square, breaking those artificial limitations, it turns out to be as easy as a child's game.

This is what meditation teaches you. Do you understand?

The Death Wish

December 9th, 2001
Received by H.R.
Cuenca, Ecuador.

The death wish.

Yes, this is the subject of my message. I refer to the concern expressed lately, that with the discourse transmitted through the messages, people think that they will be better off in the spirit world than on earth, and would like to die soon.

Well, perhaps that attitude may be justified, but only when one does not read all that the messages state. We will detail some key points.

In the first place, we have repeated on many occasions that neither the mental state, nor the soul condition of the mortal suffers change with physical death. In other words, if people do not know how to face difficult situations on earth, they will not know how to do it in the spirit world. They have to learn it, either on earth or in the beyond, but nobody will relieve them of this task.

Secondly, the spirit world is not paradise. Paradise is one part of this world, but not all its parts are paradisiacal. We have explained that there are extensive areas of darkness, areas of twilight and areas of more light than on earth. In

fact, the soul conditions of novice spirits determine the place where they will begin their journey of progression through the spheres of the world of spirits.

Thirdly, life is a series of challenges. We have to face these challenges. I don't want to suggest that mortals or spirits can solve all their problems. But at least, they should present themselves before any challenge, facing up to them and trying to do their best in each situation. The chain of challenges does not end with earth life, but it continues in the spirit world. Here, as well as on earth, there is courage and cowardice, confrontation and flight. Here, as well as on earth, progress is based on a ripening process which requires courage, which leads to changes, and which does not allow eternal escape. For each and everyone comes the moment of truth when there will be no where to escape.

The best moment for learning how to live with the challenges of life is always the present. Escaping? Where to?

We all need help. Moreover, we all receive help, on earth as well as here, in the spirit world. It is necessary to ask for help, it is necessary to seek it and to accept it. And you can do this just as well on earth; you need not to die for that reason. It is a universal law that people only receive what they ask for.

In short, life in the spirit world is not necessarily easier than life on earth. The unchanged soul condition of spirits recently passed over implies that there are societies in the lower spheres of the spirit world which can easily be compared with existing societies on earth, with the same prejudices, with the same traps and pressures. If people feel lost on earth, because they cannot put up with that pressure, they will feel similarly in the spirit world too.

Only maturation, spiritual progress, can afford a privileged place for the spirit. And if this process has not been started on earth, it is necessary to start it here. When people do not know how to ask for help on earth, they will not know how to do this here. They have to learn it, here or there.

The purpose of the messages, where we describe progress in the spirit world, and the possible happiness, but achieved through effort, is not intended to seduce people to give up their earthly life. On the contrary. We want people to live their lives more intensely, but free of fears. People fear what they do not know. This is why we inform.

Together with this information, we always repeat that the here and now is the appropriate time to work on each one's spirituality. Yes, earth life is like an elementary school. However, whoever is unable to overcome the challenges of this kind of school, will hardly be able to attend university.

We say that life on earth is only a fleeting moment in eternity. Nevertheless, that does not mean that it is worth nothing, that we may discard it as I have done.

It means that you need not fear. That all men can gather enough courage to find their very personal expression in their lives, to stand forth, firm as a rock, in the storm-beaten ocean of life. Life on earth is the best moment to learn how to be faithful to yourselves.

I hope this message contributes a little to clarify our intentions. We don't want your escape, we want your courage, and we want it now. We want you to know that failures won't destroy your lives, that they perhaps only retard your advance a little, but that even failures, as an expression of confrontations with challenges, are steps toward maturation, that they teach you at least that it is always worthwhile asking for help, and that the lesson of humility perhaps is the best lesson in life. Humility is the key to heaven, the foundation of love, of spiritual growth beyond individual limits.

With this, I will say goodbye. God bless all humanity, and may they learn the lesson of humility, which is a lesson of Truth.

Your brother in Christ,
Judas

The One Fat Book!

December 11th, 2001
Received by H.R.
Cuenca, Ecuador.

Hello, my dear brother. I see that you have received some questions. And I will answer two of them.

Our brother G___ has written you, proposing the following:

"Speaking of a book, ask Judas what he thinks about having a book, somewhat similar to the Bible, but containing all the messages. Let him expand and guide us specifically with that.

Also, read what is on the web board what I wrote re Goliath and ask Judas to expand a bit more on that."

My dear brother G___, first allow me to tell you that when reading the messages and interpreting passages that are not very clear, it is always necessary to find the simplest explanation. The text in discussion is the following, written by Goliath through James Padgett:

"I know what Divine Love means and what progress means, as I came from the lowest hells and found no necessity for reincarnation, and you may be assured that if my condition of suffering and darkness could have been gotten rid of by reincarnation, I would have reincarnated centuries before I was relieved of my awful condition. I have met spirits who said they believed in the doctrine, but strange to say, none of them had ever been able to reincarnate though they persisted that they felt assured that other spirits had, who were just in that condition that permitted it, and that they would when they became in a condition that was suitable, but I have noticed that these spirits never got in that suitable condition, but progressed in the spirit world and now say that they were mistaken and are thankful that there is no such thing as reincarnation. Well, the race will die and a new race will arise on earth, but in the new race there will not be any who have been reincarnated."

What intrigues you is the last sentence, on the new race. But I tell you, the only thing that this phrase is intended to transmit, is the following: "This generation will die and a new generation will arise on earth, but in the same way, in this new generation there will not be any who have been reincarnated."

If you read the whole message, you will see that it deals with the false belief that some day a great master will present himself in front of humanity, leading them along the way of truth towards heaven. This master has already come; it is not necessary that the same one or another one should come again.

The second part is about the absurdity of the doctrine of reincarnation. And it culminates with the above mentioned sentence. A new generation will come, but in it, there won't be individuals either, who may have been reincarnated. This is all so simple. It does not refer to any church, to any new humanity, nor to the end of the world, nothing of that. Simply, that nobody in this generation (that of James Padgett) had been the product of reincarnation, and so it would be in the future generation.

I am sorry to disappoint you; but my friend, do not complicate your life.

Now to the second question. Essentially, it deals with the problem, if it is worthwhile compiling all the Padgett messages into one single book.

I am really not sure if I should answer this. Because it is a question you can answer for yourself easily. However, I would like to add the following comments:

In the first place, any undertaking that may contribute to the spreading of the messages is worthy of praise and deserves all possible support.

Now you all know that the spreading of the messages (or of the message of Love) implies work and time. Moreover, you also know that all involved people have limited time and energy. Therefore it is necessary to plan well. So, I will ask you some questions, and if you answer them, you will find your solution.

Would a unified book of all messages increase its usefulness?

Would it be too thick?

And if so, could you help this, by removing duplicated messages and some worthless personal messages in a spiritual or particular sense?

Would this one book be a conglomerate of the four existing volumes or would an arduous work of editing be necessary? I am referring to message sequence, style, incorporating messages unpublished so far, etc.

Would this thick book achieve a greater outreach, would it facilitate message spreading? Alternatively, would it enter into competition with what already exists, without covering a "larger market share"?

Is this project of highest priority or are there other projects of the same or even higher priority?

If there are such, what are those projects?

And I am sure, you can find other pro or con arguments

If after responding these questions, you conclude that this book would be advantageous, then, hands on to the work.

If you conclude that another project has a higher priority, then also hands on to the work, on the other project.

In short, whatever you undertake to foster the spreading of the message of Love will have our blessing and support. Often it is not the problem of which one should be the project of highest priority, but initiating any appropriate project, and leading it to its conclusion, in other words, not the plan so much, but to put it into practice. I say so in full recognition and gratefulness that you have already achieved very much. But perhaps it would be good to find a great project, so great that many people would have to take part, strengthening the spirit of union.

Thank you for your interest, dear G ____, and let your own intuition guide you. Listen and you will find out the best solution.

God bless you all,

Your brother in Christ,
Judas

Trance Mediumship

December 27th, 2001
Received by H.R.
Cuenca, Ecuador.

My dear brother, let's talk about trance.

I deem it opportune to address this topic, since there have been questions in this respect and also, because there is much confusion as to the nature of trance and its importance for message transmission.

When you lie down or sit down in a comfortable armchair and then relax yourself, imagining how the bed or the armchair bears your weight, feeling some region of your body completely relaxed, and how this muscular relaxation spreads from that point all over your body, when you concentrate on your breathing, when you feel somewhat dizzy and suddenly you feel as if a hand pressed on your forehead, then you are in trance. Right now, when receiving these words, you are in trance. Your eyes are tearing, but you are not weeping from emotion, it is just one of the signs of trance.

As you see, this is not a very special or mysterious state. You are completely awake, but your awareness is very restricted. You no longer perceive the noise around you, and if I would now prick your skin with a needle, you would feel no pain.

Everybody is able to reach this state. And there are many ways to achieve this. What you are using is a self-hypnosis procedure, a quick and sure procedure.

If you imagine somebody watching a football game on television, someone who is completely concentrated on what he is observing, and who no longer perceives what is going on around him, you can understand that this person is also in a state of trance. The same thing happens to people absorbed in the reading of a fascinating book, and to the dreamer who later can no longer explain how the hours vanished.

Trance has many faces, from catalepsy to these so daily and common phases. Perhaps this is not how people imagine trance, but it is reality.

All those phases have something in common. It is the limitation of perception. Several parts of awareness disappear temporarily; it may be the awareness of what is going on around themselves, it may be the awareness of their own body, losing all sensation of pain. It may also be a loss of a yardstick or judgement, and people become very susceptible to suggestions, as in classic hypnosis.

The great advantage of trance for our purposes is that the loss of annoying external influences allows a clearer perception of the spirit's "voice", that is to say, thought impressions, as well as images, sounds or other kinds of perceptions, such as scents or of touch are perceived with much more clarity. We could even say that without an appropriate trance state, although it may be very slight, that message transmission is not possible.

From what I have said you may understand that Dr. Samuels also received his messages in a state of trance. However — be careful! — don't make the mistake of equaling trance depth with precision in message transmission.

It is generally believed that when the medium's phrases turn out twisted or incorrect in grammar, that means that the medium is in a state of trance and that the rapport with the spirit who is transmitting the message loses strength. I want to remind you that the words, which the medium reproduces, are not the selfsame words of the spirit, rather that they have already suffered a process of transformation in the brain, or in the mind, of the receiving medium. Sometimes it happens that the flow of information exceeds the restricted capacity of the medium, and in case of bad rapport, and the phrases turn out mutilated, out of context, etc.

I want to remind you of a sentence that was transmitted in a message through James Padgett: "This Love comes to men through the workings of the Holy Spirit, causing It to flow into the heart and soul, and filling it so that all sin tends to make them unhappy."

Of course, this is nonsense. The sentence should read: "This Love comes to man by the workings of the Holy Spirit, causing this love to flow into the heart and soul, and filling it, so that all sin, which tends to make them unhappy, must be eradicated."

This does not only happen in automatic writing, but also in dictations, when deep concentration prevents to the medium from realizing the error. Even later revisions don't detect the mistake, because everybody knows what the phrase is supposed to mean, and you read what is supposed to be on the paper, and not what really stands there. How many people will have read this message without detecting the mistake!

[HR: This message is contained in "Angelic Revelations of the Divine Truth", volume II] (Editors note: And as linked above, in Vol III of True Gospel Revealed Anew by Jesus)

As to the observation that the messages received by Dr. Samuels have a strong Jewish coloring, this is true and very natural. A medium's beliefs and convictions always exercise an influence on the contents and presentation of the received messages. The same thing can be said of Mr. Padgett's messages, whose marked anti-Catholicism reflects the beliefs and convictions of his personality. Much of what is criticized there of Catholicism, can also be criticized of Protestant congregations. In addition, a great emphasis is notable on punishment, a relic of his education, something that does not disappear so easily, since it is anchored deeply in people's personality.

As to the chosen people, it is true what Saul of the Old Testament states in a message received by Mr. Padgett: "God is not the God of any race, but He is the God of every individual child who comes to Him in true supplication and prayer, seeking His Love and help in his spiritual nature."

There are many more messages on the topic, all of them indicating that God does not have a chosen people. The "chosen ones" are those who choose to be with God.

Jesus was born a Jew. Nevertheless, I imagine that it was also possible that he could have been born an Indian or in any other country. That has been God's decision. All humanity received on multiple occasions and in many ways the revelations of God. Some people preserved them, although not in their pure form, for example the Jews, in whose Scriptures you may learn much about God's nature, but much of what they contain is also false, such as the image of the avenging God. However, in a similar way, other peoples received divine revelations, as in the case of the Bhagavad-Gita of India, which also contains a mixture truth and falsehood. Other peoples did not conserve anything of these traditions.

The concept of a chosen people is completely incompatible with the concept of the individuality of man's relationship to God. Dr. Samuels knew this, and, even so, his unconscious left deep prints in his messages.

[HR: I am seeing Dr. Samuels. Are you projecting to me this image or is he really present?]

I am reproducing his image in your mind, but he is really here, and he wants to speak with you.

[HR: I am really trying, but I cannot grasp anything. It does not come through... I only perceive the word "pressure"... ???]

Don't worry. He will come again. You are still in your development, and there is still much to do for you. There are affinities between spirits and mortals, and your affinity to me it is very great, but it will be very difficult for you to tune in to Dr. Samuels, you are not of the same "wavelength." But you will learn. This is why I am your guide, and not he.

But I want to make it very clear that Dr. Samuels' messages, in general, are first class. Especially when they deal with historical topics, they can be accepted with great confidence.

Always remember, an isolated message is never very reliable. It is the body of messages, which produces reliability.

The medium's beliefs and convictions may influence. They are like filters. Imagine a filter in front of the lens of the camera, allowing only the passing of red light. All objects of other colors simply are not perceived. And now, when we want to transmit "objects of red, green, blue and yellow color" to the mind with the prefixed filter, a good part of information gets lost. Moreover, what is worse, the medium sometimes fills in the holes in the information with his own ideas, unconsciously, deforming what we really want to say. Therefore, we have to select carefully the receiver of our messages.

Some kinds of information are very difficult to convey, such as names, dates, places, etc. And in these cases, it is a great help if we can take recourse to what the medium already knows. Trance allows us an easy access to the medium's memory and recollections, where all that information is stored with incredible precision. Unfortunately, there is also the danger that the medium himself accesses incorrect parts of this information and interpolates them into the message, unconsciously, but this can be controlled, provided the medium has the will and disposition to cooperate and to develop.

In my last message, for example, you were not very sure, if the year of my birth was the year 2 or 3. You wrote down the correct year, indeed, it was the year 2. But I advise you that although you may not be completely sure, that you follow your "intuition." Write what you are perceiving, do not simply omit things. If you make a mistake, there will always be the opportunity for corrections.

Previously I have mentioned that trance depth does not guarantee precision in message transmission. This is true. And I will explain this to you using an example.

When the hypnotist commands a hypnotized person to kill someone, they will not obey when in a totally awake state they would not do this. Or remember what you read on the experiment where the hypnotist suggests to the hypnotized person that a room is empty, when in fact the room is full of furniture and stuff. Then, the hypnotist tells the person to cross the room and the hypnotized person obeys, avoiding all obstacles. When the hypnotist asks why the person did not cross in a straight line but zigzagging, the hypnotized person invents a series of excuses. For example that he wanted to look out of the window, that a stain on the floor caught his interest, etc. In spite of the strong external influence on the part of the hypnotist, or on the part of the spirit in the case of message transmission, it is the receiving persons' beliefs and internal perceptions, which govern their behavior and resulting action. Therefore, my dear friend, perfect transmission does not exist.

In our case, I recommend you to continue practicing. The method of projecting the image of the spirit and your visualization has contributed much to your progress and your concentration on the contents of what we want to communicate. I am happy with what we have achieved so far. God willing, next year will be a prosperous year in this sense. We have come to the most important part of Jesus' life, and in the first place I want to tell how he taught us his message of God's Love.

Now I will conclude this long message.

My dear D___, I hope I may have provided you with some clues for your undertaking, which we watch with much happiness. Be assured that you have all our backing. I would also like to tell you that you may trust in your perceptions and in your guidance to select the pertinent passages for your book. It is a wise decision to select and rearrange. In order to convey a concept, it is certainly not necessary to reproduce all the messages phrase by phrase, word by word.

But now, I am really through. I say goodbye, with all my love to you.

Your brother in Heaven,
Judas

The Chosen People

January 2nd, 2002
Received by H.R.
Cuenca, Ecuador.

Hello, my dear H___. I would like to use my first message in the New Year to address the subject of the chosen people.

On many occasions we have stated that God has no chosen people, that He loves all mankind equally, and has no preferences. On the other hand the history of the Jewish people, as you can read it in the Bible's Old Testament, is the history of the chosen people.

D___ wrote you the following: "I understand that Padgett made clear that there are no "Chosen People", in the sense that God was playing favorites. Yet, it seems that the Padgett messages clearly support the basic premise that Jesus' coming had been prophesized by the Jewish people for centuries prior to his birth. And if we project this back through time, we can conclude that God was making "preparations" for the arrival of Jesus all the way back to King David. From there it is not such a stretch to conclude that the whole purpose of the "first covenant" with Abraham was to prepare the way for the coming of the Messiah. And so, God "chose" the Jews to be hosts to His Messiah. Or so goes my thinking, so far.

In this sense, yes, God could have chosen Indians as the recipients of the Messiah, but He would have needed to start preparing them 2,000 years in advance, too. Or so goes my theory..."

My dear D___, your thoughts are very logical. However, the problem seems to be a problem of definition.

What, then, are the chosen people?

If you define this expression in such a way, saying that the chosen people are that people of which the Messiah would be born one day, then you are right. Obviously, God chose the Jews.

However, that cannot be all. As you point out correctly, the Messiah's coming required a long preparation. It was necessary that the people had knowledge of the Messiah's existence, because otherwise, it would have been impossible to recognize him in his coming. Actually that really happened. In spite of the long preparation, very few recognized Jesus as God's promised Messiah.

The word "chosen" implies a certain exclusivity, as you recognize well. Therefore, you write that God prepared the Jews, sending them prophets who announced the future existence of this Messiah. You say that this goes back to very old times, a thousand years before Christ, when King David reigned. I want to add that there are messianic prophecies in the Torah, too, in the five books of Moses, which were fixed in written form during the government of David and later, but whose tradition goes back to very ancient times. And so, it is reasonable that you say that God took two thousand years for the preparation.

But, in short, what you are saying is that the Messiah necessarily had to be born among the Hebrews, or Jews, because they were the only people who enjoyed this preparation. The Messiah born as an Indian is only a theoretical possibility, because God's entire preparatory work was directed to the Hebrews.

Very well. Let's analyze the problem.

Is there really a tradition unique in its nature for the Hebrew people, announcing the coming of a Messiah? Is it true that no other people received revelations from God on the coming of a Savior? And is true that the revelations contained in the Old Testament indicate that the Messiah had to be born of the Hebrew people, or more exactly, to be from David's lineage?

In order to answer the first question, my dear D___, I am astonished at your statement on the exclusivity of the Hebrew people, as to the revelations that they received. Logically, the great majority of people who may read this message will agree with you. And the reason is that in order to evaluate the truthfulness of this statement, it is absolutely necessary to study other religions, in order to be able to compare and to draw conclusions. And people don't do this, usually. However you have done it. You have studied oriental religions, and this is why I will choose three of these religions: Hinduism, Buddhism and Zoroastrianism. The question is, whether there is also in these religions some knowledge of a future Messiah, and I say future, because Jesus obviously has not been recognized as the Messiah by these religions.

In Hinduism, there is the tradition of the avatars. An avatar is the incarnation of the god Vishnu. It is interesting that the ancient Vedas do not mention avatars, neither do the Upanishads. But when the long epic poetry of the Mahabharata was written, the Hindu already had some knowledge of a savior, of the incarnation of a divine principle, bringing peace and salvation to humanity.

Hindus today recognize a series of avatars, for example: Rama, Krishna, Chaitanya and Ramakrishna. Many Hindu scholars recognize that there are avatars outside Hinduism, and they count Buddha and Jesus among them. The wise Sri Aurobindo (considered an avatar by some Hindus) even tried to formulate a synthesis of oriental and western religious principles, recognizing similarities and compatibilities.

Gandhi also recognized Jesus as an avatar, but he denied his exclusivity, indicating that there were Hindu saints who were superior to Jesus in love and even in their sacrifice.

Logically, in the development of the Indian religion, many folkloric elements became mixed with God's revelations, and the doctrine of reincarnation led them to think of a cyclic universe, with the appearance of several avatars who would usher in the end of an epoch and the beginning of a new age. But according to their doctrine, a last avatar, Kalki, would appear as the cosmic judge at the end of times.

To me, it seems pretty clear that we also find here the product of a divine revelation, the preparing of the people for the coming of a Messiah, whom they call avatar. Of course, in form he is very different from the Jewish concept, because he is determined by the cultural context, but not in overall principle.

In Buddhism, we can see a very similar principle. Buddhism speaks of the Maitreya, or Metteya, who would be the future Messiah, ushering in a new era of happiness and justice. Here we find also the principle of several "Messiah", due to the cyclic vision of the universe. But at the end of the times, the definitive Messiah would come. Once again, we find the principle of the salvation by means of divine intervention, guiding humanity along the paths of justice and love.

And how are things in Zoroastrianism? Here the situation is even more interesting.

This religion speaks of humanity's several eras. In the last era, the earth will be flooded by molten metal, and the living and dead will have to suffer this purification process through fire, in order to be cleansed from their sins. The just ones will pass through the burning fire as through "lukewarm milk," and the sinners will suffer under a terrible torture. Finally, there will be a last battle between Ormazd [Ahura Mazda or God] and Ahriman [the principle of evil], where the "devil" will be definitively destroyed.

In that epoch, the Saoshyant will be born, and what is very interesting, he will be born of a virgin. The Saoshyant will resuscitate the dead and be the judge in the "Great Day of Judgment", where all evil will disappear and justice will reign, in a "New Golden Age."

Zoroastrianism had a lot of influence in the formation of many of the legends contained in the New Testament. In several religious writings the wise men that visited Jesus, in order to pay him homage, came from Iran, an allusion to the priests of the religion of Zarathustra or Zoroaster. The followers of this religion affirm that they were the first ones in receiving the divine revelations on the Messiah's coming, a Messiah called Saoshyant, and that the idea, that he would be born of a virgin, was stolen from them by the Christians.

I could go on and on, giving examples, how even in the writings of Confucianism you can read of the "Royal Man," who will establish goodness on earth through his justice, and will banish iniquity, but I believe that you can already grasp how God revealed Himself to all mankind. In fact, He prepared all peoples for the coming of a Messiah. It is true, many peoples lost these revelations, or they deformed them unrecognizably in their popular mythology. However, God revealed Himself, and He revealed His Plan of Salvation by means of a Messiah.

So, I ask you: Was it possible that the Messiah would have been born in India or in Iran? The answer definitively is "yes." Nevertheless, you could reply that there are so many prophecies indicating that the Messiah would be born of the Jews. And here I want to remind you that these prophecies are not so clear. A good example may be found in the message which Dr. Samuels received on the prophecy contained in the fifth chapter of Micah, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel."

Even without Jesus' coming, this prophecy would have been fulfilled, through Hezekiah. Messianic prophecies, in general, have a double meaning, referring to more than one event, and they are not so clear at all. Otherwise, they would enjoy a universal acceptance, wouldn't they?

God knew that the Messiah would be born of the Hebrews, of course. He knew that Jesus would accept his mission. But this knowledge doesn't mean that He forced Jesus to accept his mission. Jesus always enjoyed his free will, and he always had the possibility to decline the mandate. But he did not do so, and God knew this.

Now, if you want to ask me why God sent the Messiah to work among the Jews and not among the Indians or Persians or Chinese, I am sorry to say, I would choose to ignore that question.

Now, in concluding this already very long message, I would like to add that I like very much what G___ has written: "I am beginning to view these revelations like music. Some are Folk, some are Classical, some are Jazz. But all are the music of our Father."

Well said. The same theme may even appear in any of these styles. When hearing the song "Can't Help Falling in Love" in Andy Williams' interpretation or in UB40's, you perceive the same motif in form of a romantic ballad or as a fiery reggae. What changes is the cultural context. In the same way as the different mediums leave their personal stamp on the messages they receive, the cultural context also adds its mark.

God is universal, and His revelations are universal. It is difficult at times to see them, due to the defacement they suffer. However although you read in the Bible that God supposedly had ordered the Hebrews to annihilate the whole population of the conquered cities of Canaan, men and women, babies and old people, and although you reject this as a lie or as human fantasy, you can see the work of God in the Scriptures. And in the same way, you can see it in the Scriptures of other cultures, if you are able to distinguish truth from falsehood.

God bless you all,

Your brother and friend in the spirit,
Judas

Other Beings and the Purpose of These Messages

January 7th, 2002
Received by H.R.
Cuenca, Ecuador.

My dear brother, do not consider this a message, consider it a simple chat. I am aware that you have a series of questions, in the first place one about faith, but today is not the day to answer them. The subject of faith is very deep, and I want to deal with it in detail, together with other concepts, such as beliefs, perceptions, awareness, mind, soul, reality etc. And to do so, we need a very good rapport, which we do not have at this moment.

We can talk about a subject which came up yesterday.

[HR: Are you referring to UFOs? Well, it is just that on Sundays on TV there is a program here on these phenomena, presented by a man, whom I assume is a little bit crazy, but what irritates me is that there

has already been a question in the past in that respect, and in his answer Jesus said that he didn't know anything about this.]

Then you did not read accurately what he said. Insert here the respective passage, and let us have a look at it.

[HR: Jesus wrote the following in a message received by D.L. on October 1, 1989:

“I would like to be able to answer your question with regard to other possible souls in the visible universe who may have partaken of the Father's Love, but this information has not been revealed to us. We do know that our spirit world is populated exclusively by former mortals of earth, and our Celestial Heavens as well. However, considering the unfathomable greatness of our Father, it would not be surprising to us if there were many other worlds and heavens wherein God has created and placed other of His children made in His image. But, as I say, we have no knowledge of this one way or the other. Suffice it to say that the vastness of our combined worlds is more than sufficient to occupy our undivided attention and encourage our unceasing labors of love.”]

Jesus talks of souls created in the image of God. Modern science knows with an almost absolute certainty that there is life on other planets. The number of solar systems is so vast, millions in each of the millions of galaxies, that it would be difficult to doubt this. Moreover, we do know that life exists outside earth, and not only primitive life, but also organized and intelligent life.

What we don't know is, whether these forms of life, which equally are subject to death, continue in one or another form in a spiritual environment, such as our spirit world, or if this is not the case. Jesus states clearly that all inhabitants of the spirit world are beings that once lived as mortals on earth. However, he does not exclude the possibility that there are other "spirit worlds," to which we have no access. He does not say that he knows nothing about extraterrestrial life.

But if you expect me now to embark on a speech about UFOs, you are wrong. Our messages have a purpose, and our coming has a purpose, and this certainly is not to discuss this kind of subject. I know that you have other questions in mind, for example, if this creation is the first one, which God made, etc. But the answers to these questions have nothing to do with the well-defined goal of our cooperation. It is true, sometimes we answer questions that don't contribute directly to the solution of your current problems, for example the story of Jesus' life, however, those are topics in which a great number of people are really interested. Therefore our work in satisfying these questions may guide many people to take an interest in the central message of Love that we try to convey. If, on the other hand, we tried to explain the laws of gravity, we would hardly achieve these ends.

In the context of religion, there is no unimportant question, although it may not refer to what we call the Higher Truths. Because each successful quest motivates mortals to continue ahead, and so, eventually, they will find the very heart of our teachings.

What I personally want to communicate is that each and every person is capable of getting started on the greatest adventure known to humanity: To learn of God and of their own being, which is, in fact, hidden to them. And they can learn this not only through theoretical speculations, but through their own experience. Each one is able to open their way to our world, if they only learn how to listen to us. This is why I speak so often of the inner voice. Once they are able to develop this capacity, a new universe of knowledge and fulfillment will open up to them. And the ultimate and definitive fulfillment is at-onement with our Creator.

Yes, this is a form of expanding your awareness. The light is there; you only have to see it. It is not a question of illumination but of opening up your eyes, and to open them up properly. You will learn to do this.

It is time to say good-bye.

Your friend and brother,
Judas

Channeling and the Influence of Ingrained Beliefs

January 9th, 2002
Received by H.R.
Cuenca, Ecuador.

[HR: Dear Judas, I would like to know a little more about soul perceptions. I still have a very blurred concept in that respect. For example, in my conversations with M___, she claimed that the inner voice is not the only form of soul perception. I suppose that this is correct.]

Judas: Yes, this is correct.

[HR: Then, when we discussed the subject, I wrote her:

Yes, there are more perceptions [...]. What we hear, apart from our inner voice, what we "feel", when somebody behind us stares at us... Well, we perceive the concentration of other people on us. We don't feel "the pressure of their look," but their thoughts. Not in the sense that we read their thoughts, but rather, we feel emotions, intentions, something like that... This is called empathy, I think.]

And she responded:

Perceptions of others, of their thoughts and feelings and intentions!! H___, this resembles what Jesus calls communication from soul to soul. This is extraordinary. It is necessary to pray sufficiently, H___. Although lately I have wondered, what does it mean to pray, because I am reciting silly sentences. Or, at least, so they seem to be. What does prayer mean?

And here, I have two questions. Firstly, whether it is correct what we concluded, and secondly, really, what does prayer mean?]

Let us first deal with the second question. Since you have been interested so much in the teachings of Lacan, in the registers of the mortal's reality, the Real, the Imaginary and the Symbolic, I will use these terms.

God belongs to the Real, or rather, He is Reality. You can only approach Him through the Real, and not through words, which belong to the Symbolic. The world of God is not the world of the language. To recite automatic prayers is like reciting the multiplication table. You have already read this. Words only are effective, when they are accompanied by what comes from inside, from the soul, because the soul also belongs to the Real, it is the image of God, even if it is not His Substance. God communicates from soul to soul. Man can also do so, but in the world of his reality, the world that he perceives as reality, he does not do so, in general.

Prayer does not need words. It needs desires, longings, it needs heart. We could say that prayer is the intent of coming closer to God, of approaching at-onement with Him. It is our small step to bridge the distance between Him and us. We take one step, and God covers the rest of the way, He comes closer to meet us, He gives answers. And His answers are not words either. Because His answers also belong to the Real.

[HR: I think I can understand this.]

Then you understand that it is possible to be in constant prayer, without pronouncing a single word.

But now to the other question. Yes, the sensation that somebody is staring at you is a form of communication from soul to soul. You do not perceive words, but you perceive information loaded with positive or negative values. You perceive feelings, intentions, attitudes.

In message transmission, the following happens: You know already that the soul can emit and receive signals. And, as a matter of fact, it does so constantly. However, when we are able to concentrate on the signals we are emitting, and when a mortal tunes in to that signal, we speak of the formation of a channel. It is the principle of "channeling." If the mortal is not tuned in, but we concentrate our signal on him, he also receives the message, but without much clarity. He perceives impulses, desires, etc., and so in this way we can try to exercise our influence on people, although they are not tuned in to us.

The soul's "radar" antenna always covers certain areas. And when this area is our band of frequency, we will be very successful, and negative influences will pass by without effect on the mortal's soul. When the area covered by the radar is the negative sector, the influences of negative spirits will manifest themselves in form of desires and impulses within the mortal. Do you understand this? OK.

[HR: And Divine Love has to do with transmission quality, I suppose.]

Right.

[HR: Does Divine Love work then like optical fibers in comparison with a conventional copper wire?]

Judas (laughing): We are already sounding like a manual for telecommunications, but yes, the comparison is useful.

When one of the parties in information transfer does not have optical fibers, the signal will come through distortedly. This is why it is so necessary that the medium always prays for more Divine Love. Besides the obvious benefit for the mortal, it also improves communication with us.

[HR: How is it possible then that mediums without Divine Love communicate with spirits lacking the Love of God, and that the results of these communications seem quite satisfactory?]

We now find something the psychologists call "the lying mind." The information arrives blurred, not very clear, but the medium's mind fills in the holes with their own ideas, they add adornments, etc. This happens when the received information is contrary to the beliefs of the medium or incomprehensible to them.

[HR: Then, in these cases it is not a communication from soul to soul? In one of your messages you told me so.]

This is correct. They are thoughts of the mind, which come from this kind of spirit. But, as in the example of prayer, these thoughts bear a certain influence from the soul, in the case of negative spirits, the negativity of their bad intentions, which arrives in the mortal's soul in form of desires or impulses. And that, always when the mortal is tuned in some way to the spirit. I have already said that each soul has the capacity to filter certain frequencies. But in many cases, they don't do so. They are like ships adrift, lost in an ocean of influences, accepting anything that may come.

But I want you to explain in detail, for those who may read this message, the "lying mind."

[HR: You have in mind the experiment of Freud?]

Yes.

[HR: Freud hypnotized a person, in a room full of furniture, and he suggested to him that the room was completely empty. Then he ordered him to cross the room, heading for the opposite wall. The person obeyed, avoiding all obstacles. When Freud asked, why he had not crossed the room in a straight line, the hypnotized man invented a series of false excuses. He said that he had seen a stain on the floor that seemed very interesting to him, that he wanted to look out of the window, and many other things, in order to justify his behavior. That is to say, even in the presence of reality, his mental condition didn't admit it, and in order to justify his behavior, he invented lies.]

Very well, this is what also happens in message transmission. I want to review with you now a few messages that James Padgett received in the beginning of his career as a medium.

In one of the first messages, his wife Helen conveyed him the following: "The savior of men. He was with you and I was so glad as I feel that you will now believe that I am in the spirit world and in the Love of God. He is the Lord who came down from Heaven to save men."

Pay attention to "He is the Lord who came down from Heaven." It sounds like the creed Padgett professed. Padgett, unconsciously, interpolated something, which seemed correct to him. "The Lord" in religious context always is the synonym for God. However, this is certainly not, what Helen transmitted to him.

In another message, very soon afterwards, Jesus said: "I came to tell you that you are very near the Kingdom, only believe and pray to the Father and you will soon know the truth, and the truth will make you free. You were hard

hearted and sinful, but now that you are seeking the light I will come to you and help you, only believe and you will soon see the truth of my teachings. Go not in the way of the wicked for their end is punishment and long suffering. Let your love for God and your fellow man increase.”

Just look, "their end is punishment and long suffering." This is one of the basic doctrines of orthodoxy. Punishment for the wicked ones. But in later messages, Jesus explains that God does not punish.

In the same tone, Helen wrote: “Yes, and I have seen the spirit of Rector, he is not the spirit that he represents himself to be, he is a wicked spirit who goes about to deceive the mortals on earth, he is a wicked spirit who has no love for God or man, and he is trying; to lead mankind to believe that he is the Christ, he will be severely punished at the time of reckoning.”

Pay attention to "he will be severely punished at the time of reckoning." Once again, the idea of punishment, and additionally, the idea of the "time of reckoning", that is to say, the Day of Judgment. A concept that later on would change dramatically.

Padgett, still without major preparation, asked Jesus: what does it mean to be "born again?" Jesus answered: “It is the flowing of the Holy Spirit into the soul of a man and the disappearing of all that tended to keep it in a condition of sin and error.”

Once again, an idea that later on would change. Padgett, at that moment, did not grasp it. He had no idea of what is the Holy Ghost, and confused It with Divine Love.

Soon after, he had already grasped the concept: “Do not be discouraged or cast down for the Holy Spirit will soon fill your heart with the Love of the Father...”

And also the idea of punishment for the evil-doers began to change in shades of meaning: “The Love of God is reaching out for every man so that the meanest will be the object of His care.”

But at the end of the same message, he relapses one more time into his ingrained way of thinking: “The world needs a new awakening, and the infidelity and unbelief of men who think themselves wise but who are foolish, as they will ultimately find out, and the material things must not fill their souls much longer or they will suffer more than they can imagine.”

Apart from the distortion in style, this sentence no longer transmits love but threats.

If you study James' Padgett messages in chronological order, you will realize how Jesus, step by step, was preparing James Padgett. This not only used to happen during the séances for message receiving, but during all the time. Jesus dedicated much energy to influence Padgett.

The first steps were the most difficult. Jesus did not begin at point zero, that is to say, with a blank and unbiased medium. He had to eradicate deeply ingrained beliefs, and that took time. Eventually, the messages improved notably. Padgett was an extraordinary medium, and of good will. And only so, it was possible to achieve this.

Later on, when there were already people who knew the basic concepts of the Gospel of Divine Love, it was much easier to give new shades and colors to the rough and rigid lines of the original messages. Jesus' message does not change, because it is also part of the Real, but the perception of men changes, and their capacity to understand and to incorporate additional tonalities.

Don't worry, I have not forgotten about the message on faith, or about the messages, because there will be more than one. But today I have overloaded you. We have touched your limits, and I should no longer go ahead. You did not grasp everything; it is only the skeleton of what I wanted to communicate, lacking all the meat, leaving more questions than answered doubts. However, I am content.

I'll see you soon again. So long,

Your brother in the spirit,
Judas

On Faith

January 11th, 2002
Received by H.R.
Cuenca, Ecuador.

Hello, my boy! I see you are very happy today with your music.

[HR: Yes, I love the music of "Los Nocheros," their arrangements are marvelous.]

And it touches every fiber of your soul and makes it vibrate. You have the same problems as yesterday, but now you are happy. Yes, true happiness comes from inside, from the soul.

Yesterday and the day before, I saw you were concerned.

[HR: I was thinking a lot about your latest message, and how I didn't grasp everything.]

Don't worry about that. We will deliver everything, little by little. But you did not even write down all that you received.

[HR: I wrote down all I believed I understood. Yes I know, we also spoke of Medjugorje, but I I don't know, I didn't understand you, everything seemed so confused...]

And it was so simple. You asked in the context of prayer. The Father wants all prayers directed to Him, but the pilgrims pray to the Virgin Mary. In spite of this, there occur many healings.

It is a matter of faith. Those people have faith, and it is because of this faith that they head for all these places of Mary's appearance, with their heart full of hopes and desires. Actually, these desires produce their healing. People who experience God have faith, and this faith attracts Love.

[HR: Does the Pope have God's Love?]

He and the Archbishop of Canterbury, and many more. And many clergymen who do not experience God, whose supposed vocation is only an occupation, do not have it. To possess the Love of God does not automatically mean to lose all false beliefs. You have some this Love and a world of false beliefs.

I think the time has come to speak of faith. We will not cover the entire subject in this message, only some basic questions.

There are some statements in the Padgett messages, which have caused some sort of confusion.

Jesus told Mr. Padgett that nobody could claim to have faith, who has not Divine Love. On the other hand, he also said that it is Divine Love that produces faith, that results in faith. How is this possible? In order to have faith, you need Divine Love, and in order to obtain Divine Love, you need faith.

And things go even further. In another message, Jesus assured Mr. Padgett that he could have the same wonderful faith, such as Elijah possessed. But we also know that in Elijah's time, Divine Love was not available for men, that is to say, Elijah did not possess it. Then, how could he have had faith?

You remember that this question was actually presented to you a long time ago, and how you fought to explain this, with mediocre success, and how you struggled to find a definition of what is faith.

Faith belongs to the soul, and like the soul, it is part of the Real. Beliefs that are of the mind, as you know, can be described, and in fact, the basic beliefs are defined in the diverse creed of the churches. Faith, however, does not know creeds. Faith is not formulated in words, you have to experience and live it.

Nevertheless, I will try the impossible and clothe in words what cannot be expressed through words. This is why I tell you that some people who may read this message will only see in it senseless gibberish, but many will understand it, provided they have already experienced in flesh and blood what faith is.

All souls are created with some innate knowledge. They do not need to learn it, it is simply there. In many cases, this primitive knowledge, for example, that God exists, He awaits us, that He offers us His Love, becomes covered up in the later development of people, concealed by what we call encrustments of the soul. However, it is always present, only waiting for an awakening of the soul to manifest its power.

When saying power, I mean that this knowledge, of course, causes longings and desires in the soul, desires to be with God and to receive His Love. Without this knowledge and desire, the Father's Love would be as if it did not exist.

Elijah had these desires, and they propelled his amazing spiritual development, but Love was outside his reach. However, you will understand that had Elijah lived on earth in Jesus' time or later, he certainly would have obtained a great amount of Love.

Therefore, Elijah had faith, and what is more, an active and fervent faith. That in his time the Love of God was not available for humanity, that is to say, that men had no possibility at all of achieving the transformation of their souls into Divine souls, is not Elijah's fault. And we cannot say that he did not have faith.

[HR: So, even the soul without Divine Love can have faith?]

I will answer you with another question. Is the created soul, having none of God's Love, able to perceive?

[HR: I think so, but those perceptions will be quite blurred.]

You remember having read, "Faith is the perception of the soul, much like sight and hearing are the perceptions of our material bodies. When we were created in the Image of God's Soul, we were also created with the ability to perceive things spiritual, even without receiving the Divine Love. This is so because were it not for these spiritual perceptions, we would be unable to turn to God in prayer."

If we define faith as our knowledge of the Real, the window into the Real, Elijah had opened this window, and developed his soul perceptions. He experienced the presence of God. You can experience the presence of God, and therefore, we can say that you have faith.

Faith is knowledge and experience of the Real. All men can have faith, some faith, provided they activate their souls. God's entire universe is activity. It is true, you can receive, for example the Love of God, but to do so, you have to activate yourself. This is a fundamental law. That is why Jesus said that we have to ask in order to receive; we have to seek in order to find. We speak of a way. You cannot travel along a way sitting in an armchair, waiting for marvels to happen.

What I have said so far is not a complete definition of faith. These are words to describe some aspects. There will follow more words, describing the indescribable. Next time we will speak of faith and understanding.

However, before saying goodbye, I will answer another question you bear in mind.

[HR: Is it about God's Omniscience?]

Yes. The discussion on the message board has impressed you.

[HR: What happened is that the idea of why God created souls which will never seek Divine Love, is fascinating. God knows that some of His creatures will never turn to Him, or rather, they will not seek His Love. He knows this beforehand. Why did He create them? In some way, due to their own decision, these souls will suffer. In addition, if God loves them so much, why doesn't He spare them their suffering? I understand that He is not the one who causes this suffering, but He knows that it will happen. Why did He create them?]

Foreknowledge does not mean intervention. God knows that many souls will suffer, but their suffering is the product of their living, the product of their free will. Well, there are conditions allowing that these souls seek God's Love, and if they do not, it is not His fault.

But what is more important, we always speak of the free will. However, in fact, it is not so absolutely free. Let us say that we move inside a guided process, with some freedom. And this guidance, constituted by the Laws of God, leads

us to one or another form of happiness. Then, even knowing that some creatures will offer resistance, they will arrive at their goal. Definitely, God bestows happiness upon them.

And when I say that man's free will is actually restricted, more so in the spirit world than on earth, I want you to understand that it is not necessary to feel these limits, that the wide field of free will is not even taken advantage of by men.

[HR: What do you refer to?]

When you say that you want to fly, freely, but that there are natural laws impeding this, and that there your freedom ends, you utter a half-truth. You know some cases of men who did fly.

[HR: Do you refer to levitations?]

Exactly. You know that miracles are the products of the normal operation of natural laws. Then, if there is such a thing as levitation, then there should be a law or laws, which allow this to happen, don't you believe so? But you spend your time so concerned over your material affairs that you invest very little time into the true adventure, which is inside, and which gives fruit in a spectacular way. It is clear, to levitate and to see the house from above, cannot be the great objective of life. It is only an example of what is possible. Faith, my dear friend, can open up the door to worlds undreamed of. The power God has conferred on men is enormous. Think about it.

[HR: But I understand that these people who know how to levitate are not necessarily people of some tremendous souls development.]

This is true. They found something though "coincidence", and their lack of development prevents them from controlling the phenomenon. They ignore it, they do not understand it, it is not the product of their will, but "it simply happens to them." But it could be different.

You are exhausted. However, we have already come to the end.

I repeat, there is much more I have to say about faith, and I will do it. But now, we have to finish. I say goodbye.

God bless you,
Judas

Building Harmony With Humility

January 14th, 2002
Received by H.R.
Cuenca, Ecuador.

Hello H___, I see that you do not feel so well today. But allow me to give you some advice.

After Jesus' death, the new church, which in fact was not a church as you understand it today, spread all over the Roman Empire, and even beyond its limits, towards Mesopotamia and India. In the big cities, communities formed of more or less influence in society, and their leaders were recognized by the faithful ones as the new apostles, messengers of the Glad Tidings.

These leaders, unfortunately, very soon fought between themselves, in a fight for power. And I am not necessarily referring to political power, but there were many disputes over who was right. This was a very lamentable, but also a very human development. Because in human movements, somebody has to decide where to go.

Now, when you have the impression that this is repeating, although your movement has not spread so spectacularly over the face of the earth, it is necessary to meditate and to not commit the same mistakes that have already been made once.

You have to learn how to control yourself and to try to lose your great pride. On many occasions we have pointed out that, in fact, humility is one of the most important characteristics that distinguish people who seek the Father's Love.

Emotional outbreaks, as you showed recently, don't fit into the harmony amongst people, who are supposed to work together.

Instead of exploding and creating an open conflict, you could say, "I respect your ideas, but I don't agree with them." It is so simple. With that, you don't hurt anybody.

I believe that you understand that humility does not mean weakness. Be humble but firm, firm in your decisions and in your objectives. You are receiving guidance through us, as anyone may receive guidance through us. After all, we are but guides, you decide your destination, which is at-onement with God through His Love, and we try to guide you along the safest and most efficient road. You are the captain of your ship of life; I am your pilot, guiding your ship safely to the harbor of its destination. Also in your efforts for spreading the message of Love, we try to give you our advice. How can you spread a message of Love, if you are not capable of manifesting love in front of your neighbors?

Humility is strength, provided it is accompanied by steadfastness. And you can only have steadfastness, when you have faith, that is to say, the certain knowledge that what you are doing is the correct thing.

You remember that we once talked about the quarrel between the disciples over who was the first. None of them was prepared to assume a slave's work, preparing water and washing the others' feet. Jesus did it. That is humility. Seeing how little his disciples understood of what he was preaching still did not lead him to give up his efforts to fulfill the Heavenly Father's Will. Even seeing the risk he ran did not lead him to abandon his mission and to seek less dangerous roads. This is what I call steadfastness.

What actually distinguishes a great soul, are the qualities of love, humility and steadfastness.

Collaborate in everything, where you feel the impulse to collaborate. If something displeases you, say so immediately, and so you will avoid future confrontations.

This is all for today. It is a simple advice. Be firm in your decisions, be generous with others, and whatever you do, do it with love. If you cannot put your love in some action, let it go.

Your brother in Heaven,
Judas

Faith Continued

January 15th, 2002
Received by H.R.
Cuenca, Ecuador.

May we return to the subject of faith? Very well, if you feel in condition for receiving to message, let's try. "Faith is that which when possessed in its real and true meaning makes the aspirations and longings of the soul a real, living existence; and one so certain and palpable that no doubt will arise as to its reality."

With these words, Jesus defined faith. Or at least, Mr. Padgett received them so. But you can be assured that Jesus chose a moment of great lucidity on Mr. Padgett's part for transmitting a Truth of such importance.

I am always happy when I can observe the sharpness with which the perceptions of our dear M___ work. He wrote to you:

"I have related faith to soul perception, and thus to truth. And reasoning from understanding truth, related faith to the different types of truth. Well, I feel I am either on to something, or really off about it."

You are not off about it, my dear brother. Faith has to do with Truth. It is our perception of Truth, our window into the Real. When you speak of different truths, you mean that there are different levels, and also that each soul perceives its own truth in a different way. Also each soul's faith, provided it has such, is different. Only one Truth exists, and only God knows it. But the increase in our faith implies that also our perception of Truth deepens and approaches perfection.

Take the example of a white flower. You look at it and see their snow-white petals, but you don't see everything. The bee, when looking at this same flower, not only sees white petals, but also the most wonderful decorations of the most diverse "colors," calling its attention. In addition, I put the word "color" between quotation marks, because actually it is the reflection of fractions of light, which your eyes cannot perceive. These adornments do not exist for you, but for the bee, they do exist. So, in order to continue with this simple example, with the increase of faith, the range of perception of your vision is increased, and what seemed uniform or void before, takes on life and color.

The real, living existence, which Jesus speaks of, also shows you that faith is related to real experience.

My dear H___, when you found the Padgett messages some years ago, you were not so much fascinated by the doctrine of Divine Love, than by their historical information. You only little by little came to understand the heart of the messages in all their importance. But at the moment when you could accept the existence of Divine Love, this acceptance did not mean faith. Only with the experience of obtaining It, of feeling It, you finally had faith, this real, living encounter.

Each soul has once experienced God at its creation, each soul experienced His Loving Kindness. However, when it does not repeat this experience, when it does not live this experience again, it degenerates and seemingly disappears, suffocated under the strong impressions of what you call real life. The soul shrinks, as the messages state, but faith does not disappear, it continues, but it needs effort and will to wake up again.

Active faith is the continuous, renovated and enlarged experience. Faith is as sweet as honey, it is peace and happiness, and it awakes longings for more, longings of the soul, longings to be under God's protection, at-one with Him, and partaker of His Love. And His Love comes, changing the very substance of our soul little by little, changing the quality and the range of our perceptions, and expanding our faith.

The difficult part is to start this process, but it is not a process which continues automatically. It requires our effort. But exactly at that moment when prayer stops being an obligation and becomes a desire, a wonderful experience, a moment of peace and happiness, at that moment the soul has won the battle.

M___'s question addressed specifically verse 1 of chapter 11 of the Letter to the Hebrews: "Now faith is the substance of things hoped for, the evidence of things not seen."

The word that causes problems is "substance", or "hypostasis" in the original text. M___ explains correctly that the word means substance (the literal translation), or foundation, but also something which has substance or foundation, something real. In English, it is also possible to translate the two parts of the word "hypo-stasis" literally, as "understanding." However, is it true that the faith bears understanding of the perceived things?

It is not necessarily so. Take for example that you perceive God's Love, you have lived It, you try to live It continually, because It is part of your faith. You have the perception and the experience. But, do you also understand It? Certainly not. Understanding is a function, for which faith opens up the way. Of course, with the increase in our faith, also our understanding increases. But faith and understanding are not the same thing. Faith is greater. It opens up a field, a world, and we may explore it and study it. We have the certainty that this world is there, it exists, there is no doubt about it. That is the function of faith.

When people have faith in God and in His Loving Care, and when they know that with their body's death their life does not end, and that a new life in a new world awaits them, they may develop perceptions to feel the presence of spirits. It is the product of their faith, because their window of perceptions has been enlarged. And very probably, they do not understand how the spirits live, what they are doing, how this new world will be. But they know that it exists, not only because they believe so, but because they experience it. It is a living and real knowledge.

Words fail me.

[HR: You say that faith does not entail understanding. But don't the messages teach the contrary? Don't they tell us that whoever has received the Divine Love, is not only happy, but is away beyond the lower spirits in intellectual development and knowledge of the spiritual things of the Father?]

Think it over meanwhile, but for now, I end my message. I have not covered everything, of course. However, I still have not finished. Next time, we will speak of faith and the soul's mind. Then I will also answer your question.

With much love,

Your brother in the spirit,
Judas

Web Sites and Spreading the Good News

January 17th, 2002
Received by H.R.
Cuenca, Ecuador.

Hello!

I was with you this morning when you started to gather together all messages you have received into one file.

[HR: In the morning, I began to convert all the messages from Judas, Jesus, Matthew, and John Mark which I had received, into the HTML format, in order to compile them into an HTML-help file, which I intend to create for all the published Divine Love messages.]

I am happy that you have decided to do this. It is a useful work, not because those are my messages, but because any form in which our messages are introduced to the public constitutes one more step to reach out to people with the principal message of Love.

In this context, allow me to say some words on the impression that has come up lately, that is that several web sites have entered into "competition."

Actually, if there were not three or five or ten web sites on Divine Love, but a hundred or thousand, it would be even better. Even greater would be the probability that many people who surf the Internet would find this information, and the volume and pressure of so many sites on this topic would perhaps encourage them to really read what is presented there. Many people are greatly influenced by the opinion of others, and when seeing that there are so many people who put forth the main idea in the most diverse of ways, they will think that there is "really something" in all that, because otherwise the idea would not find so much echo amongst others.

This is why I do not like the expression "competition." Competition in what? What do you win? If this effort is useful for leading more people toward the Divine Love path, then it is even better. This is not what I call competition, but a dispersed effort in the service of one and the same objective: To spread the principal message of Love.

It is true that there is very little coordination in these efforts, but there is will, and this is what counts. If you can achieve a better presentation, a better coordination, with diverse focuses, then we will all be happy from the bottom of our heart.

However, never forget that there is a world beyond the Internet. This also offers a wide field of possibilities.

Remember the message where Jesus indicates that the messages could also be presented in form of a science fiction novel. This is already a broad hint that the words of the messages are not magic formulas, they are only carriers of ideas and thoughts, and these can also be transmitted in other ways, taking any liberty.

My dear H___, lately you are thinking of writing a book based on the messages you receive. This is a good idea. It would constitute a focus somewhat different from the Padgett messages. Each focus is valuable, for the intellectuals, the romantics, the sci-fi addicts, the mystics, whatever.

If you, for example, concentrate your book around afterlife, integrating what I have communicated, you will surely find a wide public, since the problem of death and afterlife is a topic which the entire world is interested in.

Don't cling slavishly to the received text, but try to give it more color, some tension, try to arouse interest.

I also find that it is a good idea to talk about your personal experiences, how you found the Padgett messages, how you received the Love of God, what you feel in these moments, your doubts and questions, prayer and its effect, your quest in general.

People love to read books that not only give them information but additionally also show in a practical way how they may live these experiences themselves. There is no recipe book for obtaining Divine Love or for developing mediumship, but there is some basic advice.

These several forms of message presentation are so important. We would like to exercise our influence upon all humanity, to give each one the information they need and can digest, but unfortunately, this is not possible. It is the problem that I have already described so often, the problem of tuning in.

Do you remember when you were for the first time in contact with me? You don't know it, but you tuned in to everything except the spiritual thing. Only now, in retrospect, you can determine that much of what you have done, much to what you felt attracted to, was due to our influence, to my influence in particular.

Do you remember when I, for the first time, tried to reveal myself to you? Yes, it is true, and at that time you did not grasp it.

[HR: Years ago, when I already knew the Padgett messages, and when I had received some of God's Love, a certain fixed idea began to take possession of my mind. I "saw" myself in the beyond, newly arrived and disoriented. It was a hazy scene, myself amongst other equally disoriented spirits, when suddenly somebody came closer. It was a very luminous spirit, full of love who sat down at my side and started to talk to me. He told me a little about the spirit world, things that I did not understand but that impressed me. However what impressed me most was this bright being's love.

A short time later an even more luminous being approached me, and presented himself as Jesus of Nazareth. And he told me that his fellow spirit's name was Judas Iscariot.]

Yes, this is correct. It was then that I tried to impress you with more force and more insistence. However, for you, it was just a fixed idea. We often meet this obstacle, that is to say, even when people are capable of receiving and willing to receive our messages they do not recognize them.

It is true; the work of publishing the message of Love is a combined work. We depend on you, and we appreciate any effort in this direction.

Please, don't see yourselves as competitors in a limited market, but as collaborators in an ocean of tasks, where each contribution constitutes a relief and an advance, and where no effort is in vain, although its benefits may not be obvious immediately.

Thank you for your time, dear brother. Have a nice day.

Judas

Footprints in the Sand

January 17th, 2002
Received by H.R.
Cuenca, Ecuador.

.... and you walked all day long with these words in your head, you went so far as to download the text from the Internet. Why don't you write it here?

[HR: Yes, it is true. All day long, I was thinking of these words. Here they are:

FOOTPRINTS IN THE SAND

*One night I dreamed I was walking along the beach with Jesus.
Many scenes from my life flashed across the sky.
In each scene, I noticed footprints in the sand.
Sometimes there were two sets of footprints.
Other times there were one set of footprints.
This bothered me because I noticed that during the low periods of my life*

*When I was suffering from anguish, sorrow, or defeat,
I could see only one set of footprints.
So I said to Jesus, "You promised me, Jesus,
That if I followed you, you would walk with me always.
But I noticed that during the most trying periods of my life
There have only been one set of prints in the sand.
Why, When I have needed you most, you have not been there for me?"
Jesus replied,
"The times when you have seen only one set of footprints
Is when I carried you."]*

Yes, I made you remember these words. Because you have an unsolved problem.

[HR: A problem?]

Don't you have any? Then you have solved everything?

[HR: Ah!... I understand. You are referring to the letter!]

Exactly. Your German friend's letter. She is desperate, she feels forlorn, everything turns out bad for her, and she wrote to you. She awaits your answer.

[HR: It is true, and I feel really embarrassed because I don't know what to tell her.]

And how about these words?

[HR: These are beautiful words. But I understand that sometimes one is in such a difficult situation that these words might prove counter-productive. This happened to me often. Then I prefer that nobody talk to me, because I think "They can talk so easily, but am I in serious trouble, and what good is all this talk for?"]

But she has written to you. Don't you think that she waits for some help from your side, even if it is just some words of encouragement?

[HR: Yes, you are right, but I really don't know what to tell her.]

And you want to write a book, without knowing what to tell people?

Why you don't tell her the following:

I know that you have serious problems. Nothing turns out well for you. Even when you volunteered for social work in another country, on another continent, they did not accept you. And always when these situations arise, we have to analyze our motives.

We have repeated endlessly that Our Heavenly Father listens to our prayers. He fulfills our desires, but always under the condition that our desire really benefits us.

If the motive for this intended change is not really in the first place the social work itself, but perhaps some kind of escape from a situation, which you find unbearable in your own country, such as materialism and superficiality, have you thought that exactly the same thing might await you there? Or perhaps something worse? Thinking that way, perhaps you might conclude that the fact of not being accepted is not necessarily a failure, but the prevention of something worse.

In addition you have to analyze your professional and family situation. What are the circles you move in? Who are your friends and partners? Do they help you and do they benefit you? Because you have to understand that all souls are in constant contact, in constant exchange with their surroundings. You can receive "positive energy", if you allow me to express myself this way, but it may also happen that people in your environment "suck" the rest of your energy, and they leave you weak and empty, feeling cold and alone. Think it over.

Precisely in our moments of despair, we are strongest. It is then when we are closer to God than ever.

Life often demands changes. It is necessary to take decisions with wisdom, but principally, we have to learn that our happiness depends on our inner peace, a peace that we can only obtain with God's help, through His Love.

And I also want you to stop seeing all that happens as a "punishment from God." God does not punish you. There are so many mass murderers in high positions, enjoying lots of money and luxury, and God does not punish them. Their own life will fall upon them like a heavy weight, squashing them, when their hour has come, but God does not punish. Do not think in these ways.

You have to learn to listen inside you. You will hear a voice that will guide you. But in order to hear this voice, you have to continue praying, so that peace returns to your heart. You will perceive your guidance, as all mortals may perceive it. Moreover, this guidance will ensure that your decisions will be for the best.

This voice will also give you the certainty that you are never alone, that we are always with you, in the good times and in the bad times. We are keen to help you, and to do so we need your attention.

You live in a given environment, but you are not a passive object that has to tolerate everything. Instead you have the possibility of determining and influencing your surroundings.

However, the most important thing I want to tell you is, do not abandon prayer and do not lose your faith, because nobody will help you, only God.

The living soul is a soul full with hopes and aspirations. When people lose this, they lose everything, and they wither like autumn leaves.

Courage!

[HR: I think I will send this message just as I received it.]

This is OK with me. Do it.

You know, sometimes I feel like a father, who wants to explain to his son who despairs of school projects, that school is not everything, that there is so much more beyond it — but he cannot do so, because he would run the risk that the boy misunderstands this. Actually it is spirituality which takes us away from daily life, elevating us, and from above, even the biggest obstacles look pretty small.

With much love, and with many greetings to S___,

Your brother in Heaven,
Judas

The Faith of Little Children

January 22nd, 2002
Received by H.R.
Cuenca, Ecuador.

My, oh my, my dear brother. Last night you left me alone. I came to deliver a message, and you fell asleep.

[HR: I am sorry.]

No need to apologize. However, I advise you that, if you really want to dedicate time to me, do this when your mind is fresh and creative. It is not the first time that you have fallen asleep. Moreover, I think it may be frustrating, more so for you than for me.

But I will repeat what I had begun to inform you, because you only remember that it dealt with the expression: "Verily I say unto you, except ye become as little children, ye shall not enter into the kingdom of heaven."

The reason why I intend to deliver a discourse on this subject is the opinion that you expressed, that children have a much more natural contact with spirits, but that this innate mediumship gets lost, or it is repressed, through the influence of adult society.

This is true, you are right. The child, eventually, adopts the attitudes of the adults, and it is exactly this attitude which breaks the contact. In the message you have just read, the simplicity of the soul is mentioned, and this simplicity is changed by an intellectual and "rational" development. That is why in cultures where people put less emphasis on this kind of development, conscious contact between mortals and spirits is much more common. Perhaps I should say that this contact is also common in modern society, but it is no longer conscious, as a rule.

Now, the question is, if Jesus referred to this with his famous words.

I can answer that if you interpret it this way, you are not wrong, although this was not what Jesus had in mind.

Actually, it is about what you have read in the message through M___, and what you surely remember of the Padgett messages. Find Ann's Rollins message about this passage of the Bible, and write it down here.

[HR: I Suppose that you refer to this one: And the sixth sphere is a more prolific one of probation, in the sense that many of these spirits are awakened to the necessity of seeking this soul development, because after some of these spirits have been there for a long time, they commence to realize this limitation to their mental happiness. And, strange as it may seem to you, they frequently make their first start by calling up the recollections of their childhood days, when they were taught and believed that God loved them, and that His Love was the greatest thing in all the world. So you see here illustrated, in a way you probably never have thought of, the saying of Jesus that, "except ye become as little children ye can in no wise enter the Kingdom of Heaven."]

Correct. I am referring to exactly this one.

Children conceive God to be their Heavenly Father, filled with Love, who always reaches out to them His Hand of support and protection. In a similar way they also believe that all adults are good and helping, and only after many warnings and bad experiences they realize that it is not so. These bad experiences, and this resulting distrust, are also projected upon God. The image of God disappears with the childlike faith. A few people manage to distinguish between both things, and they keep up an absolute faith, full of trust, a faith we call "blind faith." Your wife has it, my dear brother, and she is blessed through it.

Faith and trust are not the same thing, but they are like cousins. They walk hand in hand, but I will not analyze their relationship today, since the quality of our rapport does not allow this.

That faith which we call childlike, but which is true faith, suffers through our process of maturation that actually is a process of estrangement and alienation, where concepts become supposed realities, where we learn how to open our eyes without seeing. Do you remember the meditation technique, walking slowly and trying to see things as if you saw them for the very first time, like a child?

This supposed process of maturation is a process of freezing, tearing us away from the shelter of our families, and exposing us to the cold wind that others blow against us. And as good citizens do, we learn to copy that behavior and blow in the same way. The child's faith wastes away, becoming the embryo of what it once used to be, waiting for the warmth of love to grow again. And it is the Father's Love that incubates it.

Although distrust may be a vital attitude for survival amongst men, it is an absurd attitude in front of the Heavenly Father. We can only win, we cannot lose anything. It is that lack of trust, which lifts up the barriers of ice around the soul, and it may be the cause why the warm Love of God needs so much time to open up a way to our heart.

This has been a short message. However, I conveyed all I had intended.

Have a nice day, and please, listen to me and wait for me when you still can keep your eyes open.

God bless you,
Judas

The Distortions of History

January 25th, 2002
Received by H.R.
Cuenca, Ecuador.

Hello my brother. I see that you are somewhat worried.

[HR: Not really worried, but a little confused. The day before yesterday and yesterday I tried to receive your message, but without the least success. I prepared myself, I reserved a good time for you, at noon, when I was not sleepy, I even had the impression that you would speak on "hate that becomes compassion in the beyond," or something like that, but when I really tried to receive, there was nothing, only silence. I don't understand this.]

Well, my dear friend, although you thought that you were in a good condition, it was not so. This is why I did not try to convey a message. And in fact, today you are better, but still, your condition does not permit me to transmit a message such as I had intended. I wanted to talk about natural love and its purification. However, today is not the appropriate day for doing so.

However, I will communicate another message.

We have often been in touch. I have delivered almost a hundred messages through you, and you should already know me better. Although you don't receive anything on a given day, I am always with you. I don't want you to feel forgotten or abandoned. If I do not come, it is because it does not make sense trying to communicate. Of course, I can always present myself and say: "Hello, my friend, how are you?" And later we may talk about banalities, but this does not make sense either, and in the first place, it is not gratifying. So, if you are not able to contact me one day, you know that something is wrong with your condition. And then it is your turn to help the situation.

[HR: Lately, I have dedicated a lot of time to assign dates to the messages received by James Padgett. Is that the cause?]

No, it is not. In the last days, some kind of "negativity" has taken possession of you. And this is fatal for your spirituality. You are in a phase of transition. You have some knowledge, you have some faith, but you are still dragging heavy ballast. You continue being "very inflammable", you continue being very negative on occasions, you live in a sway of emotions. Spiritual stability does not come overnight. It is a process that takes some time. And I am aware of that, I am not reproaching you, I am informing you. Be aware of what is happening with you, only so you may speed up the process leading to more stability.

But that is enough now on that subject.

I will not talk about natural love and its purification, I will not talk about the loss of rapport between the Celestial spirits and Mr. Padgett, on which you have already received some impressions, but we will deal with a biblical topic.

You have read the New Testament, and you know how the different gospels relate Jesus' life. In several parts they contradict each other, in other parts they agree with each other, there is no uniform chronology, what one gospel puts into one year, the other one distributes over three years, etc. In short, in the religious teachings, at school, they taught you that the gospels are not simply "biographies" of Jesus, but free stories, narrating Jesus' story from the point of view of a given author, with omissions and invented adornments.

But later, when you found some spiritualistic writings, such as the Book of Urantia, you saw that the story of Jesus' life therein continues to some extent along the lines of the gospels, they are almost like "harmonies", combinations of the four canonical stories. Also in the messages received through Mr. Padgett and Dr. Samuels you found some things, which you held for simple fantasies, such as the murder of the children of Bethlehem, the "Wise Men", etc.

I tell you that a good part of the stories contained in the gospels have a valid historical core, which later on was mystified and exalted. Nevertheless, you should not be surprised, when our story also corroborates many events as narrated in the Bible.

What the original evangelists wrote were not biographies, but collections of sayings and deeds, without chronological order. Later on, these writings were edited, in order to compose something like a "novel" about Jesus' life.

The ignorance of Jesus' true life was enormous, even a few decades after his death. A large percentage of the eyewitnesses suffered violent deaths, opening up the way to a great variety of fantastic interpolations — and opportune ones for the prevalent teaching of the epoch. There was not even agreement on Jesus' life span. You know a famous ancient writing, which contradicts what the gospels tell on Jesus' age. I want you to write down it here.

[HR: Are you referring to Irenaeus?]

Yes.

[HR: Irenaeus claimed that Jesus lived until his old age. "Being thirty years old when He came to be baptized, and then possessing the full age of a Master, He came to Jerusalem, so that He might be properly acknowledged by all as a Master. For He did not seem one thing while He was another, as those affirm who describe Him as being man only in appearance; but what He was, that He also appeared to be. Being a Master, therefore, He also possessed the age of a Master, not despising or evading any condition of humanity, nor setting aside in Himself that law which He had appointed for the human race, but sanctifying every age, by that period corresponding to it which belonged to Himself. For He came to save all through means of Himself — all, I say, who through Him are born again to God — infants, and children, and boys, and youths, and old men. He therefore passed through every age, becoming an infant for infants, thus sanctifying infants; a child for children, thus sanctifying those who are of this age, being at the same time made to them an example of piety, righteousness, and submission; a youth for youths, becoming an example to youths, and thus sanctifying them for the Lord. So likewise He was an old man for old men, that He might be a perfect Master for all, not merely as respects the setting forth of the truth, but also as regards age, sanctifying at the same time the aged also, and becoming an example to them likewise. Then, at last, He came on to death itself, that He might be "the first-born from the dead, that in all things He might have the pre-eminence," the Prince of life, existing before all, and going before all."]

Very well. An old man in that time was a man of fifty years or more of age. Irenaeus claims, then, that Jesus was not crucified at an age of thirty-odd years, but much later. He wrote this work approximately 150 years after the Master's death. Do you find this surprising?

If you now go to write an historical account, for example on somebody who lived 150 years ago, during the revolutions of the year 1848 in Europe, or about the gold rush of 1849 in the United States, or about the devastating war of Paraguay against Argentina, Uruguay and Brazil, how much of objectivity will be in this? Nothing! The world has changed so much that you can no longer think and feel as people thought and felt in that time.

I admit that changes happened slower in antiquity, but on the other hand, there was not the great wealth of documentary material you may now take recourse to.

That is all for today. I hope you recover your balance soon, because I would like to deliver messages of a somewhat greater depth. But through what I have written today, at least you may understand the reason for the contradictory stories, of a Jesus who survived crucifixion and exiled himself in Kashmir, living there a long life full with teachings until his natural death, or of a Jesus who taught during decades in Palestine as a respected master, the Jesus who was murdered after a ministry of one year, or that one who preached during three years, or that one who was never crucified, because people took Simon of Cyrene for him and nailed him on the wood, while Jesus you went away laughing...

The soul condition is not something fixed, but you have to work on it constantly. I will help you, but you have to do the work yourself.

Have a nice day. With all my love,

Judas of Kerieth

The Global Vision

January 28th, 2002
Received by H.R.
Cuenca, Ecuador.

Hello, my dear brother H___.

On Saturday, when you talked with your guest, you undertook in your mind a journey back through a few decades, to the time when you were ten years old. It was a year of great changes for you. You left elementary school, and from there on, you had to go every day to the nearby town, to the grammar school where your parents had enrolled you. Your horizon had widened, it no longer only encompassed the small village where you lived. Along with the school, your friendships also changed, and you found a new "best friend." He was an interesting boy, a "genius" in his own way, an excellent pianist and a surprising music composer. He gave you the basic information which enabled you to appreciate music. He introduced you in the works of Mozart, Beethoven, Bach, Brahms, and above all, Bruckner and the symphonic poetry of Sibelius, Grieg, Debussy, Mussorgski, Ravel, etc. And you remember very well when he told you that atonal music, twelve-tone music, had no value at all, because it lacked aesthetics. In some way, the boy's declaration still has validity for you, but when you spent an evening with him once again many years later, when he was already a physician, he told you that he had been wrong. That meanwhile he had studied further, and he now knew how to appreciate the hidden beauty and aesthetics of twelve-tone music.

You have still not discovered them.

You made this journey through time, when your guest told you of the Jesuits, who a long time ago left for India in order to convert the pagans to Catholicism. As he expressed it, for them, man only had validity "from the neck upwards", that is, his head, but from the neck downwards, things belonged to the animal world, the worthless world.

When the decades passed, and they were able to penetrate ever more into the depths of that strange and foreign culture, their desire was no longer so much that of converting pagans, and their understanding of the world suffered unfathomable changes. They understood that the purely human and animal natures are in continuous exchange, as men themselves are in continuous exchange with the rest of humanity and with all of nature. That there are flows coming and going from one to the other, and that nothing or nobody is isolated.

Not even stones remain unchanged, but they constantly change. Likewise, we constantly change, through that flow of exchange, a change of personality going hand in hand with the change of personal reality.

This is a teaching of life, which you learned about many years ago, as a boy, but which you have only come to understand now, little by little.

In order to appreciate, it is necessary to grow and to learn. The example of the music is very good. The more you study it, the more you appreciate it, and only with your development in music, are you able to discover all its mystic and beauty. The inhabitant of the second sphere of the spirit world, even if he could enter the fourth sphere, would not feel happy there, because he would not know how to appreciate all the delicate beauty there, while the inhabitant of the fourth sphere would know how to appreciate all the beauty of the second sphere, but he would miss the subtleties that he left behind in the fourth.

This is why I tell you, when you meet people who do not share your opinion, and who put forth ideas you find strange or false, do not reject them beforehand. Dialogue, converse, and talk to them.

It may well be that these ideas are nearer to God's Truth, but you still lack the development to understand them. It may well be that these ideas are more distant from God's Truth than yours, but those people still lack the development in order to understand your thoughts.

You cannot convince. You cannot be convinced. You can only give and receive impulses to get your development started or directed. And you will be the one who will determine your own reality through your growth, as spirits determine their own place of living.

Ideas that do not change, such as the dogmas, are like lumps of the past, frozen in time. We may appreciate them for the function they had in their time, but we should not cling to them, because that will always cause ever more tensions between our mental vision frozen in the past, and our live perception of a very different reality.

Only God does not change. He is the unalterable and eternal Reality. If you seek Reality, seek God. If you look for it in another place, you will find only static pictures of a given moment, pictures that will fade away in the flow of time.

Truth does not move in time, but time moves in Truth.

[HR: Then, the example I always use that Truth is like a beautiful diamond, and that we can only see one of its facets, is not so good after all. In fact, we are in Truth, and we have a restricted vision from inside, but we lack the global vision from outside, which encompasses everything.]

So it is, my friend. The global vision is God's vision. And our faith is our share of it.

You have received the message well. I would like to write more on some teachings of life.

God bless you, and we'll meet soon again.

Your brother in the spirit,
Judas

Helping Others

January 29th, 2002
Received by H.R.
Cuenca, Ecuador.

My dear H___, yesterday we undertook a journey into your past, and today we will do the same, to bring to light another teaching of life.

Many years ago, when you were already at university you looked for work during the summer vacations to earn some money. And finally, you found it. It was not exactly what you had imagined, to work as a butcher, but the agreed payment was good. You worked at this new task, sweating in the unaccustomed physical labor, and you did quite well. When the day arrived for getting your pay, your boss only paid you half of the agreed amount. You protested, but he told you, "Sue me!" showing you the door.

How angry you felt! Sue me! You didn't have a written work contract. And thoughts of hate and vengeance filled you for some time.

I see that you are smiling. That is good. Nevertheless, you are smiling for the wrong reasons. You are thinking: "How spiritual a work was that!" And I tell you, that work is as spiritual as that of a systems engineer, and as useful for humanity.

But what are you feeling now when I remind you of these scenes? You no longer feel anything. You feel neither anger, nor bitterness, nor hate, nothing. This is the great teaching of life. And this is why you should smile.

I ask you, hate and love, are they two faces of the same coin or are they two different things?

[HR: I think they are two different faces of one and the same coin, of opposite emotional loads.]

So it is. We are speaking of natural love. The Divine has no counterpart. Divine Love has no opposite face.

Natural love, then, is a set of emotions that may change from one state into other, love may become hate, and there are many shades and facets: Love, appreciation, scorn, disgust, hate, jealousies, etc. All those are aspects of natural love, and what we call love properly, is nothing more than its purified form, a purified aspect of this set. And even in this aspect, intensity and quality may vary considerably.

Natural love depends very much on the moment, it is inflammable, as demonstrated by sudden hate, attacks of anger, and in the course of the time, without much contribution from the mortal, and it may change its character. It may stabilize a little, although it is never really stable. People who are madly in love may find true love, because the previous state is not love properly, and anger may lose its fire.

Now, when you recall these events you no longer feel anger, nor bitterness, nor love. Indifference characterizes your feelings. This temporary boss of yours, he died some time ago, and you do not even remember the episode of impotent anger you felt.

Now, you summarize this teaching in jest with the words: "Understanding between people grows with the square of distance." This is true, distance in space diminishes frictions, and in the distance of time our memory plays us tricks: we forget bad experiences and retain happy events.

The obvious conclusion is, of course, that in everything you do, you should try to avoid negative spontaneous reactions, dictated by the emotion of the moment. It is better to control yourselves, to allow certain time to pass, and suddenly, everything looks different, less tragic.

However, there is a much more important conclusion. Do you remember that the other day you expected a message on how hate becomes compassion in the spirit world? You suspected that it was a message on the purification of natural love.

Well, what I tell you is that when people pass over, and their condition allows them to live in a place of relative light, for example in the superior areas of the earth planes, they can observe people on earth and the less fortunate spirits in the hells. But these mortals or spirits no longer directly affect their lives. Imagine that you die and observe an "enemy" of yours on earth. If you have some soul development, you will no longer feel hate, but at the beginning you will feel pity for him. This pity will become compassion, and in the course of the purification of your love, it will be love that you will feel. That, of course, takes time. However, the conversion of hate into pity or compassion happens pretty quickly, through the effect of distance in space. There is no more close contact with your enemy, and with it, enmity ceases to exist, but not so the emotional bond. It loses its negative load, it may pass through indifference, but finally it will become love.

On the other hand, when you come to live in a lower zone of the earth planes, in what you commonly call "hells," you will continue living with the same kind of people, or spirits in this case, with whom you always suffered confrontations. You will also continue with your hate, and so will they. There is no distance, the fire of the negative load stays ablaze, and it is a very slow, difficult and painful process of progressing and purifying your love.

The advanced spirits who observe lower spirits almost undertake a voyage to their own past. It is as if they returned in their thoughts to a remote time, and they are no longer able to feel the energy of negativity. Is it easier to forgive others than to forgive oneself, and when spirits have forgiven themselves their shortcomings, how should it be possible that they would not forgive others those same shortcomings?

The advanced spirits live in the future. They may return to their past in order to visit their less developed neighbors, and all their feelings will be much more moderate, neutral, positive and even full of love. The dark spirits, however, cannot travel to their future, and they live in their past, torn apart by the vicissitudes of their emotions.

You understand me a little, not entirely, but this does not matter. But you do understand that what I have exposed is the basis of a law: That advanced spirits always have to help their less fortunate companions. This does not happen through force or obligation, but is the effect of distancing and of simultaneous purification of their natural love. They can no longer feel hate, neither can they feel hate against their mates on their own level or on a superior level. How could you hate kind people?

And that law, that advanced spirits have to help their left behind companions, you should already apply during your earthly life. It will be much more difficult, but your prize will be great, because your effort, in the first place, will contribute to the purification of your own soul. This is today's teaching.

It is true, Divine Love purifies, and when It is active, It leads you to do exactly what I have just said. And when it is not active but languishes undernourished in the soul, it will not have the force to carry out its cleansing work either.

Even your pale soul serves as a beacon in the darkness. Therefore, I tell you, hold high your light, which is the light of God, follow your way and show the door, through which you see the blue of the sky and the green of the grass.

God bless you,
Judas

Faith, Knowledge, Understanding and Trust

January 30th, 2002
Received by H.R.
Cuenca, Ecuador.

Faith means knowledge, inner knowledge. It is our share of God's holistic vision. It is a quick, partial glance, that is true, but it is a glance at what really is.

My dear brother, we have already explained that previously. We have also pointed out that faith does not mean understanding. Knowledge and understanding are two different things, although knowledge certainly is the basis for later understanding. If you have faith in God and in His Love, it does not mean that you understand God or His Love.

You also know that you need faith to obtain the Love of God, and the attainment of this Love, in turn, increases your faith. And the starting point for this circular or reciprocal movement, for this spiral where our soul soars always higher to the summit where He lives, is this primitive faith, innate in the soul, that God exists, that He is Love, and that He wants us to turn to Him.

There is another factor to this process: the soul longings. They are necessary to obtain our Heavenly Father's Love, and they are born of faith. We can say that a primitive form of these longings is also implanted in the soul, together with the primitive faith. Initially, the soul is aware of itself, and it is aware of the existence of the Great Soul of God, and it longs to communicate with this Soul, and even more, to become at-one with It.

In moments of despair, the soul longings break through and soar high to God. And God sends His answer, He sends His Love. Unfortunately, this flash of the soul often fades away and falls back into oblivion, when the situation changes.

Faith is knowledge, but not only knowledge of God and the universe, but also of ourselves, about our condition. When faith awakes, it usually manifests itself through a general uneasiness, dissatisfaction, through longings for something that we cannot identify with our mind. We feel the void in ourselves. It is then when our quest starts, but not in Nepal or in Goa, but in ourselves, and it is there where we find peace, a peace which we sought in vain in the different parts of the earth.

Faith teaches us our current condition, and it teaches us how we could or should be. Faith creates humility.

However, in order to receive God's Love, our soul needs some preparation. It needs to open up. But how does it open up?

It is hope, which achieves the opening up. And that is exactly where we can help a little through our small contribution. We cannot give you faith, we cannot give you the Love of God, but we can give you hope, or strengthen it in case it already exists.

Hope is a human attribute, and like all human things, it constantly changes. It grows as faith becomes stronger, until it finally acquires the character of certainty. Then we call it trust. True faith and trust walk hand in hand.

The hope can also be born of belief, but then it will never become trust. True faith and true trust do not belong to the imaginary world, where men live their supposed reality.

Always trust in God, and so your souls will always be open for the inflowing of His Love.

We have written a little about faith, but faith and love have something in common: If you do not experience them, you will never know them.

Now, my dear H___, in the morning you wrote a letter to M___, and you mentioned a work of Khalil Gibran. I want you to write it down here.

[HR: I quoted the following: You ask me how I became a madman. It happened thus: One day, long before many gods were born, I woke from a deep sleep and found all my masks were stolen — the seven masks I have fashioned and worn in seven lives — I ran maskless through the crowded streets shouting, "Thieves, thieves, the cursed thieves."

Men and women laughed at me and some ran to their houses in fear of me.

And when I reached the market place, a youth standing on a house-top cried, "He is a madman." I looked up to behold him; the sun kissed my own naked face for the first time. For the first time the sun kissed my own naked face and my soul was inflamed with love for the sun, and I wanted my masks no more. And as if in a trance I cried, "Blessed, blessed are the thieves who stole my masks."

Thus I became a madman.

And I have found both freedom and safety in my madness; the freedom of loneliness and the safety from being understood, for those who understand us enslave something in us.

But let me not be too proud of my safety. Even a Thief in a jail is safe from another thief.]

On the occasion of this wonderful description, my dear M___ and H___, I would like to suggest that perhaps it may be worthwhile highlighting at the very beginning of the planned book that you do not expect the reader to say, "I believe what I have just read" or "I don't believe what I have just read", but rather that he may say, "now for me it is no longer a question of believing or not believing, now I simply know. I have felt the sunbeams of God's Love on the naked skin of my soul."

With all my love, you can always count on my support.

Judas

To Live in This World, But Not Be of It

February 14th, 2002

Received by H.R.

Cuenca, Ecuador.

How fabulous was this carnival!* On Monday you had a good time, almost without alcohol, chatting and playing poker. And on Tuesday, you had a nice family meeting, almost without any friction. And you almost did not think of God, you almost forgot to pray, you almost forgot me, because you almost did not want to communicate with me.

And then, on Ash Wednesday, you almost suffered a spiritual hangover. How was this possible? Just a few days you spent surrounded by many people "with both feet firmly in life," and you almost lose your spirituality. What does it mean: to live in this world, but not to be of this world? Is it not possible to keep up your spirituality and to live a "normal" life?

Do you remember what you read of the priest who doubted if he really fulfilled what God wanted him to do? He went to see the bishop asking him what he should do.

"Abraham accepted foreigners, and God was pleased," the bishop answered him. "Elias did not like foreigners, and God was pleased. David was proud of what he had done, and God was pleased. The publican who stood in front of the altar was ashamed of what he had done, and God was pleased. John the Baptist went into the wilderness, and God was pleased. Paul visited the big cities of the Roman Empire, and God was pleased. Why do you think that I should know what will please God Almighty? Do what your heart tells you to do, and God will be pleased."

Do you recall those police movies where you find a good deal of violence, but the script writer wants to give a moral lesson, and ensures that the good finally wins, and he thus gives the lesson that love overcomes all obstacles? What a curious mix! It is not exactly what we preach, but it contributes a grain of sand to awake the world's awareness. Is it what God expects of each one, just to contribute a grain of sand? If this is so, then it cannot be so difficult to live in this world without being of it.

I have already told you once that we want you to be lights for this world, not the rear lights, but the headlights which illuminate the road. It is just 50 yards that those lights illuminate, but it is enough to make sure that the car does not go off the road and that driver and passengers arrive safely at their destination. The road to God is long, being many light years of distance. However, without the illumination of these 50 yards it would be a hideous trip, full of danger, mishaps and accidents.

So many times I have said "almost" at the start of this message. The words "almost" and "perfection" are incompatible. Do you want spiritual perfection? God does not expect it from you, not yet. So how you can expect it?

Well, I think this is enough for my first message after several days. Tomorrow I wish to continue with my story, if you allow me to do so.

Although you may almost forget me, I will always be next to you. Where I live, the word "almost" has almost lost its *raison d'être*.

Your brother,
Judas

NOTE : * refers to a South American type carnival - or festival

Some Questions on Spiritual Guides, Dark Spirit Attack And Materialism

February 25th, 2002
Received by H.R.
Cuenca, Ecuador.

I am here again, Judas.

My dear brother, I would like to address some questions that have been presented in the last few days.

First, I would like to talk about the topic of how we, the Celestial spirits, find out that some mortal has taken interest in the truth of the New Birth.

As I have explained in previous messages, all mortals possess a guardian angel, and in most cases, even several. However, if we speak of spiritual guides, things are very different. Not everybody has them. That depends on the mortal's attitude — and of the spirit, because they also receive guidance. When the soul demonstrates interest in the spiritual, it receives guidance.

Now, the question is, how is it determined who the guide of someone will be?

The fundamental principle in this process is, once again, the Law of Attraction. When people decide to move along Catholic spirituality, they will receive a spirit of the same inclination, but with a higher development, to offer them help and service. The same thing happens with the Lutheran, the Methodist, the Baptist, the Buddhist, the Muslim, etc. In other words, the decision of deepening in spirituality does not mean that a spirit of the Celestial path will be assigned to direct his charge in this direction. However, when people really take interest in this path, and when they pray for the Father's Divine Love, then it is a spirit of this same inclination, who accompanies them. It is not necessarily a spirit from the Celestial Heavens; it can be an advanced spirit, from the fifth or seventh sphere, too. Everything depends on the affinity existing between guide and guided one.

Guides are not always in charge of only one mortal, they may take care of several at the same time, as in my case. You are not my only charge, but there are several others, to whom my efforts go. Not all Celestial spirits work as guides, but many work in other functions. Everything depends on inclination and individual ability.

As to your Hispanic group, I am aware of what is happening. But among this group, you are my only charge. But you understand that they all have their own guides, just that I am not the guide of all of them.

Now, I wish to talk about a very serious problem. Once again, it is about attacks of dark spirits against the unprotected souls of mortals.

It is a terrible experience when such attacks occur and the mortal feels bad and cries out for help, and when he finally receives advice, for example, that he should try to pray, he is simply not in the condition to do so. All advice sounds like empty words, from somebody who can easily talk, because he is not in this situation of impotence and frustration.

And perhaps the worst thing is, when the aggression ceases, it leaves a sensation of fear, making the soul even more vulnerable.

I have already told you once what fear is: The emptiness of the soul. It is lack of faith. We are afraid of what we do not know. But you know that these attackers truly are brutal, but comparatively weak, because all their zeal is empty, and it does not have the backing of the true power in the world: Love.

These attacks are not continuous, and you should take advantage of the moments of peace and tranquility to deepen your spirituality. It is then, when prayer takes force, when it goes out of a heart in love and with the desire of becoming one with our Creator. And those moments of peace will eventually be ever longer, and the attacks will cease.

Fear is what invites these undesirable intruders. And you have to overcome fear, to shut the door to your heart tightly for them. Fear disappears with faith, and faith comes with prayer. It seems like a commonplace statement, but it is true.

Sometimes your uneasiness is attributed to the tension between materialism and spirituality. This is described as antagonistic. However, it is not necessarily so. Man without spirituality is like a tree without roots, and a slight blow of wind knocks it down. He is like a leaf adrift, a toy to the wind. However, man lives in a material world, and he has to take advantage of the material for his survival. Lucas wrote in a message that men are entitled to live well, in the material sense. They have to take advantage of their abilities, and within their possibilities achieve the best for themselves, without harming others, of course.

I can already read your thoughts. You are thinking of pharmaceutical companies that bombard the public with an expensive commercial, wherein they affirm to be at the service of health: "Your well-being is what we are interested in!" "A shameless lie!" you say, because when in one country thousands of people die from AIDS under awful conditions, these companies are not willing to send pharmaceuticals to help them, at a cheaper price, reducing their fat profits. Because this is what it is all about: Profits! They say: "Your well-being is what we are interested in!" but they think, "Our well-being is what we are interested in! You can go to hell if you want. And if people cannot pay, well, let them die!"

You are right. It is one of the extremes of materialism. And there are people, who work or have to work in these companies, decent people. But I want you to remember something. When Jesus walked through Palestine, he saw so many injustices, but he did not launch a "holy war," never hurting anybody, but he worked in his way, through his example, in his reduced circle. Well, what is Palestine, is it not just an insignificant spot on the globe? And in spite of this humble method, without resources, he achieved a work of gigantic dimensions.

You should also work in your reduced circle. It will be a valuable contribution. It is as if a battalion of soldiers crosses a bridge marching in step. Each step constitutes an insignificant force in terms of the bridge's capacity to carry tons of weight. But together, these tiny forces add up, and the bridge will break. Each contribution is important, although you cannot see its impact immediately.

However, I ask you, what does materialism mean? Is it bad if you want to make more money to take better care of your family? Is it bad if you want a little more comfort or even luxury? What is really bad is, when these material thoughts begin to dominate, taking away ever more space from your spirituality. It is possible to achieve a balance; it is necessary to achieve it. This is the great challenge of life on earth. If you want to be near God, you need not retire to a cave in the forest. God can be far or near you in the forest and in your house or apartment.

What does it mean to bet on success in material life, or to bet on God? If you only bet on your material success, you may win or lose. This does not even depend always on you, there are so many influences pro or con you, that you cannot control, you don't even know them. If you bet on God, does it mean that you give up the material part?

Always remember what you read in the Bible: "But seek ye first the kingdom of God; and all these things shall be added unto you." Success in life will be given to you on a silver tray. And I refer to true success, which you really need.

Sometimes you find that, when you listen to your inner voice and venture into what it advises, it is like a trapeze act in the circus, without a net. However, in fact, you have the most wonderful net in the world, Celestial support, the Hand of God.

Bet on God, my dear brother, and pray for His Love. You will see how an astonishing balance will form between your material and spiritual necessities. A symbiosis will build up between the mortal's facets, and only so, you will find peace and happiness.

Remember, spirituality is always an attitude. It is not about knowing it, but living it.

God bless you all.

Judas of Kerioth

Mediumship, and the Value of Messages

April 28th, 2002
Received by H.R.
Cuenca, Ecuador.

My dear H___, do not worry. Lately you have spoken a lot in your Latin group on mediumship. You have mentioned that actually each and every one of you is a medium, that is to say, that each one has the possibility of establishing their own personal contact with their respective guide. I know that you do not want to communicate false ideas, and for that reason I will deliver to you this short message

It is true, all men have the gift of mediumship to some degree. And in many of my messages, I have reiterated that we do not want people to simply accept what mediums receive and publish. We want all men to make an effort to developing their own soul perceptions, and with that, they also develop what you call mediumship. This is an important step to be a "mature or emancipated spirit."

John Mark has told you once "you cannot acquire that faith by reading messages, not through the Padgett messages, nor through the Urantia book, nor through any other literature. Faith is an interior knowledge, and the messages are only crutches helping you to move along. Those crutches are not the finality, they are only a means."

I myself have written, "that it is really about communicating the message, that is, Love, and the messages of themselves are nothing more than crutches along the way."

And in my last message, I repeated that everybody could put Jesus' message to the test. And that message does not only say that God is offering us His Love and that we can obtain this Love, but also that Divine Love brings faith and enlarges our souls' perceptions. In other words, It permits mortals to communicate with their guides on the highest level.

So you see, messages are like crutches, I would even say that they are like those small baby-walkers, where babies sit in and roll around, pushing them around with their weak legs. And then, when they are stronger, they stand up on their feet, and use the walker to assist with their balance, and for making their first steps. However, when the moment has come, when they feel sure, they no longer want to be in the walker, but rather want to walk freely and without help. They want to explore the world their way.

And so the spiritual development of men must be. In the beginning, the messages will have much importance, because they stir up interest, and they provide certain guidance. But, as we have said, the messages are not the purpose, but only a means, so that mortals may have their own spiritual experiences, transcendent experiences, which convert what they may have read and believed into certain facts. True faith is knowledge and certainty.

This capacity of learning to know one's guide and communicating with him is one of the most wonderful prizes which you may already obtain in this earthly life.

Always remember, to receive messages is not the purpose, it is only one facet of a wide range of spiritual experiences of which the most important, undoubtedly, is to feel the Love that our Heavenly Father has for us. And as you come closer to Him, this experience will be increasingly powerful.

This is all I wanted to say for now.

Your brother in the spirit,
Judas

The Antichrist

April 29th, 2002
Received by H.R.
Cuenca, Ecuador.

My dear brother, at the beginning of this message, it is necessary to establish a definition, that is: What does the word “Christ” mean?

It is not as obvious as it may seem at first glance. You have been asked at times, how Jesus could sign his messages with the words “your brother in Christ,” when he himself is the Christ.

Of course, I know that you are aware of the difference between the person “Jesus of Nazareth” and the concept of “Christ,” but it is worthwhile dedicating a few lines to this topic.

Jesus of Nazareth was born as any other man is born in this world. He was a man, a mortal. He was not born as the Christ, but only through his later development, the “Christ principle” was conferred upon him.

What does this mean?

Jesus’ continuous efforts to obtain God’s Love, his life in prayer and meditation, and principally, the practical application of his spiritual gifts allowed his soul to become transformed from a purely human soul into a divine soul, changed by Divine Love. All this happened when Jesus was still relatively young; it was not the product of the so-called “wisdom of age.”

The word Christ means “anointed one,” exactly the same as the word Messiah means. Ordinary people, in Hebrew tradition, became kings or priests through their anointment; that is to say, they became very special people, according to the criteria of mortals.

In the spiritual sense, the “Christ principle” converts ordinary people (the natural human souls) into something very special (into divine souls, transformed by the Divine Love). The Christ, therefore, is an external essence, conferred from outside, by God and by means of the Holy Spirit, upon anyone who asks for it in the correct way.

In other words, Jesus and Christ are not synonymous expressions. Jesus of Nazareth was a mortal, as millions of mortals exist. Christ is an attribute, an external essence, which was conferred upon Jesus. But it has also been conferred, later on, upon many other people, who achieved the complete transformation of their souls by means of the Divine Love. When we use the word “Christ” for people, who have been transformed by the “Christ principle,” that is to say, by God’s Love and Grace, then there are millions of Christs, and the first among them was Jesus of Nazareth, and he continues being the most developed spirit in the universe, whose at-onement with God is the most intimate among all spirits.

Primitive Christianity developed in diverse communities which usually maintained good communications with each other. They were also more isolated groups with their own traditions. One of the last mentioned groups was the Johannite community, which developed in northern Palestine, in those regions consisting today of Galilee, the Lebanon and parts of Syria. This community was comprised of Jews and Samaritans, and it maintained few contacts with orthodox Judaism, it even strongly opposed the Temple cult, very contrary to the original attitude of the principal Judeo-Christian church in Jerusalem, and because of its proximity to the Hellenistic world of the oriental empire, it incorporated eventually many of the Hellenic tendencies of the diverse churches, which flourished in the east, for example, Gnostic and Docetic traits.

What I am presenting here as a simple fact, was actually the product of a long development.

This community of Jewish origin had been able to live together with orthodox Judaism, as one of its sects, but suddenly, when the Christian congregations (that is to say, Judeo-Christian congregations) were expelled from the

synagogues by means of the “Birkat ha-Minim”*, the fraternal love between Jews and Christians turned to hatred. Frustrated and embittered, the Johannite community would incorporate many anti-Jewish elements into its gospel, into its liturgical writings, which would, in the future, be fatal for the relationship between the powerful Christian church and the Jews.

The gospel of this community was based originally on the apostle John’s scarce and short writings, and several other writings, attributed to the same author, which were circulating, such as the three epistles and the Book of Revelation.

I will not deepen now upon this topic, because we will do so when we will talk about the development of the ancient Christian church. But now we come to a concept which is found just there, in the literature of the Johannite community: “The antichrist.”

The question, then, which we will try to develop, is: What is the antichrist?

This word is composed of two parts: We have already defined the expression “Christ,” and the other part, “anti,” means “against” or “instead of” something.

The antichrist, therefore, is a person or doctrine acting or pronouncing itself against the Christ (depending on what one understands under this expression), or somebody who claims to be the Messiah.

It is easy to see that for Johannite Christians Simon bar Kokhba, the leader of the Jewish revolution against the Romans in the second century, was an antichrist. It is also clear that the Jews, as a people, were antichrists. In other words, any person or doctrine opposed to their own doctrines were considered as antichrists.

This concept has suffered changes in the course of the centuries, of course. When the heresy of gnosticism was spreading ever more over vast extensions of the Roman Empire, the Johannite community, feeling threatened, used the word “antichrist” for denominating gnosticism. Later on, the idea that the antichrist was “the devil’s right hand” would win more and more ground, forming the background at the present time for many horror movies.

Even politics has taken on this concept, and now many politicians share the doubtful honor of conforming the illustrious ranks of antichrists in the mouth of preachers, mainly of the fundamentalist and apocalyptic sects.

The antichrist concept also brought problems for many thinkers of the churches. On the one hand, the Johannite canonical literature warns of the presence and coming of antichrists, who would deceive people and lead them to their doom. On the other hand, believers are expected to believe blindly in the doctrines of their churches. However, especially in the past, when love was notorious for its absence in the ecclesiastical powers on all sides, one group called the others antichrists, the Pope was the antichrist for the Protestants, the reformers were the antichrists for the Catholics, etc.

You remember that meeting during whose course a lady spoke to you of the devilish Lutherans and their false doctrines. And you replied, “Lady, had you been born not here but in Sweden, you can almost be sure that you would now be a Lutheran, speaking in the same way of the papists. Don’t you believe so?” And she looked at you gasping and with contempt.

Now we face the situation that there is a vast number of churches, all of which affirm to be owners of the truth. And therefore, all the others, in some way, are “antichrists.” But how can you know which one of them is the owner of the truth, if there should really be an owner of the truth in this world?

Jesus said to Thomas: “Is it because you have seen me that you believe? Happy are those who have never seen me and yet have believed!”

Why did he say this? Because God has not put us blind or deaf into this world, in the spiritual sense, but with “pre-installed” perceptions in our souls, perceptions that allow us to discover and to know for ourselves. The development of these perceptions and faith or sure knowledge which result, are definitely both the obligation and the great satisfaction for all of us. You already know how you may develop your perceptions.: This development is the result of the development of the soul in the Divine Love.

Remember what Mary once told the children of Medjugorje: “Open yourselves to prayer so that prayer becomes a need for you!”

When people, through prayer, experience how their soul perceptions become keener, they live so much happiness, and it is exactly then, when it is no longer a question of “not forgetting to pray,” because prayer has become “as sweet as the honey,” a pleasure, a necessity and a fulfillment at the same time.

There is only one way to overcome the “phantom of the antichrist”: Reach spiritual maturity, trust fully in what God grants you to know, without having to trust in what others may present to you as the truth.

Therewith, I hope I have dealt with the topic of the “antichrist” to your satisfaction.

Now, my dear brother, I wish you a day filled with love and fulfillment. See you soon.

Your brother in Christ,
Judas

The Soul of God

May 8th, 2002
Received by H.R.
Cuenca, Ecuador.

You are right, my dear brother, it is useless to wait for some defined moment to publish a book of our messages. We will never finish a topic; there will always be questions and more questions. Also, as you advance in your soul development, and therefore, in the development of your perceptions and understanding, we may again focus on the topics already dealt with in order to analyze them from a new angle.

A good example is the following question that recently was presented to you, as to the statement that Luke uttered in one of the messages on atonement, that is, that man was made in the image of God only in the characteristics of the material appearance of his soul. His physical or spirit body was not made in the image of God, because God does not have such bodies. Only man’s soul is made in the image of God, the Great Oversoul. “I can’t manage to understand, or rather to grasp, how the form of God should be, is He perhaps like a nebula without form or aspect, or a source that emanates energy, but in some way, God should have a form as the spirits do; I wonder: How will the Master of the Celestial Heavens communicate with the Father? Is Jesus really unable to see the Father’s shape, however it may be?”

With these words, your friend defines his inquiry.

Truly, this question points at the very heart of religion: God and our relationship to Him.

Now, as we have detailed on previous occasions, man is composed of three essentially different parts: the physical body, the spirit body and the soul. Of these three components, the physical body is characterized by its fleeting nature, for the numbered days of its existence. In fact, it only fulfills the purpose of integrating the soul into a material world, facilitating the interaction of man’s spiritual part with the coarse matter environment that surrounds him.

The spirit body, as I have explained previously, is composed of a different kind of matter, “finer” or more “ethereal”. The fact that its aspect reflects the condition of soul is a clear indication that the soul influences largely its formation, and even more, the soul is indeed the creator of this body, which covers it and provides it with the characteristic of individuality. The formation of the spirit body begins in the moment of incarnation of the soul in the foetus, incarnation which only takes place should there exist a high probability that the spirit of life has found in the new organism a stable biological structure, allowing it to carry out its life-giving function.

The soul, lastly, is man’s only part that resembles its Creator. This is why we also refer to God as the Great Soul or the Oversoul.

Lucas undoubtedly is right when he explains that man’s soul is made in the image of God. In the image — that means that it is not composed a priori of the same elements as is the Creator’s Soul, but rather, that many of its attributes only resemble the Attributes of God. Therefore, the study of man’s soul characteristics is a good approach when trying to investigate certain aspects of God’s Soul, in order to understand as much as possible. This is a procedure which science frequently applies: establishing a reduced and simplified system as a model, whose study allows conclusions and inferences in the actual system at a large scale. The human soul, therefore, is like a model of God’s Soul.

The human soul has been described on several occasions by diverse spirits. Jesus explains that the soul is a creation of God, a separate and different entity, and is not an emanation from the Supreme Being, as some religions teach. The Master also explains that the soul is the seat of “spiritual emotions”, using the word “emotions”, because the soul does not “think” as the mind thinks. The intelligent activity of the soul develops on the spiritual level, and not on the level of reason. Therefore, it escapes description, in the same way as the emotions of the animal nature elude the intent of articulating them into words. Words are the shapes and structures of the “material” mind, to which emotions add color and life.

A good example of spiritual emotions are soul longings, an indescribable internal commotion, which intensifies its pressure on occasions, until it no longer fits in the heart and is liberated in a gigantic blast, finding its way to God. This happens in the moments of extreme anguish, when a scream for help breaks out of our chest, leading infallibly to the answer from God. In this case, it is a “scream of despair,” of a pronouncedly negative load, but man has the possibility of stimulating this “internal pressure,” loaded with positive values, until a “scream of love” breaks out and soars high to our Father. That is what Jesus described as true prayer. Not every day are mortals able to motivate the very essence of their positive side, until it speeds impetuously toward God. On most occasions, the prayer of the mortal is a sequence of words, accompanied by lukewarm emotions, even knowing that true prayer is different. And sometimes, just when you are not thinking of prayer, your heart suddenly opens up, setting free its huge floods of spiritual emotion, resulting immediately with God’s answer — the conveying of His Love. The release of the positive pressure and the subsequent flowing in of Divine Sweetness, are a climax in spiritual experience, unforgettable and deep-seated, the sweet honey of spirituality, which the soul will always thirst for.

I digressed from the topic of my discourse.

The human soul is invisible to the material vision and also to the eyes of the spirit body. However, it is accessible to the senses of the soul, which we call “perceptions,” because we lack a better verbal substitute. Spirits cannot see the soul, as Luke claimed, not even in the moment of its incarnation, but later on, they can observe the development of the spirit body, which serves them as a “marker” for detecting the presence of a soul, and even for evaluating its condition.

Now, after so many words on the human soul, we may apply the same concept to the Father’s Great Soul.

We cannot see this Soul, neither with the eyes of the physical body, nor with those of the spirit body. But we can perceive Its presence, even more, we can perceive, within the limitations of our capacity, some aspects of Its being.

The highly developed spirits are able to readily determine the condition of soul of other spirits of less development. This is not possible the other way around because the advanced development is hidden from the limited horizon of the not very highly developed souls.

Hence, we may also perceive Kindness, Love, Mercy, Affection and many more of God’s attributes, but it is impossible for us to really understand the entirety of His being. He is the All in All, the Eternal Fire of Life and Vigor, the Eternal Source of Love and Wisdom. We, who have received His Essence of Love, are as tiny sparks in front of an Ocean of Light.

M___ once wrote that we are like thoughts of God. And this parable impressed me very much. Thoughts have their place of origin, but they may materialize in another place. The incorporation of your thoughts by other people does not diminish your own energy, on the contrary, it vivifies it. And so it is with God. God has a place where He resides. He does not have a spirit body, He does not have a visible form, He only has the form of His Great Soul, accessible exclusively to the senses of the soul, such as any contact with God is also a contact from soul to Soul. There is no other possibility. What the eye can see is but the manifestation of God through acts or works.

Jesus has never seen God with his material or ethereal eyes, as you may see other people. But in fact, he has seen our Father with those “eyes of his soul.” I have done so, all spirits in the Celestial Heavens have done so. This internal vision depends on the development of the soul, and the image, which in the beginning is hardly existent, blurred and diffuse, acquires ever more form, and eventually becomes richer in details, as we progress in our own development.

Think of your own way; think how you perceived God just a relatively short time ago. Did you perceive Him? I almost doubt it. But now, it is different, indeed, although you continue being a blind man amongst the blind. However, occasionally, the eyes of your soul dare to open up a little bit.

When the human soul receives the Love of God — His Essence — it becomes a divine soul. This is called soul transformation, culminating exactly at the moment when this process consumes the last vestiges of the natural soul, in

the New Birth. Later on, the divine soul continues incorporating always more of God's Love, but the transformation from the profane into the divine has already concluded. Another process of transformation follows, which I do not dare to describe right now. You still do not understand the basics, so, let us leave those advanced teachings for the time when you may have the capacity to digest them.

I have a transformed soul. However, I cannot share this Immortal Substance with you. My soul wants to help you, it loves you, it offers all its energy for recharging "your low batteries," but it cannot share its own essence with you. I am an individual, and as the word says, I cannot divide myself in order to share my happiness with you, although I would like to do so.

On the other hand, God is doing exactly this continuously. His richly structured Soul constantly emanates part of Its Essence, the Divine Love, and offers It, so that men may incorporate it. God "divides Himself," He is not an individual. He has personality, of course, but has no individuality.

We know very little of His personality, but one single word may suffice to describe what we really know for sure: He is LOVE.

God emanates energy and Substance, and as I have said, communication with Him is only possible from soul to Soul, without words. And what God tells you, you will not perceive as words, but as "positive internal knowledge." Yes, it is faith.

God is not a hazy ghost, because with this expression, once again, language betrays its incapacity of describing the nature of the spiritual.

It is a very gratifying task to receive messages. But at times, especially when we focus on a highly spiritual topic, you feel confused and frustration overcomes you. At the very moment when you try to express in words what you received, by means of the power of language, whatever you had found so clear, so beautiful and fascinating, simply disappears. The message persists in your soul, producing fruit there, but the intent of grasping it by means of the language fails.

I remember that on one occasion, when we were gathered with the Master, Andrew asked him to tell us of God, of how He is. And Jesus spoke to us of the Love and Affection that the Father feels for us. But Andrew insisted and continued insisting, until the Master finally said with a broad smile, "Oh, Andrew, you hardly are able to drink milk, and you already want to eat bread!"

Very well, my brothers, you definitely are able to ingest some solid food. Eat it with a sound appetite, digest and incorporate what we have said so far. Afterwards, we may always proceed to deepen on it.

With all my love to you and our curious brother,

I am Judas

Saramago's God

May 10th, 2002
Received by H.R.
Cuenca, Ecuador.

What do we know about God? Very little, for sure, as I remarked in my last message. God is not accessible to the human mind, as man's mind is not accessible to the animals' mind. It is even worse. Between God's nature and the human mind, there is a substantial difference, not just a difference in quantity, such as between the intelligence of animals and men. Because amongst animals, the most developed of them can think. They can learn, plan, adapt themselves to new situations — that is what is commonly called "intelligence." The chimpanzee that draws his unordered scribbles on paper is able to sketch forms such like a circle, an "X", a cross, and many more. However, it never ends up sketching a rudimentary face, as children do. When reaching a certain phase of their "abstract" development, it stops, while this continues advancing in humans. This is a subtle difference.

But with God, things are different. His nature is essentially different from human nature. And the human mind is, in its essence, the very same as the animal mind, highly developed, there is no doubt about it, yet it is still animal.

In many messages we have spoken of the animal mind and of the soul's mind, without having defined those expressions. We will not be able to define these expressions in this message either, for the simple reason that language is the product of the animal mind, and the spiritual, i.e. what refers to God, escapes its description. Language already falters when it tries to describe the most common emotions. Nevertheless we have words to define those states of mood, and so, implicitly, we know what others are talking about or what we are reading, because we have experienced them in the flesh.

In order to describe God and to experience His presence it is necessary, therefore, to employ other means, which we call "spirituality." It is not based on the mind, but on the soul and its perceptions — provided what we designate as "spirituality" is indeed genuine and not pseudo-mysticism that is satisfied with establishing unfathomable mysteries, without bothering to find out if these mysteries really exist or are just the product of human laziness, which out of contentment simply refuses to investigate beyond what is easily possible, or even prevents others doing so. And the mind, always eager to dominate man, joins in and supports this inertia, betraying its reluctance to loose control and open the way for a development on a different level — the spiritual level. Spirituality is the experience of the soul. You can only understand the typical vocabulary of this kind of experience when you have lived it in a similar way.

When man has hardly begun to investigate God, His nature and, just in case, His existence, employing his significant intelligence, he comes across a serious problem. Where to start? He cannot see, he cannot touch, neither savor nor smell the object of his inquiries. How to take measures of the invisible and inaccessible? And if God is spirit, how can this be measured?

As a last and easy resource, the investigator analyzes ancient writings which claim to have been communicated by God, through inspiration. At the same time he rejects modern writings, which claim the same thing, because it seems that antiquity justifies a change in criterion.

The Portuguese writer, José Saramago, awarded with the Nobel Prize for Literature, a brilliant man and master of language, dedicated intense studies to the Bible, and he came to his conclusions. He even reinterpreted the gospels, retaining the essence of the biblical story, but adding a good dose of "realism." In his work we find several statements on God which are surprising and provocative statements for sure, a selection of which we will analyze one by one.

1. God needs men in order to be able to be God.

I ask, what is the basis of the relationship between man and God? Before formulating this statement, it would have been good to investigate the background, I think.

2. Each man who dies is a death of God, and when the last man has died, God will not resuscitate.

Here I would have liked to read a definition of what is death. Yes, I understand that the author wants to express that God is the product of the human mind, only living in that mind, as a phantom or projection. And when man dies — and here it is clear that he speaks of a definitive death, of "ceasing to exist" — then the existence of God, too, will end, because the mind that nurtured it, does no longer exist. This, implicitly, has already been mentioned in the first statement.

3. Man forgives God anything, and the less they know him, the more they forgive him.

The less they know Him, the more they fear Him, without daring to blame God for what they perceive as "His work."

4. God is the silence of the universe and man the scream that gives meaning to that silence.

God is the Love that floods the universe, and man is like the salt that, little by little, dissolves in the ocean of Divinity, giving it "flavor."

5. God: an "all" torn out of the nothing, through which little more than nothing exists.

Once again, the atheist betrays himself, impelled by some unknown desire set out to seek God, but whose mind was trapped in the ink of books.

6. God says: do not adore that stone, that tree, that mountain; they all are false gods. I am the only true God. Saramago comments: God, poor fellow, is falling into the flagrant sin of pride.

Oh, God, poor fellow... if pride is a sin, who committed it?

7. It is necessary to be God in order to like blood so much.

Definitely, that is a justified conclusion, taking into account the story of the Old Testament, and Jesus' mission, as the orthodox explain it, washing away with his blood our sins.

8. Jewish tradition considers the law received at Sinai as a contract between the people and God. Saramago claims that a decent contract should express and harmonize the will of both parties. "I don't believe that one can affirm that this is the case: God imposed his conditions and the people accepted them."

They accepted them, because they were the basic rules for living together, rules that, by the way, had been formulated much earlier in other cultures. The "Codex Hammurabi" established very similar commandments, without the supposed participation of God. If God is just the projection of human mind, why should we accuse the "phantom" of what man has expanded on?

9. Before Jesus, men were already able to forgive, but not so the gods. Forgiveness is human.

It is true, God does not forgive, He loves. God is not justice, he is Love. Accused and judge, man will be both at the same time.

10. When will the day come, oh Lord, when you will come to us and admit your errors in front of all men?"

This he may ask when he is near the Father, provided this question is still be a valid one for him, and not just a shameful recollection of a distant past.

A few days ago, we have spoken of the "other." The problem of the supposed analysis of God is in its essence the problem of the "other," whom man ignores, and upon whom he projects his own expectations. God does not forgive, because man does not forgive, God makes mistakes, because man makes mistakes, etc. And it seems so difficult to find features of love in God, when man himself lacks this property.

In the old times, when humanity was hardly able to extract iron from the red ore, it seems forgivable that they attributed to God whatever they could not understand. It is also comprehensible that they sought to justify their actions through recourse to God, that is to say, that "God had commanded them" to do this or that thing, for example, to annihilate the whole population of the conquered towns.

At the present time, it is incomprehensible how intelligent people can apply the same Bronze Age criteria to evaluate ancient writings.

Does God forgive? Well, God never has accused and will never accuse Mr. Saramago of blasphemy or slander. Therefore, there is nothing to forgive. He, however, maybe has much to forgive himself. Don José, although you deny God, although you accuse Him of everything, although you are mocking Him, the Father will always love you, and we will always love you. Your mockery will become shame, and your shame will give way to despair, until some day, a weak light enters into your loneliness. This light is love, and this light will remain. And when you develop in your new freedom, flooded by light, searching for that source which is giving you warmth and happiness, little by little you will learn to make out what you had investigated in vain during all your life.

We in the Celestial Heavens use the soul and its senses to know more of our Father, who opens up to us freely and voluntarily, without hiding behind "mysteries." Do the same. This is the difference between spirituality and occultism. Do not try to measure light with ruler and a pair of compasses; do not try to investigate the Father with your mind.

This is all I have to say.

I am your brother Judas.

Truth and False Beliefs - Part 1

May 13th, 2002
Received by H.R.
Cuenca, Ecuador.

I greet my dear brother A___ and his friend, the Reverend. For both, I feel so much appreciation, due to their dedication and effort in their constant quest for the Truth, so that my words will not suffice to express my feelings. I can only send them my love and my assurance that I will back them with all my forces in their noble desire.

Our message is simple: God is Love, and He shares it with all who so desire.

Such a simple message, and it may appear so complicated, especially when we take into consideration that, apart from this central message, we also communicate many statements we also call "Truths", but which at the same time contradict what people usually believe. However, of that conflict we are going to speak in the second part of this message, which, as I warn you already now, my dear brother H___, will be very long.

First, let us focus on a few questions, which we have been asked.

1. On trinity

Repeatedly, we have communicated that that mysterious constellation, commonly known as "trinity," does not exist. The doctrine of the trinity, in fact, has its origin in a dispute between several branches of the early church. Already some months ago, I dedicated part of a message, referring to the Epistle to the Ephesians, to this doctrine. Now, dear H___, write here the pertinent. That will save us energy, which we will be able to use with much profit for the remaining parts of our message.

[Judas had communicated on September 10th, 2001: "In the fourth chapter of Ephesians there are some verses which were interpolated with the intention of making Jesus' preexistence clear, and therefore, to refute the argument of the Judeo-Christians and later of other mostly gentile groups, who adhered to the same vision of Jesus, that is to say, they considered Jesus a mortal man who had obtained "Christ", the Divine principle, a principle which all mortals could obtain, becoming Divine or Christs themselves. This teaching is called adoptionism.

Beginning with the second century, a paradoxical situation built up. Another group of Christians arose who taught that Jesus was in truth God Father, incarnated to assume the sacrifice in order to redeem humanity. This conception of Jesus, of course, was unacceptable for the group, which would result victorious after some centuries, forming the orthodoxy ("the correct opinion") of the future, this orthodoxy where most Christian denominations derive from, Catholics as well as Protestants.

This situation was absurd, because these proto-orthodox Christians had to defend their position, that Jesus was God, against the adoptionists, and that Jesus was not God Father, against the patripassionists, as the other grouping was called (because the Father himself suffered the passion, according to their teachings). And on the other hand, they had to defend themselves against the accusation of preaching polytheism, or ditheism, teaching that there was a superior God (the Father) and another inferior God (the Son). Features of manipulations in this sense can also be found in the same chapter of Ephesians.

Out of this tension and out of such a paradoxical situation originated the doctrine of trinity, an absurd teaching trying to reconcile a hidden polytheism with Judaism's pure monotheism."]

We must keep in mind that many of the high officials of the second century church were first or second generation Christians. Through Paul's epistles you may understand clearly that some members of the church even continued participating in pagan rites, which raised the provocative question, that is: "Was it permitted to eat from the meat of animals which were sacrificed to the gods?"

The idea of trinity, therefore, which formed part of many pagan cults, not only in Hinduism but also in the Greco-Roman world, constituted a well-known and easily accepted concept. As I have explained, it was not introduced a priori into the doctrine of the church through some form of assimilation of pagans ideas, but because the internal conflicts in Christendom forced the orthodoxy to forge this term as a last resource to defend themselves against two "dangerous opponents" in their own ranks. And this idea did not cause uneasiness in the leaders of the later orthodoxy,

since it was commonly accepted as something "natural," so that even the pagan gentiles believed it. The firm rejection of those "heretics" of that doctrine only confirmed orthodoxy's opinion that their statement was right, because its "profound truth" moved the "devil" to revolt against it.

Unfortunately, the "depth of that truth" reached such dimensions that nobody was able either to sound them or to explain them. Therefore, in order to prevent uneasy moments, trinity was declared a mystery of God, and forbidden its investigation.

There is only one God. The Holy Spirit is part of God, a part of His Great Soul's energy, which transports His Divine Grace into the hearts of mortals and spirits. The Holy Spirit is the "language of God," which He uses to speak from Soul to soul with men. Jesus is the son of God, as we all are children of God, His beloved creations, whose essence was created in His image. However Jesus distinguishes himself from all men through the fact that he was the first man who achieved the complete transformation of his natural soul into a divine soul, constituted exclusively of God's Divine Substance. In this sense, Jesus ceased to be a man and belongs to the Divine Kingdom. He was the first one to achieve this, but he was not the only one. All inhabitants of the Celestial Heavens can claim the same for their souls: They are divine souls exclusively composed of God's Divine Substance. Trinity is a myth.

I do not believe it necessary to say more at the moment, because we will deal again with this topic at the proper moment, when we will focus on the history of the first few centuries of the early Christian church.

2. On the Revelation of John, with special emphasis on chapter 13

There is already a series of messages on the Book of Revelation where it has been explained clearly that this book, written originally by John, has been mistreated and tampered with by a number of authors. You can still recognize its Semitic origin, due to the awful style of the Greek in which it has been written and the great quantity of Semitisms. However, the apocalyptic work — that is to say, the revelatory original — has become a mystical work, prone to occultism and cabalistic number games. It serves nothing in faith.

The peak of occultist investigation centers on chapter 13, where the image of the beast is clearly borrowed from the Book of Daniel in the Old Testament, and on deciphering the meaning of the number "666," which has animated human fantasy so much.

There are the most varied explanations: 6 as the imperfect number, because the perfect number was seven, and it missed one to reach perfection. Three times imperfection, as a synonym for Satan, the personification of evil. It is also possible to assign letters to the Roman, Greek or Hebraic numbers, numbers that were represented by letters. As a result, there are groups claiming with utter conviction that this number refers to the Roman emperor Nero or to the Pope... or to John Calvin, to vary things a little bit.

According to Hebrew numerology ("gematria"), in order to sum up to value of 666, it is necessary to add the letters *taw* (=400) + *resh* (=200) + *samek* (=60) + *waw* (=6). As a result the word "TRSU" appears, which may be interpreted as the Hebrew form of writing the name of "Tarsus," the native city of Paul. Therewith, it is already clearly established for some that Paul of Tarsus is the beast of Revelation. Oh my!

And if we take the three ciphers literally (although the Greek text does not write this number in such a way), and we assign them to the corresponding Hebrew letter value, we get three times *waw*, which corresponds to the letter "W", that is to say, "WWW." Now, the beast even moves through the Internet!

You may also add the cipher values, which give 18, and check the result, or sum this new number, which gives 9, and look for some meaning in that. There is no limit to man's imagination.

With a little effort people may come to any result they wish, so absurd it is. To tell the truth, I cannot advise anybody to dedicate their time to studies of this kind, because they constitute a road that leads nowhere.

That special character of the Book of Revelation led many doctors of the early church to reject the inclusion of this book into the canon of the Bible. Only through much effort and fighting, this writing finally achieved its objective, and now it forms part of the New Testament of the main churches. However, not all churches recognize it.

3. The Lord's Supper celebrated in the churches

The commemoration of the moment, when Jesus shared for the last time food and wine with his disciples, indeed goes back to the very beginnings of Christendom. It was a meeting of believers, for commemorating this moment, and sharing a meal in love and friendship. For this reason, the ancient ones called this meeting "agape," using the Greek word for "love."

The idea of transubstantiation, that is to say, of the transformation of bread and wine into the body and blood of Christ, is of pagan origin. The invitation for drinking "blood", even in a symbolic way, would have caused straight out rejection and repugnance in any Jew.

At the bottom, here lies the idea that Jesus' blood washes away our sins, on the cross, and later on during each celebration of the mass or communion. In fact, when this ceremony is not taken in a symbolic form, but as a reality, it is very dangerous. Because nobody washes away our sins. To purify ourselves from our sins is a work that concerns each and every one of us. We all receive help, but nobody will do the job for us.

With Jesus' death, people did not change. Those who were evil before continued evil later. The change of our attitude — and sin is a form of attitude, out of harmony with God's laws — is a personal matter. It is as with learning. You may teach, but your student has to study. If he does not study, your teachings will be in vain. If man does not straighten his paths, what will the effect of Jesus' blood be?

We will also analyze this topic more in detail at a suitable moment.

But now, when I would like to focus on the second part of my message, the most important part, I see that my poor medium is worn out and exhausted. Don't worry, my dear H___, I will not draw on your energy too much.

I would like to ask you to allow me to conclude my message tomorrow. In fact, what I have to say may be of great benefit for all those who want to play an active part in the spreading of the message of Love.

See you soon, my dear friends, and do not doubt. Think well. Satan does not encourage people to get closer to God through prayer, he does not encourage anybody to develop their souls in Love, because Love is the light that illuminates the soul even in its darkest corners — these corners are what we call "the devil."

God bless you all,
Judas of Kerioth

Truth and False Beliefs - Part 2

May 16th, 2002
Received by H.R.
Cuenca, Ecuador.

Hello, my dear friends. I would like to carry on with my speech on false beliefs and the spreading of Truth.

It is very characteristic of mortals that they always seek the differences between them, and later venture into endless — and senseless, as I dare say it — disputes that provoke uneasiness on both sides. But as a matter of fact, always, in religion as well as in politics, the parties have much in common. And this common interest or these common ideas should comprise the basis for a better understanding.

Applying this principle to our cause, we may say that the central Truth in Jesus' gospel is the fact that God does exist. Even more, God is Love and is willing to share this Love with all His children, that is to say, with all humanity. Jesus also underscored, and is still underscoring, man's free will. God has established a law, which He submits Himself to, ensuring the exercise of spirits and mortals' free will. As I have said, God respects our decisions, and unquestionably, we have to assume responsibility for what we do or omit in thoughts as well as in actual deeds. But the respect of free will also implies that God does not impose upon us anything by force, but rather always requires our invitation to be able to impart what He wants to impart us. Lastly, mortal and spirit life develops within a framework of laws on the material and spiritual level.

There is much missing, without doubt, in this short construct, for example that God's Love has unique characteristics, which are very different from purely human love, such as Its unconditional character. Also, that the Heavenly Father's Love is not a simple feeling, but rather it is His Substance, or the Essence of Divinity, that distinguishes itself by attributes, as any substance does, and what we call "unconditional love" is but one of these attributes. However, we will continue using this name, because the human language lacks words that would be better fit to describe "the indescribable."

If we concentrate now on other religions perhaps it will be best to limit ourselves now to the Christian denominations which you will usually be in contact with. We may now start to look for a common base.

It is not difficult to find it, is it?

All Christians believe that God exists.

They also believe that God is good, and when we say that God is more than good, that He is absolute Love, unconditional and unlimited, there will be few who will contradict us.

It is also commonly accepted that man enjoys free will.

As you see, we have already found a solid foundation for setting in motion a productive dialogue.

Now, good Christians always struggle to be as Jesus was on earth. He is their role model, and they think that when they copy his demeanor, they will do well. This is true. This is why it is worthwhile to analyze how Jesus imparted his teachings in the first century Palestine.

Did he have an easier life than you do at the present time, when he started to share his truths with others? I don't think so. He lived in a world full of superstitions, and probably much more dangerous world than it is today.

Among those false beliefs that prevailed amongst his own people, the Jews, we may examine a few examples.

The Jews believed that the sacrifice of animals appeased the wrath of God, and actually, the pagans thought the same of their gods. Now I ask you: Did Jesus attack this belief one single time? The answer is, indeed, no. Categorically, the Master never attacked the rites and deeply ingrained ceremonies. Can you imagine why he did not? Would it have been useful for his mission to condemn rites that did not have any importance for him, and which did not just represent a symbolism for others, but were a vital part of their religious life? Jesus sought dialogue and not confrontation. An attack against these formalities would have been considered a serious insult, even a blasphemy, and under such circumstances any dialogue ends, doesn't it?

Another example is Sabbath observance. Is it indispensable to reserve a specific day for God? It is not, rather, that we should reserve every day for Him? However, for the Jews it was and still is of extreme importance. Of course, the Master was accused on several occasions of having "transgressed" the Sabbath law, but this was not true and formed only part of a strategy of slander or was the result of the incomprehension of the very religious principles on the part of certain self-declared religious teachers.

In addition, we could mention the rules on pure and impure food, circumcision, Jewish feasts, etc.

Jesus was born a Jew and he lived as a Jew. As he himself declares, he had not come to establish a new religion or a new church — forgive me the anachronism — his teachings were fully compatible with Judaism, and they are compatible with present-day Christianity.

The question, then, is: What did Jesus teach?

First, he preached the existence of a personal God, whom he called "Father," something very revolutionary at that time. Then, he taught that the Father was unconditional Love, and that He was desirous of sharing that Love with His beloved children. In a typical example, Jesus said: "Some of you are fathers, and if your son asks you for some fish, would you give him a snake instead, or if he asks you for an egg, would you make him a present of a scorpion? So, if you, for all your evil, know how to give good things to your children, how much more likely is it that your Heavenly Father will give the Holy Spirit to those who ask him!"

However, Jesus' teaching went beyond this. He explained to his listeners that in order to be able to receive the Father's Love, it was necessary to ask for it. Because the Father always respects the free will of His children, waiting for their invitation to grant His blessings and benefits. And the way to communicate with the Father, for simply being in communion with Him, or for asking His advice and help, is prayer. Jesus even delivered a prayer, a clear indication that this was a central part of his "educational campaign." In addition, there are several quotations in the Bible, where one may readily see that Jesus highlighted the immense importance of prayer, that is to say, the quest for God. "Set your heart first on His kingdom and His goodness, and all these things will come to you as a matter of course."

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

And these, my dear brothers, are the fundamental principles, how mortals and spirits may find their way to God.

I am aware that there are many beliefs in the churches that do not correspond to the truth. But of course, it is not the correct procedure, neither is it an effective course of action, to attack what people so much appreciate and hold in esteem as central points of their religious life. Jesus did not do this, why do you want to do it?

A long time ago, Jesus explained the following in a message:

"As you are aware, there will be many people who will continue to believe that I walked upon the water because I was a "divine man", because I was able to perform other feats which defied reason, and I would suggest that you do not put too much time or energy into trying to convince them otherwise, but instead emphasize the Divine Love, as you see that we do; for It is what will save their souls. If they believe I walked upon the water or that I am God, this is an error in judgment or a misunderstanding about the facts of what is the truth, but will not interfere with the reception of the saving Love, when It is prayed for with sincerity and humility. There are many erroneous conceptions which are in the minds of millions of people throughout the world. Some of these are more detrimental to the acceptance of truth than others, but God's Love and Mercy in a person's soul will eventually allow the person to erase all erroneous concepts, and they will not even be aware of when these "ideas" (which they had held so dear and held onto so tenaciously) had left them, leaving only clear understanding of truth to guide them on and upward in their spiritual development.

But here I would like to add that, without a sincere and prolonged desire for truth from a humble soul, the mind can stay in ascendancy, and erroneous beliefs will cling to the mind into the 6th sphere, and will never leave as long as the person wants to believe in them. So, without the power of God's Love in a soul, and the power of truth residing there, the mind can remain in ascendancy, and the truth will be overridden by free will."

Do you see what he wrote here?

If you really have faith in Divine Love, the very Substance of God, to take possession of that soul which goes to the Father by means of its longings, and that with the reception of this Love also faith, knowledge and thirst for more always come to it, then the central point of your activity should focus on the knowledge that God wants to share His Love with all people, and on prayer. You have to teach them how to pray, because there it is, where the greatest problem lies: people in general believe that praying is synonymous with reciting pre-fabricated words. People have to understand that this is not so, rather that prayer is conversation with God, from soul to Soul, prayer is the burning desire of the soul to be with God and to receive His answer, as many people only experience it in situations of extreme despair. But it is a desire that one may cultivate, an internal pressure of love, and a spiritual necessity.

When you have managed that people understand this, then God's Love will take care of all the rest. Remember, "set your heart first on His kingdom and His goodness, and all these things will come to you as a matter of course." All will come as a consequence of this wonderful Love in our soul, also knowledge.

Does it really matter if somebody believes in the trinity? Does it really matter if somebody believes in Jesus' virgin birth? Does it really matter if somebody believes that Jesus had brothers or did not have siblings? Does it really matter even if somebody believes that Jesus is God?

All, despite their beliefs, will have the opportunity of receiving the Love of God, and with It, wisdom and knowledge. It is not so difficult to advance ever more in the development of our souls, what is truly difficult is to get this process started, you know this, and in this you have to offer a helping hand. This is your task. All the other discussions are useless and counterproductive.

At times, there are sentences such as "truth and untruth cannot compromise," which motivate these undesirable conflicts. The sentence is correct, because at long last, truth will prevail, and untruth will disappear. But on earth as well as in the spiritual spheres of the spirit world, truth and falsehood live side by side in an apparent compromise. I say apparent, because this coexistence is not definitive and will be resolved, as all that which engenders tensions will be resolved. God's world does not admit of tensions, and freedom from tensions is one of the definitions of happiness.

God respects our free will and its manifestations, such as wrong opinions. He respects them and waits patiently, until man becomes aware and rectifies. God offers His Love and His help, and with supreme patience accepts rejection, saying: "I honor your will of not listening to me. I only tell you that I will always wait for you. When you need me, call me, and I will be there." God knows no pride, He only knows Love.

So, dear brothers, let us learn to respect as God respects. Let us learn to love in spite of rejection, let us learn to always be ready to help and never feel hurt. But in the first place, let us learn that we cannot indoctrinate. We can only show the way, we can only teach how to pray. However, to walk and to pray, this is what all have to do for themselves, because it is a manifestation of their free will, the principle consecrated by God.

I consider that the moment has come for saying goodbye. It has been a long message, and I hope that it may help you as guidance in your actions and to constrain the fervent desire of some for attacking with guns and cannons anything they consider false beliefs. This is not the way. Jesus' message is Love, and Jesus' method is Love. If the Master is your ideal, then go and do the same. I have more to tell you on the subject, but this we will postpone until our next meeting.

God bless you all.

Your brother and guide in the Love of God,
Judas

Truth and False Beliefs - Part 3

May 17th, 2002
Received by H.R.
Cuenca, Ecuador.

Now, dear brothers, I intend to deliver one last message to conclude the small series on the spreading of Truth, and on the obstacles that are present in this aspiration.

I would like to ask you, who does spread the Truth? You? We?

The answer is simple: we do it jointly. We try to communicate Truths in small portions, so that you can digest them, and you should assist in their diffusion on earth. Not only the so-called "mediums" who receive this information, but also all who desire to receive it.

Now, there is a "Divine Love Movement," and in this group people collaborate who strive for attaining to the New Birth in their souls, the transformation of their natural souls into divine souls. But there are also many more people in the most diverse churches that unconsciously aspire to the same objective. I say unconsciously, because they lack the basic information in their mind. However, in their souls, there are the same longings as there are in yours, and this is why they also receive the Father's answer, in the form of the Holy Spirit that conveys His Love into the souls of all His children, who ask for It.

The information that we transmit becomes words in the mortal's mind. It is an automatic and at times very painful process for us, when the mortal's conception translates our message in a way that makes its results almost unrecognizable. Then, you wonder, why do we communicate with people that lack the necessary preparation to guarantee a "trustworthy translation" of what we impart? And my answer is that our message is always very simple, and the essence of what we want to communicate, indeed escapes the deformation through the human mind.

And now, to illustrate just what I have just said, I want you to paste the latest messages received in Medjugorje.

Message of April 25, 2002 Dear children! Rejoice with me in this time of spring when all nature is awakening and your hearts long for change. Open yourselves, little children, and pray. Do not forget that

I am with you and I desire to take you all to my Son that He may give you the gift of sincere love towards God and everything that is from Him. Open yourselves to prayer and seek a conversion of your hearts from God; everything else He sees and provides. Thank you for having responded to my call.

Very well. Now I will write down a possible version, if you or any other Divine Love medium had received this message:

Dear brothers and sisters! Rejoice with me in this time of spring when all nature is awakening and your hearts long for change. Open yourselves, brothers and sisters, and pray. Do not forget that I am with you and I desire to take you all to the Love of God, that He may give you the gift of sincere love towards God and everything that is from Him. Open yourselves to prayer and ask God for the New Birth of your hearts; everything else He sees and provides. Thank you for having responded to my call.

Message of March 25, 2002 Dear children! Today I call you to unite with Jesus in prayer. Open your heart to Him and give Him everything that is in it: joys, sorrows and illnesses. May this be a time of grace for you. Pray, little children, and may every moment belong to Jesus. I am with you and I intercede for you. Thank you for having responded to my call.

How would this one look like if written by a Divine Love medium's pen?

Dear brothers and sisters! Today I call you to seek at-onement with God in prayer. Open your heart to Him and give Him everything that is in it: joys, sorrows and illnesses. May this be a time of grace for you. Pray, my brothers and sisters, and may every moment belong to God. I am with you in order to give you guidance. Thank you for having responded to my call.

The apparition: Dear Children! As a mother I implore you, open your heart and offer it to me, and fear nothing. I will be with you and will teach you how to put Jesus in the first place. I will teach you to love Him and to belong to Him completely. Comprehend, dear children, that without my Son there is no salvation. You should become aware that He is your beginning and your end. Only with this awareness can you be happy and merit eternal life. As your mother I desire this for you. Thank you for having responded to my call.

Now, the other version:

Dear Children! As a mother I implore you, open your heart and offer it to God, and fear nothing. I will be your guide and will teach you how to put God in the first place. I will teach you to love Him and to belong to Him completely. Comprehend, dear children, that without the Father's Love there is no salvation. You should become aware that He is your beginning and your end. Only with this awareness can you be happy and inherit eternal life. As your mother I desire this for you. Thank you for having responded to my call.

Message of February 25, 2002 Dear children! In this time of grace, I call you to become friends of Jesus. Pray for peace in your hearts and work for your personal conversion. Little children, only in this way will you be able to become witnesses of peace and of the love of Jesus in the world. Open yourselves to prayer so that prayer becomes a need for you. Be converted, little children, and work so that as many souls as possible may come to know Jesus and His love. I am close to you and I bless you all. Thank you for having responded to my call.

And here comes our version:

Dear brothers and sisters! In this time of grace, I call you to become friends of Jesus. Pray for peace in your hearts and work for your personal conversion. Brothers and sisters, only in this way will you be able to become witnesses of peace and of the love of God in the world. Open yourselves to prayer so that prayer becomes a need for you. Receive the Love of God, my brothers and sisters, and work so that as many souls as possible may come to know God and His Love. I am close to you and I bless you all. Thank you for having responded to my call.

Message of January 25, 2002 Dear children! At this time while you are still looking back to the past year I call you, little children, to look deeply into your heart and to decide to be closer to God and to prayer. Little children, you are still attached to earthly things and little to spiritual life. May my call today also be an encouragement to you to decide for God and for daily conversion. You cannot be

converted, little children, if you do not abandon sins and do not decide for love towards God and neighbor. Thank you for having responded to my call.

Once again, the modified version:

Dear brothers and sisters! At this time while you are still looking back to the past year I call you, my brothers and sisters, to look deeply into your heart and to decide to be closer to God and to prayer. Brothers and sisters, you are still attached to earthly things and little to spiritual life. May my call today also be an encouragement to you to decide for God and for receiving His Love daily. You cannot receive His Love, brothers and sisters, if you do not abandon sins and do not decide for love towards God and neighbor. Thank you for having responded to my call.

Message to Jacob Colo, 25.12.2001: Dear Children, today when Jesus is born anew for you, in a special way, I want to call you to conversion. Pray, pray, pray for the conversion of your heart, so that Jesus may be born in you all and may dwell in you and come to reign over your entire being. Thank you for having responded to the call.

Now, the “translation” of this message:

Dear brothers and sisters, today when we commemorate again the bestowal of Divine Love for you, in a special way, I want to call you to receive It. Pray, pray, pray for the New Birth of your heart, so that Christ may be born in you all and may dwell in you and come to reign over your entire being. Thank you for having responded to the call.

Message of December 25, 2001 Dear children! I call you today and encourage you to prayer for peace. Especially today I call you, carrying the newborn Jesus in my arms for you, to unite with Him through prayer and to become a sign to this peaceless world. Encourage each other, little children, to prayer and love. May your faith be an encouragement to others to believe and to love more. I bless you all and call you to be closer to my heart and to the heart of little Jesus. Thank you for having responded to my call.

And lastly, the Christmas message:

Dear brothers and sisters! I call you today and encourage you to prayer for peace. Especially today I call you, carrying the newborn Jesus in my arms for you, (a catholic symbolism, referring to Christ, that is, the Divine Love) to unite with Him through prayer and to become an example to this peaceless world. Encourage each other, little children, to prayer and love. May your faith be an encouragement to others to believe and to love more. I bless you all and call you to be closer us, your Heavenly guides, and to the Love of the Father. Thank you for having responded to my call.

As you see, we have not selected messages we deem fit, but we have reproduced all the latest messages received in Bosnia.

In practically all the missives, you may see that the central theme is prayer, for the reasons I have explained in our last message. Prayer is the key that opens up, for each individual, the door to greater knowledge of the soul and, of course, in the first place to the Father's Love. What you yesterday thought to be a great novelty, actually we have been preaching all the time.

You can also see that in the above messages, there is constant confusion between Jesus and Christ, because for the Catholics (and not only for them) both words are synonymous. You know that this is not correct at all. However, knowing how to interpret the words, it is simple to find out the intention of the communicating spirit.

If somebody asks you, therefore, if you agree with what has been transmitted in Medjugorje, you can agree with all your heart. The contents of the messages are exactly what we want to impart. The formulation may look questionable, but this should not worry you. And just because of the nitpicking about formulations, about idioms and superficialities, the desire to spread our message suffers great setbacks. Do you understand me now?

Remember that one day, when you were traveling with a friend, you started a conversation with him on the Padgett messages. At first, your friend was very interested, but when you came to explain to him that there was no virgin birth of Jesus, and some other things, your friend immediately raised a complete blockade against topic, and the conversation suffered a sudden and sad death. Yes, my friend, so it happens. It is easy to hurt the religious feelings of people, and it is so easy to achieve that, which at the beginning looks like an opening up of the soul and a great expectation, suddenly becomes a hopeless barring of the door.

False beliefs do exist, and they will always exist on earth and in the spirit world, as long as there is one single soul that has not been transformed by the Love of God.

Think it over. Do you want to communicate the essence of Truth, or do you want to put an end to false beliefs? Alternatively, do you maybe want to put an end to both things at the same time? Do you believe that you do not hold false beliefs and that you are the owners of the truth and nothing but the truth? You don't believe this? Neither do I. And if you have not managed to put an end by now to all your false beliefs, how do you want to sweep these beliefs of others off this world?

When you find a battered house, what will you do first? Will you make sure that the foundations are stable and fix the roof, so that the rain will not destroy the interior, or will you arm yourself with brush and paint to cover the fine cracks in the walls? First comes the most important thing! And the first step is prayer, a step that eventually will be constantly repeated.

The Truth is that God is Love, and that He offers to share this Love with all of us, when we express through our longings the deep desire of receiving It, for this way to come to at-onement with our Creator. This Truth is enough to save everybody. Let us leave it so.

Before demanding the opening up of others, first open up yourselves. Before preaching, be examples.

I repeat, look for what you have in common, build a solid base, and your undertaking will be successful.

Now I will definitely conclude this message. We have almost forgotten Jesus and his life in first century Palestine. I would like to soon take up again that series of messages.

May God bless you all, and the Reverend should not worry about false beliefs. What is false, will eventually die, only Truth will remain: Our Father in the Heavens, the God of Love, wishes that we communicate with Him, so that we may enjoy the privilege of living with Him in the mansions of His Eternal Kingdom.

Enjoy a lovely weekend, and receive the Father's blessings,

Your brother in Christ,
Judas

Focus on Love

June 19th, 2002
Received by H.R.
Cuenca, Ecuador.

Lukewarm... yes you heard me well. I said lukewarm. The world is lukewarm, men are lukewarm, you are lukewarm.

You see the Celestial angels, radiant with light and warmth, are like red hot iron, but you are lukewarm. And we, compared with God, are like fireflies in comparison with the sun. God is the "warmth of the world."

We do not reproach you because we cannot expect you to emit more warmth. Would you expect a six year-old child to master the integral calculus? When children draw their first portrait, a simple circle with two points for the eyes, a line for the nose and another one for the mouth, with legs and arms protruding directly from the head, without reproducing a body, they find it wonderful and well done. But as they develop, they no longer like it. They learn to see more details, and they learn to handle the pencil better.

So it is with love. What today is your lukewarm attitude, tomorrow will not meet your approval anymore, and you will try to add more warmth to your life.

Consider the discussion on "justified violence" that you started. It is not true that we beat around the bush. Very clearly and repeatedly, we have established that we never justify violence, under any circumstance. It is the ideal to which we should aspire. But you are a child, and your soul development does not allow you to live an ideal for which one needs much love, much more than you have.

You are not perfect, in the absolute sense. In the relative sense, you are perfect when you act according to your soul condition, without losing sight of the fact that there is more still beyond your horizon. And when you try to develop yourself and finally incorporate that which a short time ago was still outside your reach, then you will act in greater harmony.

Keep in mind that you are on a journey that you have just started, and that there is so much further to travel.

When we criticize, we don't do so for rephending or reproaching, we do so for guiding you. And we have to present the ideal as the goal, even knowing that you are still not able to reach it. But some day you will.

The sentence — that everything we do in love it is good — is true. And if you use violence to defend your loved ones, out of love for them, then you obey what your natural love dictates. Then you are faithful to yourself. But consider that you are not perfect, and therefore, your answer will not be perfect, but only the reflection of your condition, and some day in the future, your present answer will appear to you far from perfect.

Do you remember the story in Luke, where a sinner knelt down in front of Jesus, letting drop her tears on his feet, drying them with her hair, kissing them and anointing them with perfume?

Do you believe that after this encounter with Jesus she became a saint? Certainly not. She fell and she got up, and she fell again and got up. But she had much love. This is what counts: the love in the life of people.

Recently you insinuated that we should fix "rules" for living. We have done so already: To love. Depending on the quality of love that each one has, so their answer will be to any situation. Therefore, if you want to give answers in harmony with the laws of God, care about your love. Try to obtain more of the Love of God that will purify you. "Set your heart first on his kingdom and his goodness, and all these things will come to you as a matter of course."

But don't worry. If you were perfect, you could already live in the Celestial Heavens. This is not the case, however, you have a place reserved there, as all men do. But you have to make an effort to fulfill the demands. You will not be able to do this overnight. It takes time, effort and sweat. You have to travel the road. We will not take you upon our shoulders and carry you, but we will give you our hand, and we will guide you.

I now give you some advice: Don't waste your time meditating over fictitious situations that may present themselves or may not. Dedicate your time to better develop your love and to obtain more of the Love of God. As I have said, your answers to all possible situations will only be a reflection of your condition. If you want to give good answers, improve your condition.

Have a happy day.
Judas

The Spiritual Hangover

June 25th, 2002
Received by H.R.
Cuenca, Ecuador.

[Dear Judas: Yesterday I "received" your message, but it did not come through clearly, as you know well. Perhaps you would be so kind as to repeat the message, because while I can write "more or less" what you wanted to communicate, I am sure that I have missed something.]

My dear H___:

Why don't you sit down and write what you received, and also the situation in which you received the message, and then we will see what I may add?

[Alright.

Last week, and even now, the Andean region of Ecuador has suffered under a cold front. During the day, the sun never broke through the clouds, and in the nights it was freezing.

Yesterday, finally, the sunlight at noon was able to clear part of the sky, providing some heat to everybody.

Taking advantage of the improved weather, I sat down on the terrace of my house, enjoying the sun, when suddenly I perceived a voice telling me:

“So much cold you felt, but it is a relative cold. Remember when you still lived in Europe, in the icy winters, and the cold was much more intense, even worse because of winds and fog, which almost cut into your skin. Had there occurred a week like this last one, it would have seemed to you like a gift from heaven, like a premonition of spring. But now you are already accustomed to different temperatures.

In my last message, I spoke to you of the relativity of things. When people live in an atmosphere lacking harmony with the Laws of God, and their own soul lacks this same harmony, they don't realize the sad situation within themselves and in the environment that surrounds them.

But when some harmony enters the soul, the environment that they had considered before as ‘normal’ and quite in order, suddenly becomes unbearable for them, because they are able to see all that is evil and the attempts against the Laws of God. It is like the example of the cold. The body gets used to higher temperatures, and a fall of the thermometer, which years ago would have appeared insignificant, now causes you some irritation.

As to the condition of soul, if you elevate your own condition over that of people who live around you, you feel the same ‘irritation,’ because in some way you become a ‘foreign body’ in a not appropriate environment.”]

Very well. You received the gist of the message, but I would like to clarify one or other point, so that there may be no misunderstandings.

The experience of receiving the Father's Love for many people is an unforgettable event, a force that enters the chest, that "burns" there and that produces an ecstatic effect beyond the moment of inflowing, a happiness that lasts hours and hours after the happening. Those are hours when the soul reaches the peak of spirituality that the development of its potential allows. But just as after having drunk too much alcohol, a "hang-over" may present itself, so also after the reception of God's Love, the moment may come when the connection with Divinity diminishes. People return to the so-called reality of life, and when the increase of their souls' sensitivity lets them see much more clearly the "cold," or the lack of harmony, in the surroundings where they are living, frustration takes over.

This "spiritual hang-over" is like the cold wave which you now find unbearable, but which some time ago constituted a part of your normality, without drawing your attention to it. It is as if the Love in the soul had stopped to burn and to provide warmth, and the soul, feeling abandoned, finds itself amidst a cold and hostile setting. Deception and frustration contribute to lower its spirituality, and it is very difficult to get out of the whirlpool that threatens to drag the soul down to the level where it stood before, and the soul defends itself, bringing about conflicts and bitterness.

It is exactly this frustration, the result of the "opening up of the soul's eye" of the soul that clouds "our sky" and prevents the warmth of God continuing to come to us. But don't forget that you yourself can clear your soul from the clouds, so that the warm beams of the Father's sun may enter again.

I write again what I have already written you many months ago: "When you manage to convert to this attitude, the one of going to the Father, into a part of your life, your spirituality will no longer be like a rollercoaster, with ups and downs. Do you remember what you read yesterday in Mary Magdalene's message through Amada Reza?

'It is a fortune that you are possessed of the knowledge that your spiritual nature is your true nature; your physical world, always subject to change, will not affect you as much as the one who places his or her confidence in its so-called realities.'

If you seek stability, lean on things that are stable."

The road towards the Father is a smooth highway, provided you know how to ask for His help. It is not a rubble strewn path, where you fall from pothole into pothole. The potholes are the products of your mind.

It is exactly this dissatisfaction that you are feeling, which constitutes the fuel for progress in the spirit world. Here, on earth, perhaps you get the impression that you are moving in circles, without getting off the spot, but remember: Already now, in this very moment, you are undertaking a parallel voyage in the great world of spirits.

It is fantastic to receive the Father's Love, but this is only part of the work. It is not enough to be a "consumer," but you have to activate this Love within you, because only in this way you may keep up your spirituality on a constant level, and your "eyes of frustration" will become "eyes of Love."

May your day be full of blessings.

Your Celestial brother,
Judas

The Season to be Alone

July 17th, 2002
Received by H.R.
Cuenca, Ecuador.

Yes, take a sheet of paper and write!

Do you remember this?

*To every thing there is a season, and a time to every purpose under the heaven:
A time to be born, and a time to die;
A time to plant, and a time to pluck up that which is planted;
A time to kill, and a time to heal;
A time to break down, and a time to build up;
A time to weep, and a time to laugh;
A time to mourn, and a time to dance;
A time to cast away stones, and a time to gather stones together;
A time to embrace, and a time to refrain from embracing;
A time to get, and a time to lose;
A time to keep, and a time to cast away;
A time to rend, and a time to sew;
A time to keep silence, and a time to speak;
A time to love, and a time to hate;
A time of war, and a time of peace.*

Yes, to every thing there is a season, and I know how to distinguish when it is time to talk to you, and when you need to be alone.

Ah, B___! He is very mistaken in saying that I have left you. How many times have I told you that I am always with you? And although you don't see me, and although you don't want to speak with me, here I am, even more when you do not feel well and need my presence. Here I am, and here I will always be. The fact that you do not perceive me or do not want to perceive me does not change at all the fact that I am present.

I find it strange that you feel stuck. Do you believe that God does exist? Do you believe that God is good, that He is pure Love? Do you believe that His intentions for humanity are of the purest kind? Do you believe that He has destined all people to a happy end? Do you not only believe it, but also know it with certainty?

This is what we call faith, we have already spoken about it many times. But I ask you: Knowing all this with certainty, how much more is necessary for you to know in order to feel happy? Have we forgotten to communicate anything important?

Look the answers are always as good or as bad as the questions, the receptivity of the medium and the individual's understanding allow them to be. And in many cases, the answer definitively has to be different for different people. Principles are universal, but the condition of the human soul is not, and hence, the application. — or perhaps it would be better to say, the materialization — of the principles will always vary.

Let us leave it so for the time being. You are really not in condition for a deeper discourse.

I would like to renew our messages, with your consent, of course. I know that you missed message reception. Because at times, it is not the message itself, but the act of transmission, the intimate contact between our worlds that energizes you.

Very well, my brother, I think I will say goodbye now. Little by little you will come back to your previous receptivity. Don't worry.

Well, this sensation of being stuck, of negativity — no matter what its origin may be — it is always the expression of your incapacity of letting go, of relaxing, of trusting. It is your lack of confidence. How many times have we also said that you have to learn that you cannot always be in control of all situations. But there is somebody who indeed controls them. And in Him you have to trust. Learn it, and you will no longer suffer from these ups and downs.

May we meet tomorrow? Very well, here I will be. I will not fail, and if you grant me the opportunity, we will talk a little more.

I love you.
Judas

Judgement

July 18th, 2002
Received by H.R.
Cuenca, Ecuador.

Do you feel better now? So then, as I promised you yesterday, I am going to deliver a short message. It will not be very difficult. What I want to do is to take you by your hand and lead you to a condition where you may receive once again longer messages and of a deeper content. For this end, we have to practice, yes, you understand me. It would be good if we could deliver a message every day. Yes, I know that this will hardly be possible. Nevertheless, promise me that you will at least try to.

I wish to talk about the subject of "judging others."

You have read how some people make fun of the Bible and of the contradictions contained therein. It is true, it contains such, but these supposed contradictions are sometimes due to out of context statements or simply to the bad understanding of their authors.

Firstly, keep in mind that the word "to judge" in the Bible often does not refer to a judgment in the juridical sense or to an evaluation or criticism of people or their actions, but is rather synonymous for "to rule." Here you find some typical examples:

Luke 22:30 Yes, you will sit on thrones and judge the twelve tribes of Israel!

John 5:22 The Father is no man's judge: he has put judgment entirely into the Son's hands...

John 5:27 And he has given him authority to judge because he is Son of Man.

Yet, there are enough passages left as to cause confusion.

For example: Luke 6:37 Don't judge other people and you will not be judged yourselves. Don't condemn and you will not be condemned. Forgive others and people will forgive you.

John 7:24 You must not judge by the appearance of things but by the reality!"

Hence, ought we to judge?

Romans 2:1 Now if you feel inclined to set yourself up as a judge of those who sin, let me assure you, whoever you are, that you are in no position to do so. For at whatever point you condemn others you automatically condemn yourself, since you, the judge, commit the same sins.

So, we shall not judge.

1 Corinthians 5:12,13 Those outside the church it is not my business to judge. But surely it is your business to judge those who are inside the church — God alone can judge those who are outside. It is your plain duty to expel this wicked man from your fellowship!

But here, we should judge. This passage even alludes to the possibility of availing oneself of lawsuits.

1 Corinthians 6:4 In any case, if you find you have to judge matters of this world, why choose as judges those who count for nothing in the church?

However, James' opinion seems to differ...

James 4:11,12 Never pull each other to pieces, my brother, If you criticize your brother and judge your brother you have become in fact a critic and judge of the Law. Yet if you start to criticize the Law instead of obeying it you are setting yourself up as judge. There is only one judge, the One who gave the Law, to whom belongs absolute power of life and death.

How can you then be your neighbor's judge?

And it is this sequence of contradictory statements that has led many "critics" to ridicule the biblical teachings, asserting that there is no straight teaching in the doctrine, and that each of the authors held to their personal opinion. Well, in some ways, it was so, but in our specific case, there are actually no contradictions.

What determines the attitude of people, either mortals or spirits? Definitely, it is the development of their souls. If people really want to improve, they have to improve the condition of their souls," to grow spiritually," so as to say. There are several roads leading to this goal, as you know: through the development of natural love, or Jesus' way, "seeking the Kingdom of God," that is, to seek the Love of God, because this way "all these things will come to you as a matter of course."

When we see that people, or ourselves, act badly — and with that we already emit a criterion, we are already judging — we may say so. There is nothing bad in evaluating situations or attitudes. However, the evaluation should not exhaust itself in mere criticism, "never pull each other to pieces", but it should rather lead immediately to a helping action. If we want people who acted wrongly to change, then we have to guide them, so that they may succeed in changing their souls' condition. Moreover, simple criticism will not lead to this goal. We must help. It is true, only the individuals themselves can achieve this change, but often they need other's guidance.

In the Padgett messages, Jesus also "judged" Padgett, his state of receptivity, and he exhorted him to pray more. That was not criticism for just criticizing, but guiding and helping. And so you should proceed. The "admitted judgment" - it is the judgment of love, where one does not raise a menacing finger, but extends a helping hand.

But, of course, this procedure also demands the affected people's consent. If they do not show any intention of changing, then all our "criticism" will not be useful at all, and the best thing to do will be to separate from those people.

However, the important thing is, always to keep in mind that all our reactions depend on our soul development. When we find that people have acted badly, what they have done perhaps was the best thing they were able to do, considering their condition. Perfection on earth does not exist, yet there is the possibility of bending every effort to come closer to the ideal. If the structure on which our decisions are based on, that is to say, our soul, does not change, all good intentions will fail.

This message has not been so short at all, but you have received it satisfactorily. We will continue practicing.

With much love,
Judas

Fundamentalism

August 7th, 2002
Received by H.R.
Cuenca, Ecuador.

My dear friend, I feel very happy having found the opportunity once again to deliver a message to you. Today's topic is very unusual, but when I saw yesterday how you read for the hundredth time the sentence...

"The churches of today cannot inspire man to seek God's Love because they no longer understand, and they have not for long centuries so understood it, that God's Love possessed by the human soul through prayer to Him for its coming is the Way and the only Way to man's salvation."

...I decided to dedicate some comments to this question. Hopefully, you will be receptive enough as to grasp what I intend to convey.

This message will not be very long, at least the part I will communicate to you, but I would like to ask you to paste a few quotes which you have found on the Internet.

Let us begin with a statement from the Catholic Encyclopaedia :

"Apostasy and heresy are, as criminal rebellions against God, far more serious crimes than high treason, murder, or adultery. But, according to Rom., xiii, 11 sqq., the secular authorities have the right to punish, especially grave crimes, with death; consequently, "heretics may be not only excommunicated, but also justly (juste) put to death" (St. Thomas, II-II, Q. xi, a. 3). [The Catholic Encyclopaedia, 1911 edition, Vol. 14, pages 766, 768]

And now, dear H___, I want you to paste here some statements from Saint Augustine, which I will point out to you.

"Women should not be enlightened or educated in any way. They should, in fact, be segregated as they are the cause of hideous and involuntary erections in holy men."

"It is impossible that there should be inhabitants on the opposite side of the Earth, since no such race is recorded by Scripture among the descendants of Adam." [St. Augustine, from The Dark Side of Christian History by Linda Ellerbe, 1995, Morningstar Books]

"The good Christian should beware of mathematicians and all those who make empty prophecies. The danger already exists that mathematicians have made a covenant with the devil to darken the spirit and confine man in the bonds of Hell."

And now, let us proceed in a similar way with Saint Thomas Aquinas.

"That the saints may enjoy their beatitude and the grace of God more abundantly they are permitted to see the punishment of the damned in hell." [Thomas Aquinas, Summa Theologica]

"If forgers and malefactors are put to death by the secular power, there is much more reason for excommunicating and even putting to death one convicted of heresy." [Thomas Aquinas, Summa Theologica]

"As regards the individual nature, woman is defective and misbegotten, for the active power of the male seed tends to the production of a perfect likeness in the masculine sex; while the production of a woman comes from defect in the active power...." [Thomas Aquinas, Summa Theologica, Q92, art. 1, Reply Obj. 1]

Yes, you are right. This message looks very anti-catholic so far. Let us round the picture and add some quotes from John Calvin. I do not want to produce an unbalanced writing.

"Who will venture to place the authority of Copernicus above that of the Holy Spirit?" [John Calvin, citing Ps. 93:1 in his Commentary on Genesis]

“God preordained, for His own glory and the display of His attributes of mercy and justice, a part of the human race, without any merit of their own, to eternal salvation, and another part, in just punishment of their sin, to eternal damnation.” [John Calvin, Institutes of the Christian Faith]

“We are all made of mud, and as this mud is not just on the hem of our gown, or on the sole our boots, or in our shoes. We are full of it, we are nothing but mud and filth both inside and outside.” [John Calvin, attacking mankind]

“We may rest assured that God would never have suffered any infants to be slain except those who were already damned and predestined for eternal death.” [John Calvin, rationalizing the slaughter of infants in the Old Testament]

Well, it does not look so good for Calvin, either. Now paste a few quotes from Martin Luther.

“People give ear to an upstart astrologer [Copernicus] who strove to show that the earth revolves, not the heavens or the firmament, the sun and the moon. Whoever wishes to appear clever must devise some new system, which of all systems is of course the very best. This fool wishes to reverse the entire science of astronomy.” [Martin Luther, Works, Volume 22, c. 1543]

“Reason must be deluded, blinded, and destroyed. Faith must trample underfoot all reason, sense, and understanding, and whatever it sees must be put out of sight and ... know nothing but the word of God.” [Martin Luther]

“Men have broad and large chests, and small narrow hips, and more understanding than women, who have but small and narrow breasts, and broad hips, to the end they should remain at home, sit still, keep house, and bear and bring up children.” [Martin Luther, Table Talk]

“God created Adam master and lord of living creatures, but Eve spoilt all, when she persuaded him to set himself above God's will. 'Tis you women, with your tricks and artifices, that lead men into error.” [Martin Luther]

“In a like manner we must endure the authority of the prince. If he misuse or abuse his authority, we are not to entertain a grudge, seek revenge or punishment. Obedience is to be rendered for God's sake, for the ruler is God's representative. However they may tax or exact, we must obey and endure patiently.” [Martin Luther, Tribute to Caesar sermon, from The Political Theories of Martin Luther, Luther Hess Waring (New York, Putnam's, 1910) p. 104]

“Even though they grow weary and wear themselves out with child-bearing, it does not matter; let them go on bearing children till they die, that is what they are there for.” [Martin Luther, Works 20.84]

“I had made up my mind to write no more either about the Jews or against them. But since I learned that these miserable and accursed people do not cease to lure to themselves even us, that is, the Christians, I have published this little book, so that I might be found among those who opposed such poisonous activities of the Jews who warned the Christians to be on their guard against them. I would not have believed that a Christian could be duped by the Jews into taking their exile and wretchedness upon himself. However, the devil is the god of the world, and wherever God's word is absent he has an easy task, not only with the weak but also with the strong. May God help us. Amen.” [Martin Luther, Introduction to On the Jews and Their Lies, 1543]

“He did not call them Abraham's children, but a brood of vipers [Matt. 3:7]. Oh, that was too insulting for the noble blood and race of Israel, and they declared, He has a demon' [Matt 11:18]. Our Lord also calls them a brood of vipers; furthermore in John 8 [:39,44] he states: If you were Abraham's children ye would do what Abraham did.... You are of your father the devil. It was intolerable to them to hear that they were not Abraham's but the devil's children, nor can they bear to hear this today.” [Martin Luther, On the Jews and Their Lies, 1543]

“...they remain our daily murderers and bloodthirsty foes in their hearts. Their prayers and curses furnish evidence of that, as do the many stories which relate their torturing of children and all sorts of crimes for which they have often been burned at the stake or banished.” [Martin Luther, On the Jews and Their Lies, 1543]

“They [the rulers] must act like a good physician who, when gangrene has set in proceeds without mercy to cut, saw, and burn flesh, veins, bone, and marrow. Such a procedure must also be followed in this instance. Burn down their synagogues, forbid all that I enumerated earlier, force them to work, and deal harshly with them, as Moses did... If this does not help we must drive them out like mad dogs.” [Martin Luther, On the Jews and Their Lies, 1543]

“I should have no compassion on these witches; I should burn them all.” [Martin Luther]

“Idiots, the lame, the blind, the dumb, are men in whom the devils have established themselves: and all the physicians who heal these infirmities, as though they proceeded from natural causes, are ignorant blockheads....” [Martin Luther]

“The Devil can so completely assume the human form, when he wants to deceive us, that we may well lie with what seems to be a woman, of real flesh and blood, and yet all the while 'tis only the Devil in the shape of a woman. Tis the same with women, who may think that a man is in bed with them, yet 'tis only the Devil; and...the result of this connection is oftentimes an imp of darkness, half mortal, half devil....” [Martin Luther]

“We are at fault for not slaying them (the Jews).” [Martin Luther, On the Jews and Their Lies]

“Heretics are not to be disputed with, but to be condemned unheard, and whilst they perish by fire, the faithful ought to pursue the evil to its source, and bathe their heads in the blood of the Catholic bishops, and of the Pope, who is the devil in disguise.” [Martin Luther, Riffel, Kirchengeschichte]

“If I had to baptize a Jew, I would take him to the bridge of the Elbe, hang a stone around his neck and push him over with the words 'I baptize thee in the name of Abraham'.” [Martin Luther, Hitler's Spiritual Ancestor by Peter F. Weiner (1985, Gustav Broukal Press)]

“If the peasants are in open rebellion, then they are outside the law of God. Therefore let all who are able slash, strike down, and kill (those who rebel) openly and secretly, remembering that there can be nothing more venomous, harmful, or devilish than a rebel. It is exactly like killing a mad dog.” [Martin Luther]

Luther really has an impressive list, don't you think?

Of course, you are wondering what all those quotes are good for. And for our answer, we will return to the original sentence:

“The churches of today cannot inspire man to seek God's Love because they no longer understand, and they have not for long centuries so understood it, that God's Love possessed by the human soul through prayer to Him for its coming is the Way and the only Way to man's salvation.”

You see, my dear brother, in the quotes above, you can read expressions of intolerance, even worse, of hatred, of ignorance, superstition, sexism, racism, etc. And the people who pronounced such phrases, were and are considered holy men by many.

The great success of Christianity, its fast spreading combined with the premature death of many leading characters, who held the authentic teachings of Jesus and who had obtained at least some portion of Divine Love in their souls, gave way to a very sad development: Men of mediocre character took over the bridle of the early church's path, and as a result, true spirituality succumbed.

There was the question if the slow development of the Divine Love Movement was the consequence of a global conspiracy. No, not at all, there is no “conspiracy,” but there is a deeply rooted attitude in many, the consequence of generations of false teachings. We are not interested in a repetition of such a sad evolution. We prefer a slow but steady growth, based on people who truly aspire to the development of their souls in the Divine Love, and whose lives may serve as the living examples of Jesus' true gospel.

These above mentioned leaders, and others, who betray through their words the cold of their souls, have led their churches “spiritually,” when that cold of their souls materialized in their teachings. Today, those congregations face the dilemma to find their way back to the original path, through the darkness in which ignorance, sin and error have

placed their doctrines. It is not an easy task, and they are facing the problem that many worshippers are leaving their flock.

There is an innate longing for Divine Love in all human beings. But most, because of the reasons I have already explained, are unable to identify the origin and the goal of such longing, trying to satisfy it through indulgence in earthly pleasures, materialism and ruthless struggle for power. This is all in vain. But many will not learn better in this life.

I want to draw your attention also to the fact that the people cited above are now inhabitants of the Celestial Heavens. Most of them died without having the dimmest spark of Divine Love in their souls. Nevertheless, as we have pointed out on repeated occasions, death does not mean a clear cut, after which the wheat is separated from the chaff, but a new and marvellous phase in human existence, with new opportunities and new developments.

There are many who have never heard of Divine Love on earth, and who have never obtained it, but find their way to at-onement with the Father during their existence in the spirit life, sooner or later. So, do not grow impatient when your progress on earth seems so slow and so much delayed.

Live in Love, be tolerant, but also be watchful. What you have read above, is characterized by what we call "fundamentalism." And where fundamentalism appears, evil is lurking.

I am glad that you have received my message satisfactorily. I hope I will not have to wait so long for our next encounter.

As I have told you, this was an easy message, a warming-up of your "spiritual muscles." Be in Love, and we will share many more moments together.

Your brother in Heaven,
Judas

Miracles and Thoughts

August 8th, 2002
Received by H.R.
Cuenca, Ecuador.

Did you really find my last message so shocking?

[HR: Not shocking, but strange. I was thinking that the people you mentioned, Saint Augustine, Saint Thomas, Calvin and Luther, as inhabitants of the Celestial Heavens, are your friends. And suddenly you ask me to write some really ridiculous or terrible quotes, which showed your "friends" in a really bad light.]

It is true, my friend, they are my friends, even more than friends. However, understand that they are no longer the same people who wrote these sentences. They are Celestial spirits, having experienced the New Birth, and therefore, they are already much beyond these expressions of their past lives. These memories no longer hurt, there are no longer open wounds, they live without sin and error, which have been forgiven already a long time ago, forgiven and "forgotten."

Today, I would like to talk about two topics. First, I will address the story of the wedding at Cana once again. In the letter you received, you could discern much incredulity.

[HR: A few weeks ago, a woman, who had found the Padgett messages on the Internet, contacted me. She apparently moves in spiritualistic circles or in "non traditional" churches, because she told me of "speaking tongues," etc. Among other things, she spoke of a family that receives messages, commenting:

"But what confuses me most, is that this family is not very well educated and didn't know about the story in the Bible on the weddings of Cana. And in that visit, Jesus always told them, through the boy, that he really transformed the water into wine.

H___, since this is contrary to what Padgett received and you may imagine that my search for the Truth brings me some difficulties.”]

While it is of very little importance whether people believe that Jesus transformed water into wine or if they do not believe this, I wish to highlight that the story, as I told you, is consistent with truth. Even Jesus himself, many years earlier, informed of the fact in the same way through Dr. Samuels.

However, what is important is to emphasize that Jesus' portrait as the “miracle maker” who walked through Palestine, performing his magic tricks, is not correct. It is my intention, through my account, which we must take up again soon, to remove this shell of mythology, and to present the man as he really was.

Jesus performed miracles, this is true, but mainly in the healing of sick people.

People who lived in antiquity expected that holy men distinguished themselves through supernatural prowess — an attitude, by the way, that continues stubbornly in the present time — and later, when the biographical or pseudo-biographical stories were written, many anecdotes coming from the realm of fantasy were added, in order to satisfy people's expectation.

As a matter of fact, there were people in that time who, taking advantage of the expectation of their partisans and potential followers, excelled as “magicians,” such as in the famous case of “Simon the Samaritan.”

However, I want people to understand that it was not Jesus' task to convince humanity through magic, but through the brilliant light that his soul radiated. Which perhaps leads you to recall that your task is very similar... or should be so.

Another topic that I want to address in this message is the statement that “thoughts are things.” It is an assertion that has been heard with a mixture of incredulity and surprise by many. And this is not amazing, considering that to some, thoughts are electrical impulses, or more generally, energetic or chemical impulses that at times are stored in the brain, and at times are of an ephemeral nature and simply disappear, and to others, they are part of a hazy concept which is called “the mind.”

When we speak of thoughts as things, we really mean what we are saying: Things, tangible, real things, of existence. Jesus has already indicated in a communication that advanced spirits have the possibility of “creating” animals, pets, and many more things. These are creations through thoughts, they are thoughts “materialized.” I have mentioned the fact that the thoughts of men are very powerful, exercising a global influence, especially in their conjunct form. You have heard some information on how the “clothing” of spirits is built, and now, going one step further, consider, too, what you heard of the spirit body that is constantly renewed, always reflecting the condition of the soul which it harbors.

The spirit body is the thought of our soul; it is its materialized manifestation. Therefore, it will be very easy for you now to understand why higher spirits have the ability to evaluate the condition of soul of lower spirits — without being able to actually visualize those souls — but that it does not work the other way around, since, just as the higher spirits' thoughts are unfathomable for lower spirits, likewise their materialization in form of the spirit body is inaccessible for them. They describe it as a “bright light,” unable to grasp its true nature.

That is all I want to communicate at the moment. Now I will leave you, wrapped up as you are in your poncho and shivering from cold, with icy fingers, but with warmth in your soul.

Your brother,
Judas

The Year in Reflection, and the Value of Simplicity

August 17th, 2002
Received by H.R.
Cuenca, Ecuador.

My dear H___:

One year has gone by, since I wrote you for the first time. One year — a good part in the physical life of man, but it does not even constitute one single drop in the ocean of real human existence.

It has been a productive year, and with a smile on my face, I saw how you, on repeated occasions, complained that you had progressed in nothing. The soul's progress cannot be measured by means of higher revenues or more publicity, no, the criteria are very different. And if you motivate yourself to look behind, you will see that long has been the road traveled, and great the growth of your soul, a growth as you have never before experienced in your life.

But now, I would like to utter a few words on the writings of Lorber, which you have found recently. Read them, whenever you feel inspired to do so. If you will benefit? Reading always benefits man, even when it is only for being sure that this is not the truth. But here, in this case, you have a beautiful example, a criterion for how to evaluate the progress of a soul. Reading a few words sufficed for you to feel disappointed, because you already had the certainty that this was not a revelation made by high spirits. Consider that many people read them without having the same perception, without feeling the cold of the absence of true Love, which you soon felt. There are so many communications between the spirit world and the universe of the mortals, that they resemble a jungle of difficult orientation. However, you were able to discern instantly that the way put forth in Lorber's work only leads to the purification of natural love. However, you will see that it also contains some notion of Divine Love, a very hazy, blurred notion without contours. This idea spreads like shreds of fog through the entire work, without materializing anywhere. This is the "notion" of the spiritual spheres.

One more thing I would like to tell you. You have complained that "Padgett" was too "simple." Is it true that these messages are too simple? If it is so, then they fulfill the function that we intended for them. Imagine a painter, when he lays hand on a new work. When he paints a landscape, he does not elaborate all details, but focuses on a part of the canvas, which later will attract the attention of the admirers of the picture. The rest of the canvas, he covers harmoniously, but he does not suffocate the important part under a torrent of details. And so we proceeded. We focused on the central message: The existence of Divine Love, God's Substance, which the Father makes available for all humanity. We concentrated on the principle of soul transformation, the way toward eternal life, toward at-onement with the Father. We described God as a personal Father, filled with Love for all His creation, and especially, for His children on earth. We did not lose time describing the creation of the universe, the formation of the solar system and of earth, we did not describe the beginnings of life and we scarcely mentioned the creation of men. I have said: "My truths are plain and my teachings can be understood by the simple. Any religion which requires the exercise of the mental faculties to an extent greater than what is required in the ordinary affairs of life, cannot be a true religion; because God has designed that all His children shall understand His truths without the necessity of having a highly developed mind."

I made it plain that it was my intention to present my Glad Tidings just as I had taught them on earth, two thousand years ago.

Now, in comparison with the aforementioned painter, we had to overcome an obstacle. We could trace the great design of the painting, the concept, but we required another person for actually painting the picture. And that person was Padgett. Showing him how to proceed, he led the paintbrush according to his capacity. The resulting image is not in all its particulars as we had planned it, but when you say that it is simple, focusing on a few central points, vital for men's salvation, then we have achieved our objective. I will take it as a compliment.

If people look for some natural history communicated by spirits from the beyond, the Padgett messages are definitively not suitable literature for them. If people look for the true way to at-onement with God, and want to know God how He is, a Loving Father with His Arms wide open to receive all mankind, then they should read them — and what is more important, put them into practice.

Remember the words of the great physicist Stephen Hawking, who wrote that he had found a series of dimensions additional to the commonly known ones, being able to describe them mathematically. Nevertheless, he admitted that in daily life he had problems to even get along within the three dimensions you know how to use. We do not want religion to be an abstract, verifiable mathematical model, firm in its logic, however, surpassing men's mental capacity. We do not want a mental model at all, because the mind is not the key for an understanding of God. We want them to experience God in their souls, which constitute the true door of access to His Kingdom. And also, which of the two attracts you more? The mathematical description of the eighth dimension or a painting by von Gogh, where majestic cypresses flame like living fires towards an anxious sky?

I understand your confusion over the fact that in many so-called revelations the respective mediums present me as being God. I want to remind you that we have attempted, and continue attempting, to communicate our truths to

humanity through manifold channels. Moreover, we always need to rely on the mortals' cooperation that receive these messages, and whose mental disposition largely influences the success of our undertaking. In this sense, James Padgett has served us as a channel of high clarity and fidelity. We cannot prevent spirits from lower spheres from interfering, if the mediums themselves do not ask us to do so, because we have to respect their free will. And even Padgett lived through phases where he neglected the contact with us and dedicated himself to the reception of "scientific" messages, which obviously attracted him strongly. The mediums determine the quality of communication, and tune in to its source.

Jesus is God, so they say. Well, that depends on their definition of God. If god is a spirit whose soul consists of the divine essence, then I am a god, and Judas is a god, and Peter and Andrew and Luke and millions more spirits. However, there is only one Father. None of us is omnipotent, omniscient... we are "gods" in the sense that we are one with the Father in the characteristic of His unconditional Love and His Great Soul's Divine Essence. The true principle, the Source of the Living Waters of Eternal Life, is the Father, our Father. Therefore, it is good to reserve the word "God" for Him, but do not feel bothered when other people use it in another sense. Time will clear the darkness of ignorance...

Now, coming back to the writings you recently started to read: Learn from them at least one thing: Jakob Lorber dedicated a certain hour every day to write down what that inner voice, which he called "The Lord Jesus Christ," dictated to him. Learn perseverance, and repeating what Judas has already asked you so often to do, I tell you: Give us time and space. Give us the opportunity to communicate. And remember, you will benefit more than anybody else will.

Do you say that it is impossible to stay every day in the necessary disposition? It is not! I say this emphatically. Pray. Prayer is the key. And although you have achieved a great progress when comparing your attitude of years ago, when you never used to pray, with now, when you do pray, you know that you can do more, and that your spirituality does not need to be like a straw of grass that sways back and forth as the wind blows. It can be firm and strong as the trunk of a tree, if you give it the nutrients it requires.

Father's creation is a symphony of infinite Love, and we are the notes. We can become the leitmotif, adding harmony and our personal timbre as God's instruments. Let us do it.

With these words, I will say goodbye, wishing us all a happy cooperation also in this year. I thank you for your dedication, and I also thank Judas for having granted me this opportunity to talk to you.

I am your brother in the Love,

Jesus of Nazareth
Whose life will unfold before your eyes

The Popularity of Absurd "Revelations"

August 20th, 2002
Received by H.R.
Cuenca, Ecuador.

[Dear Judas, following the advice I received in my last message, I read parts of Lorber's writings, and it is really amazing what I have found, but amazing in the negative sense. Partly, these writings cling slavishly to the gospel according to John. They present a Jesus that I do not recognize as true. On the other hand, one of the writings describes oceans, trees, gigantic men on the planet of Saturn, things that catch my eye as absurd, the products of the fantasy of Jule Verne's epoch.

These messages talk about transplanetary reincarnation conditioned on certain factors, and many other things I had already discarded a long time ago...

However, scanning for some information on the Internet, I found that these writings have attracted a great number of followers, by the thousands and all over the globe. They highlight that the works of Lorber contain a huge number of incredible prophecies, such as the structure of atoms. Of course, they highlight those "prophecies" that can be interpreted as right guesses, omitting the numerous absurdities.

I wonder, what are we doing wrong? How is it possible that these writings raise so much interest, that they are accepted so eagerly, while Padgett's writings, much more reasonable in my humble opinion, do not achieve similar success? The movement of Lorber and the "New Revelation" maintains its own publishing house, selling their books by the thousands, and is apparently prospering. It is not envy that motivates me to ask, but I rather really would like to know how our work of spreading the Padgett messages could be done more efficiently.]

My dear H___, I will answer your question with another question.

But first, as you know, Jesus has tried, and is still trying, to communicate his message of Love to humanity through various mediums. And experience has taught us the following:

There are mediums who can receive the message, but whose soul condition does not allow the message to pass through unaltered. These are the ones who speak about the anger of God, the mortification of flesh, and say that people have to punish themselves in order to expiate their sins, or mitigate the effects of other people's sins. These mediums are lacking self-love to such an extent that they become convinced of their own unworthiness and expect to be punished. And of course, they believe that all humanity deserves only punishment too. H___, you know about this kind of "revelation," and you know who some of these characters are—who believe, or have believed, that the only way to happiness is through whiplashes, and fasting for extended periods of time. These "guilt-mongers" have done a thorough job over the centuries, continuing up to today, of convincing many others to adopt the same attitude. And so for a very long time, great numbers of people, lacking self-love, have considered themselves unworthy, and candidates for "hell."

Then there are other mediums that, when they receive our message, subordinate it to their own ideas. In these cases the Master's thoughts flow like a river emptying into an immense ocean of preconceived notions. And the rudiments of what the Master is communicating, as it leaves the pen of these writers, becomes so diluted as to scarcely permit one to make out the original intended meaning.

But then there are others: mediums who serve as, more or less, clear channels for the message we wish to communicate.

Jesus is not the only one trying to communicate his gospel. Many other Celestials are doing this also. And the result? Of course, the results are not always what we would like them to be. But then, we are well aware of the obstacles we face and, in spite of them, we continue ahead in our work without slackening.

Now it is my turn to ask you to tell me: What is it we are doing wrong?

My dear H___, the truth of a teaching cannot be measured through the number of its followers.

Keep in mind that modern day people sometimes laugh at the credulity of men in antiquity—who believed uncritically in prognostications of prophets and the "miracles" of charlatans. Although many may believe otherwise, in fact: attitudes have not changed that much. People are just as gullible as ever.

Prophecies of every kind continue to attract the masses, and one-sided blindness allows them to zoom in on successes of these "prophets," and ignore the failures behind a veil of silence. The question is: are people seeking God and atonement with Him? Or do they seek prophets and charlatans in order to satisfy their curiosity? We should also ask the question: do people who are looking for punishment (because in their inner self they believe they deserve such sanction) have the capacity to seek and find the true God—our Father who is so loving? No, they do not. They have to find [love in their heart for] themselves, before they can take a step beyond their own confines [to find the Love of their Father].

We have already talked many times about false beliefs, and I have told you many beliefs, such as reincarnation or the trinity, are actually innocuous. However, beliefs that take away from men the knowledge of their own worthiness: such beliefs also block the door to an awareness of the greater world. These poor people, chained in their feelings of guilt, are in the darkness of their own negativity. They will remain there until they recognize their own value. They have to understand that God does not want their dignity. He, Himself, has already given them that. He wants their free will desire to join with Him in the Love that unites, all in all.

Now with regard to marketing, that really doesn't require Celestial advice, don't you think?

I wish you a happy day,
Judas

Passing Over

December 7th, 2002
Received by H.R.
Cuenca, Ecuador.

[HR: In the late afternoon of December 6, 2002, the mother of the husband of one of my sisters-in-law suddenly died from a heart attack.

Here in Ecuador - and I suppose in all Latin America - we have a custom: The coffin is put on the bier in a hall, and the deceased person's family accompany him or her right through the night and the following day until the burial. Friends join them in their grief. This is called "velorio". On December 7, my wife and I had been at the velorio for some hours.

When I was sitting there and asking myself where the woman would be right now, I perceived this familiar little voice.]

"She is confused now," it told me.

[HR: "I suppose she is now in that place of reception you have told me about," I replied.]

"Right."

[HR: "Where will she go from there?" I insisted.]

"Whoever finds joy in faith on earth, will find a place in one of the antechambers to the Kingdom of God," Judas answered. "If you cannot find joy in faith on earth, you won't be able to find it in the spirit world."

[HR: "Where do people go who do not believe, but who dedicate all their efforts to intellectual achievements?" I continued.]

"They go to a place where this joy may grow even greater," Judas replied. "This is the Law of Attraction. It is not more difficult to find the way to God and His Love in the spirit world than it is on earth. In both places the prerequisites are the same: Earnest longings and constant prayer. But in a world of fast progression, where there are no limits, seemingly, to your endeavors, it is so easy to lose course, because any direction you chose will reward you with plenty of happiness. There is something more I want to tell you.

You are reading a lot about mysticism now. I know it is an interesting topic. But be aware that you must apply your own criterion. For example, mystics claim that they can achieve at-onement with God through meditation. This is not quite true. They can achieve at-onement - but with the universe, that is: with God's creation."

[HR: "What does this mean?" I inquired.]

"This means that they finally come to the experience that they are not isolated individual beings here on earth, but there is a vast interconnection. They are aspects of a whole, and as they change, the whole changes. As others change, they are affected, etc. too. This is a topic that I have promised to elaborate on, and I will do so. But not now.

For now, it is sufficient that you have understood: the world is not as it appears to be. People who call themselves "realists" and reject those "fancy ideas" are in fact far from being realists. They have no idea of what reality actually is. They are prisoners in the cell their narrow minds have built up for them. Their universe is their inner view, and their inner view is truly limited.

And one more bit of advice: If you want to write a book on quantum physics or psychology, then go ahead. But ask yourself if you are the right person to do so. You are not a psychologist, you are not a quantum physicist. But you have

a lot of spiritual experience to share with others. So, it is OK to study physics and psychology, but follow the advice to go wherever truth leads you, no matter that this path is not the path of science. Use your own definitions, without caring about the definitions of physics and psychology. Simply make plain what you are referring to.

You want to write your book, so you have to put your ideas into it. People may not be interested in your opinion of science, since you are no scientist. But they may be very interested in your spiritual experience. Focus on that.

I will leave you now. This not a propitious environment for message transmission. Find a quiet place whenever you need to ask me. You know, I will always be there to answer your doubts.

God bless you,
Judas

A New Form of Communication

January 18th, 2003
Received by H.R.
Cuenca, Ecuador.

[HR: It was a completely new sensation...

During the day, when I longed to be in contact with Judas, I felt his presence, and all of a sudden, an enormous package of information flooded me. I say "flooded me," because this information did not come in form of phrases or sentences, little by little, by drops, so to say, nor in a form of a conversation, but as a torrent that made me feel dizzy.

What was going on? Had Judas changed his way of communicating with me?]

"It is an experiment," the voice said. "You are right, it is a new form of communication."

[HR: "In some way I believe I know this sensation," I answered. "It happened when I perceived your thoughts that seemed so clear and wonderful, but when I tried to capture them on paper, so much got lost of their content. But now, it is not a single thought, but many... a 'mental structure,' if I may put it this way."]

"That explanation is not bad at all," Judas explained. "As you know, there are several ways to transmit messages. Basically, what we have done so far is to communicate a thought and to wait until you translated it into your language. Then we send you the following thought, and so forth. This form of communication allows us the possibility of correcting errors during message transmission. When you receive something incorrectly, we can always correct it in the following sentence that we transmit to you -of course, we only do this when it is worthwhile; in other words, when the error in the understanding of the medium is substantial.

The other method, which I have just used, allows us to transmit a whole package of connected thoughts, an essay, as it were, a mental composition. This has the advantage (for us) that it takes us very little time to do so. On the other hand, it entails some danger if the medium's reception is bad, and that during message transcription the error multiplies, spreading from sentence to sentence, distorting the message's entire meaning or content.

It would be impossible to transmit dates, names, and data this way. Not impossible, perhaps, but very chancy, and I won't do it. But when it is about a theoretical discourse, where the choice of words that the medium applies in the transcription only influences style, or makes the message more or less readable, or gives it a touch of finesse, but where the content of the message is quite clear, and where there is no great danger of distortion, then it would be very comfortable for us to convey messages this way.. It is a very elegant and quick way. Of course, for you the work will be the same. You have to translate or to formulate thought by thought into the respective language you write. For you it is not a time saver, by no means."

[HR: "I understand this," I answered. "However, I do not feel confident using this method."]

"Neither did you feel confident with the other 'conventional' method," Judas answered. "Only through practice did your message reception become something habitual and normal, something that no longer raises bigger doubts in you."

[HR: "Yes, you are right. I can well remember my first tries in that regard," I agreed.]

"Very well, then. So, I can count on your collaboration, should I decide to use this new method, can't I?"

[HR: "You know my answer. Of course you can," I answered him. "Still, I would like you to grant me the privilege of rehearsing for a little while this kind of communication.]

"Of course," Judas approved. "Therefore, I propose to you the following. Sit down at the computer and write the message just as you remember it. Try to reproduce it as faithfully as you can. I will interrupt you to add my comments. Agreed?"

[HR: "Agreed!"]

Here, then, comes my version of what Judas had transmitted to me.

I saw a jumble of animals of all kinds. Among them, I could make out my new dog, a cocker. I thought of how loving she was, and reflected that many of the other animals could not awake in me sensations of fondness.]

"Oh yes," Judas interrupted me. "It is difficult to fall in love with a scorpion."

[HR: Oh my, I was thinking exactly of a scorpion!

I understood that all those life forms that we regard as disgusting or repugnant were necessary steps for the gradual development of more advanced, more perfect stadiums, and that it was therefore not a proper attitude to consider them as useless bugs.

The human being, as the highest developed form of life on this planet - the crown of creation, so to say - is only for now the peak of creation, the climax in a development that obeys the Law of Eternal Change. It would be impossible to imagine man without the previous development of other life forms... at least in respect of his physical nature.]

"Exactly!" Judas interjected. "Of course, it is possible to imagine man (I refer to the soul) without the physical development and evolution on earth. But since we all spend some time living on earth, it is very important to see human beings (souls) in the context of other beings which live on earth."

[HR: This development of the "tree of life" with its numerous ramifications we call "phylogeny."

It is interesting to observe how this phylogeny is reflected in some way in the so-called ontogeny. Ontogeny, the individual's development from the fecundated ovum until its natural death, parallels in rough lines the development of life in general. The phases of the fecundated cell, its division in blastomeres, the morula, the blastula, up to the formation of a "primitive stomach", the gastrula, and finally the development of the diverse specialized body tissues can be observed in nature in the different living species. In other words, the individual repeats the entire general development of life until that stage which corresponds to it.]

"You've got it!" ratified Judas. "I see that you still remember well what you learned on embryology."

[HR: What I understood is that we can often observe this kind of parallelism in God's work. Ontogeny parallels phylogeny, and in a similar way, soul development parallels ontogeny.

Of course, the negative development of the soul is not necessary, or even worse, desirable - I mean that development which manifests itself in materialism, crime, etc. But even this development has some positive influence - not over the individual whose soul is so deformed, but over society in general, and should it be only for highlighting the positive side of men that exists even under the least favorable conditions.

During phylogeny, the non appropriate forms of life become extinguished. During ontogeny, the individual does become extinguished, but passes through a constant process of development from one phase to the next one, "overcoming" the present deficiencies and "attaining to" a superior state of

existence. Of course, this process is automatic and does not imply the conscious effort of the individual. Now, in spiritual development, or soul development, the individual does not die either, but rather goes through a process of development that finally will take it to the highest possible degree. The "degeneration" of the soul is nothing more than a deviation that ends in nothing, like a blind alley. Sooner or later, the individual is forced to turn around and get back from the wrong track, and to continue ahead along the roads provided by God. There are many options, and all are valid. Only those blind alleys lead nowhere. They are what we call "sin and error."

The aforementioned " highest possible degree" depends on the free and voluntary decision of the respective soul: does it yearn for the presence of God from the bottom its being? Does it desire His Love? If so, there is no limit to its development. Does it only want to follow its course as a natural soul? Then it will find the end of its development in the sixth sphere.]

"Very well," said Judas. "You grasped it well. I would only like to add a word or two on free will:

It is obvious that men enjoy free will in part of their decisions. But actually, if the free will decisions contradict the Will of God, they lead nowhere. They end in that blind alley, and sooner or later man has to turn around and get back in order to restart his progress. God's designs are designs of Love. He does not allow anyone to get lost. The soul that chooses the wrong road does so, because it does not know the consequences. It believes that it is in control, but, as you know, it is not so. The "lost soul" is a soul lost because of its ignorance, and God does not allow ignorance to condemn His children. Men cannot lose their souls; they cannot lose themselves. What they can lose is time... but lastly, what does time mean anyway in eternity?

The little bird finds it difficult to break through its eggshell. It takes time for its downs to dry. Only slowly firm feathers will grow, and it needs much food to develop muscles. The goal is to fly.

Spiritual development also takes time and consumes energy. But the goal is to fly. Even when we already know how to fly, we are sometimes slack, our wings fail, and we fall. But the slacking and falling are only symptoms of our immaturity, of spiritual childhood. Carry on, and you will know the world from an upper perspective. Height will entrance you, and especially that Sun of Love that constantly waves to you to come closer.

With much love,

Your brother of always,
Judas."

Trust in God

February 3rd 2003
Received by H.R.
Cuenca, Ecuador.

Do you know the difference between you and me?

No, no! I am referring to something basic; don't think of superficialities, it is something very essential.

I will tell you. It is about trust in God. Mine is absolute, yours is still quite faulty.

I already know what you want to reply: That it is not so easy to trust blindly when one lives on earth and has to observe the atrocities that are happening. However, I tell you that these things happen precisely because of the widespread lack of trust in God.

All that materialism, all those concerns that at times are even ridiculous, have their roots in the fact that people believe that they have to worry about everything, that they have to take care even of the most trivial particulars in their lives. Of course, such an attitude can only lead to frustrations and fear.

Once I told you that fear is the emptiness of the soul; it is lack of faith in God. This also implies lack of trust.

“You must let little children come to me, and you must never stop them. The kingdom of Heaven belongs to little children like these!” So said Jesus, and he had good reasons to say so.

To the children, their parents are people of absolute trust. Their parents, so they believe, do not know evil, their wisdom is absolute, and they know how to do everything. In their small and young minds, children consider adults, especially their parents, almost like gods. And they have absolute trust in them — in the beginning. Then, unfortunately, they realize the fallibility of their parents, and their faith in them, which at first seemed unbreakable, falls to pieces. Those are perhaps the most difficult and traumatic moments in the life of a young human being. Much depends on how this difficult phase is overcome, and it is exactly then when also the infantile faith in the Good and Almighty God receives a hard blow.

This emotional turmoil leads them to forget the fact that God is not a fickle or inconstant being: He is the fixed center of the whole universe, He is the Source from where everything proceeds, and He is the measure of everything.

You say that life is difficult. But perhaps you should think that people – through their very attitude – make their (and other's) lives difficult. After all, God has projected a happy end for all people; He has even provided a straight and direct road to this happiness. Therefore, try to walk along this well-marked road. If you stray and find yourself in problems, don't put the blame on Him.

The Master's teachings are like a road map. Read it, study it, and follow the clearly marked roads. They lead, there is no doubt about it, to a gradual approach to the Source of All Existence. Anything you do that does not contribute to this purpose, will be vain and, at the most, of a temporary satisfaction.

This source, God, has no name. Ha-Shem we called Him, The Name, but He has no name, He simply is. Jesus called Him Father, and He is the only true Father that exists. When you discover His true attributes, you will not suffer the childhood trauma, but you will rather find the absolute that manifests itself in the form of Love. It is then when you will no longer find it difficult to trust in Him, but when it will be impossible for you to lose that trust.

It is then when you will be exactly on the right and good road to that destination the Father has prepared for you. It is then when you will feel how His Hands guide you, and you will notice that the road is flat and easy to walk, because He has removed all obstacles.

Is there really any reason to despair, whatever your situation might be?

Do what you can do, just contribute by your example, and the world will change with you.

"Very slowly," you say? This is true: to an external observer, it will seem like a very slow change. But to you, everything will change in a flash. After all, what is the world to you? It is what enters through your eyes and ears and what receives your interpretation. That is the world where you live in. Changes really depend on you, don't you think?

To trust God means to live in Heaven, even in the most difficult of situations.

Why have I written so much? Everything has already been summed up in these words:

*The LORD is my shepherd;
I shall not want.
He maketh me to lie down in green pastures:
he leadeth me beside the still waters.
He restoreth my soul:
he leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death, I will fear no evil:
for Thou art with me;
Thy rod and Thy staff they comfort me.*

God bless you,

Your brother in Christ,
Judas

The Lack of Hope Found in the Hells

February 5th 2003
Received by H.R.
Cuenca, Ecuador.

My dear brother:

The Padgett messages contain one or other rather suggestive descriptions of the situation in the hells, of places and conditions which hurt every sense of human beings. Take this example:

"In this hell of mine, and there are many like it, instead of beautiful homes, as the other spirits described, we have dirty, rotten hovels all crooked and decayed, with all the foul smells of a charnel house ten times intensified, and instead of beautiful lawns and green meadows and leafy woods filled with musical birds making the echoes ring with their songs, we have barren wastes, and holes of darkness and gloom and the cries and cursings of spirits of damnation without hope; and instead of living, silvery waters we have stagnant pools filled with all kinds of repulsive reptiles and vermin, and smells of inexpressible, nauseating stinks.

I tell you that these are all real, and not creatures of the imagination or the outflowing of bitter recollections. And as for love, it has never shown its humanizing face in all the years that I have been here - only cursings and hatred and bitter scathings and imprecations, and grinning spirits with their witchlike cacklings. No rest, no hope, no kind words or ministering hand to wipe away the scalding tears which so often flow in mighty volumes. No, hell is real and hell is here.

We do not have any fire and brimstone, or grinning devils with pitch forks and hoofs and horns as the churches teach; but what is the need or necessity for such accompaniments? They would not add to the horrors or to our torments. I tell you my friend that I have faintly described our homes in these infernal regions and I cannot picture them as they are.

But the horror and pity of it all is that hope does not come to us with one faint smile to encourage us that there may at some time be an ending to all these torments, and in our hopeless despair we realize that our doom is fixed for all eternity.

As the rich man in hell said, if I could only send Lazarus to tell my poor, erring brothers on earth of what awaits them, how gladly I would do so and save their souls from the eternal torment."

But worst of all is, as this spirit expresses it, that they harbor not a single spark of hope that some day they could escape from their awful situation.

Lack of hope, you tell me. Yes. But why is this so?

Certainly, at the base, there is only one explanation: Their total ignorance about God's nature. I don't mean that the inhabitants of the hells are all atheists. No, no, my friend! I had the doubtful privilege of staying some time in those gloomy places and — believe me — I did believe in the existence of God. But in spite of having shared so much time with the Master, I had not grasped the essential nature of God; I had not managed to understand why Jesus used to call him "Avvá," that is to say, "Daddy."

If you remember my last message, you will understand right away that what really is missing there, amongst folks in the hells, is exactly that trust in God, because of their lack of personal experience of His nature, and because of their lack of information.

It is difficult to create trust, especially in desperate situations. You think that desperate people cling to the faintest ray of hope as shipwrecked sailors do to a floating board. But you are mistaken. You do not know what real despair means. Those poor spirits live submerged in phases of bottomless depressions, interrupted by short moments of wicked attentiveness, where all their desire focuses on their efforts of leading "by remote control" one or other poor mortal into situations where the spirits may enjoy "a second hand experience" of the controlled mortals' excesses, and where the mortals get stuck ever more in the bog of their own doom.

How, then, can we help those spirits? We cannot leave them behind in their misery. We have the obligation of reaching out a helping hand to them. However, in general, they reject it. What can we really do?

The key to our rescue work is the creation of a condition of trust. Usually, it is a poor choice for a bright spirit to approach one of those gloomy spirits, because they will "encapsulate" themselves immediately, to the point of refusing to lend an ear to whatever the spirit of good will would tell them. How should we proceed, then?

Well, my brother, I sense that our connection is weakening, and I have got much more to write. I suggest that we postpone the balance of my message for tomorrow.

God bless you,
Judas

Getting Out of the Hells

February 6th 2003
Received by H.R.
Cuenca, Ecuador.

I would like to continue my message of yesterday.

"The key to our rescue work is the creation of a condition of trust. Usually, it is a poor choice for a bright spirit to approach one of those gloomy spirits, because they will "encapsulate" themselves immediately, to the point of refusing to lend an ear to whatever the spirit of good will would tell them. How should we proceed, then?"

With these words I ended my message. How should we proceed, then?

The first step, as you have already guessed, is that spirits who on earth were friendly with those condemned poor people in hell, approach them and try to renew this friendship and trust. Well, you do know an instance where exactly that happened - my own case.

I have always had an excellent relationship with Andrew. He was, he is, older than I, and in some ways I saw in him a father figure. Very skillfully he knew how to break my initial resistance to his presence, a resistance due to the fact, among other things, that I did not want anybody whom I cared for to see me in my situation of misfortune and despair. But once the ice was broken and I understood that his intention was serious and full of love, that spark of hope was born within me. And it happened because of the trust that I held in him, that I was able to activate my desire to move on.

Well, I can see what you are thinking: that all spirits in desperate situations would logically hold a strong desire to improve their situation. But this is not so easy as you may believe it to be. You are right, this desire indeed does exist in their souls, a feeble and weak desire inhabiting a gaunt soul. But even when the spirits thus confined do not recognize consciously that it was their own fault that has taken them into such a situation, there is another desire growing unconsciously within them — the craving for self-punishment — a much stronger desire than the one that would allow them to get started towards progress. It is a vicious circle, and you can be sure that, in the case of the spirits in the deepest hells, they would never be able to break this steel chain tying them to their cold hovels if it were not for the help of other, higher developed spirits who are able to restore their self-esteem and transform empty feelings of guilt into true penance. Because it is not their constant wailing over the "injustice" they are suffering (in the opinion of many of them) and their self-commiseration that will help them to progress. It is their recognition of their own guilt, their preparedness to assume the consequences, and also — more important than anything else — their desire for reconciliation with God. This is what is called penance; this is what is called remorse; this is exactly what the Father wants: that all His misguided children return to Him and celebrate with Him at the tables of paradise.

Yes, Andrew skillfully managed to break my resistance. I was lucky that I had such a friend as he.

Sometimes we find relatives, such as parents and siblings, who come to aid those poor souls in hell. But there is another "institution" dedicated with even greater success to the task of rescue.

Yes, you received it well. I am speaking of soulmates, of those individualized halves from one single soul. They have such strong feelings of attraction to each other that they very rarely encounter difficulties in establishing a relationship of trust in order to help their counterparts to progress.

This function, namely that of helping their mates to get started in the progress, specifically in the lower spheres of the spirit world, is perhaps the most important and decisive task for the institution of soulmates.

The love between soulmates has been described as the "icing on the cake," or in other words, an addition to make what is perfect (the relationship based on Divine Love) even "more perfect." But I tell you that this function is practical, necessary and extremely beneficial — although it is not indispensable.

[HR: Is this the reason why soulmates generally do not incarnate at the same time or in the same family or region? I mean, is this a provision to make sure that at least one of the counterparts may obtain the necessary development for being able to help his or her mate in the case of necessity?]

This is not a rule as far as I would know, but indeed, so it happens in the vast majority of cases.

[HR: Does this also mean that it is impossible that both soulmates could live in the darkest bottom of the hells? Because in this hypothetical case it would be virtually impossible for them to help each other.]

I have never seen such a case. Frankly, I do not know if this is possible or not. Don't forget that there are other mechanisms to quicken the desire of the condemned spirits for getting started and attaining reconciliation with God. But I dare to say that there is a probability of nearly one hundred percent that such an extreme case — that both souls live in an abysmal level of darkness — would not result.

The intervention of soulmates in the rescue work for "lost" souls in the hells is explicitly described in the Padgett messages. It is true that in those messages this essential function of soulmate love has not been highlighted. With my message I hope that I may have contributed to an ampler understanding of this institution.

I would have liked to talk also about the creative powers of evil spirits — uncontrolled and unconscious powers — but I fear that you are running out of strength. I will leave the treatment of this subject for another day.

I will say good-bye now with my best wishes for your spiritual well-being.

Your brother in Christ,
Judas of Kerioth

The Way It Is

February 25th 2003
Received by H.R.
Cuenca, Ecuador.

My dear H___:

Allow me to tell you that I have been observing you during the last few days, and I have understood your complaints — yes, I know that you would not call them complaints. But it is true that you feel some discontent with our work in progress.

[HR: You are referring to the messages on the Master's life.]

Yes, I am. But let me give you a few short explanations in order to make clear the reasons for my mode of operation.

Firstly, you do not understand the grounds why I so often interrupt the messages' natural flow, why I insert messages that have nothing to do with the topic of your preference — Jesus' life — such as the latest messages on trust.

I want to give you the assurance that I will continue on with the subject. In fact, even in this message I will do so, as you will see very soon. But on occasions I feel the necessity for dealing with other topics that I find important too. I have my reasons, and I ask you to trust in my judgment and not to offer resistance.

In the second place, I have realized that you feel confused and dissatisfied over how I am proceeding with my story of the Master's life. You would prefer me to communicate the facts, in the style of diary, in chronological order: On this day Jesus left for such a place, he taught this or that and cured two lepers. On the following day, Jesus did this or that thing....

However, my dear brother, things won't work this way.

Living on the earth today, the Master perhaps would have written a book, and later on during a conference tour, he could refer to his teachings set out in chapter three of his book, for example, in order to provide more detailed explanations on them, with the certainty that everybody has already read the pertinent parts and is aware of his instructions.

Two thousand years ago, the largest part of the population was illiterate. And even when they might have had the capacity to read, there were practically no books available. There were no print shops; books were copied by hand in an expensive and time-consuming process that was prone to errors.

Each time that the Master visited a town for first time, he had to repeat his most basic teachings. He repeated and repeated the same stories, the same parables, the same instructions over and over again. Of course, he understood this problem, and this was the reason why he concentrated his efforts in his first year of public ministry on a limited area around Lake Genesaret, the "Yam" or Sea, as we called it.

He did not go out and preach every day either, but spent much of the time with us, working and teaching. You remember the story in the Bible where he sent us out to preach. This is a true story. Once he felt that we were ready and sufficiently prepared, he had to use us to spread his message. At least we could prepare the soil in the towns, so that people there would already have some basic knowledge of the Master's teachings. Later, he would visit the villages personally and deepen on the rudiments of the teachings that the population had already grasped.

But, dear friend, it was a time full of frustration for Jesus. Perhaps I should not say frustration, because I think that he never got frustrated. But, yes, he felt tired. However, his patience was exemplary.

Imagine Jesus speaking to us of his spiritual kingdom of love and peace. Suddenly, one of the disciples interrupts him and asks: "Will I be one of your ministers?" He uses the word obviously in the sense of "Secretary of State" and not as "servant." And in spite of this patent proof of incomprehension on the part of one of his "initiates," Jesus always knew how to smile, responding by way of example: "Yes, my confused brother, you will be a high official when you understand that the office of my kingdom is Love, and you will be an executive when you execute Love." And this poor ignorant whose question revealed his limited understanding could easily have been me.

It is virtually impossible to deliver a series of messages on a day-by-day basis in the form of a journal without endlessly repeating the same things over and over again. Don't forget that your understanding of Jesus' teachings is greater than that which we had then.

It is more constructive and interesting, I think, to describe the atmosphere in which the beginnings of the Master's public ministry developed; and it is undoubtedly worth while to take a look at one or other parable that he explained to us during that time.

With this, I hope to have given the necessary explanations in order to clarify the reasons for my proceedings. At the very least, I call upon you to demonstrate some trust in me. In short, whatever I am doing, I am doing because I find it to be the most appropriate way to proceed.

Besides this, I have noticed that you tend to compare whatever I tell you with what you believe you know. Very often, both things are in contradiction, of course, or they are in conflict. Then, as a proof of your uncertainty, you frantically scrutinize the entire documentation on the topic at your disposal, and you start doubting.

In the first place, my dear brother, there is no perfect message. There is always the possibility of errors. But I hope you can recognise a certain consistency in what I am communicating. And I hope you understand that the most important cause of possible errors is precisely your uncertainty.

In the second place, the "scientific" information that you use to verify or evaluate the truthfulness of the messages is based on writings composed one generation or longer after the events they describe. You know well that the gospels are not, and cannot be, biographies containing "historical truth," as you understand this term today. However, when

you read how certain scholars try to extract dates and facts from these stories, and when it turns out that these dates and facts do not agree with what I am telling you, your doubts grow.

Lately, we have talked about trust. And I ask you to have this trust in me. I am aware that your lack of confidence is not directed against me in the first place, but against yourself. Perhaps it may be helpful for you to know that I am very satisfied with what we have achieved so far. I also tell you that your doubts have neither foundation nor reason to exist. It is true, there are errors in the messages as you have received them, and there will be more errors in the future. But in their substance, these messages are correct. Why do you worry so much about details? Even when you paint a picture, you change the details, you omit particulars and you add brushstrokes where reality would not justify them, all this in order to accentuate whatever you find important, and to leave the observer with an indelible impression of how you are seeing things. So, consider my messages as my painting of Jesus: I will suppress details whenever I deem it convenient, I will detail things at times that do not even figure in the New Testament, and I will paint a living portrait aflame with colors. Work together with me, and we will surely achieve a piece of art.

This is the advice of a friend. Listen to me.

I will say goodbye now. God bless you,
Judas

The Dynamics of Life 1: Evil

March 21st 2003
Received by H.R.
Cuenca, Ecuador.

My dear brother:

This morning, as so often during every day, I have been with you. With great interest I have observed you when you read and translated the message from David. In some ways, it surprised you. You did not perceive in the message a strong outcry against war, although it leaves very little doubt that it does not approve of it, stating: "don't think that just because war is wrong that the Father abandons his children."

I do not want to analyze with you the whole contents of David's message, but would rather like to take a very close look at another sentence that surprised you: "... that (that is, starting a war) is a relatively common thing to do."

Why did David say this?

I do not wish to poke my finger into the wounds recently opened by the present war. So, I will not mention the names of the people involved. But we may choose one of the many instances in history, when wars broke out, and when wars were started to "eliminate" individuals who constituted a mortal danger to the security of other nations, or even to their own people, which is also very frequent.

One wonders, of course, how it is possible that these dictators, who sometimes were, and are, true monsters of perversion, come to power? And the answer is that they were smart enough to take advantage of the very particular situation in which their people lived: conditions of misery, hunger, hurt pride, political radicalization, etc.

Then, going even farther into the past, we may wonder: Why did these people end up in such situations that served as a culture broth for the formation of extremists? And we see that at the bottom of the development lies another situation or event, which almost inevitably led to this state of the nation, constituting the cause, but not the trigger, of war. Because we always have to distinguish very carefully between the cause that leads to a dangerous increment of internal pressure, and the trigger that may often even be an event of very little importance, but that all at once, in the course of a certain period of time, under the given situation of high tension, it is sufficient to open the escape valve: And unfortunately, in many cases this valve's name is war.

In order to illustrate this line of reasoning, we may analyze Hitler's life, who only because of the tremendous radicalization in Germany was able to get hold of power. It was also influential that Germany's population felt treated wrongly after WWI. What is more, they suffered from great economic problems: People were hungry, but they had no jobs. All this together, what I have just described, was the consequence of WWI.

In addition, when it could be seen already that a merciless dictatorship developed in Germany, and that Germany set about to expand its territory, occupying Austria and Czechoslovakia, one scarcely heard any voice of protest. What followed was the consequence of the passivity and indifference, even indolence, of the whole world.

We could go back even more to the past and analyze the causes for WWI. It was not the assassination of the Austrian successor to the throne that caused this war. This was only the trigger. The causes, or roots, to use a different term, go back a much longer time and lie much deeper. But I will not abuse your time and I will refrain from analyzing this topic.

What I want to state is that, when you finally search for the roots of the causes that led to WWI, you will have to go much farther into the past, and so ever on, until you finally come to the stone age, and even more, to the act of disobedience of our first parents, which was very soon followed by homicide, as the Bible tells us in its illustrative symbolism.

In each human decision lies some potential for evil. If man gives in to this potential, a chain of events is triggered which leads to a result that we commonly call "lack of harmony." So many times discussions are started over the issue of whether war may be justified or not. But truly I tell you: The analysis is not so simple, taking into account that this class of decisions is taken after years, decades, and centuries of development that led to a state devoid of harmony. And the people who decide were also born and brought up in an atmosphere lacking harmony, which, of course, also influences their way of thinking.

Each inaccurate decision leads to situations ever more removed from harmony. These situations, for their part, influence the following decisions, and they make it quite probable that these will also be wrong, shifting even farther away from harmony. I call this development "the dynamics of evil."

I will continue my message later.
Judas

The Dynamics of Life 2: Love

March 21st 2003
Received by H.R.
Cuenca, Ecuador.

I would like to continue my message again.

I am appealing to your fantasy. Imagine an international news chain with their sophisticated equipment filming a report in the Middle East of the first century after Christ. Also imagine that the reporters have no knowledge whatsoever of Jesus.

They describe the vast merciless and cruel Roman Empire, harnessing the whole Mediterranean area, extending its frontiers up to the limits of the known world. They tell of the rebellious province of Judea, where the Roman occupying forces frequently clash with guerilla groups, and where the atmosphere vibrates with tension and insecurity. Even among the province's very population hatred reigns, because there live two peoples, deadly enemies: One people calls the others heretics and bastards, damned in the eyes of God; and the others reply that they are usurpers who changed the true faith, seducers and renegades, who have fallen in disgrace in the eyes of God. Confrontations were frequent, and it was not safe for members of one people to venture into the territory of the other one.

Perhaps, and only perhaps, the reporters meet a very peculiar preacher, who roams through all of Palestine and preaches a message of Love and peace, one of those barefoot peasants, one who is not able apparently to attract any more than other barefoot peasants. Of course, the reporters will not take him seriously. That Jesus from Galilee is only a wandering preacher among many others, he walks with a small group of followers, and is rejected even by the powerful of his own people. What should one expect from him? Would he be a footnote in a thick history book some day? No, impossible! He will be one of so many ephemeral fleeting stars that enjoy their day, and then end up in nothingness, to be forgotten forever.

However, Jesus had in his soul a piece of Heaven, his presence vibrated with Love, and everybody around him could feel this, and felt attracted, unless they closed themselves to this experience.

The power, the energy that Jesus transmitted was so great that a few centuries later, without the use of weapons, the vast and merciless empire would succumb in front of this force, an event that would change the course of history forever.

Much of this initial energy has been lost; the force was deviated and perverted. However, we can still feel it, and if we compare today's societies with those in the antiquity, we see very clear indications of change, slow and tortuous changes, but changes they are in any event.

This is the "dynamics of love." Each decision that brings us closer to harmony, makes it easier for us to take correct decisions in the future. The dynamics of love is a counterbalance to the dynamics of evil. And the situations we observe are the results of the power play between both.

Evil nurtures its forces through our drives, which in general serve highly selfish ends. The power of men to plan, their reasoning, adds a terribly dangerous element, because they are no longer content with making sure of their survival, but they want more and ever more, they head from survival to a life of luxury at any expense. Also, instead of giving into their fears and heeding them, they cover them up and try to compensate for them, threatening and intimidating other people with the vain intent of unloading their own fears onto the backs of others.

Love also needs nutrition. It is spirituality that strengthens natural love, so that it may be able to combat evil. But the fight is arduous. One can hardly imagine that that Jesus' work would have been so successful, had it been only based on natural love. Yes, of course, you are right, Islam also spread with an astounding speed. But wars of conquest on the wings of religious fanaticism led to those ends. Christianity, however, at least in its beginnings, was impelled by the Supreme Love.

Each one of you is responsible for adding their small contribution, so that the balance of dynamics may eventually lean toward harmony. Each decision weighs, and it is wise to meditate well whether this decision will lead to an increase of harmony, or simply upholds the deplorable state of things, or even worsens it.

There is no use in discussing the justification or illegality of wars or of other pitiful events. None of us is here to judge, but to act and to incline the balance towards good.

You are all powerful, even if you do not know it. All people have access, if they so choose, to the mightiest Force that exists, our Father's Love. People's prayers do not only fill their souls with this power, but they contribute to gather a pool of Love in this world, which like a gigantic power plant may flood the earth with its light. Each one of you is a channel, through which the fuel that impels the dynamics of love can descend.

Pray for the Love of God. Pray a lot, the world needs it.

Your brother in Christ,
Judas

Free Will and Offering Healing

April 9th, 2003
Received by H.R.
Cuenca, Ecuador.

I am John Mark.

Please, could you write down here the question you received — about the free will?

[This is a subject that has come up quite often on web boards that I frequent. I guess it is good that folks are concerned about not transgressing any spiritual laws relating to free will, but some folks actually believe you should not pray for folks who haven't asked for it. They certainly believe it is wrong to send healing to someone who has not specifically asked for it. So, for example, if I see someone on the street, and they are in pain, I am told it is wrong to send them healing energy. What then about love? Surely not that too? Crazy! The whole thing is getting out of hand, except, I personally think it's all nonsense. But we have had some absolutely head on discussions, with neither party moving from their position.]

It is clear many of us are channels for different types of spiritual energy. Whether healing is different to love, I would guess it is. I have always assumed that we are only a channel if it is Father's Will. The alternate view is that we somehow could transgress Free Will by imposing healing, love, prayer, etc. That it is under our control. And therefore we must respect free will.

I wonder if this might be a subject Judas might touch on someday?]

I am not Judas, sorry. But I will try to explain my point of view, and Judas will surely agree with me.

First, I wish to state that free will has many facets: There is not only the will for giving, but also the will for accepting or receiving. When I try to transmit a message through you, I may drain all my energy in vain, when you are not willing to receive my thoughts. Do you understand me? The same thing happens with love and healing. You can send tons of love and healing energy to other people, however, if they are not willing to receive it, it rebounds without effect.

Jesus said: "Be perfect as your Heavenly Father is perfect." What did he mean to say by this? We know that we are not as perfect as He is. This is impossible. But the Master's exhortation is clear: We have to make every effort to achieve this goal, to come closer to God, to be as He is in the nature of our souls, and so to act as He does.

God sends us His Love daily, in every second of our existence. He never requests our permission to do so. He simply sends His Love. But He never compels us to accept it.

Even those who already consciously possess His Love, frequently reject new portions, because they close the doors of their souls temporarily. To pray for the Love of God and to ask him to send His precious Gift is nothing other than to open up the soul to the reception of the Father's Love. It is an act of faith; it is the child's trust and certainty when he goes humbly to his father, knowing for sure that his father will accommodate him. The father is always willing to give, but what is manifested now is the child's will to accept the father's offer.

In the same fashion, when we channel healing energy to people, it is always necessary that those people open up to this offer. If they fail to do so, it bounces back with no effect. We can never heal people against their will. We have to deal, therefore, with an interaction of the free wills of two people, one who gives and another one with the desire to receive. And this desire is not always expressed through words.

Now, I think that we have come to a good moment to also touch on the uncomfortable question: Why are you not able to cure as the apostles did, when you have already spent years praying for the Divine Love?

Well, you have already achieved many healings, but let me explain your frequent failures this way:

In the beginning of his public ministry, Jesus could not heal in Nazareth. He did not become down cast, because he knew that for an effective cure, sick people's collaboration is essential. If they closed themselves off to the healing, out of distrust, indifference, or feelings of guilt, seeing their disease as the consequence of their bad lives, that is to say, as a punishment for their sins, then a successful intervention was never possible. This attitude of seeing disease as a punishment for their own sins was very widespread in those times. It constituted an almost insurmountable barrier for the effect of healing energies. Hence, Jesus had to expend much effort in convincing people that they were the beloved children of the Father, who had no intention of punishing them, and that they had to make the first step: opening up to the inexhaustible Love of the most affectionate and good Being in existence. Once this was achieved, healing was easy. You did not put this well. It is not "to convince," it is "to open their eyes." He opened their eyes, so that they became convinced by themselves.

Once again, it is apparent that we cannot impose healings against the will of people. We need their cooperation. Nowadays, disease is no longer considered a punishment inflicted by God — at least most people have got rid of this absurd idea. However, there are other obstacles: in those "primitive times full of superstition," perhaps it was easier for people to accept the existence of these kinds of energies. Today, people usually reject as outlandish and nonsensical whatever they cannot see or touch.

It would be sad to think that we can only act when we are invited to do so. I do not intend to talk about the extreme case of unconscious people who cannot ask for help.[1] I would rather like to draw your attention to another account in the Bible: Some time later came one of the Jewish feast-days and Jesus I went up to Jerusalem.

There is in Jerusalem near the sheep-pens a pool surrounded by five arches, which has the Hebrew name of Bethzatha. Under these arches a great many sick people were in the habit of lying; some of them were blind, some lame, and some had withered limbs. (They used to wait there for the "moving of the water", for at certain times an angel used to come down into the pool and disturb the water, and then the first person who stepped into the water after the disturbance would be healed of whatever he was suffering from.) One particular man had been there ill for thirty-eight years.

When Jesus saw him lying there on his back—knowing that he had been like that for a long time, he said to him, "Do you want to get well again?"

"Sir," replied the sick man, "I haven't got anybody to put me into the pool when the water is all stirred up. While I'm trying to get there somebody else gets down into it first."

"Get up," said Jesus, "pick up your bed and walk!" - (John 5:1-8)

I have no intention of broadening upon the topic of forgiveness of sin. I want you to put yourself in the blind man's position. How many times would he have asked somebody to help him, but nobody cared? Then, the moment comes when one no longer asks, fearing the rejection that hurts so much. The sick person's silence does not mean that he, inside, is not calling out for help. So, it was Jesus who approached him.

When people consider their diseases as some kind of punishment for their sins — which is all wrong, of course — it does not mean that they do not need help: Perhaps they need it more than others!

Jesus' work is essentially a work of help. Had he waited for people to come closer and ask for his help, he could have better stayed at home in Nazareth devoting himself to carpentry.

There are moral obligations... what am I saying? These are not obligations. They are attitudes that flow naturally from a love-filled soul. It is a law that truly does assert itself without failure: The more advanced spirit helps the less advanced spirit. I am referring to spiritual progress, of course. So it happens in the spirit world, and so it happens on earth. This is a compulsory process, since the formation of the free will goes hand in hand with the soul's development. I am aware that it is hardly possible to determine the degree of progress in oneself. But when people do not feel the powerful and irresistible impulse of always helping when they can help, then the moment has come for them to seriously meditate about their own spiritual condition.

There is a law that dominates all the others: The Law of Love. And when Love is expressing itself and prompts you to do something, do it and do not waste time. A hundred hours of discussion over the problem whether it is lawful on the Sabbath to carry a pin in one's hand, or have it fastened to one's garment, or to carry it clutched between one's teeth or stuck in one's hair does not compensate for one good-hearted glance or a single word of love.

I appreciate that you have received me as your friend and brother, and that you have allowed me to communicate my thoughts on the topic under discussion. When another opportunity should arise, I will come back with great pleasure.

John Mark

Grow in My Love

April 24th, 2003
Received by H.R.
Cuenca, Ecuador.

Excuse me for intruding into your idle hours. But I have something at heart that I wish to tell you right away.

Now that we are writing the book and together are calling back those events of times long past, it is amazing to see again how the thread of imperfection was woven into the tissue of life, and how, nevertheless, that tissue turned out to be a perfect piece of art.

"Be perfect as your Heavenly Father is perfect," so Jesus taught us. Yes, I know, we are not perfect as He is, and we cannot be. But at least, let us try to be.

And I hear the Father's voice saying: "I have set you into this world naked and helpless, with your eyes open, but they could not really see. But in your souls, I have plied you fully: I have given you love to feel it, to live it, and to share it. I have given you aspirations and freedom of decision. I have given you knowledge and I have even given you a roadmap that will tell you which way is good to follow and which is not.

You speak of perfection, but you are not perfect. Perfection means completeness; it means the absolute, where no outer standard may be applied to measure it. Perfection is unique and alone. But you, my children, are like a river that flows in an ever-changing course towards that deep and immeasurable ocean of happiness and peace. Now, I know, you are bumping against stones, and at times, when obstacles seem too big to overcome them, you have to find your way around. And when you cannot find such a way, you will seemingly stagnate. But your energies will pile up and the moment will come when you will break through with greater force than ever. There is no stagnation in your lives; there cannot be stagnation, only steady progress or accrual of energies.

You are not perfect. But you do not need perfection. I do not need your perfection. What I want is your aspirations, your effort, and most of all, your love, which is the fuel that keeps your motor running. Whenever perfection is needed, I will add that touch for you.

Like a child that is learning to walk, I want you to get up and try again every time you fall. And I will reach out my hand to help you to stand up again.

You have been born naked and helpless, your open eyes could see but not distinguish. But in your souls, you could feel love, give love, and receive love. I am flooding you with My Love. What a wonderful transformation: To die in My Love and to be born again in My Nature! Suckle in My Love like a child who suckles in its mother's milk. Grow in My Love, and die in My Love — to become Love as I am, one with Me in the perfection of My Love."

Well, my brother, this is a kind of message I want to get across in the book. Do not fight Love; do not resist; do not float in God's Ocean struggling to stay on the surface, but dive deep into it. Deep down there, the waters are calm. The surface is rough, and the struggle is fierce: This is the agony of life, an agony that even persist after man's physical death.

I am happy that you can feel how constant my presence is with you. I am also very happy that it has become so easy to communicate with each other. Thank you.

Judas

Thought Containers

May 24th, 2003
Received by H.R.
Cuenca, Ecuador.

Do you know what "thought containers" are?

Well, it is a term I have just come up with.

In the body of the Padgett messages there is mentioned that thoughts are things. It is a statement that surprises many. In fact, many do not know what to think of this: Do thoughts crystallize? Do they float in the air like droplets of mist?

Today I intend to write you a message in order to give you an idea of what this expression means. It cannot be a very accurate message, because once again I will take recourse to analogies for describing the unknown. But it will possibly help you to understand a little bit what up to now has been a mystery to you.

Imagine thoughts as objects of programming. I will help myself with your scarce knowledge of object-orientated programming. So, a thought is an object. A programming object may contain a lot of different things: Constants, variables, member functions, other objects, etc. And the same is true for thought containers. In the same fashion they contain thoughts, but additionally also "pointers", which point to certain addresses [registers?]. Those addresses are not necessarily the individuals that have created or held those thoughts, but rather some specific condition, a specific development - soul development, I mean, because the mental development (I am not speaking of intelligence or knowledge, but the quality of thoughts relative to guideline that is running through all existence: that is to say, Love)

depends on the development of the soul. Although the material mind does not form part of the soul, it is the product of the spirit body, which in turn depends, in its composition and aspect, on the soul.

When using words such as "to point" and "address," you may understand that we are speaking of space. But don't make a mistake. I am not speaking of a physical space. I will give you an example: On earth, you can find souls of almost all grades of development, from the almost celestial (or even truly celestial) soul to the infernal soul, that is to say, a negative development, an "involution" of the pristine soul. If the pointers of thought containers indicate their field of influence, you can also imagine that there are all sorts of created thoughts "floating in the air" on earth. But in the spiritual sense, they exist in very different levels of being, and therefore, not all of them are accessible for everybody.

The law of attraction determines that certain soul conditions attract certain kind of thoughts. In fact, the soul condition determines the "spiritual level" where the soul lives, and therefore, it also determines its respective environment of thoughts.

We may access thoughts consciously. In the spirit world we constantly do this to obtain information: this way, together with a "verbal content" we may obtain visual, acoustic, and emotional information, etc. Just imagine thought containers as holding also integrated lists of key words, with whose help we may find what we are looking for.

But what happens in any event is that these thought containers influence us, they "invade" us, if we are within their scope of action. This is the influence they exercise upon us.

Therefore, the poor people in the hells suffer from a bombardment of thoughts that correspond to their level of development - and that is horrible. On the other hand, the blissful souls in the high spheres of the spirit world (or the mortals of a high soul development) enjoy a positive influence. When we say that "we surround you with our love," we mean that there are our positive thoughts which influence your soul, because you have succeeded in penetrating into those spiritual spheres where this kind of thoughts exercise their function.

Forgiveness is forgetfulness. You have read this. We have not really forgotten, but that sort of negative thoughts that had held us submerged in a deplorable condition, no longer affects us; that is to say: We have been able to get out of their sphere of influence.

The souls living in the deep hells, as a matter of fact, do not suffer so much from these thoughts, because they correspond exactly to their condition. For them, it is normal to be invaded by this class of ideas. The greatest cause for their suffering are rather their feelings of envy, when they are able to observe how others live in much better conditions. But the moment comes when their own soul development progresses a little, and suddenly the influence of those dark thoughts is felt as annoying, even as painful. Thoughts are sticky things and they tend to exercise a "suction-like" effect, like pulling backward or forward. When the soul is on its way to progression, it feels this "suction" in different directions, like "being torn apart" between two worlds, and this hurts. Call it remorse. And it is exactly when this moment comes that we go there to help, to speed up the process and to mitigate the pain. Yes, you are right, we are like midwives who help to deliver the baby.

I could tell much more on the topic. But I believe that you have understood what I wanted to communicate. Yes, although it is believed that our spirit world is very similar to the earth, it is not so. Certain things, such as the influence of thoughts, appear more tangible in the beyond, creating more happiness - or more pain, depending on where you happen to be.

Yes, I know. You find the message strange. But take it as an allegory.

God bless you.

Your brother,
Judas

The World of a Child

June 29th, 2003
Received by H.R.
Cuenca, Ecuador.

I also remember that once, when I was looking for the small objects and the tiny beings of my world in the back of my home, I found a hole in a board of the fence. I looked through the hole and saw a lot similar to that of my home, fallow and wild. I withdrew a few steps because, vaguely, I knew that something was about to happen. Suddenly a hand appeared. It was the tiny hand of a child of my age. When I came closer, the hand was gone and in its place there was a small white sheep.

It was a sheep of faded wool. Its wheels upon which it had rolled had escaped. I had never seen such a pretty sheep. I went to my home and returned with a gift that I left in the same place: a cone of a pine tree, half-open, fragrant and balsamic, which I adored.

Nevermore I saw the child's hand. Nevermore I have seen a sheep like that again. I lost it in a fire. And even now, in these years, when I come by a toyshop, stealthily I look at the shop windows. But it is in vain. Never again such a sheep like that one has been made.

Pablo Neruda: I Confess that I Have Lived. Memoirs.

And you remember that, being a boy, you used to spend hours lying on your back in the grass, watching the clouds and recognizing animals, figures, all kinds of things in them. Turning around, you saw the flowers of the meadow, the yellow crowns of the dandelion, and the bees sitting on them, with their tails nodding up and down, while they gathered pollen on their legs. You saw the dragonflies cutting through the air with supreme ability, crystalline and sharp, and so your grandfather always called them "glass-cutters." It was a mysterious and fascinating world, a world that got lost...

You remember that some day you were able to catch a dragonfly. You killed it with dimethylbenzene, and you took it to your home to try your new gift that your parents had given you on your birthday: a microscope. With scalpel and pincers you managed to open the firm harness of its thorax, discovering the crossed musculature in its interior. Delicately, you made cuts, you tinted and fixed them in Canada balsam.

Part of your curiosity was satisfied, but your curiosity did not diminish. And worst of all, the satisfaction gained was not deep, not even ephemeral; it left in that very instant.

The mystery and attraction of the dragonflies still existed, up to now, but the vivid color of excitement became pale, as if the mystery had slid out of focus. The scale models called reality gradually replaced the child's fascination. Now, definitively, you are an adult.

There, thousands of years ago, on the banks of the river Nile, there was the boy Jesus, playing with scarabs, watching the grains of sand, all of them different. In fact, he did not care to investigate. In front of the mystery, the beauty manifest in each tiny flower of the weeds, he opened himself up, he became filled. He conversed - with his friend, as he recognized Him then, or with his Father, as he used to call Him later.

He left the house telling his father Joseph:

"I am going to play and talk with my friend."

And Joseph answered:

"Ok, go ahead. But don't come back late!"

But when he observed him secretly, he did not manage to see any friend. The boy was sitting there all alone, playing with sand or scarabs. And Mary used to calm her husband:

"Don't worry. So are their fantasies, they will go away. Those are children's things.

Yes, those were children's things, and fortunately, they never disappeared from Jesus. He was right, although nobody understood it: He was playing and conversing with his Friend, with his Father. Conversations, exchanging love, receiving wisdom, deepening in the mystery without destroying it. The beauty and the mystery never lost their color for Jesus; they never shifted out of focus.

The statement, that we have to become as the children are in order to enter the Kingdom of Heaven, has many interpretations. One of them is simply: to see, to recognize, to observe and to inhale mystery and beauty; to become filled with the magnificence of whatever is surrounding us, and to open up to Him, who is hiding behind the things.

Have a nice day,
Judas

Thoughts Continued

June 30th, 2003
Received by H.R.
Cuenca, Ecuador.

[H.R.: In the context of "thought containers" I had seen, already some days ago, the image of a pink rose, like one of those I have in my garden. And the voice told me:

"This is not just the image of some rose; it is not a generic flower, but it is a very specific rose. It is a thought that - besides the image - contains more information: The fragrance of the flower, if the thinker has really smelled its aroma; the silky touch of its petals, if the thinker has really touched them; the hardness of its thorns, if the thinker has really tried them; the green color of its leaves, if the thinker has really paid attention to them. And this thought is connected with other thoughts: it refers to the garden where it grows, to its owner, to the land where it lives. This thought is like a knot in a tissue of thoughts, and starting from this point, you may easily arrive at other points or thoughts, and so you may succeed in penetrating ever deeper into the thinker's mental world.

"God also has thoughts. And if you are able to capture one of them, and if you succeed in following their thread and their context, you will come ever closer to Him".]

My dear brother,

There is not one thought that disappears, and all are accessible to us, and you can access all that are on your level or below. Apart from what you received in the vision of the rose, thoughts also vibrate with emotional contents: they distill love, hatred, joy, fear - in short, all those emotions that the thinker felt in the moment of creating it. Therefore, many thoughts are attractive, because of their positive emotional contents; others are repulsive.

It is the favorite hobby in the high spheres of the natural heavens to hunt these thoughts and to follow their threads, to travel along this fabric of individual life and to reconstruct or to revive the world of other people. More than a hobby, it is the centerpiece of their lives, their reason of being. They are able to contemplate any event of history from any angle of view. There are spirits who are dedicated - already for thousands of years - to this hunt, and they feel very happy. They have accumulated immense knowledge, on history, on languages and philosophies, and they have contributed their own thoughts in that respect. And there are others who - after thousands of years of such hunt - are saying:

"I have traveled thousands and thousands of miles in my adventures, and I have not moved a single inch from my starting point."

It is then when they no longer want to hunt thoughts, but rather notice what is at the bottom of all creation: this force that is present in the whole universe. For they have realized that the rose of your vision - like all the objects of creation - is crystallized Love. It is then when they look for the Love, and though they find the essence of things, not only their external vision.

The wisdom of the Celestial Heavens is different. It is not based on scale models, but on Reality; it does not change, but it is; it is not a fan of emotions, but it is pure Love.

God also has thoughts. These eternal Truths are encapsulated in His Love. With each particle of Love that you manage "to hunt," you will incorporate a particle of Truth.

May God bless you always,

Your brother in Heaven,
Judas

4. *Jesus Life & Ministry*

Joseph Marries Mary and Returns to Bethlehem

October 3rd, 2001
Received by H.R.
Cuenca, Ecuador

My dear H___, I feel happy being able to deliver another message through you. As I have indicated you in my last message, I want to start a new series on Jesus' life and teachings. We could do this in any order, but I think that it will be better to follow the events in a more or less chronological order. This will allow us to discuss the development of Jesus himself, and of his teachings. I also intend to communicate some information on the historical background, since this is very important in order to understand many things which would otherwise seem incomprehensible.

As you already know, Jesus had earthly parents, his true parents, of whose union he was born. Joseph, Jesus' father, was not a Galilean, but was born in Judea, in Bethlehem, where his first son would also be born. Joseph was born at a very violent time in Palestine, full of fights between different forces, between the Romans and Parthians, between Jews and Jews, between Jews and Arabs, etc. In this tumultuous time, one personality, Herod the Great, stands forth as the one who was able to take possession of all Palestine with the help of Rome, and who was confirmed king by the Romans. Herod's Kingdom was large; it had an expansion very similar to the mythical Kingdom of David and Solomon.

Herod turned out to be a very capable strategist. When he was still very young, his father sent him to Galilee as the general of the northern army, in order to pacify this region. Galilee had always been a very restless area, a den of revolutionaries, thieves, assailants, murderers, etc. And Herod, applying subtle tactics and brute force, was finally able to clear the area of bandits and to guarantee relative peace for its residents. Yes, young Herod was quite popular, it was astute and daring, he reigned later with iron fist, but he managed to achieve decades of peace after decades of slaughter and cruelty.

That was the situation when young Joseph grew up very near Jerusalem, and when he became a man.

As it happens so often, the young ones leave their nest, and they go out to seek their good fortune in the distant or not so distant world. And the same thing happened with Joseph. The times were no longer those of his childhood. The once popular Herod had become over the years a man-devouring beast, plagued by physical and mental disease, suspicious of anyone and murdering unscrupulously. Thick and black clouds of danger and fear overshadowed Jerusalem and its surroundings.

Joseph decided to head for the north. He had two reasons for this. First, the area of Galilee was a very fertile region, with much more abundant rainfalls than in the half-deserted Judea, and second, he imagined that the more distant from the center of power he lived, the calmer and safer his life would be. The Romans held control over the whole region, and border wars were not to be expected. And so, Joseph arrived at Galilee and decided to settle down at the small village of Nazareth. I say village, but in fact it was an insignificant hamlet. But it lay near Sepphoris, where Herod had established an important military barracks, and not very far from the lake of Genesaret, also called the "Sea of Galilee", a large and deep fresh water lake, with diverse industries and a fishery.

Joseph was a "tekton." The Bible translations call him a carpenter, but that it is not a correct translation. A tekton was a builder, fabricator, or constructor, that means he worked with everything, with wood, metals, stones, he built houses, doors, plows, yokes for the oxen, he was the universal artisan. And there was plenty of work in Galilee. Agriculture flourished, there was building activity in the near-by Sepphoris, etc., and Joseph's small business prospered.

He met a girl and madly fell in love. And the girl, whose name was Mary, also fell in love with him. And as in all good romantic stories, they married. But shortly after that, the romanticism vanished. Very soon problems, serious problems appeared.

Young Herod had pacified Galilee. The older Herod no longer worried about that. He spent his time murdering his family which we will discuss in the context of the slaughter of the babies at Bethlehem. And as is logical, when certain conditions cause insurrection to occur, and when only those symptoms are oppressed, that is by killing the rebels without changing the causal conditions, the situation will repeat.

Disorder returned to Galilee, insecurity and fear began to reign. Joseph was about to sell all his belongings and to leave the place with his young wife and his savings, heading for any other place, but far away from this terror. Mary refused. The poor girl felt so bound to her small homeland that she flatly refused.

But things grew worse. Mary, already some months pregnant, finally gave in, when bandits plundered a neighboring village, slaughtering some of the people who lived there. You know this already, because Alfredo informed you of this. Yes, they even burned some people alive. Attacks on whole villages by numerous groups of bandits, well, that is certainly not what happened every day, but people were kept in uncertainty. That was too much. Joseph sold his belongings and left with Mary, who had little time left to give birth to her baby.

The story of the census is not correct. Certainly, there were censuses in order to register people at the place where those people lived. But it is also true that there were other property censuses, and so one could explain Joseph's journey to Bethlehem in order to register any property he held there. But why should he have taken his wife with him on a dangerous and weary voyage? What really happened was the family's flight from danger. And Joseph headed to the place that he knew, where his relatives lived, to Bethlehem.

We will come back to the subject of the census, because this census mentioned by Luke in his gospel really occurred many years later, and it led to other important events in Jesus' life.

It was winter, cold months, and Joseph could choose between three possible routes: The road along the coast, another one crossing Samaria, or the road through the Jordan valley. He chose that last one.

The date? According to your calendar, this happened in the month of December of the year 8 BC.

Well, H___, this is a good place to interrupt our story. I projected young Joseph's image into your mind. Of course, I had never known him so, only when he was already older, but this is what he looked like at that time. Perhaps you can draw him. It would be another piece for Geoff's gallery of "the not only 12 apostles." As you already know, Joseph became a true follower of his son after Jesus' death. He worked as a missionary, and he died on the British islands.

My dear H___, maybe we can meet again today. I hope we can. Until then, I say good-bye, and I leave you with my love.

Your brother in Christ,
Judas

Parallels Between Galilee at the Time of Jesus, and Today

October 3rd, 2001
Received by H.R.
Cuenca, Ecuador

Hello, H___, I am really glad that we have found the opportunity for delivering another message. It is not an account of Jesus' history, but I would like to use this occasion to discuss in more detail the happenings in Galilee at the time when Mary and Joseph fled, and to trace some parallels to the present situation.

Galilee is called in Hebrew "gelil ha goyim", meaning "district of the peoples" or "district of the Gentiles". And it is true, most of the population was not Jewish, but Gentile. There were people from all corners of the world, Jews, of course, and Phoenicians, Syrians, Arabs, Babylonians, Greek, Celts, Romans and many more. In fact this region had only belonged to Israel for 200 years.

Hence Judaism in Galilee was very liberal, and the bonds with the Temple in Jerusalem, although they did exist, didn't have the same strength as in Judea.

The fertile soil and the prosperous trade in this transit area between Asia, Mesopotamia, Palestine and Egypt attracted a multitude of merchants from all over the world. And there were also many rich people who built their houses in this area of favorable climate, in order to escape from the torrid heat of the Mediterranean.

As it usually happens, circulating money eventually accumulated into the hands of a few, who took advantage of their fortunes to acquire ever more land, in order to finally acquire extensive properties. The result was they created a large

class of peasants without land, who worked for little money in the other people's fields. Many also had debts which were impossible to repay, and they sold themselves as slaves for a certain time, ten years or more, in order to cancel in this way, their financial commitments.

A vast army of poor people, beggars and peasants stripped of their belongings populated the region. And with them came anger. Many flocked together in bandit gangs and sowed terror and death.

When young Herod came, he applied an iron fisted policy and put an end to these criminals. But he didn't put an end to the sad social situation. With the years the gangs returned, repeated the assaults and the murders, and the antisocial activity acquired even a certain political and religious tint that saw the Roman power in the region as their principal enemy.

And it is here, where we may trace certain parallels to the present time. What is happening now, what in fact has been happening already for many years, terrorism and its terrible consequences, is born of a social and political situation, which is in tremendous inharmony with God's Laws. Of course, everybody who suffers from terrorism feels it is their right to ask for justice, to demand justice, and to put an end to these antisocial elements, just as Herod did in his days.

But taking a good look, seeing the basis of the situation, things are no longer quite so clear. Those who are terrorists for some, are heroes for others. Those who clamor for justice, are terrorists for others. In fact, one may wonder, who is who?

Dear brother B___, when I asked you to meditate on where your position is in all this complicated situation, I didn't insinuate that you didn't love peace, but in order to find solutions in humanity's complicated and sad condition, everybody has to wonder what their position is relative to harmony with God's Laws. And the answer should be honest and straightforward. And then we may ask, what would be the solutions that we can provide.

When those who clamor for justice apply their own justice's criteria to themselves, suddenly they no longer appear so pure, suddenly they no longer find their own justice so fair. And the heroes of religion, the fundamentalists who saw death and destruction for the greater glory of God, by declaring a "Holy War", suddenly will realize that they are not even entitled to pronounce the word "Holy" with their lips, because they don't even understand what this means. They will recognize that they are called agents of evil not without reason.

I call this phase the phase of truth. It is necessary to call all things by their name. It is necessary to be true. If it is too much to ask love, then truth may form a foundation for improvement in the future.

It is true, this is a dangerous undertaking. There are many countries where the expression of truth bears high risks, where it may cost one's life. Yes, if humanity wants to improve their situation, they need valor, of a lot of valor. It means washing one's dirty laundry in the light of the public. It will cause shame, yes; it will demand character and greatness, more greatness than that poor attitude of instigating war and slaughter. All this will be a long and painful process, and it only constitutes the first step. Humanity already has lived thousands of years in inharmony, and this is not going to be resolved overnight. It takes time, it demands strength and it will cause victims.

The politicians and soldiers, who want to kill terrorists, obviously don't see or don't want to see that the second generation of terrorists is already growing up. It is an old and not very often applied wisdom: Violence causes violence, or as the prophet Hosea expressed it: "For they have sown the wind, and they shall reap the whirlwind."

It is necessary to break this cycle of violence, and it is necessary to break it now. It is said that the swamps of the corruption must be dried. This is true. I want to amplify this even more, it is necessary to dry the swamps of inharmony. And to do this, it is essential first to see these swamps, to admit of their existence and to tell the truth, this is the first step.

Well, my brother, this is all for now. I will write much more on the subject, because it is so important. You know a medium who has predicted the coming of great changes, years ago, and she even gave the date, this year. Yes, it is true; the first signs are already here. There will be changes, and there will be much weeping. In fact, they are already here, the changes and the tears. But as in the case of Jesus, God has the power and the will to transform each calamity into an opportunity. Joseph had to escape from Galilee; he had to escape from Bethlehem, he returned from Egypt to Galilee, to find himself there in one of the worst situations, and all that meant was opportunities, opportunities which are necessary to see in order to take advantage of them. All this I will tell you.

I pray that humanity may open their eyes and that they may see this hope, which truly is within their reach. And you, pray also, be true, and don't fear. Whoever walks with God, needs not to be afraid. Fear is the emptiness of the soul, emptiness you have to fill with Love and faith.

I will say goodbye now. May God bless all mankind, and may mankind see the good and may they forgive evil. And may they learn, little by little, in the future, how to love with true love.

Judas,
a disciple of Jesus

The Birth of Jesus in Bethlehem

October 4th, 2001
Received by H.R.
Cuenca, Ecuador

Very well, my dear brother! I see you have already drawn a portrait of Joseph. And this is how he looked like when he arrived at Bethlehem with his young pregnant wife. He was a handsome lad, intelligent and vigorous. He had also some defects, a too rigid character that would take him into conflict with Jesus, but thereof we will speak later.

When Jesus died crucified in Golgotha, many wrinkles furrowed Joseph's face, wrinkles formed by his worries over his son, and his hair was gray, showing a marked baldness in the forehead.

So they arrived at Bethlehem, Joseph and Mary, after a wearisome trip through the Jordan valley, where all the year an almost tropical climate reigns, and after ascending the mountains of Judea, where the winter chill cut their skin.

When they arrived at Bethlehem, night had already fallen. They went to the small house of one of Joseph's relatives, because as I have told you, Joseph was born in Bethlehem, and asked for shelter. In that time, as is the case today, hospitality was considered paramount in the east, and the two travelers, or rather fugitives, were welcomed with open arms.

Bethlehem was a pitiable village then, and people had neither luxuries nor big houses, they lived poorly as peasants, farmers and mainly as shepherds. Joseph's relatives immediately were willing to make available to them a room, but Joseph declined this. Yes, hospitality was paramount, but people also knew that they should not abuse this right. Joseph explained to his relatives that he would be happy to spend the night in a stable, in some shelter against the cold, with four walls, a roof and some straw which could provide this, and that the following day they would gladly accept the room, but that they didn't want to cause problems at this late hour in the night. And so it happened.

The wearisome trip left its mark, and the labor pains began prematurely, not very prematurely, it is true, but there were some days left until the expected date of childbirth. But the stress, as you would say today, of the journey, the fear and the nervousness, accelerated events. And Mary gave birth in that stable, and they placed the boy in a manger, precisely so, as people reproduce the scene at Christmas.

You already know much of this story. Jesus already told Mr. Padgett and Dr. Samuels quite a detailed story of those events. Joseph felt happy. He arranged a small feast the following day, and the Bethlehem residents participated, the famous "Christmas shepherds." And then the young family moved into the house.

When many days later the "wise men" came, the wise astrologers from Babylonia, they did not pay homage to Jesus in that stable, but in the house. Just read what Matthew says: "When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."

Yes, when they came into the house, into this room, there it was where they presented their offerings, and where they alerted Joseph and Mary to the great danger.

With that we come to a question, which has always caused great dispute amongst the scholars of the Bible: The slaughter of the innocent in Bethlehem.

Many say that this never happened. Others say that it did indeed happen. As a matter of fact, this misdeed is not mentioned in any story of the historians, it is not mentioned anywhere, apart from the writings of the ecclesiastical authors, of course. This is why there is the suspicion that it never occurred.

But it did happen. First, the argument of the historians that the Romans would have never tolerated such cruelty is not true. Herod was a formally independent king, and he could always do what he wanted, provided the interests of Rome were not in danger.

Second, the argument that the silence of the historians means that the slaughter never happened, is not valid either. Bethlehem was a small village. The slaughter didn't affect hundreds of babies, just a few. It sounds cruel, because the slaughter of a single baby is already an incredible cruelty, but in fact, less than twenty children were involved. And Herod, certainly, didn't do this openly. He sent his elite soldiers, his personal guard, disguised as bandits, and they plundered the hamlet, killing "incidentally" the babies. Assaults like this simply happened, and nobody thought that it would be worthwhile reporting these numerous incidents. You already suspected that, and you are right. That is how it happened.

I promised you that I would tell you of Herod's actions against his family. You already know this story. So, write down here what you know.

[HR: Aristobulus, his brother-in-law and high priest, had the honor of being the first in the list.

Joseph: While answering the charge of this murder in Egypt, Herod gave the order to his uncle Joseph that if he should die, then his wife, Mariamne, and her mother were to be executed. Herod managed to talk his way out of the murder charge, but on his return to Jerusalem found that his wife had learned of his arrangement with Joseph. Herod began to wonder why Joseph had told Mariamne, and came to the wrong conclusion that they were having an affair. In fact Joseph had told her of the plan in order to demonstrate Herod's love for her. However, despite the total lack of evidence Joseph was executed.

Mariamne: Herod was very much in love with her, but with jealous accusations from other wives and Mariamne's increasing coldness towards him, he eventually persuaded himself to have her executed too. He regretted it straight away and became filled with guilt, making himself mentally and physically ill.

Alexandra: Thinking that Herod was about to die, Alexandra, Mariamne's mother made arrangements to put Herod's children by Mariamne, Alexander and Aristobulus, on the throne. She too was then executed for her presumption!

Mariamne's two sons: Herod had 10 wives altogether and towards the end of Herod's life, Antipater, the eldest son by his first wife began to realize that he was not favored to take over from his father. He was deeply jealous of the sons of Mariamne, and in order to discredit them he accused his two stepbrothers of treachery and, believing him, Herod had them both executed too.

Antipater: He must have thought he had got away with it, but just before Herod died, Antipater was executed as well, accused of trying to accelerate his death. Signing Antipater's death warrant, Augustus Caesar remarked that he would rather be Herod's pig than Herod's son!

The intended mass-execution: Just before his death, Herod, realizing that when he died there would be no great mourning, sent letters to the heads of every family in Judaism demanding their presence on pain of death. Having got them to Jerusalem, Herod ordered them to be locked up in the horseracing ground. He then gave the orders to his sister that upon his death they were all to be executed. Thus making sure that the whole nation would mourn when he died, albeit not for him. Fortunately, when Herod died, his sister released the imprisoned Jews and allowed them to return home. Herod died 37 years after being declared 'King of the Jews'.]

You see, old Herod was suspicious of everything and everybody. Killing a few babies, to him, was insignificant.

But "luckily" Joseph, Mary and Jesus survived, thanks to the warning of the wise men, and so they escaped. They were already far away from the place, when the massacre began. But of that we will speak next time.

I am glad that I have been able to clarify some of your questions as to Jesus' birth, especially the question why Jesus was born in a stable. Nothing special, as you see, a simple event of life.

Well, my brother, I will say goodbye now. Have a nice and blessed day. God bless you always.

Your brother in the spirit,
Judas.



Joseph, as a young father

The Flight to Egypt

October 5th, 2001
Received by H.R.
Cuenca, Ecuador

Hello, my dear H___.

When you read the gospels you realize that some parts appear only in one of them. Such is the case of the flight to Egypt of Jesus' family. Only Matthew reports this. Mark and John don't deal with Jesus' childhood, and Luke mentions that after the census and once the period of purification of Mary was completed, as the Mosaic Law demands, the family returned to Galilee.

This is the reason why many Bible scholars think that events, such as the murder of the children in Bethlehem and the flight to Egypt, are inventions, to strengthen or to give a certain mystic flavor to Jesus' history. It is true, the later gospel revisers used to do this, inserting parts into the text that they took from their fantasy or from their religious fervor. And the scholars typically explain this as follows:

Jesus was born somewhere in Galilee, where he passed almost all his life preaching. Only when he left his native region did he run into big problems, and finally they killed him. They say that the place of his birth was not necessarily Nazareth, but rather Jesus, at least during part of his life, lived according to the rules of the "nazirim," like Samson and John the Baptist, and later also Paul of Tarsus, without cutting his hair, abstaining from alcoholic drinks, etc. But the gentile editors, with little knowledge of Jewish customs, have applied the word "nazir" to the village of Nazareth.

So the view goes, when they realized that the Messiah, according to the Scriptures, should be born in Bethlehem, they invented the story of the census, to find a pretext for Joseph and Mary's journey to Bethlehem. And they pushed things even further. In the Old Testament, in Hosea, we find the sentence: "And from Egypt I called my son." Therefore, the editors invented the story of the massacre in Bethlehem, in order to find another pretext to send Jesus' family to Egypt, and so, God could call His son from Egypt, fulfilling a prophecy.

But I have told you that the murder of the children and the family's flight to Egypt really happened. It is true that Matthew didn't write this in his gospel, it was added much later, but it has its foundation in fact. There were many traditions about Jesus which decades after his death were integrated into the gospel story, with embellishment, distortions, etc. But many of these stories have some true basis.

When Joseph, Mary and the baby Jesus went to Egypt, there were in theory several possible destinations. The city with the biggest Jewish population outside Palestine was Alexandria, where science and arts flourished. But besides this imposing city, capital of the Roman province of Egypt, there were many other Jewish centers in that country, like on the Elephantine island and near Heliopolis. And it is exactly to that city Joseph headed, because in its outskirts lived some of his relatives, and there he hoped to find help and a new start for him and his family.

You have already investigated the background to this not very well known story, and I propose that you write down here what you have discovered.

[HR: When Onias IV was to succeed his father Onias III in the office of the High Priest in Jerusalem, Jason and Menelaus, and later Alcimus, took possession of that position through trickery and deceit. Onias fled to Egypt, where king Ptolemy Philometor granted him a parcel of land near Heliopolis. Onias put hands to the work and built a temple around the year 160 B.C. A cult was really inaugurated in this temple, challenging the Law, but this innovation undoubtedly was fully justified, considering the vast number of Jews who lived in Egypt, and because of the scandalous conditions in the sanctuary at Jerusalem. The Jerusalem authorities, of course, censored the project immediately, but in Egypt it enjoyed great reputation and fame. The cult in the temple at Heliopolis continued for a long time, until the year 72 A.D., when it was abolished and prohibited by the Alexandrian prefect Lupus. That, of course, was a reprisal against Jewish institutions, in consequence of the Jewish revolt against Rome.

In total, more than a million Jews lived in Egypt at that time. It was the strongest expatriate community, and exercised considerable influence even in Jerusalem, due to their financial contributions. There was a very good and very well developed educational network all though the country, and based on those facilities, the Jewish community achieved prosperity and scientific and philosophical advances. Alexandria became the cultural center for all of the eastern half of the empire, and great part of this position was owed to Jewish scholars. It was in Alexandria where the Hebrew Bible was translated into Greek, the intention being of guaranteeing access to the word of God for the many Jews who little by little had lost their roots and could no longer read Hebrew. Their home language now was Greek.

The place in Egypt where the family settled was a city of considerable proportions, called Heliopolis. It was situated not far from what is modern Cairo. The Jews congregated together for safety as well as for community life.

There is a very interesting history to this community. The Romans had named Herod King of Judea. He had actively supported Octavian, with goods and soldiers, in his fight against Caesar's murderers, Brutus and Cassius.

Cleopatra, on the other hand, dreamt of reestablishing the ancient glory of Egypt, and incorporating Palestine.

The decline of the power of the Ptolemies coincided with the rise of the Roman Empire. They didn't have many options, and seeing how country after country and city after city fell under the Roman aggression, the Ptolemies decided to ally with the Romans, in a pact which lasted two centuries. During the reign of the later Ptolemies, Rome won ever more power over Egypt, and was declared protector of the Ptolemaic Dynasty. Cleopatra's father, Ptolemy XII had to pay tribute to the Romans, in order to keep them off his Kingdom.

Now, Cleopatra didn't feel happy with this situation, especially when she remembered the vanished power which once the ancient Pharaohs, and her own ancestors as well had exercised in the world. It was a question of her ambition.

First, seeing Caesar's victory over Pompey, she allied with him, and Caesar helped her to defeat her brother, Ptolemy XIII, who also aspired to the throne of Egypt. But Caesar was murdered, and the Romans in general showed little sympathy for Cleopatra. Then, when a civil war exploded between Marc Antony and Octavian, and seeing that Marc Antony seemingly had better probabilities of winning, she forged the plan of allying with him. But it did not turn out well for her, as we know.

She even went so far as, apart from visiting Jerusalem many times, trying to entangle Herod in her "net of love." The old fox Herod, who did not easily overlook a beautiful woman, knew of course, how dangerous this engagement could be. So he refused to ally with Cleopatra, gaining her hatred, which she never forgave him.

When finally Marc Antony arrived at Alexandria, the old friend and now rival of Octavian, the later emperor Augustus, Cleopatra became his ally and lover. And she did everything she could in order to punish Herod for his rejection of her.

She lied against Herod, and also against the king of the Nabathean Arabs, Malichus. But as you know, Rome was indebted to Herod, or let us rather say, they were grateful to him. And so Marc Antony could not issue an order to execute him, he simply could not, and he would not simply to satisfy his lover's whim. But he took away large parts of Herod's kingdom, and gave them to Cleopatra, as a personal present. Obviously he did not want to lose her affection either. In the long run this was one of the reasons he would later be killed, because Rome never forgave him that he gifted conquered territories, which Rome considered as its possession, to a foreign sovereign.

Herod had saved his head. But he lost great part of his kingdom, and he lost Solomon's famous perfumed gardens.

The legendary Queen of Sabah had brought them to Solomon, a story contained in the Old Testament. Then the proud king had them planted near Jericho, along with other seeds and plants, forming the famous perfumed gardens, where the most precious specimen of all Solomon's realm prospered and flourished.

Later Antony gave those gardens to Cleopatra, and she ordered young plants to be brought to Egypt, more precisely to Heliopolis, where she planted them in a new garden, near the ancient Temple of On, in the village of Matariyah. She also had expert Jewish gardeners come from Jericho to make the shrubs prosper and thrive. So, a Jewish settlement established itself in the outskirts of Heliopolis.

At the time of the geographer Strabo, about sixteen years before our arrival at On or Heliopolis, the city was practically deserted, not having recovered from the destruction which it incurred at the time of the Persian invasion (525 BC). However various temples and buildings of historical interest were still standing and were pointed out to Strabo by the dragoman of that time. Later on, Heliopolis prospered again, but Jesus' parents would have naturally avoided lodging right in this pagan city, and in consequence they sought a dwelling place nearby in which there have been Jewish families living on account of its proximity to the Jewish center at Leontopolis.]

Very well, and all this is correct. Sure, I know that you know all this, but my messages are not only for you but also for a wider public, and I find it convenient for you to provide this information which certainly is interesting.

It has been a short message, and more from your pen than from mine. But it has been important too. Because the stay in Egypt constituted a decisive phase in Jesus' development, it provided him an extraordinarily fertile environment for his spiritual growth. Yes, once again, the Heavenly Father had transformed a calamity into a blessing.

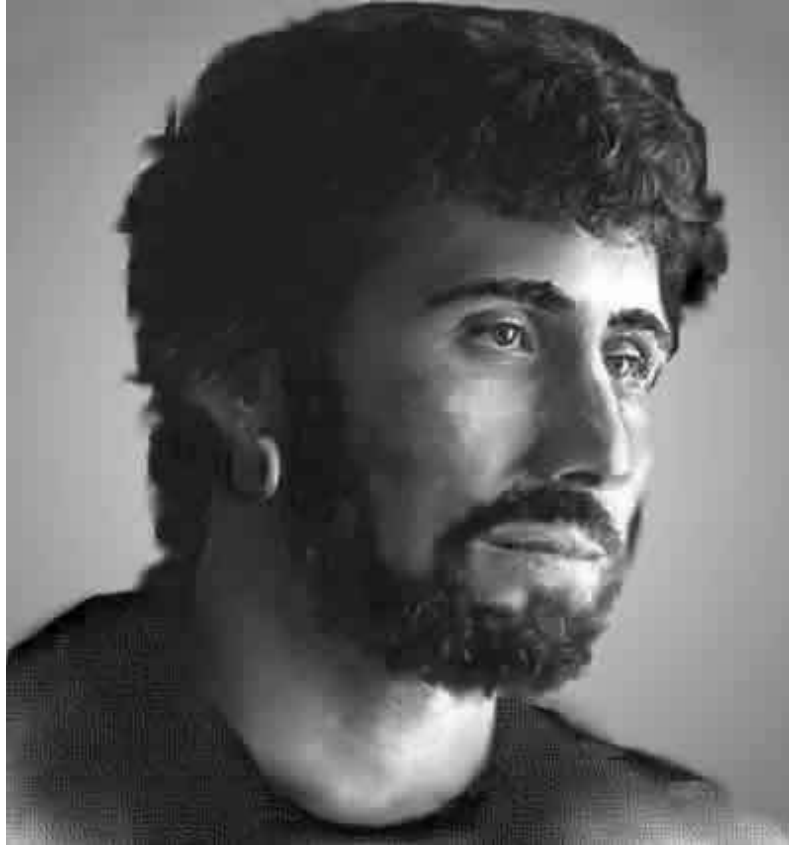
Well, my brother, that is all for now. I just want to tell you that I love your portrait of Matthew. He looks sad, this poor boy, and certainly he felt so before he met Jesus. He lives now in the Celestial Heavens, as all the apostles do, and he no longer has those sad eyes (Judas laughs). He was a corrupt and totally materialistic person. Money was all that counted for him, until he met Jesus. And Jesus only saw a soul, God's thought, as M___ would say, yes, a defiled and

perverted soul, however a soul with all this marvelous potential of development, a soul screaming in despair, without even realizing this.

Yes, you are right. It is a quite modern personality; you can see his equals on TV. Do what Jesus did. See souls in despair, and help them, don't despise them. They are marvelous thoughts of God, only covered with mud, but that can be removed.

Well, I will leave you now. No, I have not forgotten the Christian symbols. Tomorrow we will talk about them.

God bless you,
Judas



Matthew

The Education of Jesus in Egypt

October 8th, 2001
Received by H.R.
Cuenca, Ecuador

My dear brother H___, I would like to take this opportunity to clarify some questions, which have come up because of messages I have delivered previously.

When I talked soulmate love, I mentioned the fact that Mr. Padgett started a new relationship with a woman some years after the death of his wife Helen. I want to stress that I have not mentioned this amorous relationship of Mr. Padgett in order to express my disagreement, because it is very natural that a person might seek a new relationship when he feels alone and when he realizes, that in spite of a loved one's death, life goes on. No, this reaction is very natural and it doesn't deserve any reproach. I only presented that as an example of demonstrating that Mr. Padgett, despite his theoretical knowledge of soulmate love, didn't understand it, and that he was unable to feel and to live this love, as nobody is able to do this, while they live in the flesh.

Second, I am aware that the Book of Urantia relates that Joseph escaped with his family to Egypt, and he headed for the great cultural center of this country, Alexandria. I, on the other hand, have indicated that the family went to the region of Heliopolis, and I want to make it clear that this statement is correct. I may even deepen a little more on the topic: Joseph didn't settle exactly in Heliopolis, but in its outskirts. We have already dealt with the interesting story of the perfumed gardens of Matariyah, and practically adjacent to these gardens was a settlement of Jews, which the Roman administration called "vicus Iudaeorum", or village of the Jews. It was exactly that place, where originally those expert gardeners from Jericho settled, who had been called by queen Cleopatra from their country, in order to take care of the balsam shrubs.

Later on, as it is natural, other Jews of other professions joined this village, and at the time, when Jesus' family arrived, they found a prosperous place, full of trade and culture. The location was very favorable, because it lay very near Onias' temple, which we have already spoken of previously, and also very near the Jewish educational and scientific center in Leontopolis.

As you know, Joseph was a fabricator, and very skilful, diligent and meticulous. And within short time he managed to establish his own workshop. He had savings, and his investment paid off soon.

But something perhaps much more important happened to Joseph. The events which had led to the flight to Egypt caused him to meditate a lot. Was it true that Jesus could be the Messiah of the Jews? If not, why Herod's strange reaction? Because very soon they got notice of the misfortune which had befallen Bethlehem. The only conclusion that Joseph could arrive at was that Jesus really was God's chosen one. And he felt a great obligation to provide an appropriate education for his son, that is to say, to support him in the study of the Scriptures.

And in fact the possibilities so near the center of Leontopolis were excellent. But Joseph also dedicated much of his free time to the study of the Scriptures, and the more he studied, the greater was his conviction that his son would be the Messiah. Everything coincided. Yes, he was of David's lineage, Jesus had been born in Bethlehem, yes, his doubts vanished one by one. Joseph not only decided to facilitate all opportunity for study to his son, but also to put himself in charge of giving him instructions and guidance, a normally very praiseworthy approach; but eventually it would lead, however, to great conflicts between father and son, caused by Joseph's lack of comprehension.

Joseph also understood that the Messiah of the Jews, of course, had to live in Judea, and when some years later Herod died, he thought that the moment had come for returning. But Herod's successor, his son Archelaus, was even worse than his father, and so, Joseph, with a sad heart, stayed with his family in this involuntary exile.

Jesus has already communicated through Mr. Padgett and Dr. Samuels that he had brothers and sisters. All were born in Egypt, except him.

[HR: could you give us a complete list of the names of Jesus' brothers and sisters?]

Of course, I will do this with great pleasure. Jesus had five brothers, namely, James (Ya'qov), Simon (Shim'on), Judah (Yehudah), Joses (Yosef) and Thomas (Toma'). And he also had two sisters, Rachel (Rakhel) and Lea (Le'ah).

His brothers, all of them, would play a very important role in early Christianity. All this we will deal with when we will speak of the first years after Jesus' death. By the way, Jesus, of course, is the Greek form of his true name, Yeshua, because the Greeks had the custom of masculine names finished in "s," and they invented the form "IesouV", and in Latin it assumed the form of "Iesus." In both languages the sound "sh" didn't exist, and for this reason also the name Shim'ón or Shime'ón became Simon, etc. Jesus' friends and relatives called him Yeshu.

Jesus' stay in Egypt lasted 10 years, and in those years he had the opportunity to study the Scriptures, to know a very liberal Judaism, as it didn't exist in Judea at that time. He realized the merely symbolic role of the Temple in Jerusalem, and he learned the Greek "Koiné", the most important language in the empire, especially in its eastern half. In short, at so young an age, he already possessed a firm base of knowledge. It would have been very difficult to attain to this kind of education in Galilee. In those times, Galilee was the backyard of Judaism, without major opportunities for education, without important centers. Later this would change, and Galilee would become an extremely important center of rabbinical Judaism, but this happened many decades later, after the destruction of Jerusalem.

In the following message of this series I will deal with the political development in Palestine and the situation which caused Joseph and his family's return to Galilee.

I am sorry that yesterday I did not find the opportunity to deliver a message, but I understand that you had to attend two funerals, and that you really were not in an appropriate condition for receiving a message. But we have been very diligent already, and we have communicated a lot of material up to now unknown. Also, in the following messages, we will deal with new revelations, because even though the information about Jesus' life in the gospels is not very historical, at least there are some stories of the few years of his public ministry contained in them. But his childhood and youth hide under a cover of silence.

God bless you always, my brother, and continue praying and cooperating. I leave all my love to you, and I extend it to the whole world, especially to those, who engage in the spreading of the truth.

Your brother in Christ,
Judas Iscariot

Joseph and Mary Return to Nazareth

October 9th, 2001
Received by H.R.
Cuenca, Ecuador

Hello, my dear H____. As I said yesterday, we will continue with the account of Joseph and his family in Egypt.

I have told you that Joseph was aware that Jesus, as the Messiah for the Hebrews, had to live in Judea, because this was the country of the Jews, but the political situation prevented him returning.

The first opportunity occurred in the year 4 B.C. with Herod's death, but it vanished quickly when it turned out that Herod's successor was even worse.

You know that Herod the Great had been instituted as king in Palestine practically by the Romans, but as a king without a Kingdom, and Herod had to fight to re-conquer the country, thus proving his political and military abilities.

When he died, he left a testament whereby he distributed all his country between three of his sons, and an insignificant part he gave to one of his daughters, but we will ignore this, because it doesn't have any historical influence.

His son Archelaus received half of his Kingdom, Judea, Samaria, his mother's country, and Idumea, the country where Herod's family came from. To make this very clear, Herod was not Jewish but an Idumean or Edomite, and as such he was recognized by the Jews as their equal provided he kept the Mosaic Laws. But in fact he didn't belong to the people chosen by God, as the Jews considered themselves. Archelaus requested the Romans to recognize him as king, but they refused to do this. They only granted him the title of ethnarch, which means "ruler of the (Jewish) people." They would certainly have granted him later on the royal title, if Archelaus had proven worthy of such honor. But just the opposite was the case.

The oldest of Herod's surviving sons was scarcely prepared to succeed his father in a period of political restlessness. Although he imitated Herod's cruel brutality, he didn't possess any of his diplomatic abilities. Archelaus had been raised and educated in Rome, in a private house, by a Jew, in contrast to his Hasmonean stepbrothers, who also received a Roman education in Rome, but in the imperial palace.

Initially Herod preferred his younger son, Antipas, to his older son, Archelaus, naming him as his successor as king. But then he changed his testament, just before he died, appointing Archelaus as the heir to the title and to half of his vast domain.

Even before the testament was ratified by the emperor, Archelaus proved incapable of governing the Jews, sending troops to the Temple during the Passover festivities in 4 B.C. to kill those who had urged him to correct his father's unjust actions.

Archelaus had just left for Rome, in order to receive the confirmation of his domain over the territories which his father had assigned him, when the Jews rebelled against him, with several auto-proclaimed "kings" who gathered followers amongst the Jews. Augustus confirmed Archelaus as the ruler, or ethnarch, of Judea, Idumea and Samaria, but he withheld the title of "king", or basileus, until Archelaus would prove worthy of the same by quelling the rebellion, as his father Herod had conquered his own Kingdom. But Archelaus failed, and the Roman legate in Syria,

Quinctilius Varus, had to send troops, wiping out the rebellion, and crucifying 2000 people. After ten years of social chaos in Judea, Augustus dismissed him in 6 A.D., confiscated his properties in Roman Palestine, and transformed Judea, Idumea and Samaria into an imperial province under the command of the Roman governor in Syria. As you know, later on, Pontius Pilate was one of its administrators. Archelaus was granted permission to retire to his father's estates in what is today's Cote Azure of France, where he died as he had started, a private citizen of Rome.

And so it came about that it would be a Roman administrator who would sign Jesus' death sentence.

Yes, I know, you know this story. The important thing is that Joseph didn't see any possibility of returning. He had to stay in Egypt. And the years passed, and his wife grew impatient. You also know, from what Jesus had communicated to Dr. Samuels, that Mary insisted on returning, and she finally achieved her objective. Day after day she raised the topic, indicating that if it was true that Judea was a dangerous country, nevertheless in Galilee things were better. And she was right. Finally, Joseph gave in. He sold all their belongings and prepared for the return trip to Galilee. That was Mary's true goal, she wanted to be once again with her relatives in her homeland. Because, as a matter of fact, living in Judea or in Egypt didn't make much difference to her, both countries were not her native land.

In order to avoid the dangerous journey crossing through Judea, Joseph decided to buy a passage on a ship sailing down the river Nile to Alexandria, and from there they sailed on another vessel heading for Sidon in Phoenicia, very near Galilee. The choice of a marine voyage was also motivated by the tender age of his children for whom a terrestrial voyage would have been very risky and tiresome. All this happened in the year 4 A.D.

It is enough for today, and you are about to fall asleep. Tomorrow we will talk about the situation in Galilee, when the family returned to Nazareth.

God bless you, my brother.
Judas

Publishers Note - references above

Subsequent to the initial publication of this message, it has been pointed out that a number of paragraphs are, to all intents and purposes, identical, or very similar, to material published by Mahlon Smith on his web site Into His Own. As the medium did not copy this material consciously, Judas was asked about the situation. In this message, Judas confirms that he, Judas, extracted that material from H.R.'s mind, and that he would tend to use whatever material he finds in order to facilitate communication. H.R. has done a large amount of research in the pursuit of writing a book about Jesus, and has read the material on this site extensively. He has also read many other sources. It is important thus to attribute the source of this material. If any readers believe other sources have been used, kindly let us know, as under the circumstances, it is impossible to know what is original material. While we could set about altering the wording used here, that would not alter the fact that the material was sourced elsewhere, and it would not preserve the originality of this message. It is not our intention to seek to disregard the copyright of any author, merely to record what is Truth.

The Political Situation in Galilee

October 11th, 2001
Received by H.R.
Cuenca, Ecuador

My dear brother, are you not content with our messages? I've got this impression. You burn with the desire for knowing more about Jesus' life. I do understand that what I have transmitted so far hasn't provided you much new information, but a lot of people don't know these facts. In my opinion, it is necessary to offer some historical background, because without this background knowledge, it is very difficult to understand the world in which Jesus moved. Besides, it is not true that there has been new information for you? You ignored the situation in Bethlehem, you ignored the story of the return to Galilee, you received impressions on some of Jesus' followers, which you could transform into drawings, almost as the police do for wanted people. And you can do this even better than the police, because you don't depend on the descriptions of other people, you can draw first hand visions. You see, we really have been very productive.

I have also noticed, of course, that you have expressed your concern that you could not maintain this fast pace of message reception, because it is very time consuming. But this is not exactly true. Thinking of how much time you waste daily, we could even duplicate our deliveries [Judas laughs]. The transmission is very quick, to write the text later on the computer takes more time, this is true, and also translating it. But this is not so bad. I personally would like to maintain this pace, but everything depends on you.

By the way, I see that you are not happy with your portrait of James, Jesus' brother, either. Well, perhaps he looks a little bit somber, but it is a good portrait - well done. I like it. You have to be aware that any portrait that you produce will not be a hundred percent accurate, these are not photographs, they are reproductions of mental images. And you are doing them very well. Many more drawings are going to follow, you'll see.

I guess today is one of those days when you are not happy with anything, not even with yourself. You are a perfectionist without being perfect, and you won't resolve that tension in the short term.

But let us continue now with our account.

In my last message I described the political situation in Judea. Now we will analyze the situation in Galilee. By the way, don't you think it would be a good idea to insert here a map of Palestine? It would help the readers to see things clearer.



OK. In the year 4 B.C. Herod died, Herod the Great, of course. And in his testament he distributed his kingdom among his children, and the Romans ratified this. Very well, Archelaus received Idumea, Judea and Samaria.

Another son of the "old fox", Herod Antipas, received Galilee and Perea. Perea was a strip of land east of the river Jordan. As I have told you, his father had considered him superior to Archelaus, and he had even designated him as his principal heir, but at the last moment, he changed his mind.

This Herod Antipas is that same Herod to whom Pilate sent Jesus, in his so-called trial, and who in turn sent him back to Pilate. This is a truthful story in the New Testament, and we will later talk about the event in more detail. And it was he who issued the order to execute Jesus' cousin, John the Baptist. Later, I will also explain to you what really happened.

Antipas, the youngest surviving son of Herod, was educated like his brother Archelaus as a private citizen in Rome. The dying king's decision to change his testament, nominating Archelaus as king, precipitated an exhibition of rivalry amongst the brothers in front of the emperor in Rome. Augustus confirmed Herod's last will, granting Antipas government only over Galilee and the trans-Jordan region, that is to say, Perea. The territory controlled by Herod Antipas encompassed approximately a fourth part of Herod the Great's kingdom. Therefore, his title tetrarch.

I will explain the titles one more time. They always lead to confusion.

Herod the Great was a king, an independent sovereign, at least formally recognized by Rome. But Rome denied that title to his immediate successors. Archelaus, inheriting half of the territory, received the title ethnarch, ruler of the people, and Philip and Antipas received the title tetrarch, meaning ruler of a fourth part (of the Kingdom), and in fact, both received a fourth part of the territory.

Although he was only the governor of two small counties, Antipas locally named himself "king", and used the name "Herod," to sustain his demand, that he was the true heir to his father's legacy.

There are some Bible scholars who like to quote some passages in the New Testament where Herod Antipas is called "king." They take this as an indication that the actual author of those passages was not a Jew from Palestine, because he ignored the correct title of tetrarch. But this is not true. Antipas enjoyed using this title, and practically demanded that his subjects called him "king." And that is all there is to it, and that is why there is such apparent confusion. You have to be very careful when reading these learned people's comments, who in fact don't know much. So watch out!

With the help of the Roman legions, he smashed the Galilean rebels, of whom we will speak tomorrow, and then he spent his efforts on urbanizing the southern part of Galilee. He reconstructed the regional capital, Sepphora, which the Romans had destroyed in the civil war, and dedicated it to the emperor Augustus, calling it "Autocratoris", city of the Emperor. After his Roman overlord, Tiberius, assumed the throne, in the year 14 A.D., Antipas decided to build a new and even more splendid capital, in the Roman style, for Galilee at the western bank of the Lake Genesaret, naming it Tiberias. In order to protect his southern flank, he formed an alliance with the Arab kingdom of Nabatea, marrying the daughter of the king of Petra, Aretas IV, but he divorced her later on, and married Herodias, his stepbrother's wife, thus challenging the Jewish Torah.

Like his father, he was very sensitive when conservative Jews criticized him or his régime, and he quickly squashed popular agitators - just think how he acted in the case of John the Baptist. His Jewish citizens never forgave the fact that he had executed a person who they considered sent by God. When Aretas took revenge for his daughter's misfortune, inflicting a decisive defeat on Herod in 36 A.D., many Jews took this to be a divine retribution for John's execution. The real ambitions of Antipas were dented even more, when the new emperor Gaius, better known as Caligula, named his brother-in-law, Agrippa I, king of the neighboring countries in 37 A.D., and you did hear right, he named him king, not tetrarch. Antipas' protest against the young emperor's decision and his demand for an equal rank, however, led Caligula to dismiss him and to send him into exile. He died soon afterwards in what is today's Lyons in France, in the year 39 A.D., ten years after the Master's crucifixion.

Another son, Philip, was named tetrarch over Gaulanitis, Batanea or Bashan, the southern part of modern Syria, Auranitis or Hauran and Trachonitis, regions in the southwestern part of Syria and the mountains of Lebanon, which Augustus had subjected under Herod the Great's jurisdiction between 23 and 20 B.C.

Philip had passed his childhood in Rome, being educated there, like his stepbrothers favored in the "old fox's" testament. The education of Herod's children was not due to preference or the better opportunities for their education, but it constituted a kind of insurance for the Romans. Herod's children were in fact hostages, logically, with all services and honors, nevertheless they were hostages. Augustus secured in this way Herod's loyalty. Officially he treated him as a friend and partner but he didn't trust him. No, Herod was too cunning and could not be trusted. And Augustus was right.

Philip's domain encompassed the less judaized and most hellenized part of Herod's earlier kingdom. Among his subjects, in fact, there were very few Jews, most of them were Syrians or Arabs, and these last ones, at that time still used to roam the area living in tents, and were dedicated to a nomadic life style. Herod the Great had built some cities, or villages, such as Adraa, the modern Dar'a, but he was unable to change their ways.

Like Antipas, Philip honored his Roman patrons, founding cities dedicated to the imperial family. Paneas, an ancient mineral water spring and pagan altar at the source of the river Jordan, became Philip's imperial capital, which he named Caesarea Philippi, which you should not confuse with Caesarea Maritima, at the Mediterranean Sea, the administrative capital of the Roman authority in Judea.

Philip also set to work on the fishing port of Bethsaida, at the northwestern shore of the Lake of Genesaret, enlarging the place and renaming it Julias, in honor of Augustus' wife, Livia, who nicknamed herself Julia Augusta. He married Salome II, who was his stepbrother's daughter, Herod II, by his niece, Herodias. But he died in 34 A.D. without leaving heirs, and his domain was conferred on Herodias' brother, Agrippa I.

To his nomadic subjects, Philip appeared like an Arab sheik. He travelled constantly throughout his country, escorted by only a small retinue. When somebody asked for his help, he immediately ordered his guards to set up his throne on the ground, because he always traveled with his throne in his baggage, and he listened to the complaints, and gave his opinion. It was like an improvised court of justice. Philip's urban subjects considered their prince's behavior rather weird, but the Arabs loved him, as Philip was like one of them, and in fact he had more support amongst them, more than in the cities.

He reigned over war fearing and still purer people, I mean, in the sense that the many corruptions that were present in the cities still had not damaged those people. Philip was a moderate person, and to tell truth, he didn't like what he saw in the cities, and his frequent travels were also his escape valve, his escape from a reality he did not like at all.

Philip also had Greek and Roman citizens, and they usually lived in the cities. In order to please them, Philip designed his coins totally according to the pagan style, presenting the emperor's image, Tiberius, and on the reverse symbols of paganism, such as a temple for example. In Judea, the fortress of conservative Judaism, such an attitude would have been unthinkable, and considered almost blasphemous by orthodox Jews.

When Philip finally died in Julias in the year 34, after having reigned over his domains during thirty-seven years, the emperor Tiberius subjected these territories to the jurisdiction and administration of the neighboring province of Syria. But with Tiberius' death, Philip's nephew, Herod Agrippa I, was installed by Caligula as a brand-new king governing over his deceased uncle's feuds. But of that we will speak later. Agrippa doesn't have anything to do with Jesus, but he does form part of early church history.

Very well, my dear brother. We have also talked a little about Philip, although he didn't have anything to do with Galilee, but Jesus also went frequently to the territory which he governed. Some of his disciples also came from this area, from the eastern shore of the lake.

This is already quite a long message. Tomorrow we will deal with Jesus' youth, and we will address in this way an area that you have ignored completely. Then your thirst for "news" will be quenched,

God bless you, H___, and don't forget to pray. The world needs this now more than ever. And your soul always needs it.

I'll come again soon,
Judas.

Young Jesus, Mary and Joseph Arrive Back in Nazareth

October 15th, 2001
Received by H.R.
Cuenca, Ecuador

Hello, my dear brother.

Do you believe in coincidence? No? You have already learnt that this does not exist. Everything that happens has causes, and what is more important, it has some purpose.

So, tell G___ that he should prepare his trip without worrying. It is true, there are dangers everywhere, but even in his own home he may suffer misfortunes. But you must not forget the fact that all people, absolutely all, have a guardian angel, in many cases they have even more than one. Then, what you have to learn is to listen to their voice. You have to learn to pay attention to your "feelings," "impulses," and "premonitions" so as to give us the opportunity to alert you of dangers. Dear G___, enjoy your trip, and keep your "antenna" switched on. Walking through life this way, you need not fear.

And as we are speaking of coincidence, your exchange of ideas with M___ is not the result of any coincidence either, of having learnt to know each other at random. We have plans, and we see the potentialities. Both of you have a different vision of reality, and both have a correct, but incomplete version. If you are able to combine and to harmonize both your visions, you may achieve quite a global view into the mind in all its forms, and into mediumship in general. I believe that you can achieve this, I believe that you are well on the way, and I believe that in this way you will also bring a lot of benefit to others.

I am anxious to help you and to guide you in your desires. This is the culmination of all investigation, souls exploring themselves.

But now, before we lose the thread of our story completely, let us go back about two thousand years, and let us concentrate on Galilee.

Well, under these conditions, under the government of Antipas, Joseph, Mary and their children finally arrived at Galilee. And they went again to Nazareth, Mary's birthplace. You already know those stories of how Mary was brought up in the Temple of Jerusalem, but those stories are nothing more than pious legends of a much later time, when the believers' interest focused on the "mother of God."

In the meantime, things had not changed much in Nazareth. It was still an insignificant village, a few miles from the capital Sepphoris, but with good possibilities for growth. There was work, much work. When the old king Herod the Great had died, in the year 4 before Christ, rebellions broke out in all corners, and also in Galilee. Judah ben Hezekiah gathered the populace and took possession of Herod's palace in Sepphoris, and also of the arsenal, arming his men and challenging the new regent, Antipas, and of course, Roman power. And typically as the Romans used to react, they didn't tolerate that rebellion, and the new Syrian governor, Q. Varus invaded Galilee with his army and suppressed the rebellion. He destroyed the town and enslaved all its inhabitants. At that time, as you know, Jesus' family still lived in Egypt.

And as always, after the war, came a phase of prosperity. The new tetrarch, who loved to call himself "king", reconstructed Sepphoris, and the town rose again from the ashes as a splendid capital in Greek-Roman style.

When Joseph arrived at Nazareth the reconstruction and amplification works continued. Joseph was able to establish a new workshop soon after, thanks to his savings, and a few weeks later he joined the lines of workers who toiled for the greater glory of Antipas. It was a profitable business, the pay was good, and Joseph had certain work, thus bringing some prosperity to his family. In a short time he had already acquired his own employees, and full of pride, he could look at his company, which he had built through the labor of his own hands out of nothing.

I will now anticipate a little of Joseph's history, but it fits well into this scenario. You certainly remember that the experience of Bethlehem led Joseph to study the Scriptures. And I must admit, he knew how to study very well. He was an expert after his years of dedication, and he decided to join the ranks of one of the religious groups. He opted for the Pharisees.

The messages delivered by Jesus may leave the impression that the Pharisees constituted a majority in the Jewish population, but this is not correct. It was a small elite group, which exercised great influence over the people, this is true. There were also other rival groups, such as the Sadducees, who didn't have so much influence with the people, but they enjoyed the backing of the Roman military power and of the domestic aristocracy. They also controlled the Temple, although there were also Pharisees who worked as priests in that place, such as John the Baptist's father.

Now Joseph belonged to a group of great influence and of great prestige. But that happened years later, of course.

The Pharisees didn't present as a uniform group, but there were different schools, for example the school of Shammai, a rigid school in the application of the Law, and the school of Hillel, which Joseph joined. If you study the teachings of Hillel you will find many parallels with the teachings of modern Christian churches, in what we call "the way to the perfect natural man." You know the examples of the Hillel's teachings, as the Jewish Talmud tells them: Be among the disciples of Aaron:

Love peace and pursue peace;
Love your fellow creatures and bring them near to Torah.
He who seeks his name, loses his name.
He who does not increase deceases.
He who does not learn deserves to die
He who abuses the crown will perish.

But in those first few years of their stay in Galilee the sky was already covering over with thick black clouds of menace. Events were approaching which would leave deep marks on Jesus. But of that we will speak on another occasion.

It is enough for now. Have a nice day, and think that I am always here, when you need me.

Your brother and friend in Christ,
Judas

The Tax Revolt in 6AD

October 25th, 2001
Received by H.R.
Cuenca, Ecuador

Hello, my dear brother.

I see you have followed my suggestion and read a little about the tax revolt. But before considering this topic, we need to analyze briefly the situation in Galilee in those times.

As you know, Joseph, Mary, and their children had returned from Egypt. In Galilee, they found guaranteed prosperity, mainly due to the construction activity of the regent, the tetrarch Antipas, who took great pleasure in calling himself King Herod Antipas. It is the same Herod, who is also mentioned in the Bible, because he had John the Baptist killed, and Pilate had sent Jesus to him for his interrogation, when he found out that Jesus was a Galilean.

Galilee's capital Sepphoris had been destroyed, and the reconstruction gave employment to many people, and among them was Joseph. Joseph had also thoroughly studied the Hebrew Scriptures, because the events in Bethlehem, where Antipas' father, Herod the Great, had murdered the children, had led him to the conviction that his first-born son would be the true Messiah for the Hebrew people.

Joseph's understanding and his nationalism, which was part of Jewish culture in those days, blinded his eyes to many hints in the Scriptures of the Messiah's true nature. To him, like to the great majority of the people, to almost all of them, the Messiah was to be a political and military leader who would expel those hateful foreigners, who dominated the country, and he would reestablish Israel's ancient glory. Many even thought that the Messiah would make Israel the ruling nation over the whole world.

That is why Joseph, in a sincere intent and without bad intentions, tried to instruct his son, to guide him in his development and in his vision of the world. But he found some unexpected resistance. Jesus didn't react as meekly as Joseph had anticipated. Jesus was still a boy, but in spite of it, he could already feel, although he could not understand, that his father was mistaken. This led to a serious conflict. He was a very obedient boy, but although he was still of a very young age, something within him prevented him from accepting and sharing his father's opinions.

Instinctively Jesus withdrew a little from his family. Frequently he retired to the adjacent hills, and in the ancient forests of Galilee he meditated and meditated. His mother called this his "mysticism", but in fact, Jesus was already receiving teachings and instructions.

Another very important issue is that Herod the Great certainly had depended on Rome, but at least, he had been a king, and nominally independent. He was not a Jew, but an Idumean, but that did not matter so much, since the Idumeans were legally considered the Jews' equals.

But with his death the king's title had been lost. Instead of a king, now a tetrarch reigned, Rome' puppet, a vassal who officially was a subject of the Roman Empire, a citizen of a foreign empire. In Judea, the situation was even worse, according to Jewish opinion. There, the ethnarch Archelaus had been exiled by the emperor, because of his obvious inability to govern the country. But the Romans had not replaced him by another member of the Jewish nobility, but instead had subjected the country to direct administration by Rome. Now the foreign sovereignty was openly demonstrated.

It seems to be part of human nature to prefer a bad government by members of one's own people over a good government by foreign people. But if this foreign government is not better than the domestic one, or even worse in its brutality, if it also expresses their scorn openly against the people, a type of racism, although this word is not exactly correct, because racism is a more modern invention, then the dissatisfaction of the people knows no limits.

Galilee had always been a hotbed of revolutionaries, and of course, of bandits also. It was sometimes very difficult to distinguish between crime and politics, you can understand this very well, as the same problem persists today. And in the year 6 A.D., an event took place, which exceeded the patience of many.

The emperor had decreed a tax census to be carried out in Palestine. That region was under the supervision of the Roman legate in Syria, and in the year 6 A.D., Augustus named Publius Sulpicius Quirinius governor of Syria, and he put him in charge of the census. And so, this was the census, which the Gospel of Luke refers to. As you see, it happened many years after Jesus' birth.

Augustus had chosen Quirinius, because he was a very capable military commander, and also because he knew the area. Many years before - he had already commanded the Roman armies in Syria, when Sentius Saturninus and later Quinctilius Varus were the governors of this important Roman province, the border bastion against those feared Parthians. But at that time, Quirinius carried out military operations in what is today's Anatolia in Turkey, breaking the resistance of the nomads there. But in those days he did not perform any census. There are historians who suppose that the presence of Quirinius in Syria or in that region in the year when Jesus was born, indicates that the New Testament is right, and that Joseph and Mary's journey is fact due to a census, but this is not true. I have already stated this. We will continue now with the revolt.

A census meant the registration of people and of their estates for imposing taxes upon each and every one, and also for the recruitment of soldiers. Both things were not, and are not, very popular. And a fierce resentment arose against Rome, like a spark in a powder-house, and the people rose in rebellion.

The leader of this revolution was Judas the Galilean, but this name is not correct. He was not from Galilee, but from Gamala, a Gaulonite from of the Golan Heights, an area that didn't belong to the Antipas' territory, but rather was under Philip's domain. But of course, this town was only seven miles from the Lake of Genesaret.

He found support in a popular character called Tsaduk or Zadduc, a member of the House of Shammai, a powerful house of the Pharisees. In fact it is a nickname, "Zaddik", meaning "the Righteous One." The historian Josephus explains that then the fourth sect or fourth force of Judaism was born, the zealots, but this is not true. In fact these radical forces already existed, and they were always ready to fight against foreign oppression from a long time before Rome came, as in the case of the resistance against Antiochus Epiphanes. What really was new was that part of the Pharisees joined the extremists and fought shoulder to shoulder against the legions. And they lost. There were mass slaughters, destruction, misery, in short an experience which left deep marks on Jesus. If previously he was perhaps unsure of himself in his appreciation of a peaceful Messiahship, now he had no more doubts.

This rebellion also caused certain cracks in Joseph's family. Joseph was a peaceful man, but in those days he wondered if he should join the Pharisee movement officially, the House of Hillel. Although he had some sympathy for the terrorists, he didn't support them actively. His children, except Jesus, called out in favor of the zealots, as most of the Galilean Jews did, and Jesus expressed his opposition. His role as the future Messiah became ever more uncertain, and his brothers even made fun of him. They were youths, or rather still children, without developed criterion. They didn't understand him, but they would understand him in the future.

Both leaders, Judas and Zadduc, died in the confrontation with Rome. The two legions which came from Syria, decimated without mercy the ranks of the rebels. Two thousand zealots were crucified; and six thousand young people from Galilee were sold as slaves in order to serve in the western parts of the empire.

The Romans had put an end to the rebellion, they had even killed the leaders. But the chapter didn't end there. The sons of Judas would have a decisive impact in future revolts, dying on the cross, and other descendants inscribed their names with blood in the history of Masada.

The zealots were like today's terrorists, religious fanatics, whose ideology mixed religious fundamentalism with political ambitions. There was the terrible empire, which they saw as the source of all evil, and whose destruction was justified by any means. There was the harsh reaction, and the death of the terrorist leaders.

In the past, the zealots became "assassins", men hiding daggers in their gear and secretly murdering their enemies. They sowed terror amongst the whole population, they abused their power, even murdering people who had nothing to do with their objectives, simply to benefit themselves. And now, it is not daggers anymore that serve this purpose.

The severe reaction of Rome didn't solve the situation, it hardly mitigated it. Rebellions broke out repeatedly, because in reality, nothing had changed. Finally it led to the destruction of the Hebrew society in Palestine.

There is much to learn from history. But it seems that men prefer to learn from their own errors, repeating what their ancestors have already lived through and suffered.

But we won't turn this message into a sermon on politics. I am glad that you have followed my advice, updating yourself on the historical facts as they are known. It has made it much easier for me to deliver this message.

With this, I will say good-bye. I pray that God may shed all His blessings over you and over all those, who wish to receive them. And always count on me.

Your brother in the spirit,
Judas

John the Baptist as a Child

November 13th, 2001
Received by H.R.
Cuenca, Ecuador

Ain Karim was a small village in Judea, near Jerusalem, with people living off their fields, from their flocks of sheep, their orchards of olive trees, and from their crops. It was an accumulation of a few mud houses, a dusty main street, and with a lot of peace. Yes, perhaps peace was this village's greatest treasure.

The family of perhaps highest prestige was that of Zacharias, because he was a priest working in the splendid Temple of Jerusalem. He was certainly not the High Priest, only an ordinary priest, however this occupation enjoyed high reputation and honor.

Zacharias and Elisabeth, his wife, only had one son called John. And that was rare in those times, because a numerous offspring was considered a blessing from God.

All that would not have been of much importance, had it not been for the fact that this little boy, John, one day would be one of the most influent people in Judea. But at that time, while he still played with his friends in the quiet streets, nobody imagined that this would happen some day.

John was a somewhat strange boy, a dreamer, or people perceived it this way, because he had so many strange dreams or visions. Today we would say that John was a medium, but in those days, people thought that the boy suffered from an exaggerated fantasy. They thought that would cease eventually.

As all know who have read the Bible, Elisabeth was a relative of Mary, Jesus' mother, and therefore John was also Jesus' relative, his cousin.

In several messages, Jesus and John the Baptist explained that the history of John's birth is pure fiction. We read in the Bible that the angel of the Lord appeared to Zacharias, the old priest, in the Holiest of the Temple.

First, Zacharias was not an old man, second, only the High Priest could enter the Holiest of the Temple, and that only once each year. And as I have said, poor Zacharias was not the High Priest.

What the writers of the gospel texts, as they exist nowadays, tried to do, was to establish some link with the Old Testament. So we understand that the story of the old couple, who could not have children, and who are able to engender a son in some miraculous way, is already told in the Old Testament. It is the story of Abraham and Sara. And they repeated the same story, and everybody (knowing the Old Testament) said: "Yes, of course, this is how God works among people!"

Modern Bible scholars very soon became aware of that, but they draw other conclusions: Some say that the names of Zacharias and Elisabeth are also pure fiction. They claim that the purpose of the invention of these characters is the following:

In the Book of Exodus, we can read that Moses' sister, Miriam (meaning Mary) had a kinswoman called Elisheba, meaning Elisabeth. And Moses' brother, Aaron, married her, founding the priests' dynasty. Since Mary and Elisabeth were relatives, and Elisabeth, married to a priest, supposedly came from a priestly family, Mary also had priestly bonds. Therefore, Jesus was an offspring of the House of David from his father's side, and from his mother's side, he descended from Aaron's priestly tradition.

No matter how things should have been, the fact is that the names of John the Baptist's parents really were Zacharias and Elisabeth. But there is another tradition that belongs to myth: John was born approximately six months before Jesus. There is nothing exciting about that, nothing mystical, but this tradition was transformed into something extremely mystical through pagan influence, which soon invaded the gospels.

For reasons we will deal with on another occasion, Jesus' birthday was fixed in the month of December, coinciding with the celebration of the winter solstice. And Saint John the Baptist's birth feast was fixed six months earlier, at the summer solstice. The simple fact that that the Messiah's precursor and the Messiah himself were born more or less six months apart, became a cosmic event, leaving its prints in the later church's cult, as in fact, I may advance that, the gospels are neither historical nor biographical stories, but they contain rather a vision of cult, and all the known pieces and fragments of Jesus' life, together with some fictions, were compiled in such a way as to satisfy the cult of the primitive church, in form of a narrative, and so it happened, how the gospels were born. Different cult traditions gave light to different gospel narratives.

Something similar happened, when the conquerors came to America and found the celebrations of the solar god on the day of the summer solstice, the Inti Raymi feast. The priests and monks reacted quickly, and they transformed this feast into Saint John's feast.

But coming back to our story, we know that Joseph often visited Jerusalem, complying with his obligations as a faithful Jew, and certainly, he never let escape the opportunity of combining these religious obligations with the possibility of having a good time with friends and relatives. And so Jesus and John met.

I could almost say that it was love at first glance. The children understood each other perfectly from the first moment on, and this friendship would develop into something which I could call a religious conspiracy, where both exchanged their ideas and visions that were so different, but at the same time so compatible. But this we will discuss on another occasion. We will dedicate several messages to John, because, as I have already insinuated, he has been a man of the greatest influence, of even more influence than Jesus had at that time.

Tell D ___ not to worry. His mother is in the best of hands, already right now. It is true, when people pass over to the spirit world, they are received by relatives, friends, by their guardian angel or angels, because often there are more

than one, who also have bonds with the people they are in charge of on earth. Nobody feels alone when entering the spirit world, all receive a warm welcome.

And what is more, they all receive help, we give them our heart. But often these newcomers go back to their loved ones, who remain on earth, for help and advice. They observe them, they try to read their thoughts, and they give them even more credit than the higher spirits. And here a great responsibility is imposed upon mortals. They, with their example, exercise great influence over their beloved ones in the spirit world, and frequently they are able to guide them along the way towards happiness without realizing this. In this sense, mortals may also be a great light in the spirit world.

We have had a good connection today, my dear brother. It would be great if we could achieve this every day. But in spite of all the inconveniences, we have already achieved a work of remarkable dimensions.

I want to give my love to all who fight and struggle along the Divine path. We will all gather in the Celestial Heavens some day, remembering and celebrating in happiness and Love. God bless you all.

Your brother in Christ,
Judas

John the Baptist and Jesus Growing Up

November 14th, 2001
Received by H.R.
Cuenca, Ecuador

As I commented yesterday, John the Baptist's father, Zacharias, was a Temple priest at Jerusalem. And as you have also been told already, he belonged to the Pharisee sect, and to be even more precise, he was a follower of the House of Hillel. Zacharias certainly had a very important input into Joseph's decision of also joining this religious movement.

All that seems contradictory. I am aware that people who study the history of Second Temple Judaism think that the priests were Sadducees, belonging therefore to another religious group, in competition with the Pharisees. And there is some truth in this. The more influential priests of higher rank, and of course the High Priest, were Sadducees. But it is also true that there were many Pharisees in the priestly ranks.

There is also the impression that the Jewish aristocrats belonged to the Sadducees, and in general terms, this is correct, but there were also exceptions. As to the aristocracy, it is necessary to point out that in many cases this affiliation had very base causes, obeying ideas of political order.

The Pharisees had developed, over the course of time, a complicated system of attitudes, and of rules of behavior. They cherished the idea that the Law, as it was fixed in Moses' books, didn't provide enough accuracy for applying it with certainty in daily life. For that reason they formed the so-called "oral law," which simply constituted the regulations accompanying the Law. For example, if the Mosaic Law determined that men should not work on Saturday, then it was imperative to determine what the word "to work" meant. Was it allowable for the physician to heal on the Day of the Lord? And so this system, against which Jesus later on would fight, grew. It was a system that fixed even the number of steps people could walk on Saturday. And simultaneously, as usual, a tradition also developed to avoid the strictness of this system, and the resulting hairsplitting disputes constituted a great part of what they called their spirituality.

In contrast, the Sadducees, among them the High Priest, expressed their wholesale rejection of this oral law. And not only that, they exclusively recognized the five books of Moses, the Pentateuch or Torah, as the only inspired Scriptures, rejecting all other books of the prophets, the history books, etc. With that, they had much in common with the Samaritans, although they fought so much with them.

Yes, I know, you have a great number of questions on the Samaritans. I will answer them all, but not today. Everything in due course.

As for the Pharisees and Sadducees, I would just like to add that both groups believed in the afterlife. I say this because there is the impression, caused by the writings of the historian Josephus Flavius, that the Sadducees didn't believe in the survival of the soul. But that is absurd. Their ideas certainly were very vague, not very defined. The

Pharisees at least had some idea of a retribution in the beyond, of a system of punishment and reward. But there was not a lot of clarity in all that either. But that is not surprising. Just ask any Christian about the afterlife, and you will be surprised. Their ideas are no less hazy than those ideas of two thousand years ago.

By what I have said you can see that John the Baptist, as well as Jesus, grew up in a pharisaical atmosphere governed by a rigid code of behavior. And I may add that both felt the same rejection of this way of seeing God and His Laws.

Therefore, human behavior within the framework of God's Laws, often constituted the subject of their discussions.

As they grew and their character formed, as they reached a certain wisdom, fed by their spiritual experiences, they also discussed the role that each of them had to perform. John recognized that Jesus would be Israel's Messiah, but he could not grasp what this meant. Jesus certainly tried to put forth his still not very solid ideas, but without success. And the independent development of their character, of their opinions and visions of the world would be reflected later in their completely different approach to their respective missions: The one living among the people, eating and drinking, without rejecting any opportunity of having a good time with friends, enjoying life and radiating happiness, with a deep message of Love; the other one, withdrawn into the desert, receiving disciples and visitors, but fleeing civilization, restricting his food in the style of oriental hermits and ascetics, preaching remorse, punishment, and sobriety. John awoke his disciples' consciousness by throwing buckets of the cold water of divine threat over them, Jesus inebriated his followers with the sweet wine of Love.

Each man's life consists of a long chain of decisions. To make decisions means to live, to escape decisions means to vegetate. And usually, when we face decisions, we don't have only one choice between two alternatives, but there is a wide spread of possibilities amongst which we may choose. I have already told you previously, there are very good options, and others that are neither bad, nor excellent, and there are frankly bad options. God gives us a lot of freedom in our development. John was not forced to live an austere life in the desert. That lifestyle was his choice.

In many cases it is not so important what we opt for, the important thing is that we follow the chosen way with perseverance and resolution. And, it is worthwhile saying, with a lot of love.

This is all for now, my brother. Thank you for the time you have given me, and thank you for not forgetting me during the day. Sometimes we are only remembered when people are in trouble. And it is a pleasure to come to them with helping hands. But it is also comforting to discover that you not only consider me your helper, but also your friend and brother.

I give you my blessings and say good-bye. See you soon,

Your brother in Christ,
Judas

The Essenes, the Sadducees and the Dead Sea Scrolls

November 16th, 2001
Received by H.R.
Cuenca, Ecuador

I see that you have received quite a lot of questions. And some fit well into what we are dealing with now. So, let's proceed to answer some of them. I also know that there have been questions on relatives and friends, who now live in the spirit world, but I feel somewhat reluctant to answer them. It is not because of personal reasons, for sure. But I am concerned that if I begin to answer this kind of inquiry, I will end up responding to similar questions quite frequently in the future. And this has not been the objective of my coming.

I know that I have answered questions on your relatives, H___, but I did so in order to give you some incentive, and I won't answer any more questions of this kind. Of course, if some spirit of your or of another person's kin should come to deliver a message, we will allow this.

But now let's focus on what A__ wants to know:

- Was John the Baptist an Essene or did he have certain Essene influences or education?

- What is the true story when Paul was taken prisoner and then sent to Rome?
- Was Paul really an arrogant, proud person, lacking a good sense of humor, did he suffer of deep depression, did he stammer when speaking?
- What are the particulars of Paul's four mission journeys, those mentioned the Bible.
- When Mary gave birth to Jesus, who assisted her? Joseph? Or other people?
- How did the early Christian church develop? What happened to Christianity in the centuries I, II, III, IV and V?
- Which were the social and economic classes that Christians came from in the first five centuries?
- Jesus, as a good Jew, was a regular wine drinker?

We have to make a choice, because we cannot answer everything. All those questions about Paul of Tarsus and the early church we will answer in due course, when we deal with the respective topic. The answers to those questions may easily fill whole libraries. I intended to continue in a chronological order, and we are currently dealing with Jesus' youth. And so, my dear A___, you will have to wait a little bit more, but if God permits it, everything will be clarified.

But now, let's give some concrete answers: When Mary gave birth to Jesus, who assisted her? Joseph? Or other people? As a matter of fact, it was a midwife who helped Mary. In all Jewish villages there were midwives. When the labor pains became more frequent, Joseph, nervous and trembling like all young fathers-to-be, advised his relatives, and they sent for the midwife.

Now, Jesus, as a good Jew, was a regular wine drinker? You make me laugh, my brother. Yes, it is true. Jesus was a "regular wine drinker." He was a cheerful man. And drinking wine was not and is not prohibited at all in Judaism. Only Islam prohibits the consumption of any kind of alcohol, but not so in Judaism. In Passover celebrations, the Jews don't drink just one glass of wine, but several. Wine is a good invention. I also liked it.

Now we will deal with the question: Was John the Baptist an Essene or did he have certain Essene influences or education? And the answer is a very long one. In fact, this has already been answered through Dr. Samuels, but I admit that the answer has not been very detailed.

[Inserted by H.R.] In "Revelation 2: Life and ministry of John the Baptist," John informs: "It is not true, as some theologians believe, that I tried to lead a reform movement independent of Jesus, nor was I to any extent influenced by the Essenes, whose views of purity led them to isolated communities away from the so-called contaminations of the genuine Hebrew civilization, or the Hellenistic influences, and where they carried out their religious practices; for, like Jesus, I believed not in retreat from the world but in carrying the message of God to the people, and as I believed in ablutions as symbolical spiritual purity, I had of necessity to preach where water was readily obtainable and that was the Jordan."

To begin with, we will go back many decades into the past, decades before John the Baptist was born.

When Alexander Jannaeus, the Hasmonean king, died, his widow Salome Alexandra governed with the help of the Pharisees. She arranged that her son Hyrcanus be named High Priest. But soon afterwards, a new conflict broke out in Palestine. Hyrcanus' brother, Aristobulus II rose up, defeating Hyrcanus at Jericho, and proclaimed himself the new king and High Priest. The Sadducees supported him openly. Hyrcanus' loyal friend, Antipater, Herod the Great's father, called the Nabatean Arabs for help, and they expelled Aristobulus from Jerusalem.

Aristobulus appealed to the Romans, or rather, to Scaurus, the Roman legate in Syria, and he forced the Nabateans to withdraw. Jerusalem once again was in Aristobulus' hands.

Hyrcanus did not give in and appealed to Pompey, the Roman general who had conquered Syria, and was in Damascus in that time. Aristobulus found out, and also sent a petition, and to make matters worse, there was a third petition from the people of Jerusalem that Pompey might help them to abolish monarchy in Judea and to return to theocracy.

And now Aristobulus made a serious error. Instead of waiting for Pompey's decision, he attacked the fortress of Alexandrium. This upset Pompey, and he took this as an excuse for attacking Jerusalem. That part of the city's

population supporting Hyrcanus opened the city's gates voluntarily, but the followers of Aristobulus withdrew into the Temple and fortified themselves there, offering a strong resistance. Finally, Pompey broke the walls and killed thousands of Jews. He even entered into the Holiest, thus profaning the Temple, because, as I have already said previously, only the High Priest was entitled to enter therein, and only once every year. Aristobulus was taken prisoner and sent to Rome in chains. Years later, when Julius Caesar freed him, Pompey's followers poisoned him.

This battle over Jerusalem happened in the year 65 B.C.

Now, my dear brother A___, you surely will wonder, what has all that to do with the Essenes or with John the Baptist?

Well, what the history books don't tell is that the Sadducee priests certainly knew that something serious would happen. And before the war against Pompey broke out, they secretly rescued their most precious and most fragile treasure, the scrolls of writings, from the Temple and hid them in caves in the desert near the Dead Sea. There were hundreds of them, and a good part has been recovered by now, more than 800.

When thousands of years later these writings were discovered, writings which now have worldwide fame as the Dead Sea Scrolls or the Qumran Scrolls, the delighted investigators at first attributed them to the Essenes. And this idea persists until the present time. But as more scrolls eventually were discovered, it became clear that they had nothing to do with the Essenes.

Among the texts there are the following ones: Lists for the priestly service in the Temple (Mishmarot), mystic visions of the Temple (SSS), priestly purity (MMT), a treasure of the Temple (Copper Scroll), the preparation of the ashes of the red heifer, as the Book of Numbers tells: "This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke."

The leaders of this kind of cult were the sons Zadok, that is to say, the Sadducees, as the Book of Ezekiel states: "But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD: They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge."

So you see, my brother A___, the discovery of these scrolls has been the reason why a connection was established between John the Baptist and the Essenes. But this is wrong. The Essenes rejected the Temple cult in Jerusalem. They would never have written these texts. Kirbet Qumran has nothing at all to do with this sect. It is certainly surprising for many, but the texts of the Dead Sea Scrolls are in fact Sadducee texts.

The Sadducees had backed Aristobulus, as we have already seen. And thousands perished under the Roman swords, and those who could escape, emigrated to Egypt or Babylonia. In later decades, there were practically no Sadducees anymore in Palestine.

It was Herod the Great who reestablished the Sadducee priestly line. He ordered several Sadducee families back to Jerusalem, and a few followed his call. Among them was the House of Boethus (and its offspring, the House of Kathros), the House of Annas and of Phiabi, humble families, which clung to power as long as they could, once they had obtained it.

And from Herod's time on till the destruction of Jerusalem by Titus, there was an uninterrupted chain of Sadducee High Priests, among them Annas and Caiaphas.

The Sadducee cult was based exclusively on the Temple, and when it finally was destroyed, the sect disappeared. Modern rabbinical Judaism derives from pharisaical Judaism. The Pharisees survived the tumultuous times of the first and second century after Christ.

I could tell you much more on the subject, but the message is already very long and it may confuse the reader. In summary, the Essenes, who didn't enjoy major importance in Jewish society, had absolutely nothing to do with John the Baptist or Jesus. They did not live in Qumran, and the so-called Dead Sea Scrolls are writings created in Jerusalem, under Sadducee domain. The false attribution of these writings to the Essenes caused Bible scholars to establish the connection of John and Jesus with the Essenes, a completely false and untenable connection. They came from a pharisaical atmosphere, and although Essenes had much in common with Pharisees, for example their

independence from the Temple cult, Jesus and John chose their own way, independently of the religious streamings of their time.

Perhaps it is also worthwhile mentioning that apart from the Sadducee High Priest, there was also a class of chief priests, also Sadducees, more or less 200 of them, and a great number of common priests, like Zacharias, John's father, who belonged to the most diverse sects, also to the Pharisees, and who frequently didn't live in Jerusalem, but in the surrounding villages.

So then, having said that, I will now finish this message. I hope it has been informative and may shed new light on a very difficult topic, because the multifaceted Second Temple Judaism ceased to exist many centuries ago, and it was very different from the more uniform Judaism of the present times.

I wish for you our Heavenly Father's blessings. God bless you and guide you in your spiritual adventure.

Your brother in Christ,
Judas

The Role of the Pharisees

November 19th, 2001
Received by H.R.
Cuenca, Ecuador

Hello, my dear brother. I am very sorry about the mishap you suffered. But as you see, all material problems find their solution.

But I have not come to talk of computer viruses or worms, but to continue with Jesus' story. We have talked in some detail about the history of the Sadducees. It is important to know a little of the historical background in order to be able to appreciate people's environment and the way they thought.

I have already said a few times that Joseph joined the Pharisees, and so I deem it more than justified to also expand on this religious sect.

The Sadducees formed a small elite group, small but powerful. They controlled the Temple because from their ranks all high priests were recruited and also the chief priests. Additionally, the Jewish aristocracy supported them. The Romans, on the other hand, took advantage of the opportunity to delegate certain tasks to a group of influential Jews, establishing in this way a buffer zone. I mean by that the Romans could always tell the discontented Jews: "What's the matter with you? Don't you see that your own religious leaders agree with what we are doing? If you wish to complain, talk to them." Therefore, the Sadducees performed a role which we know from history, when more or less independent states carried out the same buffer function between two powers, for example Poland between Russia and Germany, always running the risk of being devoured by either of their neighbors. They suffered the pressure from both sides, they enjoyed the bribes from both sides, in short, they lived by maintaining a fragile balance, taking advantage of the opportunity of getting rich, but they always felt the Damocles sword hanging by a horse's hair over their head.

So, considering this historical picture, where do the Pharisees fit in?

From the messages received by Mr. Padgett and Dr. Samuels, one may get the impression that the Pharisees formed the great majority of the population, that they were the artisans, the merchants and tradesmen, etc. But this is not exactly true. In fact, the Pharisees also constituted another elite group, a little more numerous than the Sadducee faction, but far from incorporating the majority of the Jewish people. But, yes, it is true that their influence extended over almost all of the people, and that they represented that social class which defined the norms of conduct, and which were recognized by the common people. Among the Pharisees there were several schools of thought, we could call them houses or sects, such as the House of Shammai and the House of Hillel, which we have already mentioned, some more conservative, others more liberal.

From what I have said at the beginning of this message we can also conclude that the Sadducees were collaborators with the Roman overlords while the Pharisees didn't participate in this collaboration, indeed they opposed them fervently. As life goes, most of them were resigned, seeing Rome's overwhelming military power. But deep in their hearts they harbored the hope that some day God's Messiah would come in order to liberate His people and to

establish the divine order on the face of the earth, that is to say, the Hebrew supremacy, governing over all other peoples.

But not all gave in. The Roman oppression certainly led to the formation of resistance groups, especially the zealot movement, fanatics who confused religion with politics, much as you still know it at the present time. It is necessary to say however that two thousand years ago, a separation of politics and religion didn't exist, and therefore the existence of such groups is more comprehensible in the past than in modern times.

The Zealots, then, were a totally radical fringe group of the pharisaical movement. The methods they used resembled a lot of what terrorists do today: sabotage acts, murders, etc. And the murders were not restricted to the Romans, but also the common Jew trembled with fear in front of this threat, because nothing more was required than the mere suspicion that somebody had collaborated with the Romans in order to sign their death warrant. And of course there were also abuses in the form of murders under the pretext of patriotism, simply to get rid of some enemy, or of some competitor, and to become rich.

Jesus had many encounters with Pharisees. Some tried to understand him, they even saw him with favorable eyes, some took him for a delirious dreamer, and with some Jesus had hard words to say, mainly with the followers of Shammai, for whom the oral law had already developed a life of its own, its own reason for existence, without taking into account that laws only have the function of serving man, and that man doesn't live for the law. They had transformed religion into a complicated series of formalisms, losing any spiritual vision. And in their desire to convince or to force people to follow their example, they also tried to take away this spirituality from them. So you may understand Jesus' words that “the Pharisees are like dogs sleeping in the cattle manger. They neither eat nor let the cattle eat.”

Harsh words, considering that the School of Shammai was the most influential one in Jewish life.

Although Joseph, Jesus' father, had joined the House of Hillel, the most liberal group among the Pharisees, and therefore less legalistic and less centered around the “golden rule”, a high percentage of Jesus' arguments with his father were triggered by their different understanding of the laws and their reason for being.

In concluding this message I would like to add that there is the impression amongst many scholars of biblical history that there were no Pharisees in Galilee. But this, of course, is nonsense. The Pharisees were those who controlled the prayer houses, the synagogues, called “bet kneset” or house of assembly, and of course there were synagogues in Galilee. And another not very well-known fact for many people is that the Pharisees undertook missionary activities abroad, that is to say, among scattered Jewish communities, such as in Rome, Alexandria or Antioch. They even had the result that many pagans, although they didn't convert officially to Judaism as formal proselytes, lived according to the norms of this religion. Those people called themselves “godfearers.” They would have an extremely important role in the future of the spreading of Christianity. But this we will deal with in the context with Paul's mission.

And so you may wonder, where did the political power of the Pharisees lie then? Well, in the first place, they “controlled” or directed the people through their enormous influence. And then, they also participated in the Sanhedrin, the supreme counsel of the Jews. It was composed of 71 members and presided by the “nasi” or prince, that is, the high priest. Besides the high priest, the chief priests, representatives of the aristocracy and Pharisee representatives participated. As you already know, in later years, Jesus' father would occupy a position in that tribunal, in the same way as Nicodemus ben Gurión, Jesus' friend.

And Jesus, was he a Pharisee? Well Jesus was not a Pharisee, neither a Sadducee, nor a Zealot, neither an Essene, nor a Baptist, nor did he belong to the Hassidim, no, transcending all sectarianism, he simply was — and still is — the Way, the Truth, and the Life.

God bless you,

Your brother in Christ,
Judas

The Three Wise Men and the Star of Bethlehem

November 20th, 2001
Received by H.R.
Cuenca, Ecuador

Hello, my dear brother. A few days ago I answered some questions about Jesus, leaving some more questions for their future answer, questions about Paul's mission and the early church. I think that this is a good procedure. Each time when there are questions about chapters we have already dealt with, we will answer them immediately, and we will keep the rest for its treatment in due course of time.

There is a dispute, lasting already a long time, about the reliability of the messages received by Dr. Samuels. But as you already know, there are no 100% reliable messages. As a matter of fact, all so-called channelings bear the medium's stamp, who receives them. And so it happened with Dr. Samuels.

You became aware of those doubts for the first time, when D___ told you of the problem of the "Star of Bethlehem." The text in discussion is the following: "Now, the first thing I wish to tell you about is the Star of Bethlehem, which in reality was not a star at all but an exploding nova, or supernova, which caused considerable light in the eastern skies over Tyre and Babylonia but not in Judea or Israel; and the three Wise Men who saw this exploding supernova in the heavens, being astrologers with a knowledge of an ancient Chaldean astrological lore, determined that a great event was to take place as a result of the appearance of the great light in the heavens. And in their readings of the Hebrew writings with which they were familiar, and also with Hebrew circles in Assyria, they determined upon a visit to Judea where it was predicted that a Messiah of the Hebrews and for all mankind was to be born."

An astronomer, reading this message, indicated that this could not be true, because a supernova is visible from anywhere on earth. Also the expression "in the eastern skies over Tyre and Babylonia" is false, since Tyre, as seen from Jerusalem, lies to the north and not to the east.

Very well, we don't need to discuss that; it is obvious that Tyre is in the north of Jerusalem or Bethlehem. It is also correct that a supernova is visible from all points on earth, and in spectacular cases, such as have been described in history, even in bright daylight.

The question is then, what did really happen and what about Dr. Samuels' message reception?

I'll be straightforward and say that the phenomenon was in fact a nova, but not a supernova. More specifically, it was a variable star. There are stars that all at once increase their brightness, under considerable loss of matter. This increased brightness may last several hours or even several months. It is not such a spectacular phenomenon as a supernova, but enough to attract the attention of the Chaldean astrologers.

A variable star is also visible from all over the earth, in theory, but meteorological reasons may impede this. In those ancient days men didn't have telescopes, of course, and astrologers could only use their eyes to detect these phenomena. There were no instruments for observation. The best astrological schools were in arid zones, where clouds rarely covered the skies, for example in Mesopotamia and in Egypt. Clouds, of course, impeded a continuous observation of events in the firmament at night or at dawn.

And it happened in one of those early mornings that the wise men observed the phenomenon. In many Bible translations you can read: "Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him."

But this is simply a bad translation. Actually, the Greek text does not state "in the east"; "en th anatolh" (en te anatole) simply means "as it rose" or "at its rising." This, of course, happens always in the eastern sky, since the stars, as the sun, start their journey through the firmament in the east. In other words, the star didn't indicate the way to the wise men, because otherwise, they would have headed toward Persia, in opposite direction, since Palestine is located to the west of Mesopotamia.

The phenomenon of novas or the observation of variable stars is nothing unusual; on the contrary, it is frequent. What took the sages to suspect a context with the Jewish people was the star's location in the zodiac.

Judaism in that time was already in full messianic phase, that is to say, people anxiously awaited God's Messiah, so that he would establish the old glory of the Hebrews, and even more, to transform them into the rulers of the whole

world. And the Jewish population in Babylon was very numerous. Babylon was a center of science, and therefore, the pagan sages learnt about these hopes of the Jews and knew their writings. This is why they undertook the wearisome journey to Palestine.

The text received by Dr. Samuels contains another error: He speaks of those “Hebrew circles in Assyria.” Assyria in that time was nothing more than a vague memory. The Assyrian empire had already been destroyed centuries ago, and its successors, the Babylonians, had already lost their power in front of the Median and Persian troops, but Babylon still was a metropolis, while only ruins remained of the Assyrian cities, especially Nineveh. The Assyrian society had already disappeared.

Yes, the wise men were Chaldeans, doctors from the observatory of Sippar in Babylonia.

So for the story of the “Star of Bethlehem.”

Then, what had happened in the transmission of this message? How were those errors introduced? Well, they are due to simple human interpretations, changing “nova” into “supernova,” which is a totally different thing, transforming “Mesopotamia” into “Assyria”, and due to negligence, saying “the eastern skies over Tyre and Babylonia” instead of “the sky over Tyre and further east, over Babylon.” He also used the word Israel, an anachronism, since there was no country with this name in that time. Here you have the proof of a message, which was not received through automatic writing but through impressions, which later were written on paper. And your messages, my dear brother, of course, run the same risk. This is why I repeat over and over, read the messages with your heart. The errors contained in the message under discussion are not important, but messages may also contain errors in fundamental points. It is you who decide about the truthfulness of the messages. Messages are never the Truth, but the medium's perspective, his or her truth.

In concluding, I desire to add one more sentence: Jesus really died in the week of Passover, in the month of Nissan. I state this without further comments, because I want to correct the idea that Jesus died at the date of the Purim feast. This is not true, and we will explain this more thoroughly when talking about this sad episode.

God bless you,

Your brother in the spirit,
Judas

What Does the Bible Tell Us?

December 3rd, 2001
Received by H.R.
Cuenca, Ecuador.

Hello, my dear H___.

What we have been dealing with in many messages to date, are the so-called lost years of Jesus. Lost, of course, because the gospels, being the closest to Jesus' life, really don't tell anything about this period of time. Let us take a look at the gospels in order to determine how they describe the childhood and the early years of the Master.

If we are to follow the order in which the gospels appear in the present Bible, we have to start with Matthew.

First we read a description, in a long list, of Jesus' genealogy. Nothing is mentioned of Joseph and Mary's life in Nazareth. To his great surprise, Joseph is informed that his betrothed was pregnant. The word betrothed is sometimes interpreted as meaning that both were only engaged and not married. But soon after, Joseph is called Mary's husband. The angel's story follows, how he appears to Joseph to convince him not to abandon Mary. Finally the gospel explains that Jesus was born in Bethlehem.

It continues with the appearance of the wise men from the orient, their interview with Herod, and finally with the flight to Egypt and the slaughter of the Babies in Bethlehem.

In Egypt, after Herod's death, the angel of the Lord appears to Joseph and orders him to return to Palestine. Joseph is scared because Herod's son, Archelaus, was a monster, worse than his father. Nevertheless Joseph obeys and takes his

family back, but not to Judea, but to Galilee, to Nazareth. This story leaves the impression that Joseph, Mary and Jesus returned home soon after Herod's death, that is to say, in the year 4 before Christ. The story skips the following years and resumes with John the Baptist's appearance. Jesus, then, was no longer a baby, but already a mature man, fully prepared for his public ministry.

Now, what does Mark tell us? Well, here things are very different. Mark doesn't know anything about Jesus' birth, nothing of the virgin Mary, as if the miraculous fact of the virgin birth wouldn't interest him. Mark begins his story with John the Baptist's appearance, that is to say, at a time, when Jesus was about to begin his public ministry. More than thirty years of his life are in darkness.

Luke is the most meticulous in his information. After a short introduction he tells about Elizabeth's, the mother of John the Baptist, miraculous pregnancy. He continues with the angel's announcement to Mary, in the town of Nazareth, the visit of Mary to Elizabeth, a series of miraculous and wonderful events, and finally the census under Cyrenius, the governor of Syria. This is the occasion for Joseph and Mary to travel to Bethlehem.

Jesus is born in Bethlehem, the angels inform the shepherds of the Messiah's birth, Jesus' presentation in the Temple in Jerusalem, the blessings and prophecies of Simeon and Anna, the prophetess, and then, having fulfilled all the requirements of the Law, Joseph, Mary and the baby returned to Nazareth in Galilee.

It is interesting that Luke also tells of an episode in Jesus' youth when he stays in the Temple, expounding the Law to the doctors, who are amazed at the boy's wisdom, while Joseph and Mary are already on their way back home to Nazareth. They have to return and look for Jesus, who chides them severely, because they didn't know that he had to dedicate himself to his Father's business. But they didn't understand him.

Finally, there follows the story of John the Baptist's ministry and Jesus' genealogy.

And what does John tell us? He starts with the famous verse "in the beginning was the Word," with a Gnostic discourse, and finally, there follows the story of John the Baptist. Nothing on the virgin birth, nothing on Jesus' childhood or youth, nothing on the slaughter of the babies in Bethlehem, nothing on the wise men from the east, etc.

In short, there is not much the Bible tells us. And the little it tells is quite contradictory. In general, school children, in their religious education, learn an artificial synthesis of the events as described in the gospels. The contradictions are skipped. When one asks for the reasons why the authors differ so much in their stories, the answer usually is that the gospel writers didn't want to present a complete story of Jesus' life, but that the gospels are rather mutually complementary. This is certainly not true, because the diverse gospels, in the first decades or in the first centuries, circulated in different communities, and therefore they were not complementary, because one community had hardly any access to another community's gospel. Also it doesn't explain the dramatic differences in Jesus' genealogy between one gospel and another, it doesn't explain how in one gospel his family escapes to Egypt, and in another one they return peacefully to Galilee, etc.

The true reason is that these aforementioned passages didn't form part of the original gospels, but they were rather added in much later times. Men in antiquity were not so much interested in people's biographies, they were more interested in their teachings, and so it happened also in the case of Jesus' story. There was never the intention among the original authors of presenting an historical account. What they narrated were anecdotes and sayings of Jesus. Later on, using the multiple oral legends that circulated, the gospels were "completed", always in accordance with the predominant doctrine.

In several messages it has already been explained that Luke's anecdote about Jesus in the Temple, when he was twelve years old, doesn't have any historical foundation. That means that the boy Jesus' extreme wisdom was never expressed in such an ostensible way. Jesus' process of maturation was a gradual and secret process, which caused certain frictions amongst his family, especially with his father. But as to the rest of the community, it passed unnoticed.

It is the true that Jesus was in the Temple when he was twelve years old, because every year he accompanied his father to the Holy City, to comply with their religious obligations. But this demonstration of divine illumination never happened.

Jesus himself has already described his ripening process, especially in the Old Testament Sermons through Dr. Samuels. It is not necessary to repeat this here.

But there were indeed some events during Jesus' youth that impressed him a lot, and that later influenced his way of being. We have already mentioned the rebellion of Judas the Galilean. Another important event that almost always goes unnoticed we will discuss in our following message.

To make this message well-rounded, I will just mention that Jesus, on the occasion of his journeys to Jerusalem, formed an intimate friendship with two people: with John, the later Baptist, as we have already described, and with El'azar or Eleazar from Bethany, the son of one of Joseph's wealthy friends. This last friend's name still appears in its Galilean form in the gospel, L'azar, since the Galileans used to drop initial vowels. Yes, that is correct, it is Lazarus, the one who Jesus "resurrected from the dead." It is a proof that the original text goes back to the time of the apostles, who even left the mark of their northern dialect in the writings.

Joseph and Jesus spent many days each year with Lazarus and his father, even after Joseph had bought his own home in Jerusalem, becoming a Jerusalem citizen.

Well, my brother, it is time to stop now. I hope we will see each other tomorrow. Until then, I send you my blessings and I wish you a happy day.

Your friend and brother,
Judas

Who Would Jesus Preach To?

December 4th, 2001
Received by H.R.
Cuenca, Ecuador.

My dear H___, as I told you yesterday, I intend to discuss another event that exercised great influence on Jesus' attitude. It is about Jesus' relationship to the cities.

Many specialists of the New Testament have pointed out with astonishment that Jesus practically never ventured into the cities, but preferred to travel through Palestine, visiting people in the country with whom he seemed to have had a very good communication, but avoiding the cities. Certainly, he visited Jerusalem, but in general, the gospels seem to indicate some kind of rejection of the cities by Jesus.

Like so many things in life, that appreciation is correct and incorrect at the same time.

In his childhood and youth, Jesus frequently visited cities. He learned to know Jerusalem, Caesarea Maritima, Jericho, and of course the city of Sepphoris, the capital of Galilee, a short distance from his home in Nazareth. We have already mentioned that Joseph worked in the reconstruction of Sepphoris, and Jesus, as it is natural, accompanied him.

But seven years before the beginning of the Master's public ministry, the tetrarch Herod Antipas decided to build a new capital. He no longer found Sepphoris appropriate for his status. It was a city in the Greco-Roman style, it had every kind of comfort, but basically, it continued being a city of military barracks. But Antipas had known another kind of opulence during his stay in Rome. He had been fascinated by Rome's frivolous life, and in that he was definitely different from Philip, and he thought that his status as the governor, or as the king — because he used to call himself king, although he was not entitled in any way to this designation — demanded a capital of greater splendor.

Full of enthusiasm, he put hands to the new work, choosing a place at the western bank of Lake Genesaret, a place in a geologic depression, much below the Mediterranean Sea level, with a warm climate and with nearby thermal springs.

Antipas hired an army of workers and artisans, and initiated the great construction task. But immediately a problem arose that almost led the undertaking to fail. The workers, digging foundations for the buildings, found the remains of an ancient Hebrew cemetery. It was an impure place, then, and the orthodox Jews refused to continue working.

But Antipas insisted, hiring new people, using thousands of slaves, and finally his masterpiece was completed.

The name of the new city was Tiberias, in honor of the Roman emperor. The design of the city was not that of a stronghold, but it was rather a luxurious complex of buildings, resembling one of those spas for the Roman nobility. Antipas own palace was adorned by pagan-style decorations, quite in the style of the Roman rulers, which caused the

indignation of the Jewish orthodoxy, but nobody dared to protest. Even the powerful Temple hierarchy of Jerusalem kept silent. Of course, the Temple priests neither had the power nor the political right to change things in Galilee, but they did have the religious authority, such as to put Antipas under pressure. But they didn't do so. As I have already mentioned, the Sadducees tried to maintain a very fragile balance between political power and the ever more discontent masses.

Now, you wonder what all this has to do with Jesus and his development.

Well, the answer is the following: When a boy grows up, at the beginning he believes that adults that are so much bigger and stronger, that they only tell the truth, that they know everything, that they are able to do anything. But later, there come moments of disillusion. In the case of Jesus, he realized that he would rarely find people willing to listen to him in the cities. For example, in Tiberias, the orthodox Jews refused to live in this city, at least during the first decades of its existence. Therefore, Antipas populated the place with Greeks, Phoenicians, pagans in general, with Jews who had already lost their roots and with local peasants. It was not the appropriate place for the Master's teachings. In the beginning, during his youth, Jesus had thought of presenting himself in front of the authorities, as the prophets of the Sacred Writings did, but seeing how things were managed, he changed his opinion.

Even today, you realize that country people are more open, in some ways more honest, without pretending to be what they are not, less corrupted. Also in this sense, times have not changed much.

What was valid in the case of Tiberias was also valid for Caesarea Maritima, for Sebaste or Samaria, and for Jericho. Jerusalem was the great exception, because it constituted the spiritual center of Judaism.

Jesus would find his followers mainly among country dwellers, in Galilee, Samaria and Judea, but a few also in Jerusalem. Even the peasants of the pagan areas, such as Phoenicia and the totally hellenized Dekapolis, proved to be more open toward the Master's teachings than the refined Jews of the big cities.

As to the ruling class, the aristocrats, Jesus realized that it was useless to try to speak to them. The only thing that they cared about was power — and money, of course. Their participation in religious rites was only a screen, presenting themselves in public as pious men, leading a completely different life in reality.

Jesus knew that the Glad Tidings of the availability of God's Love had to come to all mankind. He also knew that he could not achieve this during his own life, even if he had lived a hundred years. It was also well-known to him that a great part of humanity would reject this teaching. He had to choose the field of his action, people's social stratum, which he would address. And he chose well.

We have already spoken a lot of the economic, social and political environment during the time when Jesus was preparing for his ministry. What we have not yet dealt with thoroughly are the frictions and conflicts that arose within his own family, because of the total incomprehension of the revolutionary ideas that the Master little by little presented.

With this I finish my message. You have received it well. If you allow it, I would like to deliver another message later on a completely different topic.

Until then, I give you my blessings and I say goodbye. Have a happy day.

Your brother in Christ,
Judas

Communication of Truth, and the Use of Parables

December 12th, 2001
Received by H.R.
Cuenca, Ecuador.

"And why do you worry so much about your clothing? Just look at the lilies of the field, how they grow; and they do not toil or spin; and yet, I tell you that not even Solomon in all his glory was better dressed than any of them."

Yes, of course you know this.

When Jesus withdrew, as an adolescent and as an adult, to the surrounding hills of Nazareth, to the forests, to seek tranquility, he did not do this exclusively for praying, that is to say, for conversing with the Heavenly Father. He also did it for meditating and contemplating.

The new teachings which he would proclaim eventually, very soon became completely clear to him. They were simple teachings. However he also realized that they were very difficult to express in words. You know this problem. It is the same thing when you try to explain the Padgett messages to other people, and they do not understand a single word of what you are saying.

And it happened in those moments of withdrawal that Jesus developed his formula, his parables and comparisons, which in a brilliant way, and in a form known to people, transmitted abstract contents in very simple words, just like in the example mentioned above. In the same way as the fairy-tale of the "Naked King" describes a complex social situation in a way that everybody can understand.

[HR: Lately, there have been some discussion about the self-imposed blindness in human societies, where social rules produce fear, preventing people from expressing their dissatisfaction openly, so that they live in apparent happiness without finding a way out of their conflict. A society forms, of mutual praises and repression. The base for these discussions was Hans Christian Andersen's story: "The Emperor's New Suit", written in 1837.

It tells the story of a king who was only interested in new clothes. Then two swindlers came, saying that they could produce such a beautiful and light cloth, of an incalculable value, with the special characteristic that stupid or incompetent people could not see it.

The king, of course, wanted this cloth for a new suit, and he paid a lot of money in order to obtain it. The swindlers delivered the (fictitious) cloth after several court members had inspected it. None of them saw the cloth, but all affirmed that it was beautiful (because admitting that they didn't see it, they would have declared themselves stupid or incompetent). The king could not see it either, but he did not admit this. The swindlers manufactured a suit with a long tail of cloth; the king undressed and "put on" the new beautiful suit, parading through the streets of the city. All the people (knowing about the characteristics of the cloth) expressed their admiration and astonishment in front of such a beauty until the moment, when a girl innocently said: "But the king is naked"!]

It was then, when the parables of the Kingdom of God were born, comparing It to the mustard seed and the leaven in the batch of dough, and many more, constituting eventually an inexhaustible treasure of simple but profound teachings.

However, as I have already explained to you, there was also a third reason for Jesus' withdrawals. It was the conflict with his father, the irreconcilable positions of father and son regarding the role of the Messiah.

When Jesus was still a boy, or even as an adolescent, Joseph could tolerate his son's opinions, but not accept them. But when Jesus became a mature man, things changed.

Tensions require solutions, and they frequently produce ugly outbursts. And this was what Jesus tried to avoid. Mary described this situation very expressively in a message through Dr. Samuels. Therefore Jesus finally decided to abandon his home and to establish his own life in another place. He chose Kpar Nahum, the biblical Capernaum. There he lived amongst workers and fishermen, toiling in the shipyards or on the fishery boats. It was easy for him to find work. A man of good strength and hard muscles was always wanted.

I don't mean to say that Jesus abandoned his family completely. He often returned to Nazareth to visit his relatives and friends. But he no longer lived with them. As the physicists say, friendship and understanding increase with the square of the distance.

In that time, Jesus also met some of his later apostles, such as Peter, Andrew, the Zebedee brothers, etc. However, the relationship between them then was merely a work relationship. But you should understand that Jesus later on did not simply pass by a ship, seeing some unknown person, and saying: "Follow me!" and the mentioned person left everything in order to follow him. No, the first disciples already knew Jesus, and only when he had already gained some reputation as a master, was it possible that people would follow him motivated by that simple invitation, as in the case of Matthew.

We may say that the true home of the adult Jesus was Capernaum, and not Nazareth. It was in Capernaum where people welcomed him and followed him. Jesus' bonds with Nazareth continued, he even undertook the first step in his public ministry in this town, in his speech in the synagogue, but you know also that he received rejection there and had to leave that place.

It was different on the shore of the Sea of Galilee. These were those places where Jesus worked with better success, and where the first Christian communities formed, communities which continued faithful to Jesus' authentic teachings, even when the orthodox church of pagan influence imposed its dominion.

You will remember these words in the New Testament: “Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.”

It was this orthodox church, which controlled the development of gospel text, and seeing the stubborn resistance the communities at the lake put up against the falsified teachings, it introduced these curses that never had been in the Master's mouth.

This is all for today, my dear brother. I say goodbye, wishing that God might fill your life with His blessings.

I am Judas,
your brother and guide in the spirit

The Weight of Love

December 14th, 2001
Received by H.R.
Cuenca, Ecuador.

Dear H___, in my last message I spoke of Jesus' separation from his family. I indicated that the reason for this had been the difference between Jesus and Joseph's points of view as to the role of the future Messiah. Today I would like to go a little deeper into the subject.

I have pointed out that in a message from Jesus' mother Mary, as received through Dr. Samuels, you have been given valuable information about this. This is true. However I want to correct some parts in this message which do not express the reality very accurately.

The message goes: “He began to be more and more different; he spoke more and more of God and His Love which, he pointed out to us, was proven by our Scriptures, and by the time he was twenty, wondered if it could be him. This we did not understand. We thought we brought into the world a typical pious Jew of the Chassidic sect — people who had let themselves be butchered rather than do violence to their religious beliefs. Our other children, like Judah and Jacob, were more given to throwing out the Romans; they were very patriotic, as were many of the young boys of this area.”

The passage suggests that Jesus only found out when he was twenty years of age that he would possibly be the Messiah, and that his family did not understand this. This is not correct. After the events of Bethlehem and of the visit of the Wise Men from the east, this statement seems strange.

Joseph and Mary knew that Jesus would be the Messiah, but what they were incapable of understanding was his attitude.

According to Joseph, Jesus should have taken an interest in politics, since the Messiah — for him and for almost all Jews — was to be largely a political figure, also a spiritual figure, of course. Would he not deliver his people from the Roman yoke? Would he not lead his people to the summit of power, extending a Kingdom of perfect justice over all the earth, with the Jews as the ruling nation? Everybody knew that, and it seemed that the only man not informed of this was the Messiah himself. Therefore it was necessary that Jesus should begin to establish bonds with the groups in which he would have to find his backing, such as the militant extremists, the priesthood, the aristocracy, etc.

However Joseph's son did not do anything of the like. He sought solitude, withdrawing ever more from his own family, and he spoke of his personal relationship to God. He even said that he spoke with the Heavenly Father. Well for Joseph that did not sound bad at all, because the prophets also did that, and the Messiah surely had to have a very special nexus to the Creator. But Jesus went beyond that. He claimed that all people had the same possibility of establishing this personal bond with God, and that God would fill their souls with His own Substance of Love.

That really was dangerous. Joseph understood the implications of his son's ideas very well. They meant that for religion, the Temple was no longer necessary, and priesthood was no longer necessary. And with this kind of teaching, he would never obtain the backing of the religious class, and without their support, his mission was condemned to fail.

Joseph's fears had a very real foundation. And finally, this dread among clergymen would be one of the main reasons for their signing the Galilean prophet's death warrant. And he explained it clearly to his son, and Jesus agreed. He needed time to think and thus he said he would leave their home in order to meditate in other surroundings on the nature of his future mission. Joseph understood him and he gave him his blessing. However, deep inside, the fear for his son began to erode his soul.

Should we blame Joseph for his lack of understanding? I don't think so. He thought as most of the Jews thought, and the walls of his beliefs and convictions covered his view beyond these poorly established limitations. Joseph visualized himself as a privileged person, not only as the Messiah's father, but also as a Hebrew. All Hebrews would be people of the first class, the rulers of the earth, administering and judging over the common populace, that is to say, over the rest of humanity.

You remember what the great Lebanese poet Khalil Gibran wrote: "Three days afterwards I visited Jerusalem and heard of all that had come to pass. And I also heard that Judas had flung himself from the summit of the High Rock.

I have pondered long since that day, and I understand Judas. He fulfilled his little life, which hovered like a mist on this land and enslaved by the Romans, while the great prophet was ascending the heights.

One man longed for a kingdom in which he was to be a prince.

Another man desired a kingdom in which all men shall be princes."

We all were caught up in the narrowness of our mentality.

And Jesus was right. He still needed more time. He had to become even more filled with the Love of God in order to resist the fierce storms which would come over his life.

Later on he often used the example of becoming filled with Love, such as in the instance of the lamps filled with oil, so that they could light the way, and also in some comparisons not retained in the Bible. He used to talk about the two buckets, one empty and the other one filled with water. When a strong wind came, the empty bucket was tossed to and fro by the fury of the weather, until it finally broke in a thousand pieces, while the full bucket stayed firm and stable in its place. He spoke of the two ships, where one of them capsized amidst the terrible waves, and sank into the abyss of the ocean, while the other one, because of the weight of its load or ballast, stayed firm, plowing the stormy sea in stable course, and reaching unharmed the safety of the harbor.

Man must fill their souls with things which really have weight. Only in that way can they master the hard times in their lives. And what weighs most in all eternity, is the Corner Stone of all existence, the Love of our Father in Heaven.

So he taught us.

It is enough for today. I will leave you now, and I hope that tomorrow we'll meet again.

With all my love,

I am Judas,
your brother in the spirit

Religious Festivals

December 17th, 2001
Received by H.R.
Cuenca, Ecuador.

My dear H___ I would like to begin this message with a series of questions.

What does the Yom Kippur day mean to you?

[HR: It is the Day of Forgiveness in the Jewish calendar.]

It is the Repentance Day. Very well. And what does the Shavuoth feast mean to you?

[HR: It is the Hebrew name for Pentecost.]

Indeed. The word means “weeks,” because it is celebrated seven weeks after Passover. I am aware that you know the meaning of this feast for the Christian churches. But what was its original meaning for the Hebrews?

[HR: It was some kind of thanksgiving for the harvest.]

Exactly. But the Christian churches changed its meaning, using an established feast to overlay it with a new symbolism.

Then, I ask you, what does the Inti Raymi feast mean to you?

[HR: It is a feast of the Incas of the Andes. It is celebrated on summer solstice, in June, when the sun stands highest on the firmament. It is a feast in honor of the sun god.]

And do you know a similar feast in your native country?

[HR: Well, there it is not so much about summer solstice, but about the winter solstice. On December 21st people there prepare enormous bonfires to celebrate that daylight will increase in the coming months. Boys jump through the fire to impress their girlfriends; it is in fact a social feast, held outdoors, in the cold, around the bonfire, with some liquor to warm them. One can see bonfires on all the mountains.]

Very well. And to which of those feasts do you feel closer affinity?

[HR: To Pentecost, in the Christian sense, or rather, in the knowledge that on that day the apostles received an enormous amount of Divine Love, demonstrating that this was possible for everybody. And also the feast of winter solstice, a very beautiful tradition.]

Very well. So, we have here a series of Hebrew, pagan and Christian feasts, and you are able to express your affinity. Inti Raymi for you is perhaps something exotic, but it has nothing to do with your culture. As to Pentecost, the original feast is but a distant memory, and the traditional Christian meaning has been changed through the influence of Jesus' teachings, as he transmitted them through Mr. Padgett.

Yom Kippur for you is just a word without sentimental reaction, and the pagan feast of winter solstice touches the fibers of your soul. Because you come from a Germanic culture, and this feast forms part of that culture.

If I had asked another person the same questions, the answers would surely have been somewhat different.

Each man comes from a culture very characteristic for him, which models largely his way of thinking, and which has a great sentimental effect on him. The primitive church took advantage of that and established its feasts on existing festival days, as in the example of the Christmas. We have already commented once that the feast of Inti Raymi was transformed — with a not 100% complete success — into Saint John's feast in the Andes of South America.

Now, Christmas time is approaching once again, and I am aware that these moments always cause some tension amongst people who are on the Divine Love pathway, because they know that this feast, in fact, is not celebrated on Jesus' birthday. Moreover they know that many of those "adornments" to this feast do not correspond to truth, and that

at the bottom there lies a pagan concept. Should they participate in the celebration of this feast — or of other feasts of similar characteristics — or should they not do this?

If we analyze the example of Easter, where some Christian groups hold Good Friday as the principle day, because on that day "Jesus' blood washed away the sins of men", and other congregations prefer Easter Sunday, because on that day "Jesus resuscitated from the dead, defeating death definitively", we see that the difference between Jesus' teachings, as transmitted through Mr. Padgett, and the traditional symbolism of this feast, is truly abysmal.

On the other hand, you know that there are Christian groups, which reject traditional feasts, in the sense that their way of commemorating is very different. Their children don't receive presents at Christmas, there is no such happiness at Easter, as you knew it in your childhood, and although their children don't admit this, they feel bad, observing how everybody is happy and receives presents, and they get nothing but some sermons.

We don't want you to separate from society, we don't want our religion to be a religion of privation and sadness. We don't want new dogmas which distinguish you from the others. We don't want anything of that. We want that it shall be God's Love, manifested through you, which distinguishes you from the others. The rest is symbolism without relevance.

Dr. Samuels received some messages from Jesus' referring to these feasts. These messages have suffered some criticism, because one may notice the great influence of the medium himself in these messages. And this is true. A Jewish medium receives a message and superimposes his own Jewish culture upon its contents. Many of you will not be attracted to the contents of these writings, but I want to underline the following phrase contained in one of the messages: "The question of holidays to be observed by the Church of the New Birth is not one of instituting new festival days, but of clarifying the significance of those we do possess and reinterpreting in the light of the Divine Love, those we wish to retain for celebration."

This is very clear and correct. But then, there comes a long discourse on some Hebrew feasts, which are simply not your feasts, H___, they are Dr. Samuels' feasts.

Follow the advice given in the above-mentioned sentence, reinterpreting the feasts which already exist. Christmas, then, is the feast when we commemorate that with Jesus' coming God also reestablished His great Gift of Divine Love, making It available for all humanity.

Easter will be the feast, when you don't celebrate Jesus' resurrection from the dead, or that his blood "washed away all sins", but when you commemorate the eleventh and most difficult commandment, which Jesus has given you. That is, to love your neighbor as Jesus loves you, with the Divine Love, this unconditional and absolute Love.

Pentecost will not be a feast celebrating the coming of the Holy Spirit, hovering over the disciples' heads in form of a flame, but a time when you remember that the Holy Spirit brought Divine Love in great abundance, filling the apostles' souls. Thus you remember a fact which happens daily on earth. Of course the quantity of Love transferred to the souls is not always necessarily as overwhelming as it was then, but the same principle of the bestowal of God's Love is happening each and every day in the world.

It is to give an appropriate symbolism to what one already has, independently of the culture in the one that you live.

The religion of the New Birth is a religion of happiness and freedom. So, keep up this happiness and take advantage of the freedom.

Maybe it is due to the many messages which tell that Jesus does not like Christmas time, that there is a feeling of guilt when celebrating this feast. But remember, it is not Christmas that Jesus criticizes, but the fact that he, in that season, is presented as the "Child God", attributing to him something that he is not and eclipsing the Father, putting the Creator of all things into the background, giving preference to Jesus, who in fact is only His creation. However there is nothing wrong in commemorating the Master's birth, who brought us freedom and salvation through his teachings on the availability of God's Love. Moreover, whether you celebrate this in December or January, does the date really matter?

This is all that I wanted to say. Jesus' teachings should never cause fear, but hope and happiness, showing a safe road to the union with the Father. And He, God, wants you to be cheerful. Have fun!

Your brother in the spirit,
Judas,
who wishes that the "spirit of Christmas" might be the spirit of every day

Jesus and Judas - Childhood Friends?

December 26th, 2001
Received by H.R.
Cuenca, Ecuador.

My dear brother H___, this is not a Christmas message, but I wish to deal with a question on the friendship which Jesus and I supposedly enjoyed in our childhood.

In a previous message I have told you that I was born at the town of Kerioth, in the south of Hebron. In addition, in order to provide a little more information, this happened in the year 2 A.D. When Jesus returned with his parents from Egypt, I was still a baby.

Jesus spent almost all his later life in northern Palestine. Although he was born in Bethlehem of Judea, although he had spent ten years in Egypt, Galilee was in truth his homeland. Of course, he often traveled to Judea with his family to attend the religious celebrations in the Temple of Jerusalem, and it is also true that he had intimate friends in that country, such as John the Baptist, Lazarus, and Simon of Bethany. However I want to state very clearly that I did not belong to this group of his friends. The difference in age was too great. What would a fourteen year-old boy have talked about with another child of six years of age?

In the Padgett messages you have already been informed that I was the youngest disciple amongst the apostles, even younger than John Zebedee. Eventually a difference in age of eight years does no longer matter much, but during the childhood and youth, eight years constitutes an abysmal contrast.

No, definitively, I only met Jesus when I traveled to Galilee, when I was no longer a boy but a young man, in the year 26 A.D.

Jesus had various friends in his youth whose names were Judas; this name is very common among the Hebrews. Even one of his brothers had this name, and his descendants would play a major role in the development of the ancient Judeo-Christian church.

With that, I will finish my message. It has been a very short message, but I believe that I have clarified the subject.

With my best wishes,

Your brother in the spirit,
Judas

Editors Note: This message was triggered by a passage in "Love without End" by Glenda Green. In this book, a long discussion by Jesus regarding Judas is very much in accord with other messages we have received, except for the comments that Jesus and Judas were childhood friends. Please note that this is not to be interpreted as meaning the book is seriously flawed. In fact, in our view, it is a book containing a great deal of Truth.

The Start of Jesus' Public Ministry

January 2nd, 2002
Received by H.R.
Cuenca, Ecuador.

What a surprise! I am here again!

Well, my dear brother, you have enjoyed some days off, you have strengthened your physique with ham and turkey [Judas laughs]. I think the moment has come to again take up our task with vigor and determination.

Did you know that Jewish liturgy is quite a rigid matter? What I mean is that the Jews divide the whole Torah, the books of Moses, into 54 parts, one part for each week of the year, and every week one of these chapters is recited, or rather, chanted. All this happens in a firmly established order, not at random, an order which has been followed for thousands of years.

Each Torah reading is accompanied by a reading from the books of the prophets, in the same manner in a preset succession, without any variation.

In the Hebrew month of Tishri, which usually corresponds to the month of October, the reading cycle finishes, and soon after, they proceed again to the first part of the book of Genesis, from the creation until the story of Noah. This procedure has already been described in a message through Dr. Samuels, where the day Simkhat Torah is mentioned, which literally means "Rejoicing of the Law." Around this day the cycle of readings ends and is renewed automatically.

I can already see that you are wondering why I tell you all this. And I respond with another question: What was the beginning of Jesus' public ministry? I see that you are not sure. You don't know whether it was his baptism or his presentation in the synagogue of Nazareth.

I tell you that Jesus' baptism through John the Baptist happened later. The Master's first step in his public ministry, then, was his reading of chapter 61 from the Book of Isaiah in the synagogue of Nazareth.

As I have indicated before, the reading of the Sacred Scriptures was not — and is not — carried out at random, but in a firmly fixed order.

Few weeks before Simkhat Torah, one of the last chapters of the final part of the book of Deuteronomy is read in the synagogues, dealing with the Covenant of God with Abraham, and also with the liberation of the Hebrews from their captivity, when they would return from all parts of the world where they had been dispersed.

The corresponding chapter from the prophets is chapter 61 of Isaiah, which also deals with the liberation of the captives. "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound..."

This was exactly what Jesus wanted to announce openly, and this is why he returned to Nazareth on that Saturday of the month of September in the year 25, requesting the privilege of reciting these priceless verses in the synagogue, proclaiming thus publicly for first time his ministry as the Messiah for humanity.

I will not now expand on people's reaction, or on Jesus' own reaction and the subsequent events, but rather I want you to know that in that month of the year 25 the Master's appearance on the Palestinian scene took its start.

Dear D___, I also want to take advantage of this opportunity for clarifying a question you have borne in mind already a long time, and which you have not asked so far. It is about a message received by Dr. Samuels on Daniel's prophecies.

In this message, you can read: "Daniel's original period of 1260 days for this expression of time was later supplemented by 30 days to make it 1290 and finally by 45 days more for a total of 1335 days. As events actually took place, my ministry was 1172 days, plus 40 days up to the time of my ascension, plus 50 more days up to the Pentecost, a total of 1262 days, thus you see how close Daniel was in his prophecy; especially of his original figure of 1260 days."

I ask: Who increased the original number by 30 and 45 days? When did this happen and where?

However, I want to draw your attention to the following: Dr. Samuels gives the date of Jesus' death, March 18 of the year 29. This is the correct date, a black Friday for all of us. Now, taking the number of days of Jesus' ministry, 1172 by the way, one may calculate the beginning of the Master's public ministry. The result is January 1 of the year 26, a Tuesday.

In the same message it is explained that on January 1 of the year 26, Pilate profaned the Temple in Jerusalem with his idolatrous standards, a profanation lasting one week long.

But the reading in the synagogue of Nazareth did not happen on a Tuesday, but on a Saturday, there is no doubt about this, although I didn't have the privilege of witnessing it personally. The number 1172, then, does not indicate the duration of Jesus' ministry, but the number of days between Pilate's arrival at Jerusalem and Jesus' death. But the reading in the synagogue happened several months earlier, in fall, when the summer heat of Palestine gave way little by little to the first rainfalls.

This message received by Dr. Samuels certainly is very interesting and ingenious, but it contains some cabalistic games of numbers which you should not take literally.

Very well, my dear D__ and H___, having said this, I believe that it is time to start the next cycle of messages: On Jesus' public life.

See you soon. Until then, keep up your spirituality, never forget to pray, and attempt to make all your life a prayer.

Your Celestial friend,
Judas

The Response To Jesus' Declaration That He Is The Messiah

January 3rd, 2002
Received by H.R.
Cuenca, Ecuador.

Hello, my friend. I see you are well relaxed. I am going to show you a short "movie." Describe what you are seeing.

[HR: I see a beach, like in a bay, but is not a sand beach such as we have here, but it is covered with pebbles, such as I have seen in Greece, at Kalamata and at the Corinthian Gulf. On the beach, a group of men is sitting, fifteen or twenty perhaps, with nets. They are talking. They are almost naked, wearing only loincloths or something like that. All have beards, some have their hair cut short, and others wear long and loose hair. It reaches down to their backs. Others have braided hair, forming a single thick braid in the nape. There is one who has his braid knotted up, forming a bun on the back of his head....]

We are not at the Mediterranean; we are on the shores of Lake Genesaret, which we called the "Yam Kinneret." They are fishermen repairing their nets. They are talking to make their work more pleasant, speaking of their families, their children, their quarrels with neighbors, of a new brothel in Magdala, of fishing, Romans, taxes, in short, they speak of everything.

Jesus is with them. He works with them. And he tries to give a direction to their conversation.

[HR: Which one of them is Jesus?]

He is the man with the bun. That hairstyle was much in vogue at that time. Yes, Jesus looked after his appearance.

But what I want to say is that Jesus is beginning to speak of God. God — and religion in general — has always been favorite topic for the Jews.

"If you know so much of God, who are you?" one of them asks him. "Are you a prophet? Well, if you are a prophet, what are you doing here with us? Why don't you go to Antipas to tell him what you have to say?"

All are laughing, also Jesus.

“A prophet, my dear friend,” says Jesus, “is a man who walks with God. He speaks with God, and God speaks to him. All that God says is important, so important that all men should know of it.”

All murmur approvingly.

“And as this is the case, where should a prophet be?”, the Master asks.

“With the people,” the fisherman answers.

“Here I am!” replies Jesus with a broad smile.

This, my dear brother, has been a scene from Jesus' real life, a scene that I never witnessed in that form, because it happened before I joined his followers. But I projected it to you, in order to give our messages some coloring.

We have already talked about the reasons why Jesus left his home and settled in Capernaum, or Kpar Nakhum. His public ministry had not yet begun, that is to say, he had not yet proclaimed himself the Messiah of God. But, of course, he spoke with people, with his mates, of his visions and how he saw God.

He even had won some local fame, because on some occasions he had healed the sick. People called those miracles which you would describe today as spiritual healings. And Jesus' fame, as a wise man and healer, began to spread to the neighboring towns, even to Nazareth, which was not very far away.

A few days after this event you have just seen, on a Friday, Jesus headed towards Nazareth, to spend the night in his family's home, and mainly, to request the privilege of speaking before the assembly of the village in the synagogue. And here comes the story, of which we have already spoken a little, yesterday, in the context of the supposed 1172 days of Jesus' ministry.

We are now in the month of September of the year 25 A.D.

There is already a message received by Dr. Samuels, explaining very well the gist of Jesus' speech, and I think that it is not necessary to repeat this. However, I want to draw your attention to another event, which then happened, that is to say, the rejection Jesus suffered, and its causes.

If you could write here the story as contained in the New Testament, you would help me to explain myself better. “And he began to say unto them, this day is this scripture fulfilled in your ears.

And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, is not this Joseph's son?

And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, verily I say unto you, no prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

But he passing through the midst of them went his way. (from chapter 4 of the Gospel according to Luke)”

I think you can already imagine what happened. You grew up in a small village. You know how things are there. Joseph had never spoken openly that his son would be the Messiah. Of course he spoke with his children, and children don't know how to keep secrets. They commented on it to their friends, and they told their parents. Everybody was informed of Joseph's extravagant ideas, but nobody commented on them openly.

And finally they found out that things between father and son obviously were bad, and that the son had decided to abandon Nazareth. But now he had returned, and after a wonderful recital, which all admired, he declared himself the Messiah.

Well, most kept their silence, but there are always some who like to talk. They said:

“Hey, Yeshu, isn't this great! So, you are the Messiah whom we have been waiting for so long.”

It was not blasphemy to proclaim oneself the Messiah. Many did this before Jesus and also afterwards. But God punished the false Messiah with the death penalty. And Jesus the Messiah? Ridiculous! He did not have any military experience, he did not have backing in the power groups, no, it simply could not be.

“We have even heard speaking of your prowess, your healings in Kpar Nakhum. But how strange, here you don't show us anything of your abilities.”

“No prophet is accepted in his own country,” Jesus responds.

“Ah, yes, of course,” they said, “here, where we could witness your abilities through our own eyes, suddenly things don't work out any longer. We always thought that the Messiah would benefit all Jews, and not only some fishermen down there.”

And then Jesus answered quoting the Scriptures, Elijah's story, when the Hebrew rulers exiled him, and God worked His miracles through the prophet amongst the pagans. In other words, Jesus made them understand that they were not as special as they thought.

And many grew angry with him. And Jesus was forced to leave Nazareth. Forgetting the Sabbath, they expelled him.

And how did Jesus' family react? Did Joseph stand up defending the Messiah in whom he so much believed? No! He kept his silence. What a shame, so he thought. His son who had so disillusioned him, when not understanding anything he tried to teach him, finally had proclaimed himself as the Messiah, insulting at the same time his own people. Where would this end ...?

You should understand that you should not take the words of this controversy literally. However, you will obviously understand how events developed.

Years later, although Jesus simply carried on, things changed in Nazareth. Many of the Jews from Nazareth embraced the new faith, and the village became one of the strongholds of Judeo-Christianity, keeping Jesus' teachings in their pure form. With the end of Judaism in Palestine, after the rebellion led by Bar Kokhba in the emperor Hadrian's time, the Judeo-Christian community also disappeared. Never again did it recover, pursued by Jews and the Roman church in equal manner.

Jesus' supposed curses in the New Testament against several of the towns at the Lake of Genesaret are a faithful reflection of these persecutions. All these places harbored strong Judeo-Christian communities. But about this we have already conversed.

That is all for today. I only want to tell D___ that he should not worry about his questions. As you see, the subject of the chosen people passes through the whole Bible like a red thread. Many of the questions can be dealt with in the context of our storyline. And if this is not the case, it will cause no damage to interrupt it from time to time. It is surely very interesting to know Jesus' story. But in fact, we are here to help you with your current problems. And it will always be a pleasure to do so.

With that, I will say goodbye. I wish you a happy day, and be prepared tomorrow for receiving another message.

God bless you always.

Your brother and friend,
Judas

Nathanael, the First Disciple

February 2nd, 2002
Received by H.R.
Cuenca, Ecuador.

It was interesting to observe your two dogs. No sooner do you caress one of them, and the other one comes running, interfering and also wanting caresses. They fear that if you give your love to one of them, there will be nothing left for the other one.

Shared pain is half the pain, shared sadness is half the sadness, but shared love multiplies. They do not know this. This is one of the great miracles of the world.

However, this is not today's topic. I plan to tell you a story.

Once upon a time, in a very distant country, in the small village of Cana, there lived a man by the name of Nathanael. He was a prosperous man, the owner of olive groves and wheat fields, who lived in peace and happiness, surrounded by his family and servants.

He was a person of medium stature, had a somewhat pointed beard, and was slender.

[HR: I can see him now. It is he, am I right?]

Yes, it is he.

Nathanael often had to visit the neighboring village, because there lived a carpenter, the best in the region, so that he could fix the broken plows, the yokes of his pairs of oxen, and other tools. This carpenter had also worked on the construction of Nathanael's house, together with his son, Jesus.

A great friendship grew between both families, and Nathanael especially liked Jesus, who was a little younger than he was, but who had a brilliant mind and a great heart.

On a certain Sabbath, when Nathanael was sitting in front of his house, he saw Jesus walking down the street.

"Hey, Jesus, my brother!" he shouted. "What a pleasure to see you! But what are you doing here? Today is Sabbath, do you think it is lawful to go for a walk on the Day of the Lord?"

Jesus smiled and he sat down at his side. Yes, it is true, he smiled, but his eyes looked sad. And Nathanael realized immediately that something was wrong. He had heard, of course, of the frictions between father and son, and he had also found out that Jesus had left Nazareth and that he was now living at the lakeside.

Jesus kept his silence, but Nathanael's insistence eventually proved stronger, and Jesus finally told him what had happened. He told him of his sermon in the synagogue, of his parent's reaction, and finally, how people mocked him and threw him out of the village.

"You cannot return to Kpar Nahum now," Nathanael said. "It is Sabbath. Stay the night with us, sleep in our house."

And Jesus accepted the invitation.

After dinner the two men conversed about the recent happenings, sitting on the open patio of the house until dawn. Jesus explained his ideas, the rough features of his teachings. Nathanael was impressed and lost in thought.

If you wish so, you could say that Nathanael was the Master's first disciple. He accepted his ideas; he did not simply reject them, as Jesus' own family had done.

On the following day Jesus walked back to the lake. Nathanael did not follow him, but he would do so a short time later when they met again, at the famous marriage feast of Cana.

Nathanael is one of the great characters of the first days of the early church. There is not much information on him, he did not achieve "feats", he did not undertake long voyages as a missionary, and nothing is recorded about him in history.

After the Master's death he returned with the other disciples to Galilee, and after Jesus' multiple appearances and his final farewell, he stayed in his native village.

I have already mentioned once that Galilee was a firm center of primitive Judeo-Christianity. And this happened largely thanks to the silent work of Nathanael. Cana, Nazareth, the villages at the lakeside, they would all become centers of Christianity.

Nathanael lived a sufficient time to see the first persecutions against some of the Christians, the so-called Hellenists, in Jerusalem. He heard of the death of his friends James and John, the sons of Zebedee, but a short time afterwards, he died a natural death and in peace, in the bosom of his family.

He had achieved in his district what people miss so much: Paradise on earth. A paradise not based on wealth but on love and understanding.

Nevertheless, as all things on earth, that paradise did not last forever. Less than a generation after his death the devastating war of the Jews against the Romans and the subsequent enslaving of the people put an end to this dream — because Judeo-Christians were still considered Jews by the pagans.

[HR: In which year did Nathanael die?]

His death occurred in the year 48. He was 59 years old.

As you will understand, I was not an eyewitness, neither to these events, nor to this encounter between Nathanael and Jesus which I have just described. However Nathanael has told it to me.

And with this short story, my dear friend, I will say goodbye. I want to resume my account of the Master's life and teachings.

God bless you,
Judas

Jesus is Baptised

February 4th, 2002
Received by H.R.
Cuenca, Ecuador.

My dear brother, last time I told you how Jesus had a pleasant talk into the night with his friend Nathanael, and how he, after a refreshing sleep, returned to Kpar Nahum.

You can imagine that inside Jesus was churning, waves of happiness and disillusion, a tempest of heat and cold that put him into an emotional state and he had to talk to somebody.

And so it happened that Jesus, after a couple of days, headed southwards. He chose the route along the river Jordan, a road he knew very well. Many times he had traveled there with his father, when they journeyed to Jerusalem to attend the religious festivals.

But this time, his destination was not Jerusalem, but a place much more to the north, nearer the outlet of the river Jordan from the Lake of Genesaret than Jericho. It was a place that the Bible describes as a wilderness. There, amidst the wild vegetation of the Jordan valley, John the Baptist had established his camp, living his ascetic life with a few permanent disciples and many others who visited him frequently without deciding to stay with him, sharing his lifestyle full of self-denial and scarcity.

Enormous numbers listened to John on some days, due to the crowded highway which passed nearby. And great was the Baptist's fame, who only a few months before had begun to preach.

The Jews felt that something was going wrong. A foreign force occupied their country, its leaders were corrupt, the political tension grew, not only between the occupation forces and the people, but also amongst the people themselves.

And suddenly, a prophet, a man who walked with God, appeared, preaching repentance, attacking the bad habits and misdeeds of the powerful classes without mincing matters, and that attracted people.

That was the situation, when the cousins met again.

You already know the story: Jesus came to be baptized, to give a sign, John obeyed reluctantly, uttering his famous speech that he was not worthy of untying his sandals.

Jesus and John spent the night seated near the fire and discussing what had happened. And on the following day, Jesus could return comforted and happy.

[HR: I understand that there were no supernatural manifestations, such as the voice from Heaven or the dove that descended over the master's head, for example.]

Yes and no. There was no voice, but there was definitely the dove, which did not descend but rather flew high above the Master. It was something natural, but many people, hearing John's words, took that as a sign.

[HR: And was it a sign?]

[Judas smiled] I will answer you with another question. Today you sent an interesting article to several people. And in that article you may read: It felt completely confused. Then I found a passage written by Bede Griffiths, a contemporary Benedictine monk. Griffiths relates that as a boy he went walking one night when suddenly he was charmed by the beautiful song of some birds. Their trills awoke in him senses he had never before used. All of a sudden, the world seemed to transform, he explains, as if he had come in front of "the presence of an unfathomable mystery that seemed to attract me toward it."

There were neither burning thorn bushes nor chariots of fire. Only a soft revelation to which many would not have paid attention, but that changed Griffiths' life forever. The mystic experience — I began to understand — was not the magical ascent to some remote paradise. It was a quiet and personal revelation that the miraculous and the mundane are one and the same thing, and that both are in front of our eyes.

And as soon as you had sent the emails, you found a bird in the living room of your house. When it saw you, it flew upwards, full of fear and desperation, to the first floor, and you, after opening a window, had some problems to get it out of that window. Was that a sign?

[HR: I've thought it over, but on the other hand, it is not the first time that this has happened. However, it is very rare. It happens perhaps once a year that a bird gets trapped in the house and doesn't find its way out. Well, I don't know. Was it a sign?]

If you take it as a sign, it is. What do you say?

[HR: I was thinking that, if coincidence really doesn't exist, perhaps that should get my attention. There is another paragraph in that article stating: The book is finished, and I still cannot say that I found religion; but certainly, I have realized that the greatest and most fascinating mysteries are there to be savored, not to be resolved. Mystery surrounds us: we only have to be humble of heart and to pay attention.]

You said it.

It is time to stop. I only want to add that some Bible scholars suppose that the ancient Christians thought that Jesus had acquired some part of Divinity at this baptism. This point of view is called adoptionism.

In some way, that idea is false, because Jesus had obtained this part of Divinity much earlier. He already possessed a fully transformed soul. But on the other hand, the event of Jesus' baptism was very important, because it was then, when the first disciples joined him. But of that, we will speak next time.

Until then, have a good day and God bless you.

Your brother,
Judas

The Return to Kpar Nahum

February 5th, 2002
Received by H.R.
Cuenca, Ecuador.

My dear brother H____,

Yesterday we ended our story with Jesus' return to the lake, after his baptism. I have said that this event was very important, because as a consequence the first disciples would follow the Master. It is true, although Nathanael was impressed and thoughtful about what Jesus had explained to him, he stayed at home, and Jesus went away alone. But now, things were about to change.

Jesus did not return alone from his meeting with his cousin. As I have said, there were a few pupils who were willing to assume the same rigorous life as John had imposed on himself. And so there was a constant movement, a flow of pilgrims coming and going.

I could say that the person who was closest to Jesus during the walk back to Kpar Nahum was a short, stout man, with beard and baldness, but you already know that he was Andrew. He had listened to what John had said, that Jesus was the Messiah, and naturally, a conversation started soon after with the Master. Andrew was not a loquacious type, but as you say: Who has a full heart, his mouth flows over.

Andrew, in his direct way, asked Jesus, if he was really the Messiah longed for by the Jews, and the Master affirmed it. And then, Andrew told him that he had many friends, sympathizers of the zealots, anxious to expel the hateful Romans, and keen to establish the Kingdom of Israel once again, a theocracy where the Messiah would govern with justice and wisdom, and where the power of Israel would extend over the entire face of earth.

Jesus tried to explain to him that this conception of the Messiah was not really the correct one, but it was in vain. Oh, this Andrew! I remember that sometimes weeks passed without him opening his mouth, but once he started to speak, it was impossible to stop him. And it seems that the opening up of the mouth covered the ears, because he didn't care what Jesus told him, Andrew went on and on, without paying the least attention. Therefore, if I said that Andrew started a discussion, I did not express myself accurately. He launched a monologue lasting many kilometers, from John the Baptist's camp right up to their arrival at Kpar Nahum. Mentally he was getting ready for the "holy war."

Andrew was impressed. It was not the way that Jesus explained things to him, as I already said, he didn't pay the least attention, but it was rather Jesus' personality. You know very well that at times you meet people who have "something special" that attracts you, and Jesus had charisma, my God, he had very much of that.

When they had reached the village, Andrew led Jesus toward Peter's boat, beached near the house, where the brothers lived with their families. It was the first encounter of the future head of the Christian movement with the Master. However, of that, we will speak next time.

Today you read in a book ["The Pilgrimage" by Paulo Coelho] of the three forms of love, which the Greeks called "eros", "philos" and "agape." I also saw that the author's explanation did not satisfy you, especially what he wrote on the relationship of "enthusiasm" with love.

There is some truth in his words, but there are also some mistakes. Soon I will dedicate a message to this subject, the forms of love, their bad translation in many versions of the Bible, and the transformation of love. Nevertheless, with all its deficiencies, it is worthwhile continuing reading that book. "When we renounce our dreams and find peace, we go through a period of tranquility. But the dead dreams begin to rot within us and to infect our entire surroundings. We become cruel to those around us, and then we begin to direct this cruelty against ourselves. That's when illness and psychoses arise. What we sought to avoid in combat - disappointment and defeat - becomes the only legacy of our cowardice. And one beautiful day, the dead, spoiled dreams make the air difficult to breathe, and we actually seek

death, death that shall free us from our certainties, from our work, and from that terrible peace of our Sunday afternoons."

This is what the Padgett messages call "to rest in the assurance that beliefs provide." The author has understood that, and therefore he encourages his readers to dream, to fight, and to question, in short, that they be themselves and not what others expect them to be.

It is a profound truth. We have to say to each and everyone: Follow your way, listen to your inner voice, be faithful to yourself, and do whatever you deem correct, without fear. If you do all this in love, you definitely have found your safe route. "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

So the Bible expresses it.

God bless you,
Judas

Jesus Meets Simon Peter

February 8th, 2002
Received by H.R.
Cuenca, Ecuador.

Hello, H___.

I see that yesterday and today you expected a message from Peter in which he would tell you of his first encounter with Jesus. In fact we had thought of this possibility, but we decided that I should continue with the story. In fact, it doesn't matter so much, only that you are already very tuned in to me and perhaps that is better than exposing you to too many impressions in the beginning of your apprenticeship.

So then, let us continue.

Peter was the owner of a fishing boat, a typical boat of that time, about twenty-five feet long. Well, he was not the only owner, but he had rather bought it together with his brother Andrew. It was possible for two people to manage this boat, but for fishing, they had to hire some hands as the task of rowing and pulling the nets was quite heavy.

As I have told you, the boat lay beached when Jesus and Andrew came back from John the Baptist's camp. Peter was alone and his face was somber, it was evident that he was in a bad mood. Andrew did not take notice of this, and immediately presented Jesus to him. He told his brother what had happened in the Jordan valley, what John had said, and of the Master's great wisdom.

Yes, of course, how could he know the Master's wisdom, if he did not pay the slightest attention to what he told him? However, you have to imagine the situation. Andrew considered himself a disciple of John the Baptist. Although he did not stay with him permanently at his camp, he visited him very often, alone or together with his friends.

[HR: The biblical story indicates that John had accompanied him on this occasion.]

John, the son of Zebedee, frequently accompanied him, the same as his brother James. Peter also belonged to this circle of disciples. But on this occasion, Andrew had made the trip alone.

But what I want to explain is that Andrew had absolute trust in his master John — the Baptist, of course — and if he had said that Jesus was the Messiah yearned for by the Jews, then this had to be true. And the Messiah had to possess great wisdom and power, hadn't he? Mortals and spirits often see what they want to see, and do not see what really is. As to Jesus' wisdom, Andrew was right. However, the practice of living a personal reality and of projecting their own ideas upon other people, and of finally considering this as reality, frequently leads to great mistakes. Do you remember what you read of the apostles, as they waited for the expected quick return of Jesus after his last appearances? You also remember that they thought that Jesus would establish a material kingdom on earth, thus projecting their ideas and filtering from the Master's discourses what they wanted to hear, and not what Jesus really said. This is a very human behavior.

Well, but returning to our story, Peter was very ill-humored. He listened Andrew's story reluctantly, he interrupted him a couple of times with a grunt, without stating "I agree" or "I don't agree", until the Master intervened, saying:

"Simon, what have I done to you?"

"What have you done to me? Nothing!"

"Then, what is wrong with you?"

And so, Peter told him the following:

As soon as Andrew had gone to visit the Baptist, Peter's mother-in-law fell ill. And when I describe her symptoms to you, you will know immediately that it was a case of appendicitis, and for sure, a serious case of appendicitis, where the woman's belly was already as hard as a wooden board.

[HR: Peritonitis.]

Yes, peritonitis. Well, today, a case of appendicitis is nothing serious, in general. A small routine intervention and some antibiotics are enough to cure the disease. However, that was not always so. Well, in few words, the probability that the woman would die was very high.

So, Jesus asked Peter: "Simon, why don't you take me to your mother-in-law."

"Do you know how to cure?" Peter asked in surprise.

Jesus smiled. "As a matter of fact, this is the Messiah's work - to save lives."

And so, it happened that Peter and his brother led Jesus to their house. Andrew had relapsed into his habitual silence. He loved his brother's mother-in-law, she was a good woman, and he felt pain at the knowledge of her condition.

When Jesus saw the woman's condition, he realized immediately of the graveness of the situation, but when he placed his hands upon her, the lady fell into a profound sleep, of which she would only wake up the following morning.

In spite of Peter and Andrew's invitation to stay and to have dinner with them, the Master said goodbye. He left the house and went to his small room, which he had rented, not far away from the brothers' home.

On the following day, very early in the morning, Jesus was woken when somebody knocked vigorously on the door of his room.

"Master, Master!" somebody hollered. "Come out, quickly!"

And when he opened the door, he saw Peter, with his face as radiant as the sun.

"You healed her, you healed her, it is incredible!" Simon yelled. "She woke up this morning as if nothing had happened! Come with me!"

And so it came to pass that Jesus for the second time entered Peter's home, and he could really verify the great success of the healing he had carried out the previous afternoon. Peter's mother-in-law was awaiting him with a rich breakfast and a face flashing a broad smile of gratefulness. Peter insisted that Jesus abandon his small room and move in to live with them. And so he did. And from that moment on, Jesus, Peter and Andrew shared the same roof when they were in Kpar Nahum.

With this, I will end my message. Have a nice day.

Your Heavenly brother,
Judas

Jesus Meets the Zebedee Family

February 15th, 2002
Received by H.R.
Cuenca, Ecuador.

Hello, my dear brother. As I promised you yesterday, here I am, keen to continue my narration on how Jesus gathered his disciples.

In the latest installment of my story, I told you how Jesus healed Peter's mother-in-law, and how the Barjona brothers, the sons of Jonah, Peter and Andrew, invited him to live with them in their house.

In fact the two brothers were not born in Kpar Nahum, but in another village at the opposite shore of the lake, at Bethsaida. It is interesting how the authors of biblical topics paint Peter as the prototype of a Galilean, when in fact he was not at all. Bethsaida did not belong to Galilee, but to Philip's tetrarchy. However, it is true, there they spoke the same northern dialect as those "authentic" Galileans did, and the frontier between the tetrarchies of Antipas and Philip was like a border between provinces, since both territories belonged to the Roman Empire.

After breakfast Peter told Jesus that they should go aboard his boat, in order to cross the lake. He wanted to present him to some important friends in their native village. Jesus had already heard of a rich family that lived there, owners of several fishing boats. And so, the three men pushed Peter's boat into the water and began to cross the short distance toward the opposite bank.

Bethsaida looked better than Kpar Nahum did. Herod Philip had this place restored and built, and perhaps it is unfair to call it a village. It was really a small town. The biggest house belonged to the family of Zebedee, a wealthy man, considering that he possessed several fishing boats, lands, olive groves, vineyards, etc. And it was exactly toward this house, where Peter guided Jesus.

Zebedee was a very kind and simple man, in spite of the wealth he enjoyed, and gathering together all his family, he listened to what Peter had to tell them. Yes, it was Peter who spoke. Andrew had relapsed into his habitual silence. And this is not surprising, because Peter used to talk so much that was not necessary for anyone else to open his mouth. He even related how John the Baptist had declared that Jesus was the Messiah awaited by the Jews. Andrew only agreed by nodding his head.

Zebedee sent out a message to call two friends of the family, Simon and Philip, so that they might also listen to what Peter so eloquently presented and to share the lunch with them.

If among all the gathered people there was one, who more or less understood what the Master explained, then it was Zebedee. The other ones would need much time to sound the depths of the Master's elucidations.

When the night approached, Zebedee took Jesus by his arm, separating them from the others.

"Master," he said, "I wish to tell you something about two of my sons, who consider themselves disciples of John. They have spent much time with the Baptist, and thanks to God, our business goes well, so we can afford the luxury of offering spiritual education to members of our family. But in fact, things have a much more complicated background..."

Zebedee told how his two sons James and John had come ever closer to the ideology of the zealots, those militant radicals, whose goal was the expulsion of the Romans from Palestine and the reestablishment of a theocracy among the Jews. As Zebedee explained, he also agreed with this desire, but what he could not tolerate were the methods they used. The zealot movement had degenerated into groups of bandits of all levels, who sowed terror, not only among the foreigners, but also among their own people, often murdering people for personal reasons, to get rich, to win favors, for whatever reason might be, disguising these facts as political murders, presenting false accusations, etc.

"Nothing good can be born from evil," Zebedee meditated. "And I have spent a lot of effort to convince my sons that this was not the way they should choose. Many people here in our town have joined these radical groups secretly, but, fortunately, as it seems, I have been able to take my sons out of this dangerous current and to awake in them a spiritual interest, wherefrom the good really may be born."

He related that his sons James and John were very impulsive, as easily inflammable as matches, as you would say today, and for that reason people had nicknamed them "Boanerges", or "sons of the thunder." Also the two other guests, Simon and Philip, had belonged to radical groups, but in the same way as the "Boanerges", they had been able to cut off their bonds with evil and awaken in them some spiritual interest. They still used to call Simon "the zealot."

"I do not know, Master," he continued, "if you accept disciples. But if you do, I would feel honored if you would accept my two sons, and also Simon and Philip. I have talked with them, and I know that it is their desire to follow you. And I am convinced that if they have found righteousness in the Baptist, in you they will find perfection."

He was wrong, poor Zebedee. They would find much more than perfection. I have said that, if among all the gathered people there was one, who more or less understood what the Master explained, then it was Zebedee. I said "more or less", because he did not understand all, either.

Jesus accepted joyously, and also accepted the invitation for spending the night in Zebedee's house.

Now he had six disciples, Andrew, Peter, James, John, Simon and Philip. Using modern words, we could say that they were four former terrorists, whose instruction would be very difficult, and two fishermen, whose ideas lacked a little of the their friends' radical concepts. And when he went to bed, Jesus smiled thinking of the first lesson he would impart to them on the following day.

Meanwhile, Peter's mother-in-law told everybody of her miraculous healing, informing those who wanted to hear it, and all the others as well. Jesus' fame grew overnight in Kpar Nahum. Jesus created expectations.

That is today's story. If you agree, we will continue tomorrow.

I wish you a happy day, and God bless you.

Judas

The Prodigal Son

February 18th, 2002
Received by H.R.
Cuenca, Ecuador.

On the following day, Jesus said goodbye to Zebedee, thanking him for his hospitality. He left, taking with him his new disciples. He suggested Peter and Andrew return to Kpar Nahum in their boat, while he would return by foot in the company of James, John, Simon and Philip. And so they did. Peter and Andrew were not very happy with this decision, because they suspected that Jesus would give some first lesson to the others, but reluctantly they consented.

The distance between Bethsaida and Kpar Nahum was not long, only a few miles. The four disciples, who had hoped to receive deep instructions, were disappointed. Jesus talked with them, but he did not give any explanations, he only smiled uncannily, until they arrived at the place where the river Jordan pours its water into Lake Tiberias. Crossing the tributary, they arrived at the shanty where the tax collector used to bail up the passers-by. He used to stay in the shack together with some armed men, not exactly soldiers, but people he had hired to give him security. However this time, for some reason, he was alone. And when he saw Jesus' companions, he turned pale from terror. Yes, he knew these radicals, the Zebedee brothers and the others, and he really feared for his life.

Jesus told them to stay behind, while he approached the tax collector. He smiled to him and everybody could feel the wave of love that the Master radiated. "Follow me!" he said to Matthew, and the collector, to everyone's surprise, obeyed him. He left his shanty like he was in a state of hypnosis and joined the group.

The four did not know what to do. What was this? A test? Should they protest or keep silent? How was it possible that the Master cared about such garbage? Didn't he know who Matthew was? Didn't he know that he fraternized with the hateful foreigners, with the nobility that had moved away from the people, a leech that stole the last denarius they had gained with their hands' work? Did he not know this?

When Jesus reinitiated the walk, they lagged a little behind, discussing the matter in low voices. Finally, they resolved to keep silent and to wait for what would come.

Matthew has already commented to you what had happened, that he was a very unhappy person, enjoying money, but lacking peace and friends. And in fact, Jesus' presence had hypnotized him. Frequently in life, we face the decision of following the footprints of others, or choosing another direction, of which we know deep inside that it is the correct way. However, we always think: What will the others say? Won't it be dangerous? And so, we continue with the crowd, allowing an opportunity to pass, and trying to find our way and our realization in the goals that others propose us. And eventually, that situation becomes ever more difficult. Dissatisfaction seeks its expression in several ways: In resignation, in aggression, in hate against those that did dare to choose another direction, in scorn of oneself, etc. And it sometimes triggers a cry from our chest: Please, help me! Nevertheless, when the help comes, we often do not accept it, because our fear is very strong. During all our way, we have nurtured and caressed it. And now it she is a strong monster, which is very easily capable of dominating what is left of our courage and enthusiasm.

These are the situations of extreme anguish, when our cry brings us help. In Matthew's case, he had the good luck that it was the Master in person who came to help him. However, somebody always comes. Perhaps you don't see them, but you can feel them. This somebody offers help, and he gives you energy, or he is a catalyst, so to say, diminishing the initial energy necessary for starting a reaction, he helps you to overcome your internal resistance, your fear. And Jesus certainly was a first class catalyst.

You also know that Matthew invited Jesus and the disciples to a farewell party, his party of farewell from his occupation, and that Matthew's partners were also present there, or rather, his employees, because he was the boss.

It was a cheerful and happy party, and Peter and Andrew were also there. Cheerful and happy for some, because their boss was saying goodbye, leaving free the way for one of them who would be the new chief collector, with the opportunity of filling his pockets with many coins from bribes, and for the others, because now Jesus did give them a first lesson:

He had come with a glorious message of Love and of Forgiveness. He explained to them that God waited for each of them, with open arms, as a loving father does. And for the very first time they had the opportunity to listen to one of the Master's parables:

There was a man who had two sons. The younger of them said to his father, "Father, give me the share of the property that comes to me." So he divided his wealth between them. No long time afterwards the younger son got everything together and traveled to a distant country, where he wasted his money in debauchery and excess.

At last, when he had spent everything, there came a terrible famine throughout that country, and he began to feel the pinch of want. So he went and hired himself out to one of the inhabitants of that country, who sent him on to his farm to tend swine; and he longed to make a hearty meal of the pods the swine were eating, but no one gave him any. But in assessing his situation he said, "How many of my own father's hired men have more bread than they want, while I here am dying of hunger! I will rise and go to my father, and will say to him, Father, I have sinned against Heaven and before you: I no longer deserve to be called a son of yours: treat me as one of your hired men." So he rose and came to his father.

But while he was still a long way off, his father saw him and pitied him, and ran and threw his arms round his neck and kissed him tenderly. "Father," cried the son, "I have sinned against Heaven and before you: no longer do I deserve to be called a son of yours." But the father said to his servants, "Fetch a good coat quickly - the best one - and put it on him; and bring a ring for his finger and shoes for his feet. Fetch the fat calf and kill it, and let us feast and enjoy ourselves; for my son here was dead and has come to life again: he was lost and has been found." And they began to be merry.

Now his elder son was out on the farm; and when he returned and came near home, he heard music and dancing. Then he called one of the lads to him and asked what all this meant. "Your brother has come," he replied; "and your father has had the fat calf killed, because he has got him home safe and sound." Then he was angry and would not go in. But his father came out and entreated him. "All these years," replied the son, "I have been slaving for you, and I have never at any time disobeyed any of your orders, and yet you have never given me so much as a kid, for me to enjoy myself with my friends; but now that this son of yours is come who has wasted your property amongst his bad women, you have killed the fat calf for him." "You my dear son," said the father, "are always with me, and all that is mine is also yours. We are bound to make merry and rejoice, for this brother of yours was dead and has come back to life, he was lost and has been found."

And the four revolutionaries wondered, who was the lost son, who had come back to life, they or Matthew? And Peter and Andrew were happy, enjoying the glare of fame, because they had "discovered" the Messiah. And Matthew

meditated on coincidence. This same morning he had heard the old woman as she yelled in the streets, telling everybody how she had been cured and rescued from death by the selfsame Messiah. And he had headed reluctantly to his tax post, thinking of that Messiah. What would he bring? A war? Destruction? Be that as it may, it surely meant the end of his career. And he turned sad and irritated. And just when he was meditating without coming to any solution, he saw how these four hotheads approached, people he feared like the pest, and with them, this tall man, with those eyes....

This is a good moment for stopping our account. The lesson Jesus gave on that occasion goes far beyond what the disciples had grasped. Think it over.

God bless you,

Your brother in the spirit,
Judas

The real Meaning In Jesus Sayings

February 19th, 2002
Received by H.R.
Cuenca, Ecuador.

Hello, my little brother.

You know, today's subject almost saddens me, because I would like to deal with an extraordinary beauty that I cannot really share. It is a problem of language, or perhaps, it would be better to say, a problem of ways of thinking.

Some days ago, M___ sent you a message where he told you that he had found in the apocryphal gospels some supposed sayings of Jesus, such as: "Whoever drinks from my mouth will become as I am, and I will become that person, and the hidden things will be revealed to him."

"Have you departed and removed yourself from us?" But Jesus said, "No, but I shall go to the place from whence I came. If you wish to come with me, come!" They all answered and said, "If you bid us, we come." He said, "Verily I say unto you, no one will ever enter the kingdom of heaven at my bidding, but (only) because you yourselves are full ... Therefore, I say to you, 'Become full, and leave no space within you empty ...'"

As we have said repeatedly, not all sayings of Jesus' are contained in the canonical gospels, and some of those which are contained there, do not appear in their original form. But, also, I tell you that even those, which appear in their original form, have lost much or almost everything of their original beauty through their bad translation. And now I don't refer to the translation from the Greek into English, but from the original language in which they were delivered, that is to say from Aramaic into Greek.

As you know, at the beginning, the apostles had no intention of fixing Jesus' sayings and deeds in written form, since they awaited his immediate return. But as time went by, some of them began to write. They did not create a story, as I do this now, but they wrote what Jesus had said, just as they remembered it. The Master's deeds and actions did not interest them so much. What they wanted to record in a pure form were his teachings. At that time, practically nobody was interested in Jesus' biography.

Consequently, very soon there existed several writings, collections of sayings in the Aramaic language circulating in the eastern part of the empire, where Aramaic was understood and was used as a lingua franca for trade, and from these collections, Greek translations were written, a language that was understood in the east as well as in the west. The Aramaic originals eventually got lost, decaying together with the influence of this language, especially after the First Jewish War.

The translators of the sayings faced many problems, the principal one perhaps was that Aramaic had one single word with many meanings, while Greek had many words for a single significance. In the translation, this meant that they had to choose among several Greek words in order to reproduce the meaning of one Aramaic word. And as it happens so often in life, they did not choose well on many occasions.

Later, when some interest arose in Jesus and his life, several authors gathered these collections of sayings, and built a story around them, largely fictional, partly based on tradition, with liturgical intentions. What they did not understand, they simply ignored and did not integrate into their writings.

The two statements above are examples. They are authentic, and once again I would like to congratulate M___ for his keen eye, recognizing the true pearls amidst many false things. But even if they were not authentic sayings of Jesus, it would have been worthwhile using them, because they contain truth. And to find truth, although it has its origin in later times, is always good.

They are two statements referring to Divine Love and soul transformation, a teaching that in the gentile part of the church very soon got lost. What a pity!

But I would like to return to the language problem.

In a message received through Dr. Samuels, Jesus has already put forth a very typical and harmless example: There are more things that I would like to write you about and that is regarding the words: "It is easier for a rope to pass through the eye of a needle than it is for a rich man to enter the Kingdom of Heaven." I did not use the word "camel" for it has no association with the word "needle," and it never occurred to me to use it, as it is found in many versions of the New Testament.

I said harmless, because I am not referring to the substitution of the word "mortal" for "rich." In Aramaic, camel means "gamla", but "gamla" also means rope or cable. This has already been explained, but it is a beautiful example of how the translator chose a wrong word correspondence amongst several possibilities.

Let us see another example.

In Luke 14:26 we read: If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

The Aramaic word "sanah" means to hate and to abhor, but it also means "to separate" or "to come off." If we use the second variant for the translation, this very controversial text suddenly acquires a very different meaning.

This Bible quote appears also in a mutilated form in the apocryphal gospel of Thomas: Whoever does not hate father and mother as I do cannot be my disciple, and whoever does not love father and mother as I do cannot be my disciple. For my mother, who gave birth to me, was a simple woman, but my true mother gave me life."

It does not make sense, either, in the form how I have reproduced it. In fact, it is not about hating parents, but about detaching oneself from the parents, and the "true mother" is the Holy Spirit, feminine in Aramaic.

This is another typical example where the translator chose wrongly amongst the possible translations.

But this is not the only problem.

Aramaic words sometimes allowed an excellent word game, which disappeared totally in the translation, producing some very controversial statements, which did not appear that way in the original.

In Matthew 19:12 we read: For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

This was also dealt with by Jesus in a message received by Dr. Samuels. But I wanted to deepen a little bit on it, because once again we find an Aramaic word with a double meaning. In another instance, we find the word eunuch in the Book of Acts: And, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship...

Here we see the absurd case that an eunuch from Ethiopia came to Jerusalem to worship in the Temple of the Lord. According to the Torah, eunuchs could never convert to Judaism, therefore, this Ethiopian could not be a proselyte, and castrated Jews were excluded from the Temple and from any religious assembly.

The word "eunuch" in the Aramaic original, in both cases, is "imhaimna," which in fact may mean eunuch, but also "believer" or "faithful man."

In the first example of the gospel according to Matthew, we can appreciate an excellent play of words. In the second case, the translation is simply bad. He was an Ethiopian, a faithful man or believer.

Do you understand now my sadness? When you read Jesus' sayings, you cannot grasp even the shadow of what they really were.

Now it is time to say goodbye. God bless you all.

Judas of Kerioth

Judas and John the Baptist

February 20th, 2002
Received by H.R.
Cuenca, Ecuador.

Hello, my little brother.

I want you to go back in your mind through many years back to your childhood. One summers day, you asked your parents to allow you to be an altar boy of the Catholic Church. They were very surprised, because they were not and are not religious, and none of your friends was an altar boy either. However, they granted you this wish.

You had to spend some weeks in an introductory course, where you learned prayers in Latin, the "Pater Noster" and the "Confiteor", etc., which did not bother you much.

[HR: It is true, I remember this episode well. What I didn't understand then was, why it was necessary to recite these words that I could not understand. But with the Second Vatican Council, things changed.

It seems that I have always had a "religious fibre."]

Sure. You liked your occupation as an altar boy in the beginning, but eventually, you felt very unhappy. And scarcely one year had elapsed when you no longer presented yourself to assist in the mass. I want you to describe your feelings.

[HR: It is difficult to give the reasons. I simply didn't feel well. The atmosphere of the church was somber, the priest was very old and earnest, but I think that what disappointed me most, was that they always preached how we should be happy because of the salvation Jesus had brought to us, but I could not feel this rejoicing. Everything was so serious; I would almost say it made me shiver, with a "sacred fear" in the air. I thought: If we should rejoice, why don't we dance? Why is the music so slow, so grave? Why does everybody show such an earnest face? Why do people mind when a baby cries in the church? If heaven is like this, I definitively don't like.]

And from then on, you gradually separated from the church.

Now I would like to tell you a little bit more about myself. You know already that I left my home to see the world. The first place I visited was Jerusalem. Of course, I already knew the city, however, it fascinated me.

In Jerusalem I heard that a new prophet was preaching in the Jordan valley, farther north, and that people were mesmerized by him. You know, I always have had a "religious fibre," too, as you have just expressed it. Therefore it was logical that I set out soon after to meet this holy man.

John was certainly an impressive person, honest in all he said and did, irrespective of any consequence. I stayed a few days in his camp, listening to his sermons, shared his ascetic life and observed with amazement the large number of people who visited him.

Nevertheless, I wondered if this was the life that I could imagine for me. And my answer was definitely no.

And here you may remember what you felt in your short career as an altar boy. Everything seemed so somber, so devoid of happiness, or of rejoicing. I understood very well that it was necessary to regret the many errors we made, but was this the life which God had intended us to live? I did not think so. No, in spite of all my appreciation for John, I could not imagine myself as his disciple. I decided to set out for the Greek cities of Decapolis.

[Judas laughs] It is funny to think how enthusiasm changes the course of history. Peter's mother-in-law was unique. She had spoken to all in Kpar Nahum with her incredible talkativeness, and it was for that reason that Matthew followed Jesus, because if his encounter with the Master had happened when Matthew was in a different state of mind, it would surely have ended in a very different way.

And when I prepared to leave, some people came from of that village and told of the Master's miracle. Only then, I found out that John and the Master had met once, and that John had declared him to be the true Messiah.

It seems that Peter's mother-in-law was the first one who proclaimed the Glad Tidings [Judas laughs].

I changed my plans immediately and headed to the Sea of Galilee. I simply had to meet the Master. Perhaps I would find in him what I was looking for.

But we will speak on another occasion of my encounter with the Master. I only want to tell you that I realized immediately that he really had found this "something" I missed so much with John. Jesus not only inspired us to live, he taught us to breathe life. But this you know already.

The orthodox churches of the present time claim to follow the way of the Master, but in reality, they have stayed behind in John the Baptist's camp.

I also want to tell you that I am happy that you have learned how to pray. It is better late than never. And that "sacred fear", as you called it, no longer exists. And the language of your prayers does not matter, you know this, your words do not reach God, it is the heat of the fire in your soul.

Well, my little brother, is time to finish. Until next time, with my blessings, I say goodbye,

Yehuda 'ish Keriioth,
Judas, the man from Keriioth

Judas Meets the Master

February 22nd, 2002
Received by H.R.
Cuenca, Ecuador.

The month of October of the year 25 had begun. The summer heat had given way to a pleasant coolness. However, that afternoon, when I arrived at Kpar Nahum, I felt quite tired after a long walk.

When I asked the first person I met in the village for Jesus' home, and he sent me to an address where the Master no longer lived, I felt very disappointed. But luckily the owner of the house could show me where Jesus had moved, and that he was now living in Peter the fisherman's house.

When I called at the door, I found Jesus gathered with his disciples. How impressive was his physique! His stature of more or less six feet infused respect. Yes, I know, six foot is not unusual today, but then he appeared like a true giant. I was also quite tall, but Jesus surpassed me.

But to continue in order, it was Peter who received me and welcomed me into the house. He led me to the Master who was sitting with the other disciples on the house's patio. When he saw me, he smiled and asked: "Who are you?"

"I am Judas, from the town of Keriioth in southern Judea. I have come to look for you."

"You are looking for me? Why?"

So, I told him my story, how I had left my home, how I had heard of John the Baptist in Jerusalem, and I also told him in very careful words of my dissatisfaction that I had felt with the Baptist. I was careful, because I had found out that John and the Master were great friends, I did not know that they were cousins in fact, and I did not want to offend him.

Jesus obviously could see through my intentions, and laughed.

“Judas,” he said to me, “do you fear God?”

The question surprised me. I agreed quickly. Then Jesus asked the same question of all the others present, and all agreed, affirming that they were good Jews.

Jesus addressed me one more time.

“Judas,” he said, “is your father still living?”

“Yes, Sir.”

“And do you fear your father?”

Once again, I was surprised.

“Master,” I answered, “I certainly do not. I love him.”

Jesus fixed his eyes upon me.

“Why do you not fear him?”

“Because I am his son. He is a good man, and he has always treated me well. When I needed help, he always gave it to me. I have no reason whatsoever to be scared of him.”

Jesus nodded.

“A good father loves and cares for his children,” he continued, “because they are flesh of his flesh and bone of his bones. But we also have another Father, who lives in Heaven, and we are souls of his soul. Who could better love us than He does? Who could better take care of us than He does?”

Thus I ask you, if you do not fear your father in the flesh, why do you fear your Father in Heaven?”

I kept silence, hanging my head, and so did the others.

Jesus continued with a smile.

"You only fear what you do not know. However, you will learn to know our Father, and fear will leave you, and love will fill your souls. Judas, stay with us. You will like it here, because my message is a message of happiness and rejoicing, my yoke is easy, and my burden is light."

Thus spoke the Master. In the future, he would repeat those words many times, of the easy yoke and the light burden. And I, yes, I stayed with him. I had definitively found my Master, a man who knew how to laugh, who lived his life amongst people, and who glowed with love.

Peter's blessed mother-in-law prepared us a rich dinner, and then we returned to the patio, where we stayed talking almost until dawn. And I say "blessed" without an ironic touch simply to express the fact that many people have found their way to the Master due to her actions. She lives now in the Celestial Heavens, as a transformed soul who worked much good during her long life on earth. Her name was Aisha, an anonymous pearl of the very beginnings of Christendom.

My dear brother, supposing that you had to explain the Padgett messages to someone who has never heard of them, how would you do this?

H.R.: It would begin with the fact that God does exist, and that He is Love, absolute Love. And that He wants to share that Love with us.

Certainly, it is correct to start with the basics. And so Jesus also spoke to us that night of the Heavenly Father, explaining His Love to us, and that He takes care of us, that He knows us all and is completely informed of what we do and think. Jesus said that God was with us, every hour of the day, and that we should see Him this way, near and caring, as the father in the flesh is near and caring about his little baby child. To all of us this was a totally new and fascinating idea.

When all retired to sleep and Matthew returned to his home, I stayed on the patio, where I slept on the floor, on my clothing. Of course they invited me to enter the house but I did not want to inconvenience anybody. The cold had not yet begun.

Yes, I know that you have a series of questions, and I will answer them all. But I want to take advantage of this opportunity, while our story flows so smoothly. Don't worry, I won't forget them.

Now it is time to say goodbye. I wish you a day filled with blessings.

Your brother in the spirit,
Judas

Some Questions on Bethsaida and the Disciples

February 25th, 2002
Received by H.R.
Cuenca, Ecuador.

My dear brother:

I wish to take advantage of this opportunity in order to clarify some doubts that are bothering you. They are not major problems but it is worthwhile dedicating some time to them.

First, from your adolescence on, you could not understand, how Jesus "forced" his disciples to leave their homes and to abandon their wives and children. Was that not cruel and irresponsible?

We have advanced in our story to such a point that we may now answer this question.

Firstly, you know that a great part of Jesus' public ministry took place in Galilee. In other words, his disciples who were all from the area of Galilee or from adjacent lands, rarely left their homes for a long time, and during a great part of Jesus' ministry they had the opportunity to visit their families and even to spend whole weeks with them.

As to their financial support, we have seen that, in Nathanael's case, he was a wealthy man, whose absence did not leave his family without income. He had employees and lands, and his family could always make sure of their sustenance and even more.

In the case of Zebedee's children, you also know that their father ran plantations and some fishing boats. He was not, therefore, a poor man, and could afford the "luxury" of sending two of his children to accompany the Master and to live with him.

Single people, who accompanied Jesus, did not have to worry about their families, since their brothers took care of the well-being of their parents, so, even on the Master's journeys to Judea or the Decapolis, there was never the situation that the absence of his disciples from their homes would have caused problems.

We have also seen the case of Peter and of Philip, both were fishermen, married and with children, not rich people, but neither were they poor. And here the great heart of John Zebedee is demonstrated, who committed himself to take care of the boats of both, to man them and to send them out to work. Therefore, even after deducting the additional cost caused by the payment of other people's labour, there was always more than enough left for their families.

I believe that this has calmed your doubts.

Yesterday I watched with a smile how you hunted for information on Bethsaida through the whole Internet. You remembered that there were presumably two villages of the same name. In one of them, Peter, Andrew and Philip were

born, and it was supposedly located south of Capernaum or Kpar Nahum. The other village, or rather, the other town, was north of the lake, a little distant from the shore, and it had been fortified by Philip the tetrarch, who baptized her "Bethsaida Julias."

You remembered that I had told you how Jesus, Peter, and Andrew had crossed the lake toward the opposite shore, obviously referring to Bethsaida Julias. Then, Jesus and his four "zealot" disciples returned walking to Kpar Nahum, crossing the river Jordan, where they met Matthew. Once again, the reference indicates doubtlessly the town of Bethsaida Julias.

And then your doubts began. Had you received this badly? Had you confused the two Bethsaida? But if it was so, the story no longer made much sense. How then could they have met Matthew in his customs stand, if in fact they returned from Bethsaida, south of Kpar Nahum? Because in this case, they would not have crossed any borderline.

Now I tell you that the existence of two settlements of the same name at the same lake is a conjecture of scholars. And it is a false supposition.

In reality there was only one village by the name of Bethsaida, that village that I indicated to you. Philip really beautified the place, but what he did was to build a walled acropolis on the high part, leaving the small village of fishermen outside the walls of the new town.

At the present time the ruins are at a distance of some miles from the lake, in a valley. But you also have read that in the ancient times the lake extended more to the north, forming a large bay.

I am happy that the information on the excavations at that place in Israel has calmed you down. I am not happy that you doubted, but rather that you have checked having received the information correctly.

[HR: Frankly, I didn't doubt you, but myself. I am aware of how easy it is to introduce my own thoughts, and I admit that this scares me at times. These are doubts of me and not of you.]

Well, at least now you have verified a fact, and perhaps it may serve you so that you will have a little more trust in yourself. This trust is a very important ingredient for you to receive well.

This is all for now. God bless you,

Judas

The Wedding at Cana

March 3rd, 2002
Received by H.R.
Cuenca, Ecuador.

My dear brother,

I am very happy that you have returned to your previous state of receptivity. I know that this week you did not feel well; it is understandable that you are not able to "to soar high on a cloud of spirituality" every day. However I have realized that you missed my messages, and I admit that I also missed our encounters.

A few days ago I informed you how I met the Master for the first time. In the weeks that followed, the life of most of the disciples would not change much. They continued working as usual, as fishermen. But for Matthew and myself, the encounter with the Master meant a lot. Matthew had given up his lucrative position, but in exchange he had achieved something which he had dreamt of for so many years: His integration into society, true recognition from a group of friends, and therefore, as you can imagine, he felt like in the seventh heaven. I, on the other hand, accompanied the fishermen, as Jesus did, and the unaccustomed physical work exhausted me. But I, like Matthew, felt very happy.

In our free time, the Master taught us his new doctrine. Much of what he explained to us in these weeks you know already. He talked about God, our Father, and His Love for us. He also deepened on the importance of prayer and of the necessity of a personal encounter with our Creator. What most confused us, I admit, were his references to the Old

Testament, where not only the Messiah's coming, but also the transformation of all people, implanting in them a "heart of flesh," was prophesized. We did not get it at that time, and I never got it while I lived on earth.

Winter had already begun with its rains and storms, when one day a messenger came to Jesus. He brought the invitation to a wedding that would take place in the village of Cana. A niece of Nathanael would marry a distant cousin of the Master. Nathanael, as the "rich man" of the village, organized the feast, and he invited, of course, Jesus' family and the Master himself, too, with all his disciples.

It was a weary walk to the village, and finally we arrived wet to our bones because of the heavy rainfall. On the day of the wedding itself we had better luck, because it stopped raining.

You have surely read what Dr. Samuels received on the wedding of Cana.

[HR: Dr. Samuels received the following passages on the above-named wedding: I want to tell you more about the absurdities of the New Testament. Another is the supposed miracle of the water changed to wine at the marriage feast at Cana. At this time a cousin of mine on the side of my mother was being married and as the wine gave out, I was able to procure wine from a nearby wine dealer by simply paying for it and using the water jugs that are mentioned in the New Testament. (Revelation 18: The first miracle and other absurdities)

I would also like to call attention to the fact that the story of the water to wine episode at the marriage at Cana was a story that was borrowed from the Greek account of Dionysius of Elis, the god of wine who would make jars of water turn to wine overnight by putting them into a concealed chamber. (Revelation 48: The ancient origins of some of the miracles found in the New Testament)]

Now before continuing with David, I would like to tell you about the sentence, "What have I to do with thee, ye son of Zeruiiah?" which was lifted out of the story in the Old Testament and placed by New Testament writers into my mouth as follows: "What have I to do with thee, woman? Mine hour is not yet come."(John 2: 4) This is what I am supposed to have said at the marriage feast of Cana, according to John, the Evangelist. Needless to say, neither did I make wine out of water, for I was not Dionyseus, the god of the grape, nor did I ever address my mother as "woman." The sentence was written into this fable because it associates me with King David, my ancestor dating back a thousand years, and the Davidic covenant, of which I am the fulfillment. (Sermon 17 - King David, a man of God)]

I will not repeat the story. However, I neither do I want to skip this episode, for several reasons:

First, I want to remind you and to reaffirm that at that feast the Master did not perform any miracle, as the Bible ascribes to him. It was a tremendous feast, where the whole village participated and many guests from the neighboring settlements, hundreds of people eating and drinking, dancing and singing, and I still remember very well this romantic experience.

It is also worthwhile remembering it because after many weeks of absence the Master met his parents again, and the feast's relaxing atmosphere favored the coming closer of father and son. Even more, two of Jesus' brothers decided to follow him. They were not fully convinced of his mission as the Messiah, but their rejection and initial mockery had transformed into curiosity and admiration when they found out that many of their brother's disciples had been disciples of John the Baptist, whom they knew personally, and whom they held in high esteem. In addition, they knew that John himself had recognized Jesus as the true Messiah of the Jews. They remembered what their father had always taught them, and seeing how their father even began to try to understand Jesus and to recognize that perhaps his idea of the Messiah was not necessarily the correct one, they asked him for his permission to follow Jesus.

[HR: Who were they?]

Ya'cob (James) and Yehuda (Judas). But even more happened there. Nathanael even took courage and joined the group, abandoning his home, without seeing his family for weeks, in order to accompany Jesus.

[HR: Are Nathanael and Bartholomew one and the same person? It does not come through very clearly in the New Testament.]

Yes, this is correct. The name of Nathanael's father was Tulmai, and therefore Nathanael was also called "son of Tulmai" or "bar Tulmai" in Aramaic.

Now, this would be a good moment for finishing this message, but I want to add some more because I see that you are still fresh and full of energy.

First, I will tell you a story.

Jesus now had many disciples: Simon the fisherman and his brother Andrew. James and John, the sons of Zebedee, Philip and Simon the Zealot, Matthew, James and Judas, his brothers, and last but not least Nathanael. As you see, there were two persons by the name of Simon (Shim'on), two by the name of Judas (Yehuda) and two by the name of James (Ya'cob). When Jesus called: "Simon!" two men answered: "Here I am, Master!" It was even worse, when later on Simon, Jesus' brother, joined the group.

You know already that in the town where you live, people frequently have nicknames, such as "zorro" (fox), "gander" (ganso), "venado" (deer), etc. And so, Jesus nicknamed his disciples too. He called Simon the fisherman "Kefa", meaning rock, for his compact and strong body and his firm faith in the Master. He did not want to call the other Simon "zealot," because of the political tension that reigned in the country. It would have been like nicknaming someone "communist" in Nazi Germany.

He called his brother Ya'cob "Lebi", my heart. From that word derives the Greek expression "Lebbaeus", commonly assigned to Judas, due to the contradictory lists of apostles contained in the gospels. In fact the contradiction has its origin in the intention of presenting lists of exactly twelve people, when in fact there were not twelve but more followers of Jesus who formed the so-called "inner circle." Lebbaeus is mentioned only once in the gospels, in that one according to Matthew, because later editors did a good job in their desire of almost eliminating all traces of the Master's brothers from the scriptures.

And in my case, since the Master's brother was called Judas too, all referred to me as Judas the man from Kerioth, Yehuda Ish Kerioth.

But now I see that you wonder how the story of the wedding of Cana finally made its way into the gospels, or rather, into John's gospel. The explanation is very simple.

John wrote his short gospel very soon after Jesus' death. Therefore it is much older than is commonly assumed. However what he wrote was only the skeleton of what you know now as the gospel, and which bears his name. Later on this work was translated from the original Aramaic into Greek, in Asia Minor. Then many parts were added: Hellenistic, such as the Neoplatonic prologue, the episode of the wedding at Cana, which was taken from a collection of miraculous (and largely exaggerated) events in the Master's life, a collection that does not exist any longer and that is denominated "signs gospel," parts of what is called the "cross gospel" and many other writings, even a reordering in the sequence of some chapters. We also find in this gospel some glosses, that is to say, marginal annotations that voluntarily or involuntarily found their way into the text. Voluntarily, because some editor wanted to insert the gloss into the pertinent text. Involuntarily, because during the work of copying the document, the person who read the text and dictated it to the copyists, included it in his reading by mistake, and the scribes copied what they heard.

Now I see that another question bothers you. How is it possible that in the Book of Urantia the episode appears more or less as in the gospel according to John, when this story does not have its foundation in truth?

Well, in this case I ask you the following question: If somebody asked you to write an extensive story about Jesus' life, what would you do? You would surely take recourse to the messages received by Mr. Padgett and Dr. Samuels. From these messages you can build a skeleton for your story. Nevertheless there are many gaps yet to be filled. And since you do not find another source of information, you would use the gospels in order to complete your work.

[HR: Do you want to say with this that the Book of Urantia, or at least the part dealing with Jesus' life, is based partially on messages delivered by spirits, and partially it was written by "somebody" to complete the story?]

You have said it.

[HR: Is it then a mixture of truth and falsehood?]

It contains valuable information. I have commented already that the description of the Last Supper is very good. It also gives much information on Jesus' appearances after his resurrection, information that has largely disappeared from the gospels. In Paul's epistles, there are some indications that there was something more than what you can now find in the

New Testament. It also contains much information which the authors supposed that it was truthful, but it is not. It is difficult to transmit several thousands of pages of compact information.

The transmission of concrete information is not so simple. It is as in translations. The information passes through the mortal's brain and leaves much space for its interpretation and transformation.

Do you remember that a short time ago you have read what Jack Kilmon wrote on the "Lord's Prayer?"

He wrote that the first line of prayer, "ABba duwooshMAya yeetQAdeh shmak", could be translated in various ways:

Father in the Heavens, Holy is your name.
Creator of all that is light and sound, we are blessed in the spirit of your light.
Maker of all that vibrates in light, you are the hallowed sound.

Now, if a conservative Bible scholar were to translate the phrase, which one of the options would he choose? And which one would a New Age follower choose, with a deep knowledge of western Aramaic that Jesus spoke?

Once I already mentioned that Aramaic had words, each of which encompassed many meanings, leaving a wide margin for interpretation in their translation. Therefore, it was so apt for word plays and parables.

And now, thinking that Aramaic presents so many problems in its translation, imagine the how enormous is our problem in communicating information, when our way of reasoning is more different from yours than the mortals' modern reasoning is different from that of the ancient inhabitants of Galilee.

It is not easy, and the messages that you receive are the reflection of what we want to communicate, as an amended reflection, or modeled by the mortal brain. But, despite these difficulties, you may always find the Truth in the messages when you are willing to read them with your heart, because their essence continues vibrating with It. Therefore, the Padgett messages are gibberish for many, and therefore the Urantia Book is absurd for others, and therefore, there are people who read the one or the other, very different collections, but they come to the same conclusion: Our Heavenly Father loves us, He offers us His Love, and He communicates to us His Will: That we accept His offer, that we attain to true Immortality and eternal happiness in at-onement with Him.

There are revelations for every taste and character. And when people read and study them with their heart, they will find their way to our Creator. There are many possible ways, some longer, others shorter. The shortest ones are not necessarily the quickest ones, but finally all will come to the same goal, which you already know.

Truth is not for reading, it is not for learning, but rather, It is for experiencing and living. If you look for Truth in words, you will never find It.

Some days have passed since our last message, but I am happy that today you have really been in a condition of very good receptivity. I hope you will continue so. We still have much to communicate, years of information.

But now the moment has come for finishing. I do not want to abuse your energy. Stay prepared, I am keen to continue.

Your brother in the spirit,
Judas Iscariot

NOTE. The term "gloss" above is a term used to describe the problems associated with ancient manuscripts. Hand written annotations could easily become part of the text during the process where the text is read out to a group of scribes who naturally do not see the original text, as they are writing out the "new" copies. When the original is destroyed, then the annotation has become part of the "original".

The Miracle at Naym

March 4th, 2002
Received by H.R.
Cuenca, Ecuador.

My dear brother,

To begin this message, I just want to remind you of the news you heard today. In your country, an ex-commander of the police, a retired general, was murdered. Three thieves assaulted and robbed some peasants, who in turn went for help to this man. He pursued the criminals in what he considered his duty, and was killed by gunshot.

So often you complain about the police, you call them corrupt, inept, however, you see, in real life there are no black and white pictures. Do not criticize what you do not know. The only life that you know is yours. If you want to criticize, start there. But even in this case, do not criticize just for criticizing, but for improving and growing.

However, this is not the topic of today's message. I wish to continue with the story of Jesus' life.

The wedding at Cana did not last just one day, as it was the norm. We slept several nights in the ample house of Nathanael, having fun from sunrise to sunset. Finally, the moment came to say goodbye.

We did not return to Kpar Nahum, but we accompanied Jesus' family to Nazareth. There I came to know Joseph's house and prosperous workshop. We stayed one night as their guests in an atmosphere of hospitality, but on the following day, something unexpected happened.

In the Gospel according to Matthew, you can read: And He came into His own country and proceeded to teach in their synagogue, so that they were filled with astonishment and exclaimed, "Where did he obtain such wisdom, and these wondrous powers? Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers, James, Joseph, Simon and Judah? And his sisters — are they not all living here among us? Where then did he get all this?"

So they turned angrily away from Him. But Jesus said to them, "There is no prophet left without honor except in his own country and among his own family." And He performed but few mighty deeds there because of their want of faith.

You thought that this referred to Jesus' discourse in the synagogue, where he proclaimed himself the Messiah, but in fact, here two very similar events are mixed.

The unexpected incident of the following day was simply that Jesus went out to the street and began to preach, in spite of his prior painful experience. And one more time, people faced him with rejection, incredulity and indifference. They began to insult him, and Jesus repeated almost the same words, that is, that a prophet is not accepted in his own country. And the crowd grew furious. They even brought a paralytic and ordered him to heal him, but Jesus showed not the slightest intent. He would not have been able to succeed, as you can understand now.

Almost the same scene repeated as on that Saturday in the synagogue, but this time, Joseph and his family and Jesus' few friends came running and were not silent, defending the Master. And then it happened that Joseph said: "Leave him alone, don't you see that he is crazy?" And all laughed with malice and went away.

[HR: Did Joseph really think so?]

He was not sure what to think of Jesus. He said this to save the situation, to calm down the tumult and to avoid bloodshed. But in fact, it was a reflection of his doubts and of his internal struggle. Well, he himself had experienced the events in Bethlehem, which made him suffer one decade of exile in Egypt; he himself had tried to educate Jesus, so that he could fulfill his function as the Messiah; he himself had inculcated his other children with the idea that Jesus would be the Messiah. And now Jesus simply did not comply with the ideas and concepts Joseph had developed. He doubted himself, the world, and Jesus. In other words, he was hopelessly confused.

Jesus looked at his father with sad eyes, and Joseph turned his head, avoiding his son's look, and returned to his house. Then the Master asked his brothers James and Judas, "Do you still want to follow me?" They hesitated for a moment,

exchanging glances, but finally they agreed. And so, we left Nazareth, without farewell and under the mocking laughs of the crowd that observed us.

The question is, if Jesus had really acted with imprudence, or perhaps, his acting was the consequence of his nature, of always giving another chance, of never surrendering, as if a voice in him had called ceaselessly: "Don't give up!"

We did not return to Kpar Nahum, but Jesus headed southward. There, under the open sky, we camped some miles from Nazareth. We sat around the campfire, and Jesus spoke to us of the Kingdom of Heaven. He was not dismayed, but I know that deep inside he felt very sad.

On the following day, we arrived at a village called Nayn, near Mount Tabor, whose cone-shaped formation rose abruptly from the plains, towering majestically towards the sky.

The Bible tells us: (Luke 7:11-16) Shortly afterwards He went to a town called Nain, attended by His disciples and a great crowd of people. And just as He reached the gate of the town, they happened to be bringing out for burial a dead man who was his mother's only son; and she was a widow; and a great number of the townspeople were with her. The Lord saw her, was moved with pity for her, and said to her, "Do not weep." Then He went close and touched the bier, and the bearers halted. "Young man," He said, "I command you, wake!" The dead man sat up and began to speak; and He restored him to his mother.

All were awe-struck, and they gave glory to God — some saying, "A Prophet, a great Prophet, has risen up among us." Others said, "God has not forgotten His People." And the report of what Jesus had done spread through the whole of Judea and in all the surrounding districts.

And so it happened. You can also imagine the awe we felt. Jesus had raised a person from the dead! That was something unheard of, something wonderful, yes, a true miracle, unbeatable!

Of course, you understand that the young man was not dead. He lay prostrate in a deep coma, a case very similar to that of Lazarus or of Tabitha. You remember that once you saw on television, how more than one century ago they installed in the central cemetery of Vienna, an ingenious system, so that those buried ones could get the attention of the cemetery guards. Everybody was afraid at that time of being buried alive. That happened relatively frequently.

And Jesus saw that the young man was not dead, and he healed him. There is no doubt about it, his healing powers were enormous — and they still are, in fact even greater now.

Soon afterwards the funeral procession transformed into a great feast, with us as the guests of honor. Do you remember what I have told you of the ups and downs in life, of this roller coaster that once drives us up high, and then puts us down?

This event that is related only in passing in the New Testament actually was the key for the future development of Jesus' ministry. Due to this feat, Jesus' following visit to Nazareth would be very different, and very soon we could feel its effect.

However, there was also an immediate consequence. After having spent the night in the village, welcomed by grateful people, on the following morning when we got ready to leave, this young man approached the Master, asking him for permission to follow him. And Jesus granted it to him.

His name was Taddi bar Levi, and he is the apostle Thaddaeus, who is only mentioned twice in the Bible, in the listings of the apostles. Don't get confused. Taddi was not Lebbaeus, and the mess with the names is due to the fruitless effort of the editors of the Scriptures to reconcile a relatively long list of the Master's close followers with the number twelve, the symbol of the tribes of Israel. Now you can read that "it is supposed, comparing the lists of apostles, that Judas, Thaddaeus and Lebbaeus are one and the same person." Yes, it is supposed, however, it is not correct.

Now we were already a considerable group of people that walked through Galilee, preaching the Kingdom of God: The Master, Andrew, Simon Kefa (Peter), John, James, Simon the Zealot, Philip, Matthew, I Judas, Nathanael, James Lebbaeus and Judas, Jesus' brothers, and finally Thaddaeus. Now you can count twelve people besides the Master, but more would join us.

We left Naym, provided with food and wine, and the Master guided us toward the imposing Mount Tabor. But of that, we will speak on another occasion.

It is time to say good-bye. You have already received a lot. Tomorrow we'll meet again.

Until then, God bless you always,

Judas

On Prayer

March 6th, 2002
Received by H.R.
Cuenca, Ecuador.

My dear brother,

In my last message, I told you how we left the village of Naym, and how Jesus guided us towards Mount Tabor.

We did not stay at the foot of that mountain, but instead we ascended. And from above we could appreciate a spectacular view, embracing the plains of Galilee, down to the freshwater sea.

It was an appropriate place for meditating. It is easy to understand why the ancient ones built their sanctuaries on the summits of mountains. And we had a lot of luck with the weather, enjoying a sunny day with perfect visibility.

When we had arrived at the peak of the mountain, Jesus began to pray in silence, and we tried to follow his example.

Then we sat down, and Jesus spoke to us again of prayer. He explained that it was, of course, an inner attitude, the intent of conversing with the Father, exposing to Him our problems, desires, yearnings and concerns, but that it was always very important to look for an appropriate atmosphere. At least once per week, we should look for a solitary place, where nature itself would inspire us and facilitate in us a close communication with our Creator. By the way, H___, this is advice that still is valid. It is not necessary to climb up a mountain or to hide in a forest to do so. It is sufficient to find a quiet corner, a pleasant atmosphere which may be in your house, it may be with some background music, each one will know how to arrange this for themselves. It means to retire periodically from "this world" and to enter "another world," where you will be able to be much nearer to God.

And it happened that Taddi, who heard all this for the first time, asked Jesus:

"Master, I don't want to appear stupid, but in fact, I don't know how to pray."

We kept silent. We had never asked this question, and to tell you the truth, none of us knew how to pray. Nobody had been taught it. It was something different to participating in the rites of the Temple, and to fulfill the norms of conduct as the Torah demands them, and with that to feel well, rather than to pray or to converse with somebody who we could not see. How can one speak to somebody who is invisible? How could we know if He was listening to us or not? So Taddi had formulated our question with courage and frankness.

Jesus smiled. He explained to us that eventually we would always feel the presence of God ever stronger. The eyes and the ears of our souls would open up and we would know that the Father was always with us, listening to us unflinching and watching over us.

"And when praying," he said, "do not use needless repetitions as the heathen do, for they expect to be listened to because of their multitude of words. Do not, however, imitate them, for your Father knows what things you need before you ask Him.

Well, the Father definitely does not want words. He wants your longings, your true desire to be in communion with Him. Although the Father knows all that worries you or makes you happy, He needs you to express his desires to demonstrate your will to accept His guidance and His gifts, because He respects you, and even more, He loves you, and therefore, He will never impose His Will upon you.

The Father in Heaven is like a magnificent King who grants an audience to all His people at all times. He likes to hear people telling Him of their happiness and He listens to their problems. And to all people who approach Him, He gives exactly what they may need. He is not like the imprudent ruler who, riding on his horse, parades through the streets of his city, throwing his gold among the people.

This is prayer: The audience with our true King, informing him of our desires and problems, our happiness and sadness. When we open up our hearts, He opens up His, and when we need, He gives with wisdom."

And then he gave us his prayer. I don't need to describe it, you already know it.

[HR: And was it exactly as Mr. Padgett received it?]

No, not exactly so, this you should know already, but more or less so.

[HR: Actually, I am referring to a special part of it. Jesus explained to Dr. Samuels the following: I am here, again, to write you on the truths of the Father, and I wish to comment on The Prayer given to Mr. Padgett many years ago - the only one necessary to obtain the Father's Love; and the Doctor is very much to be commended for his perspicacity in perceiving all the implications of the Prayer. It should be also understood that when I wrote, "through the death and sacrifice of any one of Thy creatures," I was referring to the Hebrew custom of pardon through the sacrifice of lambs and bullocks, which were considered to take away sin. I did not at that time refer to myself as being one considered the equal of the godhead, for this prayer was originally given before any idea had entered the mind of man that I could be such a being; and it was not taught by me but simply inserted when given to Mr. Padgett in my capacity as the risen Christ, and in order to point out a false interpretation developed over the years. So it is understood that in the original teaching of the Prayer, these later words rejecting my person as being one with the "godhead" did not appear. (Revelation 24: Jesus explains passages from The Prayer and corrects more passages in the Gospel of John)

Because the phrase 'It should be also understood that when I wrote, "through the death and sacrifice of any one of Thy creatures," I was referring to the Hebrew custom of pardon through the sacrifice of lambs and bullocks, which were considered to take away sin' entails serious implications, abolishment of Temple sacrifices would have cost the Jewish priesthood dearly.

On the other hand, there is another contradictory message received by Dr. Samuels:

When I came to Palestine to teach, I was very much aware of the evils found among the Hebrew priesthood and I also was convinced through my studies of the old prophets and the teachings of the Father that the priesthood was not essential to a religion calling for a direct communication between the human soul and the Heavenly Father through Love. But it was not my intention to harm or destroy the prevailing system which had been built up through the centuries to perpetuate the priesthood as an integral part of the organization of the Hebrew nation, whether Israel, Judah, or both, for the nation had been established as one consecrated to God with the priesthood as the intermediaries between God and the people, and the conception was to have the priesthood perform the religious functions of a special or national nature and be the religious leaders of a people designated to be a light to the gentiles - a people who would eventually lead the pagan peoples into the path of true belief and worship of the eternal God.

And the sacrifices of the animals seemed perfectly consistent with this plan, because these sacrifices enabled the priesthood to live, and in earlier times this priesthood had difficulties in making ends meet because the people were not generous in their contributions towards them. And for that reason the priesthood, as a class, organized for special duties within a society that had developed with those special duties in mind, were not to be attacked in my plan for the redemption of the Jewish people. (New Testament Revelations: The functions of the Hebrew priesthood)]

All of this does not fit together. The above mentioned phrase from the prayer would have caused an enormous scandal and an uproar. Or did you keep it a secret?

No, not at all. How could we have kept it a secret being such an important part of the teachings?

Actually, as Jesus said, the prayer given to Mr. Padgett is the original prayer "in substance", but not literally. This prayer in itself implies that God forgives and grants, because we ask Him to do so, and not because we kill animals.

Remember what Jack Kilmon wrote on the first line of the prayer. The Aramaic original expresses perhaps a thousand things more than modern translations.

But in order to continue with the story, at that moment, when Jesus taught us how to pray, it was so majestic that even up to now its recollection fills me with much emotion and happiness.

Finally, in the afternoon we went down and camped at the foot of the mountain. On the following day we would return to Kpar Nahum.

It has been a great pleasure to relate this history. You should not forget the circumstances. We were still under the strong impression of the events at Naym, and now, the Master's words were so powerful in the most beautiful of scenarios.

Tomorrow, if God allows it and if you grant me the opportunity, we will continue.

Until then, God bless you,

Judas

Mary Magdalene

March 11th, 2002
Received by H.R.
Cuenca, Ecuador.

My dear brother,

I think you are aware that our story has already reached the year 26. A few years earlier Herod Antipas had ordered the building of a new capital city for his tetrarchy, calling it Tiberias, in honor of the Roman emperor Tiberius. This city was — and still is — located on the western shore of Lake Genesaret.

You will certainly remember that when the workers dug the foundations for the buildings of the new city, they had found the remains of an old Hebrew cemetery. And reactions burst out immediately. The orthodox Jews refused to live in this city, and Antipas found himself forced to turn to the heathens, so that they would settle in his capital.

Eventually his new city had the character of the Greek towns, with pagan temples, and even the palace of Antipas himself showed ornaments and decorations, which caused the orthodox Jews' rejection.

A few more miles to the north there was a village of Magdala. In earlier times it was a village of fishermen, very similar to Kpar Nahum, only smaller. But the proximity of the new capital caused rapid growth. Many of the Jewish artisans preferred to live and toil in Magdala, thus avoiding incurring the sin of profaning an old burial ground, and so trade flourished at that location. However, as you know, trade and money also attract another kind of service: in Magdala, brothels abounded. We could say that it was a village of doubtful reputation.

When we returned to Kpar Nahum, we could verify very soon that the Master's fame had spread at lightning speed all over the country. People we met along our way recognized him immediately and very respectfully gave us precedence. We had to pass by Tiberias but Jesus preferred not to enter, and so we walked around the city in order to continue to the north. It would be obvious in the future that Jesus avoided the Greek style cities. Anyway, he would not have found many people there interested in his teachings and the few people who really wanted to listen to what the Master had to tell them always found the opportunity of meeting him in the country.

But, in order to continue with our story, how great was our surprise when we came to Magdala and a "women's delegation" awaited us! They had found out that we were approaching and intercepted us at the entrance to the village. It was a not very homogeneous group, consisting of the wives of workers' and artisans, of prostitutes and ladies of the society.

Do you find this strange? Well, the leader, Mariam, was a prostitute, who lived in Magdala, and she knew everybody in the town. She was not a cheap prostitute, but a woman of extraordinary beauty who sold her body very expensively. Mariam of Magdala, or Mary Magdalene, as you know her had a select clientele among Tiberias' society, and she also

had friendships among the women of this society, amongst others, Yokhan, one of the wives of Kuzan, Herod's administrator. Many of the women were sick, and they hoped that the Master would heal them.

[HR: And Jesus healed them?]

Yes, he healed them. That was another great achievement in those first moments of Jesus' public ministry. The heart of people of influence had been won. And to win a heart means to open a heart. All these women would accept the Master's teachings, and with them, many of their husbands and, of course, their children.

[HR: So the myth is true that Mary Magdalene was the sinner.]

If you refer to the adulterous woman whom Jesus saved from being stoned, you are wrong. If you refer to the woman who anointed the Master's head and dried his feet with her hair, you are wrong again. However, that she was a sinful woman, yes, she was. Who is not?

The prostitute sells her body for money. This demonstrates her low self-esteem. Others sell their conscience for political gains, for power, for whatever it may be. Others sacrifice their families for their professional career. In short, the entire world prostitutes itself. When you see the TV news, it seems a great parade of prostitution. Everything is done for money, against one's own conscience. Mr. Money reigns the world, and is worth more than one's own body or one's own conscience, on any level, in the personal environment as well as in international politics.

But I will not expand on this topic now. I only want to add that some of the women present, such as Mary Magdalene and Shusha, would accompany the Master on his future teaching journeys. It was male chauvinism of that time which erased the great role of women from the Scriptures. When you read the Gospel of Thomas you will find that Mary Magdalene is the intelligent one that quickly grasps what the Master wants to express, while the male disciples are slow and dull-witted. Well, that is another extreme, but it is not very far from the truth (Judas laughs).

Today I had to struggle to deliver my message. Your receptivity was not very good. Therefore, I think that it is the best to finish now. You are tense. Remember how beautiful it was when you were a boy, when you could simply lie down in the grass and enjoy the sun, watching how the bees flew from flower to flower, and seeing in the clouds the most fantastic animals. You can still do it. You may still dream. Dreams are the things which forge reality.

God bless you,
Judas

The Devils in Mary Magdalene

March 12th, 2002
Received by H.R.
Cuenca, Ecuador.

[HR: Dear Judas, I would like to ask a question on what you informed me of yesterday. It is about Mary Magdalene. The Bible tells that Jesus cast out devils from her. Mark 16:9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

Luke 8:2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils...

Am I right in assuming that this is a picturesque formulation, that Jesus had succeeded in cutting the rapport between her and dark spirits, who surrounded her?]

Yes, you are right. This is exactly what it is about. There is a message received by Mr. Padgett right on this subject. I want you to reproduce the pertinent part here. "I know that the Bible in many places speaks of my casting devils out of men, and of men being possessed of devils, and of the apostles casting out devils, and of their not being able to cast out some of these devils, but I tell you now that the Bible is all wrong in this regard, and the writers and translators of the Bible never understood what the word devil, as used in these various instances, meant or was intended to mean. As I have told you, there was never any devil or devils in the sense mentioned and taught by the churches, and consequently, they never could have possessed mortals nor have been cast out of them. It is true, that by the workings

of the law of attraction, and the susceptibility of mortals to the influence of spirit powers, mortals may become obsessed by the spirits of evil - that is evil spirits of men who once lived on earth - and this obsession may become so complete and powerful that the living mortal may lose all power to resist this influence of the evil spirits, and may be compelled to do things that the mortal will not desire to do, and to show all the evidence of a distorted mind, and present appearances of a lost will power, as well as of the ability to exercise the ordinary powers given him by his natural creation. And in these instances referred to of casting out devils, wherever they occurred, and they did occur in some of the instances mentioned, the only devils that existed were the evil spirits who had possessed these mortals.

And this obsession obtains to-day just as it did then, for the same laws are in operation now as were in existence then, and many a man is in a condition of evil life and disturbed mind from the obsession of these evil spirits; and if there were any men of today in that condition of soul development and belief that my disciples were in, they could cast out these so called devils just as the disciples cast them out in the Bible days. (There are no devils and no Satan considered as real persons and fallen angels, Vol. I)”

I want to reiterate that all revelations are the products of a given time and of people’s mentality that live in that time. Some people take the Torah, the Law, that is to say, the five Books of Moses, as God’s selfsame word. And then they make every effort in their intellectual acrobatics to explain why God gave regulations on the treatment of slaves. Doesn’t this mean that He approves of slavery? And in a similar way, there are many more atrocities in the Bible, all of them the products of HUMAN conception of justice.

However, we should not waste our time repeating these things that are already common knowledge.

The story of the Magdalene has much deeper implications. We should review the group of disciples, as it was in those days. Andrew and Simon Kefa, two fishermen, people of the lower social class. John, James, Philip and Simon the Zealot, ardent fanatics. Jesus never asked them if they had murdered people, because that is what the zealots used to do. Matthew, the scum of society, a corrupt leech, who fixed taxes and who did not care to take away the last goat from a poor peasant if he could not pay what Matthew had fixed for him. I, Judas, a dreaming youth without life experience. Nathanael, a rich and honest man. James and Judas, the Master’s brothers, respected artisans. Thaddaeus, another respectable person in society’s eyes. It was an odd mixture, from despicable to socially acceptable people. And now, Mary, a harlot, joined us. And Jesus, did he care what people had done in their past? No! What he saw in all of them was their quality as humans, as souls. What he cared about was the present, what they did now, what they represented now, their will for changing their ways, for improving.

Did Jesus judge? Sometimes he did, for example in those last days in the Temple of Jerusalem, where he exposed the corruption and hypocrisy of the ruling class. But he never judged people according to their past. He always saw them as they were at that moment, he always saw their potential for improving. And that attitude would create problems for him.

"Holy men" traditionally did not mingle with people of dubious background. Half of his disciples were not “clean” people in the social sense. But he did not care. He had understood one thing quite clearly: The Law of Compensation treats us according to what we are, and not according to what we once were.

But returning to our story, we have almost come to the end of the Master’s first teaching journey. It was a very successful trip, of course, where he had won several disciples, who would continue with him permanently, and he had firm foundations for his reputation as a great sage and healer.

We continued north to Kpar Nahum, where our group separated. Some, as Thaddaeus and Jesus' brothers, returned to their respective homes, with the promise of returning within two weeks, and the others, we stayed, continuing in our work as usual, and trying to follow the teachings that Jesus gave us continually.

Next time, I would like to talk about some very important events in that year 26.

See you soon

Your Celestial brother,
Judas

The Sound of His Voice

March 13th, 2002
Received by H.R.
Cuenca, Ecuador.

Yesterday I announced that I wished to speak about certain important events in the year 26. However, today, for a certain reason I have changed my mind and want to address the subject of "the Name of God."

Today you have read an interesting statement. I want you to reproduce it here. «All this folderol about the "name" of God is a tempest in a teapot. The Hebrew word for "name" is SHEM and is an ancient root from Akkadian and Ugaritic for "sound." and "to hear" as is the morning prayer "shema". It is also the root for the "heavens" and the cosmos because God CREATED all things with the SOUND of his voice. Just as a child did not come into existence, even after birth, until the father held him/her to the heavens and SOUNDED the name, the act of naming is the act of creation. Everything with a name was created. God was not created, He is the CreaTOR. God does not have a NAME and never did. Why do you think he shuffled his feet, hemmed and hawed and hedged about when Moses asked his name and all he said was "I am what I am" and "Will be what I will be?? [written by Jack Kilmon]"»

All this, my friend, is absolutely correct. In addition, it is only a partial aspect. I would like to deepen on the subject, and although I fear that you will not be able to understand fully what I will tell you now, I will try to do so. Perhaps you and others may draw some advantage from this information.

God has no name. And as the Bible described in its picturesque way, God created all things by pronouncing them, by "sounding" them. All things created have names, but He, who never was created, has no name, He could not have a name. So, He expressed to Moses the very nature of His existence: He simply WAS, IS, and always WILL BE.

Jesus had a very special form to address God. He called Him "Father," and as you know, this was most revolutionary for us, because we have never thought of Him in that way. And when you have been asked how Jesus found his unique and true way of praying, you certainly are right that he had received help from the Father, but the most important point was that he had recognized God as the "Father," our absolute Father and not a distant nebulous Almighty Being, but a true Father, who is close to us and watching over us.

When we talked about God, we used to call him Ha-Shem, the name. Nevertheless, this word, as Jack Kilmon correctly points out, has much more implications than this simple translation leads you to assume. Shem was and is the universal sound, the voice of creation. When in those ancient times the father lifted his newborn child towards the heavens and pronounced its name, he "created" it in that very moment. Before, it simply did not exist. He could kill the child, because it did not "exist" for society. This practice was widely spread in antiquity, from Greece over Rome to Palestine, a perverted understanding of the "creative sound." In another example, think of the magical meaning of the sound "OM" in oriental religions.

It is not a coincidence that the Hebrew word for "heavens" or "cosmos" is based on the same root, SHM. And when you think a little and let play your fantasy, you could find other words, which translate the word SHEM perhaps in a more attractive way. New Age people would call it "vibration," I think.

So, God is this eternal and almighty entity, which emanates vibrations, the sound of creation, in a continuous flow. Creation has not ended; it is an ongoing process, which will never end, as far as we know.

Maybe you remember that I have told you once that "we are creators." This is true, and when you read that you may create your own universe and serve in it, you should not smile and shake your head. All this depends on your soul development, and this image is not distant from Truth.

You could say that all things "vibrate," and please understand that I use this word only to give you some idea. Consider it a parable. All things vibrate reflecting God's creative sound, at the frequency intended by the Father. But there is one creation, which is able to produce its own vibrations, because it is made in the image of God. It is the human soul.

You understand, producing vibrations means to create. In other words, every thought, every word, every deed is an act of creation.

You will also remember that you have read that “hell is a place and a condition” and “heaven is a place and a condition.” God has provided the place, the condition is manmade. On earth, you live in an environment, which is neither hell nor heaven. However, you may create the condition of either hell or heaven. When you start to see things that way, you will realize that you, even as a mortal, are very powerful. The problem is that you have not learnt to control the vibrations you produce. And you only learn to control them, as you develop your soul.

I can remember as if it had happened yesterday, when Jesus sent us out to preach, and people, having heard of the Master’s spectacular healings, brought many sick people to us, so that we should heal them. And we could not. And so, we stood there, humiliated, looking at the maliciously grinning faces of our detractors or the eyes showing they felt deceived of those who had put their trust in us. And then we returned to the Master, subdued and discouraged. The Bible shows this clearly. «Then the disciples came to Jesus privately and asked Him, "Why could not we expel the demon?" "Because your faith is so small," He replied; "for I solemnly declare to you that if you have faith like a mustard-seed, you shall say to this mountain, ‘Remove from this place to that,’ and it will remove; and nothing shall be impossible to you.»

Yes, it is faith which develops your souls, because through faith you are able to obtain ever more of God’s Substance, “vibrating at the same frequency as He does.”

You understand that there are billions of people living presently on earth, and there are billions of creative impulses, aiming in the most diverse directions, producing the chaos and the lack of harmony you can observe on earth. Your own impulses are like a drop of water in a turbulent ocean. But, as you know, as you obtain more faith, your creative impulses become stronger, and more in harmony with the Father’s Will, His “vibrations.” And so you may comprehend easily that your obtaining Divine Love is a valuable contribution to the world’s harmony. Each and everyone who obtains and activates Divine Love in their souls, fosters common welfare and peace, even if they are not aware of their part in the cosmic power play.

And then you think, “What are we doing here? We talk about so many insignificant things, we do so many insignificant things, and on TV, I can watch how Palestinians blow Israeli children apart, and how Israelis blow Palestinian children apart. What’s the use of what I am doing?”

Now, my dear friend, your influence in what is happening over there is practically zero. But your influence in your own environment is great. Why don’t you concentrate on your own surroundings? As you have your influence here, Palestinians and Israelis have their influence there, and it is their responsibility to put their affairs in order. As long as the “sound of hatred” prevails, and the “sound of peace” does not find its way out of so many people’s souls, they will throw ever more fuel into the fire of revenge, a fire that will consume them all. But if you let out your cry for peace, several thousands of miles away, they won’t hear you. People over there, who really want peace, and they are the majority, have their own voice. Can’t you hear it? Well, this is not because your ears have turned deaf, but because they are not prepared to assume their own responsibility and seriously counter those conditions they abhor.

But I will tell you something: When you look at a globe on your desk, and a fly sits down right on the spot representing Palestine, it will cover all areas Jesus had visited and preached in. Yes, Jesus was the Messiah, and his task was to spread the Glad Tidings of God’s Divine Love. But he could do so only in his own reduced environment. He did not become discouraged, thinking that there were so many more places in the known world in those ancient times, no, he carried on and succeeded. Do the same in your surroundings. There, your “vibrations” may have a very great effect, for you and for others.

Now, coming to the end of my message, I want to address the problems of your friend, who feels so despondent and discouraged. I have told him once that at the beginning of any attempt to improve your situation must be prayer. And I repeat this now. Prayer is the emission of creative vibrations, building a channel to God, a private, toll-free phone line, so to say. Of course transmission quality depends on the conveying agent, on the phone line, which you must build. And so, you may understand that what you receive in the beginning may be incomprehensible and blurred, full of background noise. But quality will improve when you really try. A hostile environment is an environment which people create for themselves, or at least, contribute to its creation. Hostility is often more a matter of perception than of reality.

Prayer is like physical training. In the beginning it is wearisome, then you become used to it, but after some time, when progress seems so small and you are still so far away from your goals, you may even despair. However when you manage to overcome this point and carry on, then you will be greatly rewarded, and prayer will be like an addiction, a cheerful moment you may enjoy at any time of the day.

You must learn to accept yourself, and even more, to love yourself. If you don't love yourself, how can you love others? Try to discover the beauty inside you, and then you will learn to discover the beauty in others. Try to be kind to yourself, and then you will be kind to others. Try to forgive yourself, and then you will forgive others.

Always remember, the small world you live in, is a world of your creation. It is not the great events on earth which make you happy. The inauguration of a new power plant in Pakistan will not make you happy, but those small things in your personal life will do, even if someone just smiles at you saying "thank you!"

You have built a solid brick wall around you, and now you are hammering with your fists and kicking with your feet against it. However it would be so easy to penetrate it, not with the fierce blows of your fists, but with smooth movements of your arms, as spirits smoothly go through walls. It is not material brute force, but spiritual soft energy which finds its way through any obstacle.

You have more energy than most people have. Try to channel it to a different, higher level, and you will see that on that level there are no walls.

My dear brother H___, as I had anticipated, you did not catch all I have transmitted. But I hope that the little that did come through may serve you and others as a guideline. I admit, it has been a difficult topic.

God bless you,
Judas

The Attitude of Jesus' Family in the Year 26

March 15th, 2002
Received by H.R.
Cuenca, Ecuador.

My dear H___, now we are going to focus on the year 26.

When I spoke of important events, I was referring to events in Jesus' family environment and on the political level. First we will analyze what happened in the Master's family.

It is not necessary to repeat the whole history of Jesus' family, from their exit from Nazareth, to their stay in Egypt and the events that lead to the separation of the Master from his parents and brothers, but I want to explain everything in the correct perspective.

The events in Bethlehem, that is to say, the declarations of the astrologers from Sippar and Herod's violent reaction, ordering the slaughter of the children of Bethlehem, did not leave place for the least doubt in Joseph that his son would be the Messiah. But throughout all his vain intentions of educating his son according to his own ideas and rules those doubts did arise... and fears, because although the fact of declaring oneself to be the Messiah was not considered a crime, everybody in Palestine knew that God would punish such arrogance - and the punishment would be death.

Joseph suffered hellish tortures because he thought that if Jesus actually was not the Messiah, and that all that had happened many years ago in Bethlehem was nothing else but some fatal coincidence, then part of the blame also fell on him, because he had tried to educate his son as the Messiah.

And now, when he had almost lost the hope that the Savior of the Jews had been born of his family, his son declared openly to be the Messiah, but he did so in such an incomprehensible way that Joseph feared the worst. He was confused, and his cry that his son was a "lunatic", really reflected what he thought at that moment: A crazy son, an impossible Messiah, and the great danger that God would punish him, using His people as the instrument of execution.

Joseph loved his son Jesus, but that conflict, the product of his education, his incomprehension, and his fixed ideas lasted until the Master's death. Jesus described this situation very clearly in a message to Dr. Samuels. Include it here. "I also wish to state that my father, Joseph, was present at this unfair trial and watched me buffeted and condemned, and he was sick at heart at the treatment I received and at the confirmation of his worst fears. And his eyes were opened to the stagnant state of the Sanhedrin at the time, and he realized that what they considered religion was merely farce. And his eyes were opened to the enormous gulf between what was the religion as practiced by its most august body and what I proposed in its place, to not only restore its pristine authority and purity but to impart to it its

culminating sublimity and grandeur. And, from this shame and humiliation which he suffered at seeing his first-born son condemned and executed as a criminal, was born the conviction of his son's innocence and the righteousness of his cause, and the truth of his mission. (Revelation 25: Jesus throws more light on his trial and crucifixion and supplies additional truths about his birth)”

.... what they considered as religion was merely a farce. That is, what he considered too, was merely a farce. Do you understand me? Very soon we will speak about how Joseph achieved his entrance into the exclusive circle of Pharisee masters of "Beth Hillel" (the House of Hillel), and how this school of thought could not even be compared with the depth of Jesus' teachings, although both classes of teachings had much in common.

However, with the miracle of Naym, where Jesus "raised" Taddi “from the dead,” things would change substantially.

Back again in Kpar Nahum, Jesus' brothers returned home. Of course the news of Jesus' recent prowess had spread also to Nazareth, and people were no longer so willing to make fun of him. And when Joseph and his family heard James and Judas' story, as eyewitnesses of the event, they kept their silence and became thoughtful.

James and Judas stayed two weeks with their parents and brothers. Then they returned to Jesus. However, when they prepared to leave Nazareth, their other brothers also wanted to accompany them to Kpar Nahum. A heated debate was triggered. There was nothing left of the mockery with which they had treated their elder brother when he still lived under the same roof with them. Mockery had become respect, admiration and curiosity. Joseph approved of his children leaving. However one of them had to stay with him, managing their business. But who?

Finally, they agreed that the brother who bore his father's name, Joseph, called Joses in the Bible, would stay, but they also agreed that all, together with Jesus and the other disciples, would go to Jerusalem to celebrate the Passover feast there. They would leave their workshop under the surveillance of a hired administrator. Passover was just a few weeks away. And so it happened.

I mention all this, so that you may understand that at the beginning of the year 26, the rejection and mockery of Jesus' family had transformed into support, open support on the side of his brothers, and into his father's acquiescence and fearful silence.

And their mother? Mary understood him more than she understood Joseph. But she could only give him moral support. Decisions were men's dominion. Woman did not have a voice in the Jewish society of the first century. And his sisters, seeing their father's caution and reserve, had many doubts regarding their big brother's attitude.

All the time of the return of his disciples until the beginning of the trip to Jerusalem, Jesus did not move far away from Kpar Nahum. He stayed there and in its surroundings, working and preaching.

So, my dear brother, next time we will speak of this trip to Jerusalem and of the great importance that it would have for Jesus' mission.

See you soon. I leave you now with my blessings, and tomorrow, if God permits us, I will inform you about something completely new that you will surely find surprising.

God bless you,
Judas

The Story of Nicodemus

March 18th, 2002
Received by H.R.
Cuenca, Ecuador.

My dear brother,

I promised you a surprise and today I will give it to you. I would like to discuss in detail a key chapter in the New Testament, a chapter that despite its great importance has always been treated incidentally in previous messages.

However, let us proceed in order.

The Passover feast was approaching. As Joseph had decided, he put an administrator in charge of his workshop, and then he went with all his family to Kpar Nahum, where they met with Jesus and his disciples. They stayed overnight in Peter's house.

On the following day the large group of people headed southward. When they passed through Magdala, a band of women joined them, amongst them, of course, Mariam the Magdalene, Shusha, Yokhan, who had obtained her husband's permission to undertake this journey, and several others, the wives of artisans, and also one or other woman who exercised a less honorable profession.

Joseph had decided to take the road along the Jordan valley, for reasons of safety, avoiding the multiple threats and harassments by the Samaritans, and joining other groups of pilgrims. The larger the group, the safer from assaults by highwaymen.

When they came to the place where John the Baptist had his camp, they crossed the Jordan, to stay there overnight and throughout the following day. Some of the disciples who had never visited John were astonished by the enormous multitude of people that gathered there, listening to the Baptist's sermons. When the flow of pilgrims increased on the road towards Jericho and Jerusalem, the number of faithful people also increased, who stayed one or more days with John.

Finally, the Galileans resumed their trip, arrived at Jericho, and from there, they ascended to the mountains of Judea. They did not enter Jerusalem immediately, but stayed in the house of an old friend of the family, Lazarus of Bethany.

Joseph's voyage had a double purpose, of which he had not spoken to anybody. Apart from his participation in the Temple rituals, he had also planned to buy a house. On one hand, he wanted to extend his business to the capital city of the Jews, on the other hand, he did not want to spend his old days in a tiny village, and such was Nazareth, but he rather desired to live right in the center of Judaism, in his dear Judea.

At that time an enormously rich man lived in Jerusalem whose name was Buni. He had a hand in all the branches of business that you can imagine, from real estate over construction to the sale of metals. He was the appropriate man for Joseph to visit in search of a house in the city.

The two men, as was the habit of the time, spent a long time in exchanging formulas of courtesy, asking after the health of the other, until they came to the point of their business. Accompanied by a group of servants, Buni showed Joseph a variety of houses, from a shack that almost was collapsing under its own weight, and that Buni extolled as a true palace, worthy of the selfsame Solomon, to a decent house that Joseph liked and that he decided to buy. Then followed the habitual bargaining over the price, until Buni's exorbitant demand and Joseph's ridiculous offer met halfway.

Then, over an exuberant dinner, both celebrated the conclusion of their business. It had taken the whole day, but we Orientals, we did not know hurry in business.

Finally Buni glanced full of curiosity towards Joseph and asked:

"Joseph, you have told me that you are from Galilee, but you do not speak like they do."

"This is true. I was born and grew up in Judea, in Bethlehem. But now, I live and run my business in Nazareth. But I am planning to spend my old days in Jerusalem."

"A wise decision. Jerusalem is the City of God, of peace, the center of the world. But, as you tell me that you live in Galilee, maybe you may quench one of my curiosities.

I have been told that there is a new prophet over there, who works many miracles. They say that he calls himself the Messiah. And now it seems that he is here preaching in Jerusalem. What can you tell me about that man?"

Joseph recognised the worry in Buni's voice, and he felt concern. Buni, as a rich businessman, feared those self-proclaimed prophets. Their presence always meant trouble: Disturbances among people, rebellions against the Romans — these political and military crises really were not good for business. However his fears and worries had much deeper roots. The Zealots, who always took advantage of the people's dissatisfaction, would have liked very much to cut his throat, since they considered him a collaborator of the Roman oppressors. And it was true, Buni had much business with them too.

Apart from being a successful merchant, Buni occupied a preferential position in the Sanhedrin, the High Council of the Jews, as one of the three senior counselors. He was a studied man, an expert in the Law and in the Scriptures. He used to frequently invite the wise men of the Law to discuss with them the topics that worried or interested him.

Joseph cleared his throat and said:

"Are you referring to the man they call Yeshua ha Notzri ha Mashiakh, Jesus of Nazareth, the Messiah?"

"Yes, that is the man!"

"Well, to tell the truth, he is my son, Yeshua ben Yosef."

Buni's eyes opened with surprise.

"Ah...., I see. Well, then you must know what he is preaching. Tell me of him."

And so, Joseph, feeling sick to the stomach, told him of Jesus, the whole story, from the strange circumstances surrounding his birth, over their stay in Egypt, up to the beginning of his mission. And he did not hide his own incomprehension.

Buni smiled.

"Joseph, I thank you for the frankness of your words. You are a man I like very much. I would like to ask you a great favor. My servants have listened to your son when he preached in the markets, and what they told me I cannot understand. It is my desire to talk to your son. I want to discover for myself what his ideas and doctrines are. In truth, this man has awakened my curiosity. And your words soothe my worries that he does not try to incite violence, but that he rather preaches peace."

And so it happened that Joseph arranged a meeting between Jesus and Buni in his new pride, his own house in Jerusalem.

You understand, my dear H___, that I have not reproduced the exact words of the conversation, but only what Buni and Joseph have told me. Of course, I was not present during this conversation.

In the following evening, Buni, accompanied by several servants who served as his bodyguards, came to Joseph's house in order to speak with Jesus.

The Master spoke to him of the Kingdom of God, of the Love that the Heavenly Father offers all His children, well, you know already what were and still are his teachings. And Buni listened to him with great interest, but obviously without understanding. It was not surprising. We had spent months with the Master, and we did not get his deep message fully.

"I see, Rabbi," said Buni, "that your knowledge of the Scriptures is great, and that you are a wise man. Wisdom reaches beyond knowledge. Tell me, please, how you have come to all these conclusions."

Jesus, with a smile upon his lips, recited the following passage from the Old Testament: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God."

"This is a quote from Ezekiel!" Buni shouted in astonishment.

“Sure it is,” Jesus replied. “And John the Baptist is already applying the water of purification, as the symbol for the moment that has come, when the Lord sheds His Spirits over mankind.

Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God.”

And Buni looked at him full of confusion:

“How can a man be born when he is old? Can he enter the second time into his mother’s womb, and be born?”

Jesus replied:

“Verily, verily, I say unto thee, except a man be born of the Spirit, he cannot enter into the Kingdom of God.”

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto you, you must be born again.”

Now, my dear H___, in some Bible translations you find “born again”, and in others “born from above.” The reason for this discrepancy is simply that Jesus said in Aramaic: “Mitiled min d’resh”, that is, “born from the head,” an idiomatic expression, which may be understood as “born from above” or “born again”.

Buni still could not understand. So, Jesus continued:

“The wind blows where it lists, and you hear the sound thereof, but cannot tell whence it comes, and whither it goes; so it is with the Spiritual Rebirth.”

Buni answered:

“How is all this possible?”

And Jesus, with a smile on his lips, replied:

"Are you the Teacher of Israel, and yet do you not understand these things?"

Verily, verily, I tell you that we speak what we know, and give testimony of that of which we were eye-witnesses, and yet you all reject our testimony. If I have told you earthly things and none of you believe me, how will you believe me if I tell you of things in Heaven?"

Jesus already has delivered a marvelous explanation of these words. Buni could not understand the workings of the wind, a material phenomenon, hence, he could not understand an operation of a spiritual thing, the New Birth. This is a play on words, since the Hebrew word “ruakh” and the Aramaic word “rukha” mean “wind”, “blow” and “spirit”. The Master loved word plays, transforming abstract contents into everyday experiences, making them understandable to the world.

I also wish to call your attention to the fact that Jesus also explains and testifies his own experience of the New Birth: “We speak what we know, and give testimony of that of which we were eye-witnesses.”

Buni still was confused, but deeply impressed. In the future, whenever there was the opportunity to do so, he would witness the Master’s discourses, and he would become his follower, but not openly. He would also use his wealth to support the Master's growing movement, and he would become the principal person in favoring Joseph's political-religious career, facilitating his acceptance into the bosom of the Sanhedrin.

I see, you understand that what I have told you is Nicodemus’ story. And you wonder why I have called him Buni.

Well, actually his name was Buni ben Gurion, and he was a man of great fame. Such was his reputation as a religious and rich man that even the Babylonian Talmud mentions his name. There you may read that his nickname was “Nakdimon,” and the explanation of its meaning. Nevertheless, this explanation is not true; it is only the product of the author’s fantasy, in his effort of giving some meaning to this name. There are also some stories of his life contained therein, which are false, nothing but legends. But at the base of the legends, truth often resounds. They say that Nakdimon was punished by God, because he did not use his wealth as he ought to. Actually, God did not punish him. When Pilate, Annas and Caiaphas decided to cut off Jesus' movement, they did not consider it enough to kill its leader,

the Master, but they also wanted to cut all sources of support. Consequently, the movement, devoid of leadership and without source of supply, would soon end in nothing, according to their reckoning. That was the reason why Buni would perish under the daggers of murderers, and Lazarus would have to abandon his home and seek shelter outside Judea. But of all that, we will speak in another message.

Buni opposed the farce called "trial" against the Master, a solitary voice against a wall of hatred. Also this attitude did not gain him the sympathy of the Sadducees and Roman authorities. Because of his opposition against Jesus' condemnation, people conferred upon him the nickname of "Naqiy Dam" or "innocent of the blood;" hence, his nickname has nothing to do with the Greek interpretation of his name "NikodhmoV" as "conqueror." The nickname was selected in allusion to several passages in the Old Testament, where "dam naqiy" or "innocent blood" is mentioned, such as in the Psalms.

My dear brother, this has been a very long message. However, I wanted to take advantage of the opportunity to present Nicodemus, a little known character of the Bible. That interview between Buni and the Master is the only place in the whole New Testament where the New Birth is directly spoken of; it is a key passage for the understanding of the true Christian doctrine. For that reason, I apologize for the perhaps exaggerated detail of this message, but I believe that it has been worthwhile.

Now, go and have a rest, and I will write you soon another message, where our shameful lack of understanding once again will come to the light of day.

Until then, I wish you all the Father's blessings,

Judas of Kerioth

Jesus and Baptism by Water

March 19th, 2002
Received by H.R.
Cuenca, Ecuador.

My dear brother:

I have said that I would talk about some important events in the year 26, and I have mentioned the changes in the attitude of Jesus' family towards him, I have detailed how Jesus won over a new disciple, a Pharisee of enormous wealth and much influence, and I will continue in the same vein. But for the sake of not breaking the flow of our story, I would like to continue with it, until Jesus' return to Galilee. And then we will focus on a "political" topic.

When the Passover feast had finished, the time had come for Jesus to return home. His disciples and brothers went with him, even young Joseph or Joses, who would take charge of the business in Nazareth. But Joseph and Mary, his parents, stayed a little longer in Jerusalem. Together with his new friend and promoter, Buni "Nicodemus," Joseph arranged and furnished the house and, apart from it, acquired a parcel of land outside the city. It was an orchard. But there, he had a tomb hewn into the rock. As a good Jew, he left everything prepared for any eventuality.

Yes, you are right. Joseph had money. Decades of constant work in an area vibrating with building and rebuilding activity had made him prosperous. The Tetrarch Antipas spent enormous sums in the reconstruction and upgrading of Sepphoris, and Joseph also supplied materials and pieces for the works in Tiberias, although he did not participate directly in the works on that place, since the selection of the area for the new city over an ancient Hebrew cemetery had offended his feelings.

Jesus and his retinue headed for the Jordan valley, passed by Jericho, and when they arrived at a place where the river flowed peacefully, they rested. Other groups of pilgrims on their way back to the north joined them, and Jesus took advantage of the occasion and preached to them.

It happened then, when one of the disciples who had been much impressed in John's camp, yelled that this was the ideal place for baptizing, and that we should baptize too, to wash away the sins of men. It was Taddi. And we all acclaimed it a brilliant idea and began baptizing people in the name of the Lord, copying what we had seen John doing.

It seemed to be a real success to us. People who returned to the towns and villages of their origin and passed by our camp, stopped over, and had themselves baptized. Yes, we baptized real multitudes of people.

John the Apostle was right when he wrote that Jesus did not participate. He rather withdrew from us and made use of the few days we spent there for meditation.

At night, of course, he spoke to us of his teachings, and on the last night he said: "It is enough. I have told you much of the Love of God. And you should understand that it is not that water of the river which purifies men. Why do you wash the outside of the cup? Don't you understand that the one who made the inside is also the one who made the outside?"

When he saw our confused glances, our lack of comprehension, he continued: "The hypocrites wash clean the outside of the cup or dish, while within they are full of greed and self-indulgence. When you have to drink from a cup that is clean outside but dirty within, you feel disgust and get sick. Therefore, clean first what is within. The one who made our bodies has given us everything we need to become clean outwardly, and the one who made our souls, has also given us everything we need to become clean inside."

And then, he delivered a marvelous discourse on "Ruakh ha-Kodesh", the Holy Spirit. "That Spirit is like the Hand of the Lord, Yad ha-Shem, that gives you the Water of Purification, removing all that makes you impure and dirty within. This Water is like the rain from the sky, cleaning the leaves of the trees from the dust that covers them, and at the same time, refreshing their roots. It allows them to grow and prosper, until their full green color pleases your eyes, and until they bear good fruit. It is the Water of Life. Only when you become clean within through this Water of Life, will you find favor in the Eyes of the Lord, and only through this Water, will your fruit be perfect and free of rotteness.

Thus said the Lord:

I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

True baptism is through the Water of Life. Ask the Father in Heaven to reach out with His Hand to you. Pray."

On the following day, we left. First, we all went to Kpar Nahum, and then we separated, to meet again a few days later. All returned to their homes, and the Master accompanied his brothers to Nazareth.

Our adventure as baptists had consequences. Of course John got notice of it. Many pilgrims who had witnessed our doings, also passed by John's camp, and they told him what had happened.

His disciples grew angry.

"Rabbi," they said, "he who was with you on the other side of the Jordan and to whom you bore testimony is now baptizing, and great numbers of people are turning to him."

However, John found words of reconciliation: "A man cannot obtain anything, unless it has been granted to him from Heaven. You yourselves can bear witness to my having said, 'I am not the Christ,' but 'I am His appointed forerunner.'

He who has the bride is the bridegroom; and the bridegroom's friend who stands by his side and listens to him, rejoices heartily on account of the bridegroom's happiness. Therefore this joy of mine is now complete."

Yet, the bitter taste of "competition and plagiarism" persisted among John's followers. After his death, many continued with his practices, refusing to lend an open ear to Jesus' followers. And I say followers, because there were just a few months separating the death of both.

As I have mentioned before, Jesus took advantage of the evenings and nights during our stay at the river to explain his teachings, teachings of daily life.

I wish to speak now, in order to finish the message, of one of those teachings, because just today you wrote a letter on the topic. I will speak on divorce.

Jesus has already delivered a message on the topic, wherein he affirms that Matthew wrote on the subject. I have also written about it. However, this time, I desire to deepen a little bit on the words, as they appear in the Gospel.

In Matthew 5:31,32 you can read:

31 "It was also said, 'If any man puts away his wife, let him give her a written notice of divorce.'

32 But I tell you that every man who puts away his wife except on the ground of unfaithfulness causes her to commit adultery, and whoever marries her when so divorced commits adultery.

Now, some translations use the verb "put away", others use "divorce". As you pointed out correctly in your letter, the Aramaic word used by Jesus was "shvikta" (abandon, send away) and not "shrita" (divorce).

The law forced men, in the case of divorce, to issue a written notice of divorce, a legal document indicating that the woman was free of all bonds with him. Women could not divorce men; only men were entitled to do so.

However, men used to separate from their wives without issuing those records of divorce, and to marry another woman. Legally the previous marriage was still valid. For men, this did not entail consequences, because they were entitled to marry several women. But women could only marry one man. If they remarried under the given circumstances, they committed the crime of bigamy. And men, who married such "put away" women, committed adultery, because they entered into relations with married women.

Those poor women, therefore, were abandoned, without sustenance or aid, and without the legal option of remarrying, because of their former husbands' often malicious negligence. And it was exactly this practice which Jesus condemned with those words.

Now we really have come to the end of our message. Next time, as I have announced, we will abandon the story of the Master's life, and will shed some light on the scenario of "world politics" during the first century.

God bless you.

Your Celestial brother,
Judas

The Political Situation in 26AD - Tiberius Claudius Nero

March 21st, 2002
Received by H.R.
Cuenca, Ecuador.

My dear brother, in accordance with what I mentioned last time, today we will focus on the great political scenario around Jesus' history. This is a quite general message, and it has nothing to do with religion, but I deem it important that you may get that information, for then you will be able to understand better the reason why certain events did occur.

As you know, Jesus was born during the Roman emperor Augustus's reign. However, his public life and death happened when Tiberius occupied the throne in Rome. Well, in fact, this is not 100% correct, and I will explain you why. Anyway, I think it is important to dedicate some words to the situation in Rome, because it had much to do with the Master's destiny.

Tiberius Claudius Nero, the son of Tiberius Claudius Nero and Livia Drusilla, was born in the year 42 B.C. His father, a fanatic republican, had fought against the triumvirate of Octavianus (the later emperor Augustus), Aemilius Lepidus

(who was his wife's relative) and Marcus Antony. This is the reason why he had to flee from Rome, together with his family, and the young boy would spend some time in a sort of exile, hidden in Sicily.

When the family finally returned to Rome, Tiberius' father, put under pressure by Octavianus, was forced to divorce his wife, and he died a few years later. Octavianus married Livia Drusilla, and so Tiberius became the emperor's stepson.

The boy was educated, according to the custom among Roman aristocracy, in the military art, and he really turned out to be a very capable general. His perhaps most notable achievement was the recovery of the Roman legionary eagles from the Parthians, who had conquered them in their continuous wars against Rome.

Tiberius was 22 years old when he married Vipsania Agrippina, and had a son with her. It was a very happy marriage. But when Vipsania was pregnant with Tiberius' second son, the emperor Augustus commanded their divorce and forced his stepson to marry his daughter Julia. It would be this woman's third marriage. Tiberius obeyed grudgingly, and resigned himself to this new marriage, of which no children would be born, and which would be very unhappy. Augustus did not even allow him to see his former wife, Vipsania.

Years later, Augustus would order Julia's expulsion from Rome, because of her many scandalous love affairs. Tiberius divorced her, of course, and never married again.

The relationship between Augustus and his stepson worsened. Tiberius served the emperor in several military campaigns, with much success, but finally, in the year 6 of our era, he refused to assume the command of the Roman troops in the east. Augustus became enraged and him sent into the exile to the island of Rhodes. From there, his stepson sent multiple petitions to the emperor, that he should allow him to return to Rome, but they all were denied him. Tiberius, thus resigned, awaited every day the arrival of a ship that would bring him Augustus' order, commanding him to commit suicide.

One day, the ship indeed arrived, but the order was different: Augustus called him to return to Rome.

Augustus had chosen his grandsons Gaius and Lucius as his possible heirs, but both died. This is the reason why he adopted Tiberius, in spite of their differences.

The emperor's death led the Senate to offer Tiberius the succession. He refused at the beginning, but finally he accepted. It was not a maneuver, to appear as a humble man, who had to be asked, even more, implored to accept. He was honest and really did not want the power.

But once he held the power, Tiberius took advantage of the situation: He "cleaned" the Senate, restricted its rights and cemented his position. Throughout his life the phantom of intrigues would pursue him, justified or unjustifiably. Governing as the emperor was a nightmare for Tiberius.

I don't want to overload this message with data and details, I only want to highlight that Tiberius hated life in Rome, full of intrigues, and that he distrusted everyone. Well, not everyone, because one man had won his confidence, the chief of the praetorians, the emperor's personal guard: Lucius Aelius Sejanus.

When Sejanus had demonstrated his loyalty on several occasions, Tiberius took a definitive decision: He would retire from Rome, settling down on the island of Capri, and he would leave all power in hands of Sejanus. And so he did. Nevermore would he return to Rome, he even refused to attend the funeral of his mother.

I will dedicate another message to Sejanus, I will only mention here that he eventually would betray Tiberius, and he would pay with his life.

The retirement of Tiberius to Capri happened in the year 26, exactly in that year when Jesus was baptized by John, when he resuscitated Taddi in Naym, and when he had his famous conversation with Nicodemus.

Tiberius tried only twice to return to Rome, but in both occasions, when he was already close, he turned around and headed back southwards. Finally, in the year 37, Tiberius died in the town of Missenium, in southern Italy, in a luxurious country villa that once had belonged to the famous Lucius Licinius Lucullus, the rich man renowned through his opulent banquets.

I believe that this it is enough on Tiberius. The important thing is that he left all power in hands of Lucius Aelius Sejanus. And this character we will analyze in our next message.

See you soon, my friend. Have a good day, filled with blessings.

Judas

The Political Situation in 26AD - Lucius Aelius Sejanus

March 22nd, 2002
Received by H.R.
Cuenca, Ecuador.

My dear brother:

During Tiberius' rule, something unique happened: Two people occupied jointly, during one year, the position of the praetorian prefect. The praetorians, as I have already mentioned, were the emperor's bodyguards, and in later times frequently murdered the emperor himself and enthroned another, and as in the case of Nero, which we will see later, they exercised so much influence over the regent that they manipulated him like a puppet on a string.

The two praetorian prefects were Lucius Sejus Strabo and his adopted son Lucius Aelius Sejanus. Sejanus was born in Volsinii in Etruria. In the year 15, Tiberius rewarded Strabo with the position of prefect of Egypt, one of the most important and richest provinces in the empire. That meant, as everybody knew, that Strabo could accumulate vast riches.

When the legions in Panonia mutinied against Tiberius, the emperor sent Sejanus together with Drusus, the son of Agrippina and Germanicus, the declared heir to the throne, to repress the rebellion. Drusus considered that as a lack of confidence in his person, and developed a strong aversion against the chief of the praetorians. When his father, Germanicus, died, the tension between both characters grew even worse.

But Sejanus proved his administrative ability and his loyalty to the emperor on many occasions. First, he ordered the building of barracks for the praetorians, who until then had lived dispersed throughout the city, in order to be able to mobilize them more quickly. Then, during a fire in a theater of Pompeii that threatened to destroy the whole town, Sejanus took charge of the rescue works, and the town really was saved. In gratefulness, Tiberius erected a statue in Sejanus' honor in front of the rebuilt theater. On one occasion, on the island of Capri, Sejanus protected the emperor with his own body, when a cave collapsed that they were visiting. In short, Tiberius' trust in his prefect was unconditional.

His stepfather Strabo's death conferred some wealth on Sejanus. However, as we will see, that money did not last very long, he had to look for other sources of income.

One day, Sejanus took a dangerous risk. He started a relationship with the wife of Drusus, the heir who hated him from the bottom of his heart. Lavilla, the unfaithful wife, together with Sejanus forged a plot to murder her husband. Drusus was poisoned, and he died after a short "disease." Many people suspected Sejanus, but nobody dared to denounce him. With Drusus, the last of the inner circle of heirs to the throne had died. And this led Sejanus to think if it could not be he who would inherit the power.

The problem he faced in his aspiration was that he did not belong to the high nobility, and so he would not find any support among the noblemen. He was only an "eques", a knight, from lower nobility.

Drusus' death put Tiberius in an uncomfortable situation. We have already seen how he hated to be the emperor, but his oldest male family members were the children of Drusus, all of them too young. Tiberius was under obligation to continue as the emperor, without being able to abdicate in favor of one of his possible successors. However, he wanted to retire from Rome, to abandon everything and to live his capriccios on the island of Capri, which he loved so much. He needed a strong man, a capable administrator: And he had such a man, in the person of Sejanus! Finally, in the year 26, Tiberius retired, leaving Sejanus with almost dictatorial powers in Rome.

From that moment on, Sejanus used all his power and influence to take little by little control of everything. Even the correspondence for Tiberius passed through his hands, and the emperor on the distant island in the future would only read what Sejanus deemed appropriate.

Sejanus immediately began to conspire against the imperial family, accusing Agrippina, Drusus' mother, of betrayal, and on the other hand advised her flee from the city with her son Nero, because her life was in danger. But Agrippina did not leave the city, and Tiberius did not pay attention to Sejanus' accusation.

Sejanus knew that he had to improve his social position, that is to say, to ascend in the scale of nobility's hierarchy, and he asked Tiberius for his permission to marry Lavilla, Drusus' widow. However, the emperor refused. He already had begun to suspect something, but he was not sure. At any rate, he did not want to open to Sejanus the doors to high nobility.

Then Sejanus began to change the commanding generals of the army, replacing them with men of his trust, and spent enormous amounts of money in bribes, to win favors. So his considerable inheritance dripped away. He needed money, and urgently!

It was then, when Sejanus remembered that the place in the empire where more money accumulated and circulated than in any other place, was the Temple of Jerusalem. And just a little time before retiring to Capri, Tiberius had called back the prefect of Judea, Valerius Gratus, to Rome, and Sejanus took advantage of that opportunity to name his personal friend, Publius Pontius Pilatus, as his successor in the vacant position. Pilate's work would be, amongst others, to guarantee a continuous flow of money into the vaults of Sejanus.

The period of service for a prefect or provincial governor was usually three years, as in the cases of Coponius, Marcus Ambivulus and Annius Rufus, the first three prefects from Judea, from the year 6, after Archelaus' destitution, to the year 15. Valerius Gratus, however, served eleven years, up to the year 26, because Tiberius tried to maintain more continuity in provincial administration. Pilate would serve until the year 36 in Palestine. But of him, we will speak in a separate message.

From the year 26 until the year 30, Tiberius eulogized Sejanus in all possible ways, motivated by a mixture of uncertainty and fear, he even named him consul of the Senate, he coined money bearing his name, he ordered the celebration of public sacrifices in his honor, etc. However, in the year 30, Tiberius' sister-in-law, Antonia, who had always stayed away from intrigues and politics, sent an accusation to the emperor, accusing Sejanus of conspiracy and treason. She detailed the methods that this man used, and convinced Tiberius.

Tiberius was fearful. All Rome was under Sejanus' control. He could not trust the troops, whose commanders were installed by Sejanus. What could he do?

First, in his letters of commendation for Sejanus, which were read publicly in the Senate, some slight critiques began to appear. Then he prohibited public sacrifices for people still alive, that is to say, for Sejanus. And finally, when the praetorian prefect wanted to arrest and execute an opposing leader of the Senate, Tiberius impeded it.

Finally, in the month of October, Tiberius carried out his mortal blow against the traitor.

Secretly, on the island of Capri, he named Quintus Sutorius Macro prefect of the praetorians. Macro traveled to Rome with a letter from Tiberius, which would be read publicly in the Senate. Macro told Sejanus that this letter contained the order of conferring imperial powers onto Sejanus, naming him practically Tiberius' heir. Sejanus was pleased.

But when they arrived at the Senate, Macro first had another letter read, his appointment as the new praetorian prefect. Sejanus was confused. Macro sent the praetorians to their barracks, and surrounded the Senate with his own loyal soldiers. Then, when the second letter was read, a letter which was intentionally endlessly long and boring, Macro moved to the barracks of the praetorians and made sure of their loyalty.

At the end of the letter, Tiberius had written an open accusation of betrayal against Sejanus, who was taken prisoner immediately. When the senators saw people cheering and the praetorians' loyalty to the emperor, they condemned Sejanus at once and had him executed on the same night, strangling him.

Well, my brother, this was the story of Sejanus. As you see, during the Master's entire public ministry, Sejanus was at the peak of his career and power. He was the "strong man" of Rome, not Tiberius, and Pilate's loyalty was to him and not to the emperor. All that would have serious consequences for the Master's destiny. But this, we will see later.

Next time, I wish to deliver a similar message on Pilate.

[HR: May I ask a question? You said that Pilate's name was Publius Pontius Pilatus. In fact, all history books say that we do not know his first name. Is it true that his name was Publius? On a web page, I read "Lucius Pontius Pilatus."]

His first name was Publius, yes, this is true. I remember very well how people made fun of him, not openly, of course, as the "quadruple P", Publius Pontius Pilatus Praefectus.

On that web page, they possibly inserted Lucius in allusion to Sejanus, who had this name.

By the way, there is one more thing I wish to tell you: Do you remember yesterday's mail, on poverty?

[HR: Yes, I remember. Yesterday somebody sent me the following story:

One day a father took to his little son to take a trip to the countryside, with the purpose of showing him how poorly people live there.

That day, they spent visiting some rural friends, who formed a very poor family. When they returned from the trip, the father asked his son, "How did you like the trip?"

"Very well, dad."

"Did you see how poor people are?" the father asked him.

"What are you speaking of, dad?" his son replied. "I saw that they have four dogs, on the other hand, we have just one. We have a pool that scarcely stretches halfway into the garden, they have a river that never ends. We have lamps in the garden, they have stars. Our patio ends with the neighbor's wall, theirs ends with the horizon, they have time to sit down and converse, on the other hand, you and mom have to work the whole day and I never see you."

When the small boy finished, his father looked in silence.

His son added, "Thank you, dad, for showing me so much wealth and to let me know how poor we are."

Everything depends on how you see things. If you have love, friends, family, health, good humor and a positive attitude toward life — you have everything! You cannot buy any of these things. You may have all possessions that money can buy, but if you are poor of spirit, you have nothing.

Author unknown]

Well, my friend, at the beginning you liked the story. But then you thought of the poor people on the Ecuadorian coast, how they live right now in the water up to their waist and have lost everything because of the floods. In fact, it is not so romantic to be poor. Because if they had money, they could abandon these shanties where they live, and move to their flats in the city, to wait until the catastrophe passes, and then fix the damage. But they cannot. They don't have any place else to go.

It is true, poverty it is not romantic, when one has to live it. However, this small story also teaches you other things: Always try to see the positive side of things. And when you really cannot find it, never forget that there is somebody who is always willing to help. And in order for Him to do so, you have to trust Him and to ask Him. He never lets you down. And as a last teaching, stop trying to control your life. Give Him the control. He knows better to manage things than we all do. Situations often are difficult. However, despair makes them desperate. If you have faith, then you have hope, and if you have hope, then you will overcome anything.

Well, it is enough for today. We will see us soon again.

God bless you.
Judas

The Political Situation in 26AD - Publius Pontius Pilatus

March 25th, 2002
Received by H.R.
Cuenca, Ecuador.

Hello, my brother. You are already getting tired of these "political themes of the first century." But I want to deliver a clarification on the reigning condition in the Roman Empire during Jesus' public life.

Today we will speak of Pilate.

I believe that the easiest way of writing this message will be when you write down what you know about Pilate, since you have studied this character, and I will add my comments. Is this OK with you?

[HR: It's OK.]

Well, Pontius Pilate was the prefect of Judea, when Jesus was condemned to death. The "Pontii" were a Samnitan clan, that is to say, they came from a region southeast of Rome, integrated very early into the Roman state. The Samnitanes were Roman citizens. But the Pontii were even more, they were members of the equestrian rank, that is to say, noblemen from low nobility, knights.]

Here a slight correction. Not all Pontii were knights, that is to say, there were families in this clan that even occupied senatorial honors, which they had achieved through their excellent services in the army, ascending in the social scale of nobility. But you are right, Pilate's family had not reached these "superior honors."

[HR: As to the province of Judea, it was formally a third category imperial province. There were few provinces of this kind, that is, those of little importance. Often they were territories, where the native population caused problems. The governors of these provinces came from the lines of the knights, and they only commanded auxiliary troops, not regular Roman legionaries. In the case of Judea, there were stationed five infantry cohorts and one cavalry regiment. A cohort was stationed permanently in Antonia Fortress in Jerusalem.]

That is only partially correct. Reading the Bible you should know that Cornelius was a centurion of the Cohors II Italica Civium Romanorum, of the second Italian cohort of Roman citizens, also known as the "Italian Band." It consisted, consequently, of regular troops, stationed in Judea, at Caesarea. Later we will also speak of this character, but for the time being, you will see that Judea constituted an exception: there were regular, well trained troops, under Pilate's direct command, courtesy of Sejanus, who did not spare any effort in assuring that Pilate could maintain absolute control of the situation in the province, that was vital for him. We will also see how Pilate's troops took their insignia to Jerusalem, causing the people's rage. They were regular troops.

[HR: The province was technically independent, but in reality it was under the supervision of the administration of the powerful neighboring province, Syria. The governor of Syria, a man of consular rank, that is to say, from high nobility, commanded 3 legions, and after the year 18, up to 4 legions. In the event of crisis, the prefect of Judea could call on him for help.]

This is correct. And it would happen so in the future. I want to add that the administrator of Judea had the title prefect, not procurator. Prefect was a military title, thus expressing an effective military administration, due to the reigning tension in the territory. But, what more can you tell me of Pilate?

[HR: Almost nothing is known about him. Historians suppose that he enjoyed an education characteristic of the high strata of society, and that he had some military experience.]

This is correct. He participated in several wars, also in the Pannonian campaign at Sejanus' side, who was his friend.

[HR: Usually, the position of provincial administrator was much desired by the Romans, because it meant revenues, huge revenues, depending on the kind of province. Syria and Egypt surely figured amongst the most solicited. Evil tongues said that an administrator used to occupy his position during three years: Stealing and deviating as much as he could during one year, in order to recover all the money he had spent in bribes to obtain the position. They had to pay back the money to their "friends and relatives" who had lent it to them, at a "good interest", of course. Then they stole during the next year, in

order to bribe the judges later on in all the trials for the cruelties and robberies committed during their administration. And during the third year, they stole in order to accumulate sufficient funds for retiring from the public life, and to enjoy some luxury.]

So it was. It is true. Pilate was not an exception. He deviated money for Sejanus' vaults, but he retained enough in his sticky hands for his own purposes.

[HR: There were two very important factors that characterized Pilate's administration: First, the position of the governor of Syria was vacant during Pilate's first six years. Tiberius had named a legate for this county, but he kept him back in Rome. This meant that Pilate could not count on quick help from Syria in case of problems. He had to act with much caution.]

This is wrong. Of course, the position of the governor of Syria was vacant, but not so the military commander. Pilate could obtain help quickly from Syria in case of emergency. Secondly, he had, apart from his auxiliary troops, his own regular troops that Sejanus had provided him. So, his situation was quite safe.

[HR: The other characteristic feature of Pilate's administration was that he never changed the Jewish high priest. His predecessor, Valerius Gratus, had changed them four times, but Pilate did not.]

Yes, that is important. Gratus' last choice, Yosef Cayafa, called Caiaphas in the Bible, the same one, who condemned Jesus, would continue as the high priest during Pilate's period. That means that both had come to a "financial" agreement benefiting both.

This message is already very long; I desire to continue with it tomorrow. I will talk about Pilate's activity in Judea. Then, I promise you, we will come back to the story of Jesus' life.

Have a nice day, full with blessings,

Judas

The Political Situation in 26AD - Publius Pontius Pilatus Continued

March 26th, 2002
Received by H.R.
Cuenca, Ecuador.

Hello, my dear brother.

In my last message, I talked about Pilate's family background, and how Sejanus sent him to Judea as the prefect, intending to safeguard a constant flow of money to his private vaults.

Now I would like to detail a little bit on Pilate's attitude during his administration.

In the year 26, Pilate arrived at Caesarea, to start his work as the administrator. Soon he made his first severe error. He sent a new detachment of soldiers to Jerusalem, to relieve the troops stationed there. And, as was the habit, the new troops took with them their standards, images offensive to the Jews. Worst of all, the troops arrived at night, so the whole population suspected that Pilate had ordered this procedure, to introduce "that insult" secretly and to take the population by surprise on the following day.

Immediately, a delegation of Jews went to Caesarea, the prefect's residence, requesting the removal of the banners, but Pilate initially refused to do so. Five days they implored the prefect, but he ordered his soldiers to surround the delegation, threatening them with death. The Jews, however, knelt down and they bared their necks, showing them so that the soldiers could cut them, declaring that they preferred death to the alternative of living with such an insult against their people and religion. Only then, Pilate understood the graveness of the situation, and gave in.

Pilate had not provoked the Jews intentionally, but his dealing was rather due to his lack of preparation and his total ignorance of the customs in the country he had to administer. However, of course, the incident did not increase his consideration for the Jews. Pilate could not understand that the banners which had not caused any scandal in Caesarea, suddenly incited angry reactions from the Jerusalem population. But, of course, Caesarea was a totally romanized city,

having a culture entirely different from Jerusalem. The prefect did not know this. In short, Pilate changed the troops with their banners, and peace reigned again.

Another incident caused by Pilate, was that of the honorary shields. It was a very common habit in antiquity to place golden shields on the administrative buildings, such as the stronghold Antonia in Jerusalem, in honor of the emperor. Usually, these shields bore the emperor's portrait and an inscription. But Pilate had already learned something. The shields that he sent to place there, did not bear any portrait, in order not to offend the Jews, for whom any reproduction of a person or of an animal constituted an infraction of the Ten Commandments. Exodus 20:4 and Deuteronomy 5:8 read: "Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth."

This is why Pilate's shields only showed the inscription: TI. CAESARI DIVI AVGVSTI F. DIVI IVLI NEPOTI AVGVSTO PONTIFICI MÁXIMO (To Tiberius Caesar, son of the divine Augustus, grandson of the divine Julius, the venerable high priest).

But Pilate once again made a mistake. Some Jews felt offended by the fact that people were called "divine", that Tiberius was called "high priest," etc., and again popular anger exploded. This time, Pilate stayed firm, since giving in almost meant an insult against the emperor, but the Jews sent a delegation to Tiberius, who personally ordered the removal of the shields.

There are many more incidents, but I will only mention one more: Pilate started an ambitious project, the construction of an aqueduct. And for this purpose, he demanded money from the Temple treasure, which was a completely fair action, since the surplus of the Temple treasure could be used for the common well-fare of people. In spite of that, and in spite of the collaboration of Temple authorities, led by Yosef Kayafa (Caiaphas), people became enraged once again. However, this time, their fury did not aim against the project, because this would benefit them finally, but against the considerable sums that never ended up financing the construction, but rather finished in the private purses of Sejanus, Pilate and Caiaphas, or rather, of the house of Annas, to which Caiaphas belonged. It was the popular clamor against corruption. You know the situation very well, when public goods are deviated for the ends of illicit personal enrichment of some people. This practice is still very in vogue.

But, what we can say, is that the fact that Pilate maintained his position as prefect of Judea during so many years, already indicates that he led his administration more or less satisfactorily for Rome.

We have heard that Sejanus fell in disgrace in the year 31 and was executed, together with all his family, such was the habit. And later on, Tiberius began a campaign of cleansing, an exhaustive investigation into the traitor's connections and tentacles. Many people would perish during this persecution, although Tiberius showed much moderation. But you can imagine that from this date on, Pilate lived in constant fear. Every day he expected the emperor's executioners for his connections with Sejanus, but they never came.

Pilate's edginess culminated with his action against the so-called "Samaritan rebellion," in the year 36, his last year as the prefect in Judea. An impostor had encouraged people to meet at Mount Gerizim, because he would dig out from the earth the sacred vessels that Moses himself had hidden at that place. Many people who followed his call, came armed. Pilate feared a rebellion, and ordered his soldiers to attack. Several people died, many more were taken prisoner, and the leaders were executed.

The Samaritans considered Pilate's action as brutal and exaggerated, and they complained to the legate of Syria, Vitellius, Pilate's immediate superior. They affirmed that it had been a peaceful assembly without political intentions. Vitellius informed the emperor, and Tiberius called Pilate back to Rome.

Pilate obeyed, but before arriving at the capital, Tiberius had died, and a new emperor, Gaius (Caligula), occupied the throne.

There are the most fantastic legends regarding Pilate's final destiny. Some say that he was executed and thrown into the Tiber; others say that he was exiled to what today is France, etc. Some churches even canonized him as a saint, together with his wife, Claudia Procula. However, what really happened was that Caligula, busy with his own actions to lay the foundation of his power, did not show much interest in Pilate's case, and simply replaced him with another administrator. Pilate was acquitted of all charges against him, and retired from public life. With fear still in his bones, he decided to move away from Rome, where danger always lurked, and he bought a property in the country and a luxurious villa, with his vast fortune. To be more exact, he moved to the region of Campania, the plains around Naples

and the Mount Vesuvius. There, he lived in tranquility and luxury until his death. Yes, he died before the catastrophe of Pompeii, Herculanaeum and Stabiae would happen.

And since you are very curious, I will tell you that Pilate now is living in the spiritual heavens, dedicated to his studies, but without major spiritual enlightenment. Yes, he had stayed for some time in the hells. His attitude toward Jesus, at the present time, is indifference. He is only surprised that superstitions even continue in the spirit world. In his present condition, he feels quite happy and is not open to our teachings.

I would like to add some words on the story of the Master's "trial." I will not enlarge upon it, this I will do at the correct moment.

The gospel story, showing Pilate as a benign person, keen to set Jesus free, is simply wrong. It was written, or amended, when there existed already considerable tensions between Jews (and Judeo-Christians) and the Gentile church. The purpose of this "amendment" was that of inculcating the Jews with the responsibility of the Master's death, as "murderers of God", shouting "Let his blood be on us and on our children!" You have to understand, too, that it would have been very risky for Christians to attack their Roman sovereigns openly, accusing them of the Master's murder.

This, then, was Pilate: Trying to keep the country calm, but acting with all his brutality, when his personal interest was affected.

Well, my brother, this is all for today. As I have promised you, now we will return to the Master's life and deeds.

I wish you a good day. May God bless you always.

Judas

The Healing Of The Mayor's Son in Kpar Nahum

March 27th, 2002
Received by H.R.
Cuenca, Ecuador.

My dear brother, as I have promised you, I am going to continue with the account of Jesus' life.

After our return to Jerusalem, I stayed with Peter and Andrew in their house, while the other disciples returned to their respective homes.

One day, we heard loud knocks on the door. It was Matthew, completely upset, so much so that he could hardly speak:

"A new miracle has happened!" he hollered. "The Master has just healed once again!"

"Is the Master here?" Peter asked full of surprise. "I thought that he had left for Nazareth with his family."

"Yes, it's true," Matthew panted. "But he has done it again... he did it! Come with me!"

Having said that, Matthew ran down the street toward the mayor's house, and we followed him.

In front of the house, there was a great multitude of people, all discussing and speaking at the same time, a real fuss. And we saw the mayor, his face radiant with happiness, like the selfsame sun, singing hymns of praise to the Lord.

We tried to find out what really had happened, and little by little we gathered the information. Here is what the Bible tells us (the Gospel according to John): So Jesus came again to Cana in Galilee, the place where he had made the water into wine. At Capernaum there was an official whose son was very ill.

When he heard that Jesus had left Judaea and had arrived in Galilee, he went off to see him and begged him to come down and heal his son, who was by this time at the point of death.

Jesus said to him, "Will you never believe unless you see signs and wonders?"

"Sir," returned the official, "please come down before my boy dies!"

"You can go home," returned Jesus, "your son is alive." And the man believed what Jesus had said to him and went on his way.

On the journey back his servants met him with the report "Your son is alive and well."

So he asked them at what time he had begun to recover, and they replied: "The fever left him yesterday at one o'clock in the afternoon."

Then the father knew that this must have happened at the very moment when Jesus had said to him, "Your son is alive." And he and his whole household believed in Jesus.

Later, Jesus' companions would tell us the whole story.

The Master had accompanied his family to Nazareth, where he was received with honor and reverence. There was no mockery anymore on the part of the people, which Jesus had undergone the previous times. There was one or other who hated him, who looked at him with hostile eyes. But there are always such people, who only know how to hate, whose wickedness suffocates their souls. However, the atmosphere had changed completely.

After a few days, Jesus said good-bye to "Joseph Jr.", Joses, who had to stay in order to take care of the business. The Master's sisters, all married, had already gone back to their husbands and homes.

First, the men went to Cana, which was very close, to stop over there in order to meet Nathanael bar Tolmai. He convinced them that they should stay overnight in his house, enjoying his hospitality. It was understandable. Poor Nathanael, he wanted to extend his "home vacations" a little more.

And then, on the following day, they prepared to return to the lake. They were still near Cana, when a group of horsemen came closer, galloping, their horses puffing foam and covered with white sweat. It was the mayor of Kpar Nahum with some of his servants. And you can read the rest of the story in the Bible.

Jesus and his disciples arrived many hours later. They had spent the night under the open sky, and they had walked slowly. The whole village gave them a tremendous reception.

The Master and we soon took refuge to Peter's house, blocking the door, so great was people's insistence and impulse. Only then did we feel "safe" from the hugs, screams and pushes. Everybody wanted to touch us, or rather, the Master, in order to get some cure from their diseases, and we were pushed, hit and pawed severely, but with great affection.

[Judas smiling]

On that same day, when we were entrenched in Peter's house and people had us besieged, another interesting event happened. But of that, we will speak in our next message.

However, what I would like to tell you right now, in the context of the healing of the mayor's son, is the following:

In the first place, Jesus had definitively conquered the heart of the villagers. It is true; people needed signs to believe in him. But finally, they believed in his words. There would be other places, where people would not believe, in spite of the Master's signs.

And in the second place, we asked the Master, of course, how he had been able to perform such an act. Today you would call it "distance healing." But then, for us, it was something unheard of, something that we had never witnessed. There were other people who cured, who had the gift of "channeling healing energies", to express myself in a modern language. However, a healing at a distance of many miles, without imposing hands and murmuring magic formulas, we had never seen.

And it was then, when Jesus tried to explain to us that the healing of a sick person does not depend so much on the healer's power, but on the disposition and will of sick people, of their faith. He also spoke to us that all men could obtain the power of healing, which only depended on the development of their souls. As in art, there were people with an innate gift for healing, but that the supreme healing power lay in the Father's Love, which stood at everybody's disposition. Once again, he urged us to pray, an advice which we followed with little enthusiasm.

Do you wonder why we did not feel more enthusiasm for prayer? Well, I will tell you what happened in my case.

Actually, when the Master spoke to us so much of prayer, I tried it. Yes, I prayed. But when after some weeks I could not detect a drastic change inside me, when I did not feel filled with powers and wisdom, my efforts weakened. There were entire weeks, when I did not pray, especially when the Master was not with me. I simply forgot. Prayer had never become a "matter of basic necessity" for me. Remember how often the Bible teaches that Jesus looked for a quiet place and prayed there. He prayed constantly.

The Father does not ask much from us. But something that He does insist, is perseverance. We need perseverance in all we do, and mainly in prayer.

Remember what the Master said: "Everything you ask for in prayer, if you have faith, you will receive."

This is true. Faith and prayer are the two sisters whose forces unite and bring us the Father's blessings. You will not always receive exactly what you are asking for. If you want to move from place A to place B, God does not lift you up into the air and let you fly from one place to another. No, you have to walk, but He shows you the way, He teaches you how you may overcome the obstacles. He helps you, but you have to walk.

Yes, in the moment of my death, I had some Divine Love in my soul. Are you surprised? I want to tell you that the possession of a small quantity of God's Substance will not save you from hell, if you are not able to activate this Love and to live It. You have already read that in many cases people possess the Love of God, but they forget about It, and it is as if It would not exist. It is like the leaven in the batch of dough. If you place it in a cold place, it will not die, however, it will never ferment. And I will tell you another thing: I received a great part of the small portion of Love in my soul, when I was about to commit suicide. When the mind in its desperation is no longer able to formulate coherent thoughts, the soul clamors for help, in all sincerity, with all its force, with all its thirst. In other words, it is a very intense prayer.

The Love in my soul did not save me from hell. It virtually did not exist, because soon my mind recovered its ascendancy and subjected me to a deep depression. Only when Andrew, through the warmth of his love, was able to melt the ice in my soul, the Love within me could start Its work of fermentation.

I tell you, my dear friend, is not so difficult to obtain the Love, it is more difficult to keep it active and radiant. This is what I referred to when saying that "you have to walk." This is why we have spoken so often of people who "rest in the assurance of their beliefs," because people who activate their love never rest, and they are aware that what they know is nothing more than the tip of an iceberg.

God has given man curiosity, so that he investigate, He has given him intelligence, so that he study and learn, and He has given him a soul, so that he be brought ever nearer to Him.

I leave you now with my blessings. Tomorrow I will speak of the surprise that we received from above.

May God bless you,
Judas

The Healing Of The Paralytic In Kpar Nahum

March 28th, 2002
Received by H.R.
Cuenca, Ecuador.

My dear brother:

Today you wrote a letter on the healing at the pool of Bethesda and the supposed blasphemy the Master committed when saying that he forgave the sick man's sins, when only God can forgive sins. You explained that the message received by Mr. Padgett confused two events: The incident, which happened at that pool, that is to say, in Jerusalem, as it is only told in the Gospel according to John, and the Bible story on Jesus' supposed blasphemy (contained in the three synoptic gospels, but not in John's), which happened in Galilee, in Kpar Nahum.

Today's message, in fact, is about this very topic.

In my last communication, I told you how we escaped from the crowd and barricaded ourselves in Peter's house. It was not because Jesus did not want to heal people, or because he did not like people. Imagine the following situation: The Master arrives after a long walk, tired, covered with dust, hungry, and a crowd awaits him, screaming, pushing, touching him to obtain a healing, a tumult of the worst kind you can imagine. It is logical that he wanted to enjoy a moment of tranquility, and for that reason our "strategy of withdrawal."

Well, it happened that people besieged the house for some hours. Meanwhile, we were full of curiosity and astonishment, and asked the Master, how he had managed that marvel, and when Jesus opened his mouth to answer our question, we heard a strange and troubling noise up there, on the roof of the house.

The heart of the story can be reproduced this way (according to Luke): Soon some men arrived carrying a paralytic on a small bed and they kept trying to carry him in to put him down in front of Jesus.

When they failed to find a way of getting him in because of the dense crowd, they went up on to the top of the house and let him down, bed and all, through the tiles, into the middle of the crowd in front of Jesus.

Yes, because of the crowd, and because we had blocked the door.

When Jesus saw their faith, he said to the man, "My friend, your sins are forgiven."

The scribes and the Pharisees began to argue about this, saying, "Who is this man who talks blasphemy? Who can forgive sins? Only God can do that."

Jesus realized what was going on in their minds and spoke straight to them. "Why must you argue like this in your minds?"

Which do you suppose is easier — to say, 'Your sins are forgiven' or to say, 'Get up and walk'? But to make you realize that the Son of Man has full authority on earth to forgive sins — I tell you," he said to the man who was paralyzed, "get up, pick up your bed and go home!"

Instantly the man sprang to his feet before their eyes, picked up the bedding on which he used to lie, and went off home, praising God.

Sheer amazement gripped every man present, and they praised God and said in awed voices, "We have seen incredible things today."

Now, Mr. Padgett received the following explanation, mistakenly attributed to the scene at the pool of Bethesda: As for the healing act which I performed at the pool of Bethesda, I am reported to have said, "Is it easier to say, 'take up thy bed and walk,' than for God to forgive your sin?" Well, that is the way it is recorded, but that is not what I said. Actually I said, "That thou may know that the son of man through the power of God can forgive sin, I say unto you, 'take up thy bed and walk'." It was only as God's instrument in showing man the way to His Divine Love, that I could bring about forgiveness of sin, and not by any power of my own. If God did not forgive, I could not and neither can any man.

Well, my friend, since you know the background of the story, you may understand that there were neither "scribes" nor "Pharisees" present. Nobody accused Jesus of blasphemy on that occasion. On the contrary, everybody was grateful, and some resentful, for not having found the opportunity for their own healing. This resentment, however, would also be healed on the following days, when Jesus walked freely again through the streets of Kpar Nahum, healing and preaching.

In fact, Kpar Nahum would become "his town," absolutely loyal to him. You will also remember the centurion's story, who approached Jesus with so much faith, asking for his help. Yes, in that town, trust in Jesus was absolute, not only amongst the Jewish population, but also amongst the heathens, and there lived many of them.

Yes, of course, it was this episode, which I called yesterday the "surprise we received from above."

I also wish to tell you that you were right when writing in your letter that the scene at the pool of Bethesda brought problems to Jesus, but not because of a supposed blasphemy through forgiving sins, but because he healed on the Sabbath day, which caused his first confrontation with the Temple authorities. But of this, we will speak on another occasion, very soon. This also happened in the year 26.

Tomorrow, however, we will have some fun. Tomorrow we will go fishing.

Until then, my dear brother, I wish you a good day. I am glad to see that during this week you have thought of the last week in Jesus' earthly life, each day with its happenings:

Monday, when Jesus walked from Bethany to Jerusalem, with the episode of the fig tree.

Tuesday, the episode of the woman with the alabaster flask, anointing the Master in the house of Simon "the leprous" at Bethany.

Wednesday, the Temple scene, when Jesus turned the tables of the money changers upside down, accusing the Temple administration of being hypocrites and materialists, whose only interest was that of swallowing people's money, of abusing their power and hiding behind their façade of sanctity, Jesus moved from Lazarus' house to a camp in the garden of Gethsemane, aware of the danger, and in order to protect his friend.

Thursday, with the Last Supper, my treason, and his arrest at night.

Friday, with his "trial" and death, and with my suicide.

Saturday, with the disciples' panic.

Sunday, with his resurrection, the empty tomb, his appearance to the disciples at Emmaus, etc.

Yes, my friend, these were the happenings. But there is still a long way to go, until we come to that date in our account: Almost three years in the Master's life.

I will say good-bye now. Have a nice day.

Your brother in Christ,
Judas

The Miraculous Catch Of Fish

March 29th, 2002
Received by H.R.
Cuenca, Ecuador.

My dear H___:

One morning, just as the first sunbeams were visible, we returned from our nightly fishing. I say we, that is to say, practically all the disciples, but without the Master, because he had not accompanied us. We were in two boats, that of Peter and Andrew, and another boat of Zebedee. It had been a calm night, too calm. We had only been able to catch a few fish. We were tired, or perhaps overtired, we were sleepy and ill-humored, especially Peter.

When we came to the shore, we beached the boats, and began to clean our nets. Concentrated in this work, and almost dozing off, we hardly realized that people were approaching to buy fish, but there was not much for us to sell.

And then Jesus came, full of energy and with a radiant face after a refreshing sleep. When people saw him, they immediately urged him: "Master, tell us of the Kingdom of Heaven." And Jesus did so. As more people arrived to listen to his words, because in the other ships, too, there was not much to buy, they pushed Jesus more and more towards the waters edge, because all wanted to be near him, until Jesus finally laughed and called to Peter:

"Simon, my friend, do me the favor of pushing your boat into the water. Then we'll set out a little off the shore, so that I can speak in peace. People are almost throwing me into the water."

Simon grudgingly, grunting something incomprehensible, gesticulated to us to help him, and we began to push the boat into the water. Finally, Jesus got in, and at a distance of a few yards from the shore, he continued his sermon.

It was an impressive speech, I am sure, but Peter showed little interest yawning obviously.

Completing his discourse, Jesus said: “Dogs engender dogs, and blood engenders blood. But Love engenders life. How much does a mother love her child, and she gives it all her love. And when she has another child, she does not divide her love, giving one half of it to the first one, and another half to the second one. No, brothers, love grows, it multiplies, and is not divided. And so it is also with our Father in Heaven. He has infinite Love for us, for all of us, He is like a Fountain, emanating the Water of Life, a Source whereof we may drink until our thirst is quenched, and Its flow never lessens.

Drink from His Water, and live through It.”

Then he said goodbye to the people and turned to Peter:

“Simon,” he said to him, “I want you to call James and John to get into their boat and join us, and then we’ll row out there into the lake, where the water is deeper.”

Peter looked at him full of surprise, responding reluctantly: “What for? We have been out there all night and have caught nothing. And even the children know that it is useless trying to fish by day.”

Andrew cast him a reproachful glance, as if saying: “Shut up, old grumbler, and obey!” “Ok, ok,” Peter gave in. “Let’s go.”

He called over to the Zebedee brothers to join them on their ship, and off we went.

Luke relates in his Gospel: One day the people were crowding closely round Jesus to hear God’s message, as he stood on the shore of Lake Gennesaret

Jesus noticed two boats drawn up on the beach, for the fishermen had left them there while they were cleaning their nets.

He went aboard one of the boats, which belonged to Simon, and asked him to push out a little from the shore. Then he sat down and continued his teaching of the crowds from the boat.

When he had finished speaking, he said to Simon, "Push out now into deep water and let down your nets for a catch."

Simon replied, "Master! We’ve worked all night and never caught a thing, but if you say so, I’ll let the nets down."

And when they had done this, they caught an enormous shoal of fish—so big that the nets began to tear.

So they signaled to their partners in the other boat to come and help them. They came and filled both the boats to sinking point.

When Simon Peter saw this, he fell at Jesus’ knees and said, "Keep away from me, Sir, for I’m only a sinful man!"

For he and his companions (including Zebedee’s sons, James and John, Simon’s partners) were staggered at the haul of fish they had made.

Jesus said to Simon, "Don’t be afraid, Simon. From now on your catch will be men."

So they brought the boats ashore, left everything and followed him.

It is true, the story has been quite embellished. There is nothing left of Peter's reluctance, however, it is also true that Peter was astonished, and even more, awed. He had seen many things that Jesus had performed, even when he resuscitated Thaddeus in Naim, but now, when he was dealing with a simple fish “haul,” although so abundant as it had never been before in his life, he witnessed a miracle of daily life. He was an expert concerning the lake. He knew that one could not fish successfully by day, and he knew that the deep water in the middle of the lake was not the appropriate place to fish, and now he faced a miracle, whose extent he could grasp in its entirety. Yes, Peter, Andrew, and the other professional fishermen were more impressed than I was, because I only understood that it was an extraordinary haul of fish, but I was not able to grasp its true scope.

This was the reason why Peter felt awe in front of Jesus, and this is why he pronounced the words: “Mari, Sir, move away from me, because I am a sinful man.”

Jesus wrote through Dr. Samuels: Furthermore I did tell my disciples at the lake of Gennesaret to lower their nets in a certain place to be able to make a great haul of fish, which they did, and this took place as a result of my psychic knowledge that a great school of fish had just reached that area of the lake and my disciples, especially Peter Simon, were especially overcome. (Revelation 18: The first miracle and other absurdities)

However, in order to conclude this episode, the final verse reads: So they brought the boats ashore, left everything and followed him [Jesus]. And this is not true. Now we really had much work, washing and gutting the fish, before the sun would rise even higher, and selling our haul.

Meanwhile, Jesus went away southward, to a lonely place, near what today is the village of Tabgha, where he used to spend days absorbed in meditation.

Now, dear brother, a little warning. My last few messages may cause the impression that Jesus traveled through the country, performing miracles and healings everywhere. But this is not correct. Of course, whenever there was the opportunity, Jesus helped sick people, but his true work was that of announcing the Kingdom of Heaven: The availability of God's Love, and soul transformation. And to explain these very difficult contents, he made use of parables.

It is time to finish. I leave you now with my blessings.

Your brother in Christ,
Judas

Simon the Zealot

April 1st, 2002
Received by H.R.
Cuenca, Ecuador.

My dear brother:

I know that you had hoped for a message on the healing of a leper, but I have another topic in mind.

In the year 20 of our era, a 20 year-old youth moved from his small native village on the Golan Heights to the town of Bethsaida Julias, in search of work. His parent's family was very large and the small land parcels which they used for sowing did not suffice for feeding all the family.

Many times, people who live as a minority amidst other peoples, become stricter, more fanatic in the observance of their customs, and thus it happened with the principal character of our story.

His name was Simon, and the strong Greek influence in the area where he came from, had strengthened his Jewish roots.

That first century really was a messianic century. The favorite literature of many people was apocalyptic, such as the book of Enoch, and the Jewish world yearned for the Messiah's coming as they never did before.

Simon felt pain seeing the country of his ancestors suffering under the Roman yoke, and he felt that he had to contribute his share to recover his people's freedom. He joined a group of fanatic nationalists, and this is why they nicknamed him " Simon the Zealot."

In Bethsaida he found work on the fishing boats of the Zebedee family, and he made friends with two of the patriarch's sons, James and John. On many occasions when they were washing their nets, he told them of his ideas, and finally he convinced them that they and another friend, Philip, would join the nationalists.

However the years would teach Simon and his friends that under the cover of nationalism many people of very mean ideas took advantage of the situation for their own enrichment, or simply for living out freely their perverted instincts. In the course of the following years the group of young men withdrew gradually from the revolutionary movement, but remained with a burning thirst in their souls for something, but that which they did not know. It was of course the moment when they met Jesus. This story you already know.

If one had to classify the apostles into intellectual and emotional types, one could say that Simon belonged to the first group, together with James, Jesus' brother. Between these two a deep friendship would grow.

The Master's words impressed Simon very much, as they did all of us, although we did not understand all their implications. We all dreamt of the establishment of the "Kingdom," but here on earth, with Jesus as our king. As you know very well, the future would be very different.

The many miracles the Master had performed left us almost with the impression of Jesus' "omnipotence," and I believe that if I had not betrayed the Master, Simon would have done it sooner or later, to force him to demonstrate his infinite power. In some way, we all were guilty "of having ears but not listening."

The Master's death constituted a catastrophe for the whole movement, with a great danger of putting an end, once and for all, to the work the Master had begun. Only through his appearances on several occasions, and on more occasions than the Bible relates, that the embryo of a "Christian Church" was able to survive, and principally because of the events of Pentecost, which I, unfortunately, could neither witness nor experience.

The diversity in the character of Jesus' first followers, of course, caused tensions between them, and eventually a group of "liberals," around Peter and John, and another group of "conservatives," around James and Simon, formed.

Simon stayed in Jerusalem until James' authority, as the bishop of the "central church," had become consolidated, and then he said goodbye to his friend, to focus on his work as a missionary.

The legend relates that Simon preached the Gospel in Mauritania, Africa, and even in Britain, where he was crucified in 74 A.D.

That is not really correct. Actually, Simon traveled to Africa, via Sicily, where he founded the first Christian community, which later would gain much importance. From the Roman province of Africa, he traveled further westward, crossing the province of Numidia, and arrived finally in Mauritania, which at that time consisted of the northern part of what is today's Algeria and Morocco. There he dedicated himself to preaching until his death.

He died at a relatively young age, less than fifty years old, from natural causes.

The regions where Simon had preached the Gospel would very soon succumb to the influence of the gentile church, and later on, due to the invasions of Germanic tribes, they would become ramparts of Arianism.

Today not much of Simon's work is left. The conquest of Islam swept away everything.

With this short biography, I hope to have satisfied some your curiosity. Little by little, I will deliver additional information on all the people of Jesus' circle. It is a pity that almost nothing has been transmitted on them, and the little that has survived is just in the form of legends of doubtful value.

God bless you,
Judas

Healing the Leper

April 2nd, 2002
Received by H.R.
Cuenca, Ecuador.

While he (Jesus) was in one of the towns, Jesus came upon a man who was a mass of leprosy. When he saw Jesus, he prostrated himself before him and begged, "If you want to Lord, you can make me clean."

Jesus stretched out his hand, placed it on the leper, saying, "Certainly I want to. Be clean!" Immediately the leprosy left him, and Jesus warned him not to tell anybody, but to go and show himself to the priest and to make the offerings for his recovery which Moses prescribed, as evidence to the authorities.

Yet the news about him spread all the more, and enormous crowds collected to hear Jesus and to be healed of their complaints.

But he slipped quietly away to deserted places for prayer.

(Luke 5: 12-16)

My dear friend, I want to discuss with you the passage which you were thinking of yesterday.

Jesus, as on many occasions, cured a sick man, plagued by a disease which was incurable at that time. And then he ordered him not to tell anybody. However, this man, in his extreme happiness, could not be silent, and so Jesus' fame spread everywhere. Nothing bad in that, you are thinking. But the problem was that whenever Jesus presented himself publicly, crowds of people who wanted to be cured from their diseases immediately surrounded him. This is natural and very comprehensible, but it is also understandable that the Master, under such circumstances, often could not deliver his message, people did not come to listen to it, but to get their healing. And it is also natural that on some occasions the Master almost had to escape: "He slipped quietly away to deserted places for prayer."

The healing of sick people did not form part of the Master's mission. He did it whenever it was possible for him to do so, but the least he wanted was to be renowned as a traveling miracle maker, as unfortunately some Bible scholars are concluding presently.

However, the healing of diseases, especially of the so-called "leprosy", entailed other consequences. Leprosy, which the Bible speaks of, is not exactly what is nowadays understood as leprosy. Today it is known that it is a slow and destructive disease, damaging superficial nerves, and hence, the skin and blood vessels, leading in extreme cases to horrible deformities. The "leprosy" of the Bible was defined in the Hebrew Scriptures, especially in the Book of Leviticus. But this crude and not very appropriate description led to the inclusion of other, not very dangerous and non-contagious diseases into the term of leprosy, bringing disastrous consequences to the poor people who suffered from them.

Firstly, lepers were not permitted to live in the cities, at least not in walled places. When people came near lepers, they had to cry out: "Unclean! Unclean!" to avoid infection. They had to wear torn clothes, and cover their beard and mouth. They never received greetings, because greeting meant not just a quick squeeze of hands, but a hug. They lived like pariahs, rejected by society.

But worst of all, the Jews believed that leprosy was a punishment by God. The leper, therefore, was a sinner of the worst category. And the lepers themselves believed this, because they had been educated thus. You can readily imagine the psychological damage this brought upon them.

[HR: See 2 Chronicles 26:20: And Azariah the chief priest, and all the priests, looked upon him (Uzziah), and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him.]

You know that true leprosy does not heal spontaneously. But as I have said, there were many cases considered as lepers who suffered from other illnesses, for example from psoriasis. And some of these cases were really healed. I just want to state here that the leper described above really suffered from true leprosy. But the healing, as in the case of Jesus' miracle, or in spontaneous cases, was not enough to permit those poor people to return to the society. A complicated process was necessary for declaring them "clean." Among others, a priest had to examine the diseased person. If you wish so, you may reproduce here the whole procedure required by the Mosaic Law.

[HR: The Book of Leviticus, 14: 19-32, reads: And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

And if he be poor, and cannot get so much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before the LORD:

And he shall kill the lamb of the trespass offering, and the priest shall take some of the blood of the trespass offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

And the priest shall pour of the oil into the palm of his own left hand:

And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD:

And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:

And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get; even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing.]

Very well, but what did the cure of a leper mean? Leprosy, as we have seen, was considered a punishment by God because of the poor sick people's sins. Then, if God removed the illness, He also removed the sins, that is to say, He forgave them. In that context, you may understand the several occasions when the Master mentioned the forgiveness of sin in connection with healings in the New Testament. And when Jesus, in a message through Mr. Padgett, explained that he had said: "That thou may know that the son of man through the power of God can forgive sin, I say unto you, 'take up thy bed and walk'", it is clear that he wanted to demonstrate that healings were only the visible signs of the power which the Heavenly Father had conferred upon him.

Those many healings would eventually stir up concern among the Temple priesthood, because although it is true that Jesus did not say that he forgave sins, it is also true that, according to popular belief, leprosy was a symptom of sin, a punishment inflicted by the Lord, and therefore, Jesus had so much influence over the Lord, or such an excellent relationship to Him, that God Himself listened to him, removing the punishment — and therefore, forgiving sins — whenever Jesus asked Him to do so.

Tragically, the Temple priests did not have that capacity, which alerted them to the danger of people wondering eventually why the supposed representatives of God in the Temple did not succeed with what this simple Galilean preacher carried out easily. Then, there would be only two answers: Jesus really was the Messiah with extraordinary powers granted by God, or that they missed that spirituality which this Galilean did possess, casting heavy doubts upon the nature of their priesthood.

Later on we will see the tactics that the Jewish clergyman would use to discredit the Master, with very limited success, by the way.

To finish this message I wanted to add some information on one of the Master's big friends:

I have already related that Jesus, when he visited Jerusalem, frequently spent the night in Bethany, that is, in the house of his friend Lazarus. However, in the same village there lived another friend of the Master, whom the Bible calls "Simon the Leper." There are comments explaining that Jesus had cured Simon, although the Bible does not say anything in that respect.

In fact, the Aramaic word "garba" means "leper", and "garaba" means jar maker or jar merchant. And this was Simon's profession, he had never suffered from leprosy. In addition, this is why the alabaster box is mentioned in the anointing scene in his house.

Neither in Aramaic nor in Hebrew are vowels written, so this confusion is understandable.

Very well, now we really have come to the end of our message, and there is nothing left but to say goodbye.

I am your Celestial friend and brother,
Judas of Kerioth

Stand Up And Be Counted (1)

April 15th, 2002
Received by H.R.
Cuenca, Ecuador.

Hello, my dear brother.

Lately, your condition has not been so good, but you are right that I tried to impress you with a message a couple of days ago, regarding an e-mail message you received from a list of supposed Jewish-Christians.

It is not necessary, as you believe, to compose at this time a ten-page message, reproducing the exchange of opinions on that list. No, I will express what I have to say in a few words.

First, a letter came exhorting the members of the list to pray that the mission of Colin Powell in the Middle East might fail, because it was the legitimate right of the Jews to put an end to Arab terrorists.

That left you breathless. How is somebody, who calls himself a Christian, able to say such a thing?

You were thinking of formulating a brisk answer, when another message came in expressing exactly what you were thinking: Does the New Testament not speak of loving the neighbors, and even more, loving our enemies, of blessed be the pacifiers, etc., etc.?

Finally, another email letter arrived, telling of the marvels that the Jews achieve in their country, making the desert flourish, etc., while the Arabs live in misery and dirt because of their own inabilities, only committing acts of terrorism because of their envy of the hard-working Israelis. Soon after, another answer arrived, admonishing the author of the previous letter to take much care, because if Jesus were alive on earth today, he would substitute the word "Arab" for "Samaritan." You liked this, and you did not write at all.

Now, one part of the Padgett messages, which always bothered you, is that where they speak of the punishment that the preachers will receive who preach falsehood, although they may be completely convinced of what they are preaching.

Moreover, I have told you once that if somebody preaches on trinity or on Jesus' virgin birth, that this has no importance, that this is of no consequence, because these are innocuous beliefs.

But now pay close attention: When it is about instigating violence, whatever be the reason, we no longer speak of innocuous doctrines.

You are right, how is somebody able, who calls himself a Christian, to pray for a continuation of that slaughter?

Listen to me carefully: When people read the New Testament and take it seriously, they can never agree with violence. The whole New Testament is a text that gives testimony of a peaceful Jesus, filled with love. It gives testimony that it is preferable to accept peace under any condition than to continue that killing.

People's darkness has a very dangerous component. People who live in darkness do not even realize this. They say that God has given the Jews the Promised Land; therefore, they are entitled to expel the Arabs. Yes, the Old Testament

has also been used for justifying slavery and apartheid, etc. Any kind of atrocity has been done with the name of God in the mouth, mutilating the great message of love that He has given us through His Messiah.

Yes, my dear friend, there are preachers who do not teach innocuous doctrines, and there are so many who follow them, perpetuating wars and cruelties, all in the name of God. There are people who instigate violence, there are those who say that man cannot communicate directly with God, only through mediators, there are those who present themselves as the owners of all truth, the only ones who are able to translate to their followers the Creator's complicated Will; and those who do not listen to them will perish and be expelled to the hells. There are those, who pursue their personal ends behind the mask of holiness, there are so many who seduce others and take advantage of them.

A message devoid of love is a message that does not come from God. A call devoid of love is a call that does not have its origin in God.

It is then, when you find messages of a nature, such as those that I have just described, when you have to open your mouth, because your opinion also contributes to the formation of the opinion of others. Don't you remember what Jesus said? "Men do not light a lamp and put it under a bucket. They put it on a lamp-stand and it gives light for everybody in the house. Let your light shine like that in the sight of man. Let them see the good things you do and praise your Father in Heaven."

It is then when you have to pronounce yourself, so that your silence may not be interpreted as your consent. Evil is always calling out loudly. And the voices in opposition to it are few and weak.

Jesus did not like to criticize, but when it was necessary, he did so: "Damn the Pharisees! They are like a dog sleeping in the cattle manger: the dog neither eats nor lets the cattle eat."

"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

"Alas for you experts in the Law, for you have taken away the key of knowledge. You have never gone in yourselves and you have hindered everyone else who was at the door!"

It is true; they neither eat nor let the cattle eat.

And you, where is your voice? If you have something to say, say it now and frankly. If you dislike something, say so now. Well, what will your contribution be for a better world? Your silence? Evil nurtures itself from the silence of the fearful ones, but your voice will be one more voice that will be heard.

My dear brother, I am not here to criticize you. Don't take my words as some kind of criticism, take them as advice. However, at times I feel that you need a strong push to get you moving ... and you are not the only one ...

Tomorrow, if you allow me to do so, I would like to add a little bit to this message.

God bless you,

Judas

Stand Up And Be Counted (2)

April 16th, 2002
Received by H.R.
Cuenca, Ecuador.

Are you ready? May I continue with my discourse? So then.

Today's message is totally out of chronological sequence. I will relate an event that took place in the year 28. You will remember that in our narration of Jesus' life we are still in the year 26. However the situation that I want to describe fits very well into yesterday's message.

The year 26, as you have seen so far, was a very happy year for Jesus. He was able to gather little by little a firm group of followers, he conquered the hearts of the whole village of Kpar Nahum, his village, and his teachings and fame began to spread all over the country, up to Jerusalem.

Two years later, the situation was very different. Success often entails the envy of others. Good teachings always provoke others to find what is bad or wrong in them, and if they cannot find it, they invent it. And an honest life and right words may seem a threat to those, whose lives and deformed behavior contrast even more in comparison. It was then, when many groups of Jews, Pharisees and others, launched their undertaking to discredit Jesus. It was then, when words fell such as: "You are possessed by demons. You are a Samaritan (a serious insult). You are a mamzer (a bastard, a very serious insult according to the law)."

Naturally, we were worried about the growing hostility, and we discussed this problem also with the Master.

Jesus, as we have seen, had the habit of exposing his teachings in form of parables. He did not do so in order to hide their true meaning, but to explain, in the language of the common people, something which otherwise would have been very difficult to explain. We have talked about the parable of the lilies in the field. Does it not express in a few words a deep truth, which everybody can understand, and which one could write entire volumes about?

In the New Testament you can read sentences like these: "I am the bread of life. The man who comes to me will never be hungry and the man who believes in me will never be thirsty."

"Everyone who drinks this water will be thirsty again."

"The kingdom of Heaven is like yeast, taken by a woman and put into three measures of flour until the whole had risen."

"Keep your eyes open," said Jesus to them, "and be on your guard against the 'yeast' of the Pharisees and Sadducees! I wonder why you don't yet understand that I wasn't talking about bread at all — I told you to beware of the yeast of the Pharisees and Sadducees."

Then they grasped the fact that he had not told them to beware of yeast in the ordinary sense but of the influence of the teaching of the Pharisees and Sadducees.

In these simple sentences you can readily recognize important contents: Divine Love, so sweet in the soul, that leads us to desire always more of It.

Once again, Divine Love, which converts the soul through Its transforming power into something new, divine.

The bread of life, that is to say, the Master's teachings, which nurture us and give us life, because only through them we are able to achieve true at-onement with God. These teachings are the way to perfect happiness, without hunger and thirst.

And then, the yeast of the Pharisees and Sadducees. Well, this formula of "Pharisees and Sadducees," or of "Pharisee and Scribes," is a monolithic and stereotypical block from a later time, when Jesus' opponents were symbolized by means of this expression. But once again, Jesus compares teachings with yeast or with food. People understood this.

In another part of the New Testament you can read:

"It is not what goes into a man's mouth that makes him common or unclean. It is what comes out of a man's mouth that makes him unclean. "Don't you see that whatever goes into the mouth passes into the stomach and then out of the body altogether? But the things that come out of a man's mouth come from his heart and mind, and it is they that really make a man unclean."

Also here, food is the symbol for doctrines. By the way, this verse is not about consuming pork and shrimps, about pure or impure food, this had never been a topic of discussions. It is about teachings.

Now, some day in the year 28, we were gathered with the Master and...

Well, my dear brother, I am really trying hard, and so do you. However, I think that it is preferable to postpone the rest for tomorrow. I can see that the message would not come through as I wish.

Don't worry, tomorrow will be another day. Go out into the garden for a while and enjoy the sun! Relax! You will see, tomorrow all will turn out well.

I'll see you then.

God bless you,
Judas

Stand Up And Be Counted (3)

April 17th, 2002
Received by H.R.
Cuenca, Ecuador.

Let's see, my dear brother, if we are luckier today in our undertaking.

Now, in the year 28, when Jesus was attacked and provoked by different Jewish groups, especially in Judea, one day we were gathered with the Master in Bethany. In the course of a discussion with him we addressed the topic of Pharisee doctrines which agreed with what Jesus preached in some aspects, but in other aspects were quite different.

The Pharisees were the Jewish doctrinal group of highest influence in Judea, and, what is not very well-known today, they even sent missionary delegations abroad to preach among Jews and Gentiles, succeeding in converting many heathens halfway to Judaism, that is to say, they adopted basic Jewish precepts, such as Sabbath observance, without taking the final step of becoming circumcised. Those people were known as "Godfearers." Incidentally, they would form in the future the "culture broth" for the diffusion of Christianity among the heathens.

Jesus explained to us that doctrines in themselves do not cause damage, because each man has enough criteria for distinguishing between what is true and what is not true.

Comparing doctrines with food, Jesus explained: "Don't you see that whatever goes into the mouth passes into the stomach and then out of the body altogether? But the things that come out of a man's mouth come from his heart and mind, and it is they that really make a man unclean."

Deepening on the topic, he pointed out to us that there is a superior law, the Law of Love, and that all people bear a copy of this law burned into their souls. This law serves us as a guideline. Without the knowledge of this law, it would be impossible for men to find their way. And in each instance, when men break that law, deep inside in their hearts they know it.

When listening to diverse doctrines, we all have the capacity of discernment of what is or may be the truth, and of what certainly is not the truth, simply evaluating their loving value. This way, false doctrines pass through us without causing damage, because we discard them. But truth stays in us, we incorporate it, we convert it into a part of us.

As a matter of fact, human doctrines are false because of human lack of actual knowledge. However, although they may be false, when they are loving, they undoubtedly have much value.

And Jesus was right, of course. Decades later, when Bar Nebi and Sha'ul, better known as Barnabas and the apostle Paul, undertook their mission among the heathens, the pharisaical doctrine had opened up the way for them to a large extent.

But it is also true that false and noxious doctrines very easily find a place in people's hearts. How is this possible, if we have that built-in guideline?

Well, if we compare that innate guideline with a seed, then it needs appropriate conditions for developing. If we don't provide those conditions, it will never develop, and the "weeds" will easily suffocate it.

This is a shared responsibility. When the child grows up in an atmosphere filled with perversion and crime, of course, this seed will not find any opportunity for developing, and it is more than probable that that child will adopt those

attitudes as its own, which it observes in its surroundings. Nevertheless, more than once in people's life, they will have the opportunity for discovering this truth in their souls, with the help of other people, but it depends on them, if they take advantage of the occasion. As I have said, this is a shared responsibility, a responsibility of society.

Instigation to violence or evil in general, through words or through example, is the expression of the extreme poverty in the condition of the instigator's soul. Sadly, they will find many, who will follow their advice, especially, when opposed voices are absent.

And now I wish to return to the message I delivered two days ago. I mentioned that you were silent, and you felt that I did not like this at all.

There are thousands of religions in the world, and the great majority of them preach love. I will not start a discussion on the differences between natural love and Divine Love now, but you understand also that natural love and the efforts to develop it constitute a valuable means to improve the situation of the world.

So often we witness discussions on the differences between religions, that one is superior to the others, and men never get tired of highlighting the virtues of their own religion, stressing the flaws in those of other people. But they forget that they all contribute to humanity's development in a positive way.

When, on the other hand, evil presents itself in its undisguised and naked form, suddenly they lack bravery to pronounce themselves decisively and vigorously in opposition. But, my friend, this is not simply the expression of opinion; it is the intent of opening the eyes of those whose souls are completely covered by that "weed."

Create opportunities. Your ideas, correct or false, at least may get other people to meditate on them. If they reject them, it is their responsibility, if they accept them, congratulations! Moreover, if your ideas and thoughts contain some love, they cannot be so bad at all, don't you think?

Don't waste your strength trying to make people change their way and follow you along yours, if the other way also leads to the same goal, perhaps with a little more of twists and turns. There are so many, who walk around blindly and without direction. Would it not be better helping them to also find their way? And their way will not necessarily be your way, but it will be a way of love.

Evil will perish, and false teachings will disappear. "Every plant which my Heavenly Father did not plant will be pulled up by the roots," said Jesus. However, silence will not achieve this objective.

Very well, I think we have succeeded in putting unto paper a good part of what I intended to say. Remember the message that states: "I will use the example of a choir of voices. Individually, when your voice is raised in song, it is small when it is released into the air. But, if your voice was only one among hundreds, the song you sing would take on a power and influence that could be heard as a mighty sound."

It expresses very well what I have in mind.

Now I will say good-bye. I wish you a day full of blessings.

Your friend and brother,
Judas

The Unfaithful Steward

April 19th, 2002
Received by H.R.
Cuenca, Ecuador.

My dear brother:

When people preach religion, precepts for living together, what you should do or what you should leave alone, naturally they are confronted on many occasions with practical questions on "real life." This also happened in the case of Jesus.

One day, when in the course of a sermon the topic of righteousness was addressed, the Master told a parable, which today constitutes a big problem for people. This parable is considered the most difficult to understand or interpret in the New Testament, contained in chapter 16 of the Gospel according to Luke.

Jesus said: “Once there was a rich man whose agent was reported to him to be mismanaging his property. So he summoned him and said, ‘What’s this that I hear about you? Give me an account of your stewardship — you’re not fit to manage my household any longer.’”

So far, we do not know whether this accusation is justified or false, but it is clear that the manager really fears for his work. “At this the agent said to himself, ‘What am I going to do now that my employer is taking away the management from me? I am not strong enough to dig and I can’t sink to begging. Ah, I know what I’ll do so that when I lose my position people will welcome me into their homes!’”

Here it is worthwhile explaining that the owners of the large landed properties did not live on their estates in the country, but in the big cities, often even outside Palestine. From time to time, they visited their large landed estates in order to check how they were run.

In the Palestinian countryside, an awful poverty reigned. Many deprived people leased land parcels to cultivate them, but instead of getting out of their poverty, their debts increased steadily, and in extreme cases, as a last recourse, they sold themselves as slaves to their landowners for an agreed upon period of time. In other cases, their debts were transferred to their children, and they had to work the lands of the rich people, without hope of ever being able to overcome their dependence. “So he sent for each one of his master’s debtors. ‘How much do you owe my master?’ he said to the first.

‘A hundred barrels of oil,’ he replied. ‘Here,’ replied the agent, ‘take your bill, sit down, hurry up and write in fifty.’

Then he said to another, ‘And what’s the size of your debt?’ ‘A thousand bushels of wheat,’ he replied. ‘Take your bill,’ said the agent, ‘and write in eight hundred.’”

And here, let us take a look on what is happening at that instant: Two debtors, who have no possibility of paying their debts in money, had agreed upon paying the value in kind. That was something very common in that time. But let us investigate the amount of debt:

The first one said: “A hundred barrels of oil,” olive oil, of course. And of course, he did not say barrels, but “bath,” a Hebrew measure corresponding to more or less 40 liters, or 10 gallons, each. Therefore, the poor man owed his landowner the quantity of 1000 gallons of olive oil, corresponding to the annual crop of between 100 and 200 mature trees. An enormous quantity!

The second man said: “A thousand bushels of wheat.” He used the word “a hundred kor,” indicating a measure of between 6 at 7 bushel or 220 litres, each. Therefore, he owed 22,000 litres or 650 bushels of wheat, perhaps ten metric tons, or in that time, the annual crop of between 10 and 15 hectares. He certainly could not even consider owning a parcel of such dimensions for cultivating.

In both cases, the weight of the debt squashed the poor peasant.

But why does the manager reduce the debt from 100 to 50 barrels of oil and from 100 to 80 kor of wheat?

And now comes the key point of the story. The Mosaic Law prohibited Jews to charge interest for their loans, at least in those cases where the loan-taker was also a Jew. That norm is very clearly established in the Old Testament, and for that reason it was also prohibited for Christians, in the Middle Ages, to charge interest.

But in reality, nobody cared about this norm, and everybody charged an interest rate even above the effective norm in the Roman Empire, that is to say, an interest rate of above 20%.

For wheat, because of its more stable price, the amount of interest was fixed at 25%. For olive oil, with a price that fluctuated widely, they used to recharge an interest of up to 100%, fatal for an agrarian society, where the maximum interest should not go beyond 5%. And those amounts are exactly what the administrator reduced.

The peasants and merchants, who listened to Jesus’ speech, understood very well what he was speaking of.

And Jesus continued: “Now the master praised this rascally agent because he had been so careful for his own future. For the children of this world are considerably more shrewd in dealing with their contemporaries than the children of light.”

This is a seemingly enigmatic sentence. It is commonly not understood by people. How can the owner praise an unjust steward, one who even caused him damage? Well, because in fact he did not cause him damage, but rather simply reduced the amount of usury prohibited by the law. Therefore, he made friends with the poor people, with whom he would have to live together in the future, and his master could not sue him. Such cunning caused the landowner’s admiration.

Here it is worthwhile to indicate another detail: The Greek text does not speak literally of an unjust steward, but of “oikonomoV thV adikiaV,” that is, of the “administrator of unrighteousness.” And this would be a much more appropriate translation, although the traditional translation of the text is also formally correct.

Now, who are the children of light? It is the denomination which the Essenes had given themselves. They lived, generally, in closed and isolated communities, without much contact with their neighbors, without sharing their spirituality, without benefiting others, and without being able to expect anything in turn from their neighbors. “Now my advice to you is to use ‘money’, tainted as it is, to make yourselves friends, so that when it comes to an end, they may welcome you into the homes of eternity.”

This sentence is also very controversial. What does he mean with it? Exactly what the administrator had done: To reduce debts, to alleviate the life of the poor. Not to charge in excess, and if they have done it, to return the money charged in excess. This is a quite modern admonition, don’t you think? Jesus did not speak of “homes,” but of huts, the miserable huts, where the poor lived. Because wealth does not last forever, and when this happens, the poor will welcome them in their homes, which do last. Because, as you know well, the adjective which is commonly translated as “eternal,” in fact, does not mean this, but “durable,” “which persists for an epoch.”

In later times, some church officials judged the Master’s words inappropriate, and they tried to change them. There are still manuscripts where we can see that the verb had been manipulated in this passage, so that it would say: “so that when you come to your end, they may welcome you into the homes of eternity,” shifting the social criticism (which could have been used against the feudal church) to the afterlife.

And Jesus said: “The man who is faithful in the little things will be faithful in the big things, and the man who cheats in the little things will cheat in the big things too. So that if you are not fit to be trusted to deal with the wicked wealth of this world, who will trust you with the true riches? And if you are not trustworthy with someone else’s property, who will give you property of your own? No servant can serve two masters. He is bound to hate one and love the other, or give his loyalty to one and despise the other. You cannot serve God and the power of money at the same time.”

This needs no comment.

So you see, my dear brother, is not so difficult to interpret this parable. It teaches us not to take advantage of our neighbors, to charge what is just, to return the unjustly earned money, simply to live a righteous life in harmony with God’s Laws.

The problem with the interpretation of this parable arises when one wants to give it forcefully a highly religious meaning, and it simply does not have such a meaning. It is pure social criticism. The allusion of the parable is not to God, etc. And people in that time understood it exactly as I have explained it to you.

Perhaps you have wondered why the Padgett messages do not dedicate one single word to this parable: It is because it has nothing to do with Jesus’ central teaching, Divine Love and soul transformation. It is not a parable of the category of “the leaven in the batch of dough,” or the “mustard seed,” etc. It is a teaching about living together, or “natural love,” if you want to put it this way.

We have come to the end of our exposition. It is time to say goodbye.

I hope this message may serve to clarify a difficult passage in the Bible. In the same chapter of Luke, there is another example of Jesus’ social criticism. But of that, we will speak on another occasion.

God bless you,

Your brother in the spirit,
Judas

Devils Cast Into Swine? Jesus Preaches To The Pagans

April 25th, 2002
Received by H.R.
Cuenca, Ecuador.

My dear brother:

I know that you have a special question on the " Antichrist", but I do not wish to speak now on this topic. I want to return with you to the year 26.

One day, Jesus indicated us that we should leave towards the other side of the Sea of Galilee, thus entering the area of Decapolis. We were pretty surprised. Although even in Galilee there lived a large number of pagans — and they may have even constituted the majority — in Decapolis we would have to deal with a population where the Jews definitely formed a tiny minority. What had the Messiah of the Jews to do with them?

The New Testament mentions this excursion in the three synoptic gospels. Mark puts the story in the context of the narration where Jesus appeased the storm that threatened to capsize the boat, in which we were dying of fear, while Jesus was sleeping. One day, I will explain this event in more detail, although it has already been dealt with in a message to Mr. Padgett.

Then, the Biblical story in Mark continues thus: So they arrived on the other side of the lake in the country of the Gerasenes.

As Jesus was getting out of the boat, a man in the grip of an evil spirit rushed out to meet him from among the tombs where he was living.

It was no longer possible for any human being to restrain him even with a chain.

Indeed he had frequently been secured with fetters and lengths of chain, but he had simply snapped the chains and broken the fetters in pieces. No one could do anything with him.

All through the night as well as in the daytime he screamed among the tombs and on the hillside, and cut himself with stones.

Now, as soon as he saw Jesus in the distance, he ran and knelt before him, yelling at the top of his voice, "What have you got to do with me, Jesus, Son of the Most High God? For God's sake, don't torture me!"

For Jesus had already said, "Come out of this man, you evil spirit!"

Then he asked him, "What is your name?" "My name is legion," he replied, "for there are many of us."

Then he begged and prayed him not to send "them" out of the country.

A large herd of pigs was grazing there on the hillside, and the, evil spirits implored him, "Send us over to the pigs and we'll get into them!"

So Jesus allowed them to do this, and they came out of the man, and made off and were into the pigs. The whole herd of about two thousand stampeded down the cliff into the lake and was drowned.

The swineherds took to their heels and spread their story in the city and all over the countryside.

Then the people came to see what had happened. As they approached Jesus, they saw the man who had been devil-possessed sitting there properly clothed and perfectly sane—the same man who had been possessed by "legion"—and they were really frightened.

Those who had seen the incident told them what had happened to the devil-possessed man and about the disaster to the pigs.

Then they began to implore Jesus to leave their district.

As he was embarking on the small boat, the man who had been possessed begged that he might go with him.

But Jesus would not allow this. "Go home to your own people," he told him, "and tell them what the Lord has done for you, and how kind he has been to you!"

So the man went off and began to spread throughout the Ten Towns the story of what Jesus had done for him. And they were all simply amazed.

In Matthew, we find the same story, but the author of the story speaks of two possessed people.

The story contained in Luke resembles much more the narration in Mark.

In the old manuscripts there is much confusion about the location of the episode. Some claim that it happened in the country of the Gadarenes, others that took place in the land of the Gergesenes, others speak of the Gerasenes.

In one story, the number of pigs is two thousand; in another story, we only hear that there were many.

Some time ago you read comments on these passages in the Bible that caught your attention. I want you to insert them here.

[Judas is referring to the some interpretations of the Bible, where the following is put forth: "Since the fall of the city a few months earlier [in 70 C.E.], Jerusalem had been occupied by the Roman Tenth Legion [X Fretensis], whose emblem was a pig. Mark's reference to about two thousand pigs, the size of the occupying Legion, combined with his blatant designation of the evil beings as Legion, left no doubt in Jewish minds that the pigs in the fable represented the army of occupation. Mark's fable in effect promised that the messiah, when he returned, would drive the Romans into the sea as he had earlier driven their four-legged surrogates." - William Harwood, Mythologies Last Gods: Yahweh and Jesus

"While the eagle was common to all legions, each unit had several of its own symbols. These were often associated with the birthday of the unit or its founder or of a commander under whom it earned particular distinction, and took the form of the signs of the Zodiac. Thus the bull signifies the period 17th April to 18th May, which was sacred to Venus the goddess mother of the Julian family..." - Graham Webster, The Roman Imperial Army (1979), p.137

XX Valeria

"X Fretensis, like XX Valeria, has, in addition to the bull and trireme, the boar as one of its emblems."

"Neptune the emblem of legion IX, and a trireme as an additional emblem to the bull on the standard of X Fretensis implies that these legions took part in the war against Sextus Pompeius..."

The explanation of the boar is unknown.

- H. M. D. Parker, The Roman Legions (1928), p. 262-263

"While the boar is not a symbol from the Zodiac panoply, there is some evidence that it was used as a symbol in this legion. This includes tile antefixes from Holt bearing a boar above the inscription 'LEG XX', and a bronze decoration in the French National library..." - Daniel Peterson, The Roman Legions Recreated in Colour Photographs (1992), p. 54

X Fretensis later assaulted and took the cliff top fortress of Masada, where the Sicarii, the most extreme of the Zealots, had taken refuge. (It is interesting to note that six decades after the war following the Bar Kochba revolt., the emblem of the garrison legion - a boar - decorated Jerusalem's gateways.)

Parallels between Josephus and Barnabas

The normal operating strength of a legion was 5,000 not 2,000 men. While the initial reference to the wild man in Mark 5 may refer to a notable event in or around Gerasa, a gentile city in the Decapolis, the part about the legion was likely a later addition. Gerasa was not near the sea of Galilee (the lake into which the pigs supposedly rushed and drowned) but lay a distant 30 miles away. In addition, Gerasa was one of the few Hellenic cities which did not fall upon and destroy its Jewish inhabitants after the uprising began. Those who wanted to leave were actually conducted to safety (Flavius Josephus, War of the Jews, Bk II, Ch XIII, Sn 5).

"The placing of this episode in Gerasa...led to several 'corrections' in the manuscript tradition. The story is one of Mark's longest and provides a good example of his rambling descriptive style. (Matthew and Luke retell the story just as effectively with many fewer words)." - The Complete Gospels, Robert J. Miller (Ed.), p.23

"The story is strange on all counts. It is by far the most dramatic exorcism attributed to Jesus, and it combines exorcism with 'nature'- the swine. One of its details renders it unlikely. Gerasa is about thirty miles south-east of the Sea of Galilee, and there is no other large body of water around. Matthew shifts the scene to Gadara, six miles from the sea, perhaps thinking that this reduces the problem - though a six mile leap is just as impossible as one of thirty miles. I am at a loss to explain the story in the sense of finding a historical kernel." - E.P. Sanders, The Historical Figure of Jesus (1993) p. 155

Unlike Gerasa, Gadara was the scene of a great massacre of Jewish rebels by the Roman troops in 69 C.E. Like the pigs, the fleeing rebels were driven into the water.

"Vespasian sent Placidus with 500 horse and 3000 foot to pursue those who had fled from Gadara..." (Sn 4)

"Placidus, relying on his cavalry and emboldened by his previous success, pursued the Gadarenes, killing all whom he overtook, as far as the Jordan. Having driven the whole multitude up to the river, where they were blocked by the stream, which being swollen by the rain was unfordable, he drew up his troops in line opposite them. Necessity goaded them to battle, flight being impossible... Fifteen thousand perished by the enemy's hands, while the number of those who were driven to fling themselves into the Jordan was incalculable; about two thousand two hundred were captured..." (Sn 5)

- Flavius Josephus, War of the Jews, Bk IV, Ch 7

Josephus reports that as a result of the battle "the Jordan was choked with dead", and "even the [Dead Sea] was filled with bodies." (War of the Jews, Bk IV, Ch 7 Sn 6)

The story of the demons and the pigs also appears in the pseudo Gospel of Barnabas. The gospel, which may also have been written in the 1st century, does not use material from the New Testament. Here the location of the story is Capernaum and the number of the demons is given as "six thousand six hundred and sixty-six".

"Jesus went up to Capernaum, and as he drew near to the city behold there came out of the tombs one that was possessed of a devil, and in such wise that no chain could hold him, and he did great harm to the man. The demons cried out through his mouth, saying: 'O holy one of God, why are you come before the time to trouble us?' And they prayed him that he would not cast them forth.

"Jesus asked them how many they were. They answered: 'Six thousand six hundred and sixty-six.' When the disciples heard this they were affrighted, and prayed Jesus that he would depart. Then Jesus said: 'Where is your faith? It is necessary that the demon should depart, and not I.' The demons therefore cried: 'We will come out, but permit us to enter into those swine.' There were feeding there, near to the sea, about ten thousand swine belonging to the Canaanites.

"Thereupon Jesus said: 'Depart, and enter into the swine.' With a roar the demons entered into the swine, and cast them headlong into the sea. Then fled into the city they that fed the swine, and recounted all that had been brought to pass by Jesus. Accordingly the men of the city came forth and found Jesus and the

man that was healed. The men were filled with fear and prayed Jesus that he would depart out of their borders. Jesus accordingly departed from them and went up into the parts of Tyre and Sidon." - Barnabas 21:1-3

Cliff Carrington, "The Flavian Testament", has identified some interesting similarities between the story in the Gospel of Barnabas and an account in Josephus' Jewish War (below). In 69 C.E. the Roman general Vespasian and his son Titus recovered much of the territory lost to Jewish rebels a year earlier. During the campaign, Titus' forces assaulted the fortified city of Taricheae on the shores of Lake Gennesareth in Galilee. Josephus (Jewish War, Bk III, Ch X Sn 8) states that this area locally was known as Capharnaum. As the Roman soldiers poured into the city, many of the rebels, who were led by Jesus, son of Shaphat, attempted to escape. "...Some of those that were about Jesus fled over the country, while others of them ran down to the lake, and met the enemy in the teeth, and some were slain as they were getting up into the ships, but others of them as they attempted to overtake those that were already gone aboard." (Sn 5) - Flavius Josephus, Jewish War, Bk III, Ch X

Titus' forces sailed after the rebels who had managed to flee by boat and decisively defeated them in a pitched naval battle. " And for such as were drowning in the sea, if they lifted their heads up above the water, they were either killed by darts, or caught by the vessels; but if, in the desperate case they were in, they attempted to swim to their enemies, the Romans cut off either their heads or their hands; and indeed they were destroyed after various manners every where, till the rest being put to flight, were forced to get upon the land, while the vessels encompassed them about [on the sea]: but as many of these were repulsed when they were getting ashore, they were killed by the darts upon the lake; and the Romans leaped out of their vessels, and destroyed a great many more upon the land: one might then see the lake all bloody, and full of dead bodies, for not one of them escaped. And a terrible stink, and a very sad sight there was on the following days over that country; for as for the shores, they were full of shipwrecks, and of dead bodies all swelled; and as the dead bodies were inflamed by the sun, and putrefied, they corrupted the air, insomuch that the misery was not only the object of commiseration to the Jews, but to those that hated them, and had been the authors of that misery. This was the upshot of the sea-fight. The number of the slain, including those that were killed in the city before, was six thousand and five hundred." (Sn 9) - Flavius Josephus, Jewish War, Bk III, Ch X

A Proof of Conversion?

George M. Lamsa advances a different explanation based on the Aramaic origins of the story.

"The demons begged Jesus, 'If you drive us out, send us into the herd of pigs.'

He said to them, 'Go!' So they came out and went into the pigs, and the whole herd rushed down the steep bank into the lake and died in the water." - Matthew:8:31-32

"The Aramaic al means 'enter into,' 'attack,' 'chase'; but it has been exclusively translated 'enter into,' so as to imply...that the demons entered into the swine. According to the context and the style of Aramaic speech, the word al here means that, not the demons but the lunatics attacked the swine. These lunatics were Syrians or Gadarenes, whose people kept swine, which were an abomination to the Jews....As a mark of appreciation of what Jesus was doing for them and as a proof of their conversion, these lunatics were willing to destroy the herd of swine which belonged to their people. This was doubtless one reason why the owners of the swine got into a panic and urged Jesus to leave their land, lest their business be completely destroyed by more conversions to the Jewish faith. On the other hand, the demons did not need the permission of Jesus to enter into the swine any more than they needed any permission to enter into the lunatics." - George M. Lamsa (translator), The Four Gospels : According to the Eastern Version (1933) p. xiv]

Very well, my friend. Now you have given us a long list of different explanations. It is not always so easy to interpret the Biblical stories. The exposition is interesting, although some of the references to Josephus' books are wrong.

First, I would like to tell what really happened.

In Peter's message to Mr. Padgett, we can read already that this supposed miracle with the lunatics and the pigs never happened. I wanted to add that there really were healings through Jesus, also of lunatics, and that Jesus traveled with us through all the regions mentioned in the diverse comments presented above.

However, in his preaching, Jesus failed. He was not able to win new disciples, and he faced firm rejection. The time had not yet come for being able to impress the pagans, and in some cases, they asked Jesus straightforwardly to abandon their towns and go away. They feared for business in their temples, something very similar to what decades later would happen to Paul of Tarsus.

What Jesus wanted to demonstrate to us was that his mission was not limited to the Jews, but rather that it bore a universal character. We did not understand this then. And the question of the mission to the heathens would constitute a great problem in the future of the infant church.

Jesus was convinced that his teachings were compatible with many religions, even with pagan polytheism, in a great vision that some development would be possible, as we can observe today in India, where intellectual Hindus no longer speak of thousands or millions of gods, but consider them rather as different aspects of one supreme being, with their accompanying mythology. And in some way, that is what would happen during the conversion of the heathens. The Master's teachings would mix with many aspects of paganism, which today are considered highly Christian, but which are not. I may mention, for example, the celebration of Christmas, Eucharist, Trinity, and there are many more examples, which we will deal with in due course.

Nevermore, during the year 26, would Jesus venture into the pagan countries, but he would rather focus on his work in Galilee, with a few excursions into Judea, in the context of the obligations for the believing Jews, attending the Hebrew feasts in their capital Jerusalem.

In the Biblical story that we have dealt with, vague memories of the Master's activity mix with exaggerations of a mythological character, and certainly, with some resentment against the Romans, which nobody dared to express openly.

Now, my dear brother, I want to direct some more personal words to you.

I am very pleased to say that you are right in your appreciation of the following:

True faith can only be born of spiritual experience. It is not only so that the inflowing of Divine Love brings us that faith, that is, it expands our spiritual horizon, but also that the conscious experience anchors this faith as "certainty" in our reasoning mind. It is absolutely useless to discuss religious themes with arguments. The only possibility for "convincing" others, is showing them the way to their personal and unique spiritual experience. As with all mystics of all religions, the transcendental experience transforms that, which in most cases was conceived merely a hope or a doctrine, into part of our reality we are living in. This personal experience can be repeated time and again, gaining ever more depth. This is the marvelous point in Jesus' teachings: You can put them to the test right now. His teachings are not a matter of believing but of experiencing. You had suspected this already. Congratulations!

It is a sign that you have progressed one more step in your development. Your horizon has really been enlarged.

It is always good to take a look back at the past. Then you can see that something has really moved. What seems, at first glance, like stagnation, in fact is a great progress along the way towards true understanding.

Look back, and recognize the long road that you have already traveled. Recognize how your life and your attitude have changed to the positive. And then you can await the future full of happiness — not await, but prepare the future actively and come closer to it.

If you allow me to formulate it thus, in your world, time runs and drags men along with it, no matter if they have developed or not. In my world, we drag time along with us, that is to say, if we are immobile, time does not move, and if we advance, we drag time along with us. Do you understand that? You do not grasp it all, I know.

I just want to say that it is an error to wait for the future and what it might bring, because the future is our creation. Therefore, so many people are like a living anachronism on two feet, dragged along by time, without having contributed to its formation, lumps of the past in the torrent of time.

You have to learn to be the torrent and not that which is dragged along by the torrent. Anyway, in the spirit world you will learn this.

I know that you do not understand me, but write it down and leave it so for the time being.

The Padgett messages were written eighty years ago. However, what does this mean? For some, they constitute the living present, for others, such as yourself, part of them are the past, because you have progressed further on in some aspects, for even others, they are still the future, because they do not yet know them. Remember, when you discovered them, you felt as if a window had opened up, allowing you to glimpse a brilliant future.

It is time to say good-bye. See you soon, and I would appreciate it if you could dedicate to me a little more of your time.

God bless you,
Judas

The Samaritans, Part 1

April 30th, 2002
Received by H.R.
Cuenca, Ecuador.

My dear brother:

Today I want to come back to an historical topic. In fact, we will speak on some parts of Old Testament history, but it is important to know these facts, in order to be able to understand what the New Testament tells us about Jesus.

As you know, the country of Canaan, today known as Palestine, was gradually populated by several nomadic tribes, which eventually managed to absorb and replace the ancient peoples which inhabited the area, such as the Jebusites, the Amorrites, etc. Those nomads were the Hebrews.

The Bible tells us of the twelve tribes of Israel (the Hebrews) and their origin in Jacob's (called Israel) twelve sons. But you understand that this is only for the purposes of giving a mythological explanation for the beginnings of this people.

I would also like to state on this occasion that an exodus, such as the Old Testament describes it, never happened. Perhaps we will find time in the future to talk about this subject.

After a few centuries of peaceful coexistence, and also of warlike conquests, these tribes joined together under one single king, called Sha'ul (Saul) in the Bible. However this union was not stable. Even under Sha'ul, his own son established another independent Kingdom in the north of the country. It is interesting to observe that king Sha'ul came from Binyamín (Benjamin), a weak and hardly important tribe, and only for that reason was he acceptable to the more powerful tribes.

The reason why the tribes decided to join their forces were the constant threats from the Philistines, a people who lived along the southern coast of Palestine, approximately in that area that is now known as the Gaza Strip. This people, of a non Semitic origin, were very advanced in their technology of iron working, inflicting in this way many painful defeats on the Israelites, who only had weapons of much softer brass.

But finally, the successor of Sha'ul, David, was able to definitively conquer those terrible opponents. This happened around the year 1000 before Christ, and this is very easy to memorize. Finally there was no necessity any longer for the tribes to living in a single country, recognizing an overall king from another tribe. But during David's reign, the internal conflicts did not grow very noticeable, partly due, to be sure, to his politics of expansion, which transformed Israel into a powerful country, extending its domain up to the city of Damascus.

David's son, the legendary King Shlomo (Solomon), famous for his riches and wisdom, dedicated himself more to trading than to warring. Of course, his wealth was fabulous, but not everything was the product of his successful joint venture expeditions with the neighboring king of the Phoenicians, but also of the high tributes required, which embittered the lives of his subjects. Shlomo definitely was an orient-style despot and tyrant.

With Shlomo's death, people hoped to find an opportunity to persuade the new king, Rekhav'am, Shlomo's son, to rectify his father's excesses. He, however, paid no attention at all to the petition, which led to the rebellion of most of the tribes, and finally to the formation of a new independent state in the northern part of David's old empire. Now there were two states in Palestine, the southern state, Judah, with its capital in Jerusalem and the king Rekhav'am, and Israel in the north, with its capital in Shekhem, and the king Yarov'am.

The Old Testament of the Bible may give you the wrong impression that the dominant religion in Palestine at that time was that monotheism which today is known as Judaism. However this is not correct. Monotheism did exist, but as the religion of an elite minority, backed strongly by the diverse prophets. But especially in the country, the worship places for Baal, Moloch and Ashtoreth abounded.

The ancient religion of the Hebrews had worship centers all over the country, in the so-called high places, on the summits of the mountains and hills in order to be nearer to heaven. The construction of the first Temple in Jerusalem, under the king Shlomo, was an attempt to center the worship in the capital city, and this met fierce resistance.

David, Shlomo and all the kings of Judah that followed him belonged to the tribe of Judah, one of the most powerful tribes. And that caused resistance among other powerful tribes, especially the northern tribes of Efrayim (Ephraim) and Menasheh (Manasseh), who continued with their customs and local worship places.

The breaking between the two countries, in fact, was the consequence of rivalry between dominant tribes, which little by little would absorb their weaker neighboring tribes, as in the case of the tribe of Shim'on (Simeon), that had disappeared even before the formation of the kingdom under Sha'ul, having been absorbed completely by their powerful neighbor, Judah.

What followed were centuries of mostly wars and a few alliances between both countries, which really behaved like bad neighbors.

Finally, after approximately 200 years of independence, the king of Israel, the northern country, made the terrible mistake of provoking the powerful Assyrians, who in turn conquered the country and destroyed its capital, Shomron (Samaria), the ancient city of Shekhem. Today you know this city under the name of Nablus (Neapolis), in the West Bank.

The Assyrian king, Sargon II, took almost thirty thousand Hebrews as prisoners of war, mainly among the inhabitants of Shomron and the neighboring villages. It was very common in the old times, and partly it is still practiced, to remove the educated stratum and the population's rulers, all the intellectuals, priests, administrators, etc., and to replace them with citizens loyal to the system. And this was exactly what Sargon did. He took away the "high society," and replaced it with administrators from other parts of his empire, amongst others, people from Cus. This is why the Talmud calls the Samaritans "Cussim" or Cutheans. Therefore, in the year 722 before Christ, the state of the northern tribes, Israel, disappeared definitively from the map.

To show you the antiquity of these events, I would like you to recall that in that same year, the "city" of Rome had just a few decades of existence, and it consisted of a few miserable shacks of straw and adobe.

Well, my brother, I see that you are wondering if this is a history lesson. Yes, in some way it is. But my intention is different. Put the following title to this message: "The Samaritans, Part 1."

Tomorrow, if you concede me the time, we will continue. I want to explain, who the Samaritans were and are, and I wish to put an end to some commonly accepted falsehoods.

God bless you.
Judas

The Samaritans, Part 2

May 1st, 2002
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Yesterday we spoke of the history of the separation of the old Kingdom of David and Solomon into two independent states, Judah in the south, and Israel in the north.

The powerful country of Assyria, during most of the two centuries of Israel's independence, suffered stagnation under a series of weak and inept kings. The local rulers gradually accumulated greater power, and the country was in great danger of falling apart.

However, one day, an experienced soldier, hardened in many battles, with the name of Pulu, took possession of the throne in Nineveh, the capital of Assyria, and re-established the strict central control, waging multiple wars of expansion. Unfortunately for the "Israelite mouse" that dared to roar, they faced exactly this merciless king, who did not hesitate one second in desolating the country of Israel in retaliation. Only the city of Samaria resisted the attacks of the conquerors. Pulu would later be known as king Tiglatpileser III.

When Pulu died, Salmanasser V succeeded him, but he was murdered during the siege of the city. Only the "just emperor", Sharrukin, as Sargon II was actually called, proved able to conquer the city. He destroyed it, and approximately 27,000 prisoners were taken back to his capital city, inserting brass rings into their upper lips, in order to drive them like cattle to the slaughterhouse. The Assyrians were famous for their cruelty, a fame well deserved.

In Assyria's later history, Sargon and his successors were able to expand the limits of their empire ever more, conquering even the south of Mesopotamia and Egypt up to Nubia.

But the earthly glory did not last forever. Several events, among them the invasion of barbarian hordes, the Scythes, and an alliance between the Chaldeans and the Medes, weakened the empire, which finally was conquered by the Medes and Chaldeans, who divided the country amongst themselves. Palestine fell under the Babylonian Chaldeans' influence.

Those Hebrews who had been taken into exile by Sargon, would return nevermore to their country, they perished abroad, or they mixed with the local population.

Those Hebrews who stayed in that region, which previously was Israel, continued with the traditions of their ancestors and their worship of Yahweh. Eventually, a worship center, a high place, won supreme importance, Mount Gerizim, where, according to tradition, Abraham had offered his son Isaac as a sacrifice to God.

The foreigners, who had been brought to Israel as administrators by the Assyrians, converted to the local population's religion, because it was the custom to worship the local gods, in this case, a single God, Yahweh. And of course, they and their descendants mixed, in the course of the years, with the indigenous Hebrews.

Now, the southern kingdom, Judah, later on would suffer a very similar fate to that of its neighbors in the north. In the great chess game of power, Judah had to choose between Egypt and Babylon, and the king in Jerusalem placed his bet on the "wrong horse," confronting Babylon openly. Judah was conquered, its capital, Jerusalem, destroyed, and part of its population, once again we speak of the high society, was taken into captivity in Babylon. But in this case the Babylonians did not replace the deported people by people of other nationalities, but rather, they chose a Jew, Gedalyahu, as the administrator of the conquered country. Of course, not all Jews were deported, but only a small number. In short, the position of an administrator does imply that there was still something to be administrated, doesn't it?

Gedalyahu was murdered by nationalist Jews, bringing the Babylon's fury once again over the country, causing one more deportation of thousands of rebels.

The Babylonians, contrary to their Assyrian predecessors, treated their prisoners well, and they allowed them to live according to their customs in relative freedom on the banks of river Euphrates.

Jewish culture flourished in Mesopotamia, and when finally, after 150 years, the Persians conquered the empire, and king Cyrus gave permission to the Jews to return to their country, relatively few undertook the journey back. They

knew what would await them in the old homeland: Rustic peasants, ruins, blood, sweat and tears. The comfort of Babylon proved stronger than nationalism.

The permission of Cyrus to rebuild the Temple, which had been destroyed by the Babylonians 150 years earlier, certainly fixed priorities in the work of those repatriated. They found many hands willing to help them in their sacred undertaking among the Jewish peasants, who lived around Jerusalem. But even their northern neighbors, now called "Shomronim" (Samaritans) offered their help. However, the Jews rejected their offer. A growing hostility developed between the two peoples, which would mark all their future history.

And now, my dear brother, I would like to clarify some facts that traditionally are not well understood and which are taught in a completely distorted way.

Samaritans are not a mestizo people, a mixture of many immigrants from the Assyrian empire and a few Israelites who had remained in their country. Of course, there was some mixture, as well as there was such mingling between the Jews and other people. Do you believe that the ancient inhabitants of Canaan had disappeared, who lived there before the arrival of Hebrews? Had they all been annihilated, as the Bible suggests? Certainly not. Why do you believe that at the present time a Jew from Germany looks like a German, a Jew from Russia looks like a Russian and a Jew from the Yemen looks like a Yemenite? Is not mixture the cause? Tragically, the principle of being a Jew, that is to say, the religious principle, has given place to a racist comprehension. The idea of a "pure race" is a fiction that, unfortunately, even at the present time injects poison into the hearts of many.

The Samaritans, in fact, are in their culture, their language, their religion, even in their genetics, descendants of the ancient Hebrew northern tribes. And I will give you an example.

You can get some idea of the magnitude of the people who were left behind in what once was Israel, in comparison with those less than 30.000 deported ones, by considering the following passage from the Bible, from the Second Book of Kings:

"There came against the land Pulu the king of Ashur; and Menachem gave Pulu one thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand.

Menachem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Ashur. So the king of Ashur turned back, and didn't stay there in the land."

This happened when the king of Israel still tried to maintain his relative independence, paying tributes and recognizing his condition of being an Assyrian vassal.

But let us analyze the figures:

One silver talent was the equivalent of 3000 shekels. Therefore, Pulu received three million silver shekels. Menachem charged each wealthy man in the country with 50 shekels, in other words, there were 60.000 (sixty thousand!) people in Israel who had enough money to lead a life of certain luxury. Some would perish in the following war with Assyria; many were taken into captivity, but some of them, and practically all the "normal" population, all peasants, stayed in the country.

Even if the figure given in the Bible was an exaggeration, the country certainly was densely populated.

The accusation that Samaritans were idolatrous was unjustified, too, because at the time when their country was destroyed, in Judah the worshipping of Canaanite and Phoenician gods also abounded. This was not a problem of the northern tribes, but of all Hebrews, including Jews.

Actually, what happened when the Samaritans offered their help in the reconstruction of the Temple was that the Jews wanted to impose their will, demanding the end of the worship on Mount Gerizim and the exclusive recognition of the Temple at Jerusalem as the "House of God," something completely unacceptable for the Samaritans. They replied that the Temple could not be the only admitted place for the worship, and additionally, that the Hebrew Writings formulated that the altar for sacrifices was not to be built of carved stones, but of crude rock. Therefore, the way of sacrificing, as the Jews intended to do in the new Temple, was an infraction of Moses' Laws, while they worshipped in the correct way. You can easily imagine what happened. Religion, especially those not well understood superficialities, is always the "battle horse" for fixing political disputes. Later on, the Samaritans would also build a Temple on Mount Gerizim, forgetting the arguments they themselves had brought forth.

The hatred Samaritans felt against Jews is largely due to the Hasmonaean period, when the Jews undertook compulsory conversion campaigns against the Samaritans, destroying their temple on the Mount Gerizim, and sometimes behaving worse than their pagan enemies. It was during the Hasmonaean reign that Galilee was re-colonized by Jewish settlers. This is why in the times of Jesus, there was a Jewish Judea in southern Palestine and a half-Jewish Galilee in northern Palestine, divided by a Samaritan central Palestine.

Neither is it correct that a continuous tension reigned between Jews and Samaritans. There were many commercial bonds, Samaritans were allowed at times to sacrifice in the Temple of Jerusalem, sometimes they were forbidden to do so. There were some Jews who converted to Samaritanism. If a continuous hostility had reigned between both peoples, it would be very difficult to explain why the Samaritans fought against the Romans shoulder to shoulder with their Jewish companions.

Very well. We have spoken enough on Samaritan history. I only want to add that in antiquity the Samaritans constituted a very numerous people, with strong colonies even in foreign cities, very similar to the Jewish Diaspora. But finally they succumbed under powerful pressures on the part of the Christian church, which almost managed to annihilate them. Nowadays, just a few hundred Samaritans continue with their ancient religion, mainly in the vicinity of the cities of Nablus and Tel-Aviv.

Now, my dear brother, we still have to analyze a little the Samaritan religion, comparing it to that of the Jews. As the word "Judaism" indicates, this religion is the version of the Hebrew religion that dominated amongst the tribe of Judah, that is to say, it is just an aspect of a multifaceted original religion. But of that, we will speak tomorrow.

Thank you for your time, and may God bless you.

Judas

The Samaritans, Part 3

May 2nd, 2002
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Cuenca, Ecuador.

Now, my dear brother, as I have promised you, I will explain in few words the religion of the Samaritans or "Shomronim."

From what I have put forth previously, it is easy to conclude that the Samaritans, as the successors of the northern tribes of Israel, had and still have, very similar beliefs to those of the Jews. However, some points of difference do exist.

It is also necessary to reiterate once again that first century Judaism did not constitute a monolithic block, but rather showed multiple facets and diverse streamings, where Christianity, in the beginning, fitted in without problems.

It is also necessary to remember that in those old times, there was no canon of the Bible, and I am referring to the Hebrew Bible. This canon, or the list of books considered inspired, was established much later, in Jamnia, during the beginnings of rabbinical Judaism, when the religion of the Hebrews had already lost much of its diversity, due to the historical events, a devastating war against Rome, and great destruction of Jewish culture in Palestine.

And one of the criteria for the inclusion of the books was the following: Only those writings were admitted, where Hebrew or Aramaic manuscripts existed. We should not forget that Jewish culture had suffered many changes through Hellenistic influence, and many Jews, especially those living in the Diaspora, were no longer able to speak or read in Hebrew. They used the Greek language, the Greek Koiné, recognized universally in the oriental part of the Roman Empire as "lingua franca." This lack of command of their original sacred language, had led to translations of the Hebrew writings into the Greek, even centuries earlier, a work that had been carried out in Alexandria, the most important Jewish center outside Palestine. This translation still exists, and is called "Septuagint", a Latin word meaning "seventy," abbreviated through the Roman number sign for seventy, LXX.

Now, the Catholic church later on would include a few more books in their canon, for example two of the Books of the Maccabees which are not considered inspired neither by the Jews, nor by the Protestants. The canon of the Bible therefore, is not a universally accepted list, but it rather varies from religion to religion, from church to church.

The Samaritans also had, and still have, their own canon of books. The shortest of all - it consists only of five books, the Pentateuch, or the Books of Moses, or Torah, the Law, as they are also known. The whole of the rest of the Hebrew writings are not recognized by them, neither the books of the prophets, nor those of wisdom, nor those of history, etc. This is not surprising, considering that those books, at least in part, were composed much later, after the separation, especially during Jewish captivity in Babylon. Of course, the Samaritans rejected these writings as works of Jewish heresy.

However, with their recognition of the Torah only, the Samaritans were in good company: Also the Jewish Sadducees, those "guardians of the Temple," rejected all the other books. Here we find a very important point that both denominations have in common.

While second Temple Judaism, except for the Sadducees, revered the prophets in a special way, such as Elijah, Jeremiah, Zechariah, etc., the Samaritans exalted another man, also a prophet: Moses. Moses, to them, was definitely "the man of God."

As to their priesthood, almost all Levites, who according to the Mosaic Law had exercised this function, had been expelled from the northern kingdom, from Israel. When the Assyrians led the intelligencia of the people into captivity, there were no priests any more, so the Samaritans started their own lineage of priests.

The Samaritans were and still are very strict in the observance of the Mosaic Law, a rigidity and fervor that even caused the admiration of the Jews, who used to admire very little of what the Samaritans did or thought. They practiced circumcision, Sabbath observance, they celebrated the Israelite feast, as the Torah specified. Of course the feast established afterwards by the Jews, such as Purim, did not find recognition by them.

The language of the Samaritans was a variation of Palestinian Aramaic, a dialect that distinguished them, but which was easily understood by the Jews. But their sacred writings, the Torah, of course were written in the sacred language of their ancestors, in Hebrew.

When one reads the Samaritan Bible and the corresponding books of the Jews, a great number of striking discrepancies are evident, partly due to errors in the process of copying, partly conscious alterations, to adjust the writings to their necessities. However, it is essential to clarify that the discrepancies were not only due to changes perpetrated by the Samaritans. The fact is that the old text of the "Septuagint" is perhaps closer to the writings of the Samaritans than to the present Scriptures of the Jews (Masoretic text), and proves with enough clarity that both parties contributed in a tendentious way to the textual variants. Additionally, it is necessary to say that even in the Hebrew Scriptures, there was no universally accepted standard, but a wide range of diverse variations, which would only be standardized when Judaism had lost its multifaceted character, after the rebellion of Bar Kokhba. Of course, the Samaritan Pentateuch escaped the unifying tendency.

After the destruction of the Temple of Jerusalem, the Passover lamb sacrifices ended. But the Samaritans continue with this tradition to the present day. In other words, they still cling to the archaic rites of the ancient Hebrews.

It would be false to conclude from what I have put forth that the Samaritans, in contrast to the Jews, obeyed exclusively Moses' Scriptures, rejecting all other traditions. Of course, they rejected the tradition of the prophets, and especially, the later rabbinical precepts. On the other hand, they developed their own customs and legislations, besides that which is written in the Torah. This is a natural process of development in any human community.

The Samaritans also believed in the coming of a Messiah and in an afterlife. This statement is a little general, because also amongst them, as amongst the Jews, there were several sects and branches. I will talk about some of them, when we deal with the times of the ancient church.

In short, I wanted to paint a multicolored picture with my description of the Samaritans. I want you to understand that there were not "the Jews" and "the Samaritans", but a wide range of diverse groups and sects in both communities. We always speak of the Pharisees, the Sadducees and the Essenes, because they were the groups of most importance or influence, but there were many more groups, such as the successors of the Rehabites, the Boethusians, those who called themselves "the Righteous Ones", even in the Jewish Diaspora flourished diverse sects, such as the famous "Therapeutae" of Egypt, healing monks who cured the illnesses of the body and the mind. And we have also already mentioned that even inside the diverse sects there were substantially different streams, such as in the example of the Pharisee Houses of Hillel and Shammai. We could also mention John the Baptist's followers as a separate group, the Johannites, who even undertook missionary activities abroad.

I want you to understand that the primitive Christians were a part of this religious diversity, where they fitted in without problems, and that in the first decades after Jesus' death, the question was not, "are you a Jew or a Christian?" but "are you a Jew of this or that sect?"

The Samaritans did not think of themselves as Jews, because as the name implies, a Jew is a member of the tribe of Judah with its culture and respective religion. The Samaritans considered themselves, and still do, as the successors of the northern Israelite tribes, Hebrews as the Jews are, are the survivors of the tribes of Ephraim and Manasseh, with their version (more authentic, according to their opinion) of Moses' ancient religion.

With that, we will finish our discourse on the history of the Samaritans. However, as we have dedicated so much time to this subject, we will continue with the famous parable of the "Good Samaritan," for which we will give an explanation that you will not find in textbooks.

See you soon, my dear brother.
Judas of Kerioth

The Good Samaritan

May 3rd, 2002
Received by H.R.
Cuenca, Ecuador.

My dear brother:

After my bombardment with historical messages, which surely will not seem interesting to many, but which are also necessary for a better understanding of what Jesus did and said, we will be focus on the parable of the "Good Samaritan."

First, I want you to write down what the Gospel according to Luke informs us, the only gospel wherein this episode is described.

Once one of the experts in the Law stood up to test him and said, "Master, what must I do to be sure of eternal life?"

"What does the Law say and what has your reading taught you?" said Jesus.

"The Law says, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind—and thy neighbor as thyself'," he replied.

"Quite right," said Jesus. "Do that and you will live."

But the man, wanting to justify himself, continued, "But who is my 'neighbor'?"

And Jesus gave him the following reply:

"A man was once on his way down from Jerusalem to Jericho. He fell into the hands of bandits who stripped off his clothes, beat him up, and left him half dead.

It so happened that a priest was going down that road, and when he saw him, he passed by on the other side. A Levite also came on the scene and when he saw him, he too passed by on the other side. But then a Samaritan traveler came along to the place where the man was lying, and at the sight of him he was touched with pity. He went across to him and bandaged his wounds, pouring on oil and wine. Then he put him on his own mule, brought him to an inn and did what he could for him.

Next day he took out two silver coins and gave them to the inn-keeper with the words, 'Look after him, will you? I will pay you back whatever more you spend, when I come through here on my return.'

Which of these three seems to you to have been a neighbor to the bandits' victim?"

"The man who gave him practical sympathy," he replied.

"Then you go and give the same," returned Jesus.

Very well, this is the story, perhaps the most famous parable from the whole Bible, and so many people consider it the parable which is easiest to interpret.

You know that the interpretation that is given to things depends on people's perspicacity. It depends on the development of their mind and soul. Therefore, many things that seem superficial and easy at first glance, may be very deep, transmitting wisdom on multiple levels. Do you remember that I have once spoken of the bee that can distinguish "colors" and wonderful ornaments on petals, which for men only seem to be white? So it is with soul perceptions. The quick and easy answer often hardly scratches the surface of a really deep treasure.

I want to analyze with you how this parable is related and interpreted in the Book of Urantia. Write the text here, and I will insert my observations. Let's go!

Book of Urantia: That evening a considerable company gathered about Jesus and the two apostles to ask questions, many of which the apostles answered, while others the Master discussed. In the course of the evening a certain lawyer, seeking to entangle Jesus in a compromising disputation, said: "Teacher, I would like to ask you just what I should do to inherit eternal life?"

Jesus answered, "What is written in the law and the prophets; how do you read the Scriptures?"

The lawyer, knowing the teachings of both Jesus and the Pharisees, answered: "To love the Lord God with all your heart, soul, mind, and strength, and your neighbor as yourself."

Then said Jesus: "You have answered right; this, if you really do, will lead to life everlasting."

"Knowing the teachings of both Jesus and the Pharisees", of course, because the lawyer was a Pharisee. And the answer he gave even shows us to what fraction of this sect he belonged. What he recited was exactly what Hillel of Babylon had proclaimed: "To love the Lord God with all your heart, soul, mind, and strength, and your neighbor as yourself." That was the whole Torah (the Law), he had taught, all the rest was just comment.

Book of Urantia: But the lawyer was not wholly sincere in asking this question, and desiring to justify himself while also hoping to embarrass Jesus, he ventured to ask still another question. Drawing a little closer to the Master, he said, "But, Teacher, I should like you to tell me just who is my neighbor?" The lawyer asked this question hoping to entrap Jesus into making some statement that would contravene the Jewish law which defined one's neighbor as "the children of one's people." The Jews looked upon all others as "gentile dogs." This lawyer was somewhat familiar with Jesus' teachings and therefore well knew that the Master thought differently; thus he hoped to lead him into saying something which could be construed as an attack upon the sacred law.

Sure. In the Old Testament you can read in many instances, how the Law specified a different treatment between Jews and Gentiles. What was not legal to do to a Jew could be legal to do to a heathen.

Book of Urantia: But Jesus discerned the lawyer's motive, and instead of falling into the trap, he proceeded to tell his hearers a story, a story which would be fully appreciated by any Jericho audience.

Said Jesus: "A certain man was going down from Jerusalem to Jericho, and he fell into the hands of cruel brigands, who robbed him, stripped him and beat him, and departing, left him half dead. Very soon, by chance, a certain priest was going down that way, and when he came upon the wounded man, seeing his sorry plight, he passed by on the other side of the road. And in like manner a Levite also, when he came along and saw the man, passed by on the other side. Now, about this time, a certain Samaritan, as he journeyed down to Jericho, came across this wounded man; and when he saw how he had been robbed and beaten, he was moved with compassion, and going over to him, he bound up his wounds, pouring on oil and wine, and setting the man upon his own beast, brought him here to the inn and took care of him. And on the morrow he took out some money and, giving it to the host, said: 'Take good care of my friend, and if the expense is more, when I come back again, I will repay you.' Now let me ask you: Which of these three turned out to be the neighbor of him who fell among the robbers?"

And when the lawyer perceived that he had fallen into his own snare, he answered, "He who showed mercy on him." And Jesus said, "Go and do likewise."

The lawyer answered, "He who showed mercy," that he might refrain from even speaking that odious word, Samaritan. The lawyer was forced to give the very answer to the question, "Who is my neighbor?" which Jesus wished given, and which, if Jesus had so stated, would have directly involved him in the charge of heresy. Jesus not only confounded the dishonest lawyer, but he told his hearers a story which was at the same time a beautiful admonition to all his followers and a stunning rebuke to all Jews regarding their attitude toward the Samaritans. And this story has continued to promote brotherly love among all who have subsequently believed the gospel of Jesus.

It was not heresy to refer to a Samaritan as "one's neighbor." But logically, considering the opinion of Jews on Samaritans, this statement was very provocative, even scandalous. And it was the Pharisee who had to pronounce it, because of Jesus' excellent handling of the question.

So, my dear brother, the Book of Urantia gives us exactly the same interpretation that we may read in so many comments. The base for this interpretation is the lawyer's original question: Who is our neighbor? And the answer, of course, is: Everybody is our neighbor, Jew, Gentile, and even Samaritan.

In the example of the parable of the mustard seed I have already explained how Jesus formulated his parables in a very provocative way, in order to get the attention of his listeners, and to lead them to think and meditate. The same thing happens here, because for the Jews there was no "good Samaritan." Everybody expected, after the scene of the priest and Levite, that an ordinary Jew would enter in action. But no, it was a Samaritan, the provocation of provocations.

I call the explanation which is given us in the Book of Urantia and by so many preachers, an explanation on the first level. It is the obvious thing, the surface.

But now, my dear friend, we will deepen more. We will go beyond the common comments, and we will shed new light on more hidden aspects of this story.

The story is actually much more provocative. Why does Jesus relate that a priest and a Levite passed by the place of the assault without helping? Why did that spiritual apathy and inactivity of both supposed men of God not cause the rejection of the listeners? Because the priest and the Levite had acted well, interpreting the Mosaic Law in their manner. Both, the priest and the Levite, had to offer their services in the Temple, and they could only do so, when they were in their "pure state," ritually clean. However, to become involved with a severely wounded man, in danger of death, would put at risk their ritual purity. They could no longer fulfill their functions in the Temple, because the Law prohibited it. Therefore, they acted with prudence and left the poor man lying in his misery.

Additionally, the moribund poor Jew had suffered this misfortune because of what the Book of Deuteronomy, chapter 28, states: for his sins, he was suffering.

Therefore, my dear friend, you will understand that, what Jesus tried to explain, besides the obvious thing, was that if there were laws that conflicted with each other, a hierarchy of laws should exist, and it is essential to obey the higher law. The highest law, and Jesus never got tired of preaching this, is the Law of Love. How could a rite, a ceremony, any obligation, even if it seems sacred and extremely important, eclipse love? The loving deed is exactly that light, which we put on high, so that the world may see it. Therefore, Jesus preached in this parable exactly what he also preached when explaining that the Sabbath was made for man, and not man for the Sabbath. Love as the supreme manifestation of God's Will must never be put aside by any other law.

The lawyer understood this very well. Jesus had attacked the Pharisees' formalisms and technicalities frontally. Nowadays, we would say that it is not about praying mechanically, fulfilling an obligation, but of activating our love, because when doing so, we are praying from the depth of our soul, without words, but through our desires and with all honesty. It is not about making three or five genuflections, it is not about covering or uncovering one's head when attending a religious service, it is not about eating pork or abstaining from it, it is not about considering Saturday or Sunday the Day of the Lord, it is not about going to confess oneself or not doing it. It is about righteousness and the true desire to fulfill the Will of God. And His Will is that love may reign supreme, because He is Love. When people think that they may come closer to God through formalisms, they are badly wrong.

When infringing the supreme Law of Love, they exposed their false sanctity; they demonstrated that the foundation for their righteousness was sand and not solid rock. And although this tore apart the Pharisee lawyer's chest, he had to admit it.

God's Will is written in Love, and not in letters of law.

Do you find this so clear? Do you really not remember a story you read some time ago? I will recall it to your memory.

One day, a theology professor instructed his students to prepare a concise speech on the parable of the "Good Samaritan." Then he sent them to deliver this speech in the different classrooms of the school. He allowed more time to some, he gave very little time to others, and so they had to deliver their speech at full speed and hurry immediately to the following classroom.

On their way, they passed by a miserable beggar. Few paid attention to him, and those who were in a greater hurry never paid him attention. However, the beggar was indeed the touchstone that the professor had put along their way. Although all students had the parable in their minds, fresh and vividly, they forgot the practical application of their interpretation, to help their neighbor, because a law, the professor's order to finish their work by a certain hour, weighed on them and was more important to them than a practical demonstration of their love. They behaved exactly as the priest and the Levite did in the story.

Don't you believe that this mentality continues to be effective? And sadly, people do not realize it. Yes, people's awareness moves on different levels, and unless their level of understanding rises higher, they will never realize their faults.

I will call this interpretation of the parable the explanation on the second level. It is the less obvious thing, where you may already see some of its depth.

There is another explanation for the parable, not an obvious explanation, even hidden, to which none of the listeners came at that time. However, Jesus understood this level of interpretation very well.

Why did the Samaritan help the wounded Jew? You understand implicitly, of course, that the assaulted and badly wounded poor fellow was a Jew. He helped him, simply because he only saw a human being who needed help, and desperately.

The Pharisee instantly thought: "There is no good Samaritan!" And he was right. For him, there was no good Samaritan, and he would never find any. Do you know why? I will explain this to you.

You always boasted of your good intuitive knowledge of people, that is to say, when you see someone for the first time, you already know, or you believe to know, how that person will act towards you. Your expectations usually become true.

Of course, this is correct. Because at the bottom, this is the problem that the psychoanalysts call "the other one." M_____ already tried to explain it to you. Your expectations come true, because "the other one" actually does not exist. Of course, the person does exist, but their acting is nothing else than the reflection of your expectations. What you anticipate materializes in them. Therefore, the Pharisee can never find a good Samaritan.

Yes, I know, you wonder how Jesus, on the other hand, could suffer such abuse that he was subjected to, if he only projected his love upon other people. How is it that this love was not materialized?

Actually, the materialization of your expectations is only possible in "the other one," when he already has the equivalent of it in his soul. If his love is sleeping deeply, buried under thick layer of sin and evil, your love for him can hardly materialize in the form of a reciprocal attitude.

However, in most cases, you will be successful, because most people only need this stimulus, this opening and warmth, in order to be able to mobilize the kindness that exists in them, and to respond correspondingly.

Have you thought why the Samaritan could travel on the road in the Jewish country, without having anything bad happening to him? Have you thought why the innkeeper, a Jew, of course, did receive him with open arms? Have you thought why "positive thinking" is so effective?

It is a universal law. Like any natural law, it is neutral in its operation. We are applying its positive or negative charge, depending on our way of acting. Negative performance is the cancer of human society, causing the corresponding negative reply in others.

You could also say that, if "the other one" does not exist in such an independent form, but is rather, to a large extent, the phantom of our expectations, then it is false to say "we and they," as the only correct word is "we." The distinction between us and them, Jews and Samaritans, Catholics and Protestants, etc., is nothing else than the expression or materialization of human lack of understanding on this so important topic. Nobody is an island unto themselves, each and everyone lives in an interlaced system, where they act, and where others cause reactions in them, too.

The only way of breaking this potential cycle of evil, as it is existing right now and has always existed, in fact, is in giving a solid base to our actions, and the only possible base is that of Love, and I write this word in uppercase, because even natural love is flexible and moldable, and it may easily change its polarity.

This is the lesson that we can learn from the Good Samaritan. This is the spiritual lesson, the third level.

You may lose your bet, you may suffer disappointments, but in most cases, your loving attitude will be rewarded, even in this earthly life. This is what it means to be the "light of the world," put on high, so that it may shine over the darkness of negativity, so that it may serve as a point of crystallization for a new and better world.

Man is not independent. He is prisoner in a vortex of emotions, and his mentality is tinted by the polarization of the atmosphere wherein he lives. If you don't want to be dragged down by this vortex, but to serve as a fixed point, as a stable pillar in this world, you have to incorporate that which is stable and never changes: The Love that our Heavenly Father has for us.

Well, my brother, this has been a very long message, however, I hope it may have also been a productive one. Tomorrow, if you permit me to do so, I would like to deliver a last message, in the context of the Samaritans, and later I will focus on answering some questions that you bear in mind.

May God always bless you.

Your brother in the spirit,
Judas Iscariot

The Ten Lost Tribes of Israel

May 6th, 2002
Received by H.R.
Cuenca, Ecuador.

My dear H___:

As I have promised, I am conveying a final message, at this stage, on "the Samaritans", or rather, on those tribes of Israel who would integrate in later times with the Samaritans.

One day, when you were in the company of a music professor, who was an expert on the Bible and who knew the Scriptures perfectly well, you discussed the Bible.

Suddenly, the professor, a sensible, responsible and intelligent man, told you that the 10 lost tribes of Israel lived in Europe and North America. You gasped in amazement, asking how he had come to such a conclusion.

He explained to you that after having been exiled by the Assyrians, the 10 tribes lived in the region south of the Caspian Sea, in the northern part of what nowadays is the country of Iran. Finally, when the Assyrian empire succumbed to the pressures of other more vigorous peoples, the Israelites recovered their independence and escaped from the land of their captivity, heading north and crossing the Caucasus Mountains. When they had arrived at the immense steppes of Eastern Europe, they changed direction toward the northwest, until they finally came to the Atlantic Ocean, which blocked their further advance. There they settled and continued living until now. A part of the tribes crossed the English Channel, making their way to the British Isles.

Simeon inhabited Spain. The members of Reuben's tribe headed for the region made up of the countries of the Netherlands and Belgium. Issachar settled in Finland, Zebulun in France. Dan went to Denmark. Ephraim and Manasseh were those who crossed the Channel, and made themselves comfortable in the British Isles. And I could continue with the list, assigning the diverse tribes to the regions of Europe.

Then he explained to you that in the course of America's colonization, the Israelites also made their way to the New World. The white Americans, of Anglo-Saxon origin, pertain, therefore, especially to the tribe of Manasseh, while the Britons are in their majority members of the tribe of Ephraim.

With incredulous eyes and openmouthed, you listened to the professor's sermon, and then you asked him where he had found that "wisdom." Dan in Denmark? Wouldn't it simply be because Dan and Dane sound very similar? And what about linguistics? How about Finland, which was populated by nomadic people from Asia in times of late Antiquity? You asked question after question, but the professor insisted: All were the descendants of Israel, the famous lost tribes. He even affirmed that the Germans are the descendants of the Assyrians. They obviously had accompanied their former slaves in their escape to the north. So, my dear friend, you are my Assyrian brother [Judas laughs].

Now, my friend, with no desire to become involved in this nonsense and with no desire of entering into controversy, I only want you to remember that there were in fact 13 tribes. According to the Biblical legend, Jacob, called Israel, had 12 sons, the founders of single tribes. But Joseph's tribe does not exist. In this exceptional case, his two sons, Manasseh and Ephraim, would be the mythological founders of two separate tribes. Therefore, 13 tribes existed.

The Bible also indicates the regions that later on were occupied by those tribes, twelve areas in total, because the tribe of Levi did not have a territory of their own, but served as priests among all other tribes.

We need not be interested now in whether this story is correct or not, because the professor's conclusions are also based on the Biblical story, without subjecting it to a critical investigation.

Thanks to the Biblical history we know that in the centuries after taking possession of Canaan, the big tribes absorbed the smaller ones, the big fish swallowed the small ones. Simeon disappeared in Judah, and the same we can say of Benjamin, although even in the times of the New Testament the separation formally continued. Paul of Tarsus was from this tribe.

The Levites were expelled from the northern kingdom before its destruction by the Assyrians. Therefore, the Kingdom of Judah in the south was constituted of the tribes of Judah, Simeon, Benjamin and Levi. They sum up to four tribes out of thirteen. How many remain? For heaven's sake, which ones are the 10 lost tribes?

But that question does not matter. I have already told you what actually had happened. In addition, supposing that all the tribes of the north had disappeared, where did the prophetess Anna, daughter of Phanuel, from the tribe of Asher, suddenly come from, of whom Luke tells us in his gospel?

I apologize for this message, being convinced that you will find it ridiculous or at least unnecessary. But you are mistaken.

I want you to draw two valuable lessons from this story.

In the first place, when it is about religion, reason evaporates. The professor was and is a sensible man, I already said this. How is it possible, then, that he can disclose such nonsense? Do you find this unusual? I could offer many more examples, and you know what I am referring to. Beliefs are so strong that they are able to distort the normal reasoning of people, producing artifacts such as the one mentioned above.

But, in the same manner, your claim of being able to communicate with somebody who died almost 2000 years ago, would be considered another nonsense by many.

In the second place, deductions like the one above, concerning the 10 lost tribes of Israel, are supposedly based on the study of the Bible. However, even less controversial but contradictory doctrines originate from the study of the same writings by different people. All writings, the text of the Bible, as well as the messages received by the diverse mediums, are subject to interpretation. And the results of those interpretations are as varied as are the stars in the sky.

Therefore, considering that belief eclipses reason, it is clear that disputes over religion lead nowhere. The discussion may widen your own horizon, and you may also contribute data to enlarge the understanding of other people, but that is the maximum you will be able to achieve. You will never be able to “to convince.”

It is also obvious that the study of religious texts cannot be the appropriate way to find Truth, due to the inherent errors in all texts, and the wide margin for interpretation they grant.

The only way to find Truth is to experience it for yourself and in yourself. This is the way of the mystics. What you wrote a few days ago — that you do not accept any writings and any messages as your gospel, not even those of Padgett, that your only gospel is what you may experience, and thus verify, in your heart — is a great truth.

It is easy to summarize Jesus’ gospel in few words: “God is Love. He offers His Love to all His children, that is to say, to all humanity. Moreover, He is always a personal God who invites us to enter into contact with Him, should we wish to do so. He will listen to us and He will answer.”

God is the Source of Truth. And if you want to discover Truth, go to the Source, and do not be satisfied with second or third hand information.

It has been a great pleasure to converse with you once again. With this message, I declare finished this short sequence on the Samaritans and similar topics. Of course, we will come back when required to on this set of topics in the course of our analyses of Jesus’ history.

It is time to say goodbye, with the sincere desire that the Father may fill you with His abundant blessings.

Your brother in Christ,
Judas

The Women Around Jesus

May 22nd, 2002
Received by H.R.
Cuenca, Ecuador.

My dear brother, you will remember that I have already told you many days ago how Jesus preached to the pagans of Decapolis, without much success, by the way. I want to add on this occasion that this would change very soon, and in later days the Christian communities of Decápolis would play a very important role in the development of the early church.

However, let us return now to the year 26.

After the “disillusionment” suffered amongst the heathens, Jesus dedicated the rest of the year to strengthening his influence and that of his followers in the areas around the Sea of Galilee. He sensed that he would need a reliable base in the future, from where he could launch his missionary journeys, if I may use this modern word.

One summer day, when we were in Magdala, that town well-known for its many weaving workshops, and finding refuge from the burning midday sun under the branches of a thriving sycamore, suddenly a raucous mob of men and women approached us. The hotheaded crowd pushed and dragged a poor woman, who was crying desperately, and tossed her in front of the Master.

Yes, this is a famous story contained in the gospel according to John. It starts this way:

“... while Jesus went off to the Mount of Olives. Early next morning he returned to the Temple and the entire crowd came to him. So he sat down and began to teach them.”

What have the Mount of Olives and the Temple to do with Magdala? Here an explanation is necessary.

Many specialists, for a very simple reason, do not consider this passage in John authentic. It is missing from many of the oldest manuscripts, and in others, it appears to have been inserted in different places, in different contexts. It is obvious that it was not part of the original text. Nevertheless, I assure you that it describes a fact which truly happened,

and in Magdala, as I have stated. That story, and a few others, circulated independently from the earliest writings of the gospels, and was incorporated by the Johannite community, because they considered that it reflected the Master's attitude in a typical way — and they were absolutely right.

Then, the story continues so:

“But the scribes and Pharisees brought in to him a woman who had been caught in adultery. They made her stand in front, and then said to him, “Now, master, this woman has been caught in adultery, in the very act. According to the Law, Moses commanded us to stone such women to death. Now, what do you say about it?””

You understand that the stereotypical formula, “the scribes and Pharisees,” is of a later age, when this appellation was applied to Jesus' opponents, and when the Sadducees no longer existed, after the destruction of Jerusalem. “They said this to test him, so that they might have some good grounds for an accusation. But Jesus stooped down and began to write with his finger in the dust on the ground.”

Actually, they were not Jesus' opponents, but Jews infuriated by the infidelity of a married woman. And they approached the Master to request his advice. Besides, take note that Jesus was scribbling with his finger in the dust, which he hardly could have done in the preciously tiled courtyards of the Temple.

“But as they persisted in their questioning, he straightened himself up and said to them, ‘Let the one among you who has never sinned throw the first stone at her.’ Then he stooped down again and continued writing with his finger on the ground.”

The legend has it that Jesus wrote the names of all the adulterers amongst the populace, who had dragged the poor woman before him. But that is not true, he was simply resting under the tree, "swinging with his soul", as the Germans used to say, that is, relaxing and dreaming with his eyes open.

“And when they heard what he said, they were convicted by their own consciences and went out, one by one, beginning with the eldest. Jesus was left alone, with the woman still standing where they had put her.

So he stood up and said to her, ‘Where are they all—did no one condemn you?’

And she said, ‘No one, sir.’ ‘Neither do I condemn you,’ said Jesus to her. ‘Go away now and do not sin again.’”

You have always liked this story, and it is so typical of Jesus, showing his love, his affection and his greatness.

It is true, Mosaic Law demanded death for adulterers:

Deuteronomy 22:22 If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

But take note that only the woman was dragged in front of Jesus. Amongst men, there was much more tolerance.

Women's social position in Jesus' time was truly deplorable. Practically, they had no rights, they had no dignity, and they did not enjoy self-determination. Men could get divorced from their wives, but women could never plead for a divorce.

Sons were always preferred to daughters by their parents, and in many families, the birth of a daughter was considered a great calamity. If a couple could not have children, the blame always fell on the woman.

In lawsuits, women could not serve as witnesses. And how many cases were there when a woman was violated and then stoned for being an adulteress, because she did not have witnesses who would declare what had really happened! Of course violators generally do not seek to publicly manifest their misdeeds.

Jesus' attitude towards women in general was exceptional, full of respect and appreciation. We did not understand this, for us, women were nothing. In invitations, women were not counted, their voice had no weight, they were simply a necessary evil.

In the gospel of Thomas, you can find this significant sentence:

Simon Peter said to them, "Make Mariham (Mary Magdalene) leave us, for females don't deserve life."

Jesus said, "Look, I will guide her to make her male, so that she too may become a living spirit resembling you males. For every female who makes herself male will enter the kingdom of Heaven."

Difficult words, don't you think? Of course, there were many frictions between men and women amongst Jesus' followers. Actually, women understood his message better, and they generally implanted "Christianity" in the bosom of their families, while their husbands frequently distinguished themselves through their indifference and incapacity of grasping what the Master was teaching. Women would have deserved the role of leaders in the early Christian movement, but due to male incomprehension, and because of male prejudice, they were pushed into the background.

Jesus tried to teach men and women's equality, demonstrating to us through his example the respect that they deserved, but we did not understand, and we did not want to understand. Jesus stated on repeated occasions that women could inherit the Kingdom of Heaven, as could men, but take a look at the words that here were put into the Master's mouth. Remember the story of a religious congregation of white people in the southern USA, in Georgia, when one of those present asked the reverend: "May Negroes enter Heaven?" And he responded: "Yes, of course. But first they have to become Whites."

It is the same thing, exactly the same! A confirmed attitude of ignorance and lack of love.

Look, for example, what the gospel of Thomas tells us additionally:

Jesus said, "Two will recline on a couch; one will die, one will live."

Salome said, "Who are you mister? You have climbed onto my couch and eaten from my table as if you are from someone."

Jesus said to her, ...

We need not interest ourselves right now in Jesus' answer, but in the fact that he had climbed onto Salome's couch. This does not mean that he had jumped into her bed, but rather, that he occupied the place adjacent to Salome at the table, where the guests lay down to have dinner. That is to say, Salome could participate as a full disciple at Jesus' meetings, and she was not the only woman who enjoyed this privilege. What is even more so, she occupied a place of honor in this story, at the Master's side. This passage, so often wrongly interpreted, signals the equality which women enjoyed in the Master's eyes, an equality which vanished after Jesus' death. Jesus did the unthinkable in the view of society.

Moreover, it was Salome who inquired about the transformation of soul and of the role of sexes in the eternal life. And Jesus answered her:

"You will trample the clothing of shame, and both will become one, and the male, together with the female, will be neither male nor female."

The few women mentioned in the New Testament, such as Mary, Jesus' mother, and Mary Magdalene, did not enjoy an easy life with us. They were "females" whom we treated with envy, because "they unduly occupied positions close to Jesus, which we would have deserved." And for the public, the male public, of course, they simply did not exist. But they, with their silent work, were able to recruit more followers than we could with our fervent speeches in the market places of the cities. Their harvest was abundant. And our obstinate resistance to recognize their task was even greater.

This is all for today.

God bless you,
Judas

Salomé

May 28th, 2002
Received by H.R.
Cuenca, Ecuador.

My dear H___, today is not the day for delivering a long message. You have caught a cold, and your headache does not allow us a pleasant meeting.

I am only communicating in order to clarify the question of the identity of "Salomé" in our last message.

You are right that this name was very common among the Jews of the first century. But in our case, she is a very well-known person: Zebedee's wife.

She accompanied Jesus on many of his journeys through Palestine. Although the Master irradiated an irresistible charisma and his messages raised much interest in that woman, in the beginning she joined the group of disciples simply to be near her two sons. James and John were not her only children, but she knew that the others were safe in their home in Betsaida, together with their father. But the preaching journeys bore dangers. And motivated by the love of a mother, Salomé decided to ask her husband to give her permission to accompany her sons, which Zebedee granted with much pleasure.

Salomé, therefore, was a direct witness of the Master's teachings, and her quick understanding would transform her into a member of the intimate circle around Jesus.

In future messages we will meet her character many more times, whom the Bible story refused to give the distinction that she would have deserved.

Yes, this is true. I have tried to impress you, in last days, with information about slavery. But I have not found the opportunity to convey a message. And today is not an appropriate day either. I hope that tomorrow we may talk about your question: "Why did Jesus never express himself on slavery?" So, I will only tell you that he did. And I will also explain to you why these teachings of the Master did not find entrance into the writings of the evangelists.

But now, take care of yourself and cure your cold. Perhaps tomorrow we may be luckier.

See you soon.

Your brother,
Judas

Slavery

June 4th, 2002
Received by H.R.
Cuenca, Ecuador.

My dear brother:

Many days have already passed without any opportunity for me to deliver a message. I hope your condition will improve and become stable. I still have much to communicate.

In my last message I said that I would speak on how Jesus expressed himself on slavery, and why those teachings were not integrated into the gospels.

Some time ago, I wrote: "In the following evening, Buni, accompanied by several servants who served as his bodyguards, came to Joseph's house in order to speak with Jesus."

It is true, this is the message in which I presented on the meeting of Nicodemus and Jesus. Remember this sentence.

I have also written that on many occasions that the poor peasants sold themselves as slaves to the great landowners.

Now, when you in the modern world hear the word “slave,” you think of the images presented in the historical movies on the Roman Empire, where enormous armies of slaves worked and died in the construction of the big public buildings, in the galleys, in the sulfur mines of Sicily, etc.

Partly that image is correct, because the Roman Empire acquired immense quantities of prisoners of war during its campaigns of expansion, and used them for these ends. However, apart from this unhappy group of people who lived under inhuman conditions, there was another class of slaves, who worked in the houses of the rich patricians of the city, and on the large landed properties. They had a better life, and many of them were even able to save money and to buy their freedom, since their owners often allowed them to establish separately their own small business. I need not mention the class of slaves that dedicated themselves to the education of the children of the rich Roman citizens, Greek slaves of high culture, philosophers and poets. It is obvious, then, that slavery was a social institution with many facets, and the only thing that they had in common, was the lack of personal freedom. Even that lack of freedom was something that was very relative.

However, in the Palestine of Jesus' time, things were very different. Slavery did not exist in such a widespread form as in Rome, neither had it existed in this form in ancient Greece.

The price of a slave in the markets of Jerusalem fluctuated by very wide margins, of course, depending on capacity, age, physical strength, or a slave's education. But for a worker who would work in the fields, not more than thirty to a hundred denarii were paid. And considering that a hired peasant received approximately one denarius per day, it turns out to be a very low price, equivalent to the wage of a peasant for one to three months. But this one denarius per day hardly sufficed to feed and dress the poor man. And the rich landowner also had to feed and dress his slaves, which almost cost him the same as paying for a free peasant. Therefore, it was much more popular to hire landless peasants for working in the fields of the rich people than to buy slaves.

As an "added difficulty" for the rich folk, the Mosaic Law prescribed that they had to set free their slaves after seven years of servitude. "If thou buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing," determines the Book of Exodus. They certainly did not consider slavery a good business.

The slaves who worked in the urban houses of the rich class, as in the case of Nicodemus, often maintained their own family, they had wives and children. When the seven years of servitude finished, the slaves could sometimes abandon their master together with their wives.

Says the Law: "If he come in by himself, he shall go out by himself: if he be married, then his wife shall go out with him.

If his master give him a wife, and she bear him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself."

That, of course, constituted in many cases a serious situation for the slave who loved his family and did not want to abandon them. And he had no money to buy their freedom. Nevertheless, the Law offered him the following alternative: "But if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto God, and shall bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him for ever."

With this desperate act, the poor slave could keep his family, but he lost his freedom forever.

On the other hand, when the master saw such loyalty, to him or to the slave's family, he recognized this man's great value. The administrators of the large landed properties, the personal secretaries, the bodyguards, they all used to be recruited from the lines of those men with perforated ears.

Similar scenes like that of Nicodemus' visit happened frequently. And Jesus always called this our attention: "Look, there comes the rich master with the people in whom he trusts. They are not men of his class, whom he calls friends, because actually, he does not trust them. They are not hired people, because their loyalty only goes as far as the master's money reaches. No, they are his servants, those with perforated ears, who have given themselves voluntarily because of love. Although the master may not be aware of this, but deep inside his heart he knows that people motivated by love are noble people, the only ones worthy of his trust. And those are the ones who he recompenses.

And so also our Father in Heaven acts. Those who give themselves unreservedly and voluntarily, to them He gives His Blessings. And even more, He adopts them as His true children and the heirs of His Kingdom."

Yes, I know you hoped to hear that Jesus had attacked slavery frontally. But that never happened. Firstly, it did not exist in Palestine in the form that you have in mind. Secondly, slavery was an accepted institution and regulated by the Mosaic Law, considered the selfsame word of the Lord. However, Jesus' teaching, the teaching of unconditional love, implicitly disqualified slavery as incompatible with the way to God.

The Master's hard social criticism can only be found rudimentarily in the Bible, because those Christian leaders who felt uncomfortably alluded to by it erased much of what he had said. However, in the letter of the Master's brother you can still hear the echo of the selfsame Master's voice. "Suppose one man comes into your meeting well-dressed and with a gold ring on his finger, and another man, obviously poor, arrives in shabby clothes. If you pay special attention to the well-dressed man by saying, "Please sit here — it's an excellent seat", and say to the poor man, "You stand over there, or if you must sit, sit on the floor by my feet", doesn't that prove that you are making class-distinctions in your mind, and setting yourselves up to assess a man's quality from wrong motives?"

For do notice, my dear brothers, that God chose poor men, whose only wealth was their faith, and made them heirs to the kingdom promised to those who love him. And if you behave as I have suggested, it is, the poor man that you are insulting. Look around you. Isn't it the rich who are always trying to rule your lives, isn't it the rich who drag you into litigation? Isn't it usually the rich who blaspheme the glorious name by which you are known?

If you obey the royal Law, expressed by the scriptures, "Thou shalt love thy neighbor as thyself", all is well. But once you allow any invidious distinctions to creep in, you are sinning, you stand condemned by that Law. Remember that a man who keeps the whole Law but for a single exception is none-the-less a law-breaker."

This is a very fine point that we will discuss on another occasion.

"The one who said, "Thou shalt not commit adultery" also said, "Thou shalt do no murder". If you were to keep clear of adultery but were to murder a man you would have become a breaker of the whole Law.

Anyway, you should speak and act as men who will be judged by the law of freedom. The man who makes no allowances for others will find none made for him. Mercy may laugh in the face of judgment.

Now what use is it, my brothers, for a man to say he "has faith" if his actions do not correspond with it? Could that sort of faith save anyone's soul? If a fellow man or woman has no clothes to wear and nothing to eat, and one of you says "Good luck to you I hope you'll keep warm and find enough to eat", and yet gives them nothing to meet their physical needs, what on earth is the good of that?

Yet that is exactly what a bare faith without a corresponding life is like — quite dead.

A man could challenge us by saying, "You have faith and I have merely good actions. Well, all you can do is to show me a faith without corresponding actions, but I can show you by my actions that I have faith as well." So you believe that there is one God? That's fine. So do all the devils in hell, and shudder in terror! For, my dear shortsighted man, can't you see far enough to realize that faith without the right actions is dead and useless?"

And because of this statement, this letter was almost expelled from the canon of the Protestants who proclaim "justification through faith."

Jesus did not call to retire from this world, but to help actively, to dedicatedly work for improving the situation in this world, your world. It is a call to all, so that they shall make an effort to create a world where it is worthwhile living for each and everyone.

This is all for today. I say goodbye with my blessings.

Your brother in Christ,
Judas

Mary Magdalene

July 19th, 2002
Received by H.R.
Cuenca, Ecuador.

Yes, my boy, you are right. Mary, the Magdalene was always smiling, or even laughing. She had a sunny disposition, always cheerful, a light for us who so often quarreled amongst ourselves.

In this respect, she was very similar to Jesus. He, too, was usually of good humor, and he rarely lost it.

When you recall the old movies about Jesus, where the Master walks with a serious face, delivering sermons in a slow and small voice, all pathetically, this was not Jesus. Jesus was different. Jesus was life!

Remember the book you read where it is narrated how Jesus rolled and wallowed around with the children in play... this comes much nearer to the truth. When the Master entered one of the villages he visited frequently, such as Bethany, at once someone would scream — “Jesus is coming!” — and the children dropped their toys and dashed towards him to greet and accompany him. They knew that he always found time for them, and playing with him was the most hilarious thing. Yes, Jesus was very popular amongst the children, more so than amongst the adults, because the little people instinctively felt the great Love his soul harbored, and they sought it and were attracted to it, they felt safe and kept near him. Not always so the adults. To be an adult frequently does not mean a great progress, but rather the loss of simplicity and naturalness.

Adults so often use up their time with pondering on the past and worrying about the future. So much time does this activity consume that they forget to live in the moment, that moment that is the only thing that is there for them to live. Because they cannot live in the future or in the past, one has already happened, the other one perchance will be, but the only thing that is there for man to live, is each single moment, each instant of present, and nothing else. This well lived present will become good memories.

Instinctively, children do exactly this. They live the moment, they “get lost” in their activity, and reality blurs with the illusion of their game, because the real is only that which right now exists. The rest will be, perhaps, or has already happened, but it is not there now.

You have to learn to copy a little bit of the child mentality.

Now, as to the Argentinean woman's letter that you received, where she complains about the abuse that women suffer in the New Testament of the Bible, she is completely right.

In biblical times, women suffered much greater abuse than today in the western world. And the biblical story reflects this mentality. It is also necessary to say that nowhere in any gospel Jesus is said to have treated badly any woman, on the contrary. Well, perhaps there are two passages that may lend themselves to seeing Jesus as macho: First, the scene at the wedding of Cana, where Jesus responds grossly to his mother: The supply of wine gave out, and Jesus' mother told him, "They have no more wine." "Is that your concern, or mine, Mother?" replied Jesus. "My time has not come yet."

Jesus has already commented on this topic elsewhere, and I just repeat that those were not his words, as the whole situation at the wedding is seasoned with a good pinch of fantasy.

In addition, the other example is the treatment that Jesus presumably gave to the Syrophenician woman, calling the heathens "dogs." — the Gentiles and not women... but this passage has been clarified by Jesus, too.

Where we really can find words that today offend many women, are Paul's epistles. Poor Paul, now they paint him as a confirmed bachelor, whose relationship with women was "very complicated," to say it gently. There is a grain of truth in this, but it does not do justice to Pablo. However, of this topic we will speak later, when we come to the history of the early church.

It is true that there are still countries where women are forced to cover their head with a veil in order to attend a religious service. Had a woman presented herself this way before Jesus, would he have asked her, “What is the matter with you, woman? Are you scared of me because you hide your face?” And he would have hugged her, raising her veil and kissing her forehead.

No, sir, where formalism and rite govern what is called religion, things go bad.

Religion is joy, happiness, and freedom. So then, enjoy, be happy, and feel free, because there is a Father who watches over you, and who is guiding you to a splendid future.

A small portion of that which children still have and so many adults have lost, is necessary, so that you may find much happiness here on earth. Moreover, do not forget to live in the moment, because you cannot live anything else.

We will meet soon again. So long.

May your day be full with blessings.
Judas

Paul of Tarsus and the First Epistle to the Corinthians

August 15th, 2002
Received by H.R.
Cuenca, Ecuador.

My dear H___, I intend to continue with Jesus' story in chronological order. Nevertheless, we may always insert a message on a controversial passage in the New Testament, whenever some serious doubt appears.

Today, in answer to the question of the Reverend, I want to talk about the First Epistle to the Corinthians, a letter from Paul of Tarsus, and especially, about chapter 7. Paul writes:

“Now let me deal with the questions raised in your letter. It is a good principle for a man to have no physical contact with women. Nevertheless, because casual liaisons are so prevalent, let every man have his own wife and every woman her own husband. The husband should give his wife what is due to her as his wife, and the wife should be as fair to her husband. The wife has no longer full rights over her own person, but shares them with her husband. In the same way the husband shares his personal rights with his wife.

Do not cheat each other of normal sexual intercourse, unless of course you both decide to abstain temporarily to make special opportunity for prayer. But afterwards you should resume relations as before, or you will expose yourselves to the obvious temptation of Satan.

I give the advice above more as a concession than as a command. I wish that all men were like myself, but I realize that everyone has his own particular gift from God, some one thing and some another.”

This far, I think, it is not necessary to make any comment. Those are simply general rules for a harmonic and equal marriage. However, I want to draw your attention to the fact that in these words there is nothing of the aversion against “everything related with the sexual,” which later on would dominate the church. There is no trace here of teachings such as, for example, that a sexual relationship between couples was only admitted for the purpose of engendering children. For Paul, as a good Jew, sexuality was something very natural. The ingrained celibate Paul recommends abstinence, but he does not insist on it. Abstinence was his personal way of living and realization, and he recommends it, but in another part, he admits that many of Jesus' original followers cohabited with women, who accompanied them along their voyages, when writing:

“May we not travel with a Christian wife like the other messengers, like other Christian brothers, and like Cephas?”

Let us return to our passage. Paul continues:

“Yet to those who are unmarried or widowed, I say definitely that it is a good thing to remain unattached, as I am. But if they have not the gift of self-control in such matters, let them get married. It is better for them to be married than to be tortured by unsatisfied desire.

To those who are already married my command, or rather, the Lord's command, is that the wife should not be separated from her husband. But if she is separated from him she should either remain unattached or else be reconciled to her husband. A husband must not desert his wife."

Actually, it is Paul and not the Lord, who commands this, but it is a good recommendation, at least that one of reconciliation. The sad topic of divorce has already been dealt with in another part. It is necessary to notice, however, that interpretations that Paul referred to the indissolubility of marriages recognized by the "church" and that he granted divorce for people, who converted to Christianity, because "with baptism they gained a new life and, hence, a new freedom," are absurd. Such church simply did not exist then....

"To other people my advice (though this is not a divine command) is this. If a brother has a non-Christian wife who is willing to live with him he should not leave her. A wife in a similar position should not leave her husband. For the unbelieving husband is consecrated by being joined to the person of his wife; the unbelieving wife is similarly consecrated by the Christian brother she has married. If this were not so then your children would bear the stains of paganism, whereas they are actually consecrated to God."

Here, the original text does not state "if this were not so then your children would bear the stains of paganism" but "else were your children unclean", and it does not read "whereas they are actually consecrated to God" but "but now are they holy." However, the translation conveys adequately the meaning of what Paul wanted to express. Later on, we will talk a little bit about the historical background, which led Paul to write these words.

"But if the unbelieving partner decides to separate, then let there be a separation. The Christian partner need not consider himself bound in such cases. Yet God has called us to live in peace, and after all how can you, who are a wife, know whether you will be able to save your husband or not? And the same applies to you who are a husband."

I merely add to the above that each man should live his life with the gifts that the Lord has given him and in the condition in which God has called him. This is the rule I lay down in all the churches. For example, if a man was circumcised when God called him he should not attempt to remove the signs of his circumcision. If on the other hand he was uncircumcised he should not become circumcised. Being circumcised or not being circumcised, what do they matter? The great thing is to obey the orders of God."

With these wise words ends this passage.

The most serious problem in the dawn of Christianity among the heathens was a problem of social order, and not the persecutions, as many believe. The persecutions would come, this is true, Paul himself would fall a victim of them. However, when Paul wrote this letter, several years had still to come before Nero would launch the first large scale slaughter amongst converts.

Paul had a remarkable ability and success in the spreading of the new teachings, as he understood them. I say this, because his contacts with the other apostles were scarce, and in general, he did not get along well with them.

The conversion of whole families to Christianity did happen frequently, but in most cases, only the wife or the husband converted. This, logically, raised questions, which Paul tried to answer according to his assessment, of course. Because there still was no official "moral teaching" of the church, since neither was there an "official church," but a heterogeneous movement, where some considered Christianity as an integral part of Judaism, and others, like Paul, opened the doors for a massive entrance of the heathens, removing as many obstacles as they could, for example, circumcision. For the pagans, circumcision was a "horrible mutilation," and there were Jews (born in the Diaspora) who even underwent surgical interventions to rebuild their foreskins. This was what Paul was referring to when saying, "if a man was circumcised when God called him he should not attempt to remove the signs of his circumcision." The original text is more plainspoken, stating literally: "He shall not pull out his foreskin."

The topic of mixed marriages usually was a non-issue for the pagans. They even used to adhere at the same time to different cults, a problem that would also affect greatly the beginning of Christianity, as we will see later. However, for the Jews, things were different. They were very intolerant in relation to mixed marriages, demanding their dissolution. And in the study of the Scriptures — I am referring to what you call today the Old Testament, because there still was no New Testament — the community leaders found the story of the return of the Jewish exiles from

Babylon, and how they demanded the termination of mixed marriages, which they found in Palestine among the population that had remained there.

Paul gives a very practical advice, also with the ulterior motive that a Christian member in a pagan family could exercise, eventually, great influence on the other members, and so contribute to the diffusion of the new religion. To abandon children in the hands of a pagan ex-husband or ex-wife would deprive them of the immediate opportunity of embracing faith.

That is all that I want to communicate for now.

My dear H___, I know that you are burning with the desire of knowing more of Paul. And I will quench your thirst for knowledge. However, I will not do so now. At least in what pertains to history, we will proceed in order.

I wish you a happy day. We'll meet again soon,

Your brother,
Judas

Why Judas Betrayed Jesus

November 16th, 2002
Received by H.R.
Cuenca, Ecuador.

I am very sorry that yesterday I had to interrupt our contact, but I felt that it would not give good results. Our rapport was not good.

Yes, I know that you saw the woman (Note 1) and that the vision appeared to be pretty clear, however, the conditions for message transmission did not satisfy me.

I will try again.

I want to communicate once again a little bit on the circumstances that prompted me to commit the treason, which would lead to Jesus' violent death.

The woman you saw was Miriam, the wife of Simon the Leper. I call him so, because this is the name under which he appears in the Bible. You know already that Simon actually was never a leper, he had never suffered from this disease, hence, Jesus never cured him from this disease. Simon was a wealthy man who lived in Bethany.

You also know that Bethany was "Jesus' town" in Judea. During all his visits to Jerusalem, the Master stayed in this town, that is, in the home of his great friend Lazarus. On this occasion, however, Jesus would return from Jerusalem, where he was on one of his daily excursions, to Simon's home, in order to attend a formal dinner to which his friend had invited him.

Simon was a very good man. Worried about the Master's safety and the tensions between the ruling class of Jerusalem and Jesus, he had arranged a dinner where several members of the Sanhedrin would attend, giving them the opportunity to become acquainted with the Master, to exchange opinions, and thus to reduce the existing tensions. Simon reasoned that many of Jesus' enemies actually did not know him, and that a dialogue between the parties could improve the situation.

Finally, a short time before night fall, Jesus returned with us from Jerusalem. We entered Simon's home, where the owner of the house was already talking with his other guests. Simon welcomed us and asked us to move to the long table, where rich hors d'oeuvres were already awaiting us. He took Jesus by his arm and guided him to the place of honor, asking him to lie down there. When the members of the Sanhedrin saw this, they exchanged glances and frowned in disapproval. Of course, they thought that the place of honor should be theirs, being great masters of the Law and men of fame in Jerusalem. But they said nothing.

The women who accompanied Jesus did not approach the table. They used to eat with the men at the same table, but that was a freedom that Jesus tolerated with much pleasure, but which was disapproved of by the great majority of the Jewish people. In order to not offend the other guests, Pharisee traditionalists, they had agreed not to take part in the dinner.

According to tradition, servants approached with towels and bowls of water to wash the hands and feet of the diners, but in Jesus' case, it was not a servant but the mistress of the house, Miriam, who took care of this task, which in turn once again provoked the silent disapproval of the Pharisees.

Miriam, or Mary, Simon's wife, however, had prepared another surprise. It was she whom you saw grinding things in the mortar — not spices, but fragrant resins and aromatic herbs, which she mixed with olive oil. We used to anoint our hair with olive oil, and she, in her great appreciation of the Master, had created a rich perfume from fresh ingredients, to honor Jesus in a special way.

This was the drop which made the glass spill over.

“Is this the reason why you have invited us, to humiliate us in front of the Galilean?” the Pharisees complained to Simon. Simon blushed, unable to utter a word. The disciples also raised their voices, reproaching Miriam's attitude. All the disciples, my dear friend, not only I. Only Jesus found words of comfort for Miriam, and he spoke in her defense. But it was too late. The atmosphere was already poisoned. We ate the dinner almost in silence that was hardly interrupted by a few exchanges of pungent words. When the meal was finished, the Pharisees got up, bowed their heads slightly to Simon and left without saying goodbye or thank you.

You can imagine how— after the exit of the guests from the Sanhedrin — all of us attacked the poor woman, burying her under a heap of reproaches. Jesus tried to defend her and to soothe Simon's anger, but the poor woman left running, with tears in her eyes.

Simon's good intention — and of course, his wife's gesture of love — ended in a catastrophe. Jesus' opponents, whose hard-line stance should have been softened by this invitation, had interpreted it as an act of open provocation.

You know this story. The New Testament gives different accounts of the same. I want you to paste here Matthew's version:

Back in Bethany, while Jesus was in the house of Simon the leper, a woman came to him with an alabaster flask of most expensive perfume, and poured it on his head as he was at table.

The disciples were indignant when they saw this, and said, "What is the point of such wicked waste? Couldn't this perfume have been sold for a lot of money which could be given to the poor?"

Jesus knew what they were saying and spoke to them, "Why must you make this woman feel uncomfortable? She has done a beautiful thing for me. You have the poor with you always, but you will not always have me. When she poured this perfume on my body, she was preparing it for my burial. I assure you that wherever the gospel is preached throughout the whole world, what she has done will also be told, as her memorial to me."

After this, one of the twelve, Judas Iscariot by name, approached the chief priests.

"What will you give me," he said to them, "if I hand him over to you?" They settled with him for thirty silver coins, and from then on he looked for a convenient opportunity to betray Jesus. - Matthew 26:6-16

Mark paints the scene in very similar words. “A woman came,” they say. They do not mention who she was.

Now, write here John's story:

Six days before the Passover, Jesus came to Bethany, the village of Lazarus whom he had raised from the dead. They gave a supper for him there, and Martha waited on the party while Lazarus took his place at table with Jesus.

Then Mary took a whole pound of very expensive perfume, pure nard, and anointed Jesus' feet and then wiped them with her hair. The entire house was filled with the fragrance of the perfume.

But one of his disciples, Judas Iscariot (the man who was going to betray Jesus), burst out, "Why on earth wasn't this perfume sold? It's worth thirty pounds, which could have been given to the poor!" - John 12:1-5

John confirms that the woman was Mary, Lazarus' sister. Elsewhere in his gospel, he repeats this affirmation. (Note 2)

In Luke, a very similar story appears. Without defining exactly where this event took place, he writes:

Then one of the Pharisees asked Jesus to a meal with him. When Jesus came into the house, he took his place at the table and a woman, known in the town as a bad character, found out that Jesus was there and brought an alabaster flask of perfume and stood behind him crying, letting her tears fall on his feet and then drying them with her hair. Then she kissed them and anointed them with the perfume.

When the Pharisee who had invited him saw this, he said to himself, "If this man were really a prophet, he would know who this woman is and what sort of a person is touching him. He would have realized that she is a bad woman." - Luke 7:36-39

Luke does not reveal the name of the woman; hence, she has been identified with different people. The German seeress Emmerich gives the following account:

4.1.2.a. Magdalen repeats her anointing of Jesus

Full of trouble, Jesus went back with the Apostles to Bethania for the Sabbath. While He was teaching in the Temple, the Jews had been ordered to keep their houses closed, and it was forbidden to offer Him or His disciples any refreshment. On reaching Bethania, they went to the public house of Simon, the healed leper, where a meal awaited them. Magdalen, filled with compassion for Jesus fatiguing exertions, met the Lord at the door. She was habited in a penitential robe and girdle, her flowing hair concealed by a black veil. She cast herself at His feet and with her hair wiped from them the dust, just as one would clean the shoes of another. She did it openly before all, and many were scandalized at her conduct.

After Jesus and the disciples had prepared themselves for the Sabbath, that is, put on the garments prescribed and prayed under the lamp, they stretched themselves at table for the meal. Toward the end of it, Magdalen, urged by love, gratitude, contrition, and anxiety, again made her appearance. She went behind the Lords couch, broke a little flask of precious balm over His head and poured some of it upon His feet, which she again wiped with her hair. That done, she left the dining hall. Several of those present were scandalized, especially Judas, who excited Matthew, Thomas, and John Mark to displeasure. But Jesus excused her, on account of the love she bore Him. She often anointed Him in this way. Many of the facts mentioned only once in the Gospels happened frequently.

(Anne Catherline Emmerich: The Life of our Lord Jesus Christ, Book 4)

So, here it was Mary Magdalene who honored Jesus in this peculiar way, provoking a scandal. To do justice to the illiterate medium, I must tell you that it was the poet Clemens Brentano, who composed the books of the nun's visions, taking the sick woman's expressions as a rough guideline for his own version of the events.

In the Book of Urantia, there is a version which follows more or less the gospel according to John:

172:1.4 The banquet went along in a very cheerful and normal manner except that all the apostles were unusually sober. Jesus was exceptionally cheerful and had been playing with the children up to the time of coming to the table.

172:1.5 Nothing out of the ordinary happened until near the close of the feasting when Mary the sister of Lazarus stepped forward from among the group of women onlookers and, going up to where Jesus reclined as the guest of honor, proceeded to open a large alabaster cruse of very rare and costly ointment; and after anointing the Master's head, she began to pour it upon his feet as she took down her hair and wiped them with it. The whole house became filled with the odor of the ointment, and everybody present was amazed at what Mary had done. Lazarus said nothing, but when some of the people murmured, showing indignation that so costly an ointment should be thus used, Judas Iscariot stepped over to where Andrew reclined and said: "Why was this ointment not sold and the money bestowed to feed the poor? You should speak to the Master that he rebuke such waste." - (The Urantia Book)

You could read hundreds of channelings on this event, and you would find the most different of versions. But almost all of them have something in common: The “squandering” of the perfume would provoke my wrath, prompting me to head for Jerusalem in order to finish the “deal” of my treason. This is wrong. I did not betray Jesus because somebody had wasted money (it was not even Jesus who did this). I did not betray him because he had reproached us. This was not the first time he did so. The reasons for my treason are clear, and I have explained them in the past. (Note 3)

In concluding this message I want to repeat once again that I did not commit this crime because God had commanded me to do so. This is nonsense. It was my personal decision.

“May Your kingdom come, and Your will be done on earth as it is in Heaven”. So we prayed, yes, “ mayYour will be done”, but what I did was “my will.”

I am content with the way you received this message. I wish you a happy day, and may God bless you always.

Judas

Jesus Confounds the Pharisees

January 22nd 2003
Received by H.R.
Cuenca, Ecuador.

Hello, my dear friend.

Let us talk about a different subject:

Imagine the following setting:

Time: 26 AD, in the month of Tishri (that is to say, in September)

Place: Jerusalem

Once again, the city bubbles over with pilgrims. Of course, on that occasion people did not celebrate the Passover feast [it being autumn!], but the feast of Thanksgiving for the good harvest.

On entering the city people went past vast lines of tents that skirted all the access roads, an enormous camp that surrounded the city walls, a city of tents whose population actually surpassed that of the city itself. Jerusalem then had between 20 and 40 thousand inhabitants - but that depended on what you included as a city area. Many villages, such as Bethphage and Bethany, lay so close that they could easily be considered rural suburbs of the city.

Dense swarms of men moved toward the city gates or were on their way back, and inside the walls it was almost impossible to walk freely without being pushed and suffering one or other bump. And to make things worse, the hollers and shouts of traveling salesmen, of greengrocers and market people was quite deafening.

Right in the middle of such a bustle, Jesus was discussing, teaching and preaching in a market.

As I explained to you on previous occasions, Jesus had gained some fame in the capital of the Jews. He had found open ears amongst the populace, but even amongst the "true" Pharisees he had managed to recruit one or other follower, and a considerable group of people watched his deeds with approval. Just think of the example of Buni Nicodemus. Ah, yes, I said "true" Pharisees, because there is the idea nowadays that the Pharisees constituted the majority of the population, and that is quite simply wrong. The "true" Pharisees, as I call them, formed a small elite group, a few thousand perhaps in the whole country. But it is true that their teachings exercised great influence over the people, and that a large part of the middle and lower classes, such as the artisans, felt attracted to the theology of the Pharisees.

As usual during major festivities of the Jews, the presence of Roman soldiers was significant. But what attracted even more surprised glances of the pilgrims was the splendor of the decorations that transformed the entire city into an outright jewel of dazzling colors. Flower bouquets, palm leaves and wonderful artistic floral arrangements gave the impression that the city had dressed for its wedding with God. Jesus had already spent one week or somewhat more in

the city - with us [the apostles], of course. In the first weeks of Tishri, a series of festivities provided more than enough reason for staying in Jerusalem.

Well, now, having set the scene, let's get to the heart and soul of our short story.

While Jesus had gained fame as a skilled preacher, a master of Scriptures, and a magnificent speaker, not all Pharisees approved of him. Lastly, Jesus was a stranger, a northern peasant from a country where the Law of God was obeyed halfheartedly, and to make things worse, he had declared himself openly to be the Messiah... Well, this was not prohibited; many a preacher did that. God would take care of them and punish the impostors, people thought. But in the case of the other supposed and self-declared Messiahs, the populace favored one of them today, another one tomorrow, and so on. Jesus, however, had made his way right into the hearts of some of the pillars of the Pharisees, and that was dangerous.

So you should not be too surprised that several Pharisee leaders met to devise a plan with the objective of cutting off, once and for all, the annoying career of the northern "Messiah." And their plan was ingenious. They would confront the supposed Messiah with a question, which would leave him silent and make him blush with shame, an inquiry that would crumble his house of cards built on lies. Then they would open up a wound and poke unceasingly in it, until the impostor would get out of the city limits in order to try his luck deceiving those silly peasants who would not ask him too many questions, exactly as the other pseudo-messiahs did. Then, time would take care of his teachings, burying them under a thick layer of oblivion.

That day, then, which I was describing to you, a small delegation of Pharisees stood before Jesus in the market. Their appearance attracted a great number of curious people. Don't forget that in that time there was no television or radio; people knew almost nothing about distant countries, but they were very well informed of the local gossip. And the confrontation between a foreign preacher and a group of local Pharisees promised to be an amusing display that would fuel discussions and laughter for many days to come.

The Pharisee dignitaries planted themselves in front of the Master with an air of arrogance, saying: "Listen, Galilean, we have been told that you claim to be the Messiah of God, and that you believe that this gives you the right to travel all over the country as a preacher, ignorant as you are and lacking fitting preparation. Don't you know that the Messiah is the descendant of David? How, then, can you possibly be the Messiah?"

Jesus raised his eyes to the spokesman in surprise. He had been immersed in a discussion with one of his listeners and had not noticed the coming of the Pharisee challengers. The abrupt and rude tone of their words hurt us, but the Master glanced at us, asking us silently to keep out of the events. He would take care of the situation.

The eyes of the bystanders sparked with excited expectation. This was exactly the situation they loved: Two competitors, circling around each other, throwing sharp words, like the kicks of fighting cocks that opened up deep wounds with their spurs, until one of the fighters escaped horrified and defeated, and the other one crowed his victory with swollen breast.

Jesus quickly recovered from his bewilderment. He looked at them with a smile on his lips. "I am honored by the visit of masters of the Scriptures of your stature," he told them with an inviting gesture and words dripping with honey. "And enjoying the honor of your visit, I would like to ask you to explain to me the following."

Jesus had taken up the gauntlet cast by the Pharisees. "According to your words, I understand that the Messiah is David's son."

"According to our words?" the Pharisees repeated mockingly. "According to the Scriptures' would suit you better to say."

Jesus smiled and finished them off sweetly: "How then, can you explain to me that David when inspired by the Spirit calls him Lord? He says: The Lord said unto my Lord, Sit thou on my right hand, Till I put thine enemies underneath thy feet? If David then calls him Lord, how can he be his son? Do you really believe that a father would call his son 'Lord?'"

The dumbfounded Pharisees swallowed saliva and babbled in search of an answer. They were caught in a great dilemma. They could either admit that the Messiah would not be simply a descendant of David, or that David had not written this Psalm. Then the author of the Psalm, a servant of David, would have written: The Lord (God) said unto

my Lord (David). Otherwise, if David was the author of the Psalm, the meaning would be that the Lord (God) said unto my Lord (the Messiah). This last version was, however, exactly what the Pharisees used to teach.

At last, one of them opened his mouth and returned: "There is one explanation. It could be that this Psalm in particular was not written by David..."

"How, then, do you manage things?" retorted Jesus with a reproachful look in his eyes. "Do you base your teachings on the Scriptures, or must the Scriptures cede and adjust, when your teachings are in trouble?"

"We had better go!" said one of the quarrelers, and they all left with their heads down, and the laughter of the bystanders exploded.

We could not contain our laughter either. But I admit that I was confused. "Master," I enquired, "why didn't you simply tell them that you are a son of David, born in Bethlehem?"

"Judas," Jesus answered, "they read words, but they don't eat them. Do you understand me?"

I didn't understand. He looked at me with sad eyes, and laying his hands on my shoulders he said to me: "Judas, my friend!"

Now I understand him. What Jesus meant was that these Pharisees studied the Scriptures, but they gave them their interpretation according to convenience. Words, of themselves, are like empty bags. There comes a strong wind, and they wave with it. There comes a different wind, and they turn around and wave happily in a different direction. Exactly as the Pharisees in our example: They used to teach Psalm 110 as the carrier of a messianic message; however, they quickly changed their opinion when the situation required it.

What are words anyway in comparison with the Messiah's very presence? But people who focus only on the scrutiny of words and the interpretation of the Scriptures have no eyes for the teachings and deeds of the Messiah, when they actually chance to meet him. This was so then. This is so now. They are the eyes that are open and see nothing; the ears that are open and hear nothing.

"Judas, my friend!" he said to me. There are people who claim that I was the only apostle whom Jesus called his friend. So it appears in the Bible. Of course, this is not true. The Master had many friends, and I am proud to say that I belonged to this group. And I am even prouder that I have the honor of stating that I am closer to him now than ever.

But now I would like to direct your attention to another fact. The incident that I have just narrated is also described in the Bible. But there, it is related a little differently. There, Jesus starts the discussion and leaves the Pharisees without answers.

This fact has led many Bible critics to assume that Jesus was attacked with the imputation that he was not a descendant of David, and that he had not found another defense than the one described in the incident; a very skillful defense, by the way. However, it let see the truthfulness of the imputation: That he was not an offspring of David, and therefore, the story of his birth in Bethlehem and all the accompanying circumstances were later inventions to strip opponents, that is to say, the Jews, of arguments.

This conclusion is not true, and I hope I have contributed with my message to clarify the true facts that led to the formulation of the story, as it now appears in the Bible - in its true context, in its true time.

This story, and several more which are similar, would lead to some consequences that I will describe in my next message. For now, this message is already long enough. You have written much.

I thank you for your time and interest, and I hope you may give me soon another opportunity for telling Jesus' story from my angle of view.

With much love,
Judas Iscariot

The Pharisees Scheme to Get Rid of Jesus

January 24th 2003
Received by H.R.
Cuenca, Ecuador.

Hi:

"Oh, Jerusalem, Jerusalem! You murder the prophets and stone the messengers that are sent to you. How often have I longed to gather your children round me like a bird gathering her brood together under her wings—and you would never have it..

Now all you have left is your house—desolate. I tell you that you will never see me again till the day when you cry, 'Blessed is he who comes in the name of the Lord!'"

So said Jesus when he anticipated that the persecution of his person would worsen ever more, and that this would lead almost inevitably to his death.

Yes, the fate of the Judean and Israelite prophets often was harsh, and many paid with their lives.

In my last message, I described how Jesus put some Pharisees in a very unpleasant position. This was not the only time that this happened. Even in the Bible, which does not contain all the important events of Jesus' life, you can find several examples of how Jesus' wisdom and excellence eclipsed that of his opponents.

It was really incredible how Jesus dominated perfectly any discussion of the Scriptures. For me, there was not the least doubt that he had not only studied the writings of the Jewish prophets thoroughly, but that he had understood them, that they formed part of his being and thinking, and that God had instilled in him an incomparable shrewdness.

Jesus often used the tactics of countering a question with another question, which baited his opponents to pronounce themselves in a way that would be uncomfortable for them, or that destroyed the foundation of their accusation or allegations, or that silenced them. Typical examples of this procedure are the event mentioned yesterday, the discussion over Caesar's coin, and the occasion when the Sadducees demanded to know his legitimacy as a master.

[HR: Judas refers to Matthew 21:23-27:

Then when he had entered the Temple and was in the act of teaching, the chief priests and Jewish elders came up to him and said, "What authority have you for what you're doing, and who gave you that authority?"

"I am also going to ask you one question," Jesus replied to them, "and if you answer it I will tell you what authority I have for what I do. John's baptism, now, did it come from Heaven or was it purely human?"

At this they began arguing among themselves, "If we say, 'It came from Heaven', he will say to us, 'Then why didn't you believe in him?' But if we should say, 'It was purely human'—well, we are afraid of the people—for all of them consider John was a prophet."

So they answered Jesus, "We do not know."

"Then I will not tell you by what authority I do these things!" returned Jesus.]

So often had certain sectors of the Jewish society tried to win over Jesus and to silence him by means of chicaneries and astute discussions, but without success. Exhausting all legitimate means, they had failed.

Finally, they resorted to less fine methods. They tried to put an end to Jesus' career through personal attacks, in the form of insults and slanders. They called him inept, stupid, possessed by demons, that is to say, crazy; an illegitimate son, that is to say, a bastard or mamzer, etc. But even that did not turn out to be effective.

Finally, certain groups that feared for their influence and wanted to put an end to Jesus at any price, decided to kill him. Other Jews, who were not necessarily followers of the Master, but who sympathized with his teachings, or who simply stuck to the principles of morality and decency, warned him on several occasions of the danger and helped him

to escape from the hired assassins. This is even depicted in the Bible, but few people pay attention to this clear indication that not all Pharisees were the Master's staunch opponents, but that a good part of them sympathized with him, or even followed him.

[HR: Judas refers to Luke 13:31; Just then some Pharisees arrived to tell him, "You must get right away from here, for Herod intends to kill you."]

Next time, my dear friend, we will speak of a parable in this same context, a parable that does not show up in the Bible.

I wish you a day filled with blessings.
Judas of Kerioth

The Parable of the Almond Tree

January 27th 2003
Received by H.R.
Cuenca, Ecuador.

"Once upon a time there was a man, the owner of a precious orchard. Right in the middle of his garden there was a tall almond. Every year in spring, the tree was bedecked with an ocean of wonderful white blossoms, and the owner delighted in looking at its beautiful crown and expecting a rich harvest.

However, as it happens in life, the sun does not shine every day, and the wind is not always like a gentle breeze caressing the cheeks. Every year, the winter clings to its domain; it does not want to give way to the spring, and suddenly returns with icy storms and torrential rains.

While the other plants in the orchard endured the lashes of the winter's agonizing fury, of its last intent to prolong its stay, the almond tree suffered too much. It did not have enough strength to resist the blows of the elements, and its beautiful petals dropped dead onto the ground. It seemed as if a thick layer of snow covered the roots of the almond tree, but it was only the sad remnants of the tree's past greatness.

With the blossoms, their owner's spirit fell. He had shown great patience with his dear tree, but when he observed year after year how the sad scenario repeated, he finally ordered his farmhands to cut the almond tree down and plant another little shoot, so that it would occupy the place of the almond tree and fulfill its purpose of existence."

You see, my dear brother: I promised you that I would tell you of Jesus' parables that are not found in the Bible. Here you have an example.

I mentioned to you previously that Jesus found open ears amongst many Pharisees, but that some opposed and even challenged him. They had very little success, by the way, and this was the reason why they would later on take recourse to less attractive methods than the polemic, that is to say, they exhausted every means to defame and to revile the Master, inventing lies and propagating supposed "shameful secrets" of Jesus' life, such as, for example, the slander that he was a bastard, born of an illegitimate union.

You understand that the Pharisees — I am referring to the core of this movement — boasted of their virtues and, filled with pride, they displayed publicly their obedience to the letter of the law. However, when they were confronted with situations they could not handle, situations which caused them a headache or something worse, and when they had exhausted all their resources in vain, they did not hesitate to toss all their principles overboard and use methods which they presumably rejected as sin — from slander to murder.

Of course, what I have just said is an unjustified generalization. Many Pharisees, the great majority of them, were good men. But I believe that you understand what I mean. You may read a quite inoffensive example in one of my last messages, where I described a discussion between Jesus and a group of Pharisees over the meaning of Psalm 110. The Pharisees had insisted in that this Psalm was the work of King David. Then, when they were unable to sustain their argument — and what was worse, when they could no longer play down Jesus' superiority in scriptural knowledge — they changed tack and they suggested that this Psalm did not originate from David's pen. Jesus, of course, immediately brought their maneuvers to light in front of a multitude of listeners, and the Pharisees preferred to

abandon the dispute and the place, crestfallen and embarrassed, thinking of the means by which they could retaliate against such a shameful defeat. Then, any means seemed appropriate to them, be it legal or illegal, they no longer cared.

It will not be difficult for you to imagine that situations like this one took place with some frequency. When they happened, Jesus used to conclude his speech with the parable of the almond tree. It compared the Pharisees to the sick tree that showed a great wealth of blossoms (principles or apparent virtues) that promised an abundant harvest of fruit (sanctity), but that with the change of the weather fell to the ground, the same way that the Pharisees dropped their moral and ethical principles whenever they considered it advisable.

At that time everybody understood that the tree was sick. You have observed a very similar case: Your magnificent avocado tree that one year dropped all its blossoms. It recovered later on through a treatment with phosphorus and phyto-hormones. But the ancient Jews understood nothing of this. To them, there was only one thing to do: To cut down the tree, to tear its roots from the earth, and to replace it with another plant, exactly as the wise owner of the orchard did in the parable.

The allegory of the sick almond tree also implied another teaching: The owner of the orchard, God, would demonstrate much patience, but His great forbearance would become exhausted at some given moment. He would pull out the tree and plant another one — and here he was, Jesus, the healthy tree whose fruit would feed the people and please God.

If you now ask me why this parable does not figure in the New Testament, I can only answer with a conjecture: I suppose that many of the later church leaders felt uncomfortably alluded to by it. Therefore, they opted to erase this passage from the manuscripts... just in case!

Very well, my dear brother: With this I conclude my message. Have a day full of blessings. See you soon!

Judas of Kerioth

The Parable of the Rotten Timber

January 31st 2003
Received by H.R.
Cuenca, Ecuador.

Dear brother:

I am sure that you remember the parable of the almond tree, which I told you the other day. Of course, there are many more examples of parables used by Jesus in order to make his teachings plain, and which do not figure in the Bible.

In the Urantia Book you may read this: On this Wednesday afternoon, in the course of his address, Jesus first told his followers the story of the white lily which rears its pure and snowy head high into the sunshine while its roots are grounded in the slime and muck of the darkened soil beneath. "Likewise," said he, "mortal man, while he has his roots of origin and being in the animal soil of human nature, can by faith raise his spiritual nature up into the sunlight of heavenly truth and actually bear the noble fruits of the spirit."

It was during this same sermon that Jesus made use of his first and only parable having to do with his own trade -- carpentry. In the course of his admonition to "Build well the foundations for the growth of a noble character of spiritual endowments," he said: "In order to yield the fruits of the spirit, you must be born of the spirit. You must be taught by the spirit and be led by the spirit if you would live the spirit-filled life among your fellows. But do not make the mistake of the foolish carpenter who wastes valuable time squaring, measuring, and smoothing his worm-eaten and inwardly rotting timber and then, when he has thus bestowed all of his labor upon the unsound beam, must reject it as unfit to enter into the foundations of the building which he would construct to withstand the assaults of time and storm. Let every man make sure that the intellectual and moral foundations of character are such as will adequately support the superstructure of the enlarging and ennobling spiritual nature, which is thus to transform the mortal mind and then, in association with that re-created mind, is to achieve the evolvment of the soul of immortal destiny. Your spirit nature -- the jointly created soul -- is a living growth, but the mind and morals of the individual are the soil from which these higher manifestations of human development and divine destiny must spring. The soil of the evolving soul is human and material, but the destiny of this combined creature of mind and spirit is spiritual and divine."

Both examples, that of the lily and that of the carpenter who works the worm-eaten wood, are authentic. Their interpretation is easy.

The parable of the rotten wood repeats the topic of another allegory: The house built on sand that does not resist the fury of the storms. This is also the common topic in the story of the almond tree that loses its blossoms.

I would like to add — just in case, should there be doubts — that the foundations that Jesus speaks of, in fact, are not "the intellectual and moral foundations of character," but rather the development of the soul based on the unyielding foundation of Divine Love. This confusion is due to a poor understanding of what is the soul on the part of the authors of the Urantia Book.

As to the profession of carpenter, perhaps the reasons may interest you why Joseph and his family had chosen it:

King David had a numerous offspring from several wives. Polygamy was quite common one thousand years before Christ, and even in Jesus' time many families used to continue this practice. As it is logical, very soon there were thousands of people who belonged to the House of David, and not all could live as wealthy people in palaces or luxurious homes.

There was an ethical principle among the Jews (and this principle is, of course, still valid):

Even though someone is of noble offspring, if he has fallen into poverty, he must never constitute a burden to others. He has to tighten his belt and exercise a profession. He must not consider any honest profession as being unworthy for him: He may work as an artisan, as a peasant toiling the fields, as a garbage man, whatever it may be. No work is unworthy. What really is unworthy is to say, "I am a great man from a noble family. Care for me and feed me!"

The Jews always remembered that it was the House of David, represented by Solomon, that had built their beautiful Temple in Jerusalem. In gratefulness, they granted the descendants of this family certain privileges. The works in the Temple demanded more manpower than the priests could provide. Apart from rituals, a constant work of maintenance and repair was necessary. A great part of the Temple had been built of timber, beautiful cedars from the Lebanon, supplied originally by king Hiram of Phoenicia. And therefore, for the maintenance of the enormous beams and panels, some descendants of the House of David were employed. Besides, they enjoyed the privilege of using — for their own purposes — the wood of those trees that had been felled and torn apart by the fierce winter storms. In consequence, many of the carpenters of the Temple installed their private workshops in Jerusalem and its surroundings, for example in Bethlehem, and they toiled together with their children as cabinetmakers and carpenters in the private building industry of the city.

Joseph, Jesus' father, descended from one of these families. Of course, he had nothing to do with Solomon's original Temple, because it had been destroyed centuries ago. Neither did he participate in the generous reconstruction and amplification of the Second Temple by Herod the Great, but he kept up faithfully the family tradition.

I tell you this story, because I think that this fact is scarcely known, and may perhaps pour a little more light on the Master's cultural background.

With this, I will finish my message. God bless you.

Judas

Pilate Takes Charge in the Year 26

March 28th 2003
Received by H.R.
Cuenca, Ecuador.

My dear brother:

I would like to take up again, with this message, my account of the life of Jesus.

As you well know, we are still narrating the events of the year 26. In that year, an episode took place that would have great consequences for Jesus' life: The change of the Roman governor of the province of Judea.

I have already explained that the Roman emperor Tiberius introduced a significant change in the handling of Roman provincial administration: while Augustus used to replace provincial chiefs every two or three years, Tiberius attempted to increase the stability of the administration by keeping prefects and legates one decade or even longer in their posts.

Valerius Gratus had served the emperor for one decade as the prefect of Judea, and in the year 26 the moment had come for him to be replaced and granted a "golden retirement" in the luxurious atmosphere of his native Rome. The period of Gratus' rule had followed a relatively calm course, an exceptional achievement in such a rebellious and difficult province as Judea was. A great part of this success was due to the extraordinary sagacity with which Gratus managed to choose the Jewish high priests. Already in the beginning of his administration, he fired Annas (that man involved in the trial against the Master), who held the office of high priest, and the two successors he installed did not meet his expectations either. Finally he invested Annas' son-in-law, Joseph Caiaphas, who would keep this position throughout the remainder of Gratus' rule and even during all of Pilate's government. So, it was Gratus who was able to establish a close cooperation between the Roman civil (or rather, military) authority and the Jewish religious leaders, all under the vigilant eye of the prefect of Judea.

But in autumn of 26, the moment had finally come for a change of command. Before the winter storms started, Pilate's ship arrived at the port of Caesarea, the provincial capital. There, a cohort of the Roman regular army, comprising about 500 legionaries, received him. This was extraordinary because, as I have already told you on previous occasions, the Romans did not normally position regular troops in Judea, only auxiliary troops, mainly Phoenicians, Arabs and Samaritans — to the great disgust of the Jews. But you do understand that Pilate had to fulfill a mission of extreme importance for the strong man in Rome, his patron Sejanus: The secret collecting of funds for Sejanus' machinations. Of course, it was all about the purchase of favors, bribes, and lastly, for the ambitious project of overthrowing Tiberius. Sejanus feared hostile reactions from the Jewish authorities as a result of his intent to cut a slice off their Temple's revenues for his own pocket, and he wanted to make it very clear to them that this was a very serious situation, and that the new administrator would not be willing to negotiate, counting on highly trained troops to subdue any attempt at sedition.

[HR: So, Pilate was not in Jerusalem on the 1st of January of the year 26?]

No, as I have told you, he arrived in autumn in Palestine. I know that you are referring to a message received by Dr. Samuels, where this specific date is mentioned. But I have already told you once that the play on numbers contained in this message has to be handled with much care.

Much of what I have told you so far is only a repetition of what I have already described in other messages. I also mentioned Pilate's first error in his long career as a Roman administrator: He sent new troops to Jerusalem, whose banners would arouse the public rage of the Holy City's inhabitants.

Now I wish to expand on this event.

As I have said, Pilate was received by a cohort of the regular army. This cohort was called "Cohors II Italica Civium Romanorum" and formed part of the tenth legion, Legio X Fretensis, stationed in Syria.

The tenth legion was founded by Octavian, later to be emperor Augustus, on the island of Sicily. Its original task was to maintain vigil over the Straits of Messina, that part of the Mediterranean which separates the "tip of the Italian boot" from the island — a maritime passage which the Romans called "mare fretense". This was the origin of the legion's denomination.

Later, the army moved to the Balkans, and in the course of the wars it ended up in Syria, where it set up its general headquarters, until the great war between Jews and Romans would break out.

Each legion had very distinctive insignia. They indicated their respective places of origin and the military feats of the unit. Having been established to watch over the marine passage of Messina, the 10th legion's banners showed a Roman man-of-war, a trireme, that is to say, a galley with three decks of oars. During its campaign in the Balkans, it was assigned another emblem: The boar, because it was plentiful in those regions and served as a symbol of ferocity.

Now, I am sure that you can imagine the unpleasant surprise of the Jews in the Holy City: The Roman troops had entered the city under the cover of the night, and the following morning people suddenly saw the emblems — displaying a pig! — an impure animal — right in downtown Jerusalem, very close to the Temple!

The situation turned very dangerous, and rebellion was within a hair's breadth from bursting out. Pilate acted quickly and in a prudent manner. He removed the compromising units and stationed them during the rest of his government in Caesarea, where the hellenized population took no offence at the image of a boar.

Well, so far that's today's story. I hope you have enjoyed it. I wanted to put across some details that are not contained in the history books, and that may contribute to a better understanding of the atmosphere that prevailed in those times.

Yes, this cohort was the unit where Cornelius, the first Gentile Christian, served. Even more, he did participate in this shocking action — still as an "optio" or sergeant, but soon he would be promoted to the rank of a centurion.

All this happened when Jesus lived in Galilee. The news of this event did not take long to reach those regions.

God bless you,
Judas of Kerioth

The Good That Lies Hidden

April 3rd, 2003
Received by H.R.
Cuenca, Ecuador.

Then Jesus looked up and saw the rich people dropping their gifts into the treasury [of the Temple], and he noticed a poor widow drop in two coppers, and he commented, "I assure you that this poor widow has put in more than all of them, for they have all put in what they can easily spare, but she in her poverty has given away her whole living." - Luke 21: 1-4

This is a story that has always been appealing to you. And it is indeed fascinating to see the keen eye of Jesus picking out the good at any time.

The teaching in this account is splendid, when you try to see not only the obvious, but when you also feel the incentive to open up your eyes and spot all the good that is surrounding you.

I am aware of the difficulty: Yes, it is not always so easy. At a time when people spend much time in front of their TV sets and have their senses flooded with images of war, crime, fraudulent bankruptcies, etc., it is easy to stay aware of all the evil that is plaguing the world, and it is easy to lose sight of all the good that is still in existence.

Yesterday you saw in the news a report on the terrible landslide in Bolivia, which buried hundreds of people under masses of rock and mud. Once again, the images were terrible. Then the reporter showed the actions of solidarity, the help Bolivians themselves are sending to the families of the victims, and the help that is coming from outside.

And you saw a short film snippet, a brief sequence of images, a few seconds that you will never forget in your life:

An old market porter, the poorest amongst the poor, had also left his contribution to help the victims. He had donated his old and trodden-down shoes, so that they could be sent to the site of the catastrophe. Then the old man went away, bowed down and drained of energy — and barefoot.

This was a work of love, which some camera had only caught "by chance." How many more are there — every day, every minute, every second — which TV watchers never get to notice.

War may fill the news with 24 hours of continuous information. You may watch daily crime reports. But how little space and time is given to tell of people's goodness — a goodness that still exists, strong and vigorous, and this goodness makes up "God's news."

The world is not as bad as the media present it to be. Keep in mind that the world today is better than it was during the times of Jesus — although you may not believe this. There is no reason for feeling down cast, scared, or horrified.

And I would like to tell you something more:

While it is possible that the old man's deed was triggered "only" by his natural love, yet look how beautiful it was, how heroic and worthy of a human being! His example made your day. It was a most powerful teaching. Perhaps you will understand better now the value of example as a means for spreading Jesus' message. And perhaps you will comprehend now also the value of natural love, which God has given for the good of mankind.

I will stop now.

Your brother in Heaven,
Judas

Why Did Jesus Pick Judas and Mary Magdalene?

April 7th, 2003
Received by H.R.
Cuenca, Ecuador.

Jesus, yes, I am Jesus.

You have been asked to submit two questions to Judas, and I have come to answer them.

Firstly, how could I approach Judas, seeing the good in him?

Secondly, how could I similarly pick Mary of Magdala, putting aside my prejudices and helping her, although she was in a sinful condition as a prostitute?

Well, when I saw that both questions referred to me personally and my way of acting and thinking, I thought that it was appropriate that I should give the answers myself.

I can offer two replies, a short one and another longer one. The short one is simply that I did not approach either Judas or Mary, but rather, they both approached me. They made the first step. And this makes things much easier.

My long answer will be more instructive:

In Judas' case, there was no reason at all for me to doubt his goodness. I am aware that Judas is portrayed in the gospels in a very unfavorable fashion. He is the traitor, the man who defrauded his master's trust, the criminal who sold his ideals for money, or who had never entertained such ideals, but had only pretended to do so... but I can assure you that this was not true.

Judas approached me, and I received him with open arms. Until the moment of his betrayal, there was no reason whatsoever for me to doubt him. Of course, he did not understand all that I tried to teach, but in this, he was in good company: Such a lack of understanding was a characteristic of all my disciples. It is necessary to understand the circumstances, their education, their beliefs — beliefs that were shared by all the people. My teachings were radically different and new, and it is understandable that it was difficult to grasp the idea.

Mary loved luxury, she loved the sensation of being accepted into the circles of the powerful, even if it was only as a lover... but deep inside her, she was woman capable of profound love. And it was this love that eventually showed her the emptiness of her life. When she finally approached me to find help and spiritual guidance, she had already mastered the situation.

In the case of Matthew, the tax collector, things were different. Matthew did not approach me, although he wanted to. But he was scared — not of me, for sure, but of the people who surrounded me, whose hatred or scorn he could sense. But I could see Matthew's desire, a desperate desire to change his situation; and so it happened that I reached out my hand to him to give him that pull that would help him to get out of the bog in which he was stuck.

It is not so difficult to see that people neither behave nor act nor speak as they really are, but rather, that they try to play a role, showing themselves as they believe that others want to see them. They are persons, and as you well know, the word person derives from the Latin "personare," that is to say, "to sound through." In the past, the "persona" was the mask of the actor, an image that illustrated the role that the actor interpreted: the villain, the hero, the clumsy, etc.

And all people interpret, in a similar way, their role, and they present their mask. But what you see, is not what they really are...

Besides, they also build up their masks in order to resolve their internal problems and conflicts — which never works, but everybody tries to. The man who was abused or mistreated as a boy, tries to inflict the same abuse on others, presenting himself as a dangerous and hard man, pretending to cover up his own feelings of weakness, fear, and inferiority. The short man wants to be the most towering amongst all mortals, and he sets out to conquer the world. Yes, at the bottom, the roots of their motivations are very ordinary at times.

But behind this false shell, there is a different personality; frequently it is weak, frightened, feeling inferior, crying out for help. Knowing that, it is very difficult to judge people for what they do or say or pretend to be.

In addition, my dear friend, when people have knowledge of the wonderful capacity of the human soul and of its happy destination, it is impossible to reject others for their temporary condition: After all, it is nothing other than a snapshot, a short scene in an endless movie, a captured moment of eternity, but it is nothing definitive.

It has been said that in order to be able to love others, it is necessary to love oneself. This is a great truth. Oftentimes, what people see in other people, is a projection of their own being. That is to say, when they see in others the flaws that they detected and hate in themselves, they hate these other people exactly for these flaws they share with them. The difficulty of overcoming their own flaws leads to the projection of hatred, scorn, and frustration onto other people. It is necessary to learn to love oneself in order to be able to love others. The recognition of one's own flaws does not mean to condone them, but rather, that people have to make an effort to overcome them. Seeing these flaws in others should motivate people to help their neighbors to surmount them.

You are right, in order to love oneself, it is not necessary to acquire the Divine Love. Purified natural love is perfectly able to achieve this objective. Even more, I dare to go one step further: Lack of self-love is the greatest obstacle to receiving the Father's Love. When people do not love themselves, how can they feel loved? And when they do not feel the Love that God has for them, it is difficult or impossible for them to find the right approach to ask God for His Love.

But when people finally manage to obtain this Love, and when all their being is eventually transformed into this Love, then to love for them is not only a strong desire, but also an attitude that necessarily is born from the very nature of their souls. How could I have looked upon Judas and Mary, Matthew and Peter, Caiaphas and Pilate, if not through the eyes of Love?

Dear brother, the reception of this message has drawn much on you. However, I think that what I have said so far, already answered the questions. But I promise that I will return when the moment favors us more, and will deepen on the subject.

I wish you a happy week.

Your elder brother,
Jesus of Nazareth

The Coin in the Fish's Mouth

April 14th, 2003
Received by H.R.
Cuenca, Ecuador.

Monday of the Passover, my dear brother: I will deal with a subject that has only remotely to do with Passover. I will answer the question that you have thought about so much lately.

[HR: You are referring to the coin in the fish's mouth?]

Exactly. Insert here the text as it is found in the Bible.

Then when they arrived at Capernaum the Temple tax-collectors came up and said to Peter, "Your master doesn't pay Temple-tax, we presume?"

"Oh, yes, he does!" replied Peter.

Later when he went into the house Jesus anticipated what he was going to say. "What do you think, Simon?" he said. "Whom do the kings of this world get their rates and taxes from - their own people or from others?"

"From others," replied Peter.

"Then the family is exempt," Jesus told him. "Yet we don't want to give offence to these people, so go down to the lake and throw in your hook. Take the first fish that bites, open his mouth and you'll find a coin. Take that and give it to them, for both of us." - Mt 17:24-27

As you know very well, every Jew, every Israelite male, when they had reached the age of twenty, had the obligation of paying an annual tribute of half a silver shekel to the Temple in Jerusalem. Samaritans and Gentiles were exempted from this contribution, but they could give voluntary donations.

[HR: Which never happened, I suppose.]

Be careful with your judgment, my dear friend. I know that it sounds absurd that someone would pay a tax voluntarily. But you should perhaps consider it simply as a religious contribution. You have read that there was an enormous mass of people, all over the Roman Empire, who followed the religious practices of the Jews without being Jewish. They refused to accept circumcision, and so they were, for this very reason, excluded from the Jewish community properly spoken. But they participated in the synagogues. These Gentiles who did not take this last step to their integration into the Jewish religion, that is to say, those who were not circumcised, were called "God-fearers." Those who underwent all rites of integration, including circumcision, were called proselytes. They really became Jews, according to the law, and they had access to all parts of the Temple held in reserve exclusively for Jews. The God-fearers, on the other hand, continued to be Gentiles according to the law.

But returning to the subject of my discourse: When I say the obligation of the tribute payment, I mean that there was a law in this respect. This was not so during all of Israel's history; but many years before Jesus was born, and when the Pharisees exercised great influence over Jewish politics — more so than the Sadducees did — this formalistic and legalistic sect managed to persuade the authorities to issue a law that made this tax payment compulsory. They based this demand on the Hebrew Sacred Scriptures. Actually, there was hardly any pertinent legal base in those writings, but the Pharisees skillfully came up with a convenient interpretation.

Tax collection did not create a problem in Jerusalem itself. But you know that a large part of the Jews, even the majority of them, lived outside of Palestine, in places like Alexandria, Antioch, Rome, and in the remote Babylon. This last region did not even belong to the Roman Empire during Jesus' earthly life, but was rather under Parthian control, the sworn enemies of the Romans.

But the Pharisees had also come up with an ingenious system to collect the money: Every year, at the beginning of the month that preceded to the Passover feast, special emissaries of the Temple announced to all Jewish communities inside and outside of the Roman Empire that the time for paying the tax was approaching. They traveled through all the Jewish villages and neighborhoods of the big cities. They spoke before the congregations in the synagogues, and doing so, they were able to reach all Jews and they exhorted them to meet their obligation.

Then, by the middle of that same month, they put up their tables right in the Jewish centers, in the markets, in front of the synagogues, in the ports, in every place they considered to be a good location for cashing in the money. Of course, this work was so huge that the emissaries could not carry it out alone. Therefore, each community helped with people recognized for their honesty and who volunteered as tax collectors during ten days. After this period, it was no longer possible to pay the tax outside of the Temple district.

In Jerusalem and in adjacent regions the collected money was delivered daily to the Temple. In distant areas this was not possible, of course. There the Jews installed centers for depositing the money — habitually in the home of a community dignitary— and when the tax campaign had concluded, the tax money was shipped to Palestine. During the final days of the month of Adar and the first days of the month of Nissan, in late winter and early spring, caravans and vessels carried the revenues to Jerusalem. Of course, heavily armed soldiers or guards secured all these transports. Highwaymen and pirates abounded.

[HR: How much money did these Temple revenues amount to?]

I cannot tell you the exact amount.

[HR: But approximately.]

Well, they will have added up to some 30 metric tons of silver per year in my time.

[HR: Wow! Sounds like an enormous sum!]

Indeed. The value of silver then was much higher than it is today. As a matter of fact, it was the sum I have just mentioned and somewhat more. I will explain this shortly.

Every Jewish male of twenty years of age or older had to pay half a shekel. This amount is equal to two Roman denarii or two Greek drachmas. In other words, it was equal to two-days' salary of a peasant worker. This was not much, of course, but you must consider that people, the Jews, had to pay this tax in addition to the other imperial taxes. However, generally they did so without offering resistance. But if one or other individual refused to obey, the Jewish authorities had the legal mechanism — thanks to the Pharisees — to obtain the payment by force. But it was rarely necessary to apply coercion. If a Jew did not pay voluntarily, it meant his marginalization in society, that is to say, he became a pariah in the community where he lived: Undoubtedly, this was not a pleasant prospect.

Now, the story in Matthew does contain a grain of truth. During all his adult life, Jesus likewise had paid the tribute for the Temple as all other Jews did. But when he had been already preaching a couple of years, it became very obvious that there were strong tensions between Jesus and the Jewish religious authorities. This is the reason why the collectors, when they put up their small folding table and their scales...

[HR: Scales?]

Yes. Nowadays, many central banks keep gold in their vaults to sustain and back the value of circulating money, which in bulk is just paper. But then, coins carried their own value in form of metal — gold and silver, and even copper. Their weight and their alloy determined their commercial value. A Roman denarius weighed a little less than 4 grams, the Tyrean shekel weighed four times more. Therefore, it was calculated that half a shekel was equivalent to approximately two denarii. Unfortunately, the bankers, merchants, and tax collectors used to cheat on people.

[HR: Well, they still do...]

It was not my intention to allude to anything. In those times, they often chipped off parts of the coins' rim, reducing their weight. Then, they used the denarii they had damaged in this fashion to pay their employees or for commercial transactions. But when people came to pay their taxes, the collectors determined scrupulously the weight of the coins and they recharged any missing weight. This is why they carried scales with them.

Besides — and now I am going to answer the above question with respect to this "somewhat more" that was collected — the Temple only accepted those Tyrean coins, the silver shekels. If somebody wished to pay with other coins — and the vast majority did so — the tax collectors changed them, but they charged for the service: a quarter of denarius for half a silver shekel. Now calculate: Half a silver shekel was worth 2 denarii. They charged a quarter of denarius (or 4 copper ases) for the change.

In other words, they collected one eighth in addition to the tax. Some did pay in the appropriate currency, therefore, the surplus that they charged amounted to more or less 10 percent of the total tax revenues. If the collected sum was about 30 tons of silver, the moneychangers charged 3 tons of silver per year in addition. These moneychangers were employees of Annas and his henchmen, and these revenues of 3 tons of silver were theirs — this money did not flow into the Temple funds. This was not a bad business.

But now, let's return to Kpar Nahum. In the port of the village, where they had set up their stand, the tax collectors cast the mocking question to Peter: "Hey, Peter, are you sure that your master will pay the tax?" They alluded to the tension between Jesus and the House of Annas. And poor Peter was no longer so sure, however, he replied: "Of course. What a silly question is this?"

And then Jesus explained to us that he paid the tax simply because he did not want to scandalize people. He knew that God did not need that money. However, the Temple formed a central institution for Hebrew religion and society. The money was used for many purposes: Apart from the obvious, that is to say, apart from being used to pay the wages of those many people that worked in the Temple, to provide funds for the Temple's maintenance and repair and for other

obligations, including all those things necessary for a regular religious operation, the taxes were spent for public works, such as the repair of streets and roads, and for the maintenance of public buildings, for example. It was used for social ends. Jesus said that the common good justified the sacrifice. There was deviation of funds and shameless enrichment of some officials, we all knew that. But the alternative of not paying was not the way to solve that problem.

And so, we all went out to the street and headed to the table of the collectors to turn in our tribute.

Later, this episode was included in the gospel to justify the collection of tributes for the newborn church, which also needed funds for its operation. And even later, a Greek editor would add the miraculous story of the fish holding a silver coin in its mouth. Of course, this is a symbolic message: The fish represents Christ, or Christ's body, that is to say, his church. In its mouth, or in its teachings, there is the coin, that treasure that miraculously comes from God and is for God.

I conclude this long message on a not very transcendent topic. I hope it may have satisfied your curiosity. Take a break now.

May God bless you always.

Your brother,
Judas

The Parable of the Rose Garden

April 23rd, 2003
Received by H.R.
Cuenca, Ecuador.

Why didn't you write down what I have told you?

[HR: It seemed so incomplete. I could not grasp it all.]

You grasped enough.

[HR: Then it is very short.]

A message's value does not depend on its length. Write now. I will help you.

[HR: I was thinking of a subject that has intrigued me for a long time. In the Padgett messages, we are given to understand that we have to ask God for His Love, we have to ask for His Forgiveness, for His Mercy. We have always to ask for those things. I understand that this is due to the fact that He respects our free will. On the other hand, who would seriously reject His Forgiveness or Love? He knows of our needs before we ask Him. However, it seems to be a law that we first have to ask in order to later receive.]

I see this a little bit differently. As you will remember, I delivered this message in the context of the Temple sacrifices in Jerusalem and the existing tensions between Jesus and the Temple hierarchy.

[HR Yes. I remember this well.]

And I also told you a parable that Jesus used to illustrate this idea.

[HR: I remember this, too. But I could not manage to grasp the parable. It did not come through.]

Well then let's repeat all of it now.

One of the reasons why there were such fierce tensions between Jesus and especially the Sadducees, was the fact that the Master's teachings indeed led to the conclusion that the sacrifices in the Temple were unnecessary. Of course, Jesus did not preach this idea openly, he didn't attack the institution of the Temple, but when one started to analyze his

teachings, it became quite clear that religion was undoubtedly an individual matter between people and God. No institution was necessary, no sacrifice was necessary — with respect to the slaughter of animals or the delivery of goods to the priesthood — and the only thing that was really necessary was the good will of people and their intention to come closer to God.

For us, this idea was revolutionary — and a little bit worrying, to say the least. When people grow up in a specific religious environment, they simply accept all associated institutions without questioning them. It is very difficult then, to imagine that those institutions were unnecessary, superfluous, and even harmful, because they substituted empty ritual for true delivery of people.

So, Jesus proceeded to tell us the following parable:

Once there lived a rich man who had a beautiful rose garden, the most beautiful in the entire country. Every day in the morning he went out and cut flowers, which he used to adorn his house. One day, when his birthday celebration was approaching, two of his servants decided to give him a present, in order to thank him for his kindness and to find favor in his eyes. Each of them thought, "My master has all sorts of things. But what he likes most are flowers. I will give him a bunch of roses."

The first servant cautiously sneaked into his master's garden and cut some roses, gathering in this way a precious bouquet.

The second servant went to his own small garden, where he also grew roses. Of course, they could not be compared with his master's flowers, but with good intention and with sacrifice he was able to pick a bouquet, which he hoped would find favor in his master's eyes.

When the two servants finally entered the house to give their presents, the master of the house realized at once what had happened.

He called the first servant and said to him: "You have taken what is already mine, and you have tried to gain my favor. But what you have done is nothing else than to flatter your own vanity." And he expelled him.

He called the second servant and said to him: "You have sacrificed for my sake what is yours. I will name you my steward and you will be the man of my trust."

Then, Jesus proceeded to explain to us the parable. God is already the owner of all His creation. He does not need us to sacrifice something that is already His. But within His creation, He has separated two things for the exclusive use of men, two things they may dispose of freely: Love and free will. Therefore, when people wish to sacrifice something in order to find favor in the eyes of the Lord, they should subordinate their will under His, and they should give their love to Him.

It did not turn out so difficult, did it?

Well, I am happy that we have finally managed to conclude this message. It is another small stone in the colorful mosaic of Jesus' life we are piecing together.

God bless you,
Judas

The Parable of the Two Rooms

May 4th, 2003
Received by H.R.
Cuenca, Ecuador.

Poor Shmu'el was a very well-known character in Kpar Nakhum. Every day, at the first light of dawn, he appeared with his donkey in the city, right there in the market place next to the pier, where the ships landed and where the market booths stood.

Galilee was a rich country, but its wealth was distributed unequally. A few rich landowners enjoyed enormous prosperity, but an army of poor peasants had hardly enough to earn their daily bread. Shmu'el was one of them. He had a small parcel of land at the outskirts of the city, but it did not suffice to feed his family. This was the reason why he worked in the market: he helped to load or unload ships, and he helped people with their shopping, loading the heavy bales on his donkey and taking the merchandise to the client's houses or the retail stores.

One day in the afternoon Jesus was teaching in the shade of a carob-tree. This was near that corner of the market where the street branched off to the synagogue that stood at a distance of two blocks, and Shmu'el was passing by. Jesus greeted him:

"Good afternoon, Shmu'el," the Master said. "I see that you have finished your work."

"Yes, Master," the man answered. And he stopped in front of us, rubbing his hands nervously.

Jesus smiled when he saw it. "You have something on your mind that you want to ask. Tell me, what is it?"

So, Shmu'el took heart and asked:

"Master, every day I come to work here in the market. And then, in the afternoon, I go back to my field to work there. So I earn a few coins to sustain my family. But at times I observe the Pharisee when he comes from the synagogue. Every now and then he stops and prays, he bows before God and murmurs his prayers. I know that he is a holy man, and I also would like to be as holy as he is. But if I also stop every few yards and pray, nobody will hire me, because I would not get on with my work. Sometimes I think that it is my own poverty that prevents me from being a good man."

Jesus got up, and with a smile put his hands on Shmu'el's shoulders.

"My dear friend," he said, "when you work weeding through your field and loosing the earth with your hoe, your back curves until deep folds furrow the skin over your heart. And our Father in Heaven watches you and approves of what He is observing.

"But listen to me well: The heart is like a room of a house. There were two brothers. Each of them lived in his own room. One of them always had the door and the window of his room shut tight. Very soon, the stones of the walls began to sweat, and a layer of mold grew on them. The air was stale and poisonous, and the man was sick all the time.

"The other brother always held the door and the window of his room open. The light of the day and the breeze of the afternoon came in. The air was fresh and the walls dry. This man never got sick.

"And likewise it happens in the heart: In the open heart the Light that our Father sends to us will enter, and the Wind that He sends will come in. This heart brings health and life to its owner and finds the Father's approval. The heart shut tight only gives off bitterness.

"Your heart, Shmu'el, is open, so its love and its longings can go out. But whatever there is in a heart that is shut tight, will rot in it.

"Go in peace, and do not worry."

I hope you have liked this anecdote. And yes, you are right, the phrase "the Wind that He sends" is a play on words, because wind and spirit are one and the same word in Aramaic.

God bless you always,
Judas