

## **Translation of "The Spiritual Sun 2"**

### **106. Consequences of lewdness**

[1] **John:** "After our disciples are well trained in patience and return from their duty in this outer world, usually after the decease of one of their entrusted persons they protected, they must stay near them as long as the natural spiritual condition of a person's deceased soul lasts here. At the moment of the unmasking or emptying by which each spirit is simply left on his own, they return to the spiritual sun. Only from there they go to a new destiny. But where? This is very easy to guess when one considers that our disciples had sufficient opportunity up till now to practically observe and recognize the breaking of the law, first as disciples spiritually, scientifically and then as spirit protectors.

[2] The fact that after this understanding there is still a third, and after the third a fourth *understanding*, should be clear to everyone who knows that the goal, that is reached with each evil, brings along certain consequences, and it is only with this goal that the basis or main cause of the evil is recognized. For if one is still not aware of the consequences of sin and completely realizes the cause of sin, then he is still not so free and firm to sufficiently abhor sin. But once he realized that the consequence is the result of an unchangeable law and if he recognized the cause that is behind it, only after that, by his free insight and his free will, he will entirely become a firm adversary of all the evil.

[3] But where must our disciple go to realize this? They must travel through the Hells escorted by mighty and very experienced spirits, and this from the first up to the last or lowest one. In the first and second one we can see the consequences of evil and it is especially in the second one that the cause of evil becomes more and more obvious within the still very visible consequences. Only in the third, lowest Hell they come to know the basis or main cause of all evil.

[4] Many can say: 'The consequences and the cause are two points of a circle that come together in one and the same spot, for no one will perform an action without wanting to realize the intended goal.

[5] For if someone wants for instance to steal somebody's money, then the love for the money and his selfishness urged him to this action. This was certainly the reason of his actions. Once he stole the money, then this is certainly the result of his action. But this was and is only the initial reason for the action itself that was carried out.'

[6] I say however: if you consider the matter from this point of view, then one will only commit treason regarding his own understanding and by that he shows that he never understood the inner wisdom. That is why we will immediately give a counterexample from which it will become clear that the consequence and the actual cause of the action can be very different.

[7] Before we give the example, we should make known a few principles that come from the divine order and in which the consequence of every action has been

determined from eternity, and in this the cause becomes visible in accordance with the action.

[8] The principles are as follows: every action has a correspondent consequence which is determined and sanctioned by God Himself. This consequence is the unchangeable judgment that is connected to every action. So it is determined by the Lord that every action will finally judge itself.

[9] However, as only the Lord can be considered as the cause for every good action, so it goes for every bad action. Every bad action has thus also always one and the same cause. These are the doctrines.

[10] Now we will explain these with examples. Let us take a fornicator<sup>1</sup>. As long as he lived he committed unrestrained and ruthless lewdness<sup>2</sup>. Externally no one could see the consequences on him of the evil, for this cannot always be seen on the body. Nevertheless, by his sinful actions this man degraded his spirit entirely as a coarse fleshly material love and by that he materially and spiritually wasted his life's forces. What is there still left of him? Nothing but the life of a polyp for his soul. He will come into the beyond with nothing else than his sensual, fleshy lust for pleasure. His striving is the same as that of a polyp, meaning continuously lusting in his own way. There is no question of a spiritual guided reaction, because during his life in the flesh the spirit was united with the sensual soul and this up to the last drop.

[11] Question: Will such soul in the beyond be still accessible or capable for a higher form of life? He who really wants to know should take out a polyp from the sea and see if he can make it jump in the air. Such task will certainly not succeed, for as soon as he picks up the polyp out of its mud-element and brings it in a dry place in the pure air, the polyp will soon die off, shrivel up, decay and finally dry up and become a loamy clump.

[12] See, this is exactly how it is with such lascivious, lustful soul. He is a mud polyp who has only one life awakening desire, namely lusting for pleasure. His whole intelligence is directed towards acquiring this pleasure. What is the consequence of this? Nothing but the miserable and very pitiful condition of the soul himself, namely to ever fall back into a most ordinary and lowest animal condition. And it is now exactly this condition which is called the first Hell. So this is the very natural consequence that has been obtained according to the just order, so that by this forbidden way of acting the soul will finally return to the lower, animal condition from which he was led by the Lord in earlier times along so many stages upward to a free human being.

[13] This resulting condition is however kept very miserable by the Lord in view of the lust for pleasure, so that the spirit that is still present in the soul would be able to detach itself more and more from the lewdness. This is the only procedure by which such soul with his spirit can possibly still be saved, for if the soul would be more and more fed, his desire would become ever stronger and then eternally there can be no more question for the spirit to be saved.

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<sup>1</sup> Fornicator: 1) An unmarried person, male or female, who has relations with the other sex; 2) A married man who has sexual commerce with an unmarried woman (adultery). (Christian Post Dictionary).

<sup>2</sup> Lewdness: unlawful indulgence in sexual lust.

[14] In the worst case, what is the second consequence of this necessary way of treatment?

[15] Listen, since the spirit of such soul was completely one with him, also his entire love has turned to the lust of his soul. Now if he becomes free through the fasting of the soul, he will be offended and hurt because he had to languish by the deprivation of food to restrain his very own soul.

[16] Since he is offended and hurt, the spirit becomes furious and demands compensation. But where can it find this? In the second Hell.

[17] Now what is this second Hell? Only the consequence of the first one. And by this consequence the real cause of the first action becomes already visible.

[18] Because the anger is nothing else but a fruit of the excessive self-love and this has its roots in the lust for power which is the motivation of all evil, and its home is the third or lowest Hell. How finally a third Hell will develop from the second one and how our students will see and experience all this in practice, we will see next.

## **107. In the second Hell**

[1] Do you know why people on Earth are obedient? The answer is very easy to give. Perhaps out of great respect for the person who rules? O no, because the one who is honored is usually not secretly shouted at, and even less cursed and damned. Nevertheless, this is what citizens do to their kings. But the one who is not obeyed out of respect, is even less obeyed out of love. Therefore, we can find no other reason for obedience than fear.

[2] Fear is based on what? It is firstly based on personal powerlessness, secondly on the superior power of the ruler and thirdly on the fact that in certain circumstances the king will not be too cautious with the lives of his citizens. A ruler who is often equipped with a million of instruments to kill and who does not have to give an account to anyone for killing one or many people is certainly not very trustworthy, for the wrath of a dictator can mean the death of many thousands.

[3] When we realistically look at the matter then it appears that the main reason for obedience is the fear of death.

[4] Imagine a country in which there are only fully reborn, spiritually awakened people. Then it would be quite different regarding the fear of the death penalty. The ruler will then have to take quite different measures if he would like to remain the leader of his people.

[5] But then, the fear of death is based on what? I tell you: solely and only on the uncertainty whether there is or not another life after the loss of this life (disbelief). Who of you is afraid before going to sleep, even though the sleep is only a periodical death of the body? Why is there no fear to go to sleep? Because it is known from experience that there will be a waking up in the same life, even if it seems to be a new life. Take away this experience and everyone would, before going to sleep, be afraid in the same measure as he is afraid of physical death. There are actually people on Earth who believe that their life lasts for only one day and perishes every day, and that the next day another person will live in their skin.

[6] This belief comes from a people in a certain part of Asia that believe in the migration of the soul, believing that every day their soul passes from one animal into another and that they mostly live for only one day in a human being. When on the next day another soul remembers the past, then they think that this is because of the body's system. Every following soul must by necessity be placed into the consciousness, awakened by the body's system. So this is their philosophy and the result is that they are terrified to fall asleep, because to them this is only the means with which the old soul is pushed out of the body to make place for another. For this reason, these people try to drive away the sleep as much as possible and with all kinds of means. All this resembles the fear of the common earthly people for the physical death.

[7] If the spirit of men were awakened, then he would not be concerned or afraid for the falling away of his body, as little as a common person is concerned or afraid to go to sleep, for experience tells the spirit that there is an eternal life which is indestructible, and experience tells the soul that the sleeping body will awake the next morning, for which reason he is then also not afraid to go to sleep.

[8] So the fear of death as a possible destruction of existence is thus within the soul as long as the spirit is not awakened in him, because it then would awaken a totally different awareness.

[9] With this foreknowledge let us go back to our first Hell. There the soul is only a pleasure seeking and food swallowing polyp, and this out of dumb selfishness and self-love, because when he cannot accomplish his lust for pleasure he constantly visualizes a possible destruction.

[10] In the second Hell, as we know, the serious fasting of the lusting soul shrivels more and more and the spirit that merged with him became freer by this means of isolation. In the best case, which is rare, a spirit changes, strengthens himself and elevates his soul more and more. In the most frequent, worst case the spirit is awakened, but since he is awakened he feels very hurt and offended because of the neglect of his soul and also he feels neglected. By that he becomes angry, and in his anger he more and more lets the idea take root in him that the deity needs to give him an immeasurable compensation for this injustice.

[11] The more the spirit is fixed on that idea the higher his demands are and he also becomes more and more dissatisfied about every proposition that is made to him for eternal satisfaction.

[12] As his demands are ever higher, caused by his ever greater dissatisfaction, the more and more awakened spirit thinks about revenge out of self-satisfaction. Because of this feeling he becomes more and more a despiser of God (devil). He also realizes more and more that he cannot be destroyed and strengthens himself with the idea that the spirit can infinitely grow stronger by intensifying his ideas and by making higher demands. From this feeling comes then the satanic idea that the deity would be afraid for the ever growing power of such spirits and would therefore hide Himself and would secretly spy on the actions of His mighty enemies by certain fearful and weak spiritual spies. When the situation becomes alarming the deity retreats further and tries to protect Himself in all kinds of ways against the superior attack of such powerful spirits.

[13] By this idea, the all-dominant feeling of superiority of the spirit becomes ever stronger and the feeling of revenge regarding a supposed cunningness of the deity grows. Then *he thinks* that the deity must of course become less powerful. Yes, the spirit abhors now the deity, despises and bitterly hates Him and considers himself a superior being.

[14] Once this has happened, the third Hell is already a fact. How it will further develop along this line, our disciples must secretly observe with us on the way of divine, protecting providence, and will then have to learn in the lowest Hell to perceive everything by experience up to the actual basis of evil. But how finally the actual cause of evil will reveal itself in this lowest and most malicious of all Hells, will be shown in what follows.

### **108. Nothing is destructible in the whole of creation**

[1] Many will ask now: ‘How can one think and believe that it is possible for some very inferior life’s power to rebel from the sphere of its awareness against an infinite, absolute perfect life’s power? Because the low life’s power must certainly know and be aware that a minimum of life’s power can never stand against the infinite and that a victory can eternally not be possible.’ Good, I say, this objection does not sound bad but is mostly based on ignorance. In an exceptional case this *objection* can approximatively be mentioned, but since in the pure spiritual kingdom there are no hypotheses and thus also no approximates, but only truths, it can thus also not be worth of an answer.

[2] A spiritual answer is a full truth, but if it (*the truth*) is not contained in the question, it cannot be answered. The one who asks the question will receive an answer but never a proper direct answer to his question, but only as an indirect truth. This is also the case here. When the answer is there, the mentioned objection will be solved by itself.

[3] So whether a lower or as here a very inferior life’s power can rebel or not and if it can be destroyed by the infinite life’s power, will soon be shown from a few small examples.

[4] How heavy a mountain is should not be further explained to someone who has carried a few smaller stones. A small mountain consists of what? Of only atomically small parts that stick together through the mutual power of attraction. If we dig from down the mountain upwards, up to the place on which the highest, thus heaviest top rests, then by that we discover well preserved and very strong stony walls. If we only take a small part from these strong stony walls, put it on a steel plate or on a stone and hit it a little with the hammer, this part will become dust.

[5] Question: why could this part not stand against the pressure of the hammer while for a period of thousands of years it could stand the immeasurably great pressure of the heavy weight of a whole mountain? One will say: ‘Under the mountain it was a real part of the whole mass and therefore, with the help of the other parts, it could stand the total pressure. But alone, without help, it already had

to collapse under the minor pressure.' Good, but did this minor pressure completely destroy this part? Certainly not, but it divided it in much smaller parts.

[6] Could one then not use such pressure to destroy these parts completely? Also this is impossible, neither under pressure neither by no matter what means of power, for in the one way it can only be divided into smaller parts, but in the other way it can be changed into a simple and then even less destroyable element.

[7] So also, the whole weight of the Earth is resting on its small, insignificant center. How can it resist this force of attraction that acts upon it from all sides? For the simple reason that according to the eternal divine order in the whole infinite creation there is nothing that can be destroyed and the very smallest can continuously maintain itself against the very biggest, if not in this, then certainly again in another form.

[8] If we now attribute a complete awareness to these small parts by which they can realize that they can eternally not be destroyed, the question is: which power can restrain them and which can overcome them? Or can a whole mountain lose something if its smallest basic parts are indestructible? Certainly not, for if one atom could be destroyed, then it would also be the same for the others and in the same way it would also have happened to the mountain.

[9] This would also be the case for the Earth, and even God Himself would finally not fare better if in His whole infinity there would be something that could be destroyed.

[10] So, according to the unchangeable, eternal divine order, the very smallest can exist next to the very biggest. As a result, when the smallest life's power in his spiritual sphere is aware that he cannot be killed or destroyed, he also has no more fear for the supreme life's power. And then this awareness gives to the lowest life's power a feeling of lust for power by which he says: 'I am so necessary and indispensable to the highest life's power who sees Himself as deity, that He cannot exist without me. If we, as different, yes numberless many low life's powers unite to one unity, then we can work from the center and make the supposed highest power the lowest. Then He can also worship us just like He is asking now from us. If we possibly can turn the inside of a world to the outside, then this must also be possible with us, life's powers. If we, little powers, unite and cause great disturbance towards the outside, then the deity, as the little life's power, will be at our feet.'

[11] Look, this is pure hellish philosophy and also the actual cause of all evil, and its name is lust for power.

[12] With this understanding we also have come to know the whole nature of the lowest Hell, and this nature corresponds to the outer appearances of a celestial body. On the surface the first degree of Hell in the polyp-like seeking for pleasure can clearly be recognized, for everything that you can see there is based on gluttony. In the more inner crust of the Earth the fasting and meagerness reveals itself. There is nowhere any vegetation. Everything lies there as in a rigid death that plans for revenge. At most you will see here and there some places of fire and hot water springs as corresponding images of the already visible anger of the spirits of this Hell.

[13] If we go to the inside of the Earth, we can only discover a continuous, terrible chaotic confusion. The one fire ignites the other and suffocates it again. Every drop of water that ends up in here changes immediately into a glowing hot vapor.

[14] The greater action here the greater will its reaction be on the surface and this will always weaken all these internal reactions with great ease. And in this manner, everything is wisely guided so that also all these Hells, despite their great abhorrence, must serve Him for the eternal preservation of things. And this forced servitude, which is well known to the hellish spirits, is their greatest torment, for they clearly can see that despite their unwillingness, all their activities must generally be in accordance with the divine order.

[15] But this is also the eternal love and wisdom of the Lord, for it is only in this manner that it is possible to restrict the imperious actions of these evil beings. For if they see that the Lord can always turn their most evil plans to good, they become angry and do nothing anymore till they make a new plan to act against the Lord. The Lord knows how to use these also of course, just like the previous ones. This is rhetorically speaking the activity and the nature of the lowest Hell.

[16] How this will reveal itself in an image, we will see more closely, and this in all of the three Hells.

### **109. Images from the first and the second Hell**

[1] When you received information about the sun you saw what the image of the first Hell looks like, as well as the different ways by which one comes into the first Hell. I only have to add that the zeal of the hellish spirits that you saw in the first Hell is firstly set on pleasure and gluttony. This condition seems to be the same as the one on Earth in which men do also everything possible to – as you use to say – bring bread on the table.

[2] Some set up different businesses, others look for a job as public officer, some look for a good marriage. They do not do all this for the sake of what is good, but exclusively for their own sake and the daily bread. In this condition they do not care much for one or the other glory but they are mostly interested in a certain livelihood.

[3] In the heavenly manner one is solely concerned about love and to know God. The Lord will take care of all the rest. But in the hellish manner, one is particularly concerned about the opposite. They want to have a certain wellbeing, and at best they think: as long as I am first of all assured of all the external necessities, then I will see if the spirit is satisfied with this wellbeing. When he then possesses such external wellbeing, which usually goes together with some modest possession, he will soon become haughty, which is related to his possessions and which he continuously strengthens with a certain splendor. For this reason, also the young employees and new managers, each one of course in their own way, boast more and more. Soon they do not know anymore how to sit, stand, walk, look, listen or speak to immediately show and let recognize from their face how rich they are and what kind of important job they occupy.

[4] Once such people are in this way provided with everything, they do not have to take care for anything anymore, for they have their fixed income and their daily bread. Now they can begin to take care of what is spiritual. But the opposite happens. Now, together with this wellbeing, the boasting and the lust for power come forward. That is why they strive more and more to move to the top and become even richer than the managers. In this situation they become filled with jealousy and inner hate towards those who stand somehow in their way.

[5] Their neighborly love goes so far that many subordinate employee longs fervently for the death of the employee that is above him, so that in such situation he can take the place of the one who stands above him. The manufacturer's most fervent desire is the bankruptcy of those who are in the same business, so that in this way he can draw the whole business to himself. Yes, his neighborly love goes so far that, if possible, he would like to drown all his competitors in a drop of water. He also undertakes everything, no matter where and how it can be done, to bring his next competitors to ruin.

[6] If you look at this worldly behavior a little closer, you can see the first Hell with all its gluttony already completely before you, and you can also see very clearly represented how this changes into hate, anger, envy and lust for power in the second Hell. You only have to take away the outer moral and civilian laws of the state and you have the first and second Hell literally and figuratively before your eyes.

[7] That which on the Earth still testifies of a certain civilized society under the protection of moral and civilian laws will degenerate here when those laws will fall away, and turn immediately into war, lust for robbery and murder. Here you have the perfect image of the first Hell.

[8] If you want the image of the second Hell, do the same. You will discover hidden cunningness everywhere and you nowhere will see people or spirits together who are not each others mutual deadly enemies. Even if they outwardly treat each other with kindness, great politeness and also hypocritical mutual love, this love is only pure hate, for this is only politics to bring the opponent in a peaceful mood and to nicely unarm him in order to then, without resistance, overtake him and bring him to ruin.

[9] Look at your Earth at the so-called crawlers and bootlickers. These are usually the worst enemies of those for whom they crawl. They lift them up for the same reason as the vulture picks up the turtle in order to, once he has reached the right height with him, drop him down in a shameful manner and win in this way even more by their fall.

[10] Look, this again is literally and figuratively the pure hellish love of the second degree. That is why in this Hell all kinds of deceitful arts are worked out in order to catch each other and bring them to ruin in the foolish supposition that they can win more and more with the fall of others, no matter in what way.

[11] In this manner our disciples are thoroughly learning about the Hells, first theoretically and then practically. And so, in a very short time we took a closer look to the images of the first two Hells. He who will somehow think about this description, will have everything clearly before him. For what concerns the image

of the third Hell, we will describe this separately, for this must be very well understood because it is the cause of every evil.

### **110. Every person carries Heaven and Hell in himself according to his personality**

[1] You will certainly think, and many others even more if they were present on this information: 'It is praiseworthy and from a moral point of view also useful to hear such information by which the fundamental evil is as if visually represented. But there are now on Earth so many descriptions of Hell. They all seem to have the same origin, but how different they are from each other. For the one person, Hell is a pool of fire and sulfur, for the other a gnawing glowworm, again for another a raging fire, an eternal darkness, an eternal death. According to some the damned are tortured, cooked and fried, to others they are simply barons. Some see Hell as a terrible cold, again others as the fire of boiling anger. Some see in it miserable, malformed and starving human forms, again others a collection of the most strange, hideous forms that could have originated from a human form. And so, the notion of Hell became a real Proteus which cannot be compared to any form.

[2] For the pure human reason this is a very acceptable and for this time very understandable image of Hell, but who can tell whether in the course of time this image will not be pushed aside by again a different one? For nothing was represented in so many multiple forms than actually this place of horror under the name of 'Hell'.

[3] Good, I say to you, my dear friends. Your worrisome objection has its good reasons, for it is completely based upon the reality of the common notions about Hell. Therefore, I want and must show you Hell in a general light in which every up to now common imagination of Hell, no matter where on Earth, becomes completely justified.

[4] If we only look at Hell from the outer and superficially, it is understandable that it appears as a true Proteus with an ever changing image. But it is quite different when one wants to thoroughly understand it.

[5] In order to make this more understandable to you, we will, with the means of little examples, bring this difficult question into the light so that it will become very clear for everyone.

[6] Let us take a country where thousands of people are living. All these people, with the exception of those who are insane, idiots and infants, have all kinds of multi-colored ideas about the secret politics of the country. He who wants to know them more closely can speak with different people about this. The one sees only war, the other only secret treason, again another secret national deception, again others sheer wisdom. Some cry aloud about injustice, others lack words to praise the constitution and the secret politics of the country.

[7] But only these are sheer opinions of the more developed part of the people about the secret political government. But whoever wants to hear foolishness should go to the dark chambers of the farmers in the countryside. Then he can be assured that he will hear anything that can come up in an undeveloped, rough

human fantasy. For instance that the emperor is planning to poison his city or that he wants to contaminate a certain part of the country with the pest, or that he made a covenant with another king to kill in one night the people of another region with the sword to take possession of the goods of the citizens that he would kill, not to mention other stupidities, like for instance that the king personally sold his soul or the souls of his citizens to the devil in return for a great earthly advantage. It should not be proven any further that all this is true, for everyone is free to daily convince himself of this.

[8] That this is so cannot not be doubted, but the question is: who among these thousands of people who expressed their political ideas has the right understanding of this and has thereby expressed the true meaning of the basic principles of the secret government of the country. How can one have a basic idea of something which he does not understand himself?

[9] Look, the reason lies partly in the outer image, as well as in the personality of the one who looks upon the image. The less the observer himself is innerly awakened, the more senseless will be the ideas that he forms about the images. And look, this is precisely also the case with the ideas about Hell.

[10] It was only granted to very few seers to receive a deeper notion in the nature of this place, but it was permitted to a lot to see one or the other image of this place. And so the idea of so many images always exceeded reality. For this reason the so many different forms about Hell have multiplied and nobody knew and knows precisely up to now what to think about that place.

[11] Next question: who in the country could set up the best basic principles for the secret government? Certainly no other except the wise monarch himself.

[12] When the matter is irrefutably so, then this question will also apply to the dark relations in the beyond. So the answer can only be: that only the Lord over all Heavens as well as over all Hells can set up the right and generally valid basic principles over this place.

[13] But as someone who is initiated in the secret basic principles of the government will very easily perceive the cause of all the ideas that are spread around in the nation, so also will the one who knows from the Lord the true nature of that place that is called Hell, understand the cause of all the other foolish ideas about this.

[14] Every person carries Heaven and Hell in himself according to his personality.

[15] If he becomes aware of his own personality by a certain situation, then he only becomes aware of his own developed Hell or his highly imperfect Heaven. Numberless different ideas can develop along that way.

[16] However, can this be already considered as the cause? Certainly not more than if someone would come and claim that the sea is only a half shoe deep because he measured it along the coast with a walking stick. The same is here also the case for all the seers who claim: I saw Hell in this or that situation. And also not more than if someone would take the shallow shore, although it also belongs to the sea, for the actual bottom of the sea, and neither can this visualized image be considered as the actual Hell.

[17] But how the actual Hell can be found and thoroughly seen, we will see next.

## 111. Body, spirit, principle of life

[1] If one wants to actually see the real true Hell, one should start to look at the impressions that catch the eye, and from that viewpoint make the corresponding conclusions for the spiritual by means of a spiritual turn. But if this is what one wants, one should accept beforehand the fixed unchangeable fact and understand that the life's conditions and its effect are always the same under one and the same eternal, unchangeable Lord. In other words:

[2] Man lives on in spirit exactly the same as during his physical life here on Earth which is only a life that lives along with it and in between.

[3] Now one will say: 'This sounds strange, for it seems that this is not completely correct, because the spiritual life must certainly be different and must be seen in a quite different perspective than the natural life.'

[4] But I say: the one who speaks like this has certainly no idea how he lives physically. Question:

[5] What is it that lives during the physical life, the body or the spirit? What is most important in life, is it the body or the spirit? I believe that if someone is capable of thinking more clearly, will not look for the most important in life in the body but only in the spirit, for if the most important in life would be in the body then the body would be immortal. But the body is mortal, thus it cannot carry the basis of life in itself, but only the spirit can do that, for this is immortal. So the life of the body is therefore dependent on the life of the spirit. The whole body behaves passively and completely negative in regard to the spirit. Therefore, the life of the body is only an awakened life that lives with it, just like some tool in the hand of a craftsman lives passively with it as long as the man directs it with his living hand, but if he drops the tool or if he puts it aside, it has no more life with it and its effective activity stops.

[6] Which foolish and dumb person will claim that he has to adapt to his tool, while one can clearly see that the craftsman provides himself with the necessary and proper tool. So when the craftsman has determined which tool he needs for his work, then it will also be clear that the actions of the body that lives with it depends on the living spirit, but not the way around.

[7] And so, the spirit lives always out of his own life's principles and in his own life's conditions to which the body cannot change anything, as little as the dead tool to the work of the craftsman.

[8] But when someone watches how a craftsman uses his tool and understands the design that the craftsman wants to make, can he then still seriously assert that finally by using the tool something very different will appear and a quite different work will develop than the foreman had visualized according to the original plan? Would that not be a senseless statement? Certainly, because what is accomplished is surely the result of the work of the living foreman but not of the tool.

[9] So, also the life's conditions of the spirit are constant, whether he makes use of his body or not as a tool. And thus, if someone wants to actually see Hell here, he can observe it here in the physical life under the same conditions as one time in the pure spiritual, because Hell is on Earth always the same as can be seen in the

purely spiritual condition. Nothing more or less can be seen here than there, and in this image we can view it very clearly and very effectively.

[10] But in order to make the true image of Hell even more clear and visual for everyone on this Earth, we will first explain the very little difference between the natural and the purely spiritual life's conditions of men, and this, as much as possible, in a very obvious manner.

[11] Take for instance a carpenter who has to make a box. For this he needs the tools that you know. He works diligently and will finish his box within a few days. The urgency was mainly the reason for his zeal. Then why was he so zealous, responding to his inner urgency? Because he wanted to finish the box as soon as possible for his use. Further question: where does this urgency come from? This urgency comes from the creative power of the spirit. How? The spirit carries the quality in him to immediately realize it as an object that he created in his mind.

[12] He can do that in a pure spiritual condition because whatever he thinks is also there. But connected to his hindering body he cannot do that with outer matter. For this reason he must urge his body as an instrument for this activity in question in order to gradually realize his idea. This is how it was determined by the Lord, so that in this life, in all kinds of opportunities, the spirit can practice a most necessary quality of life. This quality as mother of humility is called divine patience. Each one who possesses a more mature way of thinking will understand that patience is very necessary for eternal life, because this life does not end. It is already the basis for all good and great achievements for the natural life while this life is only a transitory life.

[13] If our carpenter could create his box immediately as he imagined in his thoughts, that would have been more preferable to him. But where would be the very important exercise in patience and where the mutual outer natural reliability if in this material world, where the spirit is still connected to his body, he could make unlimitedly use of his original, creative ability?

[14] Although, every spirit receives this ability back after the laying off of the body, but only the good spirit will work in reality, the evil one in fantasy and illusion, because as *his* nature is, so will also be the result.

[15] See, in this given example, the difference between the natural and the purely spiritual life is clearly explained, and from this you can see that in physical life the spirit can only realize his ideas slowly and never completely because the coarse matter with which he is covered hinders him in this while in the purely spiritual condition he wants to realize his idea immediately. The will is always the same, as well as the idea, only its execution is limited in the physical life. This limitation is the only difference between both lives. There is no further difference. The fact that this difference is due to the matter must hardly be mentioned. Since this is now completely clear and evident to us, we will at once show very actual images which are the foundation of Hell.

## 112. Earthly images of the lowest Hell

[1] Firstly, let us take a rich speculator as example. Look closer at this eternally insatiable one. What was the goal of his love and will? Only to acquire – although somehow lawful and permissible – the possessions of a whole country and finally of a whole kingdom, in no matter what way. And once he is successful in this, take also several kingdoms or the whole surface of the Earth. Although he will not completely succeed in such plan and he probably will not realize his idea completely, but he nevertheless does not let it go and he secretly thinks: ‘If I only had an army of at least a couple of million invincible soldiers, then I would gather all the gold, silver, and all the noble stones and pearls of the whole world and pile them up.’

[2] Also, many have the following wish: ‘If only the pest could break out in the country that would kill everyone except me, then I would be the natural, universal heir of the whole country. And if then people would come from another country who would dispute my inheritance, the pest would immediately grab and strangle them at the border.’

[3] Look, this is an image of the lowest Hell which you can daily notice among the people of all classes, starting with the simple stallholder to the greatest speculator. What prevents them from realizing such so-called praiseworthy ideas? Only the fatal matter. If we take that away and if we consider then the absolute spirit with the same qualities, then we have the lowest Hell in top condition before us.

[4] Secondly: There is an officer with a lower rank before us. What is the most important thought which abides in his heart? Perhaps the thought to prove helpful services to the country? O no, that is the last one. ‘To promote’, that is the most important thought. If it were possible, climbing every hour one step higher. Be at least a general in one year and as such be promoted as soon as possible. Suppose he reaches the highest degree, then his plan will be, or at least his most important thought: ‘And now let us go out with great armies to conquer all nations. Once they are conquered and I have the power, then all emperors, kings and monarchs must tremble for my sword.’

[5] The one who will not have recognized the lust for power in our officer must surely be struck with a sevenfold blindness. And also here, for what reason can our officer not make it happen? The same as above, the material, natural, limiting conditions. Matter restricts our hero and he must accept his subordinate degree as an officer, whether he likes it or not. That is why he scolds once and awhile and tries to let his subordinates feel his lust for power as much as possible. The least of offences of a subordinate is punished with tyrannical mercilessness. Take away the material obstacles from this officer and you will have the second, perfect image of the fundamental Hell in an unsurpassed form before you.

[6] You also will find this image very often, especially in those categories of people who are entitled to carry a sword and also with those who have the privilege to lead a caricature of a so-called noble weapon for their insignificant name. There you will see the lust for power everywhere in a form that really stands out. And this is now precisely the nature of the lowest of all Hells which is insatiable

and which wants to extend its imperiousness and lust into infinity. More examples will follow.

### **113. Another image of the lowest Hell**

[1] Let us take a look now at a real illicit lover, just like a female illicit lover. What is such flesh-lusty person continuously thinking about? If it were possible, and nature would permit it, he would like to continuously have sex with the most beautiful and lavish girls in all possible ways. When such person sees a somehow attractive female being, anyone can read from his eyes that he would like to use her on the spot for his pleasure without taking into account for what reason the sexual act was established and created by God. If civil laws would not hinder him a female being would not even be safe in public places against his lust.

[2] But this does not change anything because he still sinned out of his lust. Let us assume that such sensual person would have a fortune that would be sufficient to provide him with almost every pleasure he wants. What does he do? He travels to all countries in order to provide himself with several, special pleasures, because despite his great fortune his own place could not offer him anymore enough pleasure for which he stills feels a so-called passion, since he tasted of everything that was in his reach.

[3] When our sensualist enjoyed everything, and his nature begins to refuse him its vile service, he uses artificial means to breathe some new life into his dull nature. When these do also not work anymore, he provides himself with shameful sex of healthy boys and young men. By this his nature is again a little activated.

[4] Because of this, his nature changes completely, he has a disgust of women and tries to only satisfy himself with the firm flesh of the manly youth, till this also will disgust him. Then his powerlessness makes him angry about the supposed inadequate arrangement of nature.

[5] His faith in God was already sacrificed a long time ago, because the sin of the flesh will first kill all the spiritual. By this sin, man becomes a blunt material egoist, loves no one except himself and is of the opinion that everything that he wants in his lust must serve him only. He is excessively in love with himself and therefore he hates everything that does not honor his lust. For this reason he becomes, as said, a purely selfish, hard materialist and already for a long time no trace can be found in him that can be recognized as divine or spiritual.

[6] Therefore he is also a pure atheist, and the nature – the outer, visible, coarse nature – is his god. He gives offerings to this god of nature, this as long as he can experience with the given power of his own nature that this god can give him these delightful and enjoyable pleasures, thanks to the arrangement of nature. But woe to that god once he will refuse his service to our hero. Anger, revenge, wrath and furiousness are then his extra gifts or coat of arms. You can believe it, the secret anger of such real arch sensualist, when he cannot commit his illicit love anymore goes beyond all human understanding. A pyromaniac, a murderer and a street robber can have more human feeling in them compared to a greedy sensualist whose body refuses its service.

[7] Are there only few of these men of pleasure on Earth? O no, I can assure you that for every money miser there are a lot of such persons who are addicted to flesh. The father who has a daughter with a charming appearance can be sure that she will often be looked at with lusty eyes, especially in the city.

[8] One will say now: this does not matter, thoughts and lusts that cannot be executed are tax-free. But I add here: indeed, for the blind of spirit who is not capable to look even one hair further than matter. However, what would a father say when his spiritual eye would be opened and would see all those with lustful eyes before him who dishonor his daughter in all possible ways?

[9] Her body can be protected, but who will protect her spirit and its radiating sphere of life with which these lusty people come in contact with and influence with their shameful lusts? Do you think that this will not have a negative influence on that daughter? Then you are seriously mistaken.

[10] If you will often take your daughter to places where she is looked at by lustful eyes, then in a short time she will be sensually changed and secretly mock and ridicule the moral warnings of her parents. Her senses will be more and more directed to places of which she suspects that sensual men will be there. Many will say now: 'No, this is too extreme, this too exaggerated. What kind of harmful result can an innocent lust or secret lustful thought have on a strange person without any touching?' I only say on this: for men with such views and such spiritual attitude this announcement is as less intended as the sun for the centre of the Earth. Then I will ask those who have experienced in the so-called clairvoyant mediums and seen for themselves the disturbing effect on such persons at the arrival of lusty people, where this effect comes from and what its cause is? Even when such uninvited guest does not touch the medium, he nevertheless feels a convulsive and often painful effect when such guest comes in.

[11] Look, the reason of this is that the spiritual sphere of the medium is immediately brought down. This has no bad moral results for the medium because his sphere is more closed up and because every medium will immediately do everything to get rid of such guest.

[12] Question: does this also happen under the natural circumstances where the sphere of every person is more extensive and wherein he does not perceive the harmful influence? Truly, the reaction under the natural circumstances is much worse than under the mediumistic. And therefore, for such unchaste thoughts and lusts a separate commandment has been given in which it is stated that everyone should abstain from them and reject them.

[13] So he who observes the behavior of such lusty person will see again a perfect image of Hell. He only has to take away his matter and look at him purely spiritually, then he will see astonishing things. First a lecherous person in every respect and besides that a furious person who wants to avenge himself in a shameful manner and with all furiousness on his Creator, as well as on the whole creation because of the supposed imperfection of his nature. I do not have to say more, for he who has eyes can see for himself. In the next female image we will see the image of this Hell even more clearly.

## 114. Lust for power and vanity – the seeds of Hell

[1] There is generally only little psychological knowledge needed to discover that with the female gender the lust for power is a dominant characteristic, but lust for power and vanity are twins and originate thus from one and the same root. Where can you find a woman who does not possess a certain kind of vanity which shows from the manner of dressing or from the manner she arranges her room or from still many other things.

[2] Examine the background of this vanity and you will find only the living grain of seed of vanity and the resulting lust for power.

[3] Now one will say: 'No, this is a very strict approach. One should rather praise a certain degree of vanity with the female gender instead of mercilessly criticizing or greatly rejecting it. Because a certain degree of vanity is certainly only a child of the female sense of shame and together with this the sense of cleanliness which is obviously only a praiseworthy virtue, but never a vice of the female gender.' Good, I say, it unfortunately went so far in the world to think that the sense of shame is a virtue, crowning humanity with this honor, and this is the best harvest for Hell, for in this manner people have to fall, while they hardly could fall in another *manner*.

[4] One is asking: 'Then why?' But I ask: the honor of man is based upon what, on his humility or on his vanity? The humble one strives for the lowest level, where no more honor or homage exists, as the Lord has shown with His great example by which He put His honor in the deepest humility and in that which is actually the greatest shame on Earth.

[5] A similar honor was already given to His first followers. I ask however: what matters the sense of shame when one is persecuted, scorned and finally slain naked on the cross? How much sense of honor will someone still have in his body and how much sense of shame when he is hanged? I think that in such situation those two esteemed human characteristics will be moved to the background.

[6] However, if one wants to come forward with an honor, then in some point he should at least refer to Christ as the center of all virtues. Then I ask: did He ever praise the sense of shame or honor as a human virtue? On the contrary. He actually forbade His disciples and apostles to strive for another honor when He said to them that they should not let themselves be greeted and honored like the Pharisees who like to see when they are greeted on the street and called rabbi.

[7] Consequently I really cannot understand why the sense of shame and the lust for power that is connected to it can be considered as a virtue, which comes very strongly forward with the female gender.

[8] Now one will say: 'Take away the sense of shame from the female gender and soon we will have only whores before us.' Oho, I say, do you think that? Then I add very firmly: in this respect there is no better stimulation for the female gender than the sense of shame. Only a little occasion is needed and every female being is as a result of this feeling ripe for lewdness, for nothing is easier ignored than precisely this feeling which has no other foundation than vanity. The little feeling of honor which stands opposite the feeling of shame is such weak support for that virtue that it will immediately be blown away at the lightest breeze.

[9] However, from this it is clear that in this kind of female virtue a very fatal contradiction lies behind it. To immediately put this into a clear light, I will give you examples from your *daily* life.

[10] Imagine you accidentally end up one morning into a dressing room wherein a few young girls are still present in morning dress. They scream loudly and the young girls will flee to all corners and behind curtains, of course only of sheer sense of shame. And on this occasion what did you actually see of all their female charm? At most a head with tangled hair, an unwashed, sleepy face, an arm that was hardly naked up to the elbow, and at most a half naked breast. But now the girls dress themselves. The arm will often remain naked up to below the armpit, and also the neck and bosom remain uncovered, as far as a certain decency will permit, or it will at most be covered by transparent lace in order to increase the attractiveness of the naked parts. With this came an end to the sense of shame of that morning.

[11] Question: is the sense of shame only about the young girl or about her morning dress? Let us go further. It is precisely this same very virtuous lady, who almost had a stroke of sheer shame during that morning visit and who at that time did not allow to be touched by a man, who is taken almost half naked to an evening ball and she lets herself unashamedly be grabbed by her dance partner and often let herself be caressed on every part. Question: where is now that sense of shame of the morning? Probably also left at home in the unattractive morning dress. Let us go further.

[12] On some occasion at the ball, that same virtuous girl has a nice company or had eye contact during a nice, innocent walk with a man she finds attractive. The sense of shame is at each opportunity as much as possible set aside for him. Soon our virtuous one will follow the looks of her chosen one and pay attention to where his looks are directed. Then our virtuous lady will soon take care to really let those parts *of her body* come out as much as possible.

[13] However, when the chosen one will meet our virtuous lady in a company where she wants to show herself from her most honorable side, he will have to be satisfied when at a good opportunity she will give him a few hidden looks, but in the company she will try even harder to show her qualities to him. Woe to him if he would forget and come too close to her. But if they would come together, especially in a place where the sunlight is not shining and where the sound waves from the worldly noise are hardly coming through or not at all, then the sense of shame has been overcome completely. And our so virtuous lady of the morning let herself be admired from head to toe. And on such opportunity the free touching is not considered as an offence at all to her virgin sense of shame.

[14] In this manner the highly praised feeling of virtuousness is lost completely, and my question is: where is now the effect of this highly praised sense? It is gone and it has shown its true face when the mask was taken away. And so every sound minded person can see that it is nothing else but a snake in the breast of the woman, or the first grain of seed of the lowest Hell from which, once it has developed itself, all possible female vices can come up as from a cornucopia. And

how this happens, we will further make clearly visible to every eye, just like before.

## **115. Fruits that ripe for Hell**

[1] Let us return to our virtuous lady and follow her once more in the company where she, based on her female charms, acts like a queen. Her beloved joins the company also. But what does his favorite lady do now? Does she welcome him? O no, she welcomes a lot of other visitors and let herself be admired now from head to toe. Why actually?

[2] Since I know very well the world I say: she does not do this to be unfaithful to her chosen beloved, but only to show him how extremely valuable she is. In a certain way she indirectly says to him: 'Be well aware what kind of invaluable treasure you have in me.'

[3] But her lover, who does not understand this, takes the matter quite differently. He soon becomes dismayed and turns his eyes away from where his beloved let her be admired. If moreover he takes a sneaky look to that fatal spot, then his looks are already filled with burning jealousy.

[4] Our young lady sees that, but does not improve her behavior in the least. But she moreover intensifies the game to take revenge on her lover who just started to underestimate her great value just at the moment when she wanted to display it to him mostly. At this opportunity the lover tries to withdraw himself as much as possible from the company with the intent in his heart: 'Just wait you mean lady, when we talk to each other again in private, I will tell you what I think in a manner that you will remember, because now I only want to take seriously revenge for your unfaithfulness.'

[5] They meet each other and the fruit of this encounter are angry lectures. The result of this is mostly a separation of the loved ones, only seldom a reconciliation which will however not last, just like the first love did not last. Separation or reconciliation, it always comes down to the same, because if they come together again, it is usually for the purpose to show each other their individual value even more. If they will not continue their relationship, they both will use every means to make each others life bitter.

[6] Out of sheer revenge the young lady will soon exceed all boundaries of the sense of shame and becomes showy. If the old beloved one does not crawl back, then out of that same sense of revenge she becomes a whore after which the lover will ban out every former feeling from his heart. And once our former virtuous lady has tasted the sweet prickle of lewdness, then it is as if no god can bring her back to virtuousness. If she becomes unhappy by that, then with a heart full of grudge she will mostly put all blame on that first lover who shamelessly underestimated her motives and her former virtue.

[7] And when we look back, what does all this mean? Only the already completely developed fruit of the first so highly praised female sense of shame. The name of the fruit is called: lowest perfect Hell, or also: perfect ripe Hell, when the outward

cover falls away. For what would such unhappy girl do to the one who is, although unjustly, the cause of all her unhappiness?

[8] If it were possible, at that moment that she gives free play to her anger, she would like to see him be torn by a thousand fiery snakes, and this would hardly be a quenching dewdrop on her enraged heart.

[9] He who cannot believe that, should visit such unhappy young lady and speak with her about that certain person who made her unhappy. At best he will see from the mouth of the woman as if a volcano that is spitting fire. In the worst case, she will say: 'Please do not talk to me about that anymore.' If you heard that, you can imagine what will happen. Now we have shown the fruits that ripe for Hell. In what will follow, we will show this into more detail.

### **116. In the spiritual condition all secrets come to light**

[1] It happens that such offended young lady will, from sheer revenge regarding her former lover, marry another person for who she does not feel any love. With this deed she wants to punish her former lover in a hurting manner, for he underestimated her. Yes if possible, she even would kill him for this insult. But what happens?

[2] The first lover does not feel offended at all but cheerfully seeks another lover, and often a better person than the first one. What is the result of this to his first love who is married by now? She becomes moody and silent. Her husband asks her for the cause, but in vain. What suppresses her is too big, too difficult and too suspicious in front of her new husband so that she does not dare to tell him. Although she does not undertake further steps to bother her old love or to trap him, she buries the cause of her wrath all the deeper in her heart. Several years pass by, and since, as usual, time is the best plaster to heal so many wounds, also this one heals. Such people can often still become good friends.

[3] One will say: 'Well, in that case, Hell will have received its last part, for when an old enmity is changed into friendship, then Heaven will certainly replace Hell in a proper way.' This is how it seems from the outside, but this is like a soldier whose body was wounded in many places. His wounds were healed through medicine and time. When the weather is nice our soldier walks around happily and hardly realizes that his body is full of scars. But now the bad weather comes. His scars are breaking out and when the weather gets worse his scars become more painful. He desperately turns around in his bed. He curses the war, all generals, the emperor, yes even God, his parents and the day on which he was born.

[4] Look, here we can see now a good image of such morally patched up friendships that are the result of the earthly time which makes man to forget. But once the weather turns bad, that means: let the spirits of such friends come together in the beyond at the moment on which they sinned against each other on Earth. Then at the moment on which they can see, through the clear vision of their spirit, the harm that was caused which is the result of their mutual sins, and besides that, also the advantages which they could have had if they had not sinned, we will see

that they will treat each other with the greatest contempt and terrible curses. This is then also not a proper Heaven as it seems to be but pure Hell at its lowest potential. [5] That is why it is also stated in the Scripture that everyone should carefully examine himself, and if there is something no matter how hidden and secret in man, once it will be loudly proclaimed from the rooftops. That means: no matter how deep man will hide something, it will come out and will be visibly revealed in an absolute spiritual form. Therefore, everyone is explicitly advised to carefully examine every friendly and hostile relationship in which he ever was and to view what reaction it will have on the mind if he will be brought back into that same situation. For every living person here on Earth should be prepared to be lively placed back in the beyond in an absolute spiritual condition into all fatal situations which are here for him the greatest offenses. The Lord Himself gave us an example in this.

[6] He once was condemned by His enemies and crucified between criminals. After that, His actual soul did not immediately ascend to Heaven but descended to Hell where His worst enemies waited for Him, although there were also many old friends like the old fathers and a lot of prophets and teachers.

[7] If someone in this world will not have paid back every last cent, he will not be capable to enter the Kingdom of Heaven. That is why it is so important here to zealously go through every old book of debts. Especially those which carry the word 'love'. Debts of love are the hardest. A robbery of millions will be more easily erased from the spiritual memory than a debt of love. Why? Because such robbery of millions is only an outer great debt which does not affect the spirit, but the debt of love is mostly related to the whole spirit because all love is the actual nature of the spirit. Therefore, nothing is as dangerous in this world as the so-called 'falling in love', for this condition seizes the whole spirit. If there are then obstacles by which the premature sexual love between both sexes is not accomplished, the offended spirits retreat and let the inflicted wounds be superficially cured through all kinds of worldly pleasure, but they are not healed in the least.

[8] When later the bad weather comes up again, these wound will open again. This second condition will be much worse than the first, as the Scripture shows where it is written about the 7 spirits that were driven out. Also in this case the house is cleaned up with outer means after which the evil enemy wanders around through dry deserts and steppes, but since he cannot find any accommodation there, he takes another 7 spirits who are worse than him and moves again into his old, cleaned house.

[9] The old, cleaned house is the spirit in this world that is cleaned by outer means. The evil spirit is the bad condition in which man has ever lived on this Earth. This is cleaned completely by outer means. Now he wanders around through dry deserts and steppes. That means: the spirit of man heals his wounds and they become scars, so that his wounds dry up and do not bleed anymore. But the evil spirit returns with 7 others. That means: in absolute spiritual condition all wounds become visible again and open again with much greater intensity, and this is the condition which is worse than the first one.

[10] And everywhere where you can see the one person acting against another in the fiercest, vicious anger, there is also already the lowest Hell completely present.

[11] Therefore, I, John, as very experienced, eternal servant and helper of the Lord, advice everyone, but especially the parents to warn them most of all against the so-called falling in love. How much the spirit suffers from it, you can already notice in a natural way from every young student who prematurely fell in love, because the life of such young man is certainly degenerated and he is not capable anymore to develop himself spiritually. No matter what kind of passion he otherwise may have, they all can be controlled with good guidance, and so one can still make a decent person out of him. But a certain lively fantasy image, once it has fixed itself in the spirit, is more difficult to remove from a young mind – male or female – than moving a mountain.

[12] And the basis of such premature falling in love is precisely the greatest spiritual lewdness, for lewdness and harlotry are those things that target the deceit of the spirit.

[13] Since love is mainly a matter of the spirit, the deception of love or a clear offence against it is the true spiritual lewdness of the worst and lowest degree, or the actual lowest Hell.

[14] Everyone should well and very consciously take at heart what has been said up to now. After this will follow more and similar observations.

### **117. Heaven and Hell – Polarities in man**

[1] Now one will say: ‘It is indeed very probable that the matter will finally take such course and that each wound inflicted to the spirit, will become visible in its absolute condition and will react. But after the thorough explanation about the fundamental Hell we still cannot see how such memories of offended loves in this world will then manifest themselves as fundamental Hell in the absolute spiritual condition, for it will be hard to find someone on this Earth who did not personally experience such offences or caused them. But suppose such lively memories will manifest themselves in the absolute spiritual condition as fundamentally hellish, then we really would like to know how many people will come in Heaven after they lived a century on Earth.

[2] Why can such cursed judgment come over man when he actually has to sin in a highly passive condition against a divine order which he can impossibly maintain because he completely lacks the power which one can only acquire after very long experiences.’

[3] Good, I say, whoever makes such reproach to me, I kindly ask to consider the following a little closer. There he will find proof that I really did not describe who will come into Hell and how many there will be. I only indicated to everyone what appears as purely Hell in man, for not one person on the whole Earth is that perfect that he does not carry the whole Hell in him, as he also carries the whole Heaven in himself.

[4] As I sufficiently explained before what Heaven is in man, how it comes into effect in him and how it increases, so I also have to show you how Hell comes into effect in man and how it increases.

[5] It would be sad and very merciless if man, since he carries the perfect image of Hell in himself, would also immediately become an inhabitant of that Hell. If that were the case then also all angels would be hellish spirits, for also they carry the perfect image of Hell as image in themselves. Would that not be the case, then it would not be possible for any angel to penetrate that place to calm down the revolting spirits. I myself could not show and reveal Hell to you if it were not completely in me. Besides, it would also be very dangerous for the inhabitants of Heaven if they had not the corresponding image of Hell in them, because then they would not be able to see what Hell is planning against them.

[6] So no spirit in the whole Hell can plan something against us which we cannot immediately see in ourselves.

[7] Also, Hell and Heaven are in man as two opposite poles without which no existing object can be imagined.

[8] Therefore, it is useful that everyone be informed that there was absolutely no question as to who comes into Hell, because that would mean that humanity on Earth is already judged, but only as to what Hell really is.

[9] But everyone can understand that such unfaithfulness in love is actually purely hellish from the fact that such unfaithfulness comes basically from self-love and lust for power.

[10] Because what is jealousy? Only the awakening of self-love, selfishness and lust for power. A jealous person is not jealous because the chosen one has too little love, but only because the person's desires become limited, thinking that the chosen one, from whom actually the highest respect was expected, underestimates the person's value.

[11] Question: is this not actually the complete opposite pole of the attitude wherein one – male or female – should totally forget oneself out of neighborly love to be completely ready for the wellbeing of one's neighbor?

[12] But how can man suppress this fundamental Hell in himself and not make it active but purely passive?

[13] This is very easy: the one who offended as well as the one who was offended should, in the name of the Lord, forgive each other wholeheartedly, and the one who offended as well as the one who was offended should bless each other, in the name of the Lord – it is obvious that this should be done in all seriousness. Then the whole Hell in man is already under control.

[14] Truly, I say to you: a remorseful glance to our good Father is sufficient to escape Hell for all eternity. Look at the criminal at the cross. He was a robber and a murderer, but then he looked up to the Lord and spoke with a deep and grievous remorse in his heart: 'O Lord, when You will come into Your Kingdom and will judge great criminals, think about me and punish me not too heavily for the great crimes that I committed.'

[15] And see, the great, almighty Judge spoke to him: 'Truly, even today you will be with Me in paradise.'

[16] From this true happening every somehow believing Christian can conclude how little there is actually needed to have the completely lowest, mighty Hell under control forever.

[17] The example of the Samaritan woman at the well of Jacob can be compared to the former one, for the Lord spoke to the woman who had a relation with seven men: 'Woman, give Me to drink.' And further: 'If you would know who it is who says to you: women, give Me to drink, you should say to Him: 'give me to drink from the living water, so that I will thirst no more forever.' These are the true words that were exchanged at that place.

[18] Who cannot see the small thing that the Lord asks in return from this sinner for receiving the Kingdom of Heaven: only a drink of water. So will also every Christian, who is somehow familiar with the Scriptures, know what happened to the adulteress and the life of Mary Magdalene. The Lord writes the guilt of the first one twice in the sand and Magdalene was allowed to anoint His feet and was the first person to whom the Lord came after His resurrection. Also *the story* of the lost son and the search for the hundredth lost sheep, how little He asks from a sinner to receive mercy and compassion.

[19] That is why we did not mention who will come into Hell, but only what Hell actually is.