

and facilitated – but they still have *much* to expiate before they return to God's Kingdom.

When the many thousands of the Eldest incarnated by the Elder who still live on Earth are released at death from their physical bodies, they are brought to distant astral dwellings in one of the other three star universes, where they must remain until the memories of their fall and of their many sins awaken, whereupon they will be incarnated under the leadership of God, so as to make atonement and to rehabilitate their personalities. When the last of Ardor's still "living" helpers departs from earthly existence, in about 50 to 60 years' time, human beings will be freed from the last remaining bond that binds them to their creators. A weak spiritual current¹ flowed into their creatures from the Eldest during their attempts to create them, and from the first appearance of human beings it has pervaded their astral counterparts, thus endowing them with a weak spiritual life and thereby freeing them from the destructibility² of Darkness. But the moment the last earthly body of these Eldest dies, this weak spiritual current will be broken off, and God will be released from the promise that He gave His first repentant children: *to let a divine element merge with the spiritual life bestowed by the Eldest, thereby to allow humanity to partake of eternal life and to release the counterparts so that upon death of the human body they can be dissolved and absorbed into the Darkness from which they were formed.*

Thus: when the current from the Eldest is broken off, God will create no more spirits; the human spirits will then constitute a completed whole, with no further influx of newly created beings. But in order to ease the journey of His many children to their Father's Home it is God's intention not to break off the divine stream of Light that flows from Him to humanity, but to allow it perpetually to infuse them all, so that in the future human spirits will continue to receive with each new incarnation a further spiritual enrichment as a gift from God. By this precious gift the spirit is endowed with ever-increasing spiritual strength and power of will to help it on the difficult journey. But millions of years must pass before the young and last-created human spirits can be released from life on Earth.

The number of incarnations for the human spirit is highly variable; in other words, it is not the same for all, since this number depends on the individual's free will toward good or toward evil. Human spirits who during their incarnations have

¹) See Ardor's Account, p. 13, and Commentary, p. 178.

²) See Ardor's Account, p. 14, regarding human shadows.

been directly or indirectly responsible for the death of many fellow beings, whether by manslaughter, murder or accident, or who as earthly rulers have exposed their subjects to death in wars of conquest or religion, in family feuds and so forth, have been obliged to experience many more incarnations to atone for these many killings than those who have not committed such crimes. The longest time during which a human spirit has been bound to the Earth and its spheres before it could be released from earthly lives is approximately three million earthly years, and the shortest time approximately one and three-quarter million years; these periods include the years spent in sojourn in the spheres as time of rest and learning. Many of the first, the eldest of the human spirits, have long ago been released from all incarnation. These continue their journey on globes in the distant star universe, or galactic system, that corresponds to the one to which the Earth belongs. Here they slowly mature under the instruction of God's Servants until they can enter God's Kingdom, where they will be received by God, their Father.

These human spirits will never return to the Earth in order to participate in the work of the Youngest; even though their will toward the Light has overcome Darkness, their spirit is as yet too undeveloped for this purpose. And when after millions of years they have reached the goal of their journey, their help on Earth will be superfluous, since by that time there will no longer be any human beings on the Globe. The last of them will then have left this first stage of their journey, to continue on the distant globes.

The reason that the human spirits, after being released from life on Earth, are brought to the star universe that corresponds to that of the Earth is that most of the globes in the star universe of the Earth are contaminated by Darkness. Should God call forth life on these globes, it would have to be similar to that on Earth – a life of Darkness in worlds of Darkness, which could only hinder and oppress the human spirits. When these are released from life on Earth, they will therefore fully and for ever have dissolved the bonds of Darkness and will belong only to the Light and to the worlds of the Light. *The Earth is thus the only globe within its universe that sustains living beings.*

Although Darkness will never be able to bind human beings as it bound the Eldest – for the higher the spirit that succumbs to Darkness, the deeper and more lasting its fall – the power of Darkness over them is nevertheless very great, since human beings arose from Darkness. But through the will for the good, and by a fervent and sincere prayer to God for help, it is within the power of all human beings to free themselves more and more from the heavy yoke of Darkness. The stronger the will becomes to respond to the calling power of the Light, the lesser becomes the dominion of Darkness, and since Darkness no longer has disincarnated "servants" to bring human beings under its magnetic power, all who sincerely desire the good and the true will be able to avoid its influence more easily in times to come.

~ 2,000 PERSONS
IN 1912

But for the present, the few who in every way submit with trust to the leadership of God can be counted as one in a million, and many generations must pass before the spiritual weapons of love, justice and tolerance can gain victory over the murderous earthly weapons by which nations and peoples now settle their many disputes.

In numerous areas and in many different ways the incarnated Eldest have drawn humanity downward, harming and opposing the work of the Youngest, since from remote antiquity when they were first incarnated, the genius of the Eldest has been employed in the service of Darkness.

Through writings in the natural sciences, philosophy, literature, and fanatical religion they led people astray and carried them away from the paths of the Light.

The Eldest bear the main responsibility for many of the inventions that have brutalized human beings, and which have caused destruction, torture and death; for example the ancient weapons of destruction, the many instruments of torture, gunpowder, the first firearms, and practically everything else that has developed from these inventions up to the present time.

A few of the inventions of explosive and destructive substances that have been brought forth with intent to benefit humanity are due to some of the Youngest who in their existence as human beings were led astray by the Elder.

But not only the Eldest have hindered the Youngest in their work, human beings themselves have time and again proved to have no understanding of and to be hostile and unreceptive to the gifts and the truths that the Youngest have tried to bring them. Rarely, if ever, have God's emissaries been understood while they lived among human beings on Earth. Not until the passing of one or more generations have the Youngest normally been even partly understood, which can be attributed to the fact that what they brought was too advanced to be comprehended by the immature human spirits, who even in the most advanced civilizations and societies have always been in the majority. During their human embodiment the Youngest have thus often been somewhat isolated. Time and again they have been exposed to scorn, anger, hatred and persecution; many have had to suffer various painful forms of death inflicted by human beings as reward for their self-sacrificing work, their great patience and for the unfailing love with which each of them sought in every way to overcome Darkness and the influence of the Elder; and only the love

and the thanks that they received after each incarnation from God, their Father, have helped them to endure all the suffering, grief, disappointment and scorn inflicted upon them by the very beings for whom they sacrificed so much.

Whether human beings in times to come will be able better to understand and more willingly to heed that which God's emissaries bring them, and whether they themselves will contribute to a development whereby the culture of the spirit and the culture of the heart will unite in following one straight path toward the Light, must for the present time - perhaps for centuries - remain an open question, until the time when human beings are able to answer it as it should be answered.

But in order for human beings themselves to take up the struggle against Darkness in earnest - not only against the Darkness that each individual harbours deep within the self in its own thoughts and feelings, and against the Darkness that surrounds all of them everywhere in the earthly world, but also against the Darkness that threatens them through the ether-recordings¹ of the Elder - they must first of all learn to tolerate the views and opinions of one another, since tolerance is the basic element of love. If people within smaller groups learn to yield to one another instead of mocking and deriding one another, it would be far easier for them to extend tolerance and thus love to the many, so that all human beings at some time - sooner or later - will stand united in their common struggle out of Darkness.

This applies first of all to the mutual intolerance among the leaders and followers of the higher religions, since it must be clear to all that the spiritual values of greater or lesser merit that have been imparted to humanity in the area of religious life have been given only in fragments, often at long intervals and always to some extent distorted² by the Elder, who at all times and by every possible means

¹) See Summary, pp. 307-09.

²) Even the ancient myth of Adam and Eve imparts some of the truth despite its purely human form. During an earthly existence one of the Youngest tried through this myth to furnish human beings with an explanation of their origin: Adam and Eve are thus symbols of the Elder and his female dual. The serpent symbolizes the alluring, attracting and binding power of Darkness. The apple on the branch of the Tree of Knowledge of Good and Evil symbolizes the life-principle of Darkness, surrounded by and held fast by the Light. The serpent represents Darkness which tempted the woman to sin; the woman tempted the man to eat of the Tree of Knowledge, i. e., to gain knowledge so as to master the life-principle of Darkness. Removing the apple from the tree symbolizes the separation of Darkness and the Light. By their Fall, Adam and Eve - the fallen Eldest - were banished from the Garden of Eden, i. e., God's Kingdom. Cain and Abel symbolize the various types of human beings, who owe their existence to God's fallen children. Cain's murder of his brother is a symbol of sin and death, which through the birth, or creation, of Cain and Abel - humanity - was brought into reality in the earthly world.

has tried to obscure the pure and absolute truths in order to prevent human beings from gaining any precise knowledge. But those who wish and who are able to draw parallels between all religions from the earliest days to the present can find some of the truths of the Light in all of them, often the same truths repeated in somewhat different forms, *but all more or less obscured by human dogmas and clothed in human thoughts and misconceptions.*¹ No religious community therefore has the right to believe or to advocate that the religion adopted by their congregation is the only redeeming faith and that only they who profess it can lay claim to salvation, that only they are chosen and that they alone shall inherit God's Kingdom and be granted the gift of eternal life in glory and joy, while at the same time denouncing and scorning those of different views and different beliefs; for such narrow-mindedness, such self-assertion at the expense of fellow human beings *is the gravest of all religious delusions. Eternal life belongs to every human being who wishes to receive it; God's Kingdom is open to all; every human being shares in God's love; to all He shows the same patience, the same compassion;* not to a single human being does He ever close His heart, nor to anyone does He close the portals of the Fatherly Home. For to God, the Creator and Father of the human spirit, it is of no importance to what earthly belief the individual human being adheres in word and in action, but it is of importance that *human beings in mind and in heart, in thought and in action should live according to the faith that they profess, and not merely observe its outer forms or cling to its man-made dogmas or to that which is dictated by habit or by ritual, none of which has any spiritual value whatsoever for eternal life. Only that which calls upon, evokes and maintains the best, the noblest and the finest in human thought and feeling, only that has lasting and inextinguishable value to the individual.*

No more than God forces a particular religion upon any individual does He demand honour and worship in any specific manner. Every religious community has the right to conduct its gatherings and its divine services according to the forms and rules that are in greatest harmony with its adherents' perception of beauty and of the exalted. But no one has the right to promote the form of worship accepted in his own community to the detriment of all other forms, as if it were the best and most perfect manner for the congregation to honour its God and Father and to attain communication with the

¹) In the ancient heroic legends and religious myths of many peoples, parallels can also be found that are due to the influence of the Elder - for example, gods that are also human beings, trinities, virgin births, and so forth.

divine. *All worship should therefore be voluntary there should be no coercion of any kind, neither in one direction nor the other; for whether people meet in temples, churches, meeting houses or in their homes, God will always hear their songs of praise, their thanksgiving and their prayers when the devotion of their thought and of their heart is but true and deeply felt.*

Not only in the area of religious faith should people learn to yield to each other and to be tolerant of one another's views and opinions; but also in the areas of *social and political life should they try to seek common ground between one another, seek in fellowship to cast off the yoke of Darkness, so that their common journey toward the distant goal may be accomplished under more favourable conditions than hitherto.*

How can human beings themselves then help toward the achievement of this task?

Firstly by never acting against better judgment, by always heeding the inner prompting of their conscience and by teaching the coming generations to work for truth, justice and peace on Earth.

In bringing up the coming generation *women* have a special task, which many in recent times have partly or completely neglected in order to pursue the struggle for the equal rights of women. Women have a self-evident right to take part in social and political life according to their ability, but only if they have no infant children who demand their care; for if the woman is a mother, the task that she has thereby undertaken - the upbringing and maternal care of the young - will suffer on account of her work and duties outside the home.

Every woman who is a mother should know that by bringing children into the world she must also answer for their spiritual development.¹ It is the mother who moulds the spirit of the young child; with patience and with never failing love it is her task to weed out the shoots of Darkness that grow in the mind of every child; it is her responsibility to develop and to form the child's perception of that which is good and true in life, and to instil abhorrence of all that is impure, of falsehood, violence and disregard for the rights of others, and loathing for all the abominations of warfare.

Every mother should know that the first question that God will ask, when after the death of her earthly body she must render the

¹) This refers only to the upbringing of the children while they are within the home and not to the spiritual and other kinds of education that are given through schools and institutions.

account of her life on Earth, is this: "How did you bring up your child, what spiritual values did you implant in its soul, and what example did you set your child by your own conduct?" Many a mother has had ashamedly to answer: "I neglected my child, I left it to others to enrich my child with spiritual values, and by my own conduct I have set a poor example!" It is of no avail that such a mother can add: "But I have given much of my time and used many of my talents in the service of my country and my community." God's answer will then be: "You have not *served* but *harmed* your country and your community, for you have neglected and failed to honour the human spirit that was entrusted to your care, *and through your negligence you have given your country a poor and useless citizen.*"

Mothers who bring up their children to be *truthful, just and peace-loving citizens* benefit their nation much more than those who leave the upbringing and maternal care of their children to others in order to participate in social and political life.

The father also has a great responsibility in the upbringing of children. First of all *he* must provide for their purely material needs; but if the children are many and the health of the mother is weak, or should she die leaving infant children behind, then it is also the father's duty to take charge of the ethical aspects of their upbringing.

Both parents have a very great responsibility, not only directly in the rearing of the children but also indirectly, it being their common task to make life in the home as bright, as peaceful and as harmonious as possible. It is not only the parents' task but also their duty to keep all their quarrels¹ and disputes away from the children since nothing is so destructive of the growing generation as a discordant home. When a marriage is entered, in whatever manner this may take place, both partners must therefore be well aware of their responsibilities toward the coming generation. Husband and wife should have as many social and other interests in common as possible and so much spiritual kinship that on these they can build a deep and abiding friendship, so that they should not be tempted after some years to go their separate ways. Marriage should *never* be entered under duress or with the mental reservation that it can be dissolved, since divorce should be regarded as a means of last resort. However, if it is completely impossible for man and wife to yield to one another and to live together in peace and forbearance, then legal divorce is justified *for the sake of the children*, since in such a situation the children are far better brought up outside the home or in the home of the party with the lesser guilt.

All parents should strive both directly and indirectly to give their children the best possible upbringing, and should not permit them to suffer under the conse-

quences of marital strife and discord, so that the coming generation¹ may be endowed with a pure, cheerful and tolerant disposition, and so that in all circumstances of life they may remember their home with happiness, and from the memories of their childhood derive strength to resist the temptations in life and the ways of Darkness.

In one area that is equally important to the upbringing of children - namely the area of *legislation* - human beings can themselves assist in improving conditions on Earth through the enactment of laws that have been carefully considered, laws that do not restrain the initiative of the free will or compel the individual to act against the best and the noblest in every human mind. For laws of coercion of any kind that are issued by the leaders and the rulers of the different countries serve only to promote the power of Darkness and to obstruct the progress of the Light. There must of course be laws to regulate the domestic and foreign affairs of countries and the postures of nations toward each other, but if it happens that these laws compel people to act contrary to their inner conviction, against their conscience, or if the natural development of the free will is impeded, then these laws will have only a destructive effect, and *the rulers will have abused their power*.

Among such laws of coercion must be counted, for example, *compulsory military service*.

So long as military service is only "peaceful", the many open air exercises and the discipline can in many ways have a beneficial effect on body and spirit, provided that the officers and superiors act humanely and do not abuse their authority in a degrading and improper fashion. But as soon as the game of war turns to deadly earnest and the soldiers are confronted with stark reality, facing living masses that will become fodder for their cannons, sabres, bayonets and other weapons, when they know that they will become the cause of the maiming or death of many people, then most of them must do violence to their conscience in order to act in the manner demanded by the leadership of their country. The best and the noblest in the souls of such human beings is often destroyed, since in order to deaden the rising abhorrence for the deed they are about to commit they let themselves be gripped by the din and the fury of battle and act blindly in order to avoid thinking of the horror that is before them. These human beings should never be compelled to commit such deeds, since very often it is they who in the battle's confusing

¹) See Speech of Christ, p. 127, regarding the relationship between parents and children who are born out of wedlock.

¹) See Speech of Christ, p. 127.

and degrading turmoil commit the worst and entirely unnecessary atrocities.

But as long as the law governing compulsory military service exists, it is to no avail that single individuals or several in concert refuse to comply with the duty that is demanded by a country's government, since this kind of insubordination *only brings harm to the disobedient and in no way upsets the existing order*. In such cases there is but *one thing* to do: to submit to the duties that are imposed by society, even though performance of such duties clashes with one's innermost feelings. By acting in this way the individual stands *with a clear conscience*, while the responsibility for these compulsory actions will fall upon those *who originate and enforce such laws*.

These coercive laws should therefore be repealed by the leaders, the legislators and the rulers; when *they* realize that such coercion cannot be in harmony with God's desires and purposes, the time will have come for the existing laws to be repealed and replaced by new laws.

In order to provide a transition from present conditions to the time when a general and universal peace among all nations is an accomplished fact, all military service should be a voluntary¹ matter, with no compulsion whatsoever of the individual, *since responsibility for the many untimely deaths, the many murders and atrocities and the destruction is placed by God upon the leaders, the legislators and the rulers*, even though the individual soldier – the aggressor as well as the defender – must give account of all the unnecessary cruelties of which he is personally guilty. On the other hand, if military service is placed on a voluntary basis until further notice, then *the chief responsibility will be evenly divided among all the participants in war, the leaders as well as the soldiers in the field*.

All warfare is against God's Will and is in conflict with the laws of the Light, and it benefits neither one nor the other warring nation to call upon God's assistance² as supreme war lord; any supplication to God to bless the armaments or to bless the armies, so that under His leadership they may gain victory over their opponents, is therefore a blasphemous prayer.

Any conception of God as war lord or war leader must be rooted out, since all bloodshed, all destruction, all subversion *is completely irreconcilable with the nature of God*. Again and again God has sought to lead human beings to a complete understanding of love for their neighbours and respect for all that belongs to them. Time and

¹) See Speech of Christ, p. 125.

²) See Speech of Christ, pp. 114–15.

again ever since the dawn of history God's emissaries have proclaimed to human beings: "**You shall not kill, nor take by force, nor rob, nor plunder!**" But so far the appeal has been in vain, human beings have not yet been able to free themselves from the primal urge of brutish self-assertion through violence to the detriment of their fellow human beings. So long as the individual members of the nations of the world do not unite and strive toward mutual peace and forbearance, so long as human beings cannot with complete faith in God's Fatherliness and Justice place everything in His hand and with trust submit to His leadership, so long as the will of the many is not one with His Will, so long can bloodshed, violence and war not cease, and so long can the hope for peace not be victorious on Earth.

Human beings must overcome the influence of Darkness, overcome hatred, curses, envy and lust for power through belief in God's existence and by trusting His guidance, rather than through prayers for help to crush their enemies and opponents by acts of violence – *for God never hears and never answers such prayers*.

If it could be conceived that an entire people were united in complete trust in God and in the absolute certitude that no evil arising from ambitious, envious or rapacious neighbours could befall them, then even the most evil of designs would fall to the ground, since it would be lost on so unanimous and complete a faith. *But where can such a people be found?* Humanity is still in its infancy, and centuries or millennia may pass before full understanding of such an unshakeable relationship of trust between God and human beings can be attained.

Thus, all warfare is rooted in Darkness and is brought about by the mutual intolerance of the various nations, which in turn can be attributed to the lust for power of the leaders and the rulers. If the human will for evil thus calls forth fighting and destruction and a war begins, *the nation that initiates the hostilities* must bear the responsibility for the war of aggression as well as for the war of defence forced upon the other nation and its allies, regardless of the forms that the war may take. And so long as the attacked nation limits itself to the defence of its country, of its rights, the aggressor will continue to be in the wrong. But the moment the defender extends the hostilities to the territory of the aggressor in order to attack rather than to defend, both sides must share the responsibility for whatever takes place from the moment the border into enemy territory is crossed. (The same laws apply if the battles are fought at sea or in the air).

The victory or defeat of the warring parties can in no way be attributed to God. Never does He take part in the hostilities, neither on the side of the aggressor nor on the side of the defender. *Only prayers for help to restore peace will be heard by God,* but His many and persistent attempts to speak to the leaders as their "conscience" are in most cases rejected.

The victorious party defeats its adversary by virtue of numerical or strategic superiority or the like, or because of the people's common hatred of the enemy and the people's common will to win; **but victory is never gained with the help of God.**

Any person - civilian or military - who *praises, defends and glorifies war* in writing or in speech, instead of evoking aversion to this deed of Darkness and enlightening his fellow human beings on the *degradation and brutishness* of war, is himself placing a heavy burden of responsibility on his shoulders and must, having ended his earthly life, render a detailed account to God of the motivations for his actions.

Even though human beings wage war among themselves, and even though God does not hear their prayers for victory, He never loses sight of them, but seeks either directly or through the disincarnated Youngest to awaken remorse among the leaders, just as He tries in many ways to instil in them an awareness of the injustice and the abuse of power of which they are guilty, so as to bring about a pact of peace *before one of the parties succumbs to the superior force;* but in the vast majority of cases also these attempts are rejected by human beings.

Many of the disincarnated Youngest gather where the fiercest battles rage in order to minimize by their presence the effect of the erupting Darkness and to divert those accumulations of Darkness that are inevitably drawn to the scenes of battle by the passions that are unleashed, and also to bring the thousands of spirits that were bound to the slain human bodies back to their dwellings in the spheres.

The Youngest will also try, for as long as a state of war obtains, to evoke feelings of compassion and to bring about acts of mercy among those directly or indirectly involved in the war, so as to counteract the influence of Darkness.

*The love of human beings for their country*¹ is under normal circumstances an excellent and exalted sentiment, but it is ugly and degrading when, aroused by the passions of war, it turns into egoism

¹) Persons who despise or hate other nations or other races will in the next succeeding incarnations invariably be born among them, so that they may learn to love those whom they previously hated.

and self-worship. For regarding this self-overestimation and complacency, human beings must never forget that those men and women who from the earliest times and in the various nations have risen high above the average human being, and who *in the service of the Light* have exerted a lasting cultural influence on the peoples of their countries in the religious, ethical, scientific, social and political areas, *have all been the incarnated Youngest*, who under the leadership of God have let themselves be born at those places where at that time there were the best prospects for introducing innovations and improvements. *And as even the most advanced human spirits have not yet developed the ability to enrich their fellow human beings either spiritually or materially, nor yet succeeded in raising themselves above the purely human level in spiritual respects, humanity has no grounds whatsoever for self-overestimation or self-admiration, but reason only to thank God for the abundance of the gifts that He has given them through His emissaries.*

So that no government by the few, nor by a single head of state, should in the future be tempted through error of judgment or hasty decision to involve their own and thereby one or more other nations in ruinous and totally destructive war, all states should agree upon a common governing body, consisting of delegates from all the countries and all the factions, to act not as a peace conference meeting from time to time but as *a permanent authority*² whose members are elected for a longer period of office, and to whose hands all the disputes and entanglements of nations will be entrusted for joint resolution; for all disputes of any kind whatsoever *can and should* be settled by peaceful, diplomatic means. **For in no respect whatsoever can humanity defend before God its presumed right to settle its disagreements by arms and by force.**

If all the nations, all the peoples of the East and of the West, would voluntarily meet in a joint endeavour to achieve a lasting peace, they would be assured of receiving all possible help from the transcendental world under the supreme leadership of *God.* However, it will be of no avail to establish a general world authority until *the will* exists in full sincerity and accord to fulfil the hope of "the eternal peace". But once such co-operation has been agreed upon and initiated it should never be breached, since the nation that deceitfully fails to honour its pledge thereby takes an unbounded responsibility upon itself; *because every vow that is broken draws Darkness to those who deliberately commit deceitful acts, and the*

²) Written in 1916. - Publisher's note.

gathered Darkness will draw the Elder's recorded future-images forth into reality upon the plane of the Earth and thus for long periods of time hinder the toilsome journeying of mankind.

These proposals for a general world authority or international court of law have in various ways been put forward by human beings in the past, but have not hitherto awakened the proper response and understanding.

But with the permission of our God and Father this proposal is hereby advanced from the transcendental world – from the spiritual leaders of mankind – in the hope that those who are well placed to advocate and implement some treaty of this nature will heed these words in times to come.

And when the time comes that all human beings in full understanding should agree to enact an *inviolable* pact of peace, **all manufacture of all kinds of armaments and weapons of war should cease, and never more be resumed.**

Through an unbreachable treaty of peace between all the peoples and the nations they will lay a firm foundation for an effective and a fruitful joint endeavour between the children of the Light and the children of the Earth, an endeavour that will in many ways be a great help to the Youngest in their work for humanity, and benefit especially those of the Youngest who are incarnated as human beings.

“Lead us till we enter Thy Kingdom!” These are the words of the ancient prayer that Jesus of Nazareth taught his apostles.

Under the supreme leadership of God must human beings themselves journey to the goal; the Kingdom of God can never come to human beings on Earth; if God let His World's divine sea of Light descend upon the Globe, all the weak and undeveloped human spirits would without resistance be drawn back into His Fatherly bosom, and everything there was upon the Earth, the living as well as the lifeless, would at the same instant be absorbed and merged into the waves of the sea of Light. However bright and peaceful the conditions and existence on Earth *may* thus become, life there will only be the faintest reflection of life in the Kingdom of God; and since no human being can enter the presence of God without being absorbed into Him who endowed the human spirit with the gift of life, *Christ must not only be the guide of all human beings, but must also be their Father's representative toward them*, until their spirits have attained sufficient strength to enter the Fatherly Home.

Slowly, human beings advance on their journey to the distant goal, a mighty pilgrimage from all the realms and countries of the Earth; but in the vanguard journeys the most patient, the most loving and the most self-sacrificing of all leaders – *Christ, the Saviour and Redeemer of all human beings*. From his torch held up high, the shining light falls bright and clear on all the roads and paths that lead toward the goal; but if any should go astray upon the long and arduous journey, then Christ will seek until he finds those who have lost their way; for he has promised his Father to lead them all into His open embrace.

But how much time has yet to pass before mankind will acknowledge and receive Christ for what he is – *their faithful brother and leader* – and with his help unite in the common task of creating brighter and happier circumstances on Earth and thus improve the human condition, this no one knows – not even God – for *the free will of human beings for good or for evil must answer this question*. However, sooner or later the time will come when all will stand united and of one accord, when the will of all is one with the Will of God, so that fully, in the least as in the greatest, in spirit and in truth, He is the *God and Father* of all human beings. And then the ancient legend of the angels' song of praise at the birth of Christ will come true, then the words: *“Glory to God in the Highest, and on earth peace, good will toward men”* will rise in chorus from humanity and from the Youngest, their spiritual leaders.

The Youngest who were the companions and helpers of Christ while he fought the last severe battle with Darkness to win back their beloved brother now pray together to Almighty God: **“Father, bestow Thy blessing upon our task, that our words shall not sound in vain in the wilderness of human ignorance! Father, teach human beings to forgive our eldest brother even as Thou hast forgiven him, that in truth they may journey forward, toward the Light and toward Thy Kingdom!”**

mainder was rendered clearly and correctly. The medium had also in this case been acquainted beforehand with the contents of the Speech during sleep release.¹

This Speech was given at a single séance that was held on 27th October, 1914.

Ardor's Account, the Speeches of Christ and God's Servant, and the Commentary were given through thought-inspiration and reproduced by the medium's intuitive perception. In order to achieve good results with this form of spiritual collaboration the medium employed must *be able to cease all his or her own thoughts and thus render the psychic and the physical brains receptive to the thought-images of the external intelligences*. The medium must necessarily also be in command of a certain vocabulary, so that the spiritual self can without too much difficulty translate what is given with as few and as well-chosen words as possible; for even though clear and concise thought-images are presented from the transcendental world, these do not suffice if the medium employed lacks the words to express the thoughts of the communicating intelligence. Since earthly languages often contain synonyms that can express the thought with varying degrees of precision, it is often very difficult for the medium's spiritual self to select at a moment's notice just those words that are best suited to transpose the thought into an easily understandable form. When the transcendental world desires an expression other than the one chosen by the medium, the words required are recited by the spirit manifesting itself or by the spiritual leader. They are then received by the medium's psychic ear and transmitted by sound-waves to the physical ear.

All of the higher and the highest spirits² can, of course, communicate in any earthly language they wish with attentive, responsive and sympathetic mediums. But in this case, where the medium perceived *mainly* through intuition - by way of thought - and was only slightly clairaudient, this procedure would present severe difficulty, since in the first place the frequency of the sound-waves that pass from the spirit that is speaking to the listening medium would have had to be very much reduced in order to be received at all. Then, in addition, every word would have had to be repeated again and again, until all the sound-waves had passed both the psychic and the physical ear clearly and correctly, with the result that the process of communica-

¹) Not trance, but natural sleep.

²) God's Servants can when necessary transform their thought-vibrations into sound-waves by the power of their will, in the same manner that God can do this.

tion would have extended over a period of time greatly exceeding that required for thought-inspiration, thus tiring the medium quite needlessly and delaying the work. For this reason, direct speech was employed only when the medium was unable to find the best possible word or to understand the correct numerical quantity.

On the whole, thought-inspiration is the form of communication that is best suited to earthly conditions, whether employed during séances where several people besides the medium are present, or used when the medium is alone. This form of communication requires little or none of the medium's own psychic power;¹ on the contrary, the medium usually receives great psychic power through the abundant radiations of Light from the communicating spirits, and when as in this case a major integrated work is involved, whose appearance in the earthly world was of the utmost importance to the Youngest, it is obvious that the first consideration was to make such arrangements as would ensure that the medium to be employed as intermediary would not suffer, either physically or spiritually, under the many demands that would be made from the transcendental world. The method of direct transfer mentioned in the section concerning mediums² was for this reason not employed in the production of this work, since in the first place the medium's spirit could not have obtained the necessary rest required by any spirit bound to a human body, due to the numerous releases that would have been required for the memorization of such a work, even if it had taken place in stages. In the second place, the frequently repeated attenuation of the insulation layer, which accompanies transmissions from the psychic to the physical brain, would probably have resulted in some degree of rupture of the insulation layer itself, which, although it could heal again by the power of God's Will, would temporarily have exposed the medium to a great many spiritual sufferings. On these grounds, direct transfer has been used on only a few occasions for answering questions³ in the Commentary, where it was quite impossible for the spiritual guide, by the method of inspiration, to give a clear understanding of the subject matter to be reproduced.

Automatic writing was not employed, since it will always be diffi-

¹) If mediums nevertheless often experience fatigue during this kind of séance, it stems from the exertion that is always required to keep their own thoughts from interfering with those of the communicating spirit; this fatigue is only passing, whereas the fatigue that stems from loss of psychic strength is felt as a prolonged depression.

²) See Commentary, p. 245.

³) The many questions that were asked by the members of the circle while receiving Ardor's Account, and which could not be included in the Account, were deferred for later answer by the medium's spiritual guide.

cult, even for experienced mediums, to prevent their own thoughts¹ from interfering with the subject matter as it is written down and from influencing the given messages in some way.

It is hoped that this explanation will indicate why thought-inspiration was chosen in preference to all other forms of mediumistic communication.

A few of the questions in the Commentary were answered at conversational séances; but most of the answers were given to the medium alone under the inspirational influence of thought, one by one, as the questions were posed. Through co-operation between the medium and the spiritual guide the many answers were finally arranged in a sequence corresponding to the main questions in Ardor's Account.

The reason why the questions² in the Commentary have come to be answered primarily through co-operation between the medium, the spiritual guide and his helpers, without the presence of séance participants, was in deference to the wish of the Youngest to show mankind how much can be achieved by means of the inspirational method without resorting to the usual means employed at spiritualistic séances, and thus establish the point that spiritualism is not the goal but only one of the ways by which the goal may be reached under the guidance of God. And since the medium promised to place herself completely at the disposal of her spiritual guide, they succeeded after persistent work in translating those thoughts that were alien to the medium into words and sentences. This part of the work created a great deal of difficulty for the spiritual guide and his helpers to overcome, since the medium was neither familiar with abstract thought, nor did she have any experience in constructing or linking in proper order the questions that were to be posed. The questions were consequently presented in a very disjointed and inconsistent sequence, which made answering difficult, since very often too many interjacent questions were missing for the answers to be sufficiently satisfactory at the first attempt. But through calm, systematic work the spiritual guide and his helpers (several of the disincarnated Youngest) succeeded in eliciting the missing questions, either from the medium or from the other members, so that also this part of the work was concluded in accordance with the wishes of the transcendental world.

¹) If a medium employs the method of automatic writing during trance, the spirit has greater control of the medium. But the spirits of the Light never employ mediums when they are in trance, i. e., the spirits of the Light do not coerce their mediums.

²) All the members of the circle, also those who withdrew, have contributed to making the questions so plentiful. At a number of meetings, the answers were read aloud, which usually gave rise to new questions - and new answers.

The answers to the strictly religious questions have been given in sufficient detail by the transcendental world, whereas several of the other answers have been provided merely as indications or pointers in the direction in which human beings themselves should continue to search, so that through a more profound study in greater detail they may achieve verification of that which has been stated here.

It is most likely that questions that have not been elucidated will occur to the individual reader of the Commentary, since it cannot be expected that all people will agree on asking exactly the same questions. Only that which *the transcendental world* has deemed to be of general interest is included, for which reason those who do not feel satisfied should continue to seek within the field of their particular interest. All possible help will at all times be given to those who seek.

But one thing must be clear to all: that the capacity, comprehension and understanding of the human spirit in the earthly world is limited, and hence that there will at all times be questions that cannot be answered.

It is also likely that many will regard the answers to the questions as undocumented assertions. However, human beings can investigate several of these assertions on their own and thereby learn whether they are justified. But other answers cannot be investigated by human beings, since the transcendental world is necessarily beyond direct investigation; in these areas people must be content with the inner and logical consistency of the answers.

To the dogmatic, the fanatical and to the narrow-minded human beings and those to whom young and undeveloped spirits have been bound, the thought will in all likelihood occur that this book is the work of *Antichrist* (Satan¹ or his emissary). For the benefit of such people, the following will suggest how they should arrange that which is presented in this book, under the leadership of God and through the influence of the Light, in order to compare this with the ancient Scriptures, inherited traditions and orthodox dogmatism of human origin, all of which came into existence while Ardor was still striving to withhold from humanity as much as possible of the truth and of the Light.

¹) This can of course be said with some justification with regard to Ardor, but it should be remembered that Ardor was not the representative of evil when he rendered his Account, and furthermore that it was at God's request that he communicated with human beings.