

Transition to the other world and the necessary knowledge about the interrelations.

TODAY, I want to outline what happens to a person who comes over here without knowing or believing there is another world.

I consider it very important to talk about this so people understand how important it is to familiarise themselves with these matters of the other world if they are to be spared difficult emotional suffering and great sorrow.

I presume that those to whom I talk are believers. By this I mean that they believe in another world and in life after death for man, as well as in a return to earthly existence. Actually, they bear some of the responsibility for the fact that so many live in the dark, because it is their task to inform these people, to show those who seek the way and to make known the truth.

One may argue that the time is not yet ripe and that people who speak of such matters, or even occupy themselves with them, like mediums or preachers or what ever, are mad. Perhaps I should say they could be considered to be mad because they cannot prove their fairy tales.

Science will soon become interested and engage in research. It will find proof—quite apart from the fact that this already exists—but the courage to use it is lacking, as is the courage to occupy oneself with matters which appear to be unimportant or without meaning for life on earth.

This is why I want to set down what happens when we leave the material world. Many people have been present at the death of relations and friends and often been amazed as they watched the transition process. They could see that the end was approaching, but could not know how it affected the dying person.

I will tell how I fared, as I was not really an unbeliever. But my philosophy of life as a doctor and a representative of an exact science caused me to back away from any commitment in this area.

I had been ailing for several years and had to reckon with the fact that a sudden end to my life was near at hand. Such knowledge causes deep reflection because everybody wishes to prolong his life.

My conception of soul and spirit lay deeply concealed within me. Although I shared the opinion of my teacher, Alfred Adler, that there was only one life, as a doctor my attitude had orientated me towards the truth without my knowing it.

The mistake which I had made, due to my material conception of life, did not handicap me too much. This is the great secret of our existence. There slumbers within us both the truths and the level which our spirit has already attained. Not even the greatest misguidance can destroy them forever. A mistake can hamper development, until higher understanding and better knowledge indicate the right path. But a mistake can never impede progress. This is a big comfort.

In the course of my medical work I had realised there were matters between heaven and earth about which we have absolutely no idea. We have a presentiment, but with our mental level we cannot grasp it.

Many things convinced me of this. Insane people who displayed no physical changes; extraordinary occurrences in people whom we had to declare absolutely sane after our examinations; the perceptions of these people, which exceeded earthly comprehension; fantasy as such, for which there had to be an explanation, and so on.

Knowledge of spiritual conditions and circumstances is by no means essential for life in the material world. Hidden deep inside the human race, the knowledge lies dormant and obscured by the material concept of existence. But if the wish should become reality to fight against this concept and change one's attitude—an attitude which abuses and misuses the things of this earth—then it is necessary for people in authority to take on this task and find the courage to succeed.

One could say it is easy for me to talk. I can no longer be contacted, and a judgement about my spirit condition is no longer possible, or even meaningful. I must confess I no longer need courage to overturn my scientific principles and tell the truth quite openly. I am not confronted by incarnate stubbornness. Scientists today are not so fortunate.

Now I will tell how I came over here and how I fared. It was a day in the spring. I was in my country home, which I only visited occasionally. My health left a lot to be desired. However, I was not bedridden, but went for a walk with friends. It was a lovely evening.

As we set off, I was tired and thought I would not be able to walk. But I forced myself and suddenly felt quite healthy and vigorous. I ran forward, breathing in the fresh air deeply. I was happy as I had not been for a long time.

What has happened to me, I wondered, that I suddenly had no complaints, no tiredness, no difficulty with breathing? I returned to my friends. But what was this? There I stood...and at the same time I saw myself lying on the ground. The people around were extremely upset and excited. They called a doctor and fetched a car to carry me home.

But I was healthy and felt no pain. I could not understand it. I felt the heart of the person lying there. It was not beating. I was dead. But I was alive! I addressed my friends, but they neither saw nor answered me.

Then I became angry and went away. But I kept coming back. It was not a pleasant sight, the crying friends who did not want to hear me, and the dead body in front of me, although I felt quite well. To make matters worse my dog was whimpering desperately. He saw me lying on the ground and he saw me standing next to the body. He did not know which of the two to go to.

After all the formalities had been completed and my body was placed in a coffin, I knew I must have died. But I did not want to believe it. I went to my colleagues at the university. They did not see me or return my greeting. I was very offended. What was I to do? I went up the mountain where Grete lived. She sat there sadly, and also did not hear me. It was no good. I had to face reality.

The moment I was aware of the fact I had left the earthly world, I saw my dear mother. Radiantly she came towards me and told me I was now in the other world, but not by word of mouth, for this exists only on earth. And for us this is not the other world; it is this world. This wonderful world which makes it worthwhile to endure the afflictions of the material world. But I could still not believe what I was told. I thought I was dreaming.

I was so strongly bound to the earthly world that long afterwards, when I had the opportunity of communicating through Bertha, our first medium, I was still of the opinion it was all a dream.

Only gradually did I become aware of all my mistaken conceptions. I had brought all of them, each and every one of them, with me. I fought against the fact that what I saw could be the truth. I was really unhappy in this dilemma.

Like everybody, I had a good guiding spirit. He introduced me to all the marvels of the other world. He allowed me to look into higher spheres and showed me how I could progress if I struggled against my engrained mistakes and dedicated my life to progress.

It is difficult for me to describe the marvels here, difficult to interpret them for mundane eyes. There is nothing on earth to compare with them. The only possible comparisons are ineffective. I did not struggle long against the truth, not long in comparison with those who have no confidence in their guides and consider earthly life the most desirable form of existence. They often do not listen to reason for decades and cling to the material world in thought and feeling, which delays their progress. But they cannot prevent it. They can only delay it.

In this condition their life is agony. They are among their earthly friends, but can neither enjoy earthly pleasures nor spirit consolation. A person who is informed about life after earthly death and waits trustingly to be guided over and received has a much easier time and is spared the painful transition period.

It is due to special permission that I am nevertheless in touch with Grete, and may use her hand in order to bring some enlightening words to paper. Because here, too, we cannot do as we please. Everything has been exactly arranged by the eternal, inviolate laws. Whoever infringes them, either in this world or the next, has to pay dearly for it, not because of any judicial decision, but as a simple reaction to an improper act.

If a person enters into contact with the other world in a manner which is both improper and forbidden, if he seeks this contact without being called, he will have to atone for it through sickness and distress, just as the spirit from the other world, who makes use of a mortal being to satisfy his addiction or only to put himself in the picture and make himself noticeable, will have to make amends for it.

Everything is arranged according to strict rules and is organised for the welfare of mankind, provided it is not misused. Just as food and drink—in moderation and properly enjoyed—is appointed for the good of the body and gives pleasure, so only the correct measure of spirit enjoyment is beneficial for mankind. It is unnecessary for everybody to attempt to see spirits or to communicate with them through a medium in order to be able to believe in the other world. It is sufficient if a few chosen and ordained people have direct knowledge of the truth and transmit it in an appropriate manner.

The Church would be best suited for this. But its concepts of a punishing, avenging Lord God and of Hell are far removed from the truth and contribute little to a joyful anticipation of eternal life in a better world. If it once begins to make a clean sweep of its colossal errors, then the funeral of a deceased person will no longer cause the heart-rending sorrow it still so often does. With this I close for today.

Recognition of the end of life. The spirit regions or spheres. Spiritual maturity.

YESTERDAY, I spoke about the manner in which I ended earthly life and came over to the other world. There still remain some things to add, so that the situation is clearer and more understandable. Above all, my account must show that I was totally unaware of the end of life. I was only conscious of immense tiredness for which I could not account. It was the beginning of the total passiveness, which I have already spoken about, and which in its state of perfection leads to the detachment of soul and spirit from the body. The vitality of the soul is increased to such an extent that separation from the material prison is achieved.

But it is not always as it was with me. I had no prolonged suffering, which would have enabled me to realise that the end was approaching. What occurred to me happens to everybody who leaves the earthly world suddenly as the organs cease to work as a result of a short illness or because their functions come to a violent end.

In the case of longer suffering, a person feels the approaching end clearly, but he only acknowledges the actual end when he arrives in the other world; that is, when he is fully detached from the material body.

Just as the body remains unchanged when a person takes off his clothes, so the soul and the spirit are not affected by leaving the body. Whether in or out of the body, their existence is undisturbed.

The body can be sick and handicap the soul and upset the spirit. But as soon as they have left it, all pains are over. It only remains for the vitality to be replenished and strengthened. Depending on the state of depletion, this is soon regenerated and greatly exceeds its earthly efficiency. Actually, the two can no longer be compared.

Of course, I do not refer to spirit entities who still live in the dark due to their inadequate maturity and mistaken conceptions. Spirit entities of a higher stage of development have most certainly to overcome their errors, but they are on the upward path and enjoy all the benefits and blessings of the world beyond. Underdeveloped spirits still err and have to make an effort to come out of the dark. They have assistants at their side and every help. But as they have free will, they can only advance when they wish to do so and are willing to be guided. Very many still live in the dark, not only in the material world, but also in the other world.

I am familiar with all these stages or spheres of development, and at the moment it looks very miserable all around us. But if we look back a considerable distance, we have to acknowledge that we, too, began right at the bottom and good guides enabled us to rise to the present level. We have to acknowledge great mercy and look up thankfully into the divine regions. We are still at a low stage in relation to the infinite heights that stretch above us.

What we refer to as spheres or regions are not to be thought of in terms of areas in the earthly sense, but rather in the psychic and purely spirit sense. The higher the maturity of the soul and the development of the spirit, the higher the region or sphere. One can imagine that a mature spirit entity possesses a far greater visual faculty, and a far greater ability to assimilate colours and sounds and thoughts, so that he can see more, and hear and grasp more than a less developed spirit.

On earth there are also people who have a finer sense of taste, smell and hearing than others, only in this case it is linked to physical conditions and physical development rather than to that of the spirit.

Maturity in the spirit sense is not quite the same as intellectual maturity in earthly regions. Many a person considered intellectually developed is a small, insignificant dwarf when he comes over here, whereas often a person, who by earthly standards was considered uncultured, displays a maturity on arriving here, which greatly exceeds that of people who on earth were far above him.

Human existence is still filled with errors. To recognise and eliminate them is an enormous and difficult task.

We here are also not free of mistakes and have constantly to work to advance towards the truth. I would like to add that the result is not simply laid at our feet. Our spirit has to work very hard to climb up step by step and to see more clearly.

But it must not be presumed that it is only a matter of knowledge; knowledge about the relationships, which I have mentioned so often. It is a matter of a great, sublime goal. Only all-embracing love in combination with exalted knowledge can bring the goal closer. We have spoken once of love, but it is an inexhaustible theme. I would almost say that the earthly word "love" is not the correct term. I would like to call it "the infinite harmony." Spirit and soul in harmony with each other is the greatest, the supreme state of equilibrium and the only one from which good can come. People also place it under the heading of virtue, but all do not understand this the same way. In the course of these messages we will often come back to this point, and gradually collect all the earthly ideas which are to be understood under the headings of "harmony and love in the spirit sense."

I have digressed somewhat from my theme. I was saying I did not feel how I left my body. I did not realise my earthly life was over. I don't even remember if I suffered pain at the end. But I believe that with such a sudden shedding of the body, the soul has no sensation of an upset of the organs, and therefore, one is not aware of pain.

What people refer to as "the throes of death" is the more or less rapid separation of the spirit entity from the material body. As I said, I always had to return to my body. This was because the cord of life is not severed so quickly, even though the spirit entity has been freed. All these proceedings are not arbitrary. They are according to established laws, and predetermined for every person.

No matter how brilliant a doctor, he cannot alter these things. He can only provide alleviation to a person who knows his end is near, or the doctor himself knows is near. He can consolidate his belief in life and calm him, to ease his departure from the world.

This certainly is not brought about by confession and ceremonies such as the Church organises. I have already said that nobody can off load his mistakes and beg forgiveness. What he cannot make good in earthly life, he takes as a burden into the next life. According to his good will he can, as people say, atone for it or cancel it through good deeds. This is a supreme law and must be underlined over and over again.

This fact must also be a guide in the education of children and the care of the sick, if one wishes to help people to aspire to a higher stage of development. With this, enough for today.