

I read about and so became curious about Walter Hinz's -71-book '**Geborgenheit**', and found it in German online, but since I'm not THAT good at understanding German, *I tried for my own use, to drive it through Google's translator and this was partly the result, but I reserve saying it may be mistakes here, of course, (also from the online ocr process.)*

from

https://www.imagomundi.biz/wp-content/uploads/2023/01/PNFL156-Geborgenheit-Walter_Hinz.pdf

WALTHER HINZ book '**Geborgenheit**',

inner feeling of **Security/safety**

k-i answers that "The German word Geborgenheit means a deep sense of security, safety and warm well-being protection. It describes a state in which one feels completely welcomed, relaxed and free from fear or danger.

k-i svarer at "Det tyske ordet **Geborgenheit** betyr en dyp **følelse av trygghet**, sikkerhet og lun velværebeskyttelse. Det beskriver en tilstand der man føler seg fullstendig motatt, avslappet og fri for frykt eller fare.

[Litt oversatt til norsk I lyd](#)

Arthur Brunner Publishers
Zurich 1971.

footnotes are not included in this personal translation here. but remnants of number references that have not been removed may be found here.
The chapter readings were just numbers, but I have added the word 'chapter'

Chapter 1.

The world we live in is out of joint.

People no longer have any stability. They barely cover up their inner emptiness with the outward glamour of prosperity and pleasure. But fear nests in the depths of their hearts. They long in vain for security. For even the message of the churches has lost its power of persuasion.

Shadows of worry and hopelessness spread everywhere.

Only those who were able to observe the events of our present from an extraterrestrial perspective would interpret the signs of the times with confidence. They could interpret the chaos that surrounds us as the birth pangs of a new age. Perhaps they would see the light of a happier tomorrow dawning behind all the horror and darkness of today.

In this text, I attempt to let a ray of this coming light shine into our present. This book aims to provide an answer to the questions of life that beset us. Only insight into higher connections can provide that inner certainty, that sense of security we long for. Only then can a person find inner stability when they know where they come from, why they live on earth, and where they are going; when they do not have to fear what awaits them once they leave. Our fear, at its core, is the horror of the unknown. The findings of modern natural science still dispel this fear. Only an answer that

unites science and faith can provide this. Admittedly, such an answer is considered unattainable by most people today. Knowledge and faith seem to be mutually exclusive on our imperfect earth. However, since faith and knowledge are merely different fields of the same human existence, they actually form a whole. On a higher level, the two merge, and faith becomes knowledge. For us, it is therefore a matter of advancing to that higher level. We need, so to speak, an extraterrestrial standpoint. Whoever attains such a standpoint will experience inner peace in their soul. With such a vision, a person feels secure again. Secure in the truth. Has not the teacher of humanity promised us that the truth will set us free?

To advance to this truth in our time, we are now embarking on new paths together, researching and examining, keeping the best.

Chapter 2.

The first question we must gain clarity about on these new paths is: Is there life after death?

For the materialist, with earthly death, "everything is over." But many believers also harbor doubts. Indeed, even numerous theologians believe that the soul dies along with the body; it is only recreated by God on the Last Day and then judged. Isn't it dismaying that only contradictory answers can be heard to the most important question of human existence? Yet personal survival of death has been scientifically proven.

Dr. Emil Mattiesen compiled the evidence for this a generation ago. I knew this distinguished man and scholar and was able to contribute to ensuring that his legendary presentation of empirical evidence could be printed despite the current trends of the time. I am referring to his three-volume work "*Personal Survival of Death*." The first two volumes were published in 1936, the third followed in 1939. The respected academic publisher Walter de Gruyter in Berlin had taken the risk of publishing it; Due to constant demand, he published a first, unchanged edition in 1962 and a second, unchanged edition in 1967.

Mattiesen's work rightly bears the subtitle:
"A Presentation of Empirical Evidence."

But why is it, one might object, that neither the scientific community nor the general public wants to acknowledge this empirical evidence?

There are many reasons for this. First of all, every new science struggles to gain recognition from the established disciplines. This is especially true for metapsychology, as advocated by E. Mattiesen, because, as a borderline science, it transcends the conventional metapsychological empirical evidence for personal survival of death, **but is ignored primarily because it does not fit into the materialistic worldview of the 20th century.** After all, the idea of personal survival of death is unpleasant, even repugnant, to many people. Therefore, they prefer to behave like the proverbial ostrich on this point. However, this does not eliminate any facts.

A spiritually independent person has a duty to familiarize themselves with the facts that determine their fate, even if they initially seem less than emotionally pleasing. Thus, we turn unswervingly to the empirical evidence that sheds light on the process of dying and the state after death. In doing so, I will select only particularly characteristic individual examples from the abundant material.

Chapter 3.

The – not at all uncommon – process in which a person temporarily "leaves" their body, especially in cases of serious illness, appears like a precursor to dying. To their astonishment, they

discover that their spirit self also has a physical form. The report we owe to the physician Dr. A. S. Wiltse is revealing here.

During the most severe phase of a typhus attack, he had no pulse or perceptible heartbeat, so that his relatives believed him to be dead. After a period of unconsciousness, Dr. Wiltse, as he later recorded, came to, as his "true self," his spirit self.

"I calmly reflected as follows: I have died – and yet I am a human being like ever before. I observed the remarkable process of the separation of soul and body. When I stepped out, I saw two women sitting at the head of my bed. I seemed transparent, bluish in color, and completely naked. [Following the gaze of one of those present in the room], I saw my own corpse. I was surprised by the pale appearance of the face. I hadn't looked in a mirror for days and thought I wasn't as pale as most seriously ill people.

Dr. Wiltse tried to make himself known to those present, but without success, which made him laugh; but to his astonishment, the mourners didn't hear this. "They only see with the eyes of the Cologne native," he said to himself; "they are looking at what they *think* is 'me.' But they are mistaken: *that is not me. This* is me, and I am as alive as ever."

He then went out through the door, went down the stairs, and entered the street. "I stopped and looked around. Never have I seen the street more clearly than at that moment. I noticed in particular the red color of the ground and the erosion caused by the rain [during my bedridden state]."

The observations made by Dr. Wiltse in the room and on the street corresponded exactly, as subsequently verified, with the facts. From his notes—which I have reproduced in a greatly abbreviated form—the following can be gleaned, with all due caution.

Embedded in our physical earthly body is a "subtle" soul. It has the same shape as the body, but is invisible to human eyes. *This "soul body" appears as the bearer of our true, spiritual self, along with its perceptions, thoughts, and sensations.* It is capable of temporarily detaching itself from the body even during the person's lifetime. **Apparently, the final detachment of the soul from the physical body causes the person's death.**

Chapter 4.

The crucial question now is whether the soul, as the bearer of the spirit-ego, continues to live consciously even when the physical body decays after death.

To answer this question, I will select a particularly well-authenticated report on the dying process. The report was submitted by [Dr. G. Renz, MD, in San Francisco and published in the prestigious Journal of the Society for Psychical Research.](#)

The informant is the businessman G., who is described by Dr. Renz, who had treated his terminally ill wife, as an extremely calm, equanimous, and energetic personality. On the afternoon of May 23, 1902, as his wife lay dying, he sat by her bedside, holding her hand in his.

At a quarter to seven in the evening, G. writes in his report, "I involuntarily looked at the door and noticed that three separate but distinct bands of clouds were blown into the room."

G. got up and opened the door, but no one—least of all a suspected smoker—was to be found in the hallway or the adjoining rooms. Meanwhile, the "clouds" approached the bed, which they "completely enveloped."

"As I then stared into the fog, I perceived a female figure resembling my dying wife. It was transparent, but like a bright glow of luminous gold—a female figure of such sublime appearance that I lack the words to describe it. Wrapped in a "Greek" garment with long, loosely hanging sleeves, the figure stood motionless in all its splendor and beauty, its hands raised above my wife. Two other figures in white knelt at my wife's side, apparently leaning against her, further figures hovered more or less distinctly above the bed.

"Above my wife, but connected to her by a band, extending from her forehead above her left eye, hovered a naked white figure, evidently my wife's spiritual body.

For a time, the figure, thus bound to the body, remained perfectly still; then it shrank. It was fully developed, including its arms and legs. As the soul-body decreased in size, it frequently turned this way and that, flailing its arms and legs, presumably to free itself [from the earthly body] and escape. Then it calmed down again, increased in size again, and the same thing began again."

"I had this vision, or whatever it was, continuously for the entire five hours preceding my wife's death. Interruptions, such as when I spoke to my friends, closed my eyes, or turned my head away, so I could not influence the vision in the slightest; for as soon as I turned my gaze back to the deathbed, the spirit-apparition was also visible. During the entire five hours, I had a strange feeling of oppression; a heavy burden lay on my head and limbs, my eyes were heavy and full of sleep. More than once I said to the attending physician: "Doctor, I'm losing my mind..."

"Finally, the fateful moment arrived.

With the last breath and sigh, as the soul had left the body, the connecting bond was suddenly broken, and the soul-form vanished. The "clouds" and spirit-forms also vanished instantly, and strangely enough, the heavy feeling that had oppressed me had suddenly vanished. I was myself again, cool-blooded, calm, and collected."

There is much that could be said about this extraordinary account. For now, we will only note the most important observation. After the clairvoyant experience of the informant G., the soul-body of his bride separated from the dying body, with the assistance of helpful spiritual figures. When the bond that binds the soul to the body was broken – we will encounter this proverbial "thread of life" or the "silver thread" already mentioned in the Bible (Ecclesiastes 12:6) several times – the helpful spirit beings, along with the soul body of the deceased, vanished.

Chapter 5

If that/those account(s) describes a true, universally valid process, there must be a world invisible to us in which the departed continue to live. Is there any confirmation of this?

Such confirmations *indeed exist in abundance*, of which the uninformed in this field has no concept. Again, I will select only one particularly significant piece of evidence. It concerns the Alsatian pastor Johann Friedrich Oberlin, the "Father of the Steintal" (1740-1826), who became famous for his pastoral work. When his beloved wife, Salome Witter, was taken from him by death on January 18, 1783, Oberlin began a new, unique experience. The extreme suffering, Pastor Oberlin's inner eye, was opened into *the world beyond* and, on the other hand, repeatedly drew the departed woman closer to him.

Oberlin reported on this historically documented "ghost marriage" to his friend Dr. G.G. Barth, the pastor of Möttlingen near Calw, the predecessor of Johann Christoph Blumhardt:

"Since my wife's death, I saw her almost every day for nine years, dreaming and waking, partly here with me, partly over there in her otherworldly abode, where I learned of strange things, even political changes, from her long before they occurred. She appeared not only to me, but also to my housemates and many people in the Steintal, often warning them of misfortune, predicting what was to come, and giving insight into things beyond the grave."

The first encounter occurred about a week after Salome Oberlin's death. He wrote about it in his diary: "Her embraces, her kisses, her tears on my cheeks, soon made me feel who she was and caused a precious balm to flow into my soul." She said to him: "I will be around you amazingly often," and then disappeared. Three days later, she appeared to Salome Gaquelin in the Steintal and said to her: "Believe me, I have only made a brief visit to Paradise so far. I have not yet seen our Savior, but I have seen His clarity."

I add here some telling excerpts from Oberbus's diary: June 16 [1784]: "I was able to look at her dear face to my heart's content again—after such a long time.

I asked her where she lived.

- "I don't know the name of the valley..."

- "So? You live in a valley, perhaps in the countryside?"

- "Yes."

- "I thought you lived in a city?"

- "Yes, I lived in a city. Oh, it was hard work," she said, looking towards another female servant who was standing with her.

September 16 [1784]: "For three nights or mornings in a row, my head maid, Sara Goqu, was warned [by my wife] that she would have misfortune with the wine. She diligently checked the barrels – yesterday she found some hoops on one barrel had popped off, and this morning all the rest. Most of the wine was saved; but without the warning, the entire supply of our Dorlesheim table- wine would have been lost..."

November 24 [1784]: "There was my dear wife, and I felt that I could now, according to my long-held wish, ask her. I then asked her how she had been since she died? Where had she been? She was somewhat embarrassed and seemed to be struggling to find a sufficiently brief answer. She then said to me: "*Oh, I have been about the same as when we were still living together.* I have suffered, just as you sometimes made me suffer. Now I live with young women of various ages who are entrusted to my care." I looked at her. She looked at me; we both wept, and yet there was delight in our weeping.

November 2 [1785]: "From the excessive joy over the apparition of my wife, I felt that I loved my dear wife even more than Jesus Christ."

In the spring of 1785, when Oberlin was struggling with severe temptations, he was greatly strengthened in this struggle by the apparition of his wife, who urgently warned him against a fall into sin.

This "spirit marriage" lasted for another seven years. But then, "after nine years [1792]," Oberlin wrote to his friend Barth, "it happened that a farmer from my branch town of Belmont, a man who, along with his family, often had apparitions, [reported to me] that she could no longer appear on earth from then on. From then on, I never saw my wife again."

chapter 6

The little we have shared so far about the process of dying and continuing to live comes from the observations and experiences of practitioners. However, these reports only gain their full credibility when they are confirmed by the "other side." In other words:

"We need reports from the deceased themselves. Is such a thing possible?"

It is indeed possible, as I know from my own experience and can confirm as a scientist.

Such statements from the deceased have been made on all sides, and they still exist today. The communications are made through mediumistic means, meaning that the inhabitants of the invisible world make use of certain (mediumistic) people who are qualified for this purpose.

Sections 8 to 10 below deal with the three most important forms of media revelation. I will also examine the reliability of the revelations, i.e., the critical examination of their truthfulness. This examination uses the same scientific standards that historians apply to their sources. For the moment, however, my concern is to round out our newly acquired insights into the dying process. I would like to supplement the observations of our witnesses from this world (Dr. Wiltse, Dr. Renz, Pastor Oberlin) with reports from witnesses from beyond. These departed are, as expected, by no means "dead," but rather alive to an even greater degree than the "living."

As such testimonies, I now present excerpts from two recently received media reports, for whose credibility I vouch. They may simply be noted by the reader for the time being until their veracity can be substantiated by my later explanations.

The first report, selected from a rich collection, comes from a male spirit being named Thomas and was transmitted by him himself in Zurich on March 7, 1962, through mediumistic means.

According to his statements, he died about fifty years ago; he had believed in God, but had no idea of the other world. "I didn't know: will it be finished afterward, or will there be something? I didn't give it any special thought, but simply lived my life." He still remembers his death well. "I was ill for some time. When the end came, I was too weak, I wasn't eating anymore, I couldn't speak anymore, I was too tired. I could still hear the people around me talking as if they had been

for a long time, but I could no longer give them my attention. I saw completely different things.

But I couldn't realize: Did I experience this in a dream? Is it reality? *For I saw my [deceased] parents from afar, coming towards me.* Also with them were some relatives who had entered the spiritual world before me. But they stayed quite far away and waved to me. I saw them very clearly, but even in the face of them I was too weak to make a sound and say, "I'm coming to you," or "Come to me!" But immediately I heard the whispering of my relatives who were standing around me. So I couldn't give my full attention to either one.

"What I experienced and perceived further was a being. It hovered over my bed and busied itself with me, but I didn't know what was supposed to happen to me. The being hovering over me stroked its hands back and forth over my head and across the ceiling. I would have loved to hold it out, because I had the feeling it could only do me good. But I didn't have the strength for that either. And then a void came over me again. "

"But now my [deceased] parents came closer and closer to me, and now I saw them quite clearly before me, while the figure was still hovering above me. Soon I saw a second being, also busying itself around me. They stroked me with their hands until I could reach out my [spiritual] hands to them and I had divided myself according to my concepts. They immediately pointed it out to me: Now you've died, and there lies your earthly body, look!"

"Then I heard the people around me say: Now he's gone. I was still floating back and forth in the room with the two figures, and then they pulled me away. I couldn't see my parents anymore; they had disappeared. I had a feeling of numbness. I couldn't even determine where I was. As if by a gust of wind, I was carried away from my death room, and suddenly I was standing in a new world, and they told me: "This is the afterlife now, everyone goes to here." And these two figures, who had helped me leave my earthly body, said goodbye to me and also said: "We have fulfilled our task for you."

"I didn't know them, but I nodded to them.

Then suddenly my father and mother were standing there. in front of me and held out their hands to me. Other figures also came, and my parents had been taken away again so quickly. So I stood there, completely alien in this new environment. On the one hand, I felt tired, on the other hand, I was curious about this new world, the afterlife! "So it is," I thought to myself, "we do live on!"

"In a flash, so many thoughts ran through my head. I remembered my childhood, my religious education. My mother had told me about the angels in heaven. Later, I thought, "That's just what children are told." But now I actually had to experience it: in this world there were beings called angels, and now they had taken care of me. They were leading me to a home [the spiritual world]. My gaze wandered quickly around, and to my astonishment, I realized that everything here bore such a resemblance to the conditions on earth. I hardly thought it possible, because I had imagined "heaven" or the other world, if there were one, to be completely different. I realized that here, too, one loves one another and can move around. One walks, one talks, one converses with the other. I still had many questions about it, but I was too tired to dwell on it any longer. They immediately led

me into the spiritual house and assigned me a sleeping place. I could lie down there and rest; if I felt tired, I could sleep here and remain undisturbed.

They would then look after me again later and take care of me/you."

Actually, everything was fine with me. I still thought, it's all just a dream. I simply couldn't believe it was reality. But then tiredness overcame me, and I slept. For how long? I don't know. I was awakened by loud voices and noises. But I saw myself all alone in the room, and now I felt abandoned. I sat up, for I had lost my tiredness, and thought: "That did you good..."

What "Thomas" reported further, I will leave aside here. For now, we only note that he vividly confirmed the observations of Dr. Renz's informant G. about the dying process. **No one dies alone. Beings from the world beyond assist each departing person in detaching themselves from the earthly body. From the report, one can further surmise that everyone "over there" has their own experience, which appears to be lawfully conditioned by the course of their past earthly life.**

Chapter 7.

The second experience report, from which I am providing excerpts here, also reveals some of the regularity that prevails between earthly existence and entry into the afterlife. It was transmitted on April 5, 1967, also in Zurich, and comes from a spirit being who, as a human, had been named Frieda. [\(link.more\)](#)

"I didn't know that I was going to die. I could no longer speak, but I could see and recognize everyone present. I could also hear everything that was being said [in the sick room], and I could see much more than usual. I could see beyond the room in which I was lying, and all around the house. It seemed to me as if there were no longer any walls in this house.

I saw what was happening in the kitchen, I saw what was happening in the next room, and I also heard what was being said. Of course, I found it strange that people were already talking [about my funeral]. I couldn't speak, but I would have loved to be heard.

"But then I saw other figures again, completely strangers to me, and it seemed to me as if they came from a completely different world. I heard them talking to each other, too. They, too, spoke of my passing, and one of them was even able to give me the exact time when that would happen. I heard everything, but I could only marvel, because I couldn't answer them either, just as I couldn't answer my relatives. There was a phr in the room that I could see without having to sit up in bed. So I knew exactly the time and could calculate for myself how much longer it would last."

"After a while, a veil came over my eyes again, and then the strange figures approached me again. I looked at the clock. But as far as I could see them, it was still about three hours. It alternated like that. Once I could see my relatives and hear them talking, and was indignant about the conversations they were having. But that didn't help me, because I didn't have the strength to resist them.

Then it happened as one of these figures had said [before]: Next time we'll go closer to them.

So they came a little closer with each appearance, and now they had taken hold of my hands. They stood on either side of my bed, and one held her hand on my forehead. I secretly hoped that this would make me healthy,

because I simply didn't want to believe that I was going to cross over, even though it should have been clear to me. For these figures surrounding me came from another world. They weren't so human, and yet they had something like humans."

"But I felt a sense of relief as they held my hands like that, while someone else was still holding his hands over my forehead. Then other bystanders made movements with their hands over my body, back and forth. And as I perceived this whole event, it became easier and easier for me, and suddenly I was standing next to these figures and saw myself lying in bed at the same time. I

was actually quite tired, and the whole event had impressed me greatly. But immediately one of these figures pointed to the clock and said to me: "Didn't we tell you the truth? It's exactly the time. We helped you separate from your body, we released you from it and made it easier for you to leave earthly life."

"Now they wanted to drive me away and said they wanted to escape this room with me now and talk to me later. I shouldn't pay any more attention to what my relatives were saying about me, about the inheritance, about the funeral, and the like.

"So they fled the house with me, and it happened so quickly that I couldn't perceive anything that was happening to my right or left. I suddenly found myself in a world that was foreign to me, in front of a house that they wanted to enter with me. But first, they said to me: "This is the house where you will now earn your wages. Everything else lies behind you. Now we shall enter and look at your harvest."

"What did they mean by this harvest? I began to ponder it. But what I saw around me astonished me. The world I was in bore so much resemblance to the one I had left behind, and yet I felt that I was in a completely different place. As I looked around in amazement, I suddenly saw my deceased parents. They came toward me, for they had been expecting me in this house. But not only my parents were present; I had also found other [deceased] relatives and friends here. They welcomed me and wished me luck. My mother then said quietly to me: 'We'll talk about the harvest first, we'll see each other again later.'

But I begged my mother: "Stay with me, don't go away, I'm afraid!" I also asked father: "Stay with me, you can help me, I'm afraid!"

Then I heard a voice that was unfamiliar to me, from a Figure who asked me: You're afraid? Why and of whom are you afraid?

I'm simply afraid, I replied, everything here is so strange. Then another, a complete stranger turned to me: "Come, now let's talk about the harvest you've brought with you!"

"They wanted to talk about the harvest? I racked my brains in vain as to what that could possibly mean. Would they talk about the merits of life? Would they mean that about the harvest? They seemed to be able to read my thoughts, for one said: "That's precisely so, that's what we're talking about with you."

"I was amazed at the wonderful appearance of the figures accompanying me. They were dressed so colorfully, and they wore magnificent jewelry, which seemed to be woven into their garments or pressed into them in some way. I couldn't determine anything more specific. Their heads and arms were adorned with precious rings, which in turn were set with magnificent gemstones. Their entire appearance had also inspired awe in me—they looked so noble and sublime.

"But everything that was happening to me was somewhat uncomfortable. That's why I was afraid. But they said, "You don't need to be afraid of us." But it was precisely their distinguished appearance that disturbed me, because I recognized a certain power in it. I had to assume that they would be an authority for me in the new world. I quickly thought of my earthly possessions that I had left behind. Then I also loaded myself, but I couldn't find anything pleasant there. I was wearing a grayish garment that tightly wrapped me from the neck to the ground. I couldn't determine what kind of clothing it was. But I felt my body, my hands, and then I considered what possibility I might have, to improving my appearance. I wanted to get a different garment, because I didn't like this one. "Then someone spoke to me eagerly, and my fear grew and increased. "What have you brought home?" he asked quite energetically. I didn't know what to answer. What had I brought home? Nothing. I hadn't even brought a proper dress.

I didn't know what they meant, and I replied: "I had to leave my possessions behind." They answered me: "We are not talking about the perishable. What you left behind is all dedicated to perishability; that doesn't interest us. We are interested in what is imperishable. Have you done good works? We would like to talk to you about this harvest!"

"I didn't know what I had done that was imperishable, and I didn't know how to answer that. I have done good works too," I finally said. But they didn't seem satisfied with that. This embarrassed me more and more, and I could hardly speak anymore. For they seemed to be becoming more and more energetic, asking me what I had brought with me. I didn't know how to answer them. But when I was so desperate, a being suddenly approached me, and at the sight of him I immediately recognized: This one is well-disposed towards me. It/he/she had a smile on its lips and immediately raised a hand as a sign that the others should be quiet for a while. And the extremely beautiful figure stood up next to me, and immediately I began to breathe a sigh of relief. Yes, really a sigh of relief." For I felt much freer now – finally, finally I had received help, finally someone was standing up for me. Suddenly I felt protected by the presence of this being who had come over.

"Now this beautiful being began to tell me about my life. It spoke of my faults and of my good deeds, my merits, and this kind being seemed to want to talk less about my faults than about my good works. So I soon saw: here I had found a defender. Now and then another person raised an objection; but this being continued speaking and seemed to gain the upper hand. Then the others, who had previously pestered me and asked about my harvest, suddenly softened their mood, and their faces became more peaceful toward me. Soft surprise, soft joy for me! The fear left me more and more. They didn't ask me anything anymore. Now the others only spoke with my defense attorney—I call him that—about me and my life, and so there was a back and forth.

"Then they seemed to have reached an agreement about my future. I was no longer able to follow their words. I understood nothing about a spiritual order and its laws. Everything I heard there was foreign to me—about restitution, about reincarnation, about karma, about purification, and the like. I couldn't have answered them, and I also kept quiet as a precaution. That's how my defense attorney had spoken for me."

Finally, the others left us. So I stood there alone with my defender, and I bowed down before him in gratitude and kissed his hand for helping me. And lovingly, this divine being stood before me, admonished me, and gave me encouragement and comfort, saying: You have already done many things wrong in your life, and your harvest is not particularly great. You will have much to make up for. The Lord of God spoke lovingly to me and admonished me to be truly obedient from now on. He wanted to grant me a certain period of adjustment; I could rest, sleep, and also observe my entire surroundings. I could also make contact with others who were near me, with spiritual brothers and sisters with whom I would have to live together in the future. He mentioned yet another possibility: I could, if I so desired, return to my earthly home, but that was not advisable at all. Because by returning to the place of earthly life, one only hinders one's own ascent.

He had now done for me what he had been permitted to do as an intercessory angel. **Every returnee receives such assistance, provided his human life was not too burdened.** "So I was fortunate enough to have this intercessory angel, and naturally I was very interested in getting to know this new world. My defense attorney said goodbye and promised to check on me occasionally. *Now I knew: I have truly died and live in a completely different world.* I have left my earthly body behind. I was actually less interested in this new world than in what my relatives [on earth] had done after my death. And I thought: If, as I was told, one has the opportunity to return, I want to take advantage of this opportunity. I can spend long enough in this new world later.

I couldn't resist the temptation and followed my urge.

Chapter 8.

Here I break off the, in many respects conclusive report of "Frieda." (more on that case, search inside [here](#)) In any case, it contains so much that the reader unfamiliar with the afterlife may only shake his head. It's all so unbelievable and so different from how one imagines the other world, if one does at

all. The realms into which the "normal" earthling enters upon his departure from this world *are obviously so Earth-like that they give rise to the strongest doubts, even resentment.*

All of this is entirely understandable, and it will therefore be necessary to address all these questions – see the special section. At the moment, however, the first objection to be expected must be examined and refuted: that the messages reported did not come from human spirit beings at all. The mere possibility of messages from the beyond naturally raises concerns. The reader, who has not yet had any personal experience in this area, therefore has a right to learn what the mediumistic channels are like that enable spirit beings to communicate with humans. Messages like the ones I have cited are only conclusive if there is first clarity about the process of mediumistic communication.

Essentially, there are three mediumistic channels: first, mediumistic writing; second, clairaudience in a semi- or waking trance; third, messages in a deep trance. We will dedicate a section to each of these three channels.

The first method, which could also be called clairvoyance, consists in a being from the otherworldly world using the inner consent of the mediumistic person receiving the message and thus putting his or her thoughts, of which the person himself or herself has no prior knowledge, onto paper. Sometimes the transmission to the clairvoyant occurs inspirationally, meaning the thoughts are given to him or her and written down word for word.

Among the messages received through clairvoyance that have achieved great importance for the science of the afterlife are, among others, the messages dictated to Rev. George Vale Owen in Oxford between 1913 and 1919. Rev. Owen received the revelations through "inspirational clairvoyance." For this purpose, he sat in the sacristy after the daily evening service in his official robes. The first to contact him was his mother, who had died four years earlier, in 1913, but in collaboration with a group of spiritual friends. Pastor Owen, as he reports, was initially by no means pleased to receive such revelations.

It took him ten years to become convinced of the authenticity of messages from beyond, and another fifteen years before he finally recognized the messages he had received as valuable and divinely intended.

How the "transmitters" themselves see their task is described in a message to Pastor Owen dated September 30, 1913: "You can hardly imagine what we feel when we come to Earth in this way and connect ourselves medially with a being whose path still leads through the lowlands. We feel that we are among the particularly privileged. For once we are able to convince people of how much has been placed in their hands, in order to uplift all of humanity, there seem to be no limits to the possibilities of good and light. Of course, we alone can do little and must be patient until people cooperate with us, as you do, careless in the certainty that nothing evil can happen to those who love the Father and serve Him in His Son, our Lord and Master." To help those who still doubt us, our mission, and our message, I would like to emphasize that we do not so lightly leave our glorious spiritual homeland to immerse ourselves in the mists that envelop the earthly sphere. But we have a mission, a task that must be undertaken; contributing to its fulfillment makes us happy.

[\(link to one of the books of ValeOwen from 1924\)](#)
+ audio of same

In our time, the "Letters" that Roland de Jouvenel, who died in Paris on May 2, 1946, at the age of fifteen, wrote to his mother, Marcelle de Jouvenel, in her own hand, have achieved fame. I would like to discuss these letters in more detail because of their high evidential value and their proximity in time. The mother, inconsolable over the death of her only child, published Roland's "Letters" in five volumes, the last in Paris and Geneva in 1968. The first two have also been published in German in one volume under the title **Harmonie der Welten** (Harmony of the Worlds).

Significant for the assessment of this work is the fact alone that Gabriel Marcel, a leading contemporary French philosopher, wrote the introduction. Together with the German philosopher and natural scientist Carl Friedrich von Weizsäcker, Gabriel Marcel was awarded the Erasmus Prize

in 1969. In his preface to *Harmonie der Welten* (Harmony of the Worlds), the French scholar writes: "The book contains, if I may express it so, a kind of angelic education [of the mother by her deceased son]. I myself suggested the title *Harmonie der Welten* to the publisher because this phrase appears in at least two places in the revelations." Of course, I have no doubt that more than one impatient reader will turn to me in thought and, not without a certain irritation, ask me quite bluntly: "Do you then believe in the truth of what is written in this book?" This question cannot be answered conclusively. I repeat, first of all, that one must, in a sense, make a wager here, and I do not hesitate to accept it by answering the question in the affirmative." Gabriel Marcel concludes this paragraph of his preface with the foresighted conviction that the book will be passed from one hand to another "like a legacy, a secret," a torch.

Marcelle de Jouvenel, Roland's mother, recounts in her preface to the book '*Accordion of Worlds*' how it all came about.

"The idea of letting a hand write without its own thought participating in it did not come from me," she says, "but from a friend, the mother of one of Roland's schoolmates. She visited me often, and one day she confided in me that her sister had received revelations in this way after her mother's death. It seemed absurd to me; I considered it applied to occultism, which I detest and which frightens me. But almost every morning, the aforementioned friend called me and asked: "Have you tried your writing yet?" For more than a month, I resisted, or rather, I rebelled, against having to draw comfort from a source that seemed so disreputable to me. Until finally, one evening, irritated by my friend's persistent insistence, I picked up a pencil. *My hand began to tremble violently, and suddenly, in complete contrast to my own handwriting, it began to write with large, slanted strokes. I was surprised, but not yet convinced, and I certainly would not have continued if, the very next day, everything Roland had announced to me had not come true.* Since then, so many things have been predicted to me, which I was then able to verify or prove to be true, that I have never stopped writing.

Roland de Jouvenel's messages are among the most beautiful and comforting that have been given to people seeking clairvoyance. *I must limit myself here to quoting a few excerpts from Roland's early messages* (1946):

"I want to tell you how I am doing, listen to me! It is better here than on earth, it is warm, nothing compares to what you know. Angels are here, I have a friend, he's tall, I live in a tower, you too already have your place there, I'll take care of everything. Just as you decorate my pictures with flowers, I'm preparing your future abode. All those have been living on earth, do it for us, we return to them in heaven. "There's no noise here, only melodious sounds. If only I could soon guide you around this fairy world!"

"Everything you've achieved [on earth] comes in handy over here. Unfortunately, old people often take so long to free themselves from the slovenliness of evil. Nothing evil/mean can cross the threshold of our gates."

"I told you yesterday I would tell you about myself. I've grown. You mustn't think that everything here is completely different from on earth: the ladder of values is the same as with you."

"Life is not at all what you imagine it to be. On earth, one doesn't really live because the "flesh" hinders every upward movement. This flesh acts like lead in our striving for the top."

"Sometimes I wish you would come soon, but that doesn't depend on me. The two of us can accomplish a great work together for the living [on earth]. Tell them to believe—believe in God, in the resurrection of the dead."

B[Roland's father] is right to love Bach.

Bach's music is related to the wonders of our world; it is in harmony with heaven. ([example Bach-music.](#)) "You always think I have nothing to say to you, and yet I will come and talk to you every evening until your death."

"Doubts arise again because I use language and sometimes mention things that also occur to you. *But you must know: life follows life, one overlapping with the other, strung together like the*

beads of a rosary. I existed before this earth. Then came my passage among you, brief only, but blessed through you. I will use you to reveal hidden truths. Just have courage and prepare yourself well!"

It has been two days now since you came to listen to me, and I don't like that. When I was still on earth, you wouldn't have let two days pass without speaking to me. Of course, for you, this kind of conversation is quite abstract: you don't hear me, you don't see me, and you can hardly distinguish whether your thoughts come from yourself or whether they are inspired by a higher will.

But where does this abundance of pure reflection come from within you?

From the subconscious, the doubters will claim. But why should they be more right than I, who tell you: "Mom, it is your son who dictates everything you write down"?

Chapter 9.

The second way of a mediumistic approach to the world beyond is clairaudience. The mediumistic person capable of this is in a state that is scientifically referred to as a semi- or waking trance. A comparative study of metapsychic experiences *proves, incidentally, that all prophets were mediums, meaning they were clairaudient and often also clairvoyant.* (more on that in [this book](#)*) I will return to this at the end of this section.

Impressive evidence of such—in a certain sense, prophetic—clairaudience is provided by the religious movement of the Protestant Camisards, who were persecuted for religious reasons in France at the end of the 17th and beginning of the 18th centuries. The exiled Pastors in such congregations became prophetic mediums from among the faithful Protestants. One such medium describes the transmission of a church service sermon in the following words:

"I always felt an extraordinary elevation to God, in which I therefore affirm that I am neither

*which is also [translated into norwegian](#) or copy [here](#)
+ norsk [lydbok](#)

bribed nor misled by anyone, nor moved by any worldly consideration, to speak absolutely no in words other than those formed by the Spirit or the angel of God Himself, using my organs of speech. To Him alone, therefore, I leave the guidance of my tongue in my ecstasies, striving only to direct my mind toward God and to memorize the words my mouth utters. I know that then a higher and different power speaks through me. I do not think about it and do not know in advance what I will say. My words therefore seem to me like the speech of another; but they leave a deep impression on my mind."

A second piece of evidence relates to the pianist Hella Zahrada, who died in Berlin in 1967 and was personally known to me. She received clairaudience from a poet from the otherworldly world named Ephides poems of religious content, which are printed in several volumes.

I had asked her how this clairaudience works, and on December 26, 1956, I received a detailed answer, which I reproduce here—slightly abridged.

"You would like to know what kind of process [clairaudience] is. Therefore, it would be best for me to begin with the year 1933, when the first poem was written down, without me ever having written poetry before. Yes, I don't like reading poems either.

I always find the bound speech, the form, a constraint, and I was initially horrified to write down a poem, and to do so in a mediumistic way, with a guided hand, with letters strung together without any breaks or punctuation, so that I had to decipher and separate the words afterwards.

"My mediumistic writing developed six months before the poem in a proper otherworldly training. Since I am a very vital and active person, I never expected or aspired to have any mediumistic abilities. But when I meditated, my hands moved—as if carried—in curves and lines, and out of pure curiosity, I once took a piece of charcoal and paper and watched with interest as my unsupported hand, drawing flower-like shapes, hovered over the paper without tiring. The flower shapes became letters, later syllables, sometimes interrupted by flower shapes, or rather,

transitioning into them, then words, then half and later whole sentences. I have a volume full of prose writings written in this way, which are similar in content to the poems and then separated from the poems or alternated with them. With prose, however, I felt far more detached; my hand moved mechanically, so quickly that I couldn't keep up with the flow. With the poems, the feeling of the content was so strong while writing that I felt brave or combative or sad or happy, often completely contrary to my personal mood."

So these messages were still transmitted through clairwriting. Mrs. Hella Zahrada then continues:

After a few months, I began to hear what I was thinking, like a melody, the syllables like dark or bright tones, without absorbing the meaning of the words. This first became apparent on a walk in the forest while picking strawberries, and since I had nothing to write with, I wrote the poem with my finger in the sand of the forest paths, learned it by heart, and wrote it down at home.

"But I soon realized that it didn't need to be written down, that it was somehow running internally on a record and resurfacing again and again until I had captured it – then it fell silent.

'This can often be very tormenting, although I never hear it out loud, just like sometimes a melody stays in your head. But imagine how terrible it was when, during the war [1939-1945], I had to write the balance sheet in the office at Siemens-Schuckert on the typewriter with the double carriage and tiny pearl script, and you weren't allowed to erase – and while I was making sure the big statistics with colored numbers were error-free, I heard in my head "Be the flame, consumed by embers" or some other poem that didn't fit at all. I had to write it down to free myself from it."

"I often observe that the poems come at inopportune times, that is, when I'm very busy, and I try to explain it to myself by saying that they can emerge from the unconscious or higher consciousness precisely when I have bound my earthly thinking, thus "neutralizing" it. You see, even I can't tell you exactly how and what it is that comes over me while I'm fully conscious and yet still feels like a compulsion."

I owe a third piece of evidence for the mediumship that concerns us here to my friend Alfons Fiechter. He has worked for a large Zurich insurance company for decades, so he has, as the saying goes, both feet firmly on the ground. Nevertheless, he possesses the special gift of clairaudience for transmitting teachings from the spiritual world. At my request, Alfons Fiechter described this type of semi- or waking trance in a letter dated July 5, 1969: "For me, it works like this: When I know that I am supposed to speak [in the community], I like to withdraw for half an hour. I enter into the stillness, the silence, so that the soul is calmed like a lake lying there in its tranquility, without any ripples in the water. If, as can also happen, there is little or no time for inner recollection, a few deep breathing exercises are sufficient to restore the soul's balance. Before actually speaking, I pray and ask for the Spirit of Truth promised by Christ. Then I give thanks for the fulfillment of my request, go into the hall, and sit down. I feel calm and quiet, because at this moment this peace, this calm, is within me. No thought rises within me. I have completely emptied myself for the divine world. Even during the preceding music and the spoken prayer, I remain completely "empty."

"Then the spiritual world, that is, the spirit that has come, gives me the sign of its presence: this is a violent vibration in the region of the heart, which occurs two or three times at very short intervals.

Then the address begins, which begins with a "God, greeting."

"The words flow through me, so to speak. It's partly similar to memorization: what you've learned is simply there and can be reproduced. In a semi-trance, however, nothing is there at first; it's given from case to case, first laid in, and then repeated. I could just as well be silent and listen to the lecture within myself. But since the words are intended for the listeners, I initiate the speaking. It's a hearing and speaking in one, a flowing through that stops as soon as there are no more words, that is, nothing is input. Of what I overhear as a human being, not everything sticks, only the most striking. Because an alien spirit places the words on my tongue, so to speak, they are less imprinted on my own mind."

*

These three testimonies make the process of clairaudience in semi-conscious or waking trance as clear as possible for outsiders. As soon as one considers the irrefutable reality of such processes and absorbs them into one's own consciousness, all source information about the prophets, as already indicated, appears in a completely new light. Mysterious phrases in the Old Testament, such as "The word of God came to the prophet," suddenly become transparent: a spirit of Lotte was able to inspire the prophet because he was clairaudient and mediumistic. Only scientific research into auditory inspiration (clairaudience) can make the statements of the prophets of the Old Testament generally credible again. Here is just one example. In the Book of Samuel, (1 Samuel, Chapter 9, Verse 15), it says: "Now the day before Saul came, God spoke this revelation in Samuel's ear." Where are the people today who would know what to do with such a message? But as soon as we admit that a spirit, on God's behalf, communicated something to the prophet Samuel through his inner ear, nothing stands in the way of the fundamental acceptance of the aforementioned biblical passage, for the fact of clairaudiently received messages from the spiritual world has been scientifically proven today. This is not changed by the fact that this is not an everyday occurrence—auditory inspiration, by its very nature, cannot be everyday. But its possibility is undeniable, its rejection unscientific.

Chapter 10.

The third way of mediumistic contact with the world beyond, is the *direct speaking* of a spirit being through a medium in a deep trance. How is this mysterious process to be understood?

Humans consist of a trinity: a physical body, a subtle soul and a spiritual self. At earthly death, spirit and soul, which are eternally inseparable, separate from the body. There are isolated individuals with the extraordinary ability to temporarily leave their body during their lifetime, so that, with their consent, an otherworldly being can temporarily take possession of their body and thereby become capable of speaking to people.

The spirit of such a deep-trance medium is, during this time, only connected to their own body by the aforementioned "silvery cord," that "thread of life" that only death can sever. During the deep trance, the medium's physical eyes are always closed; however, as has often been observed, the spirit being speaking through the medium is very well able to see the people it is speaking to with its own spiritual eyes. At the end of the lecture, the medium's spirit abruptly returns to its body on the "silvery cord." Upon awakening, it knows nothing of what the alien spirit being has spoken through it. When interacting with the good spirit world, it feels refreshed and rested, as if after a restorative sleep, because the fluidic force temporarily withdrawn from it, the so-called od, is returned to the medium by the spiritual world in a purer form.

Anyone who has never personally experienced such a thing will involuntarily feel doubts and reservations rising within. I understand this very well—it was no different for me at first. However, based on many years of direct observation and personal experience, I can confirm the described facts as true and real.

My experiences and observations relate in particular to the deep-trance medium [Beatrice Brunner](#). Since 1948, she acts as a mediator of the higher spiritual world within the Spiritual Lodge of Zurich. Every Saturday at 8 p.m., she publicly takes the podium in the main hall of the Zurich Music Conservatory. She sits down on a chair and prays silently to herself. Without any external participation from the audience, as soon as the music ends, Medium Beatrice almost imperceptibly enters a deep trance, recognizable only by the sudden, strong induction of breath with her mouth closed and the tensing of her upper body. Immediately afterwards, a spirit being, who calls himself

Joseph to the human listeners, speaks with a "Greetings!" As the spiritual teacher of the aforementioned community, Spirit Joseph has given well over a thousand lectures, each lasting more than an hour, since 1948. They are recorded on tape and continuously published.

After the end of the service, Spirit Joseph takes leave with the same greeting with which he began his address, and immediately Beatrice awakens with a deep breath. Her hands, which had just been raised in an impressive gesture, fall, pausing briefly several times, onto her lap. Beatrice discreetly glances at her watch; the observer notices that she is surprised by the late hour.

Beatrice knows nothing of everything that Spirit Joseph spoke through her to the audience in the large hall in an often raised, always clearly audible, and varied voice. Her own spirit lingered in other realms during the five-quarters of an hour; but even this, no memory penetrates her waking consciousness. To learn what was spoken through her mouth, she must first play the tape.

To the still doubtful, hesitant reader, I will gladly concede that this is a truly extraordinary event, unusual especially in our materialistic world. Nevertheless, this event is true.

Anyone seeking the truth can attend such a Saturday service of the Spiritual Lodge Zurich at any time—except during the summer break. No word from others, no matter how eloquent, can replace one's own experience.

But perhaps, it is often objected, the medium Beatrice's addresses do not come from a spirit being at all, but from her own subconscious? This objection is understandable—but it doesn't hold water; indeed, it is, with all candor and from the most precise knowledge acquired through many years of observation, simply absurd. Mrs. Beatrice Brunner is indeed gifted with quite unusual mediumship, but in her everyday Swiss life she is a simple housewife. Anyone who has had the opportunity to get to know her better will admire and love her for her endearing human qualities and for her selfless, faithful service within the community. However, the messages received through her mediation since 1948 exceed, in terms of scope, consistency, and consistency, not only all the capabilities of Beatrice Brunner's conscious mind, but also of her subconscious.

As a critical examination of these messages proves, they exceed the conscious and unconscious capabilities of even the most learned person. They are, as I testify as a scholar with all seriousness and emphasis, revelations from a higher world. **They are revelations from messengers of God in our time.** I am well aware that this claim cannot be readily believed, but I will try to make it credible. The doubting reader will, above all, ask why such messages from higher worlds should reach us humans in Zurich. Because surely there are deep-trance mediums elsewhere as well.

Indeed, However, it is important to point out a law that governs all manifestations of the otherworld – and this world, after all, possesses countless realms from the highest to the deepest. This law is only slightly misunderstood.

However, it determines the relationship that exists between "sender" and "receiver," between the transmitting spirit being and the earthly medium. Mediums with weak character – and there are unfortunately far too many of them – naturally attract erring, low, even diabolical spirits. Because of this, the general aversion to popular spiritualism, and the warnings of the churches against it, have meaning and reason. One cannot really warn strongly enough against all occult practices.

But one must not throw the baby out with the bathwater and condemn all contact with the world beyond. For even in our days, a connection to the divine world is still possible, just as it was in the days of the Old Testament and early Christianity. However, such a connection is only attainable if the medium strives for the sublime with all his moral powers, while at the same time

The community in which it works eventually directs its focus upwards, thus creating a religiously elevated vibration that enables messengers of God to manifest themselves. Both of these conditions are fulfilled in the Spiritual Lodge Zurich with medium Beatrice and the community's other mediators. Anyone who participates in a service there experiences it in a similar way to how it was once held by the first Christians, during the time of the early church.

Chapter 11.

For what happens today at the services of the Spiritual Lodge Zurich once—it should be repeated—happened in exactly the same way in the congregations of early Christianity.

Even then, the office of preacher was not held by a human being, but by a spiritual being commissioned by Christ. The Apostle Paul described such spiritual Christian worship services to the church in Corinth with all the detail one could wish for, but since the events he described were no longer known or familiar in later centuries, people no longer understood what Baulus had meant. Therefore, all current translations are inaccurate, even partially incorrect and thus incomprehensible.

So let us return to the original Greek text of Baulus. Chapter 12 of his First Epistle to the Corinthians begins, according to the most recent translation, as follows: "Concerning spiritual gifts, brothers, I do not want you to be ignorant. You know that when you were still Gentiles, just as you were carried away by the snatching away of speechless idols.

Therefore I declare to you that no one speaking by the Spirit of God says, 'Jesus is accursed!' And no one can say, 'Jesus is Lord!' except by the Holy Spirit."

The pivotal point for correct understanding is the word that already appears in the first sentence and is generally translated as "spiritual gifts." However, in all other places in the New Testament, the Greek expression "carismata" is used for this purpose, while in the passage we are concerned, a completely different Greek word appears, namely, pneumatiká. This word should therefore not be translated as "spiritual gifts." It comes from the well-known word pneuma, "spirit," and quite literally means spiritual things, in the sense of dealing with the spiritual world. Paul thus explains to the Christians in Corinth that he does not want to leave them in the dark about dealing with the spiritual world. The apostle's second sentence, unclear in previous translations, reminds the recipients of his letter in Corinth that, while they were still pagans, they had enthusiastically devoted themselves to dealing with the world of idols and demons. In other words: the apostle makes clear to the new converts the fundamental difference between their earlier, pagan intercourse with the lower spirit world and the worship services of the young Church of Christ.

The third sentence – it follows so awkwardly from the second that one might conclude that something has been missed – makes it clear to the Christian congregations: a spirit being coming from the divine world could never say, "Cursed be Christ!" during a mediumistic service. But if a spirit being spoke such words through a medium, everyone would immediately know that it was a spirit being from the sphere of the adversary's power.

Conversely, if a spirit being said, "Jesus is Lord!" the congregation could be confident and convinced that a spirit was manifesting itself here, one that came from the divine world and was sent by Christ. For only those spirit beings who explicitly referred to Christ Jesus as their Lord in their mediumistic addresses during the congregational meeting spoke "in a holy spirit."

For Paul and his listeners, as is clear from his explanations, it was self-evident that spirit beings would manifest themselves at worship services, namely through mediumistically capable members of the congregation itself. Participants in such services were required and obligated to strictly ensure that the spirit beings who manifested themselves through trance mediums explicitly acknowledged Christ as their Lord. Therefore, Paul also wrote to the Salonians in his First Letter (5:19-21): "Do not hinder the spirit and do not despise mediumistic manifestations, but test everything and hold fast to what is good." The Lord's beloved disciple, John, wrote exactly the same thing: "Test the spirits to see whether they are from God." Just like Paul, John also instructed the congregations: "Every spirit that confesses that Jesus Christ has come in the body is from God; but every spirit that does not confess Jesus is not from God either!" (First John 4:1-3). However, the danger that spiritual beings from the depths could intrude during mediumistic addresses should not deter the congregation from seeking contact with God's spiritual world. At the beginning of the 14th chapter of his First Epistle to the Corinthians, Paul calls Rather, Christians are urged: "Strive for communion with the spiritual world, especially with mediumistic manifestations!"¹⁶

And even more emphatically in verse 12: "Since you are already seeking spirits, be diligent in having them in abundance for the edification of the church."

The apostle could not have outlined the essence of early Christian worship more clearly and memorably: they consisted in constant communion with the good spirit world. But since such a worship event is completely unknown to modern interpreters, the aforementioned references by the apostles Paul and John are a constant annoyance to them.

These guidelines are incomprehensible, uncomfortable, and repugnant to them. Therefore, it is not surprising that scholarly commentaries on the details of mediumistic activity described by Paul are all misleading.

Modern interpreters have poured a ton of ink on the so-called "speaking in tongues" (glossolalia) alone, with the result that everything appears even more obscure. Yet the process Paul refers to is so simple: the apostle speaks of spiritual beings sometimes speaking in a foreign language during worship services. So that this does not remain a mere sensation, but rather promotes worship, Paul gave detailed advice on this subject in his First Letter to the Corinthians (14:2-40), which, because it is completely misunderstood today, is briefly repeated here.

If spiritual beings speak in foreign languages in the church, Paul writes, this is only permitted "as a sign to unbelievers," that is, to doubters. For as soon as a medium speaks in a language that the medium, as a human being, does not master, this is proof, even for doubters, that a spirit being is actually speaking through the medium. However, such signs are only truly valuable to the congregation if either the spirit being itself or another spirit being who understands this foreign language subsequently translates the message. According to Paul, those messages that are written in the native language of those present are to be valued more highly, "for the edification and exhortation and comfort of people." The apostle describes such mediumistic speaking in the native language of those present as "prophesying" or "divination," while foreign language messages are "speaking in tongues" (glossolalia). Although Paul himself possessed the gift of spiritual beings speaking through him in a foreign language, such messages were of no use at all for worship unless they were also translated; in such a case, he would rather preach five words in his own, human sense than deliver ten thousand words in a foreign language. "So if anyone speaks in a foreign language, let them speak two at a time, or at most three, and one after the other, and let one [spiritual being] interpret." The spiritual beings speaking in the native language of those present should also be limited to two or three per worship service, so that the listeners have time to discuss what they have heard. For, as Paul adds: "The spirits of the prophets are subject to the prophets" (verse 32). In other words: the manifesting spirit beings are dependent on the mediums insofar as they have the power to deny a spirit being entry into their bodies. Deep trance only occurs when the medium gives their inner consent. Paul concludes his admonitions by calling on the Christian communities to strictly ensure that everything proceeds "decently and in order" in mediumistic interactions with the spiritual world; "for God is not a God of disorder, but of peace."

Chapter 12.

All of these statements by the Apostle Paul, as well as the cited passages from the First Epistle of the Apostle John on interactions with the spiritual world, are directly and inextricably linked to Christ's promise that he would send his own the "Comforter" or "Advocate" (the Paraclete) after his return to the Father. The Apostles do not explicitly refer to this promise because the context was self-evident to them.

Many have wondered why Jesus did not write down his teachings himself, which would have avoided countless doubts and errors. Jesus obviously consciously refrained from doing so, because a written statement would have hardened and petrified Christian doctrine just as much as is the case

with other scriptural religions. But every spiritual rigidity carries within it the seeds of death. No, according to the plan and will of the Son of God, a continuously evolving humanity should receive the spiritual teaching appropriate to its own needs.

Indeed, on the eve of his crucifixion, he himself declared to his disciples: "I have yet so many things to say to you, but you cannot hear them now." (John 16:12)

Christ had revealed his teachings, and He set an example for the people of that time. After his return to the Father, people would receive ever greater knowledge, delivered by his messengers, the Spirit of Truth. He expressly promised this to his disciples on the night of April 5, 30 AD: "I will ask the Father, and He will give you another Advocate to be with you forever: the Spirit of Truth. The Father will send Him in My name." He will teach you everything, and He will also remind you of everything I have taught you.

When that Spirit of Truth comes, He will guide you into all truth. For He will not speak on His own authority, but whatever He hears [from Me], He will proclaim, and He will glorify Me. For He will receive what He proclaims to you from Mine. Everything the Father has is mine. Therefore I said, 'He will take it from me and reveal it to you.'"

(John 14:16-17 and 26; 16:13-15.)

Christ's promise was valid not only in the time of the early church. According to his own words, it is valid for all time, even today. His promise was only thwarted by those people who had seized power in the church since the 4th century. Those rulers placed a deadly ban on all contact with the spiritual world. Thousands of mediums were burned at the stake. Only the gradual growth of spiritual freedom among people in the 19th and 20th centuries made it possible for the spiritual messengers sent by Christ to manifest themselves on earth again. Finally, spiritual Christian congregations can be formed again, where, following the example of the early church, spirits of God speak to truth-seeking people and, on Christ's behalf, act as comforters and helpers.

Within the German-speaking area, the Spiritual Lodge Zurich today forms such a community, in which Christ's promise is realized. For the spirit beings manifesting themselves in this community, in each of their addresses, confess, from their innermost motivation, their allegiance to God, the almighty Heavenly Father, and to Jesus Christ, his only begotten Son, our Savior. They thus literally fulfill the requirement that, at the time of the early church, the apostles John and Paul had established for dealing with the spiritual world. The community, for its part, follows the commandment of the apostle Paul, by "striving for spirits, in order to have their presence for the edification of the church."

The Spiritual Lodge Zurich has existed since 1948. Historically speaking, it represents, in a sense, a third wave of spiritual Christianity within the German-speaking world.

It began in the 1890s with a circle that had gathered in Munich around the researchers Carl du Prel and Bernhard Forsoom. Through the clairvoyant medium G., a high spiritual being, who called himself Emanuel, he manifested himself. The teachings he gave between 1890 and 1897, which clarified the questions of the whence, why, and wherefore of human life, seen from a high, 'extraterrestrial perspective', were collected by Bernhard Forsboom and published in book form. Together with Mrs. Elisabeth Graf (Söderhof), I published the third edition of the book *Emanuel* in 1957.

The "second wave" within this development can be described as the circle that Pastor [Johannes Greber](#) gathered around himself between the two World Wars. A pioneer in the field of social welfare, he was elected to 'the Reichstag' in 1918.

He also organized the deportation of 14,000 starving children to Holland. Having left his church during peacetime, he emigrated to the United States in 1929. The lasting result of his spiritual Christian work was the book, imparted by a high spirit, which Johannes Greber published in Teaneck, New Jersey, in 1937 under the title: [Communion with the Spirit World - Its Laws and Its Purpose](#). Self-Experiences of a Catholic Clergyman. Pastor Greber died in Teaneck in 1944.

In our present day, the Spiritual Lodge Zurich can call itself the "Fritte Welle" of spiritual Christianity within the German-speaking world. It far surpasses its predecessors in the abundance of insights it has received, in the regularity of its uninterrupted rallies since 1948, and in the number of its members and followers.

End of translated excerpts of this book for now. Possibly continued at a later date.

German/deutch

here/below is links to MANY reports in txt or audio on the **life-transition** and their first time on the other side;

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