

The Spiritual Sun, Vol. 2

Messages of Jesus Christ on the spiritual life in the Beyond.

Given thru the inner word to Jakob Lorber (1842-43).

Millions and Millions of souls from children are mentored, taught and provided for in the 'Kingdom of the Children' (Spiritual Sun Volume 2, 67-101).

Because they could not experience their trial life at all or only for a short while, they are taught and trained in the Children's Kingdom under a loving guidance, whereby a very important part is, to know and experience practically the 12 Commandments of God (The 10 Commandments of Moses and the 2 Commandments of Love).

It is self-evident, that in the 'Divine Teaching Facility' no human interpretations are taught. That is why each human being, still living in the flesh, may take one's bearings from this explanation. (or better should)

The Guidance through the 'Children's Kingdom' takes place by the Apostle of Love, John.

Chapter 73 - The first commandment in the first classroom - explanation

1. We do not need a long and wide voyage from here, for the next garden is before our very eyes. Look, at a moderate distance we are already greeted with endlessly stretched rows of trees, behind which we see an exceedingly large and equally splendid palace. This is already the garden in which we have to be, in which you will even meet those children whom the Lord has taken from you on the earth.

2. But if you would recognize them at once, is certainly another question; for in the spirit, the children no longer resemble the physical traits of their earthly parents, but they only resemble the Lord to the extent of their receptive capacity for the loving-goodness and faithfulness from the Lord.

Nevertheless, on certain occasions, they can also accept the earthly similarities which are bound in their souls, and thus make themselves known in form to those who have come here from the earth, and are not yet too much acquainted with the spiritual conditions.

3. We shall not, however, spend any more time speaking about this, but rather to go straight into the garden, to convince ourselves of all that with our own spiritual eyes, which we would otherwise have to attain with the mouth here.

4. We are already in the tree-rows or avenues, in which you have discovered the most beautiful flowery lanes, and also here and there children, walking gaily on it. Let us go in deeper, and we shall find ourselves, as soon as we are there, at the palace we have first seen.

5. See, it is already standing in front of us, with a nearly indefinitely stretched length. Thousands times thousand windows are set in rows. Every one measures seven klafter high. Above the height of the windows, we find a smaller row of windows, which are placed exactly above each of the lower large windows.

6. You say and ask, "But for the sake of the Lord, is this whole building, this immensely long palace, but a single hall? I say unto you, It is not, but is divided into twelve divisions. At the height where you see the second row of small windows, a splendid and wide gallery runs along the whole hall, from which

gallery one can, without disturbing the students on the floor at all, overlook the twelve sections one by one, and convince oneself of what is in them. Now let us go in, that everything may be clear to you.

7. Look, here we are at the entrance. But we do not need to go up to the gallery because we are to remain largely invisible to these little children. Only the teachers will be aware of us; but these are already told why we are here.

8. Well, here we are already in the first room. What do you see in the middle of this great hall written on a white tablet placed on a column standing upright? you say: At the very top, the number 1, which is known to us, and which will surely be the number of the hall, and below: the path to the freedom of the spirit! That is, I tell you, not the number of the hall, but the first law of God by Moses.

9. You ask, "What are the many children, whom are already looking quite mature, to do with the earthly law of Moses, which is considered to be for mortal, disbelieving people, but certainly not for children, who as pure spirits have long been convinced of the existence of the one God; since, as we have seen, this is shown to them at the very beginning of the first elementary lecture, as a vivid illustration, at every possible opportunity?"

10. My dear friends and brothers, the matter is quite different from what you think. But you also find something similar on the earth, where you can ask the children wherever you want, and you will find everywhere with them a truly living faith in a God. For none is more believing than a child, and yet there is surely no such mean parental couple to be found who would deny their children, at least in the beginning of their lives, to acknowledge a God, since every religion prescribes it, and the parents have to, at least from the moral point of view, allow their children to learn about and recognise it.

11. Would not it also be believed that such children, taught by God, do not need any further instruction about God by this time? You must confess, and say: yes, every human does require such teaching till the end of his life; for it is only too easy for the first impressions of childhood to become blurred, and then are these people who have outgrown their children's shoes, as if they had never heard of God. I tell you: such a blurring is, of course, not easily possible here; but you must understand that these children, because of their early arrival, had no opportunity on earth to react on the freedom of their spirit, which is the actual motive for life. Therefore, this most important action for the life of the spirit, must be put into the fullest action here. So far, these children's spirits have been, to a certain extent, spiritual living machines. Here, however, they are concerned with becoming alive out of themselves, and therefore they must also learn all the commandments, and then test them in their own right, and learn how they themselves are living spiritual beings under a given law.

12. And so here is the first commandment given, which is, "Thou shalt believe in one God, and never think that there is either no God, nor that there are two, three, or several gods."

13. Here, of course, we ask ourselves again: how can one command a believing of a God who believes in God anyway, and has no doubt about it? This is indeed a good remark; but the children are here subjected to all sorts of doctrines and customs by their teachers, in which they are afflicted by all sorts of doubts about the existence of God; this mode of instruction is called the desolation of one's own spirit.

14. But in order to do this with these children, the teachers not infrequently make the most remarkable things happen as if coincidental before the students' eyes, let them have a look at it, and then ask them whether God was needed for this, since they have not seen Him acting. If the children say that God can do this only through His will, without necessarily having to be present, then the

teachers let their students themselves think of different things, and whatever is thought by the children, would appear immediately before them. Then the teachers would again ask the children: who has done this?

15. Thereby several are brought into the twilight. Some say that they themselves have done this, others think that the teachers have done it according to the recognition of the thoughts in the students. But some say that they have thought of such things, but the one omnipotent God must have admitted it, so that the thought appeared as a finished work before them.

16. If the students still remain faithful to the one God, then the teachers would ask them how then do they know that there is a God? The students then usually reply to them: The first wise teachers have taught us this. Now, however, these teachers probe further, saying, What then would you say, if we, as equally wise teachers would say and teach that there is no God, and that all that you see is made and built by us? And what will you say when we say of ourselves that we are the actual true gods?

17. Behold, here the children really hesitate, and then ask the teachers what they should do in this case?

18. But these teachers say to them, "Seek in you what you must do; if there is a God, then you must find him in you, and if there be none, you will never find any.

19. When the children ask how they should make such a search in themselves, the teachers say, "Try to love the God which you believe that he exists, in your hearts, as if He really exists. Let this love grow, and if there is a God, He will answer you in your love, but if there is none, you will not receive an answer in your hearts.

20. See, here the pupils begin to go into their inner being and begin to love the God whom they only previously believed in, in a childlike fashion. But then it happens that God, the Lord does not report as soon as expected, and our children are in no small doubt. But how they are brought to conquer this doubt, from these, the persecution will show.

Chapter 74 - How should one seek God?

1. There are already some who have just turned to their teachers, and have made the remark that they are now compelled to believe that there is no God besides the teachers who perform miracles before them, while this God, whom they have took hold of with their love in their hearts, has not shown up among them in any perceptible way.

2. But what do teachers do in reaction to their students' statements? Listen to how a teacher, who received such a report, responds: he (the teacher) speaks to his students:

3. My beloved children! It may well be that God has not yet spoken to you; but it can also be that he has spoken, but that you are too inattentive and have not noticed it.

4. Therefore tell me, Where were you, when you took hold of God in your hearts? Were you outside under the trees of the garden, or in the galleries of the hall, or were you on the great floor of the hall, or in some chamber, or were you in your boarding-rooms, which were built outside this great school? And tell me what you have seen, noticed, and felt here and there.

5. The children say, "We were outside among the trees, and we saw the glories of God's creations, which we should believe in, and rejoiced that He had done such splendid things. We imagined Him to be a very dear father, who likes to come to His children, and have thereby also felt a great longing in our hearts to see Him, and then to meet Him with all our childish love, to embrace Him and to love Him with all our might.

6. But no Father came to us from any side. We also asked each other carefully, whether one or the other has not yet noticed the Father. But every one of us can honestly say that we have not in the least seen anything at all of Him.

7. We then left the square, hurried to the booths of the lecture hall building, and did so there. But the success was the same as under the trees. We went from there to our dormitories, in the opinion that here the Father would be most likely to visit us, for we prayed a great deal, and begged Him fervently to show Himself to us. But it was all in vain! Since we have obeyed your advice in vain, we now feel compelled to agree with your doctrine that there is not a God. And so we have decided among ourselves that if there is already a God, there is not a whole, but a divided one in all the living and free beings as you and we are. God is, therefore, only a totality of the corporeal power, which first and foremost recognizes Himself and others in the beings, as you are, and also acts powerfully as such.

8. See the little philosophers here, and at the same time recognize the reason or the false seed which is the fruit of all these slippery rational speculations.

9. What does our teacher say about these philosophies of his disciples? Hear, therefore, his words: My dear children! Now I have shown you the reason in yourselves quite clearly why no God has shown up for you, neither under the trees, nor in the solitude, nor in the dormitories (that is, neither in the inquiry in nature through experiences nor dissections thereof, nor by the way of higher speculations of reason and intellect, nor in your not much better than daily life) because you have already gone out with doubts.

10. You have not definitely expected God, but only expected a probability. But God must be in Himself the highest degree of definite determination. When you have sought with doubt in your thoughts, faith and will for the highest Godly certainty, how could He reveal Himself amidst such indefinite probability? Therefore, remember what I will tell you now:

11. If you want to seek God, and you also want to see Him, then you must step out with the greatest certainty and seek Him as such. You must, without the slightest doubt believe that He is, even if you do not get to see Him for how long. Then you must embrace Him with your love with the same certainty as your belief in Him. Then it will be shown whether you have attained the greatest possible determination in your thinking, faith, will, and love.

12. If you have obtained the same, God will surely show up for you, if He does exist. But if you have not attained this determination, you will return to me without having achieved your objective, as you did this time.

13. Look, the children consider the teaching of the teacher, and one, seemingly the weakest of them, goes to the teacher and says: Listen to me, you dear, wise teacher! Do you not think that if I went all alone into my dormitory, and if I would like to embrace God the Lord as the most loving Father with my love, in the right way, since I have never been able to doubt whether there is a God, but I remained, despite all the contradictory proofs, forever and steadfastly sure of God. Don't you think he would

show up with me if I wanted to love Him alone? For that many thoughts and beliefs, after all, seem to me a little arduous.

14. The teacher said to the child, "Go, my dear little child, and do what is good to you; who knows for the present whether you are right? I can now give you neither a yes nor a no, but say to you, "Go and find out what love can do!"

15. Now see the child running out of the hall into his dormitory-room, and the other students question the teacher whether he preferred the enterprise of the one child, which now went to his dormitory-room, to what they are now doing according to his advice, to go out with all certainty and to search for God.

16. But the teacher said, "You have heard what I said to your fellow student, that is neither a yes or no; I also say to you. Go out or don't; do what is best for you, and experience will show which path is the better and the shorter one, or whether the one is false or the other right, or whether both are false or both correct.

17. Now see, a part of the children understand the determination concept, but others only the love. Those who enter into determination go out into the garden in full depth of thought, willingness and firm faith; but a part goes into the dormitory-rooms to seek God.

18. But as you can see, the child, first led by love for God, is led into the hall by a simple man and goes straight to the teacher. What is he going to say?

19. Listen, he (the child) speaks: Dear, wise teacher, come here! When I began to love the dear great Heavenly Father in my dormitory-room, this simple man came to me and asked me if I was really so fond of the Heavenly Father. I told him, O dear man, thou canst read it on my face. But then the man asked me how I imagined the great Heavenly Father in my mind. And I said to him, I imagine Him as a man; but only He must be very great and strong, and surely also have a great radiance, because this world and the sun shining upon it, are already so exceedingly glorious and splendid.

20. Here the simple man lifted me, pressed me to his heart, gave me a kiss, and then said to me, "Take me over to the tutor's school; there we want to discuss everything, and to properly see what the Heavenly Father looks like, if He exists, when He is, and how He creates, directs, and governs everything out of Himself. Now, behold, my wise teacher, here I am now with this simple man. Who do you think this man would be, because he treats me with so much fondness?"

21. And the teacher speaks in the most obvious love and respect: O most happy child, you have already found the Right One; behold, this is God, our most loving Father! And the Lord now bows down, and takes the child upon His arm, and asks him, Am I the one whom thy teacher has announced unto thee? And the child speaks with great excitement: Oh, yes, it is You, I recognize Your infinite goodness, for who else is as good as You, that he would take me into His arms, and would cuddle and caress like You?! But I also love you so incomprehensibly much that I can never be separated from You ever again; do therefore not to leave me here, my dear Father. For I have never felt such kindness and love as now in Your arms! And the Lord says, Fear not, O my child! Whoever has once found Me like you will never ever lose Me.