

Introduction to the Spiritual Teachings

*Semjase at the 10th contact of Wednesday, March 26, 1975,
3:20 pm*

3. The human bears a spirit that does not die nor sleep during the deepest sleep; it records all thoughts and motions; it informs the human whether his thoughts are correct or false-if he has learned to pay attention.
4. The spirit within the human is the bearer of the creative realm, and every human has his own (spirit).
5. It is incomprehensible that the human speaks of a heaven and of a kingdom of heaven within himself, rather than to merely say: Creation, truth, knowledge, wisdom, spirit, consciousness and existence.
6. A human's yearning lies in the joy that remains, for the imperishable life, the permanent peace, the spiritual and consciousness-related wealth that never fades and lasts forever.
7. Heaven and Earth will perish, but truth, knowledge, wisdom and spirit will never be changing [change?] or perish.
8. The spirit and the consciousness are on the look-out for what is perfect, for harmony, for peace, cognition and realization, for knowledge, wisdom, truth and beauty, for love and for the true BEING, all of which are of absolute duration.
9. All of these lead to what forms the spiritual kingdom of wisdom; all are existing within what is creative.
10. All of these are here in existence, as a genius of all ingenuity, as a melody of all melodies, as ability of all abilities, as the highest creative principle, as wonder of all wonders.
11. The human may create wondrous worlds in a dream, just as Creation consciously creates the worlds.
12. To the human, this capability arises from his consciousness, which is obtainable in existence within himself, in the same way that all wonders are available within himself.
13. He himself is the realm of heaven, the realm of what is creative.

14. That's why the terrestrial philosophers of old spoke about the human as a microcosm within a macrocosm because everything that is included within the universe is included within the human.
15. The inner dimensions of the human are endless.
16. The image of Creation, the spirit within him-the existence that is without dimension-it bears all dimensions within itself and, at the same time, transcends all dimensions.
17. The spirit is the wonder of all wonders, and all power emerges from it.
18. A wonder means using the spirit force in perfection.
19. The human, however, places a wonder into something for which he lacks all possibilities of a logical explanation.
20. If a human is happy, his happiness comes from within, because happiness is a self-created state; never is happiness a location.
21. Joy comes forth from the human's inner part, created by spiritual poise.
22. Therefore, everything comes from within.
23. The things that, or humans who, seemingly form the cause of happiness, are only the external occasion to bring the happiness within the human expressing itself, if he has spiritually worked towards this.
24. But happiness is something that belongs to the inner being, and it is an inseparable characteristic of the spirit's existence.
25. Endless happiness and endless power are included in this existence.
26. Outwardly, the human may be old, but this is only a passing matter.
27. Fifty years ago he wasn't, and in fifty years-when his body is dead-he will not be, because only the body may become old and infirm.
28. The spirit, however, remains forever young and suffers no symptoms of old age.
29. The old age, and also youth and infancy, and also sorrows, grief or problems, is something that passes, like it is the case with all external conditions and experiences of the world.
30. What is lasting is the existence of the spirit, truth, knowledge, wisdom, reality.
31. What matters is to recognize and build them, because they only make the human free.

32. If the human recognizes the existence of his spirit, the old age is not harmful to him any longer.
33. No sorrows, no suffering, no problem, no changes and no ups and downs of life and of the surroundings, of the environment and the world may still throw him into grief.
34. Wisdom is an elemental, tremendous power.
35. Wisdom is light.
36. And wherever a light shines, darkness and ignorance vanish.
37. But ignorance is the actual darkness, and it is overcome by the light of wisdom.
38. Wisdom is a characteristic of the existence of the spirit and the consciousness, and it bears within itself the qualities of happiness, truth, knowledge, balance, beauty, harmony and peace.
39. Wisdom is light.
40. However, wisdom is the characteristic of a human who has recognized the existence of his spirit and cooperates along with the spiritual laws.
41. Wisdom is using the spirit force.
42. Wisdom and spirit are two things that amount to one, in the same way as sunlight and the sun are two things.
43. The sunlight results from the heat of the sun, which she herself first has to generate through her processes.
44. Thus, there is also an all-creating existence in the universe that, on the strength of its force, creates forces that constantly and imperturbably follow and enliven the endless eons-as truth, knowledge and wisdom, (and) according to a given uniform guideline-along certain Creative laws.
45. This forceful existence, however, is Creation.
46. And therefore, there is only one existence that rules throughout the universe-only one Creation, only one truth, one knowledge and one wisdom-and that is synchronous and unchanging for all times.
47. The eternal truth is not subject to any variations and changes, and its laws must never be revised and adjusted to new times.
48. The spirit force is vital and dynamic, namely in such an amount as it embodies the wisdom within itself.

49. It is a sign of human weakness when religions and their false teachings are presented as instruments of what is creative, and when wisdom becomes unreal through this.
50. The human searches elsewhere for strength, freedom, joy and light, but not where they really may be found.
51. Wisdom is a distinguishing feature of Creation that, as a fragment, inhabits the human as spirit.
52. Therefore, the human shall increase his knowledgeable wisdom, and he will recognize Creation.
53. He shall increase his search for truth, and he shall know about the power of wisdom.
54. Cognition of the truth brings liberation from all restrictions.
55. It brings boundless knowledge and wisdom.
56. Wisdom is a powerful means to recognize the laws of Creation.
57. A human who is filled with love is also rich in wisdom, and a human who is rich in wisdom is also full of love.
58. However, the human cheats himself because he does not know love.
59. He interprets grasping feelings and sentiments as love, while, to him, real love remains strange and not understood.
60. A human is a human only if he has recognized truth, knowledge and wisdom, even if he never used the word Creation, because wisdom is also love in its best form.
61. Thus, the human always finds that enlightenment and recognition are knowledge and also wisdom and love, and where love rules, there rules wisdom, too.
62. Love and wisdom belong together, because Creation and Its laws are love and wisdom at the same time.
63. Where there is wisdom and knowledge, there is love and cognition, and where there is cognition and love, there is Creation.
64. Growth within love and wisdom teach the human to recognize Creation.
65. First, however, the human learns the truth, and thereby he will gain freedom and peace, a peace which is imperishable, a power without an end.
66. Wisdom and love both are two stimulating wings of the creative essence and character.
67. With wisdom and love, the human is master over all creation.

68. Wisdom and love increase his dedication for the fulfillment of the given creative-natural laws, because spirit and Creation are one.
69. The earth human speaks of love that he does not know.
70. He believes to know that his sentiments are love and, through this, he deceives himself.
71. Love cannot be clothed in words, because it is, just as luck, a state and not a place.
72. Love is imperishable, and nothing is able to change it into something else.
73. The path of the spirit force leads over cognition of truth, knowledge, wisdom and love.
74. The sense and function of the spiritual teachings are to spread truth, knowledge, wisdom and love.
75. If this fails it is not a help anymore but an evil cult which, through false teachings, enslaves the spirit and produces ignorance, as it is the case with the religions' false teachings.
76. If it pursues the function of expanding the spiritual knowledge, then it is a powerful instrument of the creative order.
77. The spiritual teachings deal with the spreading of cognition, truth, knowledge, wisdom and love, with what is eternal, immortal, (and) imperishable, what overcomes death and spreads light, what embodies within itself the balance of wisdom and love, and they deal with the peace that surpasses all understanding.
78. Each human believes to know what is meant by peace, in the manner that he knows it according to human experience.
79. But to understand the wise peace of the endless existence, the spirit, the immortal Creation, surpasses his human understanding.
80. The reason for this is that he is a prisoner of religious false teachings and human-material things that withhold from him an understanding for inner experience.
81. The experience that forms the true key for true cognition and wisdom.
82. The kingdom of the spirit holds wonders over wonders.
83. The visible universe with which the human deals, is but a tiny spot within this wonderful, endless, spiritual intelligence of Creation.
84. Countless billion universes like this are held within the endless spiritual intelligence of Creation.

85. What is visible to the human's physical eyes is but a tiny iota within endlessness.
86. What he cannot see with his eyes is immeasurable, inconceivable and unthinkable; it is confusing and unimaginable for his unspiritual human intelligence and (mental) capacity.
87. The entire universe which he sees is but one of many rooms and must be counted as myriads, because there are universes within universes, universes beyond universes, universes under universes, universes above universes and universes out of the universes within this ur-mighty, colossal and all-creative spiritual intelligence of the Creation's existence.
88. And the human is connected with this mighty spirit, with these elemental powers of existence, Creation, spiritual intelligence, because a fragment of this spirit-intelligence Creation dwells within, and enlivens, the human as spirit.
89. Its (the spirit's) power, its joy, its peace, its freedom, its wisdom, its knowledge and its ability are unimaginable for people that are spiritually ignorant, illogical; for critics and know-it-alls; for those dependent to religions; for degenerated ones and other persons that have been led astray.
90. And only a human who knows this truth and produces knowledge and wisdom and love from it, is a blessed human.
91. He knows the answer to the last questions of science, of philosophy, and also of the wondering human.
92. But in order to become such a blessed human it is required to search for and find the truth, to gain knowledge, wisdom and love from it, for the human is only able to spiritually grow in truth, knowledge, wisdom and love, whereby he will be freed from all human frailties.
93. The human is enlightened and fully freed only if he-in his thoughts-incessantly and constantly dwells in the endless creative-spiritual reality.
94. The spiritual intelligence is enlightened by lawful spiritual principles, and directed towards the creative being, the perfection and the power of what is creative itself.
95. This in contrast to the human intelligence, because the human consciousness generally only deals with single things of the material world.
96. As a consequence, the human is restricted and handicapped in every direction; he even gets captured, suppressed, plagued

and tortured by all possible forms of misfortune, frailties and enslavement.

97. Therefore, a human's individual self-analysis is one of the essential methods to find the truth and to walk on the path of spiritual evolution.

98. Therefore, it is necessary that the human constantly examines his thoughts and may see, of what kind they are.

99. He has to pay attention (to the fact) that, ultimately, he is always led, directed and determined by creative-philosophical principles and realities, by creative-natural laws.

100. Within the human, there should reign a continually conscious feeling of belonging to what is creative, with his essential spiritual breath, his essential spiritual BEING.

101. It shall be spiritually clear to him that his essential spiritual BEING is inseparably one with what is Creative, in order that he may-in this awareness-overcome the material outer world.

102. This creative-philosophical truth and cognition should always and first of all rule a human's thinking, feeling and acting.

103. For only he who is one with the spirit can recognize and do good in the long run, because he has the possibilities of Creation within himself.

104. Nothing negative within the endless universe may touch and enslave him anymore.

105. In addition to this creative-philosophical consciousness comes the practical, dynamic, creative, i.e. the mystical consciousness that consists of the perception of the one reality in all things.

106. Therefore the human has to be a practical philosopher and mystic, and perceive the reality in its changeable, passing forms.

107. For what is a human?

108. He is only a figure and a name.

109. If one takes away a human's name and figure, what will remain?

110. What remains is the fundamental essence, the existence-the spirit.

111. The human who fails to see this will be driven around and away by the slightest breath of air, without hope for rescue; (he will) always (be) striving to find a firm hold somewhere that, however, will never be offered unless he searches for, and finds, the fundamental truth.

112. Billions of humans look up to the stars in the sky, however without any results or realizations.

113. Astronomers, however, while looking up to the sky, discover new worlds and write books about it.

114. But what they see and recognize, other people cannot see or recognize, even if they can look up.

115. Despite their seeing eyes they are blind.

116. In a similar way this is the case with the normal and the spiritual human:

117. The human, who truly lives according to Creation's laws, sees everywhere and recognizes what is creative, in every life form, in every thing, in every thought and act in every human, in all of nature's work and also in all conceivable circumstances.

118. But the normal, unspiritual human, who is harmed by religions or other unreal teachings, may not see or hear, or recognize even one iota of truth.

119. His life is unspiritual, all the more pressed into human-material ways.

120. Thereby he is blind, deaf and ignorant.

121. The human who adheres to Creation's laws is the most blessed and most fearless being.

122. His will is insurmountable, his dedication immeasurable and endless, and his wisdom and love are constant and perfect, not capricious and full of doubts, like it is the case with those who are dependent from religions or generally those who are led astray in some way.

123. His mind resembles the wide, endless sea and does not let itself come out of its rest.

124. He does not tremble with fear.

125. Therefore, the human may unfold his spiritual mind that is not anymore reached by any degenerated negative force;

126. The mind which gives no shelter to negatively degenerated thoughts and supersedes all positively degenerated thoughts and actions.

127. Only a balanced mind that is rooted in what is creative-in creative service, in creative wisdom, its knowledge, its love and joy that are more real than all material walls around (and more real than) the human environment-is valuable and serving the spirit's development.

128. Therefore the human being shall be spiritually great and constructive at all times.

129. The spirit, the source of all endless, creative development, is itself the human's innermost being.

130. The human outer being is full of limitations, because it is not itself, but only its wrap, its material body, a limitation, a misleading matter, the source of toil and pain, (and it is) limited regarding cognition and will, willingness to make sacrifices, freedom, love and luck.

131. If the human looks at his fellowman in an external, material way only, he sees nothing other than just exactly the form and figure, the material of this special person.

132. If he looks at him with the spiritual eyes of cognition and knows that this (universally) all-testifying consciousness in himself is also in all the other ones, albeit unknown to them, then the manner of how he sees his fellowmen changes completely.

133. He then does not simply see a man anymore, a woman, a girl or a child, but he sees the fellowman as a bearer of a creative spirit that knows about itself, about its existence, and wants to reveal itself through anybody if there would only be offered an opportunity.

134. He who knows the truth sees his fellowman from this knowledge and recognition, because he sees in him what is creative.

135. At least he now knows more than he knew before he recognized the truth.

136. This is the proof then that ignorance is nothing that cannot be changed for all times.

137. If the human is willing to accept the truth he can free himself from all ignorance.

138. The human can free himself from everything, and everything can be taken from him, except the creative consciousness, the spirit, the existence within his interior, this purely spiritual realm within him.

139. He may be robbed from all of his possessions and may be driven away from his home, but nobody may drive him away from his spiritual realm within his interior.

140. Thus, the human should be constantly aware of what is creative, without which he would not be able to draw a single breath, could grasp no thought, could not realize, see, hear or experience.

141. Therefore, the great sages of all times say: "The creative spirit is nearer to the human than his own breath."

142. The human may not escape from this highest consciousness, for sooner or later, he surrenders to this creative reality, because it is the life of his life, the spirit of his spirit, the consciousness of his consciousness, the light of his light, the central thought force of all life, the existence that projects all human thinking by far, against which all power of the human-material-intellectual thinking sinks into absolute insignificance.

143. The spirit itself is able to live without the light of the physical eyes, in the same way that it may live without hearing, arms, legs or even without the exterior consciousness' exterior understanding.

144. However, there is always something present that enables him to keep on living, namely his own creative force.

145. This awareness of oneself, this all-observing and all-registering spiritual consciousness within the human, that looks at his thoughts and motions and that stands behind all of his thinking, that tells him whether he is knowing or ignorant, this is what is called creative, the spiritual consciousness.

146. To always think again and again about the fact that the spirit is omnipotent-always present, all-knowing and, beyond this, endless luck, endless beauty, endless value, actually the value of all things-lets the word Creation become absolutely important for the human and brings forth evolution-related changes within him.

147. As often as the words spirit and Creation are impressed upon him, there occur within him psychological changes of the greatest importance.

148. His feelings and all of his senses change.

149. The more clear his spiritual intelligence becomes through it, the more his personality gains power, and the more blessed will be his life.

150. A wise one full of spirit consciousness sees what will happen in the most distant future, perhaps even billions of years later, and he has the life forms' and humankind's entire past before his eyes.

151. Thus, the greatest knowledge is given unto him.

152. Yet, how is this possible?

153. Such a human has the necessary requirements within his interior, in the spirit.

154. As the light may be perceived through the closed eyelids, as lies within every human creative presence, the entire spiritual

realm; however, it is visible only to those who are actually able to look inward through their inner eye.

155. It can only be useful to those who offer all requirements.

156. Every human bears within him the entire kingdom of spirit, but it is covered and beaten with ignorance, errors, imperfection, evil, mistakes and restrictions of all sorts, which have to be changed into their opposites through the recognition and acceptance of truth.

157. The human must resolve and open all evils by developing abilities that are opposed to everything that is degenerated and which lead to a neutral balance.

158. The way of experiencing the spirit will be accelerated through the unfolding of conscious searching and the gathering of true knowledge, and this unfolding leads to the true and all-encompassing, cosmic wisdom and love, based on the cognition that Creation is present within everything.

159. The human is one with everything within Creation, in truth, wisdom and love, in the kingdom of the spirit;

160. The truth and wisdom, that the human is separated through space and time and the body from each other; this, however, may be overcome through the internal experience.

161. Wisdom and love combined, knowledge and truth combined, the spirit's wisdom and love lead-through experience-to unity and Creation itself, to universal joy, power and perfection.

162. Since the human does not know what is of Creation, and is led astray, namely by spirit-enslaving religions, he makes a great many mistakes, searches for the true treasures in the wrong places and, thereby, violates all nature-related and creative order and all rules of laws.

163. As precisely as he will observe the human laws of the human society, he still will constantly offend against all laws and rules and order of what is creative in the universe, and will let himself be captured in human-material troubles, sorrows and problems, in fright, false teachings, deceptions and failings, in misfortune, spiritual ignorance and spiritual enslavement and restrictions.

164. Exactly what is of greatest value will be made unobtainable by unreal religions and human ignorance.

165. To the human, this ignorance and the misleading religions disguise that which is the source of all valuable things, the life of his life and the light of all intelligence-the spirit and the Creation.

166. The human shall accept the entire realm of his daily life and his experiences as creative.

167. He shall see himself everywhere in space, in the times and in all things.

168. He himself shall be everything and shall evoke all that is creative in everything, and, in this way, shall bring it to recognition and experience.

169. For, in everything is the Creation, and everything is enlivened through its spirit, through which everything is one in everything.

170. However the question remains how the human may identify himself with everything when he does not know the spirit's path.

171. Generally, he identifies himself with his body.

172. But what will happen when he tries to enter into the truth and aligns himself in his interior with the creative BEING and the spiritual reality?

173. Involuntarily the entire world dissolves in this real reality, the "spiritual truth".

174. The one and only principle of what is creative-spiritual. rules everywhere.

175. But how shall the human identify himself with everything?

176. The human shall see himself for just what he really is.

177. Generally he identifies himself with his body.

178. He cares for it like it were a gem, he nurtures it and takes trouble for it until self-sacrifice.

179. He surrounds it with pride, junk and a stupid delusion, while he lets his spirit become stunted.

180. However, a little bit of pain makes him angry, sullen and uncomfortable against other ones, or he even starts complaining and crying, has self-pity and robs himself of his life.

181. He surrounds his body with some nondescript halo and with vanity, fear, sorrow, pride and problems.

182. More and more often, everything revolves around his body only.

183. Often he extends his body identity towards his material possessions, or he gets upset if some fellowman involuntarily touches it.

184. Yet, what will a human do about it when he has recognized the spiritual truth?

185. He will identify himself with all things and all the world's life forms and the universes.

186. A human full of creative-spiritual wisdom, full of knowledge, truth, love and cognition, knows that from the truth everything originated, originates and will originate for all eternity.

187. Therefore, he identifies himself with each and everything.

188. In his spiritual consciousness, he will always be-in his innermost part-one with each and everything.

189. In his interior, in his spiritual consciousness, he will identify himself with everything in the universe, in the same manner that the other one, who thinks materialistically, identifies himself with his body, with his money, his possessions, his confused speaking and teaching, and with the sound of his voice.

190. But when the human identifies himself with everything in the universe, no hate and no greed may dwell within him anymore, because he makes no more selfish differences.

191. He has just become one with the essence in everything.

192. Other people may claim something as their exclusive property, but he who thinks spiritually identifies it with the truth within and, therefore, owns everything internally.

193. All fright has left him, while he identifies himself with the truth.

194. This truth of Creation and of the spirit, with which he is one, even directs his enemy's hand that will rise against him, in such a way that it falls back to (the enemy) himself.

195. The spiritual one is protected and sheltered, and the whole nature is well-disposed toward him, and yes, even his enemies have to serve him in the end.

196. With their attacks, they cause the spiritual within him to unfold to even greater strength and power and to overcome all that is evil, vile and degenerated.

197. Ultimately, the enemies only contribute to the recognition of the truth and growth of those who think spiritually.

198. They wish evil, troubles and bad things to those who think spiritually; they are of the opinion that they could destroy them through critique, know-it-all manner, lies and defamation, through complaints and false teachings, through condemning and making a fool of him; however, they only cause damage to themselves, because their acting gives testimony of intellectual

foolishness and ignorance, from which he who thinks spiritually learns even more and becomes even greater and more powerful in his spirit and consciousness.

199. Are such truths perhaps suggestions?

200. To claim this would be a delusion, because it is false.

201. It deals here with absolute truths.

202. Generally, the lives of those who are thinking falsely, who are led astray and are depending upon religions, are full of evil suggestions, full of imaginary concepts, false teachings and delusional assumptions.

203. The only possibility and the only means to overcome those damages is to fundamentally recognize the truths which abolish the human figments, to adhere to them and to let rule the highest creative-spiritual forces.

204. All unreal suggestions and human imaginations will be corrected by stating: "I, the human, am a part of Creation that, as a fragment, as spirit, enlivens me."

205. Yet the knowledge that everything is imaginations and illusions, except the creative-spiritual force, truth and reality, (this knowledge) doesn't diminish the eagerness that the human unfolds in his life at all, but it will drive him up into unimagined heights.

206. Only that which is true and which remains truth can be valid as truth; something on which one can depend on through eternity, and that never and under no circumstances ever needs revision.

207. Truth must never be adjusted to some other or new time, because it is constant for all times.

208. It is eternally constant and always sounds alike, even if it is spoken with other words.

209. It is the rock upon which one can build in eternal times and in all spaces.

210. The truth has been before life, and the truth is afterwards also.

211. What is only of a short duration is danger, a grave deception, a false teaching.

212. Creation and truth are always the same, today just as tomorrow; they are always unchanging and of eternal, constant value.

213. They do not change, neither name nor form, because Creation and truth are without names and forms.

214. Therefore, the human shall cling to what is creative, because alone what is creative is the truth.

215. It is that which is imperishable, like Creation itself; it is that which is eternal and perfect, that is worth all of human's efforts of will, because near it the human does not fall prey to deception.

216. Therefore, he shall cling to the truth and become imperturbable in always constant calmness, joy, knowledge, love, strength and wisdom in all things.

217. That which is creative alone is endless wisdom and truth, with which there is not one iota of error.

218. Therefore, the human shall get strength from the creative wisdom, and he shall search for his light in his own spirit.

219. The spiritual human knows well that he may not move his hand in a room without touching myriad of what is creative, because it is always present in all times and spaces.

220. The spiritual human is full of joy when he knows about the truth that the creative-which is eternally and indescribably powerful-surrounds him wherever he walks.

221. What is creative is full of endless peace, full of endless cognition and the most perfect perfection.

222. It is the source of all wonders of the highest spiritual consciousness that is present everywhere, within and external.

223. His joy is as endless as the spiritual life itself.

224. In order to achieve fast spiritual progress, the spiritual human looks upon each and everything as creative.

225. As soon as he sees something, he sees what is creative.

226. Behind everything and in its manifestations, there always stands before him what is creative.

227. Therefore, the spiritual human does not walk this way and that way in order to attain the highest spiritual experience; instead he always finds the best place to gather recognition and experience wherever he stays.

228. His spirit that is to be developed is within him and not at some other location.

229. He must develop it through his own thinking and acting.

230. Through this cognition, his attitude becomes a sanctuary, and all things along with him become holy-even the earth under his feet.

231. The spiritual human does not look upon the future as the time to experience Creation and the spirit dwelling within him,

but the immediate "here and now", through which he-in the eyes of the non-spiritual normal people-lives in the most distant future, often totally misunderstood.

232. For the spiritual human, the time is not sometime, but always in the immediate "here and now".

233. For him it is not necessary to see physically in order to see the truth.

234. He begins to search within himself, and the truth becomes more and more real to him, because for him his spirit is the all-seeing presence.

235. No word that is spoken anywhere remains unheard by him.

236. In order to speed progress the spiritual human hears the sound of truth from any sound he hears, whereby each sound penetrates his spiritual consciousness and establishes there.

237. In the same manner every thing reminds him of that which is creative, and of the immediate truth.

238. Every circumstance is a creative circumstance, each opportunity a creative opportunity.

239. The creative human lives and works in such cognition, and through this he internally walks on.

240. What is great, what is spiritual, is present within his innermost as little things, because in the cognition of truth dwells what is infinite in the finite.

241. And within each human the infinite has its seat; however, very few are able to recognize this.

242. To wake up the infinite requires reasonable logic and being free from unreal teachings.

243. To wake up the infinite and let it become effective is the goal of life-spiritual perfection.

244. Those who are rich in spirit become an instrument, through which Creation expresses the spiritual realm.

245. This highest wisdom-like value of Creation lets the heaven arise.

246. Those who are rich in spirit are free of all boundaries of any restriction and the material self-awareness, and are, therefore, in constant touch with Creation itself.

247. In the case of the human, the weight of the material principle prevails.

248. In the not too distant future, terrestrial science will discover this principle in the (substance) matter.

249. Creation is included along with everything that was created; with everything that unfolds itself and develops further.

250. Only the unrestricted spirit and Creation itself represent true freedom, true perfection, true cognition, power, love, knowledge, truth and wisdom.

251. In its absoluteness, all of these are the creative itself.

252. In order to gain anything truly excellent in life, the human must be loyal to what is creative, the unrestricted and unlimitable.

253. Everything that is limited and restricted brings unreality and problems.

254. However, attractive as it may seem, it will once become a source of problems and unrealities.

255. The finite things of all forms are unnatural for the innermost essence, and, therefore, the human cannot recognize and love them as truth without harming himself most severely.

256. At all times they are full of faults, because everything that is finite brings along problems and difficulties.

257. If the human loves or possesses something that is finite, it has at least the fault of being absolutely transient.

258. He may love it greatly according to the human understanding of love; however, when its time comes it perishes, and he mourns over the loss of it.

259. That which is limited has faults in other respects, too.

260. Even if it does not perish at the first moment, it is at least subjected to changes.

261. If it is full of human love for one moment, it may be displaced by, or filled with, human hate at the next moment.

262. Whether it is a thing that changes or perishes, or a human who changes his approach towards his fellow man, the result is always sorrow and suffering, while that which may not be limited will never change because it is of unlimited and absolute lasting value.

263. When wisdom and truth dawn within the human and when his spiritual knowledge grows, when he is guided by universal love and when his life becomes a blessing to him and other ones, then cognition of truth has ripened within him.

264. Then he becomes aware of the fragment of Creation within him, the spirit-the spiritual realm.

265. Creation is present in spiritual love and wisdom.

266. He who struggles for spiritual light and spiritual love, to him the door to Creation opens.

267. If the human loves the truth, he loves that which is perfect and wonderful and what embodies the spiritual realm within itself, for it is also the path to wisdom's realm.

268. The human shall become aware of the creative presence and let his spiritual intelligence shine forth from everything.

269. He shall recognize that even in the vast, infinite and open space the eyes of that which is creative are directed towards him, and that Creation is the true intelligence that sees him with those eyes which keep everything safe and are endowed with a sense, and which are able to answer everything.

270. Therefore, he shall live consciously-spiritually under the eyes of that which is creative; he shall live with the consciousness of that which is spiritual, that is infinite power, of which he must always be aware.

271. Then he can never be weak.

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