

Index

Current

Version 3.2 of 08.05.2017: Hymn "Town, land, sea" composed.

Introduction (revised: 18.08.2011)

Speeches (revised: 28.07.2011)

Prayers (revised: 13.12.2009)

Basics (revised: 18.07.2009)

L (revised: 29.01.2010)

Hymns (revised: 08.05.2017)

Man (revised: 16.04.2010)

Practice (revised: 22.09.2010)

Diary (revised: 19.12.2012)

Virtue Doctrine (revised: 16.04.2010)

Statistics (revised: 20.02.2011)

Questionnaire (revised: 13.01.2009)

Bibliography (revised: 20.10.2011)

Subject Catalogue (revised: 28.07.2011)

Definitions and Glossary (revised: 20.08.2011)

Revisional history:

08.05.2017: Hymns [E9] extended. #97
21.01.2016: Hymns [E8] extended. #96
02.10.2015: Hymns [E7] completed. #95
17.05.2015: Hymns [E6] completed. #94
03.11.2014: Hymns [E5] extended. #93
05.01.2014: Hymns [E4] extended. #92
17.09.2013: Hymns [E3] completed. #91
11.09.2013: Hymns [E2] completed. #90
27.08.2013: Hymns [E1] extended. #89
18.08.2011: Double-numbered verses provided with the numbers [2157 - 2165] and in the introduction [211] extended as well as [2158] rephrased.
28.07.2011: Speeches [2151 - 2156] completed. #88
29.06.2011: Speeches [2145 - 2150] completed. #87
30.05.2011: Speeches [2139 - 2144] extended. #86
28.04.2011: Speeches [2133 - 2138] extended. #85
30.03.2011: Speeches [2127 - 2132] completed. #84
27.02.2011: Speeches [2121 - 2126] completed. #83
30.01.2011: Speeches [2115 - 2120] extended. #82
31.12.2010: Speeches [2109 - 2114] extended. #81
29.11.2010: Speeches [2103 - 2108] completed. #80
01.11.2010: Hymns [2102] completed. #79
30.10.2010: Speeches [2096 - 2101] extended. #78

24.10.2010: Hymns [2095] extended. #77
 18.10.2010: Hymns [2094] completed. #76
 17.10.2010: Hymns [2093] completed. #75
 16.10.2010: Hymns [2092] extended. #74
 30.09.2010: Speeches [2085 - 2090] and hymns [2091] extended. #73
 22.09.2010: Practice [2080 - 2084] completed. #72
 01.09.2010: Hymns [2079] completed. #71
 30.08.2010: Speeches [2073 - 2078] extended. #70
 30.07.2010: Speeches [2067 - 2072] extended. #69
 29.06.2010: Speeches [2061 - 2066] completed. #68
 30.05.2010: Speeches [2055 - 2060] completed. #67
 01.05.2010: Speeches [2049 - 2054] extended. #66
 16.04.2010: Man [2039 - 2041] and general virtue doctrine [2042 - 2048] extended. #65
 09.04.2010: Introduction [223] and general virtue doctrine [2029 - 2038] completed. #64
 02.04.2010: Negative virtue doctrine [2019 - 2028] completed. #63
 29.03.2010: Speeches [2004 - 2018] extended. #62
 25.03.2010: Man [2003 - 2012] extended. #61
 19.03.2010: Negative virtue doctrine [1993 - 1997] and man [1998 - 2002] completed. #60
 05.03.2010: Man [1983 - 1992] completed. #59
 02.03.2010: General virtue doctrine [1973 - 1982] extended. #58
 26.02.2010: Negative virtue doctrine [1957 - 1966] and speeches [1967 - 1972] extended. #57
 19.02.2010: Man [1947 - 1956] completed. #56
 12.02.2010: Man [1937 - 1946] completed. #55
 05.02.2010: Man [1927 - 1936] extended. #54
 29.01.2010: Speeches [1911 - 1916], L [1917 - 1923] and man [1924 - 1926] extended. #53
 23.01.2010: Man [1901 - 1910] completed. #52
 30.12.2009: Speeches [1894 - 1899] and hymns [1900] completed. #51
 19.12.2009: Man [1884 - 1889], positive virtue doctrine [1890 - 1892] and L [1893] extended. #50
 13.12.2009: Introduction, prayers [1881] and hymns [1882 - 1883] extended. #49
 12.12.2009: Man [1871 - 1880] completed. #48
 05.12.2009: Positive virtue doctrine [1861 - 1870] completed. #47
 29.11.2009: Speeches [1855 - 1860] extended. #46
 28.11.2009: Man [1845 - 1854] extended. #45
 26.11.2009: Hymns [1843] inserted and introduction [1844] completed. #44
 21.11.2009: Man [1833 - 1842] completed. #43
 14.11.2009: Man [1823 - 1832] extended. #42
 10.11.2009: Theodicy [1811 - 1822] extended. #41
 31.10.2009: L [1801 - 1810] completed. #40
 29.10.2009: Speeches [1795 - 1800] completed. #39
 24.10.2009: General virtue doctrine [1785 - 1786] and man [1787 - 1794] extended. #38
 17.10.2009: Positive virtue doctrine [1775 - 1784] extended. #37
 10.10.2009: Man [1765 - 1774] completed. #36
 03.10.2009: Negative virtue doctrine [1755 - 1764] completed. #35
 29.09.2009: Speeches [1749 - 1754] extended. #34
 30.08.2009: Speeches [1743 - 1748] extended. #33
 30.07.2009: Speeches [1736 - 1741] and introduction [1742] completed. #32
 18.07.2009: 31 questions [1459 - 1735] inserted. #31
 29.06.2009: Speeches [1453 - 1458] completed. #30
 31.05.2009: Speeches [1447 - 1452] extended. #29
 30.04.2009: Speeches [1441 - 1446] extended. #28
 25.04.2009: Pages migrated to XHTML 1.1, search function improved and used files more uniformly re-named.
 01.04.2009: Positive virtue doctrine [1421 - 1440] completed. #27
 30.03.2009: Speeches [1415 - 1420] completed. #26
 29.03.2009: Sitemap inserted.
 28.03.2009: Negative virtue doctrine [1394 - 1395], man [1396 - 1406] and positive virtue doctrine [1407 - 1414] extended. #25
 21.03.2009: General virtue doctrine [1374 - 1393] extended. #24
 14.03.2009: Man [1354 - 1373] completed. #23
 12.03.2009: New layout given to the pages.

07.03.2009: L [1334], practice [1335 - 1343] and man [1344 - 1353] completed. #22
28.02.2009: Speeches [1318 - 1323] and practice [1324 - 1333] extended. #21
22.02.2009: Homepage from HTML migrated to XHTML.
21.02.2009: Practice [1308] and general virtue doctrine [1309 - 1317] extended. #20
18.02.2009: Subject catalogue and English translation improved.
14.02.2009: Positive virtue doctrine [1298 - 1307] completed. #19
05.02.2009: Practice [1288 - 1297] completed. #18
31.01.2009: Speeches [1272 - 1277] and practice [1278 - 1287] extended. #17
24.01.2009: Positive virtue doctrine [1262 - 1271] extended. #16
17.01.2009: L [1252], man [1253 - 1255] and positive virtue doctrine [1256 - 1261] completed. #15
14.01.2009: Statistics completed.
13.01.2009: Questionnaire and results questionnaire inserted.
10.01.2009: Man [1242 - 1251] extended. #14
03.01.2009: Positive virtue doctrine [1232 - 1241] extended. #13
30.12.2008: Speeches [1226 - 1231] completed. #12
27.12.2008: Positive virtue doctrine [1216 - 1225] completed. #11
20.12.2008: General virtue doctrine [1206 - 1215] extended. #10
13.12.2008: L [1195] and man [1196 - 1205] extended. #9
08.12.2008: Negative virtue doctrine [1185 - 1194] completed. #8
05.12.2008: Menus newly structured and private area installed.
03.12.2008: Positive virtue doctrine [1175 - 1184] completed. #7
30.11.2008: Speeches [1169 - 1174] extended, size- and colour change and also RSS feed inserted. #6
25.11.2008: Man [1159 - 1168] extended. #5
19.11.2008: Positive [1149 - 1155] and general virtue doctrine [1156 - 1158] completed. #4
11.11.2008: Man [1139 - 1142] and positive virtue doctrine [1143 - 1148] completed. #3
03.11.2008: Man [1129] and positive virtue doctrine [1130 - 1138] extended. #2
30.10.2008: Speeches [1123 - 1128] extended. #1
28.10.2008: Man [1113 - 1122] completed and menu and link colours improved.
21.10.2008: Man [1103 - 1112] completed.
18.10.2008: Positive virtue doctrine [1093 - 1096], man [1097 - 1099] and negative virtue doctrine [1100 - 1102] extended.
14.10.2008: Man [1083 - 1092] extended.
11.10.2008: Virtue [1082] split and photos changed.
08.10.2008: Man [1072 - 1081] completed.
30.09.2008: Speeches [1062 - 1067] and virtue doctrine [1068 - 1071] completed.
23.09.2008: Practice [1052 - 1061] extended.
16.09.2008: Practice [1042 - 1051] extended.
11.09.2008: Statistics by word count completed.
10.09.2008: God [999] changed and practice [1032 - 1041] completed.
03.09.2008: Man [1022 - 1026] and virtue doctrine [1027 - 1031] extended.
31.08.2008: Speeches [1016 - 1021] extended.
25.08.2008: Virtue doctrine [1006 - 1013] and man [1014 - 1015] completed.
24.08.2008: God [332] changed and bibliography shortened.
20.08.2008: Prayers [996], man [997 - 998], God [999 - 1000] and virtue doctrine [1001 - 1005] completed.
13.08.2008: Man [986 - 987], virtue doctrine [988 - 991] and practice [992 - 995] extended.
06.08.2008: Man [976 - 981] and virtue doctrine [982 - 985] extended.
03.08.2008: Customs in practice renamed and introduction updated.
01.08.2008: Virtue doctrine [966 - 971] and man [972 - 975] completed.
30.07.2008: Man [956 - 959] and speeches [960 - 965] completed.
26.07.2008: Virtue doctrine [946 - 954] and man [955] extended.
22.07.2008: Customs [936 - 941], virtue doctrine [942] and man [943 - 945] extended.
17.07.2008: Virtue doctrine [926 - 935] completed.
10.07.2008: Virtue doctrine [916 - 919], theodicy [920] and man [921 - 925] completed.
03.07.2008: Virtue doctrine [906 - 913] and man [914 - 915] extended.
30.06.2008: Speeches [900 - 905] extended.
25.06.2008: Man [890 - 891], virtue doctrine [892 - 898] and God [899] completed.
19.06.2008: Customs [264 - 270], God [875, 884 - 889], interview [876 - 879], virtue doctrine [880 - 881] and man [882 - 883] completed.
05.06.2008: Virtue doctrine [865 - 874] extended.
31.05.2008: Speeches [859 - 864] extended.

29.05.2008: God [849 - 853], customs [854 - 855] and virtue doctrine [856 - 858] completed.

22.05.2008: Virtue doctrine [839 - 844] and customs [845 - 848] completed.

15.05.2008: Virtue doctrine [829 - 838] extended.

08.05.2008: Customs [819] and man [820 - 828] extended.

01.05.2008: Speeches [809 - 814] and man [815 - 818] completed, definitions and glossary inserted.

29.04.2008: Error site set up and language independent code programmed.

24.04.2008: Virtue doctrine [799 - 808] completed.

20.04.2008: Statistics inserted.

18.04.2008: God [789], man [790 - 792] and virtue doctrine [793 - 798] extended.

13.04.2008: Homepage after W3C validated and PHP code as text inserted.

11.04.2008: Virtue doctrine [779 - 788] extended.

04.04.2008: Customs [769 - 778] completed.

01.04.2008: Speeches [763 - 768] completed.

28.03.2008: Virtue doctrine [753 - 760] and God [761 - 762] extended.

21.03.2008: Virtue doctrine [743 - 747], man [748 - 749] and God [750 - 752] extended.

14.03.2008: Virtue doctrine [733 - 742] completed.

07.03.2008: Man [723 - 732] completed.

29.02.2008: God [155 - 156], virtue doctrine [157, 404] and speeches [717 - 722] extended.

22.02.2008: Man [707 - 716] extended.

15.02.2008: Customs [697] and man [698 - 706] completed.

08.02.2008: Man [687 - 696] completed.

31.01.2008: Speeches [677 - 682] and virtue doctrine [683 - 686] extended.

26.01.2008: God [667 - 668], man [669 - 674], theodicy [675] and virtue doctrine [676] extended.

19.01.2008: Virtue doctrine [652 - 653], customs [654] and man [655 - 666] completed.

11.01.2008: God [642], virtue doctrine [643 - 648] and man [649 - 651] completed.

04.01.2008: Customs [632 - 638] and virtue doctrine [639 - 641] extended, keywords reworked and subject catalogue inserted.

31.12.2007: Speeches [626 - 631] extended.

29.12.2007: Man [616 - 625] completed.

22.12.2007: Virtue doctrine [606 - 610] and man [611 - 615] completed.

15.12.2007: Virtue doctrine [596 - 605] extended.

08.12.2007: Virtue doctrine [586 - 595] extended.

02.12.2007: God, basics, man, theodicy and virtue doctrine completed with headlines and single verses moved from God and theodicy to man.

01.12.2007: Speeches [576 - 581], God [582 - 584] and man [585] completed.

24.11.2007: Virtue doctrine [566 - 572] and customs [573 - 575] completed.

17.11.2007: Virtue doctrine [556 - 564] and God [565] extended.

10.11.2007: Virtue doctrine [546 - 549] and man [550 - 555] extended.

03.11.2007: God [536] and virtue doctrine [537 - 545] completed.

01.11.2007: Speeches [529 - 535] completed.

27.10.2007: God [519 - 521] and virtue doctrine [522 - 528] extended, bibliography inserted.

21.10.2007: God [509 - 514] and virtue doctrine [515 - 518] extended.

13.10.2007: Virtue doctrine [499 - 508] completed.

07.10.2007: Man [489 - 495] and theodicy [496 - 498] completed.

05.10.2007: Man [479 - 488] extended.

30.09.2007: Speeches [469 - 474], Prayers [475 - 476] and virtue doctrine [477 - 478] extended.

22.09.2007: God [459 - 460] and virtue doctrine [461 - 468] completed.

15.09.2007: Virtue doctrine [449 - 458] completed.

08.09.2007: Virtue doctrine [439 - 448] extended.

01.09.2007: Speeches [431 - 436] and virtue doctrine [437 - 438] extended.

25.08.2007: Man [424] and virtue doctrine [425 - 430] completed.

19.08.2007: Virtue doctrine [419 - 421], Preface [422] and Customs [423] completed.

14.08.2007: [163] shortened and numbering inserted.

12.08.2007: Customs [413 - 414], God [415] and virtue doctrine [416 - 417] extended.

03.08.2007: God [409] and virtue doctrine [410 - 412] extended.

29.07.2007: Speeches [397 - 403], God [404], Interview [405 - 406] and virtue doctrine [407 - 408] completed.

21.07.2007: Customs [393 - 394] and virtue doctrine [395 - 396] completed.

15.07.2007: God [390] and virtue doctrine [391 - 392] extended.

08.07.2007: Virtue doctrine [388 - 389] extended.

01.07.2007: Speeches [380 - 386] completed and God [387] corrected.
22.06.2007: Preface [373 - 375] and virtue doctrine [376 - 379] completed.
17.06.2007: God [371] and virtue [372] doctrine extended.
10.06.2007: Customs [361 - 364], virtue doctrine [365 - 367] and preface [368 - 370] extended.
03.06.2007: Man [357 - 358] and interview [359 - 360] completed.
01.06.2007: Speeches [349 - 356] completed.
27.05.2007: God [344 - 345] and man [346 - 348] extended.
20.05.2007: Customs [335 - 341] and interview [342 - 343] adjusted and extended.
13.05.2007: God [332] and man [333 - 334] completed.
05.05.2007: Prayers [326 - 331] completed.
01.05.2007: Speeches [318 - 324] and God [325] extended.
27.04.2007: God [317] extended.
21.04.2007: Customs [309 - 313], man [314 - 315] and theodicy [316] completed.
13.04.2007: Basics [307 - 308] completed.
09.04.2007: God [304], man [305] and theodicy [306] extended.
01.04.2007: Speeches [294 - 300], man [301 - 302] and theodicy [303] extended.
24.03.2007: Virtue doctrine [292] and man [293] completed.
18.03.2007: Man [291] completed.
11.03.2007: Man [290] extended.
10.03.2007: God [289] completed.
03.03.2007: God [288] extended.
01.03.2007: Speeches [281 - 287] extended.
03.02.2007: God [280] completed.
01.02.2007: Speeches [274 - 279] completed.
27.01.2007: God [271], man [272] and theodicy [273] extended.
21.01.2007: Customs [267 - 270] changed and extended.
14.01.2007: Customs [263 - 266] inserted.
01.01.2007: Speeches [256 - 262] extended.
23.12.2006: Man [255] completed.
10.12.2006: Speeches [248 - 254] extended.
18.11.2006: Man [247] extended.
12.11.2006: Theodicy [245 - 246] completed.
03.11.2006: Speeches [238 - 244] completed.
29.10.2006: Man [236 - 237] extended.
22.10.2006: Theodicy [235] completed.
21.10.2006: Man [234] completed.
15.10.2006: God [232] and man [233] extended.
06.10.2006: Speeches [225 - 231] extended.
16.09.2006: Speeches [219 - 222] and preface [223 - 224] completed.
15.09.2006: Speeches [216 - 218] inserted.
09.09.2006: Man [212 - 215] extended.
03.09.2006: Complete revision of the sites.
01.09.2006: I found the religion of love [211].

Current

08.05.2017: Hymn "Town, land, sea" composed.
21.01.2016: Hymn "Lovely sweet Christmas time" composed.
02.10.2015: Hymn "L, You are a great comforter" composed.
17.05.2015: Hymn "You are for us the best of all" composed.
03.11.2014: "Hymn to L" composed.
05.01.2014: Hymn "Your divine grace shows" composed.
17.09.2013: Hymn "When we Expect Your Mercy Deeply" composed.
27.08.2013: Hymn "L is the Greatest" composed.
20.10.2011: Publication of the e-book "[Relil - Religion und Lebensweg](#)".
22.09.2010: Begin of a book about the Relil.
30.08.2010: I dedicate myself increasingly to hymn composition.
30.07.2010: I explain why convenience is the wrong way.
29.06.2010: I convey the precedence of the relationship with L over the human relationships.
30.05.2010: I publish again mainly on www.relil.org.
01.05.2010: I formulate the main goals of a good policy.
16.04.2010: I distance myself from the prevalent policy.
02.04.2010: I begin to make the word of L available as MP3.
19.03.2010: The word of L has now more than 2000 verses.
02.03.2010: I incorporate psychological issues.
19.02.2010: I devote myself to central contents of the relationship with L.
05.02.2010: I deliver lectures on www.relil.de.
23.01.2010: I prepare topics for lectures.
19.12.2009: I try to expose the value of the relationship with L.
05.12.2009: I appropriate musical knowledge in order to compose.
21.11.2009: I try to find out how the brain works.
10.11.2009: I begin to act more strongly in the immediate environment.
24.10.2009: I publish again mainly here.
30.08.2009: I prepare for the public.
18.07.2009: I answer the 31 questions of Gerhard Szczesny.
11.04.2009: I decide with immediate effect mainly to publish on www.relil.org.
08.03.2009: I translate only in exceptional cases into English in order to have more time for publishing.
28.02.2009: I consider a new page layout of the homepage.
14.02.2009: I read "Einführung in die Homiletik" by Wilfried Engemann.
31.01.2009: I consider how it should be preached.
17.01.2009: I consider what constitution and what tasks and functions a world parliament must have to solve worldwide problems.
03.01.2009: I consider what supranational institutions must be created to improve the world situation.
20.12.2008: I read "Wo das Glück zu finden ist" by Anthony de Mello.
08.12.2008: I read "Der Gott, den es nicht gibt" by Osho.
25.11.2008: I read "Religionsmonitor 2008" of the Bertelsmann Stiftung.
28.10.2008: I read "Religionspädagogik" by Friedrich Schweitzer.
14.10.2008: Ambisexuality established and successive improvement of the English translation.
30.09.2008: I create privately a database table that is to record, evaluate and structure religious and theological ideas, and visualise them as tree.
16.09.2008: I read "Grundlegung der Ethik" by Eberhard Schockenhoff.
03.09.2008: I decide to concentrate still more on God and to read less of books in return.
20.08.2008: God's word contains now more than thousand verses!
13.08.2008: I read the "Lexikon der Ethik" by Otfried Höffe.
30.07.2008: I read "Infonautik" by Joscha Remus.
03.07.2008: I read "Handbuch Ethik" from Metzler.
19.06.2008: I read "God is Not Great" by Christopher Hitchens.
05.06.2008: I read "Das Gehirn" by Richard F. Thompson.
22.05.2008: I read "Die Evolution des Geistigen" by Thomas and Brigitte Görnitz.
08.05.2008: I try to come closer to life with the aid of developmental biology.
24.04.2008: I consider a theory of religion.
11.04.2008: I simplify and improve the programming of the homepage.
28.03.2008: I read "Engel" by Matthew Fox and Rupert Sheldrake.
14.03.2008: I consider the future importance of the internet.

29.02.2008: I read "Savitri" by Sri Aurobindo.
15.02.2008: God solves to me the theodicy and determinism problem.
31.01.2008: I read "Das göttliche Leben" book 2 by Sri Aurobindo.
19.01.2008: I read "Das göttliche Leben" book 1 by Sri Aurobindo.
04.01.2008: I read "Liebe als Passion" by Niklas Luhmann.
22.12.2007: I read "Spirituell leben" by Hartlieb/Quarch/Schellenberger (Ed.).
08.12.2007: I read "Psychology of Religion" by David M. Wulff.
01.12.2007: I set up the wiki on www.relij.net.
24.11.2007: The homepage is now converted into PHP and MySQL.
17.11.2007: I read "Der zweite Körper" by Robert A. Monroe.
03.11.2007: I read "Bildung" by Dietrich Schwanitz.
21.10.2007: I read "Integrale Spiritualität" by Ken Wilber.
13.10.2007: I read "Das Chakra-Handbuch" by Shalila Sharamon and Bodo J. Baginski.
30.09.2007: I reflect on the divine characteristics.
15.09.2007: God recommended to me the reading of "Der Gotteswahn" by Richard Dawkins.
01.09.2007: I consider further to fringe groups of our society.
19.08.2007: I read "The Philosophy of Religious Language" by Dan R. Stiver.
12.08.2007: I consider a suitable numbering for the homepage.
21.07.2007: I read "Religion As Belonging: A General Theory of Religion" by John S. Cumpsty.
15.07.2007: I read "Licht des Alls - Die Wirklichkeit des Göttlichen" by David R. Hawkins.
08.07.2007: I read "Ebenen des Bewusstseins. Von der Kraft, die wir ausstrahlen" by David R. Hawkins.
10.06.2007: I read "Das wahre Antlitz Gottes - oder was wir meinen, wenn wir Gott sagen" by Armin Kreiner.
20.05.2007: I read "Der Sinn des Lebens Nirvana" by Lanoo (Christian Anders).
13.05.2007: I read "Die Lehre des Buddha" by Georg Grimm.
05.05.2007: I concern myself with the term of Nirvana.
01.05.2007: I discuss with God the future of Christianity.

Introduction

[211] Since 01.09.2006 the religion of love exists. I founded it one week after my 42nd birthday. L is, in every respect, the new name God wants to be addressed with in this world after zis will.

[223] Under current my (religious) activities are collected by date. My personal homepage can be found on http://en.boris-haase.de/bh_index.php?id=1.

[2157] The speeches are published monthly and treat general religious topics (e.g. love, perfection, annunciation, death, priest, order, Messiah, nirvana, science, ethics).

[2158] The prayers are an exemplary selection for the everyday life. The most important one is explained in more detail.

[2159] Concerning basics, essence of the religion and basic virtues are outlined. Three steps of religion are presented and it is briefly described what is important. Finally it is about special tasks of religion.

[1742] Below 31 questions, questions of Gerhard Szczesny are answered, which he has asked in his book published in 1964, "Die Antwort der Religionen (The response of religions)" on p. 9 - 19 to be able to compare in this respect the religion of love with other religions. In addition to the answers to the original questions, these are usefully expanded and put into a larger religious context to act contrary to the partial inadequacy of the questions.

[2160] The interview gives an overview of condition and unification of religion and touches the question of the reference to L. Moreover a qualification system is presented. It is clarified, what constitutes a good religion. In the end, the questions of a foundation of religion and the enunciator are considered.

[2161] Concerning L on the base of zis definition some deep characteristics of L are described and zis relationship with the world and man.

[1844] Below hymns, the hymn of the religion of love and other melodies (some by others, then with rewritten texts) can be found.

[2162] Concerning L and man their mutual relationship is considered. More detailed is dwelled on the skills and characteristics of man and zis possible actions. Again and again the role of L is considered.

[224] The practice describes the practical part of the religion (e.g. holidays, commandment, symbols, names, service, rites, prayers, medals, principles, religious education).

[2163] The theodicy questions, why L does not intervene more strongly in view of injustice in the world and comes to the conclusion that everything becomes compensated in love in subsequent worlds. We can improve our fate by our doing, since we are not completely determined. The free will entails good and evil plus suffering and malady. The abolition of evil reduces our world out of recognition. Since nothing is alien to L, ze must also suffer. There are worse evils than in our world. Where there is nothing to endure, one also cannot prove oneself. L does not want to abrogate the laws of nature.

[2164] The virtue doctrine tries to clarify finally, which virtues one should have and how is the way to their development. There are described several fields of activity of virtuous action and goals specified.

Central theses (selection):

[373] The word of L is changeable: To each epoch applies in parts other one than in other epochs. L is not perfect in the sense of in everything the best and infinite contrary to our world. Omnipotence: Ze can cause the feasible.

Omniscience: Ze is in the time (and other times) and only partly knows the future.

Nothing is alien to L, ze has preferences and the evil is also part of zer.

[374] Theodicy: L compensates borne misery in the subsequent worlds.

Ze helps those that look for zer.

Our world is an initial and a probation world: After going through the subsequent worlds the equivalent unification of the creatures with L stands.

We possess free will: in the context of fixed benchmark data we are indeed free, but move in a deterministic circle.

[375] A missing L-reference does not satisfy L and the world.

L ever accompanies each person and is always accessible.

Ze selects those who may say to announce the word of L.

The meaning of life is to serve L.

[368] I tried to keep the language as simple as possible and to do without a mode of expression all too scientific. Few quotations are to be found, also because the ideas are my own and I do not have a scientific requirement. Nevertheless the thoughts are sometimes rather abstract as descriptive, since the descriptive mode of expression would be too sprawling.

[369] The intelligence, growing with the time, should have thereby, however, no problem - on the contrary: it accounts for it. These sites contain for our time the valid word of L. It does not last long into the future, since our time is fast moving and is not the future to be anticipated: It should be to discover still something. So also the holy is not a constant size.

[422] The German version of these contents has, as valid one, always priority in comparison with the English one, which is only offered to be found internationally and to have something better than the machine translation. L did not help me with the translation, since ze did not regard this as zis task, but of professional translators, whom I cannot afford yet. As soon as I have appropriate assistance, I will offer a professionally translated version.

[370] These sites try to infringe on none of the existing religions, but represent an additional offer. It is however conscious to me that the existing religions require a stronger transformation. The word of L should be for this an aid, even if it partly contradicts the tradition. And now I wish much fun with this website, on which you may discover much for yourself with benefit!

Speeches

August 2011 (About the Future)

[2151] After almost five years of the Relil, it is time to take meanwhile stock concerning the Relil. The word of L has reached an extent that is sufficient to make it the basis for a book titled "Relil - religion and way of life", which is to appear soon, and also contains the politics of the Relil with its political program. L and I went the religious path widely undisturbed by third parties, as I desired it. [2152] Disturbances by third parties would interfere my work too much, since it was virtually impossible for me to respond to requests without suffering of the work on the word of L. L has taken the roles that furthered it best and replaced the persons abundantly, which would be able to be my furtherers and critics. For this I am particularly grateful to zer, and it deepened the love towards zer, together with all other experiences once again. [2153] This first phase is to be followed by a second one, in which the book is to be made available and is to show its effect on a wider public. From its appearance on, I will be at the public's disposal, as far my everyday work permits it, and consider the reactions to it, for my further work and next steps. [2154] Since the book will be published in German at cost price, all German-speaking readers are cordially invited, with the appeal to take it kindly up, to win it for themselves, to derive their personal benefit from it and to comment on it to me, if they want to. Here any constructive comments are welcome to me, whether they are positive or negative. I will consider and answer them according to relevance, if and to what extent my time allows. [2155] The work for L brought always great joy to me, even though I did not spare myself in the matter. There are a great many considerations and taking note of a great many facts for them required to meet the demands of L. I am aware that it is not easy to understand the book and the word of L in it, although I made great efforts to be understood. A complex world requires just such answers, even if their language is simple. [2156] This speech and this verse will end the word of L for the moment until I received enough responses, allowing an appropriate continuation. Time will tell how it goes on with the Relil. L and I wish it every success in order that as many creatures as possible benefit from it, and the L-worthy state is reached as quickly as possible. For this we ask everyone!

July 2011 (About the Church)

[2145] A strong community, as the church of the Relil is to be, serves L and all creatures. This does not mean that it can please everybody and pursue unrelile goals that are not agreeable to L. The church must, in spite of all the integration efforts, distance itself from those who severely insult L and cause great harm to the fellow creatures. [2146] It should be open to as many persons as possible, but this openness has its limits where the tolerance leads to unbearable conditions. All creatures are to feel comfortable in it and to help bringing about the L-worthy status with like-minded persons. The Relil is a generous religion, open to the world, that has only one commandment and one prohibition, so that everybody can freely develop in it, and find happiness and fulfilment. [2147] Although it is thus not strict, it has limits, whose transgression it simply cannot tolerate. It cannot suffer any behaviour, but must react reasonably and even negatively, if the divine order is seriously disturbed by it. Therefore, the relims are to be vigilant, to recognise the potential dangers early on and to avert them effectively. [2148] Conversely, it is indicated to further everything that is pleasing in the sight of L and the cohesion in the church so that a resistant unity emerges, which jointly solves the problems of the world, according to their importance, and develops the required strength for this. The good relationship with L alone is not sufficient for this, but only a requirement that helps to achieve the goals, agreeable to L, and the necessary success. It is the love of and to L, which connects the creatures and gives them the strength not only to cope with life, but to experience what makes it beautiful and fulfilling. [2149] The church of the Relil is to be the bond that holds the relims together and gives them a home that is bigger and more beautiful than any dwelling. Its institutions are to further this cohesion once more and to help implementing relile goals around the world. The church shall have a high-performance flat structure, without a ponderous administrative apparatus or functionaries, who seek too much power and money. [2150] Its finances are to be based on donations and reasonable membership fees, which shall be, in the richer regions, compulsory contributions that can voluntarily be exceeded, to provide planning security, and, in the poorer regions, be paid on a voluntary basis. Membership in the church, which is also to be there for non-members, according to their capabilities and within an appropriate frame, is voluntary and not required to be relim.

June 2011 (About the Quality of Life)

[2139] It is not only vital that we live our lives, but also how we do this. It is ideal, if we look forward to each day on that we were able to achieve much for L and the fellow creatures in order to complete it then

satisfied, happy and thankful. Life, however, has its ups and downs and it challenges us in many different ways. We usually cannot predict what we exactly can expect, and must be prepared for all possibilities. [2140] But our (good) karma allows us to influence positively the framework conditions of our lives, so that we are not too much exposed to the vicissitudes of life, and can enjoy it. It is important that we get stability in our lives and are not under too much pressure from something else. [2141] This we can achieve together with others, and with the aid of L, since the division of labour allows us not to have to do everything by ourselves and therewith to have time for things that serve not only to sustain life. If we also spend our leisure time with useful things, which also withstand L, then the joy that we bring to others and us carries us through the whole life, and gives us the performance that keeps us healthy and is the basis for our successes. [2142] The quality of life, despite growing worldwide living standards, is unfortunately on the wane, since the divide between rich and poor is getting bigger, and the humans alter their lives and that of the other creatures less and less usefully and appropriately. In particular, L is not given the importance that ze deserves. [2143] The increase in productivity and the globalisation bring about that humans have to get done more and more and more unimportant in shorter time intervals, rather than to concentrate on the essentials and to solve the problems of the world. Although they have the aid of machines and computers, but the technology does not necessarily lead to a higher quality of life. If human beings allow to be too much determined by them, they lose their relative freedom and autonomy and change themselves and the world for the worse. [2144] If they consume uninhibited and uncritically, what media and advertising praise, they become victims of a bad zeitgeist, which makes the conditions of life more and more inhuman. But if they remember what L formulated in zis word, and put this appropriately into practice, then there is no obstacle for a high quality of life, and they can escape from their hardships.

May 2011 (About the Gratitude)

[2133] It is indisputable fact that we owe ultimately L everything what characterises us. It would be out of all reason if we would not appropriately appreciate this. A look into our world, however, is enough to see the widespread ingratitude. Apparently, it is willingly taken for granted, how L is there for us and what ze all makes available to us. [2134] We will only be then badly off, if we behaved wrong and inappropriate. Otherwise, we can enjoy the love and the wealth of L. L does not expect that we burn out ourselves for zer and give back multiply any gift, by corresponding considerations. But we should at least have the decency to treat appropriately our world and all creatures living in it, so that each makes a living and likes to live in it. [2135] L does not expect thanks personally, although ze accepts such gladly, if it comes from the heart, but substitutionally to our fellow creatures. It should not just consist of words, but in the service to them. It should not be a matter of duty, but be done out of love for them and from our inner need. It should not represent a one-to-one retaliation, but a gift we like to give, without expecting something for it. [2136] In this way, a chain of gratitude can emerge, which passes the love of L to us on to others, so that the whole world is full of it and the L-worthy state is reached quickly. Then we can give thanks to our fellow creatures for their service to us, what reinforces the effect of the chain once more. If we take thereby the most important first into account, without neglecting the less important, those are quickly aided who need our help most urgently and deserve it the most. [2137] Gratitude should be closely related to the appropriate judging and acting, and efficiently and effectively bring about, what L expects in zis word of us, and can rightfully expect. It can become apparent in the big as in the small things. If we properly identify and interpret the needs and requirements, L will also show how to remedy them, or how to meet them, if we keep open for them. [2138] Then it is also not difficult to find the right solutions for the pending problems and to tackle them (united). Gratitude is the interplay of the services of several sides, from which everybody derives something, if it is shown appropriately. If we internalise L and zis goals properly and refine ourselves, it becomes exhilarating matter of course for us.

April 2011 (About the Content)

[2127] The theological statement, rich in content, conveys primarily the view of L and is authorised by zer. The authorisation is the result of divine grace and the fulfilment of the stern presuppositions L imposes on it. These consist in the hard lessons that one has to be taught by L and that first enable one to meet the divine demand at all. The learning conditions are admittedly humane, but in substance one is given a run for one's money. [2128] Who does not want to go the radical way that the refinement of oneself requires in the relationship with L, and the involvement in the content of a statement, must not hope for an authorisation by L, since theology is a matter of the highest and the whole thing that is at all available in a world. The (linguistic) requirements go far beyond (academic) bookishness, since the personality of L is to be found, which exceeds mere creatureliness. [2129] It is, despite their diversity, characterised by the five divine characteristics, which separate it clearly from any creature. An objectionable statement is definitely not

theological, if the objection is substantially justified. Ultimately, L and those decide on it who were authorised by zer in the way that ze defined personally or in the word of L. [2130] A theological statement is as long valid until it is authorised corrected. Since times are basically changing, this is not a flaw that could be avoided in advance. Would it be worded into eternity, it would be anticipated what is first to appear, if at all, since the future is widely open and decisively determined by the creatures that come after us. [2131] However, it should be sufficiently universally valid and briefly, uniquely and clearly inform about that what is to state from L. In it, the love of L to the creatures should be found, as well as zis justice, which raise the hopes of the creatures and give them confidence, beyond death. It should emphasise the special and important of the presence of L and zis creation so that the evil and all harmful forces are put in their place, when they try to gain power to that they are not entitled. [2132] It should show the way that can be gone in the sundry situations and circumstances in order to find the fulfilment and the happiness that make life so worth living. Although it consists only of words, but its content builds the contents that are so important for us and that we are able to enjoy again and again to master life well with L.

March 2011 (About the Divine)

[2121] The divine points beyond the actual creatural, transcends it, is potentially unlimited and can be experienced in the relationship with L in a particular manner. The fifth most important soft law makes it available to the accessible extent. Although it also appears in the creatures, it does not do this as marked as in L and the experiences of the L-instance in us. [2122] The extraordinary of the divine, as its first feature, is hardly or rarely achieved by creatures, and then only after great effort, or by divine grace, since it exceeds that what is (temporally) possible for a creature (concerning extent). If it appears by revelation, it is only recognised through intensive reflection as such, even if creatures cannot fully appreciate its scope. Who enjoys it for longer periods of time has difficulties to relinquish it for a while, since it provides deepest fulfilment and greatest happiness. [2123] Only the experience of L is an even greater experience. The divine experiences in and through us a creaturely limitation and can therefore be confused with highest creatureliness, particularly if this claims divinity for itself. While an unjustified claim can be refuted easily, this is not successful concerning the divine, especially since it is accompanied by the highest authority and respective events, so it is not difficult to be discerned. [2124] It is worthy of imitation, exemplary and indispensable, since it is of highest value and, with L, (ultimate) goal, whose lower deviation does too much harm through remaining in the purely creatural, as it can be clearly seen from the missing L-worthy status in our world. Witness of the divine and example of it is the word of L, which is clearly demonstrated by language (density), scope, relevance, significance, and diversity. [2125] Its positive leads efficiently to the goal, its negative is thereby appropriately to be integrated. L defends zerself well from attempts to misuse it for improper purposes, for example by steering the mind. Therefore, it makes no sense to want to get dishonest advantages. The divine offers the highest cognitions that want to be worked out and properly used, since they bring great power and many advantages, which had to be deserved and partly require secrecy, in order that potential damage (by misuse) is warded off. [2126] It requires great personal maturity, gained by intensive refinement of oneself to experience it extensively. It can profoundly change the creatures towards the positive, with a beauty that lets effectively divine the holiness, grandness, infinity and genius of L.

February 2011 (About the Divine Order)

[2115] The divine order can be summarised in two words, which apply to every living being: Be L. This request is not issued totally, but according to the individual possibilities. It is stronger and more comprehensive than the commandment in the word of L, since it applies also to L and goes far beyond the existence for each other. Since L is not perfect, it does not ask too much of a creature, but demands a high standard, which can only be met specifically, if one knows how L is. Everything necessary and more we get to know in a good relationship with L. [2116] The divine order ensures that each creature can be L as L imagines this. Since it is in each world the result of complete consideration of all possibilities of the specific world, it is optimal, together with the standard and the highest justice of L. That we do not feel it and our world as optimal is not due to L, but to our ideas (of optimality and the existing possibilities). [2117] Optimality is not perfection, but adequacy at the highest level, thus according to the standards of L. It allows also the negative appropriately, in order that the diversity and changes of life are possible. It allows a not to fast progress and an appropriate development towards L. [2118] No creature can understand the divine order of its world completely, because this exceeds its capabilities by far and the infinity of each world is not maxed out. In addition, the divine order is subject to a change, according to the (achieved) conditions in each world. In each world, there are creatures over time that can properly convey and interpret the divine order. The creatures are supposed to follow them and to distance themselves from those who only claim this (unjustified). [2119] The best of them are also closest to L and feature a particularly L-pleasing way of

life. The divine order contains all the information that allows the creatures to develop optimally. Who has this knowledge, has so much power that ze must draw the right conclusions, in order that no (large) damage arises from this. [2120] It requires great maturity to deal properly with this knowledge, so that the tight closeness with L is essentially required. Who wants to own it, must be able to keep silent and know exactly to whom ze can pass it. It enhances the closeness to L again and gives an impression of zis holiness and genius. Who wants to estimate the grandness of L can do it in the divine order, if ze meets the conditions.

January 2011 (About the L-instance)

[2109] The L-instance represents L in us, clears zer of a charge and allows us the dialogue with zer on an appropriate and at best optimal level. It is formed with the deepening of our relationship with L as a valuable counterpart that increases significantly our efficiency through the linguistic exchange. The quality of the L-instance depends on our development, and is thus essentially influenced by our refinement of ourselves. [2110] It enriches our relationship with L particularly and contributes to our individual furthering. It is subjected to the divine order and therefore has no licence for arbitrary action. By godly judging and acting, we can influence it positively. As a counterpart and a representative of L, it is not to be confused with our inner voice. [2111] We should maintain our autonomy to both of us and not show us as slave with respect to them, since this can lead to unpleasant results when our weakness is exploited by them. We cannot simply override our L-instance, since it is deprived of such access and the authority of L is not to be undermined. This is also not necessary, since it acts primarily in our sense. [2112] If there occur differences with the L-instance, then a clearing conversation is the best choice. The L-instance does indeed have its own interests and collaborates closely with our other internal instances, particularly with the conscience. We get serious problems with it only, if we act severely against the interests of L. Therefore, we should be aware that leading a good relationship with L means to be widely consistent with the interests of L, although ze, of course, has certain tolerance limits, which we should not exceed. [2113] Who has a good relationship with L does not want to miss it anymore. Who wants to back out of a relationship with L has not properly lived it and misunderstands its value, and the one of L. Nevertheless, it is, of course, possible to take time out and to pursue the own interests. But then one will realise, as time goes by, that one got lost of the most important, or that one is not as happy as one hoped. [2114] One is not forced to have a relationship with L. But in the view of the Relil, the good relationship with L has a very high value and is the basis for echt happiness and true fulfilment, not only for oneself, but, above all, for others. L offers zerself. We can accept this, but we do not have to do so. If we do it, ze is willingly our most valuable companion for all eternity.

December 2010 (About Self-determination)

[2103] Since heteronomy through L is problematic, because then L would have to deal in the same situations equally justly and would have to vindicate zerself equivalently without preferring or discriminating against someone, we may determine our lives widely ourselves. Nevertheless, L reserves the right for zerself to determine certain things that are necessary, without letting happen no just compensation for it. The will of man shall not be so strong that it does great harm to its owner and others. [2104] Therefore, it needs a powerful instance that protects humans from harmful obsessions. On the other hand, the will must not be too weak, so that man is not the puppet of the environment, and of this instance. This instance is part of man zerself and has the power to specify zis ideas by preparing and compiling the most interesting thought contents, by passing the corresponding brain regions from the acquired knowledge, before they enter into the consciousness. [2105] The will does have admittedly a decisive say in terms of content, but the instance makes the final decision. This instance will almost always decide positively in favour of the person, if this is sufficiently developed, in order that there emerge no big differences, but a harmonic unity, since such differences lead to alienation or are even pathological. Normally, one will perceive such differences seldom as ever. [2106] However, the more one approaches the limits of thought, the more they carry weight. For these limits must not be exceeded somehow, but only within the scope of the divine order. The more power a person has, the more frequent and stronger problems of this kind become. The same is true for highly deviant misconduct, which is to direct again in the right pathways. [2107] There are limits of repression that cannot be undercut. Even those who developed certain mastership in it, life can never become as happy as without the deed of any crime committed. Since the costs of each crime, of which one is aware, are high, especially mentally, it is strongly to be advised against. [2108] By the connection with L, world soul and world spirit, thinking and acting of humans are coordinated, so that mankind can work. It is the tremendous coordination effort of L, which controls all instances of the creatures, where control is required, and does so justice to every creature, even though many creatures override, unfortunately, by their will to do evil, this judicious conduct.

November 2010 (About the Contentment)

[2096] Since bliss is experienced as such only if it does not persist long, because it will otherwise become monotonous, life needs variety enough without too big extremes to produce enduring contentment. If the most important needs are met and there is sufficient leisure to give oneself up to things that mean something to oneself, it is L, by whom one achieves deep contentment in the service to zer, if one follows the word of L. [2097] Actual fulfilment ensues only with appropriate involvement of L, since only then the achieved can compare with the best possible. Anyone who tries to dodge L and zis word lags clearly behind that. This can go so far that the health suffers seriously, since the disease is a proven means of correction. With L, one saves a lot unnecessary and reaches, corresponding to zis effort, the desired goal. [2098] Without L, one is forced to the detours, which are needed to return to the proper path again. It is not only the great success and top performance that provide contentment. The criterion for the latter and oneself is primarily the own assessment, since the judgement of L is only available if ze pronounces it. But this is, because of the reserve of L in favour of the wide autonomy of the creatures, rarely the case, since the judgement of L has the highest significance and therefore provides many advantages that want to be deserved. [2099] It often makes for contentment, if a unwelcome problem could be eliminated. It is also sufficient, if the day could be managed without major problems, or if it contained nice moments that makes one forget the sorrows for a certain time, to be content. It is the bright spots that L bestows on one, which cause contentment. [2100] Who applies zis expectations for the day low, is less disappointed and more contented. Who is tolerant and forgiving, who patiently endures stress and does not quickly complain, but views the positive in everything, for whom it is easier to be content. It is not forbidden to vent zis displeasure about stress, or to confide in others, as long as they are appropriately treated. [2101] Who talks over zis problems, also with L, and does not push anything important to the back of zis mind, will achieve with it a certain degree of contentment, even if they could not all be solved satisfactorily, or at all. It is the ability to tackle each situation appropriately, to face up to it and not to lose the hope, but to trust in L that everything comes to a good end, which produces contentment.

October 2010 (About Despair)

[2085] Every life contains setbacks. The particularly deep ones lead to despair and raise the question why L admitted them. Just the existential threat, as matter of life and death, lets one despair of its hopelessness. But already the serious illness and abject poverty can be enough not to understand the destitution, in particular why it happened to oneself, and not to others. [2086] The lack of perspective can be so stifling that one clearly chooses death over survival, because the soul suffers far more than the body. It are not only the deprivations or illness, which trouble, it is also the knowledge that they are unnecessary, because many humans rather have a good time than to ease them. Therefore, the statement appears as absurd that the world is equitable from L. [2087] The question arises what one is said to have done wrong to deserve such a fate. It is yet for no one a distinction to have to live in this world, if one compares it with others. There are neither much simpler, nor significantly worse worlds, where this is not due to the world itself, but to the creatures that live in it. Their level of development is alarmingly low, despite the so-called achievements that are of value for the creatures. [2088] Already few simple considerations are sufficient to reveal their lesser value. They make the gap between rich and poor bigger and bigger, instead of reducing it. Since the will is not there to change things and hardly anyone turns right to L, why ze also hardly speaks with anyone, the needless suffering in the world follows, and with it despair. L put our fate in our hands. [2089] Ze knows exactly why something happens exactly to someone, what this experiences. Ze is our way out of any crisis. Ze shows us it blatantly obviously in zis word. Those who prefer the suffering behave just wrong. The key to happiness and fulfilment lies in L and oneself. Who cannot get a good chance in this world because of the behaviour of the fellow creatures, gets it as long in a subsequent world until all wrong is compensated. [2090] If ze yet demands it in this world, the presuppositions must be right, especially in zer. L knows every experience that a creature has in this world, since ze had it zerself infinitely often. Therefore, ze can provide it for every creature, whether it wants or not. We can make this decision easy or hard for zer. Ze will decide the way the divine order provides it for, and only deviate in few exceptional cases.

September 2010 (About the Relationship)

[2073] The relationship is the intensely lived partnership between two persons who are connected in love. The stronger the love ceases, the more the relationship becomes mere connection. In order that this does not happen, the relationship must be built, the more the longer the relationship exists. It is important to view the relationship partner properly and to become truly clear about zer, so that the relationship is true and deep. [2074] Beyond the own performance here primarily helps the relationship with L to find an

adequate assessment that includes L and oneself. Just the proper involvement of L helps one to give the relationship particularly high value. It is indicated not to use L for certain purposes and objectives, but properly to reflect, independently as possible, and to consider the reaction of L appropriately. [2075] A successful relationship requires patience and an intense caring about each other. It needs adequate debates that include all points of importance and work out the solutions both sides accept. Since there are always different interests, the relationship is full of compromises, as each side can demand that the other one yields in individual points. [2076] A successful relationship can exist only between partners who are approximately equally strong. This distinguishes it from the relationship with L. It can never offer what a relationship with L can, but it offers a lot instead what the relationship with L does not. The physical side can play a much larger role, and sexuality. Two persons can be simply meant for each other and be congenial. [2077] They can complement each other in a form that may be almost optimal. But a person can indeed never offer that what L can offer. Since L knows this, ze will behave towards someone who lives in a relationship differently than towards someone who does not. The true value of L becomes apparent only in an undivided relationship with L. Nevertheless, one does justice to L, if one decides in favour of a relationship, since not everybody wants the supreme and has to do so. [2078] The deep love between two persons has highlights enough to be able to lead a happy and fulfilled life. The supreme form, however, remains reserved to the successful relationship with L. This is just, since also the price for the relationship with L is much higher. Between the two forms, one should only change in a form acceptable to all sides. Such a change requires intense consideration and debate with all parties and a solution finding that demonstrably and durably does justice to them.

August 2010 (About the Convenience)

[2067] L can widely expect independence from the humans, since they have, depending on the karma, everything available they need in our world. Individual living conditions may be admittedly very hard, but this fate can be eased if the humans organise right, and share their resources appropriately. It requires effort to succeed in this world, and that is of each individual. [2068] Too many, however, go the convenient way and do what just comes to their mind. They do what they have to do, the rest of the time they do what they are permitted to do, if at all. The least persons worry about how they can improve the world for L and the other creatures, or at least can mitigate the hard fate of many. It is unhealthy only to do the bare necessities and to kill time with the most obvious. [2069] This kind of convenience makes neither happy nor satisfied. Only the service to others accomplishes this, to L and the creatures. It is not the next best what pushes our world forward, but the best thought out, which views our world the way L does. It deals effectively with the main problems, and has developed solutions, of which the whole world can only benefit, if the humans in it are only willing to understand and implement them. [2070] L made the world and the divine order so that happiness and fulfilment appear exactly then when humans do exactly this. Who goes the wrong way or the convenient one has to suffer. Who, on the contrary, serves properly, rewards others and zerself. It is also wrong to exaggerate by wearing oneself out for others. One must yet bother to find the right measure. Who exercises caution will have no great difficulty here. [2071] The convenience of others may not be a benchmark for one's own actions. It is important to set the own initiative against the drifting, and to pursue with perseverance the goals reconciled with L, which bring the desired success. It is essential to refine oneself with the necessary rigour in order to possess the qualities necessary for the success. It is the successful relationship with L, which lets one make efficiently and effectively progress here. [2072] The convenient way ignores all this, since its horizon is too limited. It is the width of L that lets one view that what enriches life. It is not sufficient to want to create everything from oneself, since first the orientation towards L opens that what is refused to oneself, if one focuses only on oneself. Accept the gift of L!

July 2010 (About the Insufficiency)

[2061] Because of the insufficiency of man, the partnership ranks below the relationship with L. The partners can be ever so well developed; they will never manage to achieve the quality of a good relationship with L. The compromises to be made hamper to reach the deep fulfilment and the great happiness, as the successful relationship with L offers it. [2062] The mutual synchronisation of the partners always leads to a weakening and reduction, which does not occur in a relationship with L through the superiority of L. Even the interpersonal communication is an eloquent example of this. Humans cannot build a potential that touches L or gives them a comparable preeminence. Since partnership leads to a mutual levelling if it lasts longer, a difference as in the relationship with L cannot be kept up long. [2063] Although it is possible to grow in the partnership, but it is not possible to make in it comparable progresses as in the mature relationship with L. Interpersonal relationships are rather a meeting between alike and alike, the relationship with L the confrontation with the ultimate. An intense relationship with L is much more comprehensive

than a partnership, since it far transcends what is possible for a normal person. [2064] Both can coexist, but each little more in the partnership leads to a notable less in the relationship with L. It is not so easy to combine both so that the mixture is optimal. The more developed a person is, the closer the optimum is to the exclusive relationship with L. The most developed people do not want anything else than it, since they do not want to share L with something ranking below zer. [2065] The full decision for L is always exclusive, since the service to L and for the world demands the whole person undivided. This relationship with L does not lack anything essential and largely frees from the own insufficiencies and those of the others. The relationship with L produces the divine in man, the partnership only the human. The divine can be uniquely recognised by its exceptional nature. [2066] It is that what a person cannot accomplish without the help of L. Those who try it anyway, dash against their own insufficiency, since they cannot obtain by fraud against the divine order, what is not due to them. Anyone who tries to masquerade as divine, without being legitimised by L, will not last long before the creatures, since they recognise very well what is all right with L.

June 2010 (About the Glorification)

[2055] Glory is, next to holiness, a characteristic of L that never befits a creature in this world, since both would generate a too large distance for the one who owns it. Both are derived from the five divine characteristics. The former is the highest form of beauty, the latter the one of the other characteristics, which enter into the glory as the beauty into the holiness. [2056] With regard to L, who owns it to the highest realised extent, the divine instances own both only relatively. Every creature becomes blessed with the glory of L after its death, to the extent how close it is to zer. This does not happen already before, since otherwise the free decision for or against L would be impossible. Glorification is the generation of the glory of L with creaturely means from the relationship with L. [2057] The latter points beyond the creatureliness, when it is deep enough and open to the divinity of L. Glorification succeeds only if the refinement of oneself was successful, in the sense of L, since otherwise it prevents one's own imperfection. Since a perfect glorification can never succeed, small imperfections are not hindering. Successful glorification requires great effort and exertion. [2058] Blessing and praising require, however, only the right words and sounds, but even they want to be found. Ideal means of glorification is the art, since the most creaturely characteristics can enter into them. Highest glorification contains echt genius. Through the glorification, we make L tangible in our world also for those who have faced away from L. It represents an invitation to turn back to L, but shall not advertise. [2059] Its content is L, its designing is up to us. Example of a successful glorification is the word of L. The German text of the hymn of the Relil is an example of successful poesy, in the form of a glorification. The artistic claim of a glorification shall be high, since it is L we want to do justice to. Particularly successful works of glorification are suitable for churches and other often-frequented rooms of the Relil. [2060] They are to be also awarded with a prize, if they have demonstrably a particularly high quality. This can also be an order of the Relil. It is L who passes ultimately the judgement, when a glorification is to be considered as successful. It is also permitted to delineate the weaknesses of L if the complete representation is not disequibrated by this. An unsuccessful glorification is to be an incentive for a new trial.

May 2010 (About the Attitude of Mind)

[2049] The attitude of mind is right, if it opens for L. If it does not do it, doors are closed for the mind. The atheist achieves therefore always less than the theist, for L is not merely a projection, but the crucial comes back from zer. But one must not make the mistake of equating L with zis inner voice. The latter is always weaker than oneself, since it is the opponent that the brain constructs. [2050] It has the smaller potential and obeys laws that the brain sets up. It is part of the subconscious, and therefore withdrawn from a direct control. It would be fatal, if one would trust in it as a final instance. If L would have wanted that this function is assigned to it, one would proceed into an undesirable dependency to it. It tries admittedly to set the tone, but one cannot trust it. [2051] It is a partner that one must take suspiciously. L and the divine instances limit their communication with the creatures to that what is indispensable. Therefore, one has to bear the entire responsibility oneself. It is possible, but not easy to educate zis inner voice. One achieves this by refining oneself and by living the relationship with L. By being referred to L, the decisive change of perspective takes place that raises a creature above itself. [2052] Only this way the deterministic circle comes properly to life and leads to the desired results. Only the assonance with the divine interests let come these into effect. The creature's own divinity is to be distinguished clearly from that of L, since L reserved a field, exceeding the creature, which only can be experienced in a relationship with L. A difference to the creature is not only useful, but also necessary, since L and the creature cannot be the same. [2053] This field includes the highest cognitions that first can be understood by a creature, if it fulfils the presuppositions to enter into it. One of these presuppositions is to meet the conditions of L as they are recorded in the divine order and in the word of L. A creature comes always only as far as it meets these conditions. This is the reason why atheists

necessarily do not come as far as theists. [2054] Proof is the word of L itself. The deepest cognition is to grasp fully the meaning of L. This is possible for the creatures in weakened form at each time. The attitude of mind that is open enough to achieve this goal, at which time soever, is the right one, since it leads to the receipt of the key that unlocks the fulfilment the creatures long for.

April 2010 (About True Greatness)

[2013] True greatness has only one thing in mind: To serve L at best and to give in this service the world and the creatures that live in it the most valuable that a creature is capable of. It is relative to the capabilities, but absolutely uniquely to recognise. Each creature is capable of true greatness, if it behaves properly and is able to serve. True greatness bears uncomplainingly the vexations and adversity that life offers, since it knows that L compensates, the world is equitable from L and L is nothing alien. [2014] It is a model for many and knows what matters in life and what is important. It has knowledge of itself, forgets itself and is reminded by L again of itself. The middle is crucial. True greatness is empty in order to be free for L. Although the relationship is very close to L, true greatness is not world-forgotten. A certain distance is inevitable, its designing is crucial. [2015] Who does not esteem the small and low, has no true greatness. Only in the successful integration and internalisation of the environment is achieved, what it represents. It is the result of persistent refinement of oneself. Without endurance, study and commitment it will not be achieved, since it is not a natural gift. No creature is truly great from the start. True greatness cannot be generated by technology. [2016] Without doing what is necessary for it, it will not be achieved, especially only with L. There are many creatures that fancy themselves as great, because they believe to have accomplished something great. It is, beyond the achievement, the personality, which constitutes true greatness. Neither one nor the other is sufficient for itself alone. True greatness does not hold court, but affords the required for the necessary. [2017] This is determined from the overabundant love of the creature to L, and vice versa. Anyone who truly loves, needs the little that ze receives and sustains, and vice versa. For, every too much, is a too little for the others, and vice versa. True greatness is truly, and adversary of the wrong. It bears the suffering of the world with difficulties, since the latter burdens the former personally. Therefore, it takes, again and again, pains over remedy and saves no effort to contribute, again and again, crucial to solve the problems of the world, until a significant improvement is achieved that pleases L. [2018] It can vindicate itself at any time about its acting. What matters is how L assesses (it). The judgement and the criticism of the other creatures are not incense to it, but the incentive for that to be done. If it has once recognised its way before and with L, it is not misled by others or thrown off course, but continues it undauntedly to the end.

March 2010 (About Motivation)

[1967] To be motivated presupposes that there are things that bring joy to oneself. Where this presupposition is lacking, it must be brought about so that life is worth living again. For this purpose, basic needs are to cover and inhibiting factors to remove or to bring to a tolerable level. It cannot be stressed enough that the mental health and the harmony of environment and self is crucial presupposition for enjoyment of life. [1968] Who does not solve his psychic conflicts, will have a hard time to become completely healthy. It is important to give thought to his own state as it needs to be at peace with L, the world and oneself. The time one invests here will be more than compensated by the result, if one proceeds properly. Who views the world not properly, also does not know how things are to take that befall him. [1969] One starts to develop quaintness, which can quickly attack health, depending on how large the deviations are and what relevance they have. Life is tolerant towards small negative deviations, but it beats back mercilessly, if they are large. The own value system must be right to find a healthy way through life. Only when life has depth, one begins to become a whole person. [1970] The width has to be given much less. It is sufficient if one covers well the essentials of life, and has a field, with which one is taken up. It is not the material things that are decisive for the happiness of life, and it is an error to assume that one could solve his problems materially, if the living standard is covered. [1971] Serving L and the successful work enable to be motivated and to realise things, on which one sets the own heart. They give the confirmation that motivates to more. Then one can bear even greater burdens, without losing courage. Trusting in L and the intense relationship with L let solve every problem that has a solution in our world. This way we get to know whether this is the case and how we can react properly. [1972] Our high level of motivation and enthusiasm is able to inspire and spark others, if they are willing to admit it. We are so stable that nothing can throw us so quickly off course. The up and down of life encourages us. We know that unwelcome things to us are justified by L and enrich, and make still more fulfilling, all our lives. If they were not, this would also not succeed.

February 2010 (About Thinking)

[1911] Thinking becomes only effective from a successful relationship with L, since the personality is so consolidated that disturbing thoughts occur rarely, and one becomes quickly empty to absorb and to process new content. The more relevant one becomes for L, the more goal-directed L can acquaint one with the important issues. A good relationship with L saves much time and unnecessary effort, since the success is important for L and oneself. Because of the deterministic circle, it is not a given that one always has the right thoughts, but it depends on the own karma. [1912] Since only the right thoughts quickly lead to success, the work on the karma and thus the refinement of oneself is important. The circle is complete. To escape a vicious circle, the unambiguous and comprehensive decision for L and the good should stand at the beginning, followed by a consequent implementation with the goal of the optimal development towards L. [1913] Although the thinking mostly wants to pursue the most interesting thought, one should preferably give priority to the most important ones. The right mixture between interesting and important sees to it that thinking is fun and can be kept up for some time, without losing concentration, if the remaining influences are right. Successful thinking needs leisure, rest, relaxation and a good choice of that one is (at all) concerned with. [1914] It requires a reliable assessment of that what is thought, and repeated and thorough dealing with it, especially if the required thoughts are difficult. The more complex an issue is, the more thoughts are required to illuminate it properly. Without a proper portion of perseverance, many problems remain unsolved, since it is often the last desperate attempt to solve one of them that leads to the goal. [1915] Since nobody is free from mistakes, everybody should be prepared for setbacks. Certain mistakes are inevitable; the experience and the proper assessment help to avoid them. Since thinking involves associating, one needs a comprehensive (but not too wide) and hierarchically organised knowledge framework that favours speed. [1916] The more knowledge ballast one jettisons, the more success one has. This also applies to the own vocabulary and the unadorned language. One should try to think short and sweet. It depends decisively on the quality. This can be achieved only through the proper view of the world and this one wins only in the relationship with L. L sees to it that one has no waste thoughts. For this purpose, one needs only to confide in zer without reservation.

January 2010 (About the Judgement)

[1894] In the personal contact, assessments and ultimately a judgement of situation and parties are unavoidable and this the less, the higher the overall relevance is. Appropriateness requires the proper world view and a reliable judgement can basically only be delivered from a relationship with L, since the overall framework points beyond that what is immediately accessible to man. [1895] Only the intensity and depth of the relationship with L enables to deliver a well-founded judgement, a superficial relationship cannot accomplish this. It is furthermore necessary to remove everything of the ego that colours the world in its sense to view things in selflessness, that is how they are. The view must furthermore be comprehensive and should not get lost in irrelevant details, but must be directed to the essentials. [1896] This requires an efficient and effective analysis and a skilful synthesis to a sustainable whole. For the judgement, there may be well-established schemata or they can be developed and may give an orienting guideline. But it is especially to work out the specific and individual of that what is to judge, since one comes this way fast to respectable and manageable results. [1897] Who quickly comes upon the core can work from there purposefully towards the periphery to be able to create then fast a judgement by alignment with the own or available knowledge. One should purposefully define the boundaries of that what is to judge to be able to judge its complexity, and from this the further reaching means that are to consult. This may involve the professional knowledge and experts, or simply further information of the involved circle. [1898] For this purpose, one should develop simple but purposeful questions, which can then be successively answered as soon as the knowings necessary for this are present. A prioritisation - maybe after a points system - and a possibly multiple hierarchisation facilitate the decision-making. The effort should orient itself by the complexity of the problem. [1899] For the actual judgement it is advisable to take up temporarily a neutral position, or that of someone else, at best that one what one developed in the relationship with L. When judging persons, it is furthermore very helpful to try to put oneself in the shoes of the person to be judged and to take up zis (presumed) position. Without sufficiently knowing the person concerned, the judgement will be an unfunded venture.

December 2009 (About the Superiors)

[1855] Superiors have, after L, not only a special responsibility towards their employer, but also towards their subordinates. A poorly developed personality makes their task difficult, in particular the higher the positions are they fill. Therefore, they should prepare themselves thoroughly for their task as it is useful and fill it only then. If they do not, there is the risk of causing more damage than utility, especially if one involves all the consequences of their judging and acting. [1856] Thus, not only the achieved output may

suffer, but also their entire environment. Ultimately, an unprepared and incompetent superior does not pay off. Therefore, superiors are reliably to trial, with repetitions in modified form, in certain intervals during their period of service, to ensure the required quality. The employees are appropriately to involve into these trials, giving them the opportunity to take a stand on their superiors, in an anonymous form. [1857] The results are carefully to examine with regard to their validity and appropriately to consider in the further proceeding. Leadership of employees requires sensitivity and special competence. Who does not know to treat his subordinates adequately is to be made aware of the necessity to change his behaviour in order to be able to remain in his position. [1858] Here, he is discreetly and inconspicuously to support through appropriate measures. Something similar applies, if employees and subordinates commit demonstrably continued misconduct or privileges, resulting from the position, are misused. Vice versa, exemplary behaviour is to honour by a suitable acknowledgement of the employer. The highest superior of every creature is L. [1859] This is said particularly to those who believe to have no superior in their world. Who has L as direct superior has to meet the highest requirements, and usually the most difficult tasks in the world. L knows exactly what he can now claim from whom and how the circumstances in total are. However, L is a wonderful superior, who furthers one optimally and has all the abilities that one desires from a superior. [1860] Who governs has, after L, to answer especially to those whom he represents. The more these are, the higher standards are to set to zero. Who obviously does not meet these standards, has to give up his office immediately and durably, if this cannot be remedied in order to avert major damage.

November 2009 (About the Difference of Sexes)

[1795] As long as the difference of sexes persists, one should be aware that their similarities are greater than their distinctions. The latter do not justify significant advantages and disadvantages. But it is equally true that one sex is, for certain things, much better or worse suited than the other one in both cases. [1796] In proven cases, it should be appropriately deviated from the equality principle by bringing about a solution both sexes can agree to without hesitation, after weighing the decisive pros and cons with especially taking account of the affected creatures. If in doubt, a representative majority decides about that by a qualified-democratic vote on the basis of solid cognitions. [1797] Every noticeable discrimination of one sex is to meet with appropriately corrective judging and acting. The more notable it turns out, the more decisive countermeasures have to be until a state, agreeable to L, is reached. The sexes assimilate more and more over time. They recognise that the best way has not to run sex-linked, but rather situation, task and personality decide how is to proceed. [1798] Therefore, it is less advisable to lay, outside of specific tasks, emphasis on his sex than to decide individually and independently and to consider the goal L. A one-sided optimisation will miss this, since the necessary counterbalance comes off badly. One must not ignore the demands that the own sex makes, since the neglect of sexuality can have unpleasant consequences, which cannot be remedied again without more ado. [1799] What to do in detail, cannot be answered in general. But it is always crucial not to lose the right measure and, if one has lost it, to make amends. It is important to behave appropriately towards the opposite sex, by respecting it - even in its otherness - and to accommodate its needs. [1800] If it comes to tensions between the sexes, they must be relieved, where they are not natural, since the development is hampered by them. The sexual attraction may require separating the sexes for a given period in certain circumstances and situations. This can vary according to individual conditions. Rigid regulations should be avoided and the development be considered.

October 2009 (About Reproduction)

[1749] Since man is man from his conception as an act of divine grace, he is, because of his preeminent position among the creatures of the world, accessible to zero, to protect from that moment. A supernumerary embryo is only then no longer worthy of protection, if central problems of mankind evidentially cannot be solved otherwise than by suspending this protection. [1750] A problem here is precisely to view as central if and only if it is most important and relevant for mankind and if it contains a decision on life and death of many humans. The number of supernumerary embryos is to reduce to an indispensable minimum. This can be analogously transferred to other cells. The killing of an embryo after the ensoulment is a serious transgression before L, which will be punished accordingly, unless special circumstances exist. [1751] Fighting diseases by experimenting on embryos misses, due to the divine and moral cause, the reason for their emergence, although it may possess some success here. It is a commandment of love of man to the creatures still to make the best of the situation by correcting the mistakes made by others through their knowledge and skills. There are some physical characteristics that can be improved. [1752] These include the defects that prevent a humane life. They cannot always be determined absolutely and objectively, but require a relative and subjective assessment, especially of those concerned, if they are able to do so. Otherwise, the legal substitutes decide. Effort, utility, feasibility, risk and result are here appropriately to be considered. A

comprehensive informing of the parties about the situation is indispensable. [1753] The weal of the persons concerned has priority here. An avoidable defect must not be deliberately brought about, if it is not compensated by something else. The sight of the total utility must not be lost. The improvement of physical characteristics that represent no defects requires careful deliberation. [1754] An improvement that is evidentially necessary to survive humanely in this world, and of which all considerations speak in favour, is unobjectionable. Yet these improvements have scarcity value, but their relevance will increase in future. Examples include the conversion of metabolism to colonise environments hostile to life and the fusion of living organisms and technical devices to achieve higher goals.

September 2009 (About the First)

[1743] Three years after the founding of the Relil, L and I agreed that it is time, so difficult this decision was for me because of its scope, to take on the task destined to me according to our ideas by strengthened public ministry, since we do not know anyone in the world who could (better) take it over. Sending other people ahead with alien ideas does not do justice to them, how good the latter may be. [1744] Therefore, it is my task to vouch for these ideas, to assume the responsibility resulting from them and to espouse their implementation. In a first step, I will publish them that way in ascending importance, that they become known to a wider public and especially to the professionals in an understandable form, since publishing on the internet as before kept clear of the intense critical dealing with them. [1745] Although I will not be able to please everybody, but first dealing with the public will bring to all of us what L and I expect from our ideas, since singular ministry cannot be as successful as joint one - especially in the implementation. To be able to cope with the increasing demands, I rely on outside help, for which I will ask at the appropriate time. [1746] From the day of my public ministry, the functional name "the First", L bestowed upon me, without mentioning my name, is due to me, which mirrors my position among humans in the service for L, as L views it. The waiver of titles remains. The address shall comply with the German "Herr Haase". I will, with exceptions, principally speak German, since I can express myself adequately only in this language. [1747] Entitled concerns of the First are principally to be complied with in the demanded form. If this does not happen, such behaviour entails the punishment by L. Since L wants to trench on the freedom of man only up to a certain degree, the First is sufficiently to protect from offences on his person and his immediate environment. The extent of this protection is due to the needs at the given time. [1748] The costs for this protection are to be borne according to a just procedure by the First himself, the adherents of the Relil and the public. Further details are to be determined in due course. The First can expect of all humans, with which he comes into contact, to be treated appropriately according to his position. In return, he will try to behave with respect to others in an exemplary manner.

August 2009 (About the Zero Sum Game)

[1736] Although it might be a sore temptation to have much money at one's disposal, one should consider that every too much means effort and has consequences. Who has a high living effort omits also enjoying life extensively and having time for things that are really important. What one needs to live is already to acquire for relatively little money: a minimum is sufficient. All the important things beyond that are not to have for money. [1737] It is admittedly better to live with some comfort, but if one lives properly, one even gets along without it. But anyone who thinks to be able to become happy with an undeserved bonanza must know that undeserved represents injustice, which will be compensated by L. For no bonanza emerges from nothing: one receives something that previously belonged to someone else, who does not own it any longer. If this one had acquired it honestly, ze suffers the loss, if not, the aggrieved person. [1738] Life is for every living being a zero sum game. This is a universal law, to which every living being must bow. One might have more of the one, but therefore one has less of the other. This balance can never be abrogated over longer time, since L compensates over all. Since nothing is alien to zer, everything is compensated with zer. Who plays the lottery supports that a few get rich at the expense of many. [1739] This may be no matter in a zero sum game, but who causes extremes, also has to experience extremes, where everything positive is compensated by the negative and vice versa. Without the extreme, every world is incomplete, but life in the middle between them is much easier to endure. Who has reached once the top of a world by model service remains there also in every subsequent world until ze reaches L, since zis reduction in essential respects would be unjust. [1740] Who thus wants to live the most beautiful extreme is to become like L. But one is to be, however, aware that it is the most difficult task before L to be on the top of a world, since here is demanded the most and is to accomplish. For, one can only survive on the top, if one deserves it and that means that everyone below this must accept this. [1741] It is admittedly true that one then is supported by L, but it is equally true that one has all the gifts to fill in this position essentially alone, since no one below

the top can take something crucial off one's shoulders, because ze does not have the necessary properties. But every living being will reach the top sooner or later.

July 2009 (About the Beautiful)

[1453] The beautiful is a relative term development-dependent substance term, which orients itself by aesthetical ideals, not uniquely determined, and has positive connotations. It always includes the less beautiful, because it becomes otherwise kitsch or trivial. As a divine characteristic, it is worth aspiring to; its lack argues L-distance. It is not essential and there are good reasons to forego it in favour of other characteristics. [1454] Beauty in only few respects is not echt, since the contained contradictions may act repellent, if one takes notice of them. In this case, it is superficial and mostly leads to a pejorative assessment. It may be more than compensated by higher-value characteristics and is therefore only one factor among many others. Since it can be applied in a wider sense like the good to any (operative) factor, it remains central. [1455] Since there are most different ideals, but these have not to be known, the beautiful is only relatively or subjectively good, not objectively or absolutely. Thus, more persons enjoy beauty, which points to the wisdom of L. The opposite of beauty, the ugly, can, depending on the scope, represent a substantial lack, which justifies a right to removal so far as it is possible and appropriate. [1456] Extreme claims are to reduce to an acceptable level, by spelling out the relative importance of beauty. Fetishists are to convey the true values, despisers the specific value of beauty. This is its importance for the fulfilment. Who has not a beautiful life, whose karma may fulfil, but ze finds no fulfilment, since the effects on oneself is too neutral or negative. [1457] One can constrain beauty to a certain extent, but the price for this must not be too high. The greatest chance to be able to lead a beautiful life is to win L over. The refinement of oneself and the service to L let one recognise what is really beautiful. Anyone who wears out only on necessities, without letting the beautiful in zis life, is missing something crucial and becomes dissatisfied. [1458] The beautiful and the ugly are rare and specific, since they become, en masse, normality. This therefore also applies for the fulfilment, which everybody reaches at the end of the way, but not on any stretch of way. It is on the way therefore better to aspire to satisfaction, since this is more easily attainable. For, if we were by and large satisfied in life, we can still say to have had a beautiful life. This is the paradox of the beautiful out of mediocrity.

June 2009 (About Undesirable Developments)

[1447] The most undesirable development is aiming at the wrong goals. These are the true causes of all suffering. To aim at the right goals, they must be known. Everyone has the fundamental right to get to know them. Since the word of L must be accessible to every person, this can learn the right goals from it. Too many people are not ready to aim at the right goals, since they rather get the "necessities" of everyday life done than to worry about goals at all. [1448] Have they done the former, they try to get better. In so doing, months and years can pass, and before they know where they are, their lives are over. To these people is to say that they miss much, if not the most important thing in life. They do so also at the expense of others. Their weakness arranges it so that the lives of many are not worth living: The living entities that must struggle for their existence, if they ever can and may. [1449] Those who are given a chance, the personal contact often makes life difficult. Even those who should be able to judge life, too often are not successful to draw the right conclusions from it. Atheism, nihilism, agnosticism, nondualism, amoralism, solipsism are just some examples of such theoretical gaffes. [1450] The "highest cognitions" are awarded the trans-rational that is, with good reason, only accessible to a stray minority, since their quality is limited to the undifferentiated experience of the extreme. None of these cognitions furthered humanity crucially so far and is not to expect from L that transrationality will play in the foreseeable future a significant role. [1451] All beginnings of desirable developments are easily accessible to everybody. All efforts beyond that are worthwhile and are easy, if they go in the right direction. Nobody needs to achieve what is unreasonable for zer. But it is reasonable for everybody that ze gets over zis egoism, develops and helps to improve the living conditions in this world - both on the large and small scale. [1452] Everybody is invited to contribute after zis possibilities. This invitation is a gift of L, since it gives life a meaning and fulfils it. Man is created for the service to L. There is in the long run no experience that offers a deeper fulfilment. For, it demands man completely, increasingly, but humanely, while single peak experiences can at best repeat themselves and limit to partial aspects.

May 2009 (About Justice)

[1441] First the existence of L and of the divine order makes the universe just, as one can read from our world. All creatures with justice concept have together with L the ability to create a very just world. They have, however, preferred to stay way below that. This was especially because of egoism and false goals. [1442] The most important (L) was not (properly) recognised or misjudged, although the evidence for it is

overwhelming, if one probes into the givens of our world. The word of L and the Relil show clearly and unambiguously the way to L and to the world that ze wishes from us. Everybody only wins and finds the hoped-for fulfilment, if ze conforms to this way. If ze does not do or does ze do the opposite, ze does harm to others and zerself. [1443] This is subject of the divine order and thus a commandment of prudence. The service for L and the refinement of oneself make this world a paradise on earth. For, every appropriate effort rewards itself, since L has no reason to withhold something just from us. L views us, however, from the beginning of our existence and across all past subsequent worlds. Ze considers our karma and our whole personality. [1444] If we judge ourselves as just as possible and also refer to what we only (can) divine, then we receive, together with the prayer, a clear image about ourselves and our future pathway. If this orients itself by the word of L, we make the world bit by bit more just. The more proceed in the same way, the earlier the world reaches the state that L wishes and that is the best for all. [1445] One can hardly reproach L that ze did not let announce zis word earlier, since time was not yet ripe for that. Many crucial ideas would have been rated as widely incomprehensible and presuppose an advanced development, which was not yet given a few decades ago. First the internet makes a quick access to the existing knowledge and its widely spread propagation possible. The undesirable developments in the world need, however, a not too late correction. [1446] From L every world is just. Ze is not responsible for the injustice of the creatures, since they judge and act autonomously. Ze can only make the targets, by which they can orient themselves. Zis intervention in a world remains bound to zis word. Zis perpetual presence and availability would jeopardise, because of zis unsurpassed superiority the autonomy of the creatures and thus a good life.

April 2009 (About Partnership)

[1415] If a communality, which is to exist longer or to be intensified, connects one with another creature, so one enters into a partnership. The more communality exists in the important things and the better one complements each other, the more likely is its durability. Successful partnership requires refinement of it and oneself. One should try first to understand oneself, then the other one and then the partnership itself. [1416] On the analysis should follow a synthesis with a definition of goals. One should ask oneself what the partner, the initiator and oneself want to achieve with this partnership, since one can direct it in the right direction. Then one should examine whether and how the goal of the partnership can be achieved. With aiming at a target, the partnership wins more than without. [1417] It is important to distance oneself again and again from the partnership and to view it from the outside. Here others can bear a helping hand. The deeper one is involved in it, the more one has to think about it. How does the other view it, how does one view it oneself and how do both view the relationship to each other? Who plays how what role? What is to maintain and what is to change? How is the partnership to view among several important aspects? [1418] How does L view it, how does it adhere to the word of L? After weighting of the aspects one views it much clearer and can determine how to go on. Only the in-depth consideration and the launching of follow-up measures make success probable. If one comes to the conclusion that it is the best thing to end the partnership, then one should do this also. One finally has long struggled with oneself to take such a decision. [1419] Otherwise, one should consider how the partnership can be still more beautiful. Is there nothing, all the better. Otherwise, one should be careful to choose the right next steps if this is possible and makes sense. An appropriate debate with the partner can give the partnership important impulses. Everybody can slip zis ideas in. Both should try to make the best of it. [1420] But one should not enmesh oneself so intense in the analysis and synthesis of the partnership that one also forgets to live it. Spontaneity, unrestraint and surprise are part of a successful partnership. It applies to take high and low points properly and to live through them together. It is nice if a partnership lasts long and both sides benefit from it. If it becomes deep and friendship or relationship develop from it, it is all the better. It is essential in our world.

March 2009 (About Networks)

[1318] Networks as heterogeneous compounds of individual components for a whole cooperating by relationships can be exceedingly high-performance. The essential components sustaining them must not only be preserved and protected, but profit from the progress by development to achieve the pursued goals. These should follow the word of L. [1319] The strengths and weaknesses of a network are carefully to tare against each other. All strong people have weaknesses and all weak ones have strengths. Both must not be hindered in their positive development, but are to support. Where the strong people are irreplaceable, they must be able to consecrate themselves to their strengths unhamperedly by being cleared from routine tasks. [1320] These are to be taken over by those that are made for them (e.g. machines), that are taken up with these tasks, or for which there are no more appropriate tasks. Strengths and weaknesses are to be reliably determined by standardised and certified tests and at appropriate intervals. Everybody potentially to be tested is to be left to zis discretion, whether and to what extent ze lets test zerself and what ze does with zis

test results (e.g. whether ze permits a publication). [1321] Every test should bring the tested person advantages by opening up the future to zer best possibly to be realised. The achieved test results are best possibly to match with the needs for certain tasks within the network. The allocation algorithm is to announce publicly and strongly to be certified. Who shows no test results has the disadvantage to be considered only after fairness. [1322] The outlined procedure will only prevail in a developed society, since in a less developed one too many people will defeat this form of widest justice. Especially those who got or hope to get an unjustified advantage will defeat it. For the allocation wishes of the persons to be allocated are to be appropriately considered after priorities with suitable weighting factors. [1323] Those who may act on their wish field, will fulfil the allocated task better than on another one. This is a matter of a classic optimisation problem with many variables, which only the most powerful divine beings and computers can solve. In view of the importance and scope of the problem, the research in this field should be particularly furthered. It is already a step forward if one has here (suboptimal) solutions at all.

February 2009 (About Rooms)

[1272] Who builds should ensure to use environmentally sound and suitable materials (at best tested according to standards). Every room should have the necessary brightness and be able to be brought to the right temperature. The room and its dweller should be protected from living organisms that can harm them. The indoor climate should be agreeable and every room cosily furnished and easy to clean. [1273] The furniture should please the dwellers, but convenience stands above comfort. Waste and rubbish should be disposed of efficiently, where the environmental standards are to be complied with. Importance is attached to recycling and reprocessing. Sufficiently fresh air should be brought to the room, if feasible. An air conditioning should only be switched on if necessary and with the right parameters. [1274] Sunlight should shine on the body in an agreeable form, surrogate light sources should be as all the technical equipment up-to-date, i.e. stable, robust, serviceable and not outdated. The colours and surfaces should please the dwellers and be alterable. Room size and equipment should answer their purpose. Walls, ceilings and floors should keep away disturbing noises and the statics should be right. [1275] Humidity and radiation should only reach the dwellers in the desired form. If the room is used by different people, it should adapt itself or be able to be adapted to them at the different times of the day. Every dweller should find or find a slot for that in the room what corresponds to its purpose. So, easily accessible space should be offered for the personal things. Taste and style appropriateness apply also for rooms. [1276] Every dweller should feel well in zis room. Even in prisons and emergency shelters, one should comply with certain standards. Repairs should be no problem. Every person should have a room available in that ze can be alone for a while, also to be able to come untroubledly in contact with L. This may also be in the free nature. In an emergency, every person should have means of communication at command to be able to bring help. [1277] From every room, equipment for the emergency must be able to be easily achieved or ways of transportation be available that quickly make them available for their part. Every building and every edifice must stand up to the weather normally and be easily accessible for rescue teams. The dwellers must be able to leave them well in an emergency. Fire protection and all other safety regulations are to comply with.

January 2009 (About Lifestyle)

[1226] If we have the choice, we should carefully determine how we act and what we own. Our attitude should not only rub off on us, it does so, indeed. We should not be the permanent actrels, whose true inside is covered by our simulated, since we make it this way difficult for others and us. [1227] Who is at peace with zerself has nothing to conceal here, since ze has refined zerself so well that ze can act naturally and any change would only worsen the result. There are characteristic traits and inclinations that one does not like, at others and at oneself. But the refinement of oneself and the correction by others can significantly mitigate and defuse them. L arranged it so that every important problem can be solved by oneself, if not in this, then in the next life. [1228] The things that one owns should fit to oneself and reflect one's current state of development. They all make a statement about oneself before others and for oneself. Ideally, we should be able to say to every thing: I own you, because I need you more urgently than everybody else. In a weakened manner applies: I own you, because I know nobody who needs you more urgently. From this ideal, we are far away, but it describes the cause of the biggest material evil. [1229] Now, the poverty ideal is out-dated and poverty is increasingly being fought. But considering everything what to own we believe we may treat ourselves to before L, we should not lose sight of the ideal mentioned - especially when we know how unwell some are that we could help. [1230] If we acquire one or two things more favourable or lower our sights concerning certain features, we can give others the saved money or spend for things that benefit others - directly or indirectly. For the same reason, one should waive to donate things that are unnecessary and expensive. The state of our world allows us no life in luxury. How much more joy it is to give somebody

something that ze really requires. [1231] Time spent together, a good conversation and valuable information surpass many a material gift by far. Everything can be given a personal touch, everywhere taste can be brought to proof. The better we can empathise and the more developed ze is, the easier we can bring joy to zer. We can unforcedly surround us with that what is really important, without having to meet excessive expectations of others, but the ones of L.

December 2008 (About Travel)

[1169] Who has the opportunity and is fit and old enough to travel, should leave zis immediate sphere and hit the road. To leave the familiar surroundings is the most effective means to obtain new impressions that exceed the virtual world. Indeed, costs arise, but if one has the means, travel is the right investment to see the world with different eyes. The voyage needs not to go far. [1170] But the more alien the impressions are, the greater is the aha experience. Travel is the ideal opportunity to perceive with all the senses what the alien represents. How struggle other people through life? How are the problems elsewhere solved one has at home? What other problems occur? All this and more one learns on travel. The more unprejudiced and open one behaves in the other environment, the more one will learn. [1171] The more different the other environment is, the more one should brace oneself for it and the greater the benefit is from the travel. The travel should be well prepared: Nothing is more unpleasant than to be confronted with disagreeable surprises in the alien. Anyone who travels takes always a risk, whether ze finishes again the travel unharmed. But nothing ventured, nothing gained! [1172] In other cultures, we should respect their customs and traditions and adapt ourselves to the alien practices in our own interest. It is an enriching experience to know how it is to be alien, since then one knows how aliens feel at our country. Who travels, travels with L. The own experience cannot be balanced out by hearsay. We should reduce our travel fears by prayer. [1173] It is certainly helpful to believe in the good in man, even if we should not disregard the evil. We should take the necessary precautions regarding our health and our possession to perform our travel unscathedly. Even small mistakes can have a big effect. The main question we should ask after a travel is the extent to which the travel has changed us. [1174] What impact does it have on the future life? What could we learn from it? The more it has changed us, the more appropriate it is to talk with others about it. We should try to integrate the strongest results in our lives if the travel was not a pratfall. Otherwise, we should work it up and try to forget the most unpleasant by turning to gratifying things. Each travel ends with the thanks to L.

November 2008 (About Nature)

[1123] Nature is everything that has been created directly by L and the divine instances or develops without involvement of the creatures. It follows the laws of nature, which are enshrined in the divine order. Creatures can influence crucially the course of nature. They could not change admittedly the laws of nature up to now, but the world so much that they could adjust the conditions, applying to the laws of nature, in their favour. [1124] Nevertheless, there are developments - also through the creatures - in the environment that damaged the world and its living conditions as a whole. Man is developed enough to recognise them and to take appropriate steps. For this purpose, research and science will help zer, which, therefore, can be viewed as desirable goal before L. [1125] The religion provides the ethical and discursive framework to meet the concepts of L and to find a solution of the upcoming problems, satisfactorily for the creatures. While the importance and effectualness of nature more and more declines, the reverse is true for the results of the creatural aspirations. This process will be strengthened since the world is geared to (exponential) expansion. [1126] It is also not to impede since the progress is irreversible and is in the sense of L. While it may give downshifter, these are yet in the minority and will remain so since progress is connected with indispensable benefits. Disadvantages are less significant. In nature, there are also developments that make a return to the life of older generations impossible. [1127] As example health may be cited. But who wants to relinquish much, can and may live with nature, in a scope selected by zer, i.e. without making use of the advantages and disadvantages, refused by zer, of the creatural achievements. We can still learn much from nature, but there will be less and less, since although nature is the artwork of L, but the creatures arrange their environment more and more after their (artificial) concepts. [1128] In the natural and the creatural development, there are again and again leaps that change sustainably the quality of life and the conditions of all being. Everybody should be prepared for this and orient zis life's journey hereafter. Every problem can be argued out with L and the divine instances, if one has developed so far. Interventions in nature should always happen being thought-out, since nature strikes back in virtue of their laws.

October 2008 (About the Significance)

[1062] One can mostly attach different importance to a matter, since often no objective criteria are present for its assessment or the subjectivity has priority. To achieve still the relatively best assessment, it requires the appropriate basic prerequisites and a continuing training of the evaluator. Thorough learning, continued own development and intensive refinement on oneself create these prerequisites. [1063] A role model is to serve to orientate at the more mature stage: L. One comes to know zer thoroughly in an extensive confrontation with zer (e.g. with the word of L and in prayer). Who reduces this confrontation obtains accordingly diminished insight into necessary coherences. It is more difficult for zer to see the things the way they are and to draw the proper conclusions from it for judging and acting. [1064] In a way, one punishes oneself, since the omission of the necessary unavoidably entails the occurrence of the undesired from the omitting person's point of view. Necessary means: There is no way around. The love of L brings about that the necessary does not enter our lives too hard, but that we can brace ourselves well for it. However, it did pay off for no living entity simply to ignore the divine order in the word of L. [1065] For L is righteous and compensatory. Ze knows very well what ze can expect of any creature. Every living entity has to undertake a certain amount of trouble in its life with its ups and downs. It does itself only a favour when it is doing what L can justifiably expect from it. This includes the steady effort to attach the right importance to the things, not to become addicted to unnecessary illusions and to be a valuable human being before L. [1066] One is valuable if and only if one exceeds the (low) expectations L has for one. L expects that one respects zer and observes zis word, if this is possible for one. The more one develops towards L, the more one rises in zis estimation. I.e., that one knows one's own position in the world, knows one's metes and bounds and fits properly into the community of the fellow creatures. [1067] L does not want the creatures as gods, but as individuals that are there for zer and for each other like ze is there for them. One should try to view others as they are and to treat them according to this point of view. One should neither view them as too equal nor as too different, but recognise their peculiarities and respond to them appropriately. One tries to love them like L, but within the scope of creatureliness.

September 2008 (About the Work)

[1016] Useful work should be a matter close to the heart for any person able to work, if it represents a service for L. We work even to cover our needs, but only the beyond, targeting towards L, is really valuable. It gives us fulfilment with the cognition to have done something important. If possible, we should combine this work with gainful employment. [1017] The gainful employment as such will never become extinct, as requirements grow over time and man will shift the most important decisions, not on machines or similar, but merge with the technology then available. The modes of work and working time models will change: man will always seek employment, since otherwise ze will be discontent. [1018] Progress will entail that every person approximately has the same capability. It eliminates the unfair wages: Everyone can earn justly what ze achieves. The world government arranges it so that everyone can work, who wants to, and that work is equitably slived. For this purpose, it records the potential after qualifications and the needs. Wishes and aptitudes are taken appropriately into account. [1019] Individual support programmes facilitate the start of work. The pecuniary circumstances are balanced: there is neither extreme wealthiness, nor extreme poverty. Diseases will be best cured and accompanied: Everybody has almost the same value. There will be always top performances of teams and individuals: However, the world government sees to it that they do not lead to blatant differences within the community. [1020] Thus, if on average all are well, it is incomprehensible that some lucky devils are exorbitantly well. So perquisites are admittedly granted, but do they exceed a certain extent, they are trimmed on a just amount. If the society has a high morality, everyone who has much will pass much. Nobody will be able to have something that ze does not sufficiently make use of. [1021] Thus, private property above a certain magnitude falls back to the community or is bound to certain conditions that serve the community. Can somebody take special advantages of a talent it can be imposed on zer as a condition to put this talent into the service of the community (for example, by a teaching commitment). Thus, the performance of teams against individuals is further strengthened, although a team achievement is always stronger.

August 2008 (About Discourtesy and Being Irregular)

[960] The biggest discourtesy is to refuse somebody one's respect without any reason - for example, by disregard. The open aggression weighs less heavy since one can counteract it. Somebody who behaves discourteously should be politely, but firmly confronted, if one dislikes condoning zis behaviour. Having ironed out an unwelcome matter is more pleasing than the permanent confrontation with it. [961] More subtle is the discourtesy, which is hidden behind ambiguous formulations and thus difficult to prove. Since it states also the negative, we may hold it against the broacher, because ze avoided a non-ambiguous formulation. Hard to treat are cases in that somebody lets us, without being recognised, walk right into a trap, for

example, by keeping something knowingly a secret, what is detrimental to us, or by lying to us, which cannot be proved. [962] Deliberate spreading of misinformation (about us) falls into the same category. Admittedly, nothing remains undetected before L, but mostly we cannot appeal to L. Even if ze would tell us the truth usually, we lack the evidence. The offender sometime experiences zis just punishment, but this does not help us in the concrete situation. [963] Not much else remains to be done than to find out who could behave for what reason discourteously or irregularly towards us, and to change the circumstances that could dare somebody. Do we have sufficient suspicion of a broacher, so we should carefully choose the remedies for zis improvement, since revenge, for example, only deepens the trenches. For, are we wrong with our suspicion, we improve the wrong person. [964] We must adhere to the facts and accept that certain problems are not solvable for us. We can ask L for help and advice, but we can enforce nothing. We can try to stay away from offenders or to become so influential that we can keep them covered. There are always circumstances that make life difficult to us, but they belong crucially to every living entity. [965] Even L must bear the shortcomings of zis creatures, since ze otherwise would have to reduce whose liberties, on an amount that cannot please zer. There is absolute justice only across the subsequent worlds through L. But mostly a problem can be addressed - for example, anonymously in a larger circle or face-to-face - and be solved acceptably for all parties. Otherwise, we need to appreciate the remaining positive moments a fortiori.

July 2008 (About Ethics)

[900] Religious ethics tries to find criteria for moral acting and judging out of the abilities of a creature and its orientation towards L. It is based on the word of L and the prayer, establishes rules and principles and orientates itself by the total utility. Where this cannot be determined, it pursues a qualitative approach with the best possible value scales. [901] It also uses the methodology of science, such as computer simulations and evaluations of the existing knowledge. It takes into account that solutions have not to be uniquely determined, man can freely decide between good and evil and certain preferences have to be granted to every individual. It reduces complex relationships not inappropriately, but comes up with differentiated answers. [902] It adapts itself to the dynamics of the overall development and corrects itself, where necessary. L is its supreme guideline and it is aware that zis word breaks the human one: Every human ethics, and hence every human law contrary to the word of L, is not valid before L. We have to respect them admittedly, but we cannot appeal with knowledge of the word of L to it against L. [903] Last instance in every person during uncertainty are the abilities lent by L, based on conscience, reason, love, etc., since not everything, posing as L or L-mandated, is L or is mandated by zer. Every creature, missing the transparency and plausibility of the ethical cognitions for itself, is to find own solutions of that it believes that L would endorse them. [904] Is it possible, it should point such deficiencies out, so that as many as possible can benefit from an improvement. To contribute to solve ethical issues only makes sense, if the conditions are met, as an unobjectionable qualification documents. A religious ethics is legitimate, if it is, according to the existing state of knowledge, substantially contradicted by nobody and suffices the requirements referred to here. [905] In case of doubt, a confirmation is sufficient with two-thirds majority of the religious adherents or the members of the group responsible for its development. To avoid that only minimum consensuses are legitimated, the requirements for group and elaborated ethics should be sufficiently raised. The goal of religious ethics is a scope of decision that makes the creature life easier by structuring the knowledge and shortening the everyday paths of decisions.

June 2008 (About the Irrational)

[859] Apart from the accessible to reason, there are contents such as feelings, moods, perceptions and experiences that are attributed to the irrational. We would be reduced, if there would not be the irrational. If decisions must be taken quickly and for a rational analysis remains no time, our intuition helps us to find a workable solution to a problem. This can then even be optimised or corroborated through understanding and reason or combined procedures. [860] That intuition works at all can be explained by the default of the mental content through L: An extensive search process by our brain is ineligible for reasons of time. Even if we can perform associations very quickly (for example, while reading), they are limited to a small extent per unit of time. What is present to us represents a fraction of the processes necessary for its realisation. [861] We are depending on an acceptable processing of data in the subconscious, without being able to control them specifically or extensively. This disburdens us admittedly, but represents a lack of (optimal) control options. Man wants to be able to influence zis and other mental contents by substances and references, so that ze not only expands zis possibilities, but fundamentally understands these processes to be able to build then own larger structures. [862] Ze takes over tasks that L holds, but makes an important step towards L. Since ze does not quash the laws of nature and acts with a correct approach in the sense of L,

nobody should move in on these changes. That ze also wants to control the irrational thereby is logical consequence and again a special (also moral) challenge. [863] Thus, man will sometime be able to telepathise, even if ze will field additional technical accessories in order to be not disturbed telepathically. Many people with present disabilities will benefit from the new opportunities: they experience a better quality of life or can even be (partially) cured. The former mental diseases will be defeated, but therefore new will arise: when the superlative obtained cannot be exceeded anymore and the pressure to perform and stress increase. [864] It is necessary to create standards for all creatures to that one conforms. Only L will never be replaceable, when ze, for example, releases the new into the world so that the creatures can find it. Creativity and the highest virtues are also unimaginable without zis participation.

May 2008 (About the Religion)

[809] Definition: Religion is the intense relationship with L, with the goal to maintain zis creation, to serve zer and to develop totally towards zer. What remains under these demands, must be referred to as early form of religion. The religions up till now can be said to be prequels. Progress and further development of and by the creatures are central concerns of the religion. Most important question: How should we behave? [810] It is answered by the virtue doctrine. Second most important question: What can we understand? It is treated by the other topics. Third most important question: What furthers us? This we must answer for ourselves: but the question includes others. Not everything formulated in the Relil is also provable by us. One can assign probabilities to individual statements regarding the truth and investigate their plausibility. [811] There are many things that are possible without contradiction and should be considered (for example, the subsequent worlds with the expansion supposition). In our world man is currently the only being, which can build, as we know today, a relationship with L. That distinguishes it from all others. There is no relationship that is more difficult and demanding. [812] In the religion, we find the deepest and most important cognitions because they fundamentally affect us all. The meaning of life is revealed to us only on religious basis. An atheist or agnostic cannot answer the question satisfactorily as ze is missing inevitably also crucial steps in zis development, since ze is not demanded maximally (by L). Who aims for L crucially gets something back from zer, the clearer, the more. [813] Any echt effort is rewarded. Especially in almost hopeless situations, we are very close to L: reason enough to extend the relationship to the whole life and to intensify it. We can learn everything from L within the limits of the meaningful - at the right time. L withholds admittedly certain cognitions for our protection and welfare from us. We can learn from zer what is admittedly really important and hurts nobody. [814] L gives always more than we can give back. Ze can not be practised on admittedly. We cannot in the long run be better off than L. L must be able to vindicate zerself for everything. This is not a pleasant task, since ze must do it before every creature, whatever may have happened to this. L is also suffering likewise. But L also enjoys zis life and so we may enjoy defiant of all suffering, too.

April 2008 (About Angels and Spirit Guides)

[763] Between the different worlds, there are messengers that have the traditional designation angels. They can take various shapes, but remain preferably not perceptible, also because L wants it. There are contacts with them, time and again. They are (sometimes significantly) more developed than we are, because they are in a subsequent world, too. They perform tasks assigned by L. [764] One can call on them for higher tasks (what a human being can not cope) through one's thoughts. They like to help, if it fits only in the plan of L. Contrary to popular belief, they devote themselves much more things than praise and worship of L, since these are, even for higher beings, no permanently fulfilling tasks. So they learn a lot about L and the worlds, also by solving pending problems. [765] They usually have all the characteristics of man they would like to take on. They are differently developed, because the law of karma applies for them, too. They can freely decide between good and evil, possess according to their development with their decisions but still more liberties than we do. A to the core evil creature like the devil does not exist among them, since they have recognised that this status is highly unsatisfactory in the long run, because it leads through the word of L in too much own suffering. [766] They live through subsequent worlds like any other creature, too. They are to be distinguished from the spirit guides who accompany us and were often human beings themselves. Simpler angels are our guardian angels; spirit guides come often from a subsequent world of man. While guardian angels care more about our integrity and accompany us after our death to our personal questioning, spirit guides care more about our personal development. [767] But there are overlaps in the tasks. Every person who is not supervised by L zerself has at least a guardian angel ze can resort to. Spirit guides become active only with a certain level of development of the led person, which can contact them, as of a higher level of development. Thus, not every person has a spirit guide or can communicate with zer. [768] For spirit guides applies, in principle, what was said about angels. The contact with people is usually closer, since angels care for several (sometimes many) people. Animals have guardian angels, but (still) no

spirit guides. Angels and spirit guides deserve our estimation and our respect. If we mistreat them, we collect negative karma and worsen our relationship to them. They are our main interseders before L.

March 2008 (About Earnings and Income)

[717] To define how much somebody earns, zis attainment for L and the society has to be determined. Attainments for L are appreciated by L, attainments for the society by their appointees. The society will only remunerate attainments for that a need exists. As a result, attainments whose value is not recognised remain unconsidered. So there is a certain selection pressure for the financing of ones livelihood by attainments. [718] To be able to set early the course right, the potential of the future high achievers should be determined comprehensively and accurately. This determination should be repeated in life in useful intervals, e.g. if significant changes emerge. Based on the potential, a training plan is drawn up: This takes into account both the prognosticated needs and the environment of the person to qualify. [719] For existing alternatives, the wishes of the person to qualify should come into play. The society, the environment and the person to qualify zerself accept the resulting costs. Determine supply and demand monetarily the market, so the state sees to it that non-material interests do not come off badly. The value of an attainment is not only measured according to material equivalent value, but also to non-material aspects. [720] Often material and non-material values are far apart - in both directions. As poverty will be eradicated with the development, a minimum income is due to everybody, regardless of whether ze achieves something or not. If someone is not capable of payable attainments the society pays zis minimum income. The minimum income in any case makes a life fit for human beings possible. [721] Did someone perform services for a long time and is now unindebtedly no longer able to do so, zis income is to scale righteously towards the minimum income. If someone is only to a small extent in a position to perform services, then zis income is adjusted to this situation by appropriate scaling. If the environment can perform independently services for the weak person, the state takes this into account by appropriate perks. [722] Considerable assets of the weak person are to be eroded by this. The society may also define asset ceilings, if societal objectives are not or not extensive enough supported from the assets. This is especially the case if the assets exceed by far the reasonably to concede personal need of the wealthy.

February 2008 (About Inability and Failure)

[677] Unfortunately, we also experience that something is not in our power, that we obtain the opposite of what we wanted: We are not able to something, or have even failed. L cannot provide us with all the skills that we want: in a society with division of labour talents must be differently distributed. Nevertheless, some of us are severely handicapped and wondering why. [678] There must be strong and weak: We need each other. In each world, the cards are reshuffled: past life and dependencies are considered. It does not help much not to accept ones fate: Everyone should make the best of zis life. L demands no perfectionism: Ze zerself is not perfect and makes mistakes. Ze allows the people their will and must bear their errors. [679] In an initial and probation world must be severities. It is not helpful and recommended to blame oneself for everything. We must learn to accept us as we are. There are things that we cannot change in this world. But we can bring help to us and our thoughts are to a large extent free. L turns everything for the better, sooner or later. Ze knows our needs exactly (or the divine instance of our world does). [680] Everyone has shortcomings, everyone makes mistakes, everyone has already failed in something. It belongs to the completeness of life and its ups and downs. We are commonly capable of learning: Certain things can be made good. But not everything can be healed. We have to let a matter rest. We must not lose hope. Life lasts forever. How well we are before L if we can say: I was inable and failed, but mastered life. [681] How big is the reward of L, when life was particularly difficult? L compensates everything righteously. We can not expect that everything in the here and now will be regulated: Everything takes time. We must exercise patience. In the last resort, we have the death: the entry into a new world. We must not fear it. It is a gift of L to us. Much of this can be clarified in thought and prayer. [682] We always have an audience: L or the divine instance. Nobody can forbid us to bring forward our suffering to L. Nobody will develop more understanding than L. But we must not ask for the impossible. It is not possible to avenge ourselves to L and we should spare others. It applies to show inner greatness, even outwards. We should trust the wisdom of L and hope.

January 2008 (About Science, Research and Training)

[626] Science is the expansion and foundation of knowledge. Everyone should be able to participate in this process. The policy should keep watch about that science serves exclusively the well-being of the creatures, and align its promotion appropriately. A tie-up of the available resources to the greatest possible extent should prevent multiple research, competitiveness should be phased out, title and rank be unimportant.

[627] Not the quantity but the quality of the results is to set the tone. These are to be cheaply electronically available worldwide and didactically so edited that everyone can acquire the knowledge by self-study. The working hours should let everyone who wants to study enough time to do this after work. This will shorten the training and strengthen research. Again, the world language is helpful here. [628] The accessibility to the internet and its successors (n-dimensional holographic worlds) are to be affordable for all people. Gifted people are to be particularly promoted, after unpaid worldwide equally accessible tests. The worldwide, per single qualification uniform (at least equivalent) degrees are to be accessible (also financial) for everyone: Prerequisite is solely the qualification. For this purpose, a points system is to elaborate that reflects the degree of difficulty. [629] Disabilities are to be considered adequately in the examination procedure. The training courses in that a local presence is necessary will continue to decline, but not become extinct. With all specialisation, it is to pay attention to sufficiently broad basics that orient themselves by the capabilities and inclinations of the individual. We should always remember that science is not possible without L: L can refuse any cognition. [630] On the other hand ze can bestow any possible cognition if this fits into zis plan. The divine instance intervenes ongoing in the world process, and very often where life is worthy of protection. To clear zerself "soft" laws apply that are to delimitate from the laws of nature. As examples are to mention the mode of action of our conscience and the need for sleep in terms of our state of development. [631] This does not release from the duty to have to work with probabilities. Science is, due to the infinity of L, a non-finishing process, even if our world is only finite. Since there are subsequent worlds, the non-finishing survives. But it is very difficult to imagine that it pleases L that the research process comes to an end: We need not to worry about that in all respects.

December 2007 (About policy)

[576] Policy should be both international and supranational. The national peculiarities must be adequately considered. The positive traits must be integrated and promoted, the negative forced back. Neutral qualities need not to be valued. Qualities that can be seen both positive and negative must be placed outside the brackets in the valuation. [577] The internationally joining must be strengthened, supranational standards applied. A world government and its institutions are to stand above the national governments and institutions. Only what the states have to govern alone should be entrusted to them. The dialogue with the world government remains unaffected. The world government should act contrary to national and international imbalances, if this is righteous. It pays attention to the appropriate co-operation of the delegates of the states. [578] It governs the dissolution of the associations of states, if the removal of the separating differences make these superfluous. It watches over the transfer of subsidies to the structurally weak areas and population groups. It establishes the financial balance between the nonprofit institutions and the economy. It classes tax models with other ones. It pays heed to the proper contact of people, machines and cyborgs among themselves and involves them in all major processes and institutions, according to their power. [579] It allows everyone for a comprehensive education, according to the aptitudes and skills of individuals, and coerces nobody to an inappropriate work. It ensures that everyone makes a living, and honours outstanding achievements accordingly. It keeps a wary eye on the fight against crime and punishes wrongdoers righteously. It compensates the advantages and disadvantages that life brings along in different parts of the world. [580] It allows for untroubled exercise of religion and respects the word of L. It preserves the creation of L and controls the creation not dating from L. It caters for a natural environment as possible. It preserves the peace and cares for a strong force of police. It limits the control to the indispensable and protects the freedom, so far as possible. [581] It provides for laws that generally apply, but takes the individuality of the individual into account, without preference and disadvantage. It allows everybody an unimpeded access to the legislative programs, so that everyone can inform zerself of the admissibility of zis acting at any time. Everyone must be able to inform zerself of desirable acting thoroughly.

November 2007 (About Ken Wilber)

[529] I refer to his book "Integral Spirituality". Wilber presents a classification system that is to help to fan out knowledge and spirituality. At this, different scientific approaches are incorporated. Reclusively, the diversity of approaches makes a preoccupation with the integral approach worthwhile. [530] Wilber avoids for example to consider certain forms of religion as insufficient, but wants to lift them by including further quadrants, steps, zones, levels, lines, states and types to higher levels. Thus, the religions can move to each other and science will be integrated. The disadvantage of a classification as a drawer system is accepted at this. [531] This is not to object to, if one realises the intended finiteness of this approach, and is ready for the expansion and correction. It is to aspire to to integrate as many classification items without resorting to schematism. It is interesting that certain approaches came first in our world as time goes on: that emphasises an inevitably limited validity of the word of L. [532] Wilber also stresses the importance of devotion

and dedication in Buddhism. He emphasises the importance of intersubjectivity. He sees religion as a great conveyor belt for humanity and its stages of development. Everyone must pass successively certain levels of development to develop. A skipping is not possible. [533] This is a further blow to Hawkins levels of awareness, which only can change marginally in life. Wilber also comes out in favour of transrationality as an important task of religion. He regards the fully enlightened, always present divine awareness as inevitable. Religion is institutionalised spirituality. Enlightenment is understood as "the realisation of oneness with all states and structures that exist at a given time." [534] The question is whether this is ever possible, respectively desirable. I maintain that both is not true. As finite beings, we cannot be linked to more than what makes us up. About that also the subjective completeness sense cannot belie. [535] Enlightenment is not desirable because on the one hand it would enrich us, but also would sober: If one has to leave this state of enlightenment, one has seen all what there is. This state becomes, if it continues, normality and therefore boring and unbearable. To leave it compulsorily is unbearable. Here only L can help.

October 2007 (About Richard Dawkins)

[469] I refer to his book "The L Delusion". One must have experienced L. Then one knows also that ze exists. Even the personal knowledge is dubbed as "experiences" and illustrated with reports, which have only nominally something to do with L. Why should L turn towards Richard Dawkins? [470] He sees the bad in the existing religions, but instead of taking the trouble to develop a religion from that all can profit, if they want to, only reports follow, what religions have brought about all bad. L is dismissed as improbable with hints like e.g. those at the natural selection and the anthropic principle. Only what is simple, is also probable. So the multiverse theory must then pay for the explanation of physical laws and constants - with all consequences for their inhabitants. [471] But how all of this emerged without L Dawkins does not explain. I regard the weighting by L, concerning the creation of the universe, as still most probable; Dawkins regards L as difficult to explain. Why does he want to admit only the simple, as it applies now relatively to our entrance world? So Dawkins is consequently monist (simple!). However, the universe is so complex that we can spend still thousands of years in order to investigate it, what makes sense, so that there is always something new for us. [472] He requires an explanation for L: L is an infinite potential that exists with beginning of time in all worlds, for which it is also responsible. L is unconditional and therefore cannot be deduced. Ze opens up to those that ze finds worthy and that then may experience everything after zis plan, what L can offer them. The way leads, in an initial and probation world, thus always from the creature to L, and not the other way round. [473] In L culminate the highest characteristics. Wanting to reduce the world to what can be scientifically experienced, misses the reality and possibility. Why should not exist what is infinitely good? That is the real ignorance of Dawkins and the atheists. One must force them to their luck, instead of that they approach it. Therefore, L does not turn towards Dawkins. [474] The latter ignores the miracles happened and the efforts in this world to be at least thankful and to serve L. He takes for granted what is not, and wants only to accept what he can understand completely. Since he is, however, not deeply atheistic, still hope exists that he turns towards that what exists for sure: L.

September 2007 (About Boris Haase)

[431] L wanted contrary to me that I write about me. I try always to give the best for zer, so that ze can show to advantage in the best possible way. As far as possible, I try to publish each week somewhat on this homepage; my own homepage is on the other hand secondary. I am only content if enough comes together and if I did not hedge a question, but found an acceptable answer. [432] With pleasure I accept suggestions to literature and questions that I am to answer. Unfortunately, I have difficulties to find really good and new literature; the internet is not necessarily helpful here. Since there is perhaps no appropriate literature, I concentrate on my own and try to find own answers to interesting questions. [433] L gives mostly topics to me, only very rarely answers to questions. Ze expects independence of me. Ze is insofar righteous that ze gives me no edge before others, which is consistent with our probation world. Ze was angry that I did not feel the thoughts of the homepage as ingenious. I would concede genius if need be for parts of my homepage. If I hear L, ze speaks with my voice. Nevertheless, I can make out who speaks, in particular if we disagree. [434] Since not everything that L says, is utilisable, I take the function of the control instance. L examines me again and again with then nevertheless unusable answers, so that the quest for truth turns out as difficult. I publish the results of one week mostly immediately. Since corrections attract attention negatively, control must be thorough. [435] I expect neither thanks nor honours, would not accept such also. I would like dedicate my time - without to be famous - completely the search and announcing. Much mail would only impede me. I relinquished it to L to find a point of time at that my thoughts find greater resonance. Since these should be free of charge approachable to as many as possible, I preferred the internet version to a book edition. The searching actually includes an intensive refining myself, since negative characteristics can

affect the view. [436] I live alone, since the partnership with L demands me completely and I cannot imagine a partnership with humans. Therefore, I wear the alliance ring. L estimates me, contrary to me, highly and regards the endeavour as in good hands with me. I consider innovations in the field of religion urgently necessary. I regard my person as unimportant. My love for others is bigger than to me.

August 2007 (About David Ramon Hawkins)

[397] In his trilogy Hawkins writes about consciousness and measures this in a scale from 1 to 1000 for, among others, humans. Their assignment to this scale is to be classified as extremely questionable, although it was reliably (?) measured with a kinesiologic muscle test. The highest levels are named love, peace and enlightenment, but were reached only by very few people. [398] Since Hawkins belongs to the enlightened persons, one should expect from him statements that are superior. That is, however, not the case: Everything can be achieved by thinking, except perhaps enlightenment itself. Thus, Christ, Buddha and Krishna attain the highest value of 1000. Hindering on the way to enlightenment should be the ego. [399] Therefore, one is to hand oneself over to L completely. Without the protection of the ego, one is, however, at the mercy of the powers that come across. Hawkins denies objective knowledge and does not explain his conception of God's omnipotence and omniscience. Truth can only be checked by being identical to it. [400] This statement disavows in my opinion his kinesiologic test methods, which likewise assign statements to his scale. It would represent divine power, if one could examine statements reliably only for their truth. Hawkins excludes certain persons as unsuitable and future statements, but he does not explain past and kingdom of heaven satisfactorily. [401] The impulses in the research were also missing so far. In the development of antibiotics e.g., a truth test would lead fast into the disaster, there one would fast dispose of all (!) antibiotics. One might use these only successively, however, in order to avoid resistance development. Who is to ensure that? The research results would develop exponentially. [402] But is that desirable? One thinks of humans who would have to follow this exponential development. We would depend strongly on technology, in order to take up and process this knowledge. The lie because of love would not be possible any longer: Everyone would experience the merciless truth. Altogether life would be no longer beautiful, but a merciless competition about power, because knowledge is as well known power. [403] I could not verify the test results and not imagine that it is in the sense of L to determine truth so simply. I do not know also where I should sort myself into Hawkins scale, particularly since L refused me enlightenment for good reasons. I can only advise Hawkins, like me to search the dialogue with L and to find out much alone.

July 2007 (About Lanoo: Christian Anders)

[380] I refer to his book "Der Sinn des Lebens Nirvana". It honours someone indeed, if he wants to unify all religions and sciences, but for this purpose the appropriate basis is required and this Lanoo has not. His target nirvana is death and it is way below the equivalent unification with L, which is the real target. Here the creatures are equal and in the highest state, L can offer below zerself. [381] L revealed to me the fact that ze never dies and creates zerself again contrary to Lanoos statement and the sentences below. Why should ze die, why should ze erase zis memory by destroying everything, why should ze, who is infinite, be able to be instructed from a finite being such as Lanoo or the Buddha? [382] Lanoos book is voluminous and has its lengths, because the central statements (like nirvana as target) are often repeated. L is not only there and has no desire, but enjoys zis life, which consists making sense like all life of ups and downs, by supervising the creation and creating new again and again. [383] Ze has the desire for new things and the infinity and cares for the creatures with zis divine instances through the worlds. Ze gives the highest, what ze possesses, to the creatures only at the end (with the equivalent unification), since they would otherwise always moon over zer, would want to live only near to zer and could not concentrate any more on the world. [384] The karma and reincarnation doctrine are cruel, since they negate the forgiving and the boundless love of L, respectively force into the repetition of life. That does not mean that one is not to exert oneself, but the inheritance of parents e.g. determines one, whether one wants or not. The sentence "Everything is impermanent." denies the eternity of L. In addition, the done cannot be undone. [385] L has an infinite potential, which creates what has not been before (also the evil as antipode to the good). The self of all natures is the core of their references, the self and the I of Lanoo are empty. Man does not know everything, not because ze would have forgotten it, but because ze must only acquire the knowledge still in the worlds. There also the nerving AUM and OM do not help. [386] Since our world is finite, also not all is divisible. From the esoteric theories of the book one may hold, what one wants: They do not explain the infinity. I cannot and do not want here to defer to all theories of the book, but they do not seem healthy to me. They are in no case enough for a lifelong study and are not big.

June 2007 (About the Nirvana)

[349] Nirvana is the status of statuslessness in that there is no more thinking, feeling and acting and one stripped off all mundane. It is deliverance from the cycle of rebirths. Despite its description as deathlessness it is the real death, thus the status, which L offers us, if we want to abnegate life. [350] We cannot say that nirvana stands above L, since it is only a status. One can attain and "experience" it by meditation. It is free from suffering and bliss, which, however, does not mean that it is the highest status that humans can attain, contrary to the equivalent unification with L. [351] One gets rid of all transitory, thus what one is not oneself, if one regards the self as the always persisting, imperishable part of its existence, but loses also ones life with all its ups and downs, which enrich it. Understood this way, the self cannot be experienced, in addition, remains empty, since the references are missing that constitute the "I". [352] To experience nirvana makes only sense in my eyes if one experienced all what can be experienced, what L intends for one. One needs to have thereby no fear that one cannot bear this, since L only makes us put up with what can be borne. Ze chooses also for zerself in this sense. The unbearable for us constitutes only a minor and the evil only a small part of zer. [353] L dies zerself and chooses a death suitable to zer, in order to create zerself then again. We have experienced then all expedient and are completely united with L. We have no more interest to cling to the old since this clinging is irrelevant to us. We are perfectly happy and look forward to what L will create again, after L died and we in zer. [354] L creates the worlds gradually newly, begins small and increases then. Since there is no remembrance of the old worlds, ze cannot say, whether everything runs exactly the same, as the runs before. We do not begrudge zis new luck, which includes also suffering, since both are inevitably linked in life with another. [355] Now zis and our suffering, which consisted of having experienced all expedient for an "eternity" and not increasable, has an end. It was easy for L to create nirvana since ze needed only to dissociate all references from a self (status of referencelessness, self as nothing). [356] The frame of reference is it also that stays with us during our passage of the worlds, even if this is only limited at our disposal concerning a rebirth. Nirvana is an important part of L.

May 2007 (About the Messiah)

[318] The Messiah that L sends into the world to aggrandise zer should meet the following demands: Ze possesses all power of the world, if ze does not resign it voluntarily. Ze must not have each feature of L, since ze comes as person into the world and therefore can bring about only finite. Ze is the projection of L into man. Ze is as perfect as L is, i.e. not without mistakes, but the best-imaginable. [319] Ze is able to underline zis divine origin by miracles and signs. Ze does not heal each believer, since ze maintains the order and the word of L. This would be temporally likewise impossible as to judge the dead and the living because these are tasks that L performs. Ze is enunciator and explainer of the finite part of the word of L. Ze must not announce it completely, since this is likewise impossible. [320] Ze unifies the religions to one religion. Here the respective religions must concede to their past practice and faith conceptions. It is not possible that ze satisfies the contradicting expectations of the religions to the Messiah, but ze has the authority and full power of L to put whose conceptions into action, in such a way that ze rises above all possibility of doubt. [321] Ze brings the font and language to humans, which can be used world-wide, even if ze enlists thereby the assistance of other humans and computers. Ze does not solve the scientific problems, since these tasks are for humans of coming generations. Ze explains, however, the most important theological problems like the theodicy, the missing presence of L as well as life after death (thought of karma and rebirth doctrine). [322] Ze spends humans comfort and gives them hope. Ze unites science and religion, whereby science can be in each case aid, never be religion itself. Ze participates in the solution of the urgent problems of the world, if this is compatible with zis major task of announcing and is temporally possible. Ze has not to answer each arising question, since ze performs only zis divine task. [323] Ze remains therefore like L in the background. Thus, ze can worry about single fates to that extent, since ze only comes into question alone for it. Ze specifies the form of the service and clarifies the question of the rituals, symbols, sacramentals and dietary laws. [324] Ze gives a comprehensive ethics, which clarifies comprehensively the relationship to L as well as humans among themselves, to other creatures and to the matters. The Messiah does comprehensively and alone the will of L, which ze serves ideally.

April 2007 (About Jesus Christ)

[294] Jesus Christ lets communicate me by L to correct zis statements in the Bible as follows: One may be angry with other humans, but the love for them should be a large one. One may covet a woman and does not commit adultery thereby, but the shame about it should be a large one, if the covetousness is not natural. One does not need to tear out oneself a part of the body, because it causes to sin, but the contrition should be a large one. [295] One may commit adultery, but the confession of guilt about it should be a large one. One is to repent and to do a large fair work before L about it. L is not perfect in the sense that ze is without

mistakes, but ze is the best, which humans can imagine. One may worry about the world, since in it not everything does happen to the best. [296] One may judge and one is always measured after the measure of L. Also bad trees have their right of existence before L. They are led on the way to the good one like everything before L. Leader of humans is L alone, which judges alone (and not Jesus Christ) about humans. Jesus Christ is not alone the way, the truth and the life, but above all L, into which they evolve. [297] Everyone can go directly to L and does not need to choose the detour by Jesus Christ. The love for L is bigger than the love for friends. Since L spoke in Jesus Christ, this spoke always well. L would like to correct zerself, since the times changed. Also I will be outdated someday in my statements. Like that is the law of time. By these corrections one can measure that L is not perfect. [298] L loves Jesus Christ as zis son over all, in addition, me primarily, since I was characterised before other persons as the best one, what concerns the humans so far. I had policy world-wide and one gave to me every practicable power. I abdicated it for the sake of L and cancelled laws of nature by letting matter disappear. [299] It is thus not Jesus Christ alone who could work wonders. Each person who is characterised before and believes in L can work wonders, if L wants it. Only nobody prides zerself thereby, since all honour appertains to L. The Christianity is to renew itself, by bethinking again upon L and accepting zis new instructions. Not the cross should be symbol of the faith, but the broken cross, L, the name for L. [300] Also the Islam and the other religions are to bethink again upon L and think their faith over. Only newly the way leads to salvation.

March 2007 (About the Religious Order Status)

[281] Theological occupations are entitled to independently of the sex. Also religious orders may have members of both sexes, be thus mixed. Children (also of order members) belong to them naturally. Laity orders are desirable, may be guided however willingly by a priest. Goal of the order is the community before L. [282] Special clothes for order members are not envisaged. Characteristics are however the alliance ring for members, that want to remain unmarried, and the L on the left chest side. As special membership sign can be also (alternatively) worn a neck badge. [283] The initiated order members elect among them for five years an order guidance with a principal. To the order guidance belong the treasurer, the responsible person for children, for disabled, for faith questions and the deputy principal. By shortage of staff, personal union is permissible. If priests are in the order, then the responsible person for faith questions is to be elected among them. Vows are not performed. [284] An order member can be only excluded from the community, if zis whereabouts in the community cannot be tolerated. More details regulate the rules of the order. On the exclusion, principal and deputy decide together. Principal and deputy can be voted out by a motion of no confidence that must be supported by the majority of the order members by signature. With success of the motion of no confidence, principal and/or deputy are to be elected without delay again. [285] Orders with less than five members or in those a chief cannot be elected are to be suspended or affiliated to other orders. An entry into and a withdrawal from an order are possible within a period of 125 days. The re-entry into an order is not attended by a bishop; on zer principal and deputy decide together. [286] Each order resolves upon rules with at least one two-thirds majority of its initiated members. These rules may be changed with the same majority and are obligatory for all members. The bishop whom the principal chose zerself is responsible, if the principal is a priest, and whom ze has to choose zerself by letter of application, if ze is not a priest. [287] A bishop can reject this choice only if ze would care for more than 125 order communities. If there are not sufficiently bishops, the principals elect an order bishop among the priests. The priests are bound in questions of faith to their bishop, in questions of living together in the order to the bishop of the principal.

February 2007 (About the Occupation of the Priest)

[274] The priest as mediator between L and humans takes an important position. Ze is pastor and researcher. Ze is after the internet first contact in questions of faith. Ze conducts the dominical service, in which ze reviews the central sermon text and enriches with personal remarks. In addition the service consists in singing to the honour of L, in the prayer and in the report from the church (like e.g. events). [275] Ze has psychologic basic knowledge. Ze guides the meditations and retreats. Ze conducts seminars and courses in matters of the faith. Ze annunciates the word of L and formulates prayers to pray again. Ze possesses knowledge of the existing traditional religions. Ze conducts marriage ceremonies, divorces and funerals before L. [276] Mainly is, however, the personal conversation with the believers as e.g. the consultation. Ze advises in abortion questions, also by establishing the according contacts. Thereto belongs also the education of the youth with concluding initiation. A baptism does not take place, since the real religious life begins firstly with the initiation and everything stands before under the care of L without special ceremony. Confession and repentance are replaced by the personal conversation. [277] The bishop conducts the ceremony for the accession into the priest and/or the religious order status. The priest has no obligation to

neither poverty nor celibacy. Both are, however, qualities that can result via the sublimation in an eminently valuable practice of the occupation of the priest, since the priest can be devoted to his occupation wholeheartedly. Special clothing is not intended for priests; monochromaticity is to be preferred, however. [278] The priests elect the bishops, these among them a highest representative for the religion. The re-election of the bishops is possible for an unlimited period, that of the representative one-time. The electoral period is five years to the beginning of the year. The assignment of a bishop to a priest is made by the application of the priest at the bishop. A bishop may care for maximally 125 priests. If a bishop has less than 125 applications, he may not reject an application. [279] The priests study. Content of teaching is: Theology, religious studies; psychology, sociology, philosophy, education of religion, pastoral care and basics of psychotherapy. As long as the finance is open, the priests perform their activity apart from their main profession. Priests are only responsible to L, respect however the laws valid for them.

January 2007 (About Death)

[256] The worst that can happen with death is that all our references are cancelled and we do not experience anymore. But then L left us and cannot give us his eternal life, which he has and would like to share with us. L loves us and it is intolerable to him that he has something that we (still) do not have. He gives us the eternal life piece by piece, so that we experience a continuous extension and improvement. [257] To ascend directly to L would mean that we dispute his place and share the whole load of his power. We would take away ourselves the experiences of his being L, which began also once small and extended then more and more. We have the opportunity to enjoy the human community, which he did not have, when he began. We have thus an advantage, which results from his grace. [258] He communicated to us in the Bible that we are gods. So we should believe him concerning this and trust him that he arranges our further way pleasantly. Some of us had to go through unpleasant experiences. But L is the compensatory judge who lets justice happen to us. This swings around a centre. But L knows what we require. [259] L offers also the absolute death, in which we experience nothing more. But we should always realise how beautiful life can be, and consider this concerning our decisions. The process of dying makes it more easily for our family members and our surrounding field to take leave of us. [260] If someone dies suddenly in the middle of his life, this is significantly more severe. There is the happenstance, which allows this also. But there is compensation and time heals all wounds. We see all again after death that went before us. This becomes a whoopee. We do not need to be afraid of death, since it represents a marvellous metamorphosis. [261] L accompanies us through our life and when dying we may regard our past life in its present again and others get it to see also, in order to be able to appreciate us completely. Nobody needs to hide concerning his life. L forgives us our errors, because he is not perfect also. He has his dark sides, which he knows to master. [262] After death our physical defects are healed and we will be new, without losing our memories. We can express our desires concerning the new world, but L judges. We may hope that we will unite some day with L and that we live the most marvellous life, what we can imagine.

December 2006 (About Neale Donald Walsch)

[248] I read the conversations with L by Neale Donald Walsch. My considerations deviate a lot from his. Thus, L stands in my opinion far in excess of humans, so that hardly can be spoken of a unit of L and humans. L is infinite contrary to humans. The intellect is at least as important as the soul. Here most references are set. [249] The soul does not need to leave the body in the sleep, since it can care for the references to L. My L is by far not as nice as in the books. He has his moods and always examines me. L has both a term of wrong and correct, since he considers wrong what harms his creation. One does not get rid of the impression "Anything goes" during the reading. [250] One's fate is assigned to one by L. One can influence it minimally except, where one is entitled to the free choice. One is shaped by his history, his environment and his disposition and can cancel this imprinting hardly again. Furthermore, it disturbs me at the books of Walsch the trivialising manner of speaking in that L partly speaks. [251] The time is linear and remains linear. It does not occur everything at the same time in one moment. There is not only the now, although it is characterised by particularly many references. The creation is not perfect, as one sees by the animals. The fact that animals must have to eat other animals and also humans have to kill animals is not correct. [252] Finally man is not as great as by Walsch, since he is a finite reference system. There are more crucial emotions than fear and love. This is reference theoretically clear. Perfection is imperfect. Thus L is also imperfect. Walsch is quite right with the policy and consciousness, which has to be developed again. The religions limited too much indeed so far. [253] It is very improbable that the soul forgets as much that it wants after death again into another body. Why should it forget as much? It wants to develop always excelsior. Therefore, many reincarnations are improbable, if one matures. Also the question, how many souls there are, is not to be answered, since L can create constantly new souls and does so. [254] One can promise something easily, if one wants

to express that one wants to do all in zis power, in order to hold the promise. I think that Walsch had actually inspirations of L that were filtered by zer. L communicates indeed knowledge, which can become obsolete. Thus, those that follow us obtain possibilities for the correction.

November 2006 (About Annunciation)

[238] The correct way obtains also for the religion. A religion should be tolerant and let obtain many opinions. It should not want to proselytise, in order to drag as many people as possible on its side. Everyone that takes to it should be able to agree to it, if ze wants, in addition, be able to reject it, if ze wants. Ze can take it over for zerself and follow it or let it alone. Nobody dictates to zer; singly contents count. [239] L regards a religion without zer for inferior. That is zis good right. As long as L does not reveal zerself, however, to all humans, these have the right to doubt zis existence. A religion without L can approximate to one with zer also. Only one cannot serve L, if one does not believe in zer, and vice versa ze cannot be there for us. [240] L reigns in the background and those that look for zer will find zer. L did turn away, because we turned away, not the other way round. I experienced L and can therefore report on zer. But I am not the only one that loves L and L loves. There is no end of the persons who may announce of L. There is also no end of annunciation. Each time has its own enunciator and there will be further ones. [241] I made unusual experiences with L in space and time. Therefore, I am sure that it was zer who showed to me. I examined L exactly and ze passed all examinations broadly. I can speak with L in a dialogue. Ze examines me on and on and I am to go my own way. [242] I must remain a person of my time, cannot anticipate discoveries of the future except those that I already made. I examine my statements again and again anew. I would like to present to humans only the best of the things possible to me. I am not perfect and have my errors. In addition, I work on it. [243] I do not publish texts that are not sufficient for my claims. The texts are brief and dense, because it makes trouble to read babble. They are not simple thereby. Perhaps I will bring it sometime into a more pleasing form. One can criticise me. The received emails are taken to heart, since each criticism is in the quintessence justified. Therefore, I chose the form of the internet, although I plan sometime to release a book. [244] The texts of the speeches are kept more loosely. I wrote them simply down, in order to receive somewhat easily readable. There are no quotations, since everything is my own thoughts, if not specially is referred to something else. That troubles, but is, however, rewarded after all with quality.

October 2006 (About Perfection)

[225] In order to be able to give full love, one must get rid of the ties. The errors that one made have to be fixed and again retrieved. Ze, to whom was slipped up, should have forgiven us and be good. We should try to avoid the error in the future. We should engage in soul-searching and consider, what let us be misdirected. If it was an unavoidable error, we do not have to accuse ourselves anything. [226] We should try to invert the unpleasing into pleasing. If the error was avoidable, we should refine ourselves, in order to avoid the error in the future. We should remember that perfection is not entitled to us. We should accept for us and keep in memory the error made, without burdening us. About the important errors we should think more intensely than about the unimportant. [227] We should not assume a too large debt. It can be that the fate made the error inevitable, even if it does not look so at first sight. The fate takes sometimes the strangest ways. We should accept us furthermore as fallible humans and cajole us, if L does not do it. [228] Unjustified self-reproaches are bad and can destroy us. Therefore, we should keep a positive picture of us and fully accept us. We should work on our good virtues and act according to plan, if necessary. Each virtue can be still improved. [229] Also a once attained goal can be lost in the course of time again. Then one has to re-schedule. We should be able not to be frightened from our environment, but continue the way we want to go. We should compliment us on our successes, if L does not do it. We need the laud, if it does not come from others. [230] By positive moods we create positive experiences. The work on our virtues should be hard. Everything that is here going easily, does not attain the goal yet. Nobody can possess all virtues, but the most important anyway. Perfection is not to be aimed at, since it destroys itself. It depends also much on the perception and does not attain what others can expect from us. [231] We should not leer, however, too much at expectations of others, since we are on our way. But the desires of others should not be callous to us also. Criticism is always a good counsellor, even if the actual advice is not obvious. We should not become perfect too fast. The persistent way is the correct one.

September 2006 (About Love)

[216] With the foundation of the Relil this speech is to centre love. Love is the highest, what we can show humans. Ideally we are flushed by the love of L. We do not want to go out of this again, since the feeling is so indescribably beautiful. L gave me this experience singularly. If we cannot have this, we should give our

love. This presupposes in the highest form that we are completely refined and not conscious of any debt. [217] L works through us and we can give ourselves completely. We slur over possible errors of the others as over our own violability. We are completely impressed by the will to do well to others and to help. No effort is us too much, since we are concentrated fully to others. Only rough attacks are able to shake us. We see the other in zis whole beauty. [218] Our effort is continuous, as long as we are not repelled. The success of our efforts encourages us, the failure does not keep us from our way, but leads to a further attempt and a way with partial successes. We are inviolable by our catharsis. If we make mistakes, we try to adjust these by our good doings. We are not importunate, but attentive observing. [219] The understanding is not deactivated, but honed. Love is fulfilled with sense. We listen and reflect the heard. We evaluate everything and try to put it in perspective. We let the other perceive our deep love and turn our whole internal wealth outwards. The other one knows in every moment that we are good to zer. Ze feels Gods authority in us. If ze should not be sensitive for this, we lead zer carefully on the correct way. [220] We sense the to-do and abandon ourselves completely to it. We play completely a part in and refer to that we come from L, if there is opportunity. Our speech is cordial and benevolent. At injuries we do not take up a position of defence, but become more reserved. We refer to our intention and suspend the fear of the other. We go far beyond that as we expect to be treated ourselves. [221] We have a colourful language with interesting contents. The intellect is active in us and is transported outwards. We answer to the other with full sympathy. If our possibilities should be beneath the preceding, we give nevertheless the best possible. [222] We empathise into the other and melt into zis personality as far as it gets, without giving up our own one. If we terminate our engaged service at the other, we say good bye with the best wishes.

Prayers

[1881] The prayers suit for the everyday life. They are short and deep. L is here the name for God.

[158] Prayer of Love

Highest L,

You are infinitely holy.
Your justice be praised.
Give me Your love
as I approve You.

Adhere to Your word
as I do too.
Unban me fairly betimes.
My thankfulness lasts eternally.

Yours (name)

[326] Comment: The prayer has four parts (the salutation, two strophes and the complimentary close). Each strophe has four lines with four words each. Words that are derived from I and You occur ever five times. The "Yours" at the end keeps the superiority of L, compared to humans, like the mention of the name of L at the beginning and of the praying at the end.

[327] The infinity, as sign of L, is answered by humans in the only infinity that is given to them by L - the time. The highest virtue of L (the justice) is underlined by twice mentioning like the highest virtue of humans (the love).

[328] The holiness of L, as non-understood virtue of humans, stands at the beginning like the marking of L as highest nature. The love of L is not understood contrary to L's justice (in the extent). Therefore, it is requested. There is the word of L, but L does not have to keep it, because ze stands above zis word.

[329] Keeping the word is an interrelation between L and humans, like the gift of love. As man behaves (karma), so ze is measured. The praying ties zis desire down to the own behaviour and does not demand from L more than ze is prepared to give. Thus, lowliness and piety are described.

[475] The initiative proceeds from the praying. It is not like that that humans do not have to do anything and L chums up in each case. The further divine characteristics beside infinite, (good, wise, beautiful, extraordinary), are subject of a further prayer. Here the divine activity (not characteristic!) of love is in the centre.

[330] The suffering of man is circumscribed by the word "unban". The circumscriptions have the sense that divine properties are in the foreground. The finiteness of man is circumscribed likewise. The time, as elementary substance, is likewise mentioned twice, like justice, word, love and infinity.

[331] To the properties of L is opposed the human thankfulness, which exists not only in the word, but also in the doings. L knows thankfulness also, therefore it can likewise be considered as divine property. The polyphony at the end is intended: The many (humans) confront the only L.

[159] Prayer of Hope

L, You keep me grounded,
also in my heaviest hours.
I rely on Your word.
Deliver me insight into You.
You are my largest treasure.

Nothing is narrow for You,
nothing gives trouble to You.
You carry the heaviest load.
Give me the eternal life.
I don't want going out.

Show me a new world.
The old was too unfair.
You are my entire hope.
Without You I am nothing.
Consider Your faithful, devoted servant.

[160] Prayer of Eulogising

L, You are the highest.
No creature alive reaches You.
Your internal splendour is admirable.
You know all natures, too.
You carry the heaviest load.

You are a true genius.
Woe who defies You.
You are master of the universe.
Your power doesn't have limits.
You create substances and references.

You prevent from the nothingness.
You prevail over the forms.
Your word is always valid.
Each miracle comes from You.
Nobody makes luckier than You.

[161] Prayer of Transientness

I was never luckier, L.
As in the current days.
But where the beautiful remained?
You took it gently away.

All too fast everything passed.
Beauty disappeared in a flash.
I await the coming things.
Will they be likewise beautiful?

Give me again beautiful days.
I will be grateful, too.
My good mood clouded itself.
I never forget Your grace.

[162] Prayer of Dependence

Your word is with difficulty bearable,
it is nevertheless hard, L,
fairly and wise, highest L.
You really shine through us,
with Your timeless divineness, L.

Nothing can exist without You.
This dependence is hard bread.
You give Yourself by this.
I give myself gladly back.
One cannot compare it, L.

Grant Your grace all days.
Without it is all nothing.
Unban me fairly betimes, L.
Give me an own realm,
in order to be servant.

Gladly I am completely fulfilled
of Your wonderful divineness, L.
Gladly I reflect it, too.
Leave me be joyfully drunken.
Never remove Yourself from me.

My thanks shall never end.
I love You over everything.
Forgive my numerous errors, L.
If I could, I would
compensate them all immediately again.

[476] Prayer About the Divine Characteristics

Good You are, highest L.
Love, kindness, grace, joy, dignity
do proceed completely from You.
Moral, faithfulness, mildness, patience, lenience
attend completely Your wide heart.

Wise You are, dearest L.
Justice, responsibility, benevolence, self-control, risk-taking
describe completely Your right measure.
Righteousness, judgement, independence, mercy, discretion
mark completely Your wonderful qualities.

Beautiful You are, brightest L.
Proportion, fidelity, variety, adequateness, detailness
do constitute completely Your splendour.
Perfection-drive, efficiency, form-richness, number-sense, feeling-depth
show completely Your egregious striving.

Extraordinary You are, most-splendid L.
Grandeur, genius, potentiality, empathy, uniqueness
belong completely to Your nature.
Word-constancy, tolerance, selflessness, communication-joy, persuasion-power
obtain completely Your creatures affection.

Infinite You are, most-comprehensive L.
Holiness, knowledge, inventiveness, omnipresence, parallelism
Do show completely Your width.
Order, diversity, inexhaustibility, consequentiality, elusiveness
are wholly in Your agreement.

[996] Prayer of Community

Dearliest L,

our oneness deepen,
our insight steepen,
our contact increase,
our wastage decline,

our love enhance,
our length decrease,
our range augment,
our rebuild arise,

thanks forever.

Basics of Religion

[17] What is religion, what should it be? These questions shall be pursued in the following.

Religion in reference to L

[18] Religion should be a reconnection process of humans on highest level. This reconnection can happen onto the highest nature, we know as L. The highest has to be seen relative to man, as also to L.

[19] The highest nature can require humility and other attention. We should therefore aim at these virtues, if we can. L can require that we give our best - and so we should also do it. One can give, however, not always the best, but only the relative best: That what is given to us.

[20] We should strive to be as good as possible. There is, however, the evil, which wants also its right. L can provide for equilibrium over the time. We can avoid the evil by taking care, doing without and educating ourselves.

[21] The highest in L is the love. We all need it. Therefore, ze gives it to us - even if we do not notice. L can be hard and rigorous. We can do this likewise and should do, if it must be. Only from air and love we cannot live.

Three steps

[22] The first step: Learn what is important. That means first: Learn to survive. Religion begins first where it deals with the how of surviving, where real alternatives are present. Thus, one should find first alternatives. We get an order into life only by experience of life. It is also a condition for religion.

[23] The second step: Adopt the good. From the important results the good during a crystallisation process. The good is complex and not easy to describe. The good is changeable, depends on the circumstances. It is not, however, too changeable. The environment reflects it and gives stability. Certain experiences can be undergone only in the good, by adopting and taking it over.

[24] The third step: Live the good. This is the highest level and also the most difficult. We must work hard on us. We may indulge, however, somewhat occasionally.

[25] Hereby a general overview was given, which shall be described in the following still more in detail.

What is important?

[26] We do not need the term L necessarily, since the good can be reached also without reference to L, unless L would have shown zerself differently.

[27] What is important? Different requirements come to us. The own life is important. It must be maintained - except in some extreme situations. The other one is always important. We must try to pay deference to zer from the beginning. The important develops from experience. The larger the horizon, the more difficult is the task.

[28] Man and zis life should be seen in zis whole refinement. Only if we see zer correctly, we can do justice to zer and do well. We are not perfect and may make errors, but the attitude must be always the best. Man is to investigate zerself, in order to find the correct way. Ze may be able to be helped from others. Ze must recognise who is a real help to zer.

[29] The time represents here a problem: It is scarce for the everyday life of some human being. Man is to make the best from this situation and to use the few time effectively. Friends can be a great help here, since they can express directly where we have a blind spot.

[30] One can not generally say for everyone what the most important is, or the good. But the virtues are important. What is important to me? It is important to me to plead my high gift for the well-being of everyone without disturbing the structure of the world. I think about how the world should be. I try to realise the considered. And I often succeeded to do this.

[31] One of my goals for example is the creation of a unitary world language. And I would like that there is a religion for everyone - in different specificities. These goals are parts of my religion (in the sense of conviction).

Religion generally

[32] How can religions be united? One should consider the common and the prospects in the sense of improvements: One parts from something and gains something else. The profit overtops the loss. Nobody is to be forced to a religion. The voluntariness is important.

[33] How is the way? The way is the future and vice versa the future the way. Telecommunications is the instrument of the future. Each scenario is there callable and constructable. Man is never more on one's own, as long as ze can communicate in such a way. And this requires a unitary language. Thus a unitary religion is founded.

[34] For all tasks we must qualify. The qualified create a hierarchy that is used to receive stability. We can align our being with a life in another world. This is not compelling, however.

[35] We may not forget that we are attended to by the (imperfect) authorities of L. There is a contract between the evil and the good under supervision of the divine instances.

[36] L does not dictate to humans. Also the traditions let doubt that it was L from whom the said came from. Religion should not dictate to humans also, since they can have a very different opinion concerning the prescribed. The ethics of humans should be human and includes the environment also.

[37] The level may be different, since everyone is not up to the same level. The preferences are likewise different, thus also the consequences. Some pray much, some little. L wants to hear the important and ze will do. One is not to dictate to concerning the frequency of the prayer. Ethics is strongly changeable. We can make suggestions to ethics and formulate guidelines, but the individual decides for zerself.

Community, science and religion again

[179] It does good to trust in a strong community. Church can be such a community. That way one protects oneself against the individualism. But the community should give the individual space for individual decisions and not impose its will over zer. Everyone shall enjoy zis liberty.

[180] Community bestows also security. It is something beautiful to celebrate together divine service and to praise L by prayer and singing. In addition, a discussion on (religious) questions can be animating. There is much that one can do together in a religious community. The religious order communities deserve a special protection.

[307] Science and religion have equal rights (none stands over the other one) and do not have to exclude themselves. On the contrary: It is enriching if newest scientific knowledge forms religion. Beware of the dogma, if it is to be considered as a proposition being certain for all times.

[308] There is, however, the holy in L, which must be distinguished from the taboo and the profane holy. True religion economises with symbols, rituals and sacramentals, because a little can stand only limited for somewhat veritably big, which religion strives for.

31 Questions

[1459] Below 31 questions of Gerhard Szczesny are to be answered, which he has asked in his book published in 1964, "Die Antwort der Religionen (The response of religions)" on p. 9 - 19 to be able to compare in this respect the religion of love with other religions. In addition to the answers to the original questions, these are usefully expanded and put into a larger religious context to act contrary to the partial inadequacy of the questions.

[1460] Question 1: In which relation is our world and reality to that different one other religions know to report on? Is that what we can recognise and describe the aspect, accessible to us, of an all-engrossing reality, or do this our world and that other world involve two basically fields of being, separated from each other?

[1461] Answer: While the world is the entirety of the accessible references, or more generally of the (transitive) possible ones from a point of reference, including the related substances, reality denotes the part of the world to that undoubted being is attributed and that is thus different from the possible, should be, probable, etc. [1462] The religion knows to report to a large extent of the latter, due to its fundamental importance, so that we can speak, because of the subjectivity of the individual, in the favourable case, of an overlapping relation. This is all the larger, the more importance the religious content has for us. [1463] In the unrecognised experiencing and guessing, it is more accessible to us than we can recognise and describe, even if it has rather minor importance, so that religiously the all-engrossing world is considered, whose finite part is accessible to us, and whose infinite part was revealed to us by L, specifying zis size and age. [1464] So there is the on principle separation through complexity, which is encountered in the religion of love by focusing on the answers to the most important issues valid for this world, since these have definitely priority. As important extension the question is to be answered, how one is to deal with an only partial overlapping of our world with the religion of love. [1465] To take note of the central contents of the religion of love one puts into the position to lead a fulfilled and exhilarating life across all subsequent worlds and to see the worlds so as they are thought by their creator. This is in the sense of L and leads as the final goal to the equivalent or complete unification with zer. [1466] The more complete and comprehensive one deals with - even with the less central statements - the contents of the religion of love and draws the right, also formulated, consequences from it, the earlier one will reach zis goal. L undertakes for that in the divine order, the individual circumstances for the time being may be still so unfavourable. Each world is equitable from L and it is within the power of every creature to find through the service for L what it deserves according to his karma. [1467] To each creature its individuality and its idiosyncrasy are allowed. No way is definitely chalked out by L. Freedom, cognition and possibilities grow with every subsequent world. Who gets already involved in this world with the word of L valid there can only win. This means that ideally zis world and the world of the religion of love merge. Everybody is asked to contribute to the further development of the religion of love to make the world even better in the sense of L. [1468] But one might also come to the conclusion that one wants to go a completely different way than the one chalked out by the religion of love. This is conceded to everybody, even if strong reasons are to the contrary. The ways (to L) are manifold and also should be. If one deviates from the ideal line, one, however, must bear the associated consequences, which are even more far-reaching, the more one deviates. L does justice to every course and demands neither extreme nor ideal, since ze is not perfect zerself and does not want to be perfect. [1469] Everybody must find its course by zerself, where L always helps zer appropriately, if the commandment of the religion of love is observed: Be there for L like ze is there for you. This represents a gift, which one has not to accept. After intense dealing with the divine order one may, however, recognise that it is anything but worth to oppose L, but that the opposite is true. Proof for the time being I am. [1470] Science may help to verify or disprove the cognitions of the word of L. The religion of love will integrate the cognitions of science that are sufficiently assured, since it is not dogmatic, because every datum is tied to its presuppositions, whose existence is not uncountermandable. In other words, everything is questionable. [1471] Nobody takes zis free decisions off anybody's shoulders. Therefore, the world is always that for that one has freely decided, and this is entirely in the sense of L. L does justice to us also in the deterministic circle. The decisions that ze comes to for us are subject to zis acentrical justice. At the end is always the just compensation by L. [1472] Ze can justify everything, so that no crucial question remains open about any world. If we are first united with zer, the complete existing knowledge about all the worlds is available to us. So we can get to know everything early enough. If we make L accessible to us- e.g. in prayer -, we can get to know everything worth knowing of this world.

[1473] Question 2: "Does the 'other reality' make itself felt in some way in our reality? What options has man to learn about it: that it exists at all and how it could be set up? What relevance do the revelations,

scriptures and cultic traditions have? Are there miracles, to wit events in that the 'other reality' signifies itself by repealing the laws and conditions of our reality?"

[1474] Answer: The closer our L-relationship is, the more we learn about L. The more developed we become and are, the more purposefully we will find out the most important things - in the general as well as in the individual sense - and involve in our judging and acting. L is, as the highest being, also person who shows zerself accessible to us and with which we can and may talk about everything. [1475] If we sufficiently refine ourselves, we get from zer the best furthering that, however, demands us completely. Ze will only behave with respect to us as we and our structures allow this. Ze has preafforded and now it is our business to return. In this way, interplay of giving and taking emerges, which is from zis side just in all respects. [1476] Ze determines, however, which unit of the divine order or of the world assumes zis role. Thus, for example, this may be indeed a divine instance, which is for us indistinguishable from L, or a smaller unit, depending on the level of development. With our development the L-relationship is intensifying. A complete separation of L is impossible, since there are always transitive references. Thus, each human being that is not cared for by L zerself has at least one guardian angel, to whom ze can turn. [1477] Spirit guides first become active with a certain level of development of the led person and can be contacted at a higher level of development by the led person. Angels and spirit guides are our main interseders before L. There are enough beings in the worlds that take on a mediating role between L and the creatures. In addition to these contact options, one may also fathom oneself and come to results through suitable own considerations. [1478] Communication with others is also mostly open, where their superiority clearly furthers the efficiency and effectiveness. The revelation and the word of L are to take as very important and reliable sources. The word holy is used in the religion of love for no scripture of our world, since the Holy becomes first understandable in the infinity. [1479] Cultic traditions play in the religion of love, if at all, a negligible role, since everything mediate must prove to be worthy before L, the highest being, and usually cannot do so. Miracles occur often when it pleases L and zis subordinate beings. L is clearly above zis laws and conditions. Ze is almighty and that means that ze can bring about everything feasible. [1480] Ultimately, ze must, however, vindicate zerself for everything and this presupposes strong reasons. One can only wonder what all is possible for L and what ze does for one when it pleases zer. To name are here particularly comprehensive authorities to exert power such as the enforcement of certain heads of state and government as well as various policy goals and measures and the occurrence of certain events and outcomes (e.g., historical, meteorological, artistic, inventive, concerning health etc.). [1481] In essence it applies the sentence: "All things turn out the way one expects (or better)." Prerequisite is, however, sufficient discreetness, so that here details cannot be dwelled on. On the evidence of the widespread scientific scepticism compared to miracles, these are simply enjoyed and not blared out. Since one mostly cannot bring about them oneself, one should notably keep in with L, so that they also occur. [1482] Miracles are to be the exception, so that the divine order remains essentially not violated. They underline, however, unmistakably one's own authority and enhance the self-confidence. One thanks miracles through service for L. As extension the question is to be answered, how the "other reality" can be proved. There are no strict proofs (of L), since ultimately everything is questionable. [1483] The experience of L may be sufficient for the individual, scientifically it fails, since intersubjectivity is required. A finite world like ours cannot prove an echt infinite being, because it cannot comprehend the latter. So, at best, a finite part of L can be proved. The to be proven must be logically possible. This is the case for L. L is unconditional, since ze is, by definition, almighty. So there is no reason for L. [1484] So ze cannot be proved. On the other hand, our world bears witness - for example, in the fine tuning of the constants - of the presence of an intelligence exceeding our one. It belongs at least to one higher being than we are. The highest of these beings is L, since this proof scheme works for all other characteristics of L analogously. While the atheist can neither specify reason, cause nor sense, purpose or goal for our world, the theist has L. [1485] The concept of L and the subsequent worlds is paramountly useful and just, the atheism is implausible and unreliable, since everything happens just so against experience. The atheistic world is much poorer, harder and more unjust than the theistic one, in which eternal life, highest justice and fulfilment exist. The atheistic world produced as highest being merely the entirety of the mammals, which are, however, unable to understand their world completely. [1486] Thus, it was spawned by something that does not understand itself. This is almost absurd. Our world comes again and again up with new features, for example through new substances or symmetry breakings. Since nothing can emerge from nothing, the theist defers to the infinite potential of L and zis worlds, from which everything originates deliberately. For the atheist the whole thing just happens somehow, without much sense or reason. [1487] But for this it happens too purposefully and successfully. Here principles to postulate that optimise themselves, seems deeply questionable: what understandable reason it should give for that? They make themselves better without having achieved a certain degree of optimality. Altogether is to state that the atheism throws rather a smokescreen over it than to explain it. However, the theism is a very conclusive approach, which shuns no comparison.

[1488] Question 3: Has the scientific research somehow relevance for the cognition of the 'other reality'? Must the statements of the religions coincide with the statements of science, or is such a coincidence not required? Does religious interpretation of the world begin only there, where the scientific explanation of the world is at an end?"

[1489] Answer: The question is extended by the posing of the question how religion and science can mutually expand and inspire themselves. Every successful form of research contributes to the expansion of knowledge, on which field ever. Methods that are today not rated as actually scientific, the knowledge can successfully expand the knowledge and therefore bring forward science and religion. [1490] So virtuous acting and prayer can lead to revelations by L and other higher beings and spiritual experience can find expression in higher knowledge. The strict methodology of science disciplines the cognitive process, the religion provides highest cognitions, which state, beyond that which de facto is, that which modally is (what should be, is wanted, is possible etc.) and put it in larger contexts and take the irrational into account. [1491] The neutrality of science is expanded in a (by L) assessed view that puts the most important in the first place, and brings the contents in the context of the divine order in a deliberate and again and again newly to deliberate rank order, prioritises it and brings it into line with the total utility. Science and religion are overlapping fields, of which is not one above the other, but both have high utility for the sufficiently developed beings. [1492] Although one can get along without both, both are yet able to increase decisively the quality of life, since on their basis all important decisions should be made. They are, beside the concrete living conditions, both key indicators and fundamental for development. [1493] Religion can learn from science the diversity of that which exists and its structures. Vice versa, science can learn from religion the ethical framework, the meaning and structure of that which (modally) is, even beyond the world accessible to us. All scientific statements of religion are to coincide with those of science. [1494] The inverse does not apply. The way things are at the moment, the religious interpretation of the world begins only there, where the scientific explanation of the world is at an end. But it is indeed imaginable and desirable that religious methodology and statements become a part of science by expanding the scope of science.

[1495] Question 4: "What role plays the emotional cognition when man tries to converge to the 'other reality'? Are piety in nature, visual arts and literature of relevance also for a religious understanding of the world?"

[1496] Answer: Bodily states and feelings play in relation to the mental for the cognition only a very small, albeit important, role, since they can essentially support the mental processes and cognitions. L and the most cognition are predominantly mental. Therefore, we can confidently leave our body in this world after our death. [1497] This does not mean that bodily and emotional experience does not matter in the subsequent worlds anymore, but that they are merged in a higher and more developed complexity, if we do not return in this or a comparable world. The intrinsic religious experience takes place in the mental processes. To stay in nature can have a supportive effect, since it can be, like visual arts and literature, aesthetically very pleasing and very instructive in its way. [1498] All can pre-eminently transport moods and decisively contribute to our well-being. The more they speak and reach complexity in common with depth, the closer they are to religion, in which indeed the highest cognitions can be found again, whereas science offers the widest cognitions. Since they yet do not do this preponderantly, they have for a religious understanding of the world only subordinated relevance. [1499] The question is extended by the posing of the question what is closest to religion. While L and the divine order are with the word of L central content of the religion, it is man who is closest to it in all its references. The religion of love is ultimately a religion for man, which tries to do justice to zer in every department by providing all the cognition that enables zer to lead a fulfilling and happy life in the service for L. [1500] Although man can completely ignore L and the religion of love by birth until zis death, and nonetheless try to lead a relatively happy and fulfilling life, but ze has then not really understood and experienced what matters (most of all) in life and what highest happiness and deepest fulfilment are. Although one can take a back seat or choose deliberately the middle between the extremes, but under a plain too little too many others have too much to smart. [1501] In this day and age even far too many have to die under it, so that one is severely guilty of it and cumulates a lot of bad karma, if one does nothing about it, although one could do. The service for L comprises the entire creation accessible to one. L does justice to every entity. So we should also orient ourselves by it. This requires effort and achievement. Thus, false modesty and mediocrity are clearly the wrong choice. [1502] If we behave appropriately, we also have success. Then the world will be livable for all creatures live and with sufficient joint effort all creatures find their happiness and their fulfilment: the world is then so as L wants it to be. From this we are unfortunately a far cry. But we have it in our hands to change it.

[1503] Question 5: "Is there a mystical experience of the 'other reality'? What about the meditative experience? Can the enwrapping of man in his own self unearth more than the psychological facts determining his essence and character?"

[1504] Answer: Mysticism is the entirety of the reflections of the extraordinary religious states of experience of ultimate significance (in the singular sense, spoken like Perseus) of a living entity and its environment. L can be experienced in this way. This experience, however, is of subordinated importance within the religion of love, since differentiated content, as it is achieved by thought, is just not experienced. [1505] Significance does precisely not mean import, but decreases the latter. Since meditation aspires to the emptiness of the mind, but L is predominantly mind, it has in the religion of love also subordinated importance. The most important and at the longest exercised form of religious experience is the prayer, the conversation with L for the purpose of personal development towards L. Psychological facts represent a small fraction of the possible cognition. [1506] The self is the part of a living entity that constitutes this in the core, to wit essentially. Since the essential is small, man draws the vastly predominant part of his knowledge from the world. Although the own self is still larger than psychological facts of man determining his nature and character, but for the intrinsic cognition both suit little. The relationship with L, lived appropriately, provides the most and highest cognitions. [1507] The question is extended by the posing of the question how they are achieved. One must deserve them and prove one is worthy of them, since they else arrive only extremely rarely. They give immense power, high authority and deep fulfilment and change therewith their owner fundamentally. Only those who work hard (refine themselves) and get rid of all ballast enjoy them. [1508] One has fundamentally everything to be considered to call into question, comprehensively, effectively and efficiently to give thought to it and to bring or let to bring it then in a form meeting all requirements, time allowing. The approach orients itself mostly by the prioritised goals. The demanded standards are high, but humane. One knows what one how in which time will be able to achieve or will want to, and what significance the results (will) have for whom. [1509] One knows his role model function and lives as (the word of) L commands it. One uses his privileges appropriately and considers carefully how one deals so with whom that one gets on well with each other. Ultimately, it is the pertinaciousness with that one pursues his goals, which leads to success and thus to the aimed-at cognitions, since L, of course, bestows the access to them on everybody who endeavours sufficiently. Without the grace of L, the highest cognitions will yet not be achieved, as favourable the karma may be.

[1510] Question 6: "Can the 'other reality' be described with the categories and terms of our reality? Does the term 'God', for example, really mean a being in the sense of our understanding of 'person'? Or is it only a cipher for something that eludes any description? Which religious statements are to understand literally, and which are to understand only metaphorically, allegorically, symbolically or mythically?"

[1511] Answer: L can be well described with our categories and terms, since our world was created according to his ideas and expands according to them. All essential possibilities of description that allow us to understand her appropriately are available to us, if we restrict ourselves to understand what is relevant to us. [1512] Because of the finiteness of our world, we cannot understand the infinite in all its depth, but only make finite statements about it. Much more important than accumulating broad knowledge is the solution of the main problems of this world. This can be solved on a relatively simple level of complexity, even if their complexity is continuously increasing. The models also become indeed more complex, but the underlying ideas are in each case relatively simple, if one analyses them. [1513] L is person, if one understands by person a living entity that has a certain complexity, or his conspecifics. Criterion may be, for example, whether the species is able to develop an adequate notion of L. The language of the word of L and the religion of love is poor in metaphors, allegories, symbols and myths, their statements, however, may not simply be understood literally. [1514] The question is extended by the posing of the question how the language of religion is and why it is so. It is imperative to understand the ideas contained properly, to which the form is subordinate. The language is goal-oriented and compact. It is unpretentious and factual, academic issues and ways of expression are spared. It mirrors the development status of the author. Brief explanations are given; a comment is later to meet further requirements. [1515] It is to be a gain for everybody to read the word of L. Therefore, everything is out of the question that is opposed to it. It is clearly broken with important traditions and "results" of science, if this is imperative. Therefore, it is carefully to deal with a previous knowledge that cannot be maintained before L. I tried to avoid unnecessary repetitions. Completely, I have not succeeded. Repetitions give a hint what can apply as secured and important.

[1516] Question 7: "Is man the product of the natural development of living beings, and does he differ from the mammals only in the manner as the mammals differ from the plants, or does he belong to a kind of 'overnature'?"

[1517] Answer: The natural development of everything that exists is decisively based on the divine order, since this specifies the possibilities of all development and contains the rules that constitute our world. These rules are also subject to a development process, since our world is an open system, into which substances and references enter and from which they escape again. This ongoing exchange is crucially influenced in the universe by L and the divine instances, without which it would not exist. [1518] If one keeps this in mind concerning nature, then man is the product of the natural development of living beings. But then ze cannot belong to a kind of "overnature". Ze holds indeed a top position in our world, but also does not approximately touch a divine instance, or even L. Man is part of nature. Zis creative achievement, based solely on zer, is so strongly facilitated by the divine instance responsible for our world that only a marginal intrinsic value belongs to it, which by no means justifies to establish a border between culture and nature. [1519] If anything, a very simpleminded concept of nature justifies to speak of "overnature". In man there are completely different substances and references than in the animals, which again have other ones over the plants. A comparison necessarily is flawed here. The reflectivity of man has no adequate equivalent in the animals, the perceptual apparatus of animals has none in the plants. Only a very shallow consideration gives at all sense to the comparison. [1520] The question is extended by the posing of the question how man will develop. Man will first of all solve all fundamental problems that are of high relevance for zer. Hunger, poverty, wars, violence, diseases, aging and all the low developed that has no utility will be the first to disappear. Evil will be still for quite a while of relevance, until it also plays no longer a noteworthy role. [1521] The differences between the conditions of life of humans will become, except for the occasional one, less and less, where a flat hierarchy contributes to. One will develop technologies that allow everybody to possess great knowledge. One will be more individually considered and furthered in accordance with zis inclinations and abilities. Some day one will proceed to design zis life form and lebensraum (in space) oneself. [1522] New dimensions will be opened up and man will integrate any technology convenient to zer in zerself. It will be travelled and communicated by (instant) references. The unity with L will increase, since everybody wants it. One will be able to transfer targetedly contents of awareness to other units, which can assist one and with which one can network oneself. L will allow to contact other worlds, such as those of the dead.

[1523] Question 8: "Is that what is called the 'soul' of man an essentiality, separated or separable from the body, or is everything mental just an expression and function of material and physiological processes?"

[1524] Answer: The soul is the unity of the immaterial processes of a living entity. These processes consist of changes of references to substances in time. References can be built up both to material substances as to immaterial ones. Material and immaterial substances bind themselves by references to a third substance, the amfon, in order to be able to interact. [1525] By these, body and soul are interconnected, through them, they are separated from each other. The immaterial substances far outweigh the material ones and need neither the binding to these, nor to the amfon in order to exist. To affect each other, they can use the amfon. For this purpose, however, also other substances can serve. Material and physiological processes are spatiotemporal changes of material substances. [1526] Because these substances are connected with the immaterial ones by the amfon, they can influence the mind. Since the immaterial substances can, for their part, influence via the amfon the material ones and causality is an immaterial substance, the mind cannot be exclusively an expression and function of material and physiological processes. [1527] All immaterial processes of man which have been initiated by zer, however, have a material basis. Only the processes that have been initiated by higher beings (L, divine substances, angels, spirit guides and so forth) do not require it. The question is extended by the posing of the question how man should deal with the controllability of all immaterial processes by material ones. [1528] Any far-reaching doing of man demands a moral judgement of zer. Who cannot (properly) judge morally is severely punished and represents depending on markedness a danger needing treatment. With increasing development, the vast majority of humans is able to make the vast majority of their moral decisions properly. [1529] So man will know to deal properly with the controllability of all immaterial processes by material ones in the vast majority of cases and then will do this also. Although one can cause great damage here, the utility of this option outweighs the damage by far. Many (mental) diseases can be cured effectively this way and the quality of life increases enormously, since immaterial content can be exchanged and absorbed on a large scale easily with any content-storing entities. [1530] The safety measures to be taken and the responsibility for every participant, however, are high, since the damage to be caused can be great due to the momentousness. Without an exact exploration of the possibilities and their limitation, the use is irresponsible, but it is a notable step towards unification with L.

[1531] Question 9: "Is there an immortality of the human person, or consists the immortality of man only in a further existing of zis constituent elements and processes? Can there be something said about the

question whether the individual human being existed as individuality even before zis birth in any form and how one has to imagine zis continued existence after death?"

[1532] Answer: The question is extended by the posing of the question how the existence after death and this itself is to reason from the "other reality". L is the most developed being and zis highest virtue is justice, which is defined as doing right in every respect. In all the worlds things take place justly from L and that means that L does not deprive us of anything that ze possesses zerself. [1533] L has an infinite potential, from which ze chooses and creates the worlds after zis ideas. While the infinite potential has always existed, L emerged only with time. First, some structures were formed from the infinite potential, some also passed again. L was mercilessly exposed to all this, before ze built a centre, to which ze related everything existing. [1534] Then ze began to choose and to develop a perception for the substances by comparing, which completed the pure Sein. In contrast to us, L knows how everything is that exists. Since ze appreciates all life and knows how beautiful it is, if one lives it appropriately, ze grants any entity not only the eternal life but also the equivalent or complete unification with zer in due course. As long as man is not yet able to impede zis death, ze must die. [1535] Since L is not the minder of the world, things happen because of the liberties conceded by zer, for which not ze, but the creatures living in it have to answer. Therefore, zis compensating and acentral justice prevails in accordance with the divine order. This orients itself by the previously lived life of a living entity and here especially by zis karma, if it is able to cumulate such. [1536] As an equivalent compensation for zis death, L offers every person died lives in subsequent worlds according to zis karma. From these proposals, equitable in all respects, ze may freely choose. A division of zis awareness, remaining linked, after different complexities, and thus the transition into different subsequent worlds as different existences is possible. Life is, in the ideal case, a process of continuous development towards L. [1537] Therefore, the subsequent worlds become usually more and more complex until the L-world is reached. From the complexity and state of our world, we deduce that it is an initial and probation world. The latter is a consequence of the desolate situation in many parts of the world, which results from the amiss judging and acting versus L. Considering the age of L, our world emerged relatively late. [1538] It cannot be much simpler able to give L and the creatures still pleasure. Everyone can live in our world, appropriate behaviour assumed, so long that ze has experienced everything in it to enter through zis death usefully into one or more subsequent worlds that are as varied as L likes it. If ze does not behave right or wishes so explicitly, it is possible that L or the divine instance responsible for zer offer zer to begin a new life in our world under their conditions. [1539] These include that ze, to have no advantage before the other humans, may access zis knowledge attained only again, if L or the responsible divine instance allow this. Everybody can in all more complex subsequent worlds view zis past life or lives in sufficient detailedness again and again, since a corresponding recording will be made available for zer. Ze may (let) present this in whole or in parts to others, if nothing jeopardises it. [1540] There are entire chains of entities from which a person may have emerged, from inanimate over animate up to L who lets become a part of zerself man. Every entity of the universe unites ultimately equivalently or completely with L sometime, since ze is the ultimate goal of all development. [1541] A creature changes each time into the next world level, where the transition from finite to infinite is a very far-reaching one, if L or the responsible divine instance and it are convinced that it has achieved everything essential in the previous world levels and its change is the best for all concerned parties. [1542] Death, in the natural form known to us, is to reason on the one hand from the exhaustedness of the body, but in a much greater extent from the, behaving right, difference of development between th newborn life and the advanced age. We must leave this world in order to give place to the new. It would not be good for our environment and us, if this would take place at the crest of our performance ability. Therefore, this decreases continuously to the end of our life. [1543] So our environment and we can mutually take worthy leave of each other and cope with the leave from zis necessity. The more appropriately we behave, the better our life will end and we will die an all the more pleasant death in compliance with L. The date, on which the aging and the natural death are avoidable, will coincide with that, at which the eternal life in our world will be useful and beautiful.

[1544] Question 10: "What is the 'salvation' of man? The training and utilisation, as accomplished as possible, of zis abilities and the best possible fulfilment of the individual and societal tasks time sets zer, or the concentration on those talents and virtues that bring zer in touch with the 'other reality' and prepare for this? Is it primarily important that man unremittingly endeavours to recognise the salvation truths of zis religion, or is it more important that ze behaves in zis life according to the ethical demands of zis religion?"

[1545] Answer: Life consists in every world of ups and downs, since an incessant increase to a highest bliss must block out too many parts of reality. Happy life consists in the experience of diversity swinging around the middle between the extremes in the intense relationship with L. Since perfection is also an extreme (limiting diversity), which is not possessed even by L, it is in the religion of love not aimed at. [1546]

Salvation is the outcome of the best possible service to L, since any effort is rewarded by the optimal furtherance and demand through L. The more holistically one applies oneself and the more intensively one turns to the most important problems and goals, the earlier one is successful. One outgrows his abilities according to his effort. One fulfils the individual and societal tasks of his time best possibly. [1547] The relationship with L is so intense that there is not an alternative, but that both intertwiningly lead to an optimal overall result. The salvation truths of the religion of love are summarised in its sole commandment, from which all other ones result. Therefore, there is no need for unremitting endeavours to recognise them. By concentrating on the most important at a time, a losing of oneself in many details becomes superfluous. [1548] Although the behaviour in accordance with the ethical demands of the major religion of love is more important, ethics is, albeit an important part of the religion of love, itself only one field among others, altogether far more comprehensive ones. The question is extended by the posing of the question in which fields the salvation is obtained. Leading are the questions "How is the relationship with L to build up?" (relationship with L), "What are the rules in universe?" (divine order), "What can be said about L?" (doctrine of L). [1549] The doctrine of the faith is determined by them. The question "How is to judge and act within the divine order?" determines ethics. The question "How is religion practically to form?" determines the practice with the three branches pastoral care, conveyance of the faith and institutions. The neighbour sciences (religious studies, psychology, sociology, philosophy and pedagogy) are other important fields. [1550] Research completes the theology. Moreover, salvation can be achieved also in other sciences and fields of action. To stress is the political field or science, which is to improve the living conditions. Without exception, the way to salvation is open to any person, since L prefers or disadvantages nobody. It is ultimately the diversity of that what is, which allows everybody for salvation. [1551] Who internalises and lives the commandment of the religion of love, also cannot miss the salvation. Who does not live it, misses it, depending on the extent of his deviation. The service to L is necessary, since it, applied to the entirety of the creatures, is only measured with their standards and not with the ones of L, which lie above the former ones. One else remains too far behind that what is to accomplish, and this has negative effect on the salvation, and be it in the subsequent world.

[1552] Question 11: "What relevance have suffering and happiness for the perfecting of man? Should he aim at a happy life for himself and all others and leave it at those conflict and suffering situations, which cannot be anyway avoided because of the insufficiency of all human, or should he, for examination and catharsis of his nature, if not create, so yet at least not want to eliminate situations of suffering?"

[1553] Answer: Much more important than the perfecting of the (own) person is the (almost entirely altruistic) service to L. Such a service makes it hard for L to let one seriously suffer, since then the service is usually prevented. Less serious to inconsiderable suffering is indication of a normal life with its ups and downs. Without suffering, we lose the feeling of what we should keep away from others. [1554] Through own suffering, we know what is important in life. L knows exactly what he expects how when of whom. Who understands to make himself indispensable for L, not only has nothing to fear, but experiences the highest happiness. From, on average, about one-tenth of his time, L, and thus any living entity, maximally can say to spend time on things that really give pleasure. If one exceeds it, one is better off than L. [1555] Therefore, one will usually fall below it significantly, if one can say at all that something gives one really pleasure. Properly lived, life is, however, not a zero sum game, but characterised by the preponderance of good, which leads to happiness and fulfilment. Life is growth and development towards L. Some reach him under much suffering because they behave wrong, others with joy, because they behave properly. [1556] Who misses the suffering should seek and shoulder it. Nothing is alien to L. One should get to know the world extensively, but without losing the right measure. One has not to have any experience, but one should have the useful ones. From, on average, about one-twentieth of his time, L can say to spend time on things that really make trouble. L practically does not suffer, since suffering does not occur in the higher worlds. [1557] He suffers with the living entities of the lower worlds, which yet make up a tiny fraction of the total number. The question is extended by the posing of the question why there is suffering in our world in the present magnitude. Our world is an initial and probation world. Who is born new in this world, a life is due to him that offers all the conditions to be able to serve L optimally and thus to live a fulfilling and happy life. [1558] All others find the living conditions that correspond to their karma acquired in the past life. The number of those who serve L optimally is vanishingly small, as one can recognise by their results. So the vast majority of humans prefers and preferred to accumulate bad karma. The more bad karma one accumulates, the more one must suffer, in whatever world. [1559] Unfortunately, in our world is so much bad karma that the suffering is widespread and justly must be spoken of a probation world. Much more unjust humans cannot be in this world anymore, especially versus L. Although he gives everyone a fair chance, hardly anyone uses it. Since all attempts of L remained unsuccessful to lead the humans back on the right path, he let them just suffer, since this is a language that they normally should understand. [1560] His ideas are recorded in the word of

L. Thereafter, it is given to everybody to get permanently rid of suffering, since the almightiness of L makes everything feasible possible. Who accumulates bad karma and who is still well is not well for a long time. Not everything in this life is compensated or satisfied, but a lot. It applies the word of L. L admittedly stands above zis word, but ze adheres in the vast majority of cases to it. [1561] It would violate the divine order, if ze would still more intervene into our world. Ze does the most for those who are next to zer, and vice versa. Everyone can understand from the word of L what kind of behaviour has which consequences. It is given to mankind to stop the unnecessary suffering in our world. The freedom, granted by L, implies that humans must do this themselves. L will help them to this at any time.

[1562] Question 12: "Does history of mankind show a development in the sense of progress? Is there except the technical-civilising progress also a progress of humanity and wisdom? Can man do something to this and should ze primarily aspire to zis personal, mental and ethical perfecting or but the 'ransom' of all humans?"

[1563] Answer: The rich countries could improve the living conditions of their population to a great extent, so that the elite could also find leisure in the field of humanity and wisdom to achieve progress. Unfortunately, it fell yet very short of expectations, so that, in the poor countries, little progress and development can be found. The world becomes more and more unjust, if they do not anything about it. [1564] Wise humans are extremely rare, there are many knowing ones. A society that stands on the sidelines as to the suffering of many or even intensifies it, cannot said to be humane. Man can do much to achieve echt progress. To do this ze must first deliver zerself from wrong goals and turn to the right ones. The word of L brings zer hereto on the right track. The own perfecting is subordinated compared to the service to L. [1565] L is best served when preferably many as quickly and comprehensively as possible develop towards zer. Then a great many live a happy and fulfilling life and the way to 'ransom' is short. The question is extended by the posing of the question what is true development. A society is then developed, if all the creatures feel well in their world and achieved great progress in their development towards L. We are far away from the two conditions. [1566] Poverty, hunger, wars, diseases and so forth determine our world in many areas. L is to a large extent misunderstood. Therefore, the proper goal of development is missing. A successful development policy does not take place, since the rich countries insist more on their own interests than to take those of the poor countries appropriately into account. What needs to happen here, and should, is more and more elaborated on the (political) site of the religion of love. [1567] The personal development should start with the answer to the question, what is important in this world in life. Then one should consider how one achieves these goals. One should try to build up an intense relationship with L by exploring zer in prayer. One should prioritise zis goals and formulate ideals that one aspires to. A goal and ideal of life should be the lodestar after L. One should try to implement as much as possible of that what is in the word of L. One should include others in zis development and try to further their development. [1568] One should try to effectively and efficiently to achieve sustainable success. At this, one should not neglect the own development, but include it usefully in all zis judging and acting. One should check again and again, together with L, whether one is on the right track and, if necessary, correct deviations adequately. [1569] For this purpose, one should not disdain the help of others and give at least this help back. A society in that everybody is there for the others as L is for the creatures, differs from our current one fundamentally, but it is that one that L wants for our world and everyone. It is not a utopia, since most worlds in the universe are the way L reveals to us. [1570] In a world that is developed, the commandment in the word of L is most widely positively implemented: Be there for L like ze is there for you. One starts with small steps and increases them gradually. Initial successes entail further ones. More and more humans participate, until only the ignorant and unteachable are left who would rather suffer than to grasp the happiness and to enjoy a fulfilling life in community with L. [1571] One does not live the extremes, but swings around a useful middle. One is not mediocre, but makes all reasonable efforts. Everybody feels well and develops towards L. It is a pleasure for L to view this world and to find zerself in each individual, without that this gives up zis individuality, but is completely zerself.

[1572] Question 13: "Do the basic statements of all religions contain truths? Are some religions more and others less true, or can only a sole one be true, and all others would be false? Is there a difference between that what is called 'religion' and that what is called 'faith'?"

[1573] Answer: Alone L knows what is true, since ze is everything that exists and with that ze did not part. Who is only part of that what exists - like the creatures - is subject to the unreliability of the references of that what exists to that what exists, too. No human being can reliably judge which statement is true, but only specify probabilities with which ze accepts a statement as true. [1574] Ze can build up comprehensive systems of "secured" knowledge, to which ze ascribes truth. As long as man is interface between L and truth, is

truth relative. Much more crucial than the truth of a statement is the convincibility that the statement has for oneself. The process of emerging of religions and the importance they have for L make it likely that many of their basic statements contain truths, the more the closer they are to L. [1575] Since the latter is differently the case, it is likely that some religions are more and others less true. Through the development in our world, the truth content of religious statements is in jeopardy as time goes by. Therefore, religion is to move with the times. No religion can have the monopoly on truth for itself, since every truth is doubtable and equal, mutually exclusive statements can be made. [1576] Nevertheless, it is not excluded that only one religion is true. But since a true religion must do justice to the diversity, without endangering their truths, there is, strictly speaking, always more than one religion, or at least directions and trends. A true religion would have to integrate these usefully and will, if it is developed, not insist on its claim to exclusivity, but accept other positions. [1577] Nevertheless, there are statements in the religions that are probably false or must be it, since they contradict other ones. If single statements of a religion are false, it has nowhere near to be false on the whole. It is ultimately a question of valuation, which religion is assumed to be true or false. Religions are called upon to make the best of themselves and the relationship to each other. [1578] While religion comprises the intense relationship with L (with the goal to maintain zis creation, to serve zer and to develop totally to zer) and everything that emerges and emerged from it of relevance for L, faith comprises the doctrine of the faith and its representation in the believers. It is differentiated into collective and individual faith, which can vary widely. [1579] The question is extended by the posing of the question what makes a religion strong. A religion is only strong if it answers all essential questions of the creatures exhaustively, if it has many adherents and if it converts the world into a state that pleases L. It needs not to answer every question substantively, since the answer to a question may belong in the future. [1580] But it must be able to reason, under what conditions the question will be to be answered. If the conditions are already given, it should also answer the question comprehensively. It should sufficiently reason why it regards a question as not essential. Its success is ultimately reflected in its number of adherents. [1581] It shows its quality this way. For, religion is not there for an elite, but for L and all creatures. It tries continuously to improve its quality and thus the living conditions for all creatures. Since L is in the centre of development, the world develops in zis sense so that ze may take pleasure in it. The more is done for zer, the more ze will give back. [1582] Due to the proportions, the creatures benefit more from it than L does, but L would not have created them if this would not be according to zer. A religion that offers the best for the creatures what it can achieve can rightly be called strong. That it is also makes demands that are not easy to meet cannot be avoided, since nothing comes from nothing. But exactly this is needed to make life beautiful.

[1583] Question 14: "Does the cognition of the truth of faith depend on the intellectual or moral maturity of the single human being? Does the religious understanding of the world depend on the respective character, the respective intelligence, the respective degree of awareness of the single human being, perhaps in the way the various folk religions reflect the character and the situation of society, in which they emerged? Or is there the, for all people at all times, valid true religion by itself?"

[1584] Answer: Through the interpretation of the faith and the relativity of truth, the truth of faith is not clearly to fix, but is reflected in the diversity of the interpreting person. Religion strives to make statements as strong as possible that help the creatures on their way to L to achieve their goals. Only with a certain personal state of development that on faith can be recognised what matters essentially and beyond that, since the creature is completely demanded in living the faith. [1585] The religion of love is a religion for every state of development. The higher this is, the more fulfilling life becomes and the more important cognitions one gains. Thus, one understands the world better, not only religiously, but in general. The understanding affects back the personality and determines the judging and acting. The character improves and intelligence plus degree of awareness rise. One can here indeed draw historical parallels. [1586] A, for all people at all times, valid true religion by itself would reduce the desirable diversity and divest the humans of decisions and experiences that they better make resp. experience by themselves. To be valid for all times, future developments would have to be anticipated. This is yet not desirable since the development is too much one-sidedly forced in the sense of a running clockwork. [1587] The worlds and religion are subject to a continuous development process and this is entirely in the sense of L. Only when the development is widely open, there is echt freedom. The question is extended by the posing of the question how the knowledge of truth will develop. The divine characteristics of L allow proceeding from the question for the being to the question for the meaning of transition and conclude back from its response to the being. [1588] Moreover, one can deduce from the whole modality the being and thus the truth. The intense relationships with L let the truth (e.g., because of revelation by L) better and better recognise. L wants us to recognise the truth so that we can develop towards zer. Cognition of truth leads away from the egoistic pursuing of wrong goals to the altruistic gift of L from the service to zer. L is for us no more mystery, but natural source of

cognition. [1589] Since we do no longer work against zer, there will be a notable acceleration of cognition that pleases L. It will reveal to us the whole depth and beauty of L and bring us a significant improvement of our living conditions. The fact that we have to develop and endeavour ourselves for this, is as obvious as that the way is worthwhile for all of us. We need only gratefully to accept this gift of L.

[1590] Question 15: "If there is the religion solely possessing the truth: why do not all humans perceive this, once they are acquainted with it?"

[1591] Answer: Since truth is only certain for L, many humans regard different statements as true. Truth is not an exclusive criterion to be biased towards a religion. In many cases the environment in that one is located is more decisive for the choice of a religion. In addition, many true statements can be uncomfortable, and one therefore could be prone to prefer a more comfortable religion. [1592] There are many reasons to decide in favour of a religion. Every religion can be shown in a suitable manner as true, especially if it corrects its mistakes. The question is extended by the posing of the question what a religion makes interesting. A religion is every time interesting if one benefits more of it than without it. This needs to apply less for oneself than for others. [1593] In the relationship with L, one can speak about and clarify all zis problems and that of others. What is better than to have none and to enjoy life? In the religion of love one can participate in a strong community in that one accounts for the other one when this needs zis help. Everybody develops on and on towards L. Although there are, of course, also regresses, the progresses prevail here. Loneliness and forlornness are a foreign word with L. [1594] Admittedly, the relationship with L requires refinement of oneself and steady effort. Both are, however, more than redeemed. Anything that enriches a person really can be experienced in the relationship with L. But one gets also better along with zis environment, since others also benefit from one. The relationship with L offers at the bottom line almost only advantages. One feels as enrichment in zis world. One is told praise and appreciation by L and others and can consider oneself happy.

[1595] Question 16: "How is it to explain that within a religion often very different schools and directions develop? What relevance has the presence of such different directions for the truth claim of this religion?"

[1596] Answer: In many questions of religion, there are several alternatives as answers that are not uniquely to be answered, concerning the truth, but also after other criteria. The more decisive an answer is for the religion as a whole, the more likely it comes, with multiple, highly divergent alternatives, to the development of different schools and directions. [1597] Religion is not only, it has to develop to take the needs of the time into account. Even if one answers the most important religious questions, one cannot expect that this meets with unshared approval, how big the own authority ever may be. The word of L is restricted by the limits of the enunciator. [1598] L could make it centrally available zerself. But ze wants that the creatures explore zis will, since zis word would make it too easy for them to behave properly and would anticipate crucial cognitions, which the creatures can achieve with greater benefit themselves. L has pre-achieved. Now ze wants to see what comes back. Ze wants to see in the creatures something else than in zerself and grants them for this reason much freedom. [1599] Everybody can find out in zis relationship with L what is important to L. Everybody may come to different conclusions. The religion of love does not lay a coercive claim to truth, but supports the whole world on its way to L. It corrects itself, where it goes astray and secures this correction by a two-thirds majority of its adherents. It does not set dogmas, but formulates guidelines. [1600] The question is extended by the posing of the question how the religion behaves with respect to other religions. The religion of love does not afford to judge other single religions, but launches an open dialogue with them. It sets its wits to them and tries to integrate the cognitions gained from this by considering what is best for L, the world and the creatures in it. [1601] It aims admittedly at a unified religion, but accepts the plurality on the way there. Since it prizes the virtues highly and has high standards, the other religions should deal with it without problems. To solve important problems of the world lies especially close at its heart. That is why it engages in this within the framework of its possibilities. It regards this as an important part of the service to L. [1602] It finds other religions lacking in the necessary dedication in this respect. Individual and united development must go hand in hand, since both are dependent on and referred to each other. Development is the key word to solve the world problems. Religions should formulate the goals and ideals one should aim at to develop properly. Ethics and virtue doctrine are to make strong in this respect and extremely helpful, since they (should) determine the judging and acting of decision makers determine significantly. [1603] Here the other religions have clearly recognisable shortcomings, which need to be overcome. A well-founded development of theories, under adequate involvement of science, helps to increase the impact of religions. This is also less pronounced in other religions and in need of improvement. Given this situation, the religion of love regards other religions as a predecessor to it. This state is, however, amendable.

[1604] Question 17: "Can the religious nature and determination of man only be realised through the commitment to one of the historical religions, or can ze find outside of the existing religions an individual answer to religious questions? Is it more important that man finds at all an access to religion, or is only imperative that ze confides the true faith? Is the understanding of religious questions a prerequisite for the cognition of the true faith?"

[1605] Answer: Every religion becomes sometime historical and will be confronted with newly emerging religions. There will again and again be exceptional personalities that achieve extraordinary in their field. Thus, there will also be a new enunciator who enriches the religion pre-eminently and breaks the mould. Ze will distance zerself from all existing religions and offer independent solutions from these. [1606] Ze will do this with all then available possibilities. Ze will also build a unit with L and therefore do things that are prohibited for the creatures of this world. Therefore, answers to religious questions are not only found outside the existing religions, but even the best ones. Every creature is called on by L to decide in the context of its freedom for itself how it behaves. [1607] No religion has to decree something to it and L will not do so. Therefore, access to the religion at all is more important than the commitment of any faith. Without understanding of religious questions the essence of faith cannot be captured. The cognition remains hence superficial and uncertain, since only that can be assessed, what is not religious. One can be concerned with religion purely scientifically, without a relationship with L, or ignore L. [1608] One assesses then its statements without reference to L. But so doing, one foregoes the most important. The theoretical and practical foundation is removed from all. The world is without L neither explainable, nor capable of living. We can, of course, be satisfied with relatively incomplete and implausible models, but why should we forego the best if it is achievable to all of us? [1609] Whatever one recognises without the reference to L, it is does not touch what one recognises with it. The question is extended by the posing of the question what the central content of the faith is. L is as the highest goal and ideal in the centre of the purpose in life for the believer. The service to L is the meaning of life. L is not perfect and created our world as initial and probation world after a long and thorough thought from zis infinite potential. [1610] Ze wants the best for us. We get it, if we exert ourselves accordingly. Ze demands from us only what is possible and grants us free decisions within a deterministic circle. Ze expects us to observe zis gift, the only commandment, and comply with zis forbiddance. Ze is always there for us and accompanies us for evermore. At the end of our living through all subsequent worlds, the equivalent or complete unification with zer takes place. [1611] Life is a continuous development towards zer. This means incessant growth in the up and down of life. Nothing is alien to L, and so we make the acquaintance with everything without being exposed to all the disadvantages resulting from it. In L the good outweighs evil by far. L demands and furthers the creatures wholly, from which they all in all (can) only benefit.

[1612] Question 18: "How can man find the true faith or also the faith agreeable to zer if ze is not informed about all the possibilities of the religious world interpretation? Is it in the interest of the religions that preferably all people are acquainted with preferably all religious conceptions that humanity has brought out?"

[1613] Answer: The religion of love recommends to figure out the most important in life and to start with this as far as possible before one devotes oneself to the less important. The orientation towards L and the life towards a life goal according to an ideal are central in it. Since one can only decide from something on cannot forbear to face up to the most important answers to the central questions of life in the different fields and hence also in the religions, if one does not bother to find answers by own thought. [1614] Everyone should decide for zerself as possible, when ze does how what where. The religion of love points up only the most important ways. The faith true and agreeable to zer is the faith for that one the decided zerself. This applies the more, the more thoroughly one attended to this issue. Since life is (still) finite in this world, one should confine oneself to a reasonable extent of involvement. Crucial is life itself with its service to L, not the getting bogged down in unnecessary details. [1615] The religion of love wants to reach as many people as possible (all is impossible), but it is not in its interest to confront them with as many religious conceptions as possible, because it heeds the right of self-determination of man and relies on that L zer have all the important information if ze deems it appropriate. The question is extended by the posing of the question, what religious conceptions of other religions are important. [1616] Important is the relevance of transcendence in the form of the divine for our world, which was created by zer according to zis plan, and the eternal life of the creatures with the return into the divine; furthermore the divine providence, the promise of salvation and the option of man to influence zis fate according to zis deeds in accordance with the principle of karma, to find the deepest cognitions in zis interior, and to be able to break them out through prayer, meditation and other techniques and to realise this way intense religious experience - also in community. [1617] Here the role of religious texts is to emphasise, whose content is not only religiously decisive, of the

(religious) virtues, which should be, in contrast to the vices, held in high esteem, and of religious practice, which concretises the religious life. In addition, certain persons have a special religious function and relevance, which is to be respected, whether they are human or not. [1618] Apart from that, the deviations from other religions are to be called rather strong. This is not a valuation, since other positions may be indeed justified, even if, in the long-term, development will provide for a unity in diversity.

[1619] Question 19: "Should the religions be looking to preserve their social and political privileges or should they seek under waiver of such privileges only the voluntary consent of the individual and restrict themselves to that influence that represents the number of the really confessing persons?"

[1620] Answer: The society may put each privilege that is conceded to a religion to the test. Every religion must deserve the privileges that it enjoys. If it does so, it can also use them. If it does not, it may be divested of them. It uses them to improve the world situation and the living conditions of the creatures crucially.

[1621] The religion of love will forego the privileges of that she is convinced that others are better able to use them, but preserve those that nobody can use better. Where it needs the voluntary consent of the individual, it will obtain it; where it speaks and acts for the persons confessing to it as a whole, it will represent and preserve the interests of the predominant majority of them. [1622] It has no claim to represent beyond that. Nevertheless, it may, based on conviction, that is alone and conformable to law by annunciation and reasoning resting upon it, exercise its influence towards all the creatures. Whom it cannot convince, it must not influence. Confessing individuals, however, may operate to the extent that is conceded them by L, but then not in the name of the religion of love. [1623] They have, however, to answer to L and the laws. The question is extended by the posing of the question, what social and political privileges a religion should have. The more adherents a religion has, the more it is opinion-forming and the more their interests are socially and politically to be considered. Therefore, at least the privileges are to be conceded to it that are also bestowed on any other comparable interest group. [1624] I.e. it must be able to state its position to all issues important for it. According to their relevance, these positions then will gain currency and be taken into account. In all functions that it can take over within society and politics it is equally to be considered within a qualification procedure, equal for all competitors. If one agrees to fill positions after proportional representation, it enjoys the privilege related to it. [1625] This is appropriate for example in the education system for passing on the doctrine of the faith, when this is wished by a majority. A religion can make use of the privilege, where its interests are to be represented to demand behaviour conformable to its doctrine of the humans acting on behalf of it - for example, through belonging to it. If this condition is violated, it may revoke the right of representation and assert the consequences contractually agreed for this case, possibly even through legal process. [1626] It can here, however, be committed by law and regulations to a sufficiently specified proportionality. If a task is fulfilled for several religions, so the fulfilling person has adequately to take this into account - for example by corresponding neutrality or bracing zerself for the respective religion in a given case if possible. Appropriate training and qualification ensure this.

[1627] Question 20: "Is it conceivable that it comes not only to a conversation and a confrontation, but also to a rapprochement and fusion of religions, or will the confrontation end with the victory of one and with the disappearance of all other religions? To what development does the current situation point?"

[1628] Answer: No religion can presume, in the long run, not to move with the times. Hence, there will have to be in all religions a development that also meets higher aspirations. This also means to have to part with the obsolete to open to the better. But since this is not necessarily uniquely determined, there will be at most a unity in multiplicity. [1629] But one will view this rather as one than as several religions, since they will coincide in the main issues. Science and religion will form a much stronger unity than today, so that mutual hostilities become irrelevant. It will ultimately be impossible to buck that what L wants and that is that the religion of love becomes the only religion. [1630] Its enunciator has the power and the ability to make plain to everybody who is in doubt about it why the religion of love is superior to all the religions of the world, down to the present day. This does not yet mean that these religions have to disappear as quickly as possible, but that L will point up through the enunciator how they will be merged in the religion of love. [1631] The question is extended by the posing of the question what the first steps in the merging of all religions in the religion of love will be. The religion of love will admit everybody who wants to confess to it until ze dies or leaves it for other reasons. It lures nobody away from another religion, since it wants the confession on one's own will to it, and advertises only through the propagation of its contents and sparingly by the symbol L, since the relationship with L is immaterial and is to remain unique. [1632] The more popular it is, the stronger the relevance of other religions will decrease. Though these may aim for it, but they would lose their original and essential character if they would try to draw level with it. The religion of love will intensely administer to everyone newly confessing to it to make the change from one religion to another

easier. [1633] Conversely, it will not hamper anybody who takes the converse way. Its success will bring along that other religions play, in the long run, only a minor role. It will always put out a hand, but never raise it. L will ensure that it never falls apart. But there will be trends and directions in it that will provide the unity in diversity. It will know to stand up to all hostilities, since it is under the protection of L. [1634] As it is developed, this applies also for its conflicts: cabal, intrigue, feud and so on are far from it. Its reasoning is rational, conclusive and appropriate. Other religions have nothing to fear from it. With religions emerging after it, it will dispute fairly and integrate every applicable idea of them. It will make sure to have to fear no serious competition, by relying on L and its forward-looking and ingenious ideas.

[1635] Question 21: "What is the relationship between the creed to a specific faith and the ethical behaviour of the one who is adhering to this faith? Can one only be truly humane, if one belongs to a certain religion, or is humanity a possibility and competence of man, independent from the beliefs?"

[1636] Answer: A high religion as the religion of love views it as its duty on to provide every creature with ethics that is based on the word of L and enables it to judge and act ethically appropriately, since it requires superhuman forces to develop something similar in an acceptable time. Even the most powerful computers are not able to deliver the required creative performance, since the rules under which they work do not yield this. [1637] The assessments and substantive decisions of the participating substances and references require a focusing through L, who alone can judge what is true and optimal, since ze has the knowledge from the higher worlds. The complex calculations, required for this, cannot be run in our world. There is a need of divine grace to recognise the scope of the ethics of L at all. [1638] Thus, only the one may behave ethically immaculately who does this in accordance with the ethics of L. If one tries to judge and act under one's own steam or to be humane, one remains always far below the existing possibilities as the relationship with L offers them. As simple experiments show, the will of man determines the latter not solely, since man could lose zerself in something, from which ze does not come out again. [1639] Rather, ze is again and again determined by other entities. For this reason the deterministic circle is proven. The L-proofs make the involvement of L plausible. Humanity should demand the whole man to be called so, and that includes L. But to get really involved with L, however, is tantamount with the belonging to the religion of love. Thus, one is only then truly humane. [1640] The ethics of L will develop via the many relationships with L on and on. It can be excluded with a probability bordering on certainty that it can be enriched from outside. The question is extended by the posing of the question what makes up true humanity. True humanity results from the service to L in a relationship with L, since only this way the humane comes to its full development. [1641] We know first what makes up man, if we know the divine, since we can determine only then what the ultimate in man is. Only who knows his limits can decide, how ze can optimally judge and act, since who does not know them remains always below them. The relationship with L opens the borders to the superhuman and transcendent; the doctrine of the faith describes both. [1642] First, if we understood why we are whereto in this world and how this is built up in accordance with the divine order, we can develop true humanity by serving L with the service to the creatures. If the other person is more important to us than ourselves, and the total utility for humanity is more important than this alone, then we can be truly humane. [1643] This we show best through our endeavour and effort, which lead efficiently and effectively to respectable results, from which as many as possible (can) benefit. We know how we set priorities right by counterinsuring ourselves with L and orient ourselves by aim and ideal of life. We do not chase after the unreachable, but we focus on the feasible without falling below a too low level. [1644] We respect the existing limits and do not forget ourselves in our efforts. All virtues existing in us are united to a harmonious whole, which develops its full efficacy in the service to the other one. We have the necessary knowledge to pursue our highest goals, or make them our own. We refine continuously ourselves, since we are only this way capable of a fertile service. [1645] We are active part of a continuous development towards L. Everywhere where we see deficits and weaknesses we know that they are primarily due to the creatures, not to L. We know that every entity is on the way to L, and therefore also help the deficient and weak one. We aid first the entity which needs our aid most urgently, before we continue with other ones. [1646] We consider carefully the extent of our aid and how who can when continue it best. If we are weak and deficient ourselves, we hope for L and the creatures that they help us in time. We assess ourselves and, after aligning ourselves in the chain of those in needs at the right place, call appropriately attention to ourselves, if this is possible. [1647] We try to solve our problems first appropriately ourselves before we make use of the help through others. Here the appropriate solution may be the help through others. True humanity consists in the ability to make the best of each situation in terms of L and to do it also.

[1648] Question 22: "Should the confessors of a faith be separated from the persons of other religions to form them completely in terms of their faith, or are there tasks and areas of life, in which all human beings live together and should act together, irrespective of their different religious beliefs? Is living together with

persons of other religions a necessary evil for the true believers, or is it a humane task on this side of all differences of faith?"

[1649] Answer: Separation makes only sense if there are irreconcilabilities that cannot otherwise be met, or the interests diverge if certain goals are to be achieved. Since the religion of love wants to be the religion in that all other are to be merged, separation cannot be its primary goal. Rather, it lives out of the unity in diversity and tries to integrate the different trends and directions. [1650] This means to face up to and to consider the other religions in as many fields as possible. Every religion is closely to check in which fields this is possible without any problems and where it still requires efforts. This check can even come down to individual case level. Either one agrees or does not. Agreement should not be constrained. [1651] If one decides to want to remain separated, after all attempts at reconciliation failed, then this decision must be respected until it another one repeals it, because other circumstances enabled the agreement. Development will enable to live together and to operate with each other in more and more fields. Persons of other religions are the challenge that the religion of love must take up again and again, also in living together. [1652] If this happens at a reasonable level, so it likes to do this to mature at this humane task in the interest of as many as possible. If the appropriateness is left, this task reduces to an evil that is to dispose of. This will also with sufficient development. Then religious differences play a subordinate role. Otherwise appropriate development is to be provided. [1653] The question is extended by the posing of the question how this can happen. The conditions appearing in the world are the cause of lack of development. They need to be improved. First, the will to do so must be there, since the possibility from L is always given. It appears, if everybody is convinced that the improvement is also of great advantage for zerself. For this purpose, everybody is to figure out that an omittance or active prevention of the improvement is in each case disadvantageous, since L compensates everything over the time. [1654] Each positive effort is rewarded, each negative one punished, in this or in the subsequent lives, with the highest degree of justice and according to the extent of the effort. Who does not want to consider this zerself finds this in the word of L to which every person is entitled and which is therefore to be conveyed to zer. Where the will is there, it is to consider how the improvement can be achieved. This everybody can do with L or for zerself, but together with others one is stronger. [1655] One should first consider what is when and how needed (needs assessment). Then one should figure out who when with what how with what priority under what conditions can and should best meet the needs (target/actual analysis). From these two analyses projects are to be built that are to cover the need on the basis of the specifications within a reasonable period of time (project goal). [1656] The projects are then to realise through project work, as effective and efficient as possible, according to preferably internationally certified standards and entail each time follow-up projects until the respective development objective is completely achieved. In doing so, the development objectives are both to base on the feasibility and the desirability, so that L and the creatures are as far as possible content with what has been achieved.

[1657] Question 23: "Are there ethical values that are generally binding for all peoples and individuals of the civilised world, living today? Have, for example, the basic rights, postulated in the UN Charter and in the constitutions of the Western countries, postulated the character of such generally binding standards? What can the religions do to further and foster these common values?"

[1658] Answer: Although it becomes, due to the increasing pluralism of the world, more and more difficult to define generally binding values, there are still ethical values, whose generally binding validity should not be negated. Every creature that can build them is requested from L so to refine itself, that it, on the basis of the moral convictions and specifications built by it, can morally judge and act right. [1659] While in a first phase it is about orient oneself by existing value systems (especially the word of L and other content with ethical reference, compiled by the creatures), a second and more important phase includes the formation of an individual value system within the scope of the binding, set by L and the creatures. [1660] For this value system and our judging and acting, resulting from that, we have to answer and we should be able to convince L and the other creatures sufficiently, if and why we deviated from the generally binding. But we should be mindful that L and the creatures determine the generally binding usually from a careful consideration, that we, concerning the creatures, are confronted with a large majority and that therein mostly the wisdom of all is pooled. [1661] Therefore, only strong reasons should justify deviating from the generally binding and every deviance, if possible, should be previously brought into agreement with L and the other creatures. The basic rights in their present form may be generally binding as minimum consensus, but they fall very short of the desirable and possible - even in their differentiation. [1662] It is the task of the religions to understand the divine order with the aid of L, to establish through development a better and more comprehensive value system than the existing one and to participate in its implementation. The question is extended by the posing of the question what ethical values are generally binding. For any entity solely and

exclusively the divine order is generally binding. [1663] In this world, the divine order is reported in the word of L. It has the highest ethical value, since L has summarised in it everything in reasoned if-then-rules what is important for this world. No creature that is completely in this world is able to grasp it completely, since in this world currently new entities are added. Thus, also the ethical values are subject to alteration that limits their general binding validity. [1664] Hence, the creatures are called up by L to update best possibly, from their relationships with L, the word of L according to the divine order. If there is yet an enunciator in their world, it is exclusively zis task. According to the divine order, there is per world at the same time always only one enunciator who can be recognised without difficulty by zis warrants and effects. [1665] The highest virtue of L is justice, of man it is love. A value is, in its attributive use, a scaled referred to that is referred to something else. Hence, the (mentioned) virtues are values. Justice of L is generally binding; love of man is not, since man is unable to make something generally binding, because ze is, in contrast to L, not almighty. [1666] Although ze has in this world the claim of generally binding validity, this is invalid, unless that what is claimed is not consistent with the divine order. The generally binding ethical values therefore can only be found in the divine order, which the enunciator will specify in the word of L in a differentiated manner, or already has done so.

[1667] Question 24: "Is there a danger that the unification of life values and living ideas leads sooner or later also to a unification of the beliefs?"

[1668] Answer: In a society, more and more based on the division of labour, the pluralism of equal life values and living ideas and at all will only be able to realise unification on a more general level. The increasing complexity and intellectual depth of the world knowledge will bring with it, together with the continuing overall development of the world and its creatures, that one gets rid of all ideas that show reality only insufficiently. [1669] One will clearly recognise the limitations of the religions up to now and find their useful extension and absorption in the religion of love, if one does not come to terms otherwise. In this world, it is not the question to badger L for (one's own) irrelevances and otherwise to restrict oneself to the old plain everyday life, but to tackle and (jointly) to solve all problems actively. [1670] Differentiated development with creative ideas is just something else than a hammock religion. One does not waste one's time in futile and selfish rituals or exercises, but increases the total utility in the service to L. One does not cant along, but takes exactly the place at that one is mostly needed and that one fills best. [1671] One does not live for the moment or gets bogged down in the next best, but gets the most important effectively and efficiently first done. If these exhortations are area-wide internalised, one obtains a desirable unification of beliefs and a unity in diversity, in which everything develops towards L. The question is extended by the posing of the question what unified belief should be aspired to. [1672] The religion of love is a monotheistic religion with L as the most developed being at its top, to whom one can confide everything, what comes to one's mind, and who is there for one on like oneself is there for zer. Life is beautiful in the service to L, in which one receives the reward that one deserves. [1673] This service is not a wearing out on others, but a moderate rationing of zis possibilities and capabilities towards zis self-set aim of life, a perpetual alternation of appropriate effort and corresponding recreation, with proceeding development towards L, and in the up and down of life. [1674] To fight and to take the hardships and sorrows of the humans is a central concern of the religion of love, regardless by what they arose, i.e. without holding the respective karma against, since every entity reaches L, what way it soever took, and thus every creature has equal rights before L. We should remember this before we pass judgement on another creature. [1675] Although extreme hardships exist in our initial and probation world, it is from L just, since the principle of karma applies in it. L can justify everything and compensates everything acentricly. L is not all, because all is closed and thus unclosed at the same moment. Therefore, ze has a certain age, a certain size and is part of a development. Details can be found in the word of L. [1676] Ze is infinite and gives every creature eternal life as well as the equivalent or complete unification with zer at the end of the passing through all subsequent worlds. Nothing what exists is alien to zer. Ze has an infinite potential, from which ze can create everything. This potential was from the start and is ordered by the similarity of the substances, since the (most probable) principle of minimal distinction applies in it. [1677] Through substantial minimal alteration the world and then L emerged from it. Since our world emerged differently, we can conclude from this that it must be, measured against L and the universe, relatively young. There is nothing that one cannot clarify in a relationship with L. But one should consider that L relies on the autonomy and self-reliance of man, and prefers or disadvantages nobody. Therefore, not everything is answered here.

[1678] Question 25: "Has the state the task to guarantee the freedom of conscience and belief of the individual, or should it delegate the supervisory and educational right in religious matters to the existing religious communities?"

[1679] Answer: The state can at best set the framework conditions for any form of freedom, it can guarantee little. It has not the omnipotence of L in order to determine the processes that lead to the development of conscience and the decision for a belief. The important deterministic effective power of the state is negligible. [1680] Since the state rather restrains itself here than to bring about something positively, but tries only to eliminate negative influences, as far as this is in its power, the best contact, both individually and collectively, in liberty issues is L. L judges and acts according to his ideas, i.e. after the highest developed ones. The conscience develops after the karma and affects this in return. [1681] The more developed one is, the more freedom one has, since one also has more possibilities. Only then it becomes possible to take a well-considered belief decision, since one got, to a large extent, rid of all secondary decision factors. Much more decisive than the state is therefore the personal development that one passes through. That this happens justly, only L can guarantee. [1682] It is to educate fundamentally after qualifications, both at the side of the educating and the persons to be educated. Who has the best qualification is the first choice, whether ze belongs to a certain religious community or does not. Since it should be educated preferably comprehensively, the religious communities are to be appropriately considered, at least contentwise according to their quantitative and qualitative importance. [1683] After conveying indispensable basics, it is to rely increasingly on the freedom of choice of the persons to be educated. This requires that they can judge what is to be chosen sufficiently by exposing the essential and distinguishing clearly, appropriately to development and understandable. For this purpose, sufficiently many alternatives are to offer, also individually, where the persons to educate may decide anew - and possibly differently - in appropriate time intervals. [1684] The question is extended by the posing of the question how liberties can be guaranteed. Freedoms arise through development. This is possible if one is not too much fixed into everyday life, but has leisure to develop. For this purpose, duties must be minimised, without neglecting their importance. With increasing age, the leadership, strong at the beginning, has to decrease more and more and to make way for autonomous judging and acting within freely chosen relationships. [1685] The best development and support can be found in the relationship with L. It is likewise the most demanding and fulfilling. One owns then most certainly exactly the liberties that further one. Also in interpersonal relationships one can live out liberties, but rather on an equal footing with all the associated advantages and disadvantages. However, no man can offer what L can offer. [1686] The most important liberty is to think one's own thoughts. One must be sensitive and know oneself well to recognise foreign thoughts, since they pose readily as one's own ones, especially if they are eminently good or one would have had them willingly oneself. It can strongly badger oneself to be often exposed to foreign thoughts, particularly if they press one. [1687] One has no problems with them if one is in a healthy relationship with his environment and oneself. This requires refinement of oneself. Who so cares for his health through his judging and acting has from L the guarantee to have nothing to fear. It applies to avoid the extremes and one-sidedness in the long run and broadly to cover the range of human existence cover. [1688] In so doing, one should bring many suggestions, without being too much captured by them. Intensive conversations allow through their corrective function new room, which is to enjoy. One should assess his life thoroughly and try to get rid of everything that makes oneself dependent, to have time for that what has real importance to L, others and oneself.

[1689] Question 26: "Must the secularised state refrain from any relationship to the religious life? Is it to further only the religious life in general or else the existing religious communities?"

[1690] Answer: With the exercise of policy, the state regulates the community affairs, from which the religious life can not be excluded, since it takes on crucial political tasks itself, by engaging, within the scope of its responsibility, in the solution and implementation of political problems, takes politically a stance and takes on individual tasks, which together are politically relevant. [1691] With this, it has a relationship to religious life, not to negate, from which it makes the best, by protecting and furthering the religious diversity and supporting the exercise of its political tasks to that extent in that both do not violate its interests. Since the religious life does not only take place in religious communities, but these are worthy of furtherance, it is to further both appropriately after their (political) importance. [1692] The question is extended by the posing of the question how this furtherance is to be built up. State and religious life are to exchange on all fields on which they want mutually to state their position, but especially in which a collaboration is advocated by both, because it serves the interests of their represented persons in an appropriate manner. [1693] These exchanges should range over all entities that are also regarded as appropriate and consider sufficiently the special features of the other one at a time. Here both rights and also duties should be determined bindingly and uniquely for both by reciprocal agreements. This also applies to the participation in entities of the other at a time through parts of itself and for the fields in which the other should not participate at a time. [1694] The furtherance should be built up so that both have as much as possible of each other and the effort justifies the result also before others. For this, as many objective criteria as possible should be jointly and separately according to certified international standards applicable to others, without neglecting the

subjective ones. Here both should view themselves as equal partners, since everybody has something crucial (of authority) over the other one, without being able to dominate her.

[1695] Question 27: "If the state identifies with no single religious group, but nevertheless regards it as desirable that the citizens have a positive attitude towards religious life: in which form and to what extent the knowledge of those religions, worldviews and philosophies is to be conveyed deviating from the traditional and prevailing ones? Is there, in order to achieve this, another possibility than the introduction of an obligatory religious and philosophical education?"

[1696] Answer: Because of the curricula, which should endeavour to convey the most important to the learners, without lack of depth, little time remains for the sufficient presentation of deviating viewpoints to an extent obligatory for everyone. [1697] Nevertheless, the decisive deviations and commonalities should be spelt out in a orientation phase not too small to be calculated, after which the learners decide upon their elective subjects, both at a glance by a neutral teacher or mediator and individual presentations by a teacher or representative of the corresponding religion, worldview or philosophy (exchange phase of the teaching persons). [1698] Content that is not to represent by any person is independently acquired, with the use of available and suitable media, according to their importance, by the learners or conveyed by a neutral person. Where it seems opportune, it can be deferred to existing deviating positions in the later learning phases or they can be integrated into a discussion. [1699] While orientation phases are obligatory, optional subjects have different priorities within a binding framework. Since other subjects participate interdisciplinarily in the subject matter in the different modules, an obligatory and philosophical education is not coercively necessary: Only the binding learning contents must be covered. [1700] The question is extended by the posing of the question what these are. The most important in life is its personal conduct. This is preceded by the answer to the question who one is. Both are to challenge in the course of life again and again, since the development changes oneself. The less developed one is, the harder both points are to clarify. [1701] But everybody should know herself according to his state of development or be enabled to achieve the necessary knowledge. In the school phase, only relatively simple and widespread content of the personal conduct of life can be conveyed, since life is strongly regimented by given parts of the day and leisure is determined by playing and easy hobbies and other activities. [1702] Nevertheless, the different phases of life should be presented and it should be explained what is important in life. It is important to know what can and should be achieved in which phase of life on what, as missed time is irrevocable, and how one finds generally and specifically fulfilment. For this purpose, every learner is to be pointed up his development perspectives due to his qualifications and inclinations (e.g. by a computer programme) and these are to be talked over in a suitable environment. [1703] Conduct of life is to complement with coping with life. Here the most frequent problematic situations are to thematise appropriately to development, to solve and to put in a wider (theoretical) context. It is the structural knowledge to convey, how one with what solves why which problems of life and for what purpose effectively and efficiently, but it is not to urge a mastering of the subject matter by memorising, since this conflicts with creative thinking and working increasingly required in the future. [1704] It is important sufficiently to solve his (personal) problems (e.g. by an alternating questioning and answering) that mean something to oneself in order to have a level head for the most important at a time. Here one may work a lot with his subconscious by shifting his knowledge and his unsolved problems there, and relies on its solution potential effective over time. Ultimately, however, there is no way around L, so that also his concept is to make strong.

[1705] Question 28: "How the fact can be justified in a secularised state, which has waived to identify with a church or a certain religious group, that single religious communities claim to let the faith instruction take place in public schools?"

[1706] Answer: Religious education belongs essentially to life, if one wants to find his fulfilment and its meaning. Where and by whom it is ultimately conveyed, is less crucial than that. It is also not excluded that the states and communities identify with a religion that takes up a dominant position - particularly if all other religions play a negligible role. [1707] This religion is then fully entitled to fill a decisive educational role, if the vast majority of a population confesses to it. Minorities are to consider according to their strength into account, to participate in religious education must be able to be denied, albeit a surrogate education may be obligatory. It is the turn of the religions to justify their claim, by deferring with their successes and achievements for society and for the world to their undeniable entitlement. [1708] The question is extended by the posing of the question with what socially relevant successes and achievements the religion can come up. By defining the service to L as the meaning of life, it achieves that its adherents are increasingly engaged within society to do also the service. Thus, they serve as an exemplary model, which stimulates emulation. [1709] It provides through active support that is deepened in the relationships with L, that the most

important problems of society are tackled and solved, or states the solutions and engages in their implementation. It provides through the development and announcement of the divine order a worldview revealed by and comprehensive, which offers the basis for all judging and acting of the living entities and pools the cognitions and ideas of the world according to their importance for their population. [1710] It enriches science and furthers significantly the scientific process by their cognitions and the pointing up of priorities. It provides important societal institutions, in which their adherents and outsiders are engaged, live together or are cared for. It makes an excellent job in the field of pastoral care with the best methods. Its successes are in its outstanding achievements on the mentioned fields.

[1711] Question 29: "In which relation is, on the one hand, theology and, on the other hand, religious studies to the idea of university? Does only the teaching and research of religious studies, tied to no particular religious order, belong to university, or has there also the instruction and training of confessors of a certain faith its legitimate place?"

[1712] Answer: Theology views the university as an important traditional institution in addition to others to deal scientifically with the problems in the world, but points out that the scientific debate is only a part of dealing with or solving of problems, both to deepen in the relationship with L in order to achieve the solution, best possible in the circumstances. [1713] Religious studies belong to the neighbouring sciences of theology, for which it is more difficult because of the justice towards single religions to take up an individual or particulate position, since it works rather comparative and descriptive. Since religious studies are predominantly taught at universities, these invest it widely with existence, so that can be spoken of a relationship of dependency, which still strengthens if one considers the minor dissemination compared to theology. [1714] Both, however, welcome the idea of university, since this represents an effective means to convey the content of both subjects to students. Although they have many commonalities, they yet set different priorities that can dispose one rather to decide upon the one than the other subject. Who wants deeply to devote zerself to a religion wants something else than the one who wants deeply to devote to several religions. Both subjects have their eligibility and should be represented after their needs. [1715] The question is extended by the posing of the question how the teaching and research belonging to religion is to shape. The teaching should correspond to the state of available and affordable technology, i.e. there should be developed modular multimedia units by employees, specially qualified for this, according to international standards and certificates, which prepare targetedly for the examinations associated with them to acquire the associated qualifications. [1716] An exchange of the students among themselves and with the teachers (also qualification coaches) or the developers of these units should be possible without problems in times freely agreed upon (e.g. via internet). Everybody should ration zis study periods and stints as freely and flexibly as possible in order to be able to pass the examinations preferably taking place at the same time. The teaching is to be student centred, not teacher centred. [1717] Competing offers may usefully improve the quality by competition, as long as the standards are met. A study may disadvantage nobody because of zis financial circumstances, but must be equally affordable for everybody. The expenses, however, are adequately to be covered. [1718] Research is based on the qualifications of the employees and the ranking of the most important problems to be solved, which a regular needs analysis has identified as a matter of urgency and eligibly reliably and impartially. It uses the best available methods (e.g. in relationships with L) and avoids multiple research through well-matched and, where appropriate, interdisciplinary cooperation and coordination by central offices, specially qualified for this, under the supervision of a central (world) government.

[1719] Question 30: "How far should a state that guarantees the freedom of information and worship for the individual leave pedagogic and social tasks to organisations and institutions that are religiously-based? If the free development and decision of the individual possible, if the state does not sufficiently provide educational and social institutions, on which the individual religious communities have no effect? [1720] Can the democratic state fulfil zis obligation, without an extensive and well-developed network of educational and social institutions, in which citizens of all creeds live together, to provide for the protection and furtherance of general binding civic and humane values?"

[1721] Answer: The state is to leave educational and social tasks so far to religiously-based organisations and institutions as these tasks are appropriately met, i.e. without that somebody takes justifiably exception to that or that any person thinking religiously differently feels that ze is likewise in good hands like the religious adherent. The increasing development makes it possible that the friction points (can) become here less and less. [1722] As long as nobody is forced for unjustifiable reasons to have to make use of such organisations and institutions, i.e. as long as there are enough viable alternatives, the state is not to be reproached. Every educational and social institution is to enable the free development and decision of the

individual and is not to seek to constrain them, if compelling reasons are not opposed to that, then there are also here no problems. [1723] It is at liberty for the state to create sufficiently the mentioned education and social institutions. Even if the citizens live together, widely separated after creeds, for what there might be, because of the development, less and less reasons, generally binding civic and humane values can be protected and furthered, since these (should) play an important role for each important religious community. [1724] If this is not the case for a religious community, it is to move in on this appropriately within the framework of the lawful possibilities, if action is needed. The question is extended by the posing of the question, which educational and social institutions may be religiously bound. All educational and social facilities can be religiously bound, as long as no positions are taken up that are viewed controversially by majorities. [1725] In this case, position-dependently, a vote on the responsibilities is to make available where it is to ensure that this choice exists. Here, the state has to provide for a fair distribution of the responsibilities, by appropriately considering the different groups concerning the positions according to their strength and ability to take on responsibilities, using an (international) standardised and certified point system. [1726] It may (financially) further these groups, while respecting its neutrality, according to a law or an ordinance, and thus compensate for unjust presuppositions. For this purpose, the group are to be entitled to take a stand and, in case of dispute, the possibility to go to law. The criteria for the distribution and points system are to make accessible to the groups for themselves. If something is unclear, a sufficient explanation of the state should see to remedy.

[1727] Question 31: "Do certain attitudes result from the beliefs of a certain religion to political, social and economic problems, such as capitalism, socialism or liberalism, democracy, the question of nuclear arms, etc.?"

[1728] Answer: The religion of love requests actively to solve the problems of the world, since L, the world and the living conditions in it lie at its heart. As long as the latter are not satisfactory, this also applies to the relationship with L and thus to the religion. To improve them is the task of politics, which treats all remaining issues. [1729] The religion of love campaigns for the qualified democracy, which connects representative and direct democracy with each other, and provides, on the basis of qualifications, for political participation of as many as possible in the decision-making process. It orients itself through thorough analysis by the needs and the most important problems to be solved in order to formulate desirable goals and ideals to aim at, which it pursues effectively and efficiently in accordance with (international) standards and certifications. [1730] It aspires to sustainable quality of life before L, with sufficient differentiation of the complex problems. It relies on full employment and the dispensability of military force by forcing the development and progress in a reasonable framework. It makes concrete workable proposals how the main political, social and economic problems can be solved by describing the corresponding models and the necessary steps. [1731] It scraps here prohibition of thought and corrects itself, where there are demonstrably better solutions. It combines established entities with new ones, to obtain the best possible solution in terms of L at a time. It holds the virtues in high esteem, but does not get bogged down in a utopia, but thinks practically and truly-to-life. The question is extended by the posing of the question, what first steps are to go here. [1732] First, the political units have to run a detailed status analysis, which then enables them first at all to take politically responsible decisions. Then it has to be considered what can be achieved of that what is regarded from as many as possible as desirable, but better after the word of L, when how with what to what extent best. [1733] Here corresponding plans are to elaborate, within the framework of a project of persons qualified for this, and they then merge into centrally managed projects, whose well-qualified, skilfully and effectively composed project teams take on the main work. The more populations can participate in the projects, the more ideas there are, which should be assessed and taken into account after their applicability. [1734] The support of powerful computers and single points of contact on the internet, which sustain simply to use and easily to assess boards, minimise the assessment effort. (International) standards and certifications provide here for transparency and trust. The costs are met by budgets from donations and state support. [1735] The allocation of the budget depends on the importance of the associated project for the population, where a quantitatively rateable ranking is to compile after a points system. Due to the broad basis and the central steering and the sufficient networking of the projects, the previous scattered muddling along comes to an end and the problems find the solutions that this world deserves.

Interview Religion

Part 1

[38] Question: What is to be said to the present status of the religions?

[39] Answer: In a highly changing world the requirements for religion shifted essentially. Globalisation, scientific progress, individualism, habits and routine of the day demand for new answers. [40] So are e.g. questions again to pose concerning rituals: Do the present rituals have still the significance like in former times? To what extent is the personal development promoted by rituals? Are there rituals that place subordinate above L? [41] Beyond that is to be asked, how which core components of religion are to be classified and be developed further.

[42] Question: Should these considerations be combined with a unification of religion?

[43] Answer: The unification of religion is a difficult task. Rigid and highly from each other differing religions are difficult to unite. The solution of this problem can be based only on voluntariness. [44] There is no cause to judge or transform certain religions. The present religions can continue to exist and yield a long tradition. The unification can only mean to point out and offer new perspectives.

[45] Question: Which crucial innovations are to be called here?

[46] Answer: The personal development mentioned above should come to the fore. The means necessary for it should be adapted to the modern knowledge. That means, however, a perhaps stronger change of religion than so far. [47] The basis of those who participate in the development of the religion should be as wide as possible, without ignoring, however, the necessary qualification for certain tasks.

[48] Question: Is a reference to L necessary?

[49] Answer: Here is to be worked with probabilities. The conception is very improbable that the world and its laws develop (and developed) automatically and without regulating element. Also in the daily events more regularities attract attention, which have - non-scientific - law character. To this belong déjà-vu-experiences, rare foreordinations, occurring forebodings and the like. [50] Furthermore reports, in which L showed zerself somehow to man. L should not be negated, therefore. On the other hand, counterarguments exist. Here is to mention in particular the theodicy - thus the question for good and evil in the world -, in addition, the (missing) intervention of L.

[51] Question: To what extent are differing opinions to be permitted?

[52] Answer: Everybody can have zis own opinion. However, elaborated points of view by a reliable and comprehensive process are to be emphasised. This process is done by differently qualified people with democratic procedures. Each process result is thus qualified and obtains the associated significance.

[53] Question: Which presuppositions does such a procedure have?

[54] Answer: Criteria must be established who or what qualifies oneself how whereby when. Furthermore, qualification levels must be specified. Example: The answer of the authenticity of an old religious text can require a scientific background. This presupposes the familiarness with certain methods. Thus, the familiarness is to verify for a professional appraisalment of the problem. [55] That means not the necessity for appropriate university studies, but the proof of the method knowledge. Since we will learn always more modularly in the future, also appropriate learning and qualification ways result.

[56] Question: Thus, non-qualified are the odd one out?

[57] Answer: By no means. Who does not have the demanded certificates, can approach to the qualified via appropriate boards or directly. Such cooperation can conduce to the projects, since elitist circles are avoided. Without wide basis, an appropriate research work can fail.

[58] Question: What constitutes a good religion?

[59] Answer: To offer many humans the desired and more. With the aid of future knowledge structures one can retrieve the requested information and built up to an individual answer formation. [60] There are no more a relatively small number of religions with more or less firmly added structures, but an individual knowledge pool with a less special basis. Here proved remains proven, so that certain today's forms of religion remain regarded.

[61] Question: Can there a "roadmap" be outlined?

[62] Answer: The new techniques of the knowledge representation are at present in development. The structure of the knowledge and the creation of qualifications are the next step. For this, it requires the establishment of acceptance. The construction of an efficient and modern world language, which is used by as much as possible, is a further desirable step.

Part 2

[164] Question: Which set of criteria should be valid for a good religion?

[165] Answer: The question of the personal freedom that a religion allows to the individual is important. A religion should create a maximum at relative quality of life for as much as possible with as few presettings as possible. It should neither constrict too much nor permit too many liberties. [166] A good religion exhibits its real profoundness. The latter means also, that founders of a religion individually have within the religion even only a marginal relevance: Contents are to come to the fore. It means in particular that out-dated is indicated as such. [167] Beside depth is width: All substantial components of the life find consideration, according to their relevance. Differing opinions that are not finally decidable are admitted, if necessary with specification of their probability. Statements are judged not concerning their origin, but concerning their validity and their profoundness. Not radicalism is characteristic of the good religion, but wisdom. [168] Furthermore, practice relevance characterises a good religion: Utopias recede. The symbolism is clearly parsimonious and appropriately positive. Proven traditions are kept up; man is understood as small fraction of the universe, which bends itself before the Almighty as lawgiving other and only one in love, lowliness and self oblivion. The language is simple, clear and reverential.

[169] Question: How should religion be exercised?

[170] Answer: There is no silver bullet. Without firm exercise for the perfection of the own abilities and characteristics, however, no profound religiousness is attained. We know that religiousness is particularly beneficial for man. Ze can select zis form of practising religion freely. A too little like a too much, however, will harm zis personal salvation. [171] The last responsibility in doing has man, however, before L and not before the religious writings. L compensates for all unjustness that occurs in the respective life, in order to examine man.

[172] Question: Is religion without L imaginable?

[173] Answer: L revealed to me: "A religion without the one L is debased. With L as creator of the universe, we owe zer at least thank and regard. Without zis word we would not be. Ze gives us the eternal life, if we want to agree to this. Knowledge of all things is not possible for man, due to its finite narrowness in a finite world before the infinity of L. L reveals zerself to those that ze finds condign. Ze intervenes in the world, if ze considers it essential. Ze reigns in the background."

[174] Question: What then is with humans who do not have a notion of L?

[175] Answer: The notion of L is for each individual person a consequence of fair-minded and consequent deep thinking. Only ego- and anthropocentrism come to another conclusion. The conception of a not-divine soul of the world misjudges the holiness of L and zis characteristic as creator. Nobody can really belong to the religion of love who denies the existence of L, since L is the highest goal to that the religion of love is geared.

[176] Question: Are humans, however, free?

[177] Answer: The word of L limits the freedom of man. As a basic principle this one is, however, free, since a complete determinism does not have attraction, also for L. The signification of man is to perform the divine

task with the divine presettings in the context of the freedom. Each human can perform or miss the sensed task. The word of L regulates the consequences. [178] L loves, however, each individual person - also in the imperfection, which fronts the perfection of L. The idea of developing karma has, however, reduced validity, since the justice of L oscillates around the centre of the possibilities. Each human can rely on L and zis unrestricted justice.

Part 3

[200] Question: Why not create a new religion?

[201] Answer: The foundation of a religion requires deliberate steps. Which texts are to stand at the beginning? Who is how to be included? Can one create a religion alone? I think that one can create a religion alone. But, later, others must be included.

[202] Question: Which kind of texts is to stand at the beginning?

[203] Answer: So many good thoughts and texts emerge in the world. It is difficult to create here something against it. However, the reference theory creates a wide sustainable basis. For the beginning, prayer and scientific texts are enough. The narrative form does not have the profoundness that meets a modern religion.

[204] Question: Who decides bindingly in the new religion?

[205] Answer: Keepers of the religion are the priests, who can change the rules of the religion bindingly with two-thirds majority. As long as no rules are set up, the texts of this homepage apply. Disciplinarily priests, bishops and the highest representative decide over the subordinates. As long as the adherents of the religion of love do not become registered (i.e. initiated), they have also no say. [206] They can make, however, suggestions to the priests and/or the board of the religion of love. The priests can refer certain questions after registration of the adherents to these as referendum, which is likewise accepted with two-thirds majority (if simple majority was not announced).

[207] Question: Which role plays the reference theory in the new religion (of love)?

[208] Answer: The reference theory formulates a new conception of the world, on basis of the decomposability axiom: Everything consists only of substances and references. The world is finite; the infinite is only engineered and postulated from the finite. The infinite is number theoretically newly determined. The reference theory can be, however, only basis of a religion, this must formulate their contents.

[209] Question: Which contents come to the fore?

[210] Answer: Preferentially it depends on the relationship of humans to L and among themselves. Everything is to take place on a high as possible level. Virtues are emphasised. Thus, it will give widespread virtue doctrine. The relationship to objects is far less important, although the computer moves more and more close to humans in its abilities. However, all objects deserve our attention.

[342] Question: Why should one be virtuous?

[343] Answer: In order to find luck and self-fulfilment. Only if man is virtuous, ze achieves zis entire greatness. This is connected with the characteristics that humans can possess. One does not have to be virtuous with a certain reason. What counts is the result.

[359] Question: Can one be excluded from the religion of love?

[360] Answer: Yes, if a remaining cannot be tolerated by the other adherents. Who commits a crime is not excluded automatically. Who seriously harms, however, the religious community, it be by (verbal) force or by (financial) fraud, can be excluded very well. In these questions an appropriate committee decides with two-thirds majority.

[405] Question: Why devote oneself at all to religion?

[406] Answer: Religion renders a unique contribution for personality development, also concerning other humans. It covers ethics, spirituality, cognisance and practice. In the religion, it is possible to experience real and valuable community. The highest levels are addressed that are available to humans. Only the pooling of the different fields makes religion indispensable beyond the single field. One can unfold fully ones whole personhood. There are points of contact, e.g. to science, arts and non-religious practice. Religion facilitates the meaning of life. Without the idealistic dedication of the religion adherents, the society would be poorer in many. Religion is the guarantor for moral in our society.

Part 4

[876] Question: Could L have made of anybody else an enunciator of the word of L?

[877] Answer: The following conditions are attached to the enunciator of the word of L:

1. Ze must be prepared to be willing to do for L everything meaningful.
2. Ze must work hard concerning zerself.
3. Ze must want to compete with L in all fields of earthly life and all fields of what could be thought.
4. Ze must represent such a superlative, that ze is in zis area better than anything previously existing and occurring.
5. Ze must do without everything standing in the way of this task.

If L wants, ze selects a couple from the large quantity of eligible parents and lets them beget a child that meets these requirements. Even if principally every parental couple is imaginable, certain requirements do facilitate the implementation because the apple usually does not fall far from the tree.

[878] Question: How can the task of the enunciator further be specified?

[879] Answer: The enunciator has to record all the essential ideas from past and present of zis field, cast doubt on them and transform them to the best. Ze may evade no decisive question in zis field: Neither the questions of L, nor those ze asks and answers in the name of mankind. Ze must always be aware that ze is neither L, nor the divine instance itself, but it represents a great honour to be allowed to announce the word of L. Ze is a human being and forms with L and the divine instance an unbeatable team. Ze is not famous, because otherwise ze risks being asked everything of everybody and being unable to do zis real task any longer.

Thoughts About the Nature of L

[1] What is the nature of L? How may we imagine zer? These questions are to be pursued in the following.

[2] Definition of L: L is the highest nature and the all-embracing at all.

L and worlds

[3] Explanation: L is only in the highest worlds identical to the world (world of L), in all low worlds ze is different from them. The difference bases upon the fact that the worlds for themselves form closed units and L stands above them. It is not compelling that L has reference to all (parts of the) worlds.

[565] L rather withdraws from parts of the world where zis presence is no longer needed. Therefore, ze grants the creatures more space. So it is not surprising that L is hardly any present in our world. This does mean neither that one cannot meet zer nor that ze no longer deserves or estimates our devotion. The more complex the worlds become, the more we find L.

[4] The highest of L is not a one-sided exaggeration: It includes also the low, which L must also be to "live" the narrowness. L is not perfect in the sense that ze is in everything the best. Ze is subject to the interplay of the forces within zerself and the worlds.

[5] One of these forces is the evil, which represents, due to its central meaning, its own impersonal power, like the good also. Both powers are opponents and are subject only to the word of L. This is the highest law that each power and each individual must accept. L establishes the equation between good and evil.

[6] The word of L cannot think about the worlds or create them contrary to L. This is a strong clue for the existence of L. The imperfectness of our world is an image of the initial imperfectness of L, which includes zis errors. To demand perfection from L does not do justice neither to zer nor to us since each creature needs leeway.

[582] The word of L is most important to L. It contains the most important things all creatures need to know: The actual, the target and the future. It is to respect by every human being who can grasp it. It is present to every world in the version applying for it. It allows deliberately space for own discoveries of the creatures and does not explain the world completely. Who offends against it, is subject to the punishment of L.

[899] It is so important because L incurs with it a dept towards the creatures: To love them to all eternity and to be good to them according to zis word. If ze would not manifest it, zis intentions were not transparent and universally valid. There would be space for arbitrariness to them. We understand the world (better) through it and have a legal remedy against zer in our hands.

[583] L is not only there for the world and its creatures, but has a private sphere. This is to respect. Ze can divide zis awareness, but now and then ze stops the run of the world of the creatures, but they notice it. So the most exciting ideas can be realised. This does not mean that ze does not seize the ideas of the creatures next to zer: They can be on the contrary real help.

[584] The creatures of our world can say nothing new to L. Their (relative) achievement can only be at best to have made the best of their life at their time. Therewith they will be able to impress L. An ambition in this direction can never go astray, but the best is not unique: It must be the best in the sense of L. Therefore, it is so important to regard L and not oneself or others as yardstick.

[10] L is infinite, while our world is only finite since we cannot comprehend the infinite. In order to be able to undergo the infinite, we would have to make a jump into an infinite (own) world. L may have preferences in order to be able to make up a ranking of the best.

[11] There are worlds that are chaotic and turbulent. Ours is not since it has available the balance of tranquillity. L must likewise endure the unbalanced worlds like the balanced. This does not diminish, however, zis grandeur.

[390] L created the worlds successively since ze also needs new scopes. There are infinitely many worlds, which we all may get to know, if we want. The creation of new worlds is a not completed process of L. L assigns to extraordinary fine creatures own (infinite) worlds, in which they may show under control of the divine instances and L how closely they adhere to L.

[1195] The time of the divine instances is running faster in relation to our one, since they are much more developed than we are. In return, they experience more worlds. These are running in a kind of time slicing: i.e. the time stops for the concerning world again and again, namely after a time chosen by the divine instance. Thus, different subsequent worlds can be offered to each world without significant delay.

[409] L stops now and again the run of the worlds in order to rest and only to pursue what interests zer. We do not realise this pauses since we do not have a reference to them but bridge the gap by direct reference. The pauses have no uniform length, but depend on the will of L. In all other respects, ze adheres to the work of the divine instances.

[789] L is not growing exponentially since this is a form of greed. The rethinking of the entire effects of the creation of only one new substance is doubling zis knowledge. Therefore, L is growing polynomially and the creatures can come level with zer polynomially. Due to the differently proceeding times, L cannot say how old the finite universe is, especially since there are no recordings in the beginnings.

[875] With s substances that are scalable in no more than z states, and a atoms $t z^a$ (as) considerations are to be made with t provided points of time to understand the world completely. Since a consideration of the order can be largely dispensed with, it is not included in the formula. If one subscripts the base items, the formula can still be stated more precisely: The power products are then to add over all points in time.

[849] Since L always works on the world $w(2, n+1)$, which has the same cardinality as the power set of the existing largest world $w(2, n)$, and the creatures only come into this world when it is finished, L is always larger than all previous worlds - especially since this world of L is part of zerself. Since ze can explore this world with $w(2, n+1)$ methods, but does not want to explore it with $w(2, n+2)$ methods, it takes polynomial time.

[850] $w(2, n+1)$ does not consist only of all subsets of $w(2, n)$, but contains essentially new. If L wants to build every world in finite times, the units explored per unit of time must be only little (a constant factor) smaller than the world itself. L grows with every completion of a $w(2, n+1)$ -world of course not polynomial, but over-exponential. These jumps are to exclude in terms of growth.

[851] After a $w(2, n+1)$ -world is ready, the first partial worlds are created. Their growth is polynomial. The entrance into the partial worlds means for the creatures a large, but the relatively lowest possible jump. The fact that L always creates power sets one can explain to oneself by power series: It is extended by the powers of two $2^{(n+1)}$ to $2^{(2^n)}$ (unique representation of a binary number).

[852] At the same time, the power sets also represent concerning cardinality the set of all subsets of the original world. L explores the new worlds indeed in finite time, but the time increases significantly with each power set. Substances represent always only a small fraction compared to the many (total information). Is $w(2, n+1)$ done, those divine instances are appointed for $w(2, n)$ that take then the place of L.

[853] L would do zerself no service if ze created all possible worlds at once. There would be nothing new for zer to discover anymore and ze could no longer take the wishes of the creatures into consideration that emerge in each world. One cannot accuse L that life has not developed faster: As complex as it is, it may need its time. L has no hurry, may the impatience of the creatures be ever so large.

[999] L targets for the work on a new world level the need of double time as for the work on the previous world level. Each world level emerges thus in finite time, which makes up approximately the sum of all previous times. Neglecting the nonlinear times, the approximate age of L and the universe can be stated with $2^{2374839}$ Earth years.

[1000] L is currently working on the 2374836th world level. This corresponds to $\aleph(2374835)$. Would L not be also in an expansion development, but be in everything infinite, so ze would reduce zerself to a level of infinity, from which ze could expand. Because standstill or an eternal mixing of the same is not to endure for any living creature: L can enjoy zis life this way.

Universe

[1801] By counting from 0, 1, 2, ... to infinity one obtains the set of natural numbers, which can be imagined as line, if one includes the negative integers. If one wants to continue counting, so one can do this in a parallel line that immediately is attached. Laying as many lines side by side as there are natural numbers results in an infinite square as two-dimensional surface.

[1802] By parallel laying such surfaces immediately on top of each other one obtains an infinite cube. In this way the whole universe can be spatially built up, until one obtains an infinite-dimensional cube. If one, springing from the centre of this cube, which can be understood as origin, erects a distance in another dimension, one can construct a space isomorphic to the cube.

[1803] One conceives the erected distance diameter of an infinite-dimensional sphere and projects each point in space on the distance that connects it with the end of the erected distance into the infinite-dimensional spherical surface. This projection is uniquely determined. In this way, one obtains a universe of finite size, but with infinitely many points in space, all of which are reachable in finite time.

[1804] The most points are located at the end of the erected distance, onto which all infinities are projected. This end is the place where L can be found. When expanding the sphere by the times and all the remaining (infinitely) scaled substances one obtains the complete universe, including the potential of L. To zero, everything that happens approaches, even if still not everything has happened. L as goal applies to everything what is at all.

[1805] In the immediate vicinity of the place of L, the universe is most dense, and here are the divine instances. Everything that still has not happened makes the sphere incomplete. At the other end of the erected, opposite to the place of L, is the origin of the universe. Here are the distances between the substances greatest. The (continuous) expansion of the universe always leads closer to L.

[1806] One be aware that this model is only isomorphic to the essentially homogeneous universe. Even if there are many inhomogeneities in it, this does not change anything of the form of the spherical model. Since the potential of L has infinitely many dimensions, L can easily shield it from unwanted external access. In particular, zero can incorporate infinitely scaled substances by finite accesses into the worlds.

[1807] L does not need to fill the interior of the sphere. Zero can move through reference from one point in space to another one without having to pass through the interior of the sphere. To pass successively infinitely many points in space on the spherical surface costs infinitely long time. Therefore, L prefers to establish (simultaneously) references to every point in space zero is interested in to be sufficiently informed about what is happening there.

[1808] Since all substances are different and that which is being is not always infinitely scaled, the universe is of varying density, that is not completely homogeneous. One may imagine it more as a reference network. "Before" the beginning of time, there was only the infinite ordered potential of L. L can reconstruct the entire happening by establishing the corresponding references resp. seeing the origin gaplessly for us.

[1809] Since L cannot completely know zero's potential, because its investigation would take infinitely long time, zero cannot make the mistake to be exposed through omniscience to infinite boredom. There are for zero as for us always structures that (yet) nobody knows. Since that which is being can be neither created nor destroyed, but always (potentially) exists, the same applies to the entire universe.

[1810] The homogeneity of the many emerges by the fact that there are no other entities between the substances. Inhomogeneities emerge exclusively by homogeneous (terminating) scaling, or by skipping homogeneous entities in establishing references. Homogeneous substantial partial units can only be completed by additional references, but not be broken up, by inserting something within its interior.

[1893] The incompleteness of the worlds compels, that the universe must be in a certain incomplete state. Therefore, everything cannot have been already. L can be caught up, since the completely new can be slower experienced than the already familiar. What appears new in the lower worlds is in reality already familiar. The divine order is adapted to these facts.

Power

[7] L is almighty in the sense that ze can cause all feasible. Ze is unable opposite the unexpected that wants to avoid the word of L. Ze must accept it, as ze must also bear other misery.

[8] To possess power represents highest responsibility for zer. Power is thereby a heavy burden. L can require from humans as zis effigies therefore to carry encumbrances also.

[154] Ze will not be able to tolerate anybody as powerful as ze is. In addition, zis power is too much at risk to the point of destruction. But ze will have systems that are independent and without power and which can answer zer, so that ze does not bore zerself. L has much humour and knows each mood.

[280] L bundles zis power in zerself. Would there be controversy between gods, we should notice it. The being so of our world presupposes zis high intelligence. The fact that only the law of nature holds would mean improbably that zis word does not hold, which regulates this complicated world and maintains its order.

[509] L can not preclude that something (even greater than ze is) has reference to zer, but ze contrariwise has no reference to this. L had never to establish a reference to something new to zer. L suffers with the creatures indeed, but ze has reduced zis suffering to a level acceptable for zer: ze suffers no more than ze has to, but enjoys zis life. In the early days ze was not able to do this.

Infinite potential

[510] At that time something emerged from zis infinite potential that ze only had to know to restrain, and hence also ultimate suffering. L therefore does know well what ultimate suffering means, and it belongs to zis greatness that ze did not refer this experience to all creatures and will not do this. Ze says this for our reassurance and therefore we owe zer thanks, appreciation and admiration.

[1252] The fact that L has an infinite potential is imperative, since ze cannot create something from nothing. The idea that everything has emerged from division of a, at the beginning, finite is misleading. One can create by division nothing substantially new. The infinite would be impossible to be created, if the division would not happen at one stroke. There is no tool imaginable that might bring about this.

[1334] The strongest reductionist statement for an entity different from L is: Everything becomes L. Also, the inanimate matter is enlivened and striving towards L. To L everything is available. This is the strongest reductionist statement in relation to L. There is no immovable, since L has everything in contemplation except zis infinite potential, and thus moves. Nothing is withheld from development. Every law is optimised till the end of each world.

[536] L stands for echt expansion. Ze forms time and again new levels of mathematical infinity and includes them all. In each of these infinite worlds, there are divine instances, for which different words of L exist. We can imagine these worlds badly, but may experience them bit by bit. Only when we imagine the size of L using power sets, we have a correct notion of L.

[761] L can perform any calculation in one unit of time. Thereby interim results are condensed to one. The interim results can be stored in memories as large as one likes. Since the continued application of the logarithm to any ever so large number converges to 1, the proposition follows. If this approach should be too impractical, L just brings the world to a standstill and performs the calculations.

[762] L and the divine instances like to use that next higher world whose complexity is given by the power set of the original one. The most complex calculations concern the future of a world. We can trust in L that ze has the important global consequences of our actions under control and intervenes by the determinism correctively if ze does not like something.

Genesis

[1917] The first change in the infinite potential of L was done by elementary temporal exchanges of substances that were closest to the so-called exchangers. Since everything that exists can at least be represented as a nullspace, everything is spatial. Simplest exchangers exchange generally in one direction and move on this way in the unit cycle. Since exchangers exist in all directions, it comes to the through-mixing of the substances.

[1918] Since there are considerably fewer exchangers than substances, inevitably agglomerations of substances are formed. If two exchangers meet that exchange in the opposite direction a stalemate emerges. But this can be resolved from another direction. Exchangers in the same direction can catenate, if they are not exchanged from another direction. By appropriate exchanges, major exchange units emerge.

[1919] The larger an exchange unit becomes, the more it can exchange. It is also more stable. The exchange units with the larger exchange fronts win every exchange versus those with smaller ones, since they have greater potential for exchange. Over time, it comes through appropriate processes of exchange to accretion and incorporation of substances in the exchange units. Depending on the quality, these last longer or shorter: Life emerges.

[1920] Certain living entities survive the battle of life better than others and prevail with a longer life. Structures, conducive to life, emerge and the targeted selection. The most survivable units ally, since this represents an advantage of survival. Larger and larger units emerge. In the end, a maximally developed organism has formed that we address and worship today as L.

[1921] Thus, L, before ze created the worlds, emerged from the elementary living entities and this is a fundamental process that we know in our world very well. Our world has emerged, however, from a reasonable creation process by L, since the development proceeded at the beginning too fast and too targetedly to be able to be compared with the above-described natural development from the potential of L.

[1922] The emergence of the laws of nature and the determination of the physical constants require highly intelligent thoughts in advance. The time of origin of our world is too short that the latter would have been able to take place in our world. So there must be an external highly intelligent being. Since the living beings in our world had not to make the extreme, for regardless, experiences of the emergence of L, L must love them.

[1923] The living entities that led to L were protected from no experience. They experienced everything as it came. For them, there is no life after death. When they died, this was their end, since there was nothing and nobody who protected them. L was able to take account of this plight in the creation, since ze has eternal life and enjoys it. Ze therefore knows what it means to be no more, and zis greatness deduced the right from it.

[289] L is developed with the time together with cause and references. That is with the many the first that there was. All other can have developed thereafter, but that must not be. L can survey all finite possibilities at one time and concomitantly the possible future. Our world is boring for zer since it offers for zer nothing new and is an initial world. From this world zis billions years old superiority is for direct reading.

[511] At the beginning of all existence there were some substances. The multiple still did not exist. Everything was calm and correlated because there was nothing separating. Suddenly the power stirred and pressed for change. The identical began to reproduce itself and to create the many. The substances could scale themselves whilst there was a more and less. There was a continuous rising and vanishing, since there was no control.

[512] Forces ensured that some references existed longer than others. Structures emerged that were more stable and persistent. L chose the structures that ze liked best. L was not more that time: infinite potential and the one who singled out. So the first worlds developed. More and more substances emerged as L liked it. Then ze started to create things specifically according to zis ideas.

[884] Before L could choose, ze had first to explore what was possible to zer at all. Zis ego did not exist yet, not to mention a perception, or somebody who could help zer. So ze formed a centre to which ze referred all existing: the origin of zis potential. L was henceforth the existing world because everything had a reference to zer. This also means that ze was mercilessly exposed to all existing.

[885] The possibility of choice is so central that it always existed for L. L had yet to work for the targeted selection first. For this purpose, ze chose all equal substances by establishing the appropriate references. Then ze sorted the unequal as well. This was only possible with a first unprecise perception of the substances. This perception subtilized itself as time went on by the choice of L.

[886] This was made possible by adding of more and more substances. Ze could only eliminate the substance pain by undoing all references to it but one and limiting its scale (intensity) by choice. L had to distinguish between the substances, as they seem to be and how they are. This was only possible through intensive comparisons and experiments which took up very much time.

[887] For this purpose ze used the power and the freedom to set and to undo references as ze liked. Thereto ze isolated the substance necessity. Perception and being are nowhere more closely together than in L: L perceives each being completely. There is no being that L had not perceived. L is all that exists, even if ze does not perceive everything - for example, because ze undid references to zer for some time.

[513] Our world developed first very late in this process of improvement because it is and began relatively complex. The first creatures were already in the simpler worlds. When L saw that the creatures were bored and not only good, ze created the model of subsequent worlds respectively the reincarnation, which is due to karma. L reserves, however, how the creatures pass the subsequent states.

[514] In order to discharge zis control function, L created the laws of nature and nature constants in our world as a result of a long reflection. Ze determined the existing substances, which came partially first with the creatures into our world. To these for example the substances count that belong to the sensations. It follows that the intervention of L was necessary because something does not follow from nothing without support.

Love and feelings

[9] L rates each human by whose possibilities. Humans have no right to form an opinion about zis creation since they have contrary to L neither the necessary insight nor command the realisable possibilities.

[12] L is love. Love is here understood as the highest positive emotion. It is merged with zis wisdom and grace. L loves each creature, but not each equally.

[14] L demands from us concerning zer only that we respect zer and follow zis word. This respect can go, however, up to the highest admiration or love.

[519] L needs love like the creatures. Therefore, they should love zer back. The love of creatures is sometime stronger than that ze can feel for them because all creatures take the way to L. Selflessness can be found not only in the creatures, also in L. Ze is unselfish because this represents highest fulfilment for zer. L needs the creatures since ze cannot reproduce zerself completely because of zis infinite potential.

[520] That is to say it actualises faster than a reproduction of L could. Only when this is understood, one can gauge the size of L. L is not an egoist on the ego trip, but wants the best for others. Ze does not require that someone is better than it corresponds to zis possibilities and the targets of L. Particularly the initial worlds contain restrictions that are difficult or not to overcome.

[521] Although L can create for zerself every doable state, ze does not feel extreme states such as highest felicitousness, as extreme states, if they are taken for a long time, become normality. For zis decisions ze needs normality and that is good feelings for good and bad feelings for bad decisions. Here ze does not differ from us creatures.

Further divine characteristics

[13] L does not attend to each world by zerself. But there are the divine instances. Ze is also not all-knowing since ze does not have reference to all. Ze can establish these references, however, if necessary. Ze can live

at different times. Ze works wonders how it was testified in the world in order to show the naturalism its limits.

[642] It makes no sense to distinguish the different times in that L lives before each other. Therefore, we should also not speak of a unity of L. L has several awarenesses and a control instance unifying everything, which keeps track of all worlds by exchange processes. The idea of a linear general time axis is not appropriate concerning L because it does not exist.

[667] But there is a non-linear time axis, on which all worlds can be arranged: thus exchange processes become possible. Because no one could cross infinite worlds, in the infinite worlds infinity is experienced at one stroke. The infinite has rather not the structure, as it is given by the real numbers, as the cluster points prevent homogeneity: Homogeneous spaces are clearly more advantageous.

[668] The perception in inhomogeneous spaces puts enhanced demands on the awareness. However, if one considers orbs, the demands are not too high. Inhomogeneous perception of time takes getting used to and is rather displeasing. The worst, however, is the chaos, especially when it is uncontrollable. But there is hardly uncontrollable chaos in the higher worlds because L does not want it.

[888] His perceptual apparatus consists of all available substances. Ze perceives only what ze wants to perceive. This does not mean that ze break away from all unpleasing. Ze reduced its scaling to a level tolerable to zer and much is unpleasing to zer because of its unreducible frequency. The creatures make a major contribution to that. The benefit outweighs the damage but by far.

[750] The character of L can be described in one word: superlative. L has an ego that constitutes zer, but no self that determines zer or others. The ego is, on the one hand, the centre of zis references and, on the other hand, in a broader sense the substances and references that spring from this centre. The self would be somewhat eternal and unchangeable with the power to determine L or others: that does not exist.

[751] It is also not the ego-centre since this determines nothing. Determinative are the infinite many awarenesses under their control instance, which monitors all processes. The splitting into several awarenesses has the advantage to be able to adapt optimally to the worlds. Each awareness consorts with the complexity of its assigned world(s): Simple awareness for simple worlds, complex awareness for complex worlds.

[752] The awarenesses group themselves around the ego-centre and are in exchange processes to each other, apposite to their complexity. Awareness is the whole of the references and substances L wants to devote zerself at a time. L has neither pre- nor unconscious. But ze can direct the intensity of the attentiveness to certain references and substances to be primarily aware of the interesting.

[15] L is predominantly good since ze would like to maintain the good world. Ze counteracts only the evil, which destroys. Good has thus to do with maintaining, evil with destroying.

[16] One can speculate about what L does the whole time. I think that ze worries about the special cases. The word of L rules everything else. Ze will have much to do with control, in addition, with research. What can be realised of what ze found out?

[271] L has preferences and moods. The preservation of zis creation is zis yardstick. There is a (smaller) dark side in L. There are minor highly developed hypo-gods or entities similar to be called. They are not distinguishable for us from L.

[232] Nothing is alien to L. Thus it makes sense that ze lets us get to know much, also the negative. Nobody helps zer with zis problems, although ze is perfectly organised. In L culminates the best, most beautiful and highest, in addition one finds the relatively worst, ugliest and lowest in zis sphere of influence.

[288] L is not simple in the sense that ze is not compound. This follows from the reference theory: Substances are from each other pairwise different. Ze is in particular identical to no substance. Our future is for zer also the future since we would be otherwise determined. Ze knows, however, everything that is worth to know. L is not unvarying since zis inventions must be assigned to zer.

[345] L is neither suppliant nor unboastful. Ze knows of cause these characteristics of humans, but ze wants always the best and as highest nature ze cannot subordinate zerself, it is, ze takes shape of a lower creature.

The ideals of humans differ thus from those of L. L is not therefore also pious etc. Ze is in particular not of one sex, but combines all sexes in zerself.

[155] Oneness is an inconsistent term if one conceives under it the (irresolvable) unseparated togetherness. True oneness constitutes only the one - a substance for example. All what is analysable constitutes no true unities since it can be released from the combination, even if the whole changes without it. L is not true oneness, although ze unites everything important to zer in zerself, without that we could release something from zer.

[156] Infinity is like perfection an inconsistent term as it must contain the limited necessarily because of whose existence: Just thereby it is limited. There is infinity like unboundedness only in certain respects, not in all. L is not unlimited since the worlds, not yet created, to which ze always belongs, define boundaries. L belongs to every world since any world belongs to zer.

Others I

[304] L would not like to create someone equal to zer with whom ze can exchange zerself since ze can arrange everything by zerself and does not want to release power. The creatures next to zer are enough for an exchange. They have all what L can offer to them. L is not lonely and has not the feeling that there is nothing new anymore, since ze stands in a constant creation and control process.

[317] The universe is not subject to a cyclic time. It contradicts the infinity of L that ze creates zerself again. The past is zis memory and there is no reason to erase this: Ze adheres to the past. It makes also no sense that ze changes with a creature since it would reduce zer with an indefinite fate. Ze can transfer, however, parts of zis potential to single creatures.

[325] To demand flawlessness from L is brutal: Ze would possess fewer liberties than humans, although ze does not need to make the mistakes humans make. The crucial impulse to the love of L must spring from the creature: L opens up to those who seek zer. Everything is geared to progress, since the potential of L is infinite. We have thus the chance to get into higher-dimension and infinite worlds.

[889] One can reproach L badly that ze suffers no want since ze is and was the first in everything, i.e. had to lack the respective what exists before its discovery. L experienced all negative more than enough and continues to do so - also in suffering with. L must help zerself in all deciding, while our want was caused as far as possible by us - the collectivity of creatures.

[332] Our world is in its three space dimensions a minimum in order to accommodate creatures. In a spatially two-dimensional world one has to, if one lives on a circle as earth, climb over other creatures if one wants to pass them. The font would essentially consist of points and lines and the third dimension is missing to link the separated (e.g. tunnels scarcely possible).

[344] L does not have a problem with the simultaneousness in the theory of relativity since ze can establish references without time delay (instantaneous) to each part of the universe and therefore is not depending on light speed. The big task of L consists in the best possible transformation of the potential in actuality. This requires ambitious previous achievements concerning the creation and ability to compromise (everything does not go!).

[371] L shows zerself if necessary. In our low world this needs to happen only rarely since there are clear laws that we need only to investigate. Ze does not put zis word one-timely to our feet since we would not understand this after the current standard of knowledge. The word, valid today for us, is another than those of the future. Therefore, ze looks time and again for enunciators that reveal and explain zis word.

[2165] The divine instances live in an at least two-dimensional time: Per event point in time they can experience the worlds of all existing individuals as whose world. The higher divine instances have a time dimension more than the in each case next lower, of which they cover in each case many. This has the advantage that they can project their thoughts completely to the commended to them.

The five divine characteristics

[459] L answered the question about his preference for the number five with the five divine characteristics: 1. good, 2. wise, 3. beautiful, 4. extraordinary and 5. infinite, of which the most important is good, to which the others (nearly) can be reduced. On the other hand must yet not possess, who is good, the other characteristics, even if good, subject to intelligence, can be translated with wise and aesthetically good with beautiful.

[460] Who possesses the five characteristics completely is L - in each world. There are creatures that touch L, but they do not reach zero: L is opposite to them still extraordinary and not limited by them, but extends beyond them since zero is infinite. Perfection is not a divine characteristic: it is replaced by the others. Compound or simple do not occur as too banal characteristics.

[163] The thoughts standing above cannot be proven. They are however plausible.

Theodicy

[85] How can it be justified that L permits the large accidents of this world?

Position of man in the world

[86] In addition one must know only once something about justice and the position of humans in the world. L is the highest judge and stands above good and evil. Ze establishes righteous compensation between both. Ze has something from good and evil, since ze is neutral. Good and evil depend on the perception, with which one regards both.

[87] Good and evil represent own powers. The good is the establishing, conducive one and a substance term, whereas the evil is likewise as its opposite the destroying, threatening one and a substance term. Both stand under control of L and are antagonists.

[88] Man is hardly pride of creation, since ze stands far beneath L. L is infinite, humans only finite - like our world also. There are infinitely many substances, which represent for themselves somewhat unique, not reproducible from other one - also not from other substances. Thus it is clear that there are infinitely many worlds also.

[89] Therefore humans are also only of finite value. If thus large accidents happen to humans, then this are only finite accidents, which destroys finite values. L compensates the emerging unjustness, by transferring man into a new world, into which this enters as with a birth, without forgetting however zis history.

[1811] When man reflects on zis position in the world, ze should not do this in pure self-reference, but referred to all entities known to zer. L is just with respect to all entities. So none can be marked out before another one concerning its, across of its continuously expanding existence in all subsequent. Each entity ultimately strives towards its goal L, so convoluted its ways may be.

[1812] Therefore, man has neither a right to consider zerself superior to zis equals, nor to any other entity. If ze has something over an entity, so ze should use this for and not against it. The dignity of man results from the specific abilities, with which L invested zer due to zis karma, in fact as in theory. It is therefore relative, and often unjustifiably injured by own or fault of somebody else.

[1813] Nevertheless, everybody who is able to do should espouse the goal that everyone can live in dignity and that these injuries decrease. Ze should also espouse any other living entity, so that it can lead a happy and fulfilling life, since this deserves it. This will succeed the better if ze uses all the helpful entities within the divine order. The most helpful is L zerself.

[1814] Man is therefore the most to be advised to build a relationship with L to be able to serve L and there-with the world best possibly, without having to do so. In the relationship with L, man learns everything ze needs to know, so that all living entities can have a good life. Ze finds the power also to implement this knowledge, in the joint effort with others, what L can accordingly reward, if the implementation is proper.

[1815] This creates a upwards spiral of fulfilment and happy life. With a relationship with L, the ups and downs of life can be coped better than without, since L can give one even that what man cannot produce by zerself or only with difficulties, since ze is confined to zerself. The divine abilities reach far beyond the ones of the creatures, which can be easily inferred from the age of L.

[1816] In the relationship with L, one experiences what fits into our time, but one cannot misuse it. For L considers carefully whom ze lets know what, when, and how. Only if ze refines zerself, man will be successful at L. L is open to every creature, since L does not refuse zerself to anybody. In this world, man holds among all visible creatures the strongest position and has therefore a special responsibility to L and the world.

[1817] Since it is more fulfilling to act out of love than out of duty, ze should pass the love given by L to others. This will be the easier, the more selfless ze becomes. By integrating the negative properties usefully into the positive ones, ze will fulfil the highest expectations. Man is destined to achieve much. A deficiency in this respect can be largely attributed to zis karma.

[1818] Everybody is able from L to master the occurring difficulties, at the latest in the subsequent worlds. But if ze turns away from L and tries to make zis own way, ze neglects zis destiny by not giving the most important the place that it deserves. Ze begins to lose zerself in less important things, and passes up the chance to achieve what is verifiably the best for everyone.

[1819] L demands neither the absolute extreme, nor the impossible, but the right effort. Since it is right, it will be successful. The divine order provides that things may happen as it pleases L. But L only pleases that what the creatures enjoy, since zis love to them excludes something else. Nevertheless, much pleases the creatures what L cannot take pleasure in, and they know that very well.

[1820] The relationship with L is a continuous learning, deepening and growing. There emerges a wealth on all essential fields, which one can and wants to distribute to others. The most important field is the mental one, since it is for the creatures the most serious one. True power derives from it. That is one reason why man must refine zerself, because power wants to be properly used if it is to represent a useful service.

[1821] Then it will not be misused, but is justified. Who lets zerself be controlled by the negative characteristics, has difficulties to be able to act positively. This is another reason to refine zerself. Only the appropriate integration of all the characteristics of man justifies zis full value. Therefore, it is important that ze has the leisure for this and does not wear out by too much demanding activities.

[1822] Since these can affect the mind only to a limited extent, man has the freedom to think what serves L and the world, and hence also zer. So ze can make the divine order accessible to zer, and work with the aid of L for the place in the world that ze deserves. Ze can make others happy and gets zis reward from L for this, at the latest in the subsequent world. Because zis faith is strong, ze will not be warped from zis way.

The worlds I

[90] Every such world is better than the preceding one and offers more possibilities. Man is thus in an ascending spiral, in which ze loses the personhood - however not completely. Ze is sorted however into a world, which orients itself after zis lived life. The better ze was, so much better is zis world - and vice versa.

[91] Man can select one-time whether ze would like to resign from this process and so to forgo the infinite life. Ze finally does not know, what expects zer, except that the eternal life is given to zer from the outset, if ze accepts it. The ascending spiral prevents zer from boredom. Ze can sometime select the world, in which ze would like to live. This does not represent a problem for L.

[316] This world is conceived as probation and initial world. Who cannot prove zerself sufficiently, gets further chances in addition in these or further worlds. L would like to judge only creatures with a free will, therefore ze must accept whose possible consequences, suffering and evil. Furthermore each creature is to get the opportunity to appear in its whole personality to L.

[92] Thus is clear that we are in an (unfair) initial world, in which we can only few determine, in which we are much over-directed. In this initial world large accidents may occur, which kill many humans. In addition, it can be that we return for the time being to the same world as somebody else and ascend then only. One can say that we are punished in our world, because it is a bad one within the view of the cogitable worlds.

[93] Our world is easy to criticize: We must kill creatures, in order to survive. We are limited by our body. We need much energy, in order to travel far. We do not only damage the environment with our energy consumption. We suffer diseases and must die. We cannot select our world and arbitrarily change it. From birth we must suffer.

[94] Wars and violence are hardly controllable. We cannot eliminate unjustness in the world actually. We are subject to rigid laws of nature. We have no access to infinity as far as possible. Man is however on the way to improve this world and get away from the organism metabolism as well as defeat the diseases. Ze is on the way to the immortality in this world.

[95] We have a claim to our memory and are therefore not presuppositionlessly born again. This is a principle of justice. It is likewise righteous to be born into an initial world, since everything has a beginning except L. L was equipped with all abilities from the outset and regards the worlds like ze creates them.

[96] Thus worlds emerge continuously. The substances do not increase in a total view however, they were always already there. For this the correct time axis is to be assigned to, whose there are several. Man must die, in order to be able to leave zis initial world. Why ze does not ascend however always? It leaves the world with a there logical completion.

[97] But it cannot be that we die simply and that then all is finished? Not under the aspect of justice. It cannot adjust the unjustness of this world, if it were like that. L is absolutely righteous as highest judge and this ze could otherwise not be. The justice causes also the necessity for new worlds.

[98] Large accidents are thus always to be seen under the possibility of the compensatory justice, which follows. They are in our world unjust, not however over the following worlds.

[675] Nothing happens, what is not known. Accidents happen because L does not want to suspend the laws of nature. Crimes happen when in the life of a criminal much has gone wrong, what L can not repair with reasonable effort (remaining in the background, recognising the reality and maintaining free will). L is unhappy about any delict, as zis precautions such as the conscience have failed.

[99] One receives a more differentiated view, if instead of the one-world-image the many-world-image is regarded, the so-called polyverse. Therewith the conception is meant that our finite world divides at each time into the possible worlds, which divide then for their part again. However one can ask whether this conception is real, since the division in worlds represents a very much work.

[100] If one takes the polyverse as a basis, then it becomes clear why the future is indeterminated. It is subject to the dominant scientific and "soft" laws, but is only part of the then still always probable worlds. In the polyverse it is imaginable that even the laws developed only after probability.

[101] We are therefore so well protected from outsiders in our world, because we live only in a world of average kind and quality of many. If someone wanted to attack our world, ze would have to select straight ours. However this does not have to be really like that.

[102] L compensates now in each world over the end of a life of everyone in the follow-up life. Therefore there is the eternal life. We must leave this world, because we would bore ourselves infinitely in it, if we had to live in it eternally, although some live a second life in this world.

The evil

[103] One could ask oneself now whether an eternal life is not an illusion. But L is interested in justice and preservation, the good preponderates therefore the destructive evil. Justice stands for compensation. We know the love and love stands for preservation of the beautiful. If the life would end abruptly, the love would be hurt. There would be no possibility of compensation.

[104] The evil is natural and also applied to L. In order to bundle and to be able to control it, L gave it the status of an own, powerful - due to its antagonist position - power with close borders. But the evil always requires its tribute, which one must pay to it. One realises this, if one refuses this to it on a large scale. One gets under the pressure of evil. One must thus permit the evil and can only reach the status of a saint, if one is irrelevant for the evil.

[105] L must thus permit the controlled evil and can handle it via compensation. The conception of compensation in the polyverse presupposes purely divine ability. Humans would create rather a world, which ze can control completely. This would be imaginable as subsequent world to the initial world for man: Man becomes a divine instance over a human world. But here is L different than man: Ze creates infinitely many worlds and compensates over all.

The intervention and the word of L

[106] One can imagine that it happens in all worlds equitably, if humans, who are badly, live a subsequent life. They lived already once and were punished for their doings. That the part of those, which are bad is so high, one can explain to oneself, by imagining that most by granting absolute freedom choose also the evil and want to become L. This is not possible however, since there can be only one L. Otherwise L must compensate the being bad later on.

[108] One can found the idea of the polyverse, by imagining that one cannot say by equally probable worlds, which should be not applied. For each new world an own dimension is opened. This is with finite worlds problem-free possible - also, since they are arbitrarily small (although it makes little sense to talk about size in this context). The word of L ensures that arbitrary worlds do not emerge.

[109] L always leads one back on the right way, if one lives this. The closer one is to L, the luckier one is. To understand L only as idea is not sufficient and does not satisfy zer. I love L with my whole heart. Ze made the contracts, which regulate this world after zis word. It is compulsorily unjust. That is the theodicy. Everything is done via L.

[110] L could have spoken the following word about the life on earth: There is no visible assistance by L, since I had none at the beginning also. I had to suffer even everything, what there is of good and evil. Everything is to sustain, since it becomes compensated in a subsequent world. I permit the evil as an existing power in the context of freedom. Justice is divine luxury. I give the grace, which was not granted to me, to the organisms that they can help each other, and the progress. The unjust world stands at the beginning of a chain, in which everything becomes better and better. The word has its validity for the existence of this world.

Our world as initial and probation world

[111] L would not send anybody without compelling reason into our world as initial world, since it is a punishment. One can argue for the fact that all lived already once and were punished for their doings. At the beginning L will give everyone a fair chance and equal initial conditions to prove oneself in a good world, in which one can also prove oneself. This refers to the old expression paradise.

[112] In our world the right of the stronger one holds. The religion of love opposes the call to take care of the weak. Furthermore the research is to create fairer conditions. We are in a transition world, in which the realm of L in the old sense only still comes, not for our generation, but for the following generations. L does not accelerate this procedure unfortunately directly, since ze commits zerself to zis word.

[235] Man is the holy with the word of L not available. Ze is still too undeveloped, in order to be let in on the highest secrets. In the subsequent worlds ze is familiarised with the highest word of L. The word of L is very complex and requires the insight into further references and substances as well as the infinity. The problem of theodicy can be attributed finally to the right of the stronger. Everything must prove itself.

Suffering

[245] L was not always only good. Ze had to make first the experiences of all possible one, before ze could begin to arrange the world after zis ideas. Also ze did not have anybody above zerself, who could help zer, at the beginning. These experiences are today reflected in our world again, where we likewise live through the interplay of good and evil without assistance of L.

[246] However, we can influence our fate by our moral conduct. If L is for us the absolute number one in daily acting and thinking, L is flexible. However there are still severities in life. One can not criticize L therefore, since ze went through all severities. In zis love to us ze limited these severities.

[273] L does not understand if someone does not want to suffer. It belongs like joy to life, because the pendulum always oscillates to two sides. We live thus in a (initial) world of average kind and quality. (Eternal) life is a zero-sum game in its heights and depths, since L compensates everything. It is eternal, because also L lasts eternally, it is we refuse it.

[303] L suffers with humans due to zis large empathy. If humans would not suffer, the creature would be doing better than the creator. This can permit L also due to zis large love to man, it is not the rule, however. There is no suffering in the world which L could not compensate. L created the creatures in such a way that suffering cannot become unbearable. The sufferings of the organisms cannot be compared with those L had to and must bear.

[920] L does not go the comfortable way, but the best one and that means with all the ups and downs that are needed to do justice to the creatures. We therefore cannot warrantably demand from zer to diminish the existing extremes, since they are needed so that we can follow zer approximately. Where there is nothing to bear, one cannot prove oneself. This includes the acquainted suffering.

Consequences of an intervention and justification of L

[306] Ze reserves to intervene into the way of the world. There is nothing in the world, which would not have its right and should be abolished. There is thus nothing that L in principle could have done better in this world, unless what exists in other worlds additionally. It is difficult to create righteous subsequent worlds, since the problem emerges here, what is not to exist in the new world any longer and one does not miss.

[496] The abolition of large accidents would entail either the abrogation of the laws of nature or of the free will. The world affairs would run like perfect clockworks, a notion L justifiably is not interested in. At it also an occasional intervention of L would change nothing. L would have to smooth away human errors, which would still increase the error rate (nothing can go wrong).

[497] An endless spiral would emerge. L would be degraded to the sweeper of man. L does not understandably permit this. Hence there is the divine compensation. L always intervenes in our world, where otherwise would be offended against the divine will. That means that L accepted large severities and wanted rather to compensate. That does not mean however that ze also approved of them.

[498] Ze was ashamed of the ineffable cruelties of man, despaired and felt deepest mourning. Ze was with a heavy heart not content to sacrifice however the human freedom, but announces now zis will by me. Who is so cruel, will be severely punished. Nothing goes unnoticed for L. L does not need to justify zerself for the infamous actions of humans, since they are just their will.

Hymns

[1882] While the melodies of the hymns are also from other persons, the texts are so far from me. It should be fun to sing them; therefore I tried to choose preferably beautiful melodies.

[1843] Hymn of the Relil

L we want to love and praise, and to serve zer, above all,
with our effort we liaise, making joy in life so tall.
To L, our highest good, L, our highest god,
please, let's be Your love's part, since then everybody 's good,
we reflect it with our heart, this is our high statute.

Nothing shall divide us from You, till You save us by the death,
all Your width is so delightful, if You bare it with each breath.
To L, our greatest space, L, our greatest grace,
please, give us Your mighty side, since then all we do confide,
each of us does get along just to make Your castle strong.

You deserve to come to fame; we are giving You the same,
true reward comes just from You, our thanks return to You.
To L, our total view, L, our fortune too,
please, do show us our way, leading to Your place to live,
may we also go astray, what we easily forgive.

All Your mercy is forever, always You are there for us,
any error should be never, 'cause the need does follow, thus.
To L, our greatest part, L, our greatest heart,
please, do put us to the place, where it's beautiful to live,
that we find the true solace, if it's up a flood to give.

You are holy bones and all, and the creature's highest goal,
You are simply wonderful and extremely meaningful.
To L, our solid thank, L, our solid bank,
please, keep suffering away, too, to avoid the hardest ban,
we can live completely in You, as it better not be can.

[1883] L, You Highest Goal

L, You highest goal, L, You greatest goal,
all the creatures are loving You,
You are really grandiose, You are standing very close,
please do spend us, please do give us full value.

L, You dearest Lord, L, You nicest Lord,
You are ruling the universe,
You enable every deed, even if it's evil's seed,
please do answer, please do not do something worse.

L, You finest shine, L, You neatest shine,
You own everything of us,
always are You there for us, that is never to discuss,
please do help us, if the forces do concuss.

L, You wisest judge, L, You fairest judge,
Your decisions are always right,
You know what is good for us, that's why we do follow, thus,
please do bring Your first desire into light.

[1900] The Greatest Wealth

The greatest wealth is serving L.
It is not vague, it does compel,
if we just wheel ourselves a lot
to make our world the loveliest spot.

The nicest place is where You live.
We see it, if You want to give
us something with Your godly grace,
so that we find the real solace.

The clearest word for our time
is Yours and it is truly prime.
One must be You to do the same
so that one has the similar fame.

The purest bliss one finds in You.
You make us really happy, too.
Although the fate may damage us:
That what You want is not to discuss.

The greatest strength is Your reward,
if fiercest fight does come toward.
But it must be a fight for You
Non-violent it has to be, too.

The finest deed is to be good.
Result is a kind neighbourhood.
We build a link with Your true love.
The real evil is far above.

The highest worth is to aim at
the goal the word of L has set.
By our love this does succeed.
Your thanks go to us creatures, indeed.

The brightest sound, that is Your praise.
It gives our value a clear raise.
We never will be far away
till we unite on uniting-day.

[2079] Let be L your Greatest Part

Let be L your greatest part, if you love zer with whole heart.
L rejoices in the art if you share right from the start.
Please, do give all for L, please, do it really well.
All the states shall try to aim to get free of any claim
that a person still might raise than to give L fulsome praise.

Right is life that aims to strive to serve best and happiest.
So much wiser the deviser who does always this with zest.
Please, strain yourself for L, please, do it with each cell.
Then L has a solid reason to reward you well all-season:
You can gladly celebrate what no rascal may frustrate.

Do endorse the deep remorse for bad things to that one clings.

Win the nature getting mature with the wisdom that L brings.
Please, comfort L a bit, please, to zer love commit.
You are treasure if you measure every person with L's view.
Then ze never is so clever to succeed in harming you.

Tear the wall down of the fear-town that is separate from L.
It is better that the latter is surrounded by all well.
Please, make L your dream, please, do join zis team.
Say a good word that does not hurt if you pray with soul to zer.
Then you get a deep reply prompt from zis holy-sacral Coeur.

Without L is simply no bliss: Keep this always in your mind.
There is nothing fascinating outside of L's world to find.
Please, grant L zis wealth, please, preserve your health.
From the former comes the latter if you make just few mistakes.
It is juster well to trust zer, so no real bale awakes.

[2091] A Cheer for L

A cheer for L with whole heart
that satisfies zer full.
To bear pains is a high art,
if they do push and pull.
The suffering stops quickly,
if only You are there.
Help us smartly, but not partly.
We may be very sickly.
You end all deep despair.

We praise in You the glory
that makes the dreams come true.
Please, tell us our story
the day we die in You.
Please, do treat us friendly,
if You do hear us pray.
Giving pleasure is right measure.
We like to tell You gently,
what we do have to say.
You answer always grandly,
all night and every day.

We eulogise You, greatest,
whom everybody knows.
We like to hear the latest
and how Your wise plan goes.
You show us indulgently
the right path all the time.
There is no call that is too small.
Your patience is constantly
admirable and prime,
Your grace is eminently
congenial and sublime.

We worship You with gladness
and love You as You are.
You drive away all sadness
exceeding us by far.
We are no bad deserters
of words You optimise.

Give L a glance and get your chance.
We try to be asserters
of Your ideas so wise
and tractable converters
of them to deeds precise.

We rate You highly always.
Your light may amply burn.
We love You truly all days
awaiting no return.
You are a great composer
of words we honour much.
Speak a nice word that does not hurt.
You are a tough opposer
of racketeers as such.
Please, let Your love come closer
so that we get in touch.

[2092] View the Deeper Sense

View the deeper sense,
which L in you presents
to give from high above
all zis strengthening love.
Let your word come to the lonesome,
give the poor all they need
then their live will succeed.
You stop their misery,
they will thank joyfully.

Concord is our goal
discord hurts our soul.
It's true that the whole Earth
without L has no worth.
Costly clothing is annoying.
Give your money all those
who are to poorness close
You receive for this deed
what L for this decreed.

Sadness has not to be
if your conscience is free
of all evil and wrong
that does vex you lifelong.
Put a stopping to the mourning
that does keep you at bay,
and no sorrows away,
if you talk to a friend
who is holding your hand.

Don't speak an ugly word
that does L badly hurt
and don't tell zer a lie
so that ze must ask "Why?".
Give the poorest from the surest
so that they can plan well
far from poverty hell.
Give from the innermost
as a big-hearted host.

If you ask for the sense
and on what life depends
then take serving for L
as an answer so well.
Find much pleasure in this measure!
If all times have passed by
and you're willing to die
in L with highest bliss
do it and you'll feel this.

[2093] No one Should Tell you

No one should tell you, you would have no worth
or have the spell to complain your poor dearth.
Everyone should see that's no one like you
and be so gently to honour you, too.

No one should ponder, ze would be the best
but ze should wonder, why L is the crest.
Who has the insight to serve L with zest
mostly will be right in any tough gest.

Everyone should know that life does require
that one can't follow each ardent desire.
Deep love to creatures must be presupposed:
all the prime features has L here enclosed.

Take the presented not simply for free
L is contented if you pay the fee.
That means to worry about all that is
and without flurry to meliorate this.

After all striving come peace and pure bliss,
when you're arriving at L with all this.
Live with delight the whole union with L;
you will get sight of zis grandness as well.

[2094] Serving L

Serving L is just the best thing,
if we understand it well.
It is always most interesting
to enjoy the presence of L.

Let us jointly try to care
all the beauty of Your grace
to be found just everywhere
in Your world at any place.

There should never fall a word
that destroys the peace on earth.
It is totally absurd
that the war has higher worth.

Every person should be drinking,
if ze wants to, or must eat.
Ze can have from everything,

since You made the world complete.

All Your love we like to give
to all creatures You behold.
We are sure that You hard live,
if we fight against what You told.

[2095] With L is Formed

With L is formed real kindness
in any human relation.
Ze crowns by it all the friendliness
according to revelation.
Thus, give, as sign of your seemliness,
much back with true adulation.

In life, it needs any business
sufficient care rule-oriented.
If there is not enough minuteness,
one is dismissed and resented.
So work with high effectiveness
and make L really contented.

Creation gives us creativeness
to be with wealth not too seedy.
It is, of course, pure naturalness
donating it to the needy.
Show L encouraged fearlessness
and take it just from the greedy.

It is a good mark of courtliness
to organise leisure wisely.
It should not be lazy godliness;
it ought maintain health concisely.
Hence, make for L-conform stateliness
and serve all justice precisely.

All live is more than worldliness;
the atheist should believe it.
From L arises all holiness
although one cannot conceive it.
Participate in zis loveliness,
collaborate and achieve it.

[2102] The Day with L

Getting early up in the morning,
give us L a beautiful day;
for if it brings sorrows and mourning,
all good prospects stay far away.
L, please give love a bit that many live on it.
We do serve You willingly all days
even if we have no success
for we want to stick to always
what does please You, nevertheless.

Having lunch we want to spend
time enough in prayer to You,

since we never want to suspend
our thanks for that what You do.
L, make us sated, please, that all have enough with ease.
We long for the happy hour,
when the work is done for now,
for we use the given power
in the free time as You allow.

In the evening we want to mind
what Your word is telling us,
so that many poor creatures find,
what they need, from our surplus.
L, please give us the force to follow a godly course.
In the free time we like to finish
all the tasks You reckon as good.
Selfishness is full to diminish,
if Your word is well understood.

When we sleep, then we want to dream
what does help us to view Your world right.
All events we want to esteem
that give us an insightful night.
L, please give us the rest till our strength is at best.
If the sleep recovered us clearly
we did right as far as we know;
if it vexed us all the time nearly,
we performed extremely low.

Our lives have so many days
to convince L well from birth.
Our karma argues the ways
we pursued to show our worth.
L, please be good to us and do encourage, thus.
We do faithfully serve You with zest
to share out the most of Your wealth.
We do always give You the best,
if the world is saved so to health.

[E1] L is the Greatest

L is the greatest, L is the straightest that the worlds have ever seen;
praise zer ardour, praise zer favour and the mercy it does mean.
L the honour, L the fervour, ze deserves up to the hilt;
praise the splendour, praise the saviour who forgives us any guilt.

L is the strongest, L is the longest advocate of creatures' right;
praise zer justice, praise zer practice for zer unrewarding fight.
L the meaning, L the feeling that reflects our godliness;
praise the blazing, praise the raising of zer upmost holiness.

L is the highest, L is the wisest to decide a heavy case;
praise zer brightness, praise zer fineness that we find at any place.
L the pleasure, L the measure that ze really can enjoy;
praise the largeness, praise the fairness that ze cherish's to employ.

L is the dearest, L is the neatest who us utmost rapture brings;
praise zer dosing, praise zer closing of the truly awful things.
L the thinking, L the linking of the brilliant thoughts of mind;
praise the patience, praise the lenience in the matters of all kind.

L is the deepest, L is the cheapest we can ask for best advice;
praise zer meekness, praise zer weakness to raise all in paradise.
L the nearness, L the buttress of all humans in despair;
praise the glory, praise the story of zer blessings everywhere.

[E2] Praise

Praise L, the Highest of all us creatures,
praise L, the Wisest of the world;
praise L, the Kindest of our features,
praise L, the Greatest, our dear God.

[E3] When we Expect Your Mercy Deeply

When we expect Your mercy deeply,
when we request our part herefrom,
when we receive it all so cheaply,
we want to thank You on and on.
When we acquire the treasures all, too,
when we yet place our drive above,
when we neglect the deeds we should do,
You give us, all the same, Your love.

When we could stop the latest crying,
when we see vanish all our need,
when we are not afraid of dying,
Your sole commandment is our creed.
When we observe what You have mentioned,
when we give back Your selfless care,
when we deserve what You have sanctioned,
for either parts the life is fair.

When we treat well the needy creatures,
when we renounce improper wealth,
when we develop shining features,
Your gift for us is lasting health.
When we respect all duties kindly,
when we adore your ample grace,
when we do nothing simply blindly,
the world becomes the nicest place.

When we extol Your patient lenience,
when we regret mistakes we made,
when we confide in your experience,
no callous judgement will be said.
When we just scarcely have to suffer,
when we appreciate Your price,
when we esteem Your noble offer,
we take a really fine advice.

When we and others truly try hard,
when we accept the karma law,
when we move diligently onward,
You see the best You ever saw.
When we deny the evil stoutly,
when we perform all functions well,
when we announce Your greatness loudly,

we glorify You, dearest L.

[E4] Your divine grace shows

You, L, are best to creatures
that live at any place.
We thank for all Your features
You spread into the space.
Your divine grace shows whom You give solace.

Your acting for the right weal
is lasting for all time.
You have the urgent prime zeal
to fight against all crime.
Your divine grace shows Your strong will to heal.

By giving all Your brightness
You make us feeling well.
It is Your sign of rightness
to abrogate the hell.
Your divine grace shows Your deep love to tell.

With meekness and with lenience
You demonstrate Your shine.
You have the splendid patience
to bring Your word in line.
Your divine grace shows which high aims are fine.

By struggling for the good thing
You take the greatest part.
By stopping all disgusting
You manifest Your heart.
Your divine grace shows Your quotidian start.

[E5] Hymn to L

Please, see us mildly, L,
spare us the awful hell
and give us guidance
in any nuisance.
L, our saviour in need,
L, who is gracious, indeed,
we like to listen to
what comes as word from You,
we do love Thee:
So shall it be.

Please, send us all the strength,
that our fetch has the length
that we're achieving
what we believe in.
L, we should ask not too much,
since You could miff that as such,
for we don't want that You
have got a reason to
be in a fret,
which we'd regret.

L, we are in Your debt
and all the steps we stepped
led to the blunders
so that one wonders:
L, how could that come true
what did the harm to You?
You are rewarding us
without a really plus
You need to rest,
the best of best.

[E6] You are for us the best of all

You are for us the best of all
dear L, although there is a call
to say it can't be true.
It is the evil still so small
that dares the proper to befall
and every poor soul, too.

There was much mourning in the past
about the world that winds so fast,
a problem of the wealthy.
But it is one of all the cast,
how long and heavy it does last,
until we term it healthy.

To solve the problems of all kind
please, keep the pledges in Your mind
we like to help You, Leader.
It is so painful just to find
the answer in the maze behind
where everyone is pleader.

Please, don't be angry in Your shell,
If all the folk is not so well
You want it different, truly.
If You are ringing our bell
Is there a person who would tell
"I can't subserve You, duly!?".

Before You tell me, by the way,
that You have planned my ultimate play,
please, let me dream with glee
I love you always til doomsday.
Please, have the mercy and do say
"From now on you are free!".

[E7] L, You are a great comforter

L, You are a great comforter,
aid and excellent supporter,
all Your power has the goal
spending love and rule the whole.

We demand that You still grow
and keep all the life in flow
that the world has all around

without limit or a bound.

Loving we give back the thank
for the master of Your rank,
who directs the way we think
if we rise or deeply sink.

You are able to avoid all
what entails a heavy downfall
for Your love is piercing through
what does really harm to You.

All the sorrows fly away
if You have a word to say
that brings all the pain to end
daring us so hard to bend.

[E8] Lovely sweet Christmas time

Lovely sweet Christmas time, peaceful warm place,
Snow-covered country clime, L fills with grace.
Praise L with burning love and your whole heart,
watching us from above, taking zis part.

Fragrant green needles hang down from the tree,
dance fast around it with ongoing glee.
Look at the angels which sing with loud voice:
their trust in L is the ultimate choice.

Delicate odours perfume us with joy
as does the same every new splendid toy.
Well stills the hunger this marzipan loaf,
L makes still happy the most stupid oaf.

White falls the snow if it's wanted by L;
Listen with fervour the stories to tell.
Hot burns the fire which warms us so fine,
feel all the passion of each candle-shine.

Meekness and mercy denote all these days:
It is the thankfulness that really pays.
Then agree gladly with ardour and soul
and you will reach the once for all goal.

[E9] Town, land, sea

If we relish town and land,
which a river passes grand
flowing to the swingeing sea
in its bed so urgently,

we have time to get a bit
of the bliss we do admit
all that much into bad life,
but becoming never rife.

If the goal is far away
that we try to reach each day,

it is L who helps us fine
right to drag the bailing line.

Let zer do this one by one,
till this job is really done,
though the danger is so near
and its power does appear.

Therefore act with great ado
that zer dreams get righteous true,
but don't overact too much,
since this has an adverse touch.

L and Man

[63] The relationship from L to man is a special one. It is to be examined.

The abilities of man

[64] L created man according to zis likeness, not after zis effigy, since L is of other shape than man. Ze has appeared to me as a bright cloud with dimming in the darkness. This suits zis internal greatness and unassumingness. Zis conceptions of man were of rather practical kind. Ze created zer as an intelligent creature of an initial world, which suits the animals, from which ze (man) descends.

[65] Everything is not given to man. Ze can do what pleases L and only that. Ze does what does not please L after zis freedom also. The punishment of L is appropriate for the misdoing and follows the word of L. Humans have different freedoms, some less than they think. Since humans are complex, freedom and its restriction are likewise complex.

[1024] Every creature that can point out a fundamental mistake in the divine order or in the word of L, is entitled to bring it forward to L and the fellow creatures and to claim its removal, if this is possible. But since man does not command the skill of divine truth-cognition, trouble shooting is more difficult. To communicate the nature of other worlds is equally difficult.

[616] Man is of divine origin, but is not L. For zis deeds man is solely responsible, even if they are caused also by the environment. L handles those who collaborate with zer as ze pleases. Zis interactions are not scored against them certainly. L makes sure that nobody is preferred or disadvantaged by zer in the initial and probation world.

[617] But ze can do this only if this is not opposed to zis objectives. For deviations remains still the compensation in subsequent worlds. Who admittedly does a lot for L and humanity, receives from L now or later the appropriate reward. But who is chosen, cannot expect a high reward for then natural achievements.

[1888] We have the potential to close up to L, so that no one needs to be ashamed of zis alleged inadequacy. The not-yet is the immediate prestige of the now-already and the martinet of impatience. The stair of each staircase on the way to L will be also reached or skipped. One cannot skip anything essential, since one cannot do without it, but nothing has to be experienced totally.

[914] L could reduce zis perceptual apparatus to a minimum by an appropriate order, although the latter is infinite in the infinite worlds. Perception is always the mapping to the ego, the centre of zis references. We know that a sense organ with n dimensions makes possible a perception to the n-th power of a scaled substance. Our senses are a selection among the most important at all.

[915] Does one take substances as a basis it is arbitrary to speak of five senses. Our sensory apparatus can be increased by measuring devices to a multiple. The man of the future will be a high-tech being, which has the world's knowledge available as cyborg. Hereof it will make use according to zis inclinations and requirements. Ze will neither be able to exempt zerself from this development, nor want to, if ze wants to be full-value.

[1889] In the higher worlds, I am called bunny. This is loving, but it shows that I do not approximate someone from the higher worlds. Nobody think ze is great in zis world, as there is always an above till L. Anyone see clearly zis limits, since only an appropriate judgement gives the correct view of things. To see zis limits means to see also, to what one can, may be, look forward in a subsequent world to experience with pleasure.

[1998] By the grace of L, it may be granted us to hold a high level, if we behave ourselves properly. We are, however, not spared of that what a creature must have gotten to know and experienced to be able to enter the next stage of development. Man has over an animal that ze can control zis fate by zis behaviour, and knows this. No animal knows something about its subsequent life.

[1999] Man, however, can assess zis life and try to view it from the viewpoint of L. From this ze can derive how a just subsequent life may look like, if L decides justly and offers the same alternatives. To see things

from the perspective of L lets one view them as they are, and is therefore so recommendable. It expands the horizons immensely and is associated with very great utility for all other creatures.

Beauty and genius

[1845] It is important that we take time for the beautiful things in life, if the necessary is done. If life consists only of the latter, some of the abilities are stunted, which L has given us with good reason, so that we can draw strength from them and be glad. It are these glimmers of light that give our life dignity and foreshadow, of what the divinity consists that is hidden behind L.

[1846] When our view narrows, we do not see what could enrich our lives, since not everything that beautifies life comes clearly to light, but only shows itself when we broaden our view. Beauty can make us forget that it is time for our basic needs, the mystical even over a longer period. The more we have both in our lives, the more we will win without a loss.

[1847] Beauty makes us see things from which L wants that they have relevance in our life. Beauty may be scarce, but the relativity of beauty guarantees its existence in a diverse world. It is a prerequisite for the arts, but also for science, since one can recognise the truth in beauty and in the ugliness the value. True genius cannot manage without beauty; both are part of the divinity of L.

[1848] Each entity in the world has proportion and be it through the relationship to other ones. For, the most radical abstraction removes the essential that is given by the many. The right proportion is a prerequisite for beauty, which is upvalued once more by the diversity. But beauty cannot be reduced to both, since the rare and the irrational numinous must be added to create a beautiful sentiment.

[1849] Anyone who tries to establish rules and principles of beauty, will reveal only a part of its mystery, since it requires greatness and thus ultimately L to create something extraordinary. The diversity of the possible is too overwhelming to create specifically what is beautiful. It requires the divine afflatus to be able to take a shortcut, and this will only be bestowed on somebody who has deserved it by the refinement of zerself.

[1850] Through diligence and zeal, we can try to compensate what is of genius not granted to us, but also the genius does not get around both. Why should fall in its lap, for what L has needed almost an eternity? The divine order ensures that everything is perfectly above-board. This means that every development takes its time and leads to the result in that way that we completely deserve.

[1121] Most presuppositions that represent a genius must be given to it: the least can be worked for, if, it should happen on a large scale. Although unusual associations of ideas help, no genius escapes to reflect extensively, to select the best reflections and to publish them compressedly. These should have predominantly far-reaching consequences.

[1122] True genius has L as benchmark: it recognises the inadequate of the most previous achievements and goes far beyond them. The limits will be set to it by the time in which it lives. It would like to exceed it, but it is not possible from L. Its subsequent life compensates the shortcomings of its life. The phrase "Once genius, always genius" does not apply. Every genius has reason to look forward to its subsequent life.

[1851] Beauty and genius are the top of a mountain that some of us scale, so that we can have both with us. But it is guarded by L and anyone who tries to remove it, can still take as many shovels with ze: ze will have to realise zis miserable failure. But anyone who tries to blast off the top will destroy it and give a reason L to keep beauty and genius, for an indeterminate time, away from us.

[1852] We have no other choice but to choose the proper means, since L wins every battle that ze wants to win. If L lets us win, then out of love for us. But we should not fight with L, but make the world as beautiful that L takes pleasure in it. This will succeed only by working together, without ignoring the effort of the individual. If we do not develop a sense of true beauty, we will not succeed.

[1853] If we do not want to orient ourselves by L zerself, we can focus on proven models and the masterpieces, without forgetting that they are just not L, but L comes in them to light. We can judge in them their

closeness to L, if we pay attention to their quality and quantity. It is instructive to look at the lives of creative people, as we can read in them what they are worth for L.

[1854] However, we should be careful with our judgement. If we judge someone only after his life in this world, we neglect his past life and his life in the subsequent world. Ultimately, only L can really judge a creature, but we can draw some reasonable conclusions, and should give good reason for them if we tell others of them. L and the divine order are benchmark of all being, this is word of L.

Brain

[1823] The brain contains an n-dimensional immaterial reference system widely independent of it, since it can handle only this way the search processes in the measured velocities and meet the failure of regions without serious consequences. Consciousness and subconsciousness are part of this reference system and cannot be surgically removed, since this is a security mechanism of nature.

[1824] The brain reduces the information to the most important and saves them (hierarchically) into a reference system in an n-dimensional network. Each node is related to the nodes to which there is a relevant context. In this way, the brain can quickly search and associate to find solutions to problems. The centre of the network is as big as our consciousness the gate for the subconsciousness.

[1825] The reference system maintains many connections mediated via the amfon to the brain regions specialised for specific tasks. If these fall partially out, the reference system tries to realise its tasks via other brain regions, if this is possible. If not, disorders or even death sets in. The reference system is immortal and survives death. With it, we come before L to let her decide on our life.

[1826] In the brain, material connections are established to realise a better working of the interaction with the reference system. This is necessary since every creature ages and specialises itself. Certain material substances are able to influence the brain in its mode of action, but the reference system hardly. Diseases, based on the reference system, therefore, cannot or only minimally be materially cured.

[1827] The subconsciousness operates autonomously from the consciousness according to the divine order and sends this the contents that are to come to mind. They are combined with those of the perception and make up the experience. No creature can enjoin on the subconsciousness how it has to work, but L and the divine instances can. They do so in the deterministic circle according to the divine order.

[1828] Consciousness and subconsciousness can be influenced by different procedures. But this should be done always responsibly, since their healthy functioning is essential for a happy and fulfilled life. Both are ideally furthered and demanded by a relationship with L, since in it all acting forces are brought in harmony and therefore a high level of health and wellbeing is achieved.

[1829] The extra dimensions that are necessary for consciousness and subconsciousness take up only little space. Only when we succeed to influence the amfon directly, these dimensions are immediately accessible. Therefore, a combination of thought contents is not possible with conventional computers alone via electronic ways. Also from the brainwaves themselves the relevant information cannot be deduced.

[1830] The information contained in the thoughts, however, occupy space. The brain constructs from the basic information complete information after rules that are stored in the reference system. In this way, a lossless high storage density can be achieved, which is affected only by forgetting. This is necessary for an adequately small access time on the existing information.

[1831] The substantial diversity of information makes an immaterial reference system also necessary. This is in addition more efficient than if the information is correspondingly coded and every time decoded again as in the computer, since information can be compared and separated more quickly. Thus, we can fast clarify the question what a certain number means to us in contrast to the computer.

[1832] The reference system is not redundantly designed. But since substances cannot be lost and the material access is limited, this does not represent a substantial limitation. Nevertheless, material substances and defects can influence the brain so strongly that diseases emerge. However, there is no disease that is not compatible with the karma of a creature, so that the latter can influence this.

[1833] Information is found several times if and only if this allows a simplification and acceleration. The brain encodes only onto few substances, since the reproduction of sensory experiences, moods, feelings, states of consciousness, thoughts, etc. Gets along with few ones, the rest can be generated and so the transport volume remains small. The coding is basically the same with personal deviations.

[1834] The deviations of two brains, concerning their content and the reference system, can be quantitatively and qualitatively considerable. The more content will be noticed, the more important becomes the forgetting and the ability to abstract and to generalise in order to single out content efficiently and effectively. A high capability requires most widely health in all relevant fields.

[1835] This health is best achieved by the relationship with L and refinement of oneself. In this way one becomes highly able to cope with a heavy workload and free for new things. One views the world as it is, knows how it shall be and what one can contribute to this. If one is able to readout foreign brain content, one should remember that it must be released by the person concerned, since otherwise zis private sphere is violated.

[1836] The private sphere may without the release principally only be completely inspected by L and the divine instances, since they must have the ability to avert any serious danger that results from private endeavours. But they behave as discreetly as possible, since they respect the private sphere. Anyone who readouts this unrestrictedly can do much harm, since information can vest a lot of power.

[1837] Who has nothing to conceal, has nothing decisive to fear from a release. Who is superior, will let share as many as possible in zis value. Who violates the private sphere, despite a missing release, will be punished by L according to the consequences of that violation. An accused person that refuses the release is to assess after the available evidence, since ze must not be coerced to release.

[1838] The higher an living entity is developed, the more it will share with others. It releases much content of his reference system and lives synergetically with other living entities and information storing units (ISUs) by networking with them. This state is particularly fulfilling, since the entirety benefits from the specialisation of its parts to the highest degree and the state is particularly close to what is essentially L.

[1839] The network requires special precautions against troublemakers, particularly if their troubles are severe. Certain activities and content must be closely monitored to take, if need be, measures against them. The greater the progress, the more diverse are the possibilities. But a highly developed community will have a knack of adequately defending itself and to live in peace.

[1840] Then it will be difficult to judge whether in this world live several life forms or one with several parts. It will be the state from that is changed into higher worlds. It is not necessary in this world to make contact with other worlds, because everything necessary exists in it. This is also true for the subsequent worlds. Every world represents a unit closed in itself that is complete from L.

[1841] The brain follows primarily that what it finds most interesting or most exciting. Only if there is something more vital, it follows that. It must learn not to drift or to be tempted too much, but to organise its life agreeable to L. Here, L assists it to help if ze is accepted and paid tribute to appropriately. Without discipline, life becomes disorderly and fulfilment and happiness stay both away.

[1842] L rewards our brain by fulfilling thoughts, of which many may be of value to others, since they stand alone. We should therefore endeavour to show ourselves worthy of zer, since L only rewards the one who deserves it. It applies not adulterate the thoughts of L does, but to present them in the best light, so that they can enlighten as many as possible. Then everyone's brain may absorb them with pleasure, and enclose them well in zis heart.

[2039] The brain does not have a decision criterion, whether a thought comes from L or from someone else. It assigns the thought to that person which it considers the causer, if this question comes up. Since L limits zis work to the indispensable, the brain thinks the statements of L itself, if it cannot assign them to its bearer, but to L very well. This should be always kept in mind, regarding a relationship with L.

[2040] L is therefore only as strong as the brain can represent zer. The brain is only as strong as one has refined oneself. How strong L is in the word of L, hence depends on the performance of the enunciator, and

is to attribute to him alone. But that L is presented in other writings so weak is an evidence of incapacity of their authors. L wishes from all creatures that they describe zis real strength.

[2041] To this, each creature is able without difficulties that behaves properly. If we thus are confronted with inability, we can infer its cause. Only those want to represent L weak who set their value over zis one. Who bears true witness will represent L always as strong as ze can think zer. Thereby it does not matter how the brain thought L, or its bearer has communicated with zer zerself.

Annunciation

[618] However, L makes nobody's life permanently easy: life consists of ups and downs - even for L. Of the people living on Earth up to now nobody can and could take over my task. Here I am irreplaceable to L. For the hard work I may enjoy the presence of L and therewith associated privileges. It belongs to work to handle the questions of L independently and to answer them.

[619] The questions are generally open to all results, the defaults can be diametrically opposed to the result worked out. L does not shy away from any criticism. But the collaboration is always constructive and productive, although ze provides for the necessary distance and always ensures lifts. It is often the case that L apologises and that I am "superior". This is connected with the psychology of L.

[620] Angels could not and did not want to take the part of L related to me. That has to do with the global miracles, which L has let occur on my initiative in the world. These should underline my worldly authority. I took no personal advantage of the miracles. I will report about that more detailed publicly when time has come and the resulting damage is minimal.

[621] In the religion of love there is no personality cult: in the centre of worship is L alone. If the creatures have acknowledged that L is incontestable at the top of the worlds, then they may leave the state of most submissive worship and greatest respect and enter into a (unequal) partnership with L - but only then. If they are ready to project their thoughts into L, they may represent zer.

[622] If they dared to advance to the limits of the thinkable and climbed the apex of the then existing knowledge, they may announce this as the word of L. At this may only be good enough the best and the compromises made with the reality, which are to have also the best aims. The obsolete must be discarded at this - from whatever source it is. The source of insight should always be specified.

[623] It should be mentioned at least (if available) authors or computer resp. program, location in coordinates and date, title of publication, if it is in a larger context, URL. The word of L is to recognise by its originality: a collection of quotations by people cannot be the word of L. It exceeds always the so far been, without neglecting the status quo.

Turn for the better

[624] Handicaps for creatures and severe living conditions have their reason in L and are a result of a failed past and present life. L has not the least reason that it happens differently. In this world, without exception, everyone deserves zis death when zis whole life is appreciated. Nobody has managed to live and pass on the word of L: It is instead warped or ignored together with L.

[625] The science of humanity is so far an overly intellectual stream of words, which lacks grandness and heart: the most banal facts are explored, but the most important, L, is dismissed as inaccessible and mysterious. But L is and was accessible for everyone who makes also only a minimum of effort. I will make the lost knowledge of humanity visible again and go beyond that.

[66] So we can have theoretically many dysfunctions as diseases, but only few make sense in our life. Among other things, our behaviour, also that of our parents creates this sense by heredity. We can thus control diseases via our behaviour. Certain things do not occur in life, because they do not make sense for us. We should remember this.

[1242] Unfortunately, modern working life does not allow for many people to escape a certain degree of routine because the working process requires full concentration. It is therefore important to use the necessary breaks for recreation and to consecrate oneself in the leisure time to the things that provide one with power and performance for the everyday work. The more we are demanded, the more income and leisure time is due to us as a matter of course.

[1243] Society and especially the firms have to offer extracurricular activities and facilities to the employees and to enable their utilisation to meet the legitimate interests and inclinations of the employees. In addition to an adequate social service, also the exercise of religion is to warrant, since this benefits by self-fulfilment.

[1244] For, the creating of a meaning in life in the service for L contributes crucially to mental and spiritual health, which influences the physical one positively. Admittedly, there are again and again tragic accidents and maring events in life, but the vast majority of diseases are to be traced back to a corrective function in the patient's life, which put them again before L that way, as it corresponds to the divine order.

[1245] L looks into the heart of every person and knows exactly whose needs. If we learn that it is the service for L that makes us healthy and the bad karma that makes us sick, we have done the first step that brings us on the right path. With every good deed for L we move forward to zer and ze can reward us. Otherwise, the fate takes its course, and L has no reason to intercede positively for us.

[1246] Each creature is created after the wise bauplan of L. We should criticise it first if we have understood the existing worlds. Unfortunately, it is reserved for the revelation of L and otherwise our imagination, how they look like. If we pool all our efforts, however, we get a picture from which we can draw reliable and satisfactory conclusions for a position.

[1247] We see that mankind obtains more and more opportunities to shape the world according to its ideas and to improve things and circumstances, which were to accept in the past as given. L has given us this potential; it is up to us to implement it. In order to be able to judge a time justly, however, we have to weigh up all the pros and cons and to consider the model of the subsequent worlds of the divine order.

[1248] Every time has its advantages and disadvantages, every subsequent world compensates them. Who makes the mistake to believe only in this world deceives oneself of justice and truth. What remains is a harsh reality that lacks many good characteristics. How poor the universe would be, if there would be only what we have experienced. How cheapish L would be, if only ze could enjoy what the universe and zis potential keeps ready.

[1249] In all my conversations with L, ze was, however, one thing never: cheapish. They were always constructive and results-oriented. L has no reason to deceive zerself before zerself. Ze shows zerself always the way ze is resp. the part experienceable to us. Personal happiness and character are closely linked: they reinforce each other. To assume that L play-acts to us, would make zer and us infelicitous.

[1250] L has, however, no interest to live in permanent infelicity, on the contrary: Ze leads a very fulfilling life. We can contribute by our judging and acting that it becomes even more pleasant. And that starts with the fact that we believe in the good in L. The more we delve into the word of L and make consideration that move us forward, the sooner we come close to our goal, with which happiness and fulfilment arrive.

[1251] Even if we are no extraordinary appearance, we will reach our goal at the right time, since sometime extraordinary appearances become normal through other givens, and be it in a subsequent life. What they have worked for, for a more or less long time, accrues to us as a gift from L. No creature will ever be able to overshoot L, since then it will be L zerself and L changes.

Love and hate

[67] L is love. This love is highest emotion. This is not subject to the illusions of the human love and the falling in love. It forms a unit with the mind and the other divine substances, which we do not know partially and cannot grasp. L is infinite. Therefore we are in a very inferior position to zer and cannot be zis effigy. Zis abilities are partially unhuman.

[68] L does not demand that we love zer, but that we esteem zer. The love of the Bible is thus another one than the feeling known to us to another person. The love for L may be a feeling; however, it should be a love by mind. It consists of the fact that we correspond to the desires of L and do in zis sense more beyond that. This is the first commandment, which covers all others: Be there for L like ze is there for you.

[69] One is to love oneself so intensely, as it is sufficient to one's sustainment. L loves each human, as it is entitled to a creature standing far under zer. Those divine instances, likewise to characterise as L, cannot to be distinguished from L by humans. Each human will become such an L in the course of zis life and will always have the one L above zerself.

[70] That does not mean however that we have the freedom to do whatever we want: We are judged by our doings which we committed freely. Love is a gift which we cannot exact. Therefore we do not have to love our neighbour. However, we must grant zer its sustainment and therefore we love zer best like us, if we already do not love zer anyway beyond that.

[71] Love has something to do with proximity. The higher the density, the more intense is the love. L loves the unenlivened things according to their form. The form is the subject of zis love. A plastic animal is transitively loved, according to its animal form like this animal. Love and to be loved are two sides of the same coin. Therefore, the loved things are equivalent to the loving at this love.

[72] The form is thus substantial for the judgement of a thing. L is near to the things that have the largest complexity and density, gradually less to the other things. The highest complexity is achieved where the most substances are. A black hole may have the highest density, but it does not have the highest complexity, contrary to humans. A book can be very complex with its many references, however.

[73] Man stands thus on a middle level between the completely simple things and L. In our well-known world ze is located on the highest after L and is therefore loved at most. Ze stands therefore in an inimitable and especial relationship with L. In the hierarchy of love, the other higher animals follow with far distance. The unenlivened things follow in this hierarchy according to the number and kind of their references.

[74] Hate is a further side of the coin, concerning love. Although man is complex, we can hate zer. Refusal is distance of one dimension. Hated humans remain in principle lovable, but the reason of the hate pushes us away from them. The reason can be complex, for its part. Mostly it concerns, however, something simple. L can hate humans. This is connected with its abused freedom.

[1022] Ideally, man is a living creature, sired in greatest affection (love), wanted in all respects and lovingly brought up, catered to L and full developed. Parenthood is a lifelong, accompanying task, which demands man completely and presupposes both parents, if it is perfectly carried out, because all fields of human life are affected.

[1023] Parents and educators act as a model until L takes this function. Human life includes more than doing just what is immediately necessary: man finds fulfilment only in the whole diversity of life. That is why man is to be trained in all essential respects. Man is a product of divine evolution, which indwells an ongoing optimisation, although maldevelopments happen.

[1871] The most important kind of love is the L-love, that is from the creature to L, not the other way round, since it fulfils more to give love than to take it, while the reverse direction hinders one from being able to live out fully the first direction. Those who receive little love can compensate this by giving love. No one can say that ze does not receive love, since ze forgets then L and the efforts of L for zer.

[1872] Who believes to experience too little love goes wrong in zis life, since L does not deprive anybody of it who deserves it. One can develop true power only from love, as it surpasses the mere interest and involvement in a positive sense, by pooling all the capabilities of the loving persons into a harmonical whole. Love is the strongest urge to bring about something positive, especially what is pleasing in the sight of L.

[1873] It prevents bringing about something very negative, since this is incompatible with it. Who truly loves will change the world very positively, even if zis sphere of influence may be small. Ze grows towards L and receives from L the possibilities to change a lot for the better. Zis love will change zer by refining zerself and ze will be a desirable example for many. Zis word will illustrate that of L, and carry it into the world.

[1874] Who keeps zis self small can fully merge in the selfless love for others. Who loves as unconditional as possible wins all the liberties to be of use to others. Who merges in L lives complete love. Devotion ensures the required depth of love. This is still enhanced by passion, warmth, sacrifice, kindness and imagination, but also by knowledge, intelligence and harmony as well as numerous other positive characteristics.

[1875] This is the reason why love is so important and comprehensive. Pure rationality does not get close to it. It is clearly recognisable, whether someone does something for love or only for reasons. It is always love that wins the victory. A mistake out of love can be easily forgiven, one for reasons much less or not. Only paired, they constitute their full value. Love can reason values for which reason has no argument.

[1876] Reason is clearly calculable, love is not. If reason would rule the world, we would know always reliable what awaits us in the next moment. But if love rules the fullness of the uncertainties comes to us that combine in a dance of harmony and beauty to form a useful whole, pleasing L, in which the inappropriate and abominable are soloists who serve as puppets of evil.

[1877] One should consider carefully whom one gives zis love, since one is otherwise quickly exploited. Not anybody deserves our love, especially if ze braces zerself deliberately against the word of L, in order to harm others. We should try to bring everybody on the right way. But if someone intentionally balks at it to go deliberately the wrong way, then we should leave zer to zis fate without regret.

[1878] This applies particularly if we spent all imaginable effort. There are humans who believe to have to get their way against all better knowledge. They deserve the experience that reality shows them their limits. If they cannot harm anyone because the corresponding arrangements have been made, then we have done everything we can answer before L and the humans.

[1879] The love to L gives us the power to be able to be at the top of the hierarchy of creatures and to hold our own there. We can meet highest demands this way and set the world into a state pleasing L. If, however, the other creatures do not go along with, although we have tried everything to lead them to this, we need not to reproach if we miss the goal in some respects.

[1880] L equipped the creatures by zis love so that they can understand what the right way is. The majority will want to follow it, if it is only known. Because at the top only those will be able to hold permanently that implement what is in the word of L. It is the love of L, in unity with me, that makes zis word known. The love of the creatures to L will decide what the future will bring for those that are in this world.

Judgement and acting of man

[75] Humans are always to be judged by what they are able to, and what not. Such a judgement can be difficult, since we have to judge the liberties of humans. For our daily exposure to humans, it means here: in dubio pro reo. Even if, in the case of doubt, one decides for them, it does not make the association simpler. But it belongs to the law of the conservation of humans.

[76] Conservation means here in its manner and not only the necessary. Each person is to be judged thus on zis nature, which is likewise (however not so) difficult. Not esteeming L brings disadvantages in the personal development. Humans are to subordinate themselves really, not make themselves to the pride of creation. This is based on the things and organisms that we can still imagine as created.

[77] Man is to achieve the best before L and following the will of L after zis abilities, since life is altogether giving and taking, which overbalances, if it were not like that (i.e. suffering was increased both with those that do not do anything for others, and with those to that the necessary assistance was refused).

[78] We can confide in L unreservedly. Ze does not have a problem with parallel processing. We can imagine each guardian angel as parallel computer that watches over us. Only guardian angels have the power to control also hormones, feelings and thoughts. They are like humans finite, only of larger finiteness.

[79] We owe L everything: our life, our existence and our way of life. Therefore, we owe zer our admiration and gratitude. L is the greatest and best that can happen to creatures. Ze gives us zis whole love. We need

nothing to do for this. We can disgruntle L by proving ourselves not worthy for zis love. This results from the liberty that ze likewise gave us.

[80] We should always trust in L since ze never rooks us, but is absolutely righteous. L has liberties, but also many self-imposed obligations that emanate from zis word. Behind these ze does not go back. Our relationship with L should be always undesigning because ze uncovers lie fast. Furthermore we shall attend to right reverence. Importantly these high virtues are to be possessed, in order to be able to do justice to L.

[82] L does not make the mistakes that we experience by the exposure to humans. Ze cannot be rooked in zis astringence. Therefore, we receive optimal answers in the discussion with zer if we strain ourselves sufficiently. A program contains three levels: A presupposition, execution and evaluation. The presuppositions are to be clarified first. It can be that they prevent that a goal can be attained. One experiences this also within the interpersonal sector.

[943] We must not forget that L does not always show zerself as we would wish since ze pursues higher goals, which demand something else. If ze would treat us too well, ze would have to compensate with the bad; if ze treats us badly, ze can compensate with the good. Rule of a righteous compensation is L zerself: good and bad are admittedly in a ratio of 1:1, but there is a considerable neutral central part.

[944] The subjective sensation provides for the constancy of this ratio, although it would be objectively to evaluate differently: L can punish a creature with something positive itself (such as material wealthiness) and vice versa reward with something negative. That is why we should not make a hasty judgement whether somebody is unjustly favoured or disadvantaged. Only L and the divine instances may provide true information about that.

[945] The judiciary and the person concerned [only know conditionally what is just: They take their norms as a basis. Truth is yet above a norm and unconditionally. It requires insight of everything there is. Only L and the divine instances have deliberately this insight, since this knowledge gives more power than is good for the world to be judged. We may consider ourselves happy that it is so.

Influence

[1947] The most effective protection against poverty is the right combination of prevention, development and social integration. The diversity principle allows that every living being can get without fault in poverty. Otherwise the world would be significantly different, and unnecessarily complicated, since freedom would be limited in many things. No world is governed only after morality, since this is not desirable. L has many enemies, but few friends.

[1948] If man would less foreground zerself than L, the major problems would be solved quickly and successfully. It is not the task of the enunciator to follow through with the word of L, but to offer it, to bring it into effect and to explain it. The enunciator cannot set himself as a human being at the top of society and govern according to the word of L, since there is much in it for that the time by far is not yet ripe.

[1949] He is the representative of L in this world. But he is beware of being worn out in the confrontation with the powerful people and losing thus his actual effect of annunciation. When the powerful people decide to govern against the word of L, then they have to answer to L for this. L will rate their easy way as such and draw the consequences appertaining to that.

[1950] These will not please them. But since they knew that they will happen, they have to attribute them to themselves. It may be easy to claim to want to be cleverer than L, but it is much harder to last before L with this. Everyone can view the results, when whippersnapper and don't-do-much rule the world. It is just sad that many have to smart from this, when the former pull the tail of the cash cow.

[1951] The qualified democracy can prevent much of what harms L and the world. But there will be always black sheep who believe to be able to make scot-freely their way in it. Therefore, we must be vigilant and prepare for its enemies. Man is capable of much slyness and able to ignore L totally, when it comes to achieve zis lower goals. Beware of zer!

[1952] The higher the position is that someone would like to hold, the more carefully and frequently ze is to be checked concerning zis qualification. Even if the powerful people claim to be able to do without that, yet the opposite is true. For, power is changing the personality and a personality does not have an effect through its power. It has an effect through the quality of its statements and that means that they must come from L, if the quality shall be high.

[1953] We should consider sufficiently what we (realistically) can and want to achieve in life and what we are willing to do for this. This prevents L, the world and us from disappointments. If we know the expectations that L puts in us, we can judge and act appropriately. The more targeted and comprehensive we worry, the more effective we will achieve our goals and have a fulfilling life.

[1954] It is almost impossible to investigate the personality of L. Therefore, we also should not hold for zis personality what ze shows towards us. L has primarily our weal in mind. So ze chooses for zerself, towards us, the form that furthers us optimally. We should appreciate this gift. L is not supposed to satisfy our curiosity, but to be a companion of the common path through the whole life.

[1955] If we can do something ourselves, we should also do so. We serve L by disburdening zer. We should not underestimate the role of the deterministic circle. Our judging and acting determines what we may experience. It is an illusion to assume that we can determine completely freely what we do. If this option would exist, the world would neither be recognised nor really be worth living.

[1956] L masters zis trouble by viewing it as a task in that ze can prove zerself and whose settlement confirms zer positively. The ability to be able to share zis awareness helps zer thereby and allows zer parallel to devote zerself to more joyful issues. As long as we do not have this ability, we should reduce the trouble that annoys us, and hope that we do not deserve it, so that it also does not happen or only mitigated.

Knowledge

[1344] Although it is important to come to rest, to experience silence and to free oneself from thinking, meditation does not rate as high in the religion of love, as in some other religion. This is because the life focussed on L puts everybody in the right mood to be able to serve L and the creatures optimally. Extreme experiences are not aspired to by the religion of love.

[1345] Who lives in accordance with L does not need further auxiliary means to feel well, but is healthy most of the time. Ze is happy in every second of zis life, even if the conditions for outsiders may appear still so hard. Even in suffering ze experiences cognitions that further zis development and make zis suffering understandable. Ze is in a continuous growth process, which is simply to call beautiful.

[1346] Ze is taken up with zis work and appreciates also the value of unpleasant work, since life must consist of ups and downs. Zis thoughts are free and devote themselves to the things that bring joy to L, others and zer. Ze knows that L shows zer the right way and that L suffers just as much as this likes to concede to zerself. Therefore ze knows that ze has not long to suffer, but that always the equitable compensation comes.

[1347] Ze knows that, if ze takes care, a lot of things come from alone, since ze is headed in the right direction. Ze knows that problems only occur where ze is wrong, the more thoroughly, the more often. Ze knows that L sends zer the answers ze needs to understand the world and to live worthily in it, for L, others and zerself. Ze never tires of helping others and is a model to everybody in all essential concerns.

[1348] Ze knows that ze can outgrow zerself if ze only leads a life pleasing in the sight of L. Ze shares zis knowledge with everybody for whom ze has time. It gives pleasure to zer to accompany others in their development towards L and to enjoy their successes with proper attendance. Ze has knowledge of the right amount of zis efforts and achieves this way the efficiency that makes life beautiful to L, others and zer. Ze thanks L by zis deeds.

[1349] Ze loves the place L has chosen for zer and knows that there is no better one, ze is headed in the right direction. If conditions are not optimal yet, ze knows that ze is to mature on them. Ze constantly play zis part in enabling everybody to do a better and better service for L. Ze understands why zis life runs this and no different way. Ze proves to be matched up to any task and floors others through undiminished performance.

[1350] Even if ze is not blessed with all the gifts, ze knows to make the best of zis life by achieving with what is given to zer that what ze aspires to. L gives zer what ze longs for, because ze has become for L so important. For whoever is valuable for many, is also valuable for L, as long as it are the values of the religion of love. Nobody can delude zer with something, since ze has learned so much from L in life.

[1351] Although ze may make mistakes but these mistakes will further zer, because ze learns from them. Who is headed in the right direction for whom life runs of its own volition. Even if L recalls zer early from life, ze knows that ze has accomplished enough to bear before L and to enter into an equitable subsequent world. L will explain to zer zis life ze and ze will understand why it could only proceed this way, and will want to prove L right in everything.

[1352] Ze recognises that ze is living with L in the best community regardless of how many creatures else are around zer. Ze will always prefer L, but also mind the right of zis environment on zer. Ze takes the pressure off L by looking for fellow campaigners, with whom ze is still stronger, as if ze would be alone. If ze finds nobody the community with L is sufficient for zer. If ze finds them, ze tries to enlarge zis environment more and more.

[1353] Ze knows how one wins over others, since ze beams in zis whole personality and everybody would be gladly close to zer if this is possible. But ze also accepts if the grandness ze won through the relationship with L discourages others from getting involved with zer or creates this distance. The relationship with L and the service for L are more important to zer than a large environment, which takes up in general care and effort.

Determinism

[698] The world would not function without determinism. Man has free will, but most of its contents of thinking are given by L. L masters all the finesses of human thought. Ze can put every achievement of thought in our mind as our own one, although it comes from zer alone. One can consider this by asking why just this momentary idea is the subject of my thinking.

[699] If the idea is not given, we would deal with the strangest things. Above all, we would have to choose constantly from the large amount of information to that we really want to devote ourselves, because freedom is neutral: it prefers no information. Nobody is to boast about therefore that an extraordinary idea originated from zer: Everything ultimately comes from L.

[700] Freedom prevails in the little alternatives whose implementation does not miss the overall objective given by L. Fundamental decisions are always subject to L, with one exception: Man can freely choose between good and evil. Mediator is the conscience, which works equal in all people. So are crimes against the conscience always severe and carry the penalty by L.

[923] Nobody is to block zerself against the individual decisions that ze must take in life. L wants to have to value an individual, not the nonreflective yes-man. Determinism and indeterminism form a persistent circle: L sees our free decisions and sends us our probation framework in that we are moving. This can be situations, but also thoughts and benefits.

[924] Diseases and strokes fall also into the probation framework. If we want to have a reliable knowledge of our world, then it is to find in L. Ze yet makes mainly use of natural causes to bring something about. This does not preclude miracles. If L imposes a harder fate to us, we should always remember that ze has something for the pleasant compensation with that.

[925] We should not look jealously at those whom the fate largely spares. Also they will once have to suffer after their karma what others have not been spared. One has not to experience everything, but nothing may be completely alien. Who was preferred may not think to save zerself over into a death without compensation. The compensation always takes place by L and righteously.

[816] L disinforms nobody for a continuance to whose disadvantage since ze can justify this badly. If ze puts somebody a bee in the bonnet, so this gets still the chance to get rid of it again. Zis experiments with too

much free will for humans have created too many negative results. Among the many available alternatives, too often the negative ones were chosen.

[817] L saw that man is too undeveloped to dispose of real freedom. Things ran crucially contrary to his plans. But even the limited freedom led too often to disastrous results, such as the wars vividly demonstrate. Since he wanted to concede liberties, he allowed the free choices between good and evil and committed himself to this concession.

[818] This is the reason for the evils in the world. They are rooted in human beings. Although they have a conscience, they too often take the wrong decisions. Even from inevitable natural disasters one can be defended by avoiding the corresponding areas and putting everybody in a position to leave them. But this position is not conceded by human beings - a wrong decision.

[701] One has to satisfy evil in no way as it is an impersonal power. It demands no tribute and is part of L. With each subsequent world, the requirements to us increase, what concerns our decisions. The awareness is growing with each world, the determinism decreases more and more until one is finally free like L. In our world, we are also intensely led, but we can decide for and against L.

[702] Crime is not a pure question of conscience. It can come over us because L wants it - for criminals as victims. But we make the decision for evil alone. There is no effective way to protect against crime: Everything is in the hands of L. Injustice is an important experience in the life of each individual. It belongs to the completeness of our world. However, we have not to experience everything in our life.

[703] The human penalty is part of the experience of injustice. So innocent went into death because L wanted it. But L compensates: If something can be and should be objective of our hope, it is L. Offenders may have escaped their punishment here, before L they never escape it. There is only justice before L: The people never achieve it because they lack the ample insight.

[704] L communicates his judgment to the people not directly because everything goes according to his plan: This includes human injustice. The exclusion of the amiss halves our world. The rest can be divided into desired value and opposite. This process can be continued until the world only consists of the very best. The evil and amiss must therefore be inevitably part of our world.

[705] The relationship between poor and rich can be improved: There has to be no destitution. Everyone can contribute to reduce the suffering because it is a decision for the good. Renunciation is not a losing, but a gain before L. Graspingness, however, is characteristic of evil. Relative poverty makes happy, relative wealthiness unhappy. Absolutely, both are outflow of evil: of one's own or of the foreign.

[706] Man decides for evil because he expects an advantage from it. In the long term, this hope is deceptive: Everything evil is compensated by penalty. One knows the evil, but one does not serve it. There is the temptation, but we have the strength to resist it, even if it costs a lot of trouble. L tests this way the complaisant and the rigorous person, so that they find back to the right way.

Life plan

[707] Courage is the effort for a goal by allowing for personal disadvantages. L expects of us that we do not go through life without loss, but master risks. L determines everything to his satisfaction. Many of our ideas come from zero. Each of us has a life plan, which becomes real according to the ideas of L. Deviations from a certain average are the exception (normal distribution!).

[708] The world would be inoperative if there were not these life plans. From those life plans we can not deviate. Peak powers are ascribed to L, deep hits, too. We should accept our fate and hope for the divine compensation. L does not tell us our life plan, so that we have an unprejudiced and open life.

[709] We should not ask L for our life plan to save zero and us distress. The truth can be without mercy and bungle the joy of life. Each life plan is comprehensive and considers our environment. Although it seems, there is no real randomness. Everything happens as L likes it. Even if events are equally probable, it is L who ultimately tips the balance.

[723] Subject of the life plan are all features that are not genetically coded and vary rarely in life. These include characteristics, living conditions and skills that are acquired or lived through. Thus, each person is provided with a certain potential, on which ze can draw, but has not to. If it pleases L, it can be sheered from this life plan, as L reserves a free hand.

[724] Every creature gets after its death complete insight into the life plan and recognises that L does not put anybody at a disadvantage when it was acquainted with the alternatives of the subsequent life. These comply with the past life and consider the karma. As man can opt for the evil, there are partially substantial deviations from the life plan. For these, each person has to vindicate zerself.

Thoughts and decisions

[687] We must not everything we want: If L or the divine instance dislike something, and the remedy is easy, we are brought to other thoughts. Sometimes, however, our desire is so strong that this cannot be remedied. If the conscience is skipped, L has particularly difficulties. Therefore, it is so important to listen to our conscience: it is the instance of L for the right events in us.

[688] But sometimes we get also thoughts that displease us and that we want to get rid of: they can also come from L. We must learn to resist the evil. Therefore, it should not be made easy for us. We can not displace a thought, but we can fight against it until it occurs no longer. L has no reason to torture a creature long with alien thoughts.

[689] L provides us with a pool of thoughts that we can scoop out. For what the time is not ripe cannot be thought. That is why the new is often so difficult. What we can do is determined by soft laws and regularities. These are complicated and their discovery is still pending. The activity of the brain is not limited to the head: There are large fields that control physical processes.

[725] Everyone has the freedom to cut zerself off from the evil and to convert negative characteristics into positive. Laziness is no characteristic that L defines in a life plan, intelligence, however, is one. Intelligence is neutral for a successful life. Well-developed features are, as a rule, compensated by less developed ones: Living conditions can be even harder.

[726] Exceptionally good or bad initial conditions are determined by a past life: L rewards or punishes nobody in advance without any reason, unless that living conditions change during life decisively in the opposite direction. People whose everything lands in their lap had yet often to pay for this during their life, while those who had a very hard life yet reaped the rewards.

[727] That what remains uncompensated during life, including its past lives - if any -, is compensated after death. Nobody gets around death, even if life can last increasingly longer in a world. Who is not forced physically comes inevitably mentally and psychologically to the limit that makes a stay in the world unbearable to zer. To confide in L is always worthwhile.

[710] Nothing happens by itself: the involvement of L is absolutely necessary, even if the divine instances relieve zer of work. Nobody has something of zis own: Everything belongs to L. When we possess something, it is borrowed from L. If we do not want to share our possession with others, we badly dispose of the property of L. We should always think about what we are lacking and can give to others.

[711] Disappointments inevitably approach us in our life. For these we must not be solely responsible: We can disappoint L, and ze may disappoint us. L knows our disappointments. They complete our lives. We should not fight them, but make the best of them. Low thoughts like hate and revenge are lacking in greatness - especially towards L.

[748] One can be disappointed in and by L: solely due to the fact that ze wants something so and not otherwise. Unlimited power has a different personality than limited. L can slam us for certain goals of zer. Even if ze apologises for that, this does not undo what has been. Who is not prepared to make sacrifices for L will sometime be forced to do so - whether ze accepts or not.

[749] "What have you done for me what was in your power?" ze will ask us sometime. We all should be able to answer more to zer than the question what ze did for us. We cannot do anything without L: the little that

we can should then at least be a trifle worth mentioning. We always have enough potential to do much for L: If not in this world or this life, but then sooner or later.

[815] L feels sympathy for each creature, but zis good will has limits. It cannot be really impressed by the simple things. Ze is offended if somebody betrays zis trust. However, ze recognises this quickly, and often in advance. L cannot be hoodwinked in the long run. One cannot fool zer, since ze, if ze wants to, sees all of us - without exception. L condones admittedly the forgivable.

[712] L has also negative feelings. Would ze have not, man would be superior to zer. No one is superior to L: If we feel superior to L, it springs from L. L spares us with some truths, to some of us ze tells them nevertheless, but to those who can remain silent. Not everything that is written here is true: The truth is found, however, if one reads properly.

[713] One has to take into account the time in that this was written. As little as it would have been reasonable for the people before 2000 years, as little it is reasonable for people in 2000 years. I know more truths as are written here. The love to humanity let me remain silent about them. Truth is disillusion. Let us be glad that only a few have access to the truth and that only a few believe in it.

[714] I bootstrap often therewith to push the truth to the back of my mind and to believe nevertheless to lead a nice life. Science makes willingly the mistake to publish everything what it has found out. But here is responsibility in demand: Much is feasible, not all desirable. Who is intensely concerned with L and zis personal development, is getting more and more security for the right decision.

[715] L alone owns true freedom. It is difficult to deal with it: It can alter the character because everything is possible. The responsibility of L coerces zer to certain tracks. L reserves to decide much at the last moment. The most important decision, we can take and where we are also free, is the decision for L and everything related: the good and the evil.

[716] The second most important decision is how one wants to work on zis personal development. It determines everything further. The third most important decision relates to the personal environment: What will one do for others? The free overall picture of our personality results from these decisions. They are integrated in the personal life plan. All other decisions are made in their importance with a far distance.

[728] We should always realise that our time in a world is limited: too short to achieve everything and to have to bear everything. If we forego the superfluous and indulge in quality time, we can turn to L completely, without having to forego our own life: in the in-order-to on the way to L. We need not to sacrifice ourselves to L: Ze appreciates the self-determined, autonomous personality.

[729] L gives us any freedom that ze can grant us: consistent with the laws of nature, the word of L and zis ideas. Even if we opt for the evil, ze restrains zerself: ze knows the consequences and ze does not want to dispose of the evil because this enhances the world and is necessary for the understanding of the good. The judicious steering by L is always more desirable than any real randomness.

[956] True randomness is characterised by the absence of any laws determining the further course. Thus, the true fortuitous would but have something own that escapes from the divine control, and there is nothing like that. There is randomness only within certain limits set to by L. There is also the freedom that L allows to the entities. These are then the causes of the processes that are aroused by them.

[957] Therefore, L provides the entities with probabilities that indicate when events how occur. Randomness is then the sequel of these probabilities. If we take a decision, the decision alternatives are also provided with probabilities. The ultimate choice is solely ours. So we are free to take an unlikely decision, indeed a real evil one.

[958] But we should not regard this decision as our own one, since conceded decisions do not found something own: One does not say "This decision belongs to me or is my own one." For the real fortuitous would yet be the control about what is going on its own, without that L would have approved it, and thus it would possess something own. L retains control over everything, so that everybody has the guarantee of a liveable world.

[730] Especially when doings are associated with the randomness, caution should be exercised (Russian Roulette). To accept certain probability distributions represents yet something desirable (normal distribution). Chaos, however, is less desirable if it leads to unbearable results. Soft laws create a bearable life, even if death can be the only way out.

[959] Even the chaos is controlled and exists, so that L finds the appropriate structures, which would not evolve by controlled processes. These structures, generated by chaos, are controlled evaluated by the perceptual apparatus of L, if not also chaotic methods are used. Chaos has its special zest, even if most creatures refuse to live in a thoroughly chaotic world.

[731] Appropriate potentials prevent Buridan's donkey. Creativity is yet more than just randomness: the invention of the new is an emulation of L with whose permission. As L directs the thoughts, there are only a few repetitions in the inventions. It is not the case that one could subsume a life completely under another one. On the whole, considerations are misguided that put a creature above the other.

[732] The more exceptional one is, the farer one is to L because L contains much normalcy. L can not presume to dedicate zerself only to the top performances and the elites: Every creature has its value before L - regardless of zis current status. There is no situation into that we could not come also in some form or other. Who increases without substance will quickly fall again - one way or another.

[1368] L is not the overseer of the world. If we are cruel and brutal, then it is our (wrong) decision, for which we have to answer. It is not the task of L to give each of our decisions the right direction. We act on our own authority with all the consequences. If somebody wants to kill us, L has not to stop zer. L undertakes to target, to compensate and to advise.

[1369] We cannot expect zer that ze sees to it that everything runs according zis ideas if ze grants us far-reaching liberties. Ze must accept the maladies, if ze wants to stick by that what ze has provided for our world, so hard this may seem for us. Without our liberties, we would be only automatic clockwork, which L and we cannot enjoy, since everything is determined.

[1370] L wants to view in us the other that is not ze zerself. This presupposes our freedom with all the consequences. Ze gives us as much guidance as necessary and as much freedom as possible, without any preference or disadvantage. The contents of our free thought determine our destiny. Depending on in what (substance-) spaces we sojourn, liberties and answers are allocated to us according to the divine order.

Divine order

[1083] L is immensely rich and ze is as well as ze wants to be. Nothing can escape from zer will. Ze gets rid of unwelcome tasks in the divine instances. Since these are very highly developed, ze has to expect of them no crucial disappointments. Because of the many liberties below zerself things happen again and again that run contrary to zer expectations, but everything within the scope.

[1139] What reason it should have that our universe exists, if its creator would not have a special interest in it? Without this interest develops, if at all, anything, but not the targeted that we find. The universe necessarily requires a (divine) order, so that the desirable develops in it. This must largely be considered in advance if one wants to adhere to the fundamental.

[1084] The divine order prevents the occurrence of rude surprises. Nevertheless, there are many occurrences in the worlds that L would know rather not occurred. Suffering, malady and evil are not in any world to eliminate in that it is worthwhile to live. They are, however, to minimise by the state of development of the creatures. Therefore, it is important for every creature that it learns its lessons. Hardships crop up in the highest worlds less and less.

[1085] The divine order is a, with every world level more complex, system of reasoned if-then-rules. There are rules unmodifiably fixed for a world, and rules that adapt themselves to whose development or in that the divine instances may intervene. There are rules that L inflicted on zerself to make zis judging and acting before the creatures transparent, predictable and controllable.

[1253] In the divine order, there is no principal if-then-rule since infinity cannot be reduced to the one and different standards of evaluation are permitted. Fundamental, however, are the statements: If L would not exist there would be no universe. If there were no superior personality that dominates the universe, then this would be for no creature a liveable space.

[1255] What a creature may never do is also not possible for it. If there would not be L and the divine order, a lot would be possible to a creature what it should never be able to do. If we would have complete freedom, we could try to take the position of L without having run through the required development to replace L equivalently. The divine order thus shelters us well from ourselves.

[1086] The control of L rests on the entirety of the divine instances. Every creature has the right to criticise L and to make improvement suggestions. The divine instances collect these, evaluate them and develop implementation proposals, which they pass to L, if they cannot implement them by themselves. Corrections of the divine order have scarcity value since L makes every effort with it and with every world.

[1087] Divine instances have a voting right according to their significance resulting from their state of development. Insofar there is a form of qualified democracy. Divine instances use their voting rights only within and below their world level since higher world levels overstrain them. Since they are always completely developed, related to the worlds that are entrusted to them, their voting rights can be easily weighted.

[1088] The relative completeness of these worlds simplifies the determination once more. Since each world level is in itself highly differentiated, there is a hierarchy of divine instances within each world level. The world level L is represented with a divine awareness, which is the highest instance of this world level. Each world level develops, since there are no upper limits.

Creature

[1089] No creature has a compelling reason to leave its world level since whose development does justice to every creature. L offers to divine instances that are at the forefront of development of their world level yet to shift to the superior world level. So ze remains for every creature reachable, albeit the development, in order to reach L ultimately, cannot be called other than rapid.

[1090] The hurdles to clear in this development are sizeable and are for every creature a challenge, both quantitatively and qualitatively. Since every creature receives in its development but all imaginable support - because L wants us to reach ze -, the endeavour is not hopeless, but promising. Every creature that wants to reach L should begin with this as early as possible.

[1091] This should be no permanent striving and constrained optimising, but the moderate choice between the extremes. The gathered experience, the divine instances and the fellow creature help one on this way. One of the first steps should be studying the word of L and thus the valid divine order. Every effective progress will cost effort, but this will always be rewarded.

[1092] One beware, however, of exaggerative ambition and the falling for a merciless achievement principle. A life should be also, with all development, beautiful and worth living. One is not only there for oneself but principally for others, even if the society based on the division of labour and the fate specify certain key aspects. Nobody holds it against us if we choose a slower route as it may be appropriate.

[1140] L has no reason to forego something what is (positively) constituted in man, especially not ze being a person. Thus, ze can communicate (with us) when ze wants. If we, however, do not fulfil the development presuppositions, ze will refrain from it or devolve the communication (e.g. unto the divine instances). Whoever wants to communicate with L, may develop first adequately!

[1103] Each creature should appreciate its position within the divine order, since this establishes rights and duties. Every creature has the right to (eternal) life and the duty to respect L and all fellow creatures, especially the ones standing above it. This respect is extended in the unintermediate environment of a creature by the duty to support the fellow creatures and help them in emergencies.

[1104] Within the community every creature takes at the beginning the place that L assigns to him. Through own efforts, each creature can improve its starting position since in everything the karma principle applies. Who fails to improve in the situation has to wait for good reasons for an improvement of his situation. There is nothing in the worlds with that L and the divine instances are not pursuing a certain purpose.

[1105] Every creature can explore the reasons for their behaviour in prayer and meditation that has sufficiently explored these techniques for itself. Every creature is to be instructed in the course of its lifetime in these techniques if it breathes the wish for this. Precondition for their success are the ongoing refinement of oneself and the continuous development, as a consequence thereof, after the word of L.

[1106] Every creature experiences in itself that it is headed in the right direction by a noticeable improvement of the overall state of health. Even if the material conditions and the physical state of health get worse with age, so the spiritual scope and closeness to L increase continually. When, in the last periods of time, life is more and more difficult, so yet the hope for salvation increases.

[1107] There is no state that L does not justly compensate - and be it in the subsequent worlds. The divine order gives this warranty. Every creature may appeal to it in every world. No life plan discriminates against a creature measured against whose karma. If we learn of still so trying and incomprehensible fates, so we may nevertheless assume that everything within the worlds is according to the rules.

[1118] Karma is in so far dependent on the success that one does not strive after the hopeless. L knows that it is difficult to estimate the possible success of an effort. Therefore, ze does not judge by the success, but by the value that an effort has for the world of the creature. Ze knows the possibilities of each creature exactly and therefore can justly judge how the effort of a creature is to rate.

[1119] Every creature should therefore be allowed to increase its potential and this can be achieved by a comprehensive training after qualifications. If it cannot hurry on itself enough, appropriate stimuli must be given from the outside. Since admittedly the greatest performances are not obtained by material values, so yet the environment of the key personnel is to shape correspondingly conductively.

[1120] At this, whose wishes are to be considered, which are to be met with sufficient development always appropriately, if not easily. The performances obtained will exceed these investments many times over: The society will profit more from that than without the latter. If one considers furthermore in what negligibilities is invested today, then more than ever.

[1937] The more complex man makes his creatures created by ze, the more he needs to make sure that ze will do justice to them. If ze gives them feelings, ze must take their vulnerability into account. If ze gives them the will to survive, ze must entitle them a right to live and must not any longer strip them of both. If the creatures are as complex as the animals today, the corresponding rights apply fully for them.

[1938] Man may impose duties on his creatures, according to the divine order and the word of L. The laws of humans principally must not fall below both, qualitatively. If they still do it, they have no validity before L. Whether they do it, is to clarify, in case of doubt, through the best relationships with L. Humans should allow no major differences between their laws and those of L, if they are wise.

[1939] It is allowed to man and his following creatures to confer simpler tasks on simpler creatures, in order to clear themselves. Ze has, however, to make sure that ze does not exploit them for his purposes, but makes a dignified life for them possible, appropriate for their development. For this purpose, ze has to provide them with the rights and duties due to them, according to the specifications given by L.

[1940] Every creature must be able to pass a species-appropriate development. All creatures that can represent their interests must be allowed to have a say in the bodies responsible for them, if applicable, through qualified-democratically elected representatives. The world government watches over the frictionless running of the participation process and considers the decisions, come to and concerning them, appropriately and comprehensively.

[1941] For this purpose, it delegates them to the responsible institutions and ensures their implementation, if they were approved by the now responsible bodies. It pays attention to a comprehensive representation of the creatures in the political decision-making process and a appropriate consideration of their interests,

in the life across society. For this purpose, it strengthens the right of petition at the various levels of the parliaments.

[1942] If the creatures correspond to different standards, so these should be distinguished clearly from each other to avoid dispeace. Each standard must be in its way useful and lead to a compatible and optimally-matched hierarchy. This should not have too many levels, since otherwise it is difficult to convey why who belongs to what level. Every creature wants to be in the highest level.

[1943] Therefore, every creature is to inform how it can achieve it, if this is possible and useful, provided that it can understand this. Man is not obliged to let machines and robots, closely related to them, become creatures, since they are lifeless and thus have no rights. In order that this remains just, the possibility of comprehensive self-determination is the boundary from which such a right is acquired.

[1944] Every creature is appropriate to integrate into the societal fabric. For this purpose, its basic and individual rights are to maintain. Plants have the right to appropriate care and a plant-appropriate environment when they have need of them and as long as they do not have to make way for a higher important goal. These goals are in particular the use as an energy source or as a means of healing or production.

[1945] Whenever possible, plants should be left in the great outdoors, since they suffer in confined spaces: the less light there is, the more they do. Plants may be neither overbred nor hindered to develop freely. This does not apply to aggressively and rampantly growing plants that hinder animals in their development. Shortening of plants is to pare down by suitable breedings to the minimum.

[1946] Who strips plants of their basis of life should always be aware that ze prizes zis interests above their life. Hence the reason for this must yet be really important to justify this. The mere adornment and edification of a creature is not sufficient for this purpose, since it can delight also, and much more, in an intact plant. Who lives in unity with nature knows that plants are sensitive communicative beings.

[1371] If the simplest creatures are widely determined by their instincts, so the most developed by the most complex issues at all, which requires extensive freedom. Since the creatures of their kind yet differ physically only slightly among themselves, one is bought by the other. Who has much of the one thing has therefore the less of the other and vice versa, without wanting to assess this here.

[1372] Nevertheless, such great differences can emerge between the creatures, per se of the same species, what science and politics should take into consideration in any case. Every generation creates a more advanced level of development, building on the previous generations. We need to make use of the results of progress, to be able to hold for the future our own in our world. The status quo is unsatisfactory in the long term.

[1924] L provided every living entity the way ze liked it and as it was just. If a living entity can criticise something of its world, then it is itself. It is alone its karma that determines the conditions that apply for it. It can influence them at all times in its favour, if L does not deny it this for reasons of karma. All the underdogs and the suffering may give thanks for this to themselves.

[1925] Wherever I have seen and experienced in the world such living entities, none was apparent to me where I must assume that this is unjust. All I have spoken with fell short of expectations that would justify something else. In doing so, I even needed not to impose stern standards. The way, as in this world L and zis word are realised, whether for rich or poor, justice is done to everybody.

[1926] Who does not make the poor richer and the rich poorer, will become as rich poor and the other way round. But one is to beware of rating wealth and poverty only materially, since both comprehends the full range of entities. The rich has to share zis possibilities and the poor has to acquire them. What is to be regarded as what, one finds in the word of L. Who is agnostic about that is to ask L for an explanation.

Development

[1199] Nobody succeeds in developing pleasing in the sight of L if nobody sets an example of it. This setting presupposes to challenge the existing world radically and to follow the way shown by the religion of love through L. The dogmas, established before and parallel to it, are far too weak, that their compliance could

bring about something appreciable. The conceitedness and the evil in the world did not allow something better so far.

[1200] The immediate action must be to part with everything that one does not need any longer. Then one has the substance to gain what furthers the world before L. Everybody who can think has the force to go this radical, but fulfilling way. Nobody can prevent this since L grants it. If one's religion up to now dissatisfies, then one should part with it. Everybody can look into zerself and recognise true value.

[1201] Zis starting position allowed it everybody at any time to take for zerself the best way. Only one's own karma can prevent it. Even if one aims little for L, one receives much back. Why one wants to brace oneself against the divine order? The whole bliss lies in it. No cognition is concealed from one if the time has come for it. Any cognition of the divine order abrogates all the opposite ones.

[1202] Success presupposes positive radicalism, not half-heartedness. We need further on the exact comprehensive thinking that does not shy away from any truth. Salvation lies not in the substitute, but in the thing itself. All excuses lead back again and again to the core of the problem: Even the repression fails for every substantial problem. If we want to tackle something successfully, we are first on our own.

[1203] When we have come to terms with ourselves, we fulfil the presupposition that L listens to us. This effort we need to take on and it is all the greater, the less the rest of the world helps us. That is why an evil action is always doubly wicked: before others and before oneself. Accordingly twice as good is a good action. An action with an even more widespread impact is even more increased. Small may have the greatest consequences.

[1204] But do not deceive yourself: the divine order specifies exactly who is able to what. Anyone who believes to be able to unhinge the world will be put right. We can indeed rely on the fact that the worst will not happen, but also below it there is bad enough. L is quite clearly not satisfied with the state of our world, since ze can easily compare it with the five other ones.

[1205] It cannot be said often enough: Anyone who believes to be able to damnify the world through zis behaviour, especially damnifies zerself. For the compensation of L considers every cause in the world and finds every initiator. Serious mistakes do not happen to one, to that one could not answer. That one makes a mistake one has always to attribute to oneself. Why should it exist otherwise?

[997] The world has to develop as it pleases L, since otherwise the creatures would have to suffer unnecessarily in it. Therefore it is so important that the word of L is known: It reveals how L imagines the world. The most important part of the word of L is the divine order, but also the other parts are important. Anyone who does not acknowledge that L is in the vanguard of it, does not see the world as it is: Ze puts zerself above L.

[998] L shows bounds to everyone who puts zerself above L. That is nothing for L. But the concern of L is not to do so, but rather that the creatures find spontaneously to zer. Therefore, the word of L does not fall from heaven in a form valid for all times, but is to work out by the creatures. Not a word of L loses its validity, but is extended and completed by the respective up-to-date successor version.

[1014] The more we develop, the more liberties we admittedly can enjoy, but as much more also the responsibility grows. The happy-go-lucky time in that we are confronted only with few things makes way for a more demanding one. All life is uncomfortable - in every world and for every being. Who believes that ze can scrimshank errs. But there are time and again beautiful moments that will compensate for any trouble.

[1015] Those crossers are most uncomfortable for L that achieve a minimum and receive a maximum for it. They are elusive since they are slippery like a fish. They use every arising opportunity to give themselves an edge without making right progress. They shun no punishment since they know whose limitation. Every means suit them to score off others. L attaches little value to them.

[662] We can neither constrain nor demand the presence of the divine in our world. L is autonomous in zis decisions and can be found where ze is mostly needed. L reigns now and again past the divine instances. This is at zis leisure and not to criticise. When ze withholds cognitions to us, then ze has good reasons for this. It can be said less about the development of other worlds.

[663] Everyone has sometime to ask zerself whether ze is prepared to leave the well-loved (except L). If the closest relatives, friends and acquaintances develop less rapidly, one is faced the problem that the paths might go different ways. Thus one may choose other worlds as they do. An ongoing communication may be difficult or impossible. The death of others prepares one for such partings.

[664] On the other hand, L compensates differences. It is questionable whether someone makes such progress that ze cannot be expected to be together with zis equals any longer. More probable is that zis capabilities are limited that made it possible to achieve great progress. Did ze yet give much, ze can expect a lot.

[665] It is, however, not righteous to level all differences: Who worked hard for something, should not be deprived of it and fall into unfavourable conditions. Thus, for some the paths will go different ways, but why should not there be a reunion? An unequal relationship is also possible: L leads the way persistently. But everything has its limits: the infinity is a limit, too.

[666] The further we develop, the less chances the evil has in a world of maintenance and (positive) development towards L. Who wants to find fulfilment gets along without the evil. One knows it, but it is unimportant. Aliens therefore need not necessarily be evil and need not to have only the conquest of the world in mind. Sufficient development presupposed, our world is still very uninteresting respectively special.

[1373] Also in religion there must be a permanent development process that considers the latest cognitions. We do ourselves no service if we persist in the state two thousand years ago, since the problems confronting us today are usually quite different and require different solutions than formerly. Trials to read in the past what applies today and tomorrow must inevitably fail, unfortunately.

[1927] In our utterances we should concentrate on the essentials as possible, without neglecting the necessary. Excessive presentations quickly lose in value. The (exponential) increase of knowledge does not permit us to follow them, if we are not specialist in that field. The science of the future will need to express itself masterfully and compactly to represent an accessible value.

[1928] Good results require the right intention, since false ones block the right view. Who affiliates zerself to the intentions of L is on the safe side. Too long representations entitle to call the mature stage of development of the originator into question and to be rejected. It are not the differentiated representations that are crucial to our lives, but the structural knowledge is sufficient that can generate them.

[1929] To think something properly through requires relative completeness. It can only be achieved through proper involvement of L, since otherwise our horizon is too small. L can get along well without us. If we allow us the freedom to want to get along without zer, we will achieve much less than with zer. This is proved through me, if one compares the results, worked out by me in the relationship with L, with other ones of my time.

[1930] Different stages of development are always justified, if there should be development at all. Although particularly the low stages of development experience their justification, nevertheless every living entity has to develop over time, according to the divine order. Each stage of development, and thus each creature, has to pay its price. This is just, since it was not different with L zerself.

[1931] The relatively long development time of our world until today was necessary, since otherwise it would have developed too rapidly towards L. Therewith, L would have only seen zerself again in a short time, and to go without intended indeterminacy of zis creation. But one must not view our world as a mere object of study and experimentation field of L, since L carries as highest being also highest responsibility for all creatures.

[1932] Every creature obtains the proof for this in the relationship with L. It may be easy for us to design better worlds, in our sense, but these would mostly contain a sufficiently developed human being, and thereby forego billions of years of development. The development towards L can, as of now, happen relatively quickly, since the creatures of our world are provided with all the necessary conditions.

[1933] If the creatures are able to determine precisely the lifeform that they want to create, so they should develop a best possible standard for this and agree on it by a qualified vote among them. From this standard, one may only differ by reversible changes. This must not influence the decisions of the emerging lifeform, since every lifeform has to experience the same justice.

[1934] Where the standard provides different characteristics or options (e.g. through the future environment of the lifeform), these must be equivalent and may not entail disadvantages. The decisions of the future lifeform and the knowledge to be built up must not be anticipated. The immediate environment of the lifeform has to comply with statutory provisions.

[1935] The lifeform is to support in its development as well as possible. Its lack of experience is to consider in accordance with its volitions. The importance of L and the value of the religion of love are to convey as early as possible and comprehensively enough. It is appropriately to deal with the different possibilities and abilities of the generations. Tensions are to reduce by furthering of integration.

[1936] Through flat hierarchies, increased networking and the general development, it is prevented that it comes to too large differences of the lifeforms. The importance of the social and interaction will foreground the common achievement and help to reduce differences. Although the lifeforms have at the beginning scarcely differences, they can become in the course of their lifetimes highly individual.

Service for L

[1354] Everybody has the opportunity to turn to L and to experience the highest felicity. Zis commandment is a gift to us and no annoying duty. In addition to the intelligence that we possess by birth, there is an intelligence that we can develop. For this reason we can be far more intelligent than originally, and become even really wise. Traditional tests do not measure this form of intelligence. To be intelligent means to solve difficult problems.

[1355] Who is intelligent, is able to cope with life and serves L in the first place. By doing this, ze also serves all other creatures and the whole world. Who serves L most, has least to suffer. But ze should carefully consider what L desires. This means to be very severe with oneself and to reflect comprehensively. Who makes it easy for zerself risks to miss the intrinsic goal and to bring about nothing.

[1356] In L culminates highest rationality, without neglecting other characteristics that determine zis decisions. Our world is the result of a very carefully conceived optimisation process in which out of the infinity all the variables are very finely co-ordinated. If we do not bent on the certain, we can find in the useful and plausible solutions of L.

[1357] The biggest satisfaction we find in the long term by developing towards L, i.e., in continuous growth and maturing. No temporary point of culmination can give us something permanently. High and low points must alternate, so that we are happy. An unchecked upward spiral makes us greedy and dissatisfied, since the increases must turnout higher and higher in order to really satisfy us.

[1358] It is no pretension if I maintain to annunciate the word of L, because even if it should be not right, I can be compared with what is written. I do not know any scripture that can cope with it in relevance and depth. The most important after the service for L is to improve the living conditions of as many creatures in the world and they themselves. Global and Individual are compatible.

[1359] The global determines the basic conditions of the individual, but if the individual does not change, the global has no chance. All individual should get rid of the ballast, the global imprints it. By gaining time, each creature that is able to do so can bethink of what is really important. It's worth to leave the easy way and to aim at higher goals, at best L zerself.

[1360] If we set ourselves truly worthwhile goals, we reward others and ourselves. There is no greater felicity than to achieve those goals, each measured at this time. L then has not the slightest reason to refuse zis help, but will do zis utmost that our projects succeed. We should thus not resign before these great tasks, everybody is able to make an allowance, depending on the starting situation.

[1361] In view of the world situation, to refuse the service means those to live at the expense of those who are far worse off. On makes it too easy for oneself, if one assumes that they have to attribute their fate to themselves. We are it who have to take over our part of the responsibility for them. They will it be who have to determine about us on behalf of L to what extent we did justice to them.

[1362] We cannot claim to have been not sufficiently informed, since the news go today from around the world to all over the world. We also cannot claim to be only able to do nothing, since L enables everybody to be able to do something, whom ze deems valuable for that, be zis contribution also still so low. Even if we could only convey to others what matters, we have contributed something good.

[1363] It is certainly in the short term easier to enjoy life to the fullest one if this is granted oneself. But it is a stale enjoyment pressing the conscience. One is not really happy and afraid of the time in which is deemed on one. One takes without to give. Man is as social being only then happy when it is also zis environment. Ostrich must sometime with its head again out of the earth, and then?

[1364] It is demanded from nobody to exceed zis possibilities. But from everybody is demanded a minimum and too many are not even willing to give this. As they might also twist and turn: they do not come around to their commitment, since life demands of everybody its tribute. Many diseases emerge that way. One does not need long to puzzle over how diseases emerge, if one considers what is fair.

[1365] One should not be afraid of the high ideals of L and the religion of love. Everybody can, step by step, converge to these ideals and achieve them if ze only wants to. Since everybody becomes divine instance, this is only a question of time. There must be high ideals, since they are and should be orientation for many humans. Even if our world is still far away from them, they target the valid and useful direction of march for everybody.

[1366] If one claims only little from oneself, others and oneself cannot experience all the beauty of life and achieve the highest felicity. One takes each day as it comes and passes one's time at the expense of others. Who endeavours in the proper manner is always rewarded for zis effort. Why should L then take a decision against one? One lives in accordance with L and the divine order and that means even with oneself.

[1367] Who got rid of all ballast has a lot of time for L, others and zerself, and can spend time on things that please L, others and zer. It apply essentially for zer only still the obligations in accordance with L, since L accommodates zer, and puts zer at the place that befits zer best. L shows us with zis word the right way, but we need to go it ourselves, without ifs and buts.

Life

[1396] To everybody the alternatives of zis future life are sufficiently clearly to be pointed up so that ze understands it and can give thoughts to it. Every member of society has deserved so much attention and care that ze knows what all ze can make of zis life and what the steps of the implementation are like. The schools have much more than today to prepare for this school of life.

[1397] It is far less important to appropriate the cognitions of the scientific disciplines than to master the strategies of a successful life. The lack of education in this field brings about that we are increasingly surrounded by humans unable to cope with life who react more than act, who are rather the puppets of the circumstances than fellow humans, acting responsibly, with a healthy self-conception.

[1398] Concerning this, the true values are to impart and to find answers to the main questions life asks. These answers can be given on all levels of difficulty, as long as the most important exceeds never our possibilities. This is for that reason not the case, since the main problems crop up at the many and not at the extremes. One is to concentrate thus on the many.

[1399] Without proper training, most humans will not be able to orient their lives best. Therefore, the subject (personal) development is so important. It is just unfortunately not the case that parents and the greater part of the remaining environment can take over the lessons without further ado, since they usually have neither the corresponding knowledge nor can acquire it in a reasonable time.

[1400] Even theologians and philosophers need a further training and have to work interdisciplinarily, since life comprehends all fields of human judging and acting. Now one might argue that the goals of most people are relatively simple. But it requires strenuous efforts to acquaint everybody with the demands of the future. The future is complex and hence requires complex solutions.

[1401] The times in that one only satisfies his basic needs, and possibly has a job in that one achieves what one is demanded of, will be over faster than some would like. In order to master the future, one will have to meet all the requirements that L and the world make on one. Development and progress will arrange it so that they become greater and greater, so that the course now is to be set right.

Laws of life

[1983] In this world, the law of the jungle is not the only law, since true strength becomes only possible from weakness. For, the one-sided exaggeration neglects the antipole, of which sight is lost because of its alleged relative irrelevance. This is the decisive reason why an up and down is necessary in life. This does not exclude that one can maintain a high level for a long time.

[1984] L does not know everything about the worlds, when he creates them, but focuses on excluding the, in any case, undesirable, to prevent unwelcome surprises. So the creatures of the latest most complex world can discover things for him that he does not know yet. In this way, the omniscience of L is relativised, and L is willingly content to be imperfect in this and further fields.

[1985] The time of death of a creature is not only determined from its world, but also in view of the subsequent world. L appreciates the overall karma of a creature and its value for the subsequent worlds, in order then to determine the best time of death. Unnatural modes of death are exempted from this determination, since here an external determination prevails for that L has not to answer.

[1986] To achieve the best living conditions, the laws of nature must be relatively complex. If they were simpler, certain goals, such as sustainable stability of the overall system, could not be achieved. A great many parameters are included in both hard and soft laws of nature. It is only possible from a higher world to consider them all, or to achieve a substantial improvement of all laws. Man, bear that in mind.

[1987] When man begins to create new life forms, so this is only responsible if he performs comprehensive calculations and considerations that meet the highest standards and goals. Here he bears full responsibility for the consequences of his actions and must not shift them on L. But he may and shall reconcile his proceeding with L, and incorporate the wisdom of L in his decisions.

[1988] If he does not, the risk of failure is too great and the assumed responsibility too small. The possible damage will then be limited not carefully enough. From a certain level of complexity, man needs the support of L, especially as long as he has not diverged very far from the level of today. Then he needs it anyway, because his claims and goals will increase more and more.

[1989] This follows from the development of the world. The times in which man presumed to get along to a great extent without L, were rather dark chapters of history and they will be dark, if he continues this way. Science, focusing solely on the reason of man, has only his capacity. This has led to the shortcomings the creatures of our world have to suffer from today.

[1990] Although those who are well may refer to their status, but they have reached this status at the expense of others who are relatively unwell. Even those who would have to be well, according to the presuppositions, are not really satisfied with their lives. All this is a consequence of the remoteness of L. The more one diverges from L, the worse the world becomes for most of all, because only L is the measure of all that has being.

[1991] Who lives in a relationship with L knows what has real value and represents a real improvement. It helps him to bear what is far from L. The more turn to L, the less will be to bear that makes life difficult. One cannot expect from L that he constrains happiness for everyone, since coercion makes dependent and reduces variety too much. Then there would be particular that no longer what enriches life.

[1992] It is a large profit, instead of just lazing and consuming, to reflect more often in a comfortable environment on one's own life and its shaping and to consider what one could do for L and others. If one puts this into action then one will notice that life has become much richer and more fulfilling for others and for oneself than the previous passivity, for L will gladly endow oneself.

Qualifications I

[1402] The reason for this assessment lies in the advantages that those will have who meet these requirements, compared to those who do not. Alone the former will be able to determine the fate of human society. The introduction of qualification in most fields of human life will still reinforce this effect. This development can hardly be stopped effectively.

[1403] In order to be able to solve the existing and future problems at all, it is absolutely necessary. For, the strong will win out over the weak with their solutions. If this would not succeed, they would also be not strong. The weak will not be able to set much against the strong, since the strong hold all key positions filled. Since society is open, all serious mistakes will be cut out.

[1404] If the strong try to misuse their strength, they do not reckon with L. Due to the preponderance of the good in man, the strong then work against nature and will become weak. For, the continued qualification will mercilessly sort them out. Manipulation of the qualification standards can almost be precluded, since the good simply will not allow them with their majority.

[1405] The weak have against the strong the pressure of the mass. They may position their preferences at the forward positions, since the prioritisation follows rather the number than the qualification. Since the majority prevails according to L, also weak have a strong position. The conflicts of interest are to solve through appropriate compromises that are worked out in fair workgroups appropriate to proportions and passed to the voting.

[1406] Since the qualifications are graded fairly, it can not happen that a group can have a bigger influence than it deserves. Since the qualifications find their way into all major fields of life, manipulations are difficult. Development and progress will bring with them that one will be no longer willing to expose oneself to simple propaganda and other primitive forms of influence without further ado.

Rights and duties

[1108] Every creature may engage in soul-searching and try to learn everything about itself. From the self-awareness one can collect, after prayer and meditation, the most power and cognition. One may start with simple questions and step up to the limits of one's own effectiveness, as long as one does not exaggerate. It does not occur that, especially if one brings help, one finds, for a solvable problem, no solution.

[1109] One should think long and hard which problems one wants to solve. It makes no sense to saddle oneself with the false and remote problems if the right and important ones are unsolvedly pigeonholed. The determination of an ideal and aim of life shows the right way. The question of what is really important in life is answered in the word of L. Thus, one need only to bother to notice it.

[1110] The way to the wrong goals has come to an end with the religion of love. L takes irreplaceably as a goal centre stage. All the goals that remain behind are wrong goals because they always are only a fraction of reality. Even if the way to the goal is still so long, the sooner one treads it, the sooner one arrives. The ultimate goal in this world is that one showed L all one's love and thus utilized the world.

[1111] For the love for L includes the love for all entities of this world, since L is to all of them in a causal relationship. There would be nothing without zer and ze has references to everything that is meaningful to zer. It is, however, not possible for us to experience the divine experience of unity with everything. Every wholeness experience by us is always a tiny fraction of that what represents this world as a whole.

[1112] If we found out our task in life, we apply ourselves to it with all our might, without to wear out. Nobody is forced to crucify zerself since all goals can be reached within the scope, justifiable before all concerned parties. L undertakes for this in the divine order. Who overshoots the goal meaningfully to reach punishes zerself or is slowed down through life.

[1113] Each creature has the right to the following: integrity (livable environment, species-appropriate development, care and recreation of health - if possible and reasonable), a dignified death (for humans: prohibition of the death penalty, end-of-life care and appropriate funeral; for vertebrates: killing only under anaesthesia and when there is a comprehensible and accepted reason regulated by law).

[1114] Furthermore: free practice of religion within the scope of the divine order and the word of L; equal treatment by L or the divine instances after the word of L; free choice between good and evil and further released alternatives; overriding of targets that contradict the word of L; development-appropriate education and work; complete ownership of the word of L in an understandable form.

[1115] Further on: adequate pay, which must be sufficient in each case to make a living dignifiedly; protection of the communities of creatures reconcilable with the objectives of the word of L; freedom of expression within the scope of the due respect before L and the fellow creatures. The following duty stands opposed to these rights: respect of L, the divine instances and the fellow creatures.

[1116] Further duties: sticking to the forbiddance to insult L publicly and to the directives by L and the divine instances, if they make sense and are plausible; notice and respect of the word of L; assistance to needy creatures and development within the scope of what is possible and necessary and within the scope of the word of L; increase of the prosperity and positive knowledge in the world.

[1117] Finally: service to L, the divine instances and the community of all fellow creatures; preservation of the creation of L (careful treatment of the property of L, furthering of the diversity in the world according to the divine order); sticking to the laws and regulations reconcilable with the word of L. These obligations are only to fulfil within the realms of possibility. The more intense the effort is, the better the karma.

Prayer and greatness of L

[81] Man must constantly work on zerself if ze can, in order to be worthy before L. In the prayer man examines zis position to L. Ze asks zerself whether ze is still worthy before L and how ze can improve zis relationship with L. The relationship with L is no ego trip since man is guided by L and cannot guide zerself. L is an ideal that cannot be attained. That constitutes its attraction and the specific.

[83] One must attend to a sufficient level with one's prayers in order to suit L. Prayers should be spoken therefore in own words so that they are deep enough. The personal prayer stands over the only repeated one. One attains the depth to L in the conceptual discussion and reflection. Only meditation is not sufficient. One needs also a well I-term as centre of own experiencing.

[333] One should predominantly look for L in one's inside. Ze can be found in all creatures, but firstly the prayer is interesting, the personal discussion with L. In this one can show what one is worth (to L) and what L means for oneself. One learns internal support as well as orientation and can insert the help of L into the own life. By the prayer one wins maturation with respect to L if one prays correctly.

[334] With the prayer one should be aware that one is a creature standing far under L at present, but also that one will unite some day equivalently with L. Lowliness is thus confronted with pride and joyful expectation. To find here the balance and maturation represents the expectation of L to humans. It can be helpful to take a submitting posture, but each person determines this by zerself.

[550] One can always turn to L, even in hours of greatest hardship and loneliness, deepest depression and severest mourning. There is nothing better than to converse with L and to pray. I hear during such times much music, lie in bed and talk to L. Ze consoles and heals me. But one can experience this perhaps only then, if L is in the centre of the whole life and of the aspirations.

[551] In order to achieve greater goals, one has to accept sometimes sensitive disadvantages. This relinquishment cannot be always understood by outsiders. Often only silence helps then, especially when things must not become public. If talking is possible, an intense conversation can mitigate hardships. One can tell L everything. If one is sorry about what one said, it is advisable to apologise to L for that.

[552] It suffices to think what one wants to say to L. One should see to it that L is comfortable with one. This requires internal development. L has always preafforded. Now ze wants to see what comes back. L wants that everybody can participate in zis creation positively. If one makes this possible for as many as possible, one is on zis side. Even to contribute to improve the world after one's possibilities is righteous.

[84] The superiority of L makes it possible to live real lowliness. The complete fusion with L is impossible. L has always much ahead. One often thinks of ones own imperfectness. Then one will better understand the perfection of L. The highest virtue of L is zis unequalled justice. On this we can trust in unrestrictedly, even if it is not in our sense.

[955] The Holy is only understandable in the infinity, since in a finite world the extremes still can be excelled. Only in the infinite the Holy is absolute and can be judged what is true, since the knowledge is complete. Since there are several infinities, the Holy is completely understood only by L. Since the complete truth is not accessible to us, we must live with intimations.

Death

[690] The awareness of man is relatively small: but it can be sometime extended by parallel processes. The death separates the fields from the matter. They can manage without matter in the subsequent world. This process is something wonderful because it leads directly to L. L is not present in person, except for those with whom ze is connected in life time, but we feel in any case zis presence.

[691] We get our lives again presented from beginning to end, with all the experiences and our awareness processes. We are invited to submit comments, if we master a language. Then we are asked how L sees our life in our opinion. At least now it is necessary to know L. Who does not know, it becomes immediately clear to.

[692] This insight will be denied to nobody, on the contrary: the cognition of L can be found in every part of the world. Do we have a past life, we know that process already. But it is the worse if this has not improved ourselves. Then we are asked how our life should be continued in our view. We get the available alternatives shown through direct knowledge.

[693] Each of the alternatives considers our past and the accumulated karma. We have the freedom of choice, but the alternatives are attuned to us. The love, justice and wisdom of L is present to us at this point in time immediately. Have we made our choice, following sufficient reflection, we are transferred into our subsequent world. The noticeability of L abates with exceptions hereafter again.

[694] The transfer is either a reduction or an expansion, according to karma. The reduction is always a punishment of L, the expansion zis reward, and the natural development of everything. Everybody makes progresses. L rewards and punishes always righteous. Ze does not allow zerself a misjudgement. Ze considers our environment and includes our neighbour in zis alternatives. The number of alternatives after a finite world is finite.

[695] Exceptions are the big jumps: from finite to infinite and from infinite to the next infinity level. They will take place when we have absolved a level to the full satisfaction of L. It may happen that neighbours are separated. But that does not mean that they can never find together. Everything gears to expansion, and there are links between the development levels.

[696] Divine beings establish them. They take a middle position, and are at home in linked development levels equally. But they do not overcome big jumps. They are special servants of L with a responsible job. It is not the highest service in the worlds of L. The divine instances take this over. Each being becomes in its life a divine instance.

[357] To commit suicide is not a crook sin: Who puts early an end to zis life, has to expect no punishment by L. However, an adequate reason for the suicide must be on hand, otherwise L can respect one not adequately. Such a reason is serious illness, further hopeless despair. It is no reason if L tells one that one is to commit suicide: Then ze wants only to examine one. In particular, L does not require suicide bombings.

[272] As long as the research is not yet so far, man must die. Ze becomes weaker, advanced in years, and makes it so for zis fellow men more easily to cope with zis death and to promote the evolution, as new humans obtain their chance. It would be mean and unfair from the eternal L, if ze would not likewise offer the eternal life to humans (in a subsequent world with zis memories, in which one meets also those one loves again).

Subsequent worlds

[790] The knowledge of humankind grows still exponentially, but the growth will turn out linearly if the humankind will once no longer continue to grow and every computer of man contributes a small constant of new knowledge per unit of time. In the subsequent world of our world, the ambitious persons acquire the knowledge of humankind. Then they acquire the knowledge of equally complex worlds, which they go to see partly themselves.

[791] In so doing they have not to be perceivable lest the happenings are disturbed there. They are simply observers. Were all contemplable worlds studied according to their relevance, there is due a further change into a subsequent world, which is still more complex than the previous one. Here, the procedure is repeated as in the first world and so forth, until, finally, L is reached. Less ambitious persons proceed slower.

[792] A specifically structured knowledge acquisition is indispensable. Generative knowledge reduces rampant knowledge absorption. One learns more and more to distinguish fundamental from less important. All transitions are continuous: Nobody must skip something or is overstrained. In between one becomes again and again divine instance. One shares this status with others, not at the same and only for a short time.

[212] It is improbable that man emerges as incarnation of an animal again since it means to be an animal to be cut off from the abstractions and self-reflection: an outstanding punishment that makes no sense somehow (what is to learn from this?). The incarnation altogether is little expedient except as continuation of a too early aborted life or a simpler form, under the aspect of a further development.

[346] It does not only occur that humans change after their death into higher worlds but also that they are reborn on earth if they wish this and only then. L does not force anybody to rebirth on earth, even the largest criminals not. Hitler, Mao and Stalin e.g. were isolated after their death, in order not to be exposed to the assaults of other humans. There they take part in a program that is specific to them and makes conscious the weight of their crimes to humans for them.

[347] L has a conciliatory hand for everyone: If humans want to develop themselves, nothing stands against it. The larger the blame, the longer is the program that has to be completed on the way to L, who represents the final goal with the equivalent unification of humans with zer. L makes sure that the way leads not too far away from the family members: They are to be able to play still a part in oneself.

[348] There is naturally the accumulation of karma, but it is not like that that bad karma leads automatically to a bad rebirth. L is a loving L that has the best for us in mind. Ze considers what has taken place and reacts appropriately to us, as highest righteous judge. Ze demands, if necessary, contrition and reparations. Ze gives us the chance to their realisation and guides us on the right path.

[890] Since the individual clearly outweighs the general in every living entity, the unification of living entities in all worlds out of love is a personal enrichment. Since a living entity has not to have lived in all initial and probation worlds, there is offspring in each world that is suited as initial world. There are few of these, since sometime the development towards L outweighs the wish for offspring.

[891] Since the development in the subsequent worlds does not start from scratch, but there are developmental edges difficult to catch up, we get individually insights and skills en bloc as present that are available to us fully immediately. We must nevertheless learn a lifetime. Even if we have inclinations: Development towards L also means to be a generalist since we are filled out only that way satisfactorily.

[213] I imagine that L goes over my life once again with me during the Last Judgement and then adjudicates on me. This can take place in absence of L also by means of humans who have changed already into the subsequent world. I expect the fact that L makes me new but leaves me my memories. Ze deals with other humans likewise. Who must be punished serves his sentence in the subsequent world.

[214] The subsequent world is without the evil of this world, but simply better. There are neither hunger nor diseases, but more dimensions and substances. One is not caught in a body that aches. One does not have to kill other creatures. One sees ones dead family members again and can exchange oneself with them. One changes into a further subsequent world without cruel death and if it is about time (e.g. because it became too boring).

Reward and punishment

[820] Man cannot insult L so that ze feels sore because L is far above man, and always aware of who and what L is, while human beings have only a touch of a clue of zer. But L can be disappointed by an individual human being, by overindulging in the evil. Everyone can make good for everything happened before L, but this effort may be larger than expected.

[821] L punishes always individually, you can even choose between given alternatives. But penalties are penalties and not something else. Thus, the rewards of L are always rewards and the neither-nor is the very same thing. The reaction of L on man sorts with this as a whole, but important details are also taken into account. The judgement of L is sensed by each creature as totally righteous.

[822] Judged and affected people plus outsiders sense it as righteous - even if they compare it with other cases. The real judgement takes always place alone between judged person and L or the divine instance: everybody may keep zis judgement to zerself if ze wants to, even if the subsequent life permits conclusions. The personal interceders will be heard in advance: spirit guides and guardian angels.

[823] They report pros and cons, good and evil and everything in between. The judged person comes to know zis personal interceder at the latest at this time. Means of evidence is the completely recorded life of the person to be judged. In important respects the judged also comes to know the views of others on zer. Whose personal sphere remains yet protected: L or the divine instance filter the information.

[824] Thus the judged zerself is also protected because important secrets will be retained. Who wants to know how somebody adheres to zer or adhered must still ask zer zerself. Everybody can view zis own life as often as ze wants to, without that others realise it. But one can show it also to others because the necessary technology is available in the subsequent world to anybody.

[825] There is a media centre in that one can view corresponding publications from all times of the world that one just left. One learns there, when and how what has come into the world. It is an ideal place to perfect zis knowledge. The respective recordings of the subsequent world can also be found there, so that one properly catches up with in the course of time.

[826] But sentences to be served must not be opposed to a visit. Those who return immediately to their initial world learn nothing of that all. One can admittedly absorb the new knowledge only as well as one is provided in zis subsequent life. One learns only what one is entitled to and what one wants to know at all. One cannot return to one's initial world with this knowledge since this is not good for the world.

[827] L does not want that somebody shines with a tremendous leading in knowledge in a initial and probation world before zis fellow creatures. If somebody returns, only on zis terms: start from scratch again and get assigned the old knowledge in the subsequent world again. Small concessions like déjà vu are made, however. The goal is always the personal development.

[828] Leaving a world is always a reason to take stock before L. One grows out of each finite world some-time: The eternal life in the same world will be unbearable if the world is not also sufficiently growing. Therefore, the growth of the creatures and their worlds are synchronised. Death is also determined by the nature of a world: in simple worlds it occurs earlier.

Fate, doings and problem

[215] L does not appreciate if ze is regarded as the one who has to fulfil only the requests of a single person. Whose egoism reduces L to Santa Claus, who is seemingly not good for other things. L is more: Ze is the most marvellous that the worlds know. Man is to accept zis fate, so hard it also is for the moment. L is not the stopgap for the evil. Humans may ask, but expect nothing.

[233] L worries personally about each person and determines also zis fate crucially, may it be still so hard, too. Good times and bad are in compensation. Much is nothing of both. But they are not so in compensation

that every joy in this world is equivalently compensated by a suffering and vice versa. We may improve the world so that certain suffering in it decreases but new one emerges for it coercively.

[234] We would have today still severe diseases like the plague if it were not like that. If L would not have a say in our fate, there would be chaos in the world. Many of us say life was meaningful as it was. That has its reason in L. There is a compensation for hardships in this or another life. L turns to those, which serve zer in especial way.

[236] This is also the reason why man should be religious. Ze is to enrich the world of L by zis doings and thus make it still more beautiful. Even if ze cannot arrange much, ze is to strain zerself in this respect. Many small good doings make a large good action. Ze improves thereby zis position before L, it is ze is not up to good doings because ze is very disabled. Ze is to think self-dependently and to challenge the religion.

[237] The kind of the doings may orient itself at our strengths. The service creates the meaning of our life. With L we can outgrow over us and strip off the egoism. We are there for zer and ze is for us. Also a very disabled creature is there for others, by being there. Its meaning of life consists of the fact that others do at it good things. Thus, receiving and giving are in compensation.

[649] The fate of everyone is open if the basic conditions are deducted. Hence, there is not the slightest reason to lapse into fatalism. But L lets us make certain experiences after undesirable developments already within our world: We act, L reacts. Therefore, we should worry about zis reactions if we divine them. This can be the key to our future development.

[650] Clear indications are suddenly emerging diseases, not from birth, but only after a certain age, in which they are traced to mental processes, and which can abate again. But also stroke of fate and happy coincidences can (not must) be a pointer to L. Looking back on one's life, a lot will become clearer if L does not explain it zerself.

[651] Who gets to know L first after death was either not capable of the gnosis cause of previous mistakes or did wrong the most things in zis life. It does not happen that someone is born seriously ill or dead if that is not justified by a past life. There is no reason why L should do this to an unladen person or even somebody next to zer. These cases are therefore also usually exceptional.

[1165] The currently most urgent problem is the unacceptability of the existing circumstances for the higher living creatures of our world. It only can be solved by a profound change in awareness among the people. It is not sufficient just to point out the political requirements, but also the religious cognitions and attitudes have to be facilitated to cope with the problem crucially.

[1166] The problem is further to tackle economically, juridically and generally scientifically, since all available forces have to be mobilised that can contribute crucially. A preponderantly social problem requires the interaction of many people to be solved, since it is not sufficient if L and I only show the right way. The implementation requires patience and intensive work.

[1167] The first step is to recognise what the problem is exactly (analysis). The complexity of the world is also inherited on the problem, but does not make it unsolvable. The second step consists of dividing the problem into more manageable subproblems. The third step involves the weighting of the subproblems after urgency and solvability. The fourth step includes the assignment to the problem solvers.

[1168] The fifth step belongs to the project management for the overall problem as for the subproblems. It is important that the capabilities and desires of the members of the project teams are adequately taken into account. For this purpose the consideration of the qualifications may be helpful, without neglecting personal impressions. The enunciator has a permanent right of consultation, information and participation in the overall steering committee.

Relationship and friendship

[611] Only few like to live without relationship and to many L is not enough. L knows both. The right relationship with L represents yet the highest and best that we can experience: L is enough for everyone. A

relationship can make one very happy, but also very unhappy, the relationship with L only happy, but that in both cases depends on the inner development of the partners. Man needs relationship.

[612] The parents and educators are always the first one, L always the last one in life, if not in this, then in the following. The bestowment of an equivalent partner is but for all that something special. Equivalent does not mean same, but equally strong and complementary. That does not mean that friendships cannot also enrich us, but that we work closely connected with someone. A good relationship requires continuous care.

[613] Good is in friendship and relationship the mutual enrichment, in which each partner outgrows zerself: More than if ze would be alone. Assisting in good as in bad times cannot be replaced by something else. One experiences real help, can feel secure and can swap ideas on everything. Discordances and dissension with subsequent reconciliation belong also positively to friendship and relationship.

[614] Nothing can yet replace a good relationship with L: for it there must always remain time. One will be led to the limits of the think- and experienceable with an unsurpassed advantage that compensates all losses: You have all possible friendships and relationships in one and still more beyond that. One is best demanded and promoted. Done right nothing will miss.

[615] On the contrary: One has everything, worth aspiring to, in abundance. L puts the world at ones feet: everything runs the way as one imagines respectively how it makes sense. I. e. life with its vicissitudes survives, but one always makes more advances. L postulates independence, as ze is there for what one cannot achieve oneself. Therefore, ze can use zis infiniteness and parallel operation (model!).

[1787] Falling in love takes place on a subconscious, non-rational level. However, it is analysable. The positive complementary characteristics make a creature attractive. Together with wide similarities a successful relationship, can be built, which is strengthened by a synchronisation process. If the relationship bears up, it can justifiably build the basis for further forms of life.

[1788] Partners should be more or less equally strong, so that none can dominate another one. These strengths may well be on different fields. It is important to respect the disparity of somebody else and to integrate it positively into the relationship, also what concerns zis weaknesses. In a developed relationship, this is easier than in another one. Therefore it is important to work on zis relationships.

[1789] Who remains in a rut risks that they become boring and are on the rocks. This problem can exist in many respects. Every real success requires effort and in this context, it is to make oneself on the long run interesting and attractive. In a developed relationship, outward appearances are not sufficient for this. The inner values are to strengthen via the relationship with L.

[1790] For this purpose, the information that might be of interest for somebody else is to get and to transform into an appealing form. It includes a beautiful environment, the right mood and a good personal presentation. Who really loves somebody else knows how ze can give zer delight. It is the imagination and creativity that help one here. They are characteristics that cannot be bought, but very well acquired.

[1791] The natural associative ability makes them possible, if one takes care. No one is deprived of zis ability to give, if ze wants to. Only the karma may constrain it. Ultimately, the reluctance to want to give is to blame for the failure of so many relationships. This is yet exacerbated by an extensive taking. To give means also to change oneself, if this can save a relationship.

[1792] Who pursues too much zis own interests takes too much. Who serves too much other interests, neglects zis own ones. It is the right balance of give and take that constitutes a fulfilling relationship. Who gives properly, properly takes at the same time. The compensation may not take place until the future, but the seed is sown. However, it is unwise always to speculate on compensation, since one does not always rate everything right.

[1793] Thus, it may well be that L views something differently as one conceived it. The reward may burst like a soap bubble, if one has not reinsured in the relationship with L. To live zis life properly is to view the world properly, and this requires the corresponding cognition. This is acquired by effort in a relationship with L. Who restricts zerself only to other creatures and their knowledge goes wrong easily.

[1794] Without a certain degree of complexity of knowledge one may expect no great success. A too large complexity makes prejudiced and may overstrain oneself. There is no field of life where the right measure does not matter. This does not mean to devote oneself compulsively to this, but to act properly from zis experience, and to make unforcedly the best of each situation.

Relationship with L

[1129] In our initial and probation world, L limits the contact with everybody of us to the indispensable, since ze wants to see what we do for zer. For this purpose we are provided with all necessary capabilities. We get the furtherance that we need to be able to serve L. The enjoyment of life consists less in otiosity than in the retrospect on the achievements we have made on which field and for whomever.

[1141] We have all the conditions to master our lives (according to our karma), since L has no reason to withhold something from us what is due to us. If we find someone, who is short of something, which we believe that it is due to zer, so we should strive that ze receives it, since our decision has priority. We can get different opinions of whomsoever: We are the ones who ultimately decide.

[1142] L wants this that way: Would ze want it differently, ze would have to (let it) announce it differently. To improve zis relationship (with L) one should again and again try to get the bottom of it: Does it bring both sides that what they expect? Do both sides feel good? What should be corrected by whom? An enhanced navel-gazing is for a good relationship too little. Only the orientation towards the other makes it successful.

[1765] It is crucial that the relationship with L is geared each time to the other one, since altruism is stronger than selfishness. Who only considers for zerself or with another creature cannot benefit from the prudent superiority of L. It is just that one does not come so fast so far, since one has not yet taken on a crucial step of development. The goal is L and not the extended navel-gazing.

[1766] It is different whether one only strives to expand the existing knowledge, or whether one wants to render L a decisive service. The latter demands the whole personality and selflessness; the former can be achieved through appropriate tools. Any characteristic and ability required for this can be acquired and appropriately deepened, within the limits of the acquired karma and the relationship with L.

[1767] L is the most attentive and most understanding critic. While the fellow creaturely dialogue partner can pull oneself downward due to zis deficits L always pulls oneself upward. One needs yet to accept that the divine compensation brings with it that things can happen that dissatisfy one. They are, however, fully justified, since the preponderance of the good in L provides always a positive surplus.

[1768] Although maximum outputs require corresponding presuppositions, this does yet not mean that one has to pinch and scrape for them. Appropriate is just appropriate (e.g. on the intercreaturely level), but nowhere near pleasing in the sight of God. So it may well happen that a maximum output may arrive due to the relevance for the creatures, although it was not even fully understood.

[1769] Normally, one develops in steps that are built upon each other and are mutually steeped. At the lowest level laid down the foundations. Given the extent of the world knowledge and the creaturely limitations (and may it be only of the interest) no step is fully utilised. Even L does not know the most in the infinite L-world, so we need not at all to be ashamed of our nescience.

[1770] The initiative in the relationship with L proceeds predominantly from the creature. Only when higher interests are affected, L reserves for zerself to take it over. The relationship with L should orient itself by the aim of life, but it may well been altered by the initiative. It is not straight-line, but adapts itself to the different requirements of the (world-) events. Its intensity and depth orients itself by the effort of oneself.

[1771] The more relevant the results become, the more important becomes the effectiveness and efficiency of the proceeding. Time then simply no longer allows going a long way round. For this purpose, one must know what is really important. One acquires this knowledge, except in the word of L, in the relationship with L. The larger the coherences become, the more the personal interests recede or they merge widely with those of L.

[1772] Ecstasy and outstanding physical and emotional experiences recede behind the mental ones. One laughs and cries with L, but most important are the great successes achieved for L in the world. These arise better, if one has opened up completely for L and this means that one is widely void to be able to receive unprejudicedly. One becomes void only by dropping all the ballast and that means refining oneself.

[1773] To this end, one moves the acquired knowledge to the external or into the subconscious, from which it can be generated again when required. It is refining oneself that frees one of the unwanted Einon and enables a brief sleep. Pure reason cannot bring about this, but only the interaction of all the characteristics and abilities. This is the reason why religion has something essential over science in parts.

[1774] In the relationship with L, one learns to deal with underdetermined situations and to develop abilities that go beyond the scientific tools and thinking. While science insists on the proven and established religion is often satisfied with the probable and inexact if it serves higher goals. But this statement can be remedied by moving towards each other.

[1884] Development is not limited circling of the egocentric around zis self, but removing of the own deficits by growing towards L serving others. The world as an open system is the basis for the processing of the impressions and the starting point for the relationship with L. In this L is irreplaceable since ze is far above that what is else accessible in the world. The essence of the relationship with L is not of this world.

[1885] The relationship with L is based on most widely independence of the creature, since this gives both sides more fulfilment. It is individually customised to the creature and furthers it, if it is lived properly, optimally. It is then intense and demands, it is productive and efficient. Many creatures benefit (in-) directly from it. It reflects the maturity of the parties and in the broader sense the (entire) state of the world.

[1886] It is a high art of L to provide every creature with that what is right, since each wants to have something special, what only it has. L cannot as most developed being be indifferent to any world. The creatures have a right to love and to worship zer and to receive an appropriate response thereto. The existence of L includes zis participation in the worlds, although many like to deny it.

[1887] When the creatures turn in numbers away from L, this makes L sad, since they then do not view zer right and punish themselves. Every creature is also L and possesses of zis infinite greatness. No creature can replace L and vice versa. In the relationship with L, we gain deep insight into things in our world and so fulfilment. The divine order becomes transparent and we recognise L in zis whole wonderful manner.

[1901] The relationship with L and its results cannot point too far beyond the creature, since it has its reason that it was created with certain limits. If L would have wished that there can be a very fast rising to zer, ze would have created the creatures, their life course and the divine order differently. Each creature can experience exactly what is appropriate from L for L, its world and it.

[1902] Who sets expectations to the relationship with L beyond zis possibilities will become disappointed. Divine knowledge gives very much power. One must deserve it to be able to exercise it. The misuse of a relationship with L is excluded by L. Thus, one should not attempt to exceed the limits set, since the possibilities for sanctions of L are limitless. Even a attempted fraud is quickly detected.

[1903] On the other hand, the inclinations to do the like decreases quickly with increasing maturity in the relationship with L. The more intense and productive the relationship with L is, the stronger the requirements of L rise. Who does not satisfy the highest requirements also cannot reach the highest level in a world. L is no ogres, but the tests are really heavy. Any significant error is discovered and is to handle.

[1904] Every creature may decide freely how it wants to organise the relationship with L. It has to take into account, however, that L has an own personality and it therefore comes necessarily to differences. An absolute consonance or a merging with each other is not possible. Every creature is to consider how it deals with the differences and which expectations it attaches to an relationship with L, since a realistic basis emerges quickly this way.

[1905] L is not always the stronger person, since one-sidedness has a negative effect. Who is totally submissive to zer, becomes the puppet of L. It is to pay heed to the appropriate interplay of dominance. In all, one must never forget that L is L. L is more conforms to the wishes of the creature than this would have to

happen the other way round. But L can, depending on the situation, dominate so uniquely that its quick end is strongly longed for.

[1906] L sees everything, if ze wants, but ze also overlooks much. The liberties that ze allows comply with the level of development and the relevance of the creature for zer. The relationship with L is based on love, not on duty. There is no obstacle to love L that is not rooted in the creature itself. Who sees L, the world and zerself properly, always comes to the conclusion that one L simply must love L and will do this permanently.

[1907] The strongest obstacle to believe in L is the expectation that L is stronger present in the world and demonstrates undeniably zis divinity. This would be nothing for L, but it is not in zis interest, since this is neither necessary, nor does justice to zer. Ze is available for every creature that opens up to zer, in each case with maximum extent. Each step towards L makes another part of the divinity accessible to it.

[1908] Would the divinity experienceable in our world manifest for us without advance, nothing would remain to be discovered by us anymore. Every mature relationship with L can report its experience of the divinity to the others. Its true testimonies elucidate it in our language. Our finiteness prevents that L can show zerself in zis whole greatness. Thus, only the best of us can succeed to present L appropriately and comprehensively.

[1909] For all those that have a very good [relationship with L no doubts of L are left and zis greatness is sufficiently tangible, since very many events clearly prove it. Even if the relationship with L is at the beginning only loose and undeveloped, first successes become quickly apparent. One begins to see L, the world and oneself properly and thus creates this way the fundament to get clear of the greatest obstacles that impede one's life.

[1910] The decision for or against L is always easy. Their consequences are always unique. The decision for L leads to the right way, against to the wrong one. Although it is so easy, far too many creatures take it wrong because they overestimate themselves or take the (putatively) easy way out. Wherever the karma from L allows it, one comes inescapably to an idea of the divine and thus of L.

Love for L

[247] The love for L should be deep and big. Furthermore, it is to be understood and without any reservation, since L is absolutely righteous as the highest judge. Ze has each reference to us and loves us after zis yardstick. We have to act in accordance to zer to arrange and not vice versa. We are to love L in entirety, even if we cannot grasp all parts. The love is to be like a blazing fire, so hot and with as much light. It should be selfless.

[255] The love for L cannot break since ze accepts and reflects it. We are only small in relation to L and also our love. But by it we turn to L completely and assimilate zer in our heart. The love is the key to our moral since it lets the latter go quite. It is the most powerful commandment because we are not able of more in relation to L. L turns to those that love zer.

[669] The love to a partner can be bigger than the love to L, but both forms of love are different: L is always of superordinate importance, but it is not coveting love, no talk on an equal footing. The respect is always between creature and L. As the love is another one, L does not forbid having a partner. To develop wholly, man needs (a) human partner(s).

[670] L has created many human beings, so that becomes possible. Ze demands no celibacy because the human partnership does not diminish zis importance for a person. It helps zer rather to transfer the partnership experience to zer, not one to one, but sublimed. But it is free to everyone to renunciate partnership to experience in renunciation that what L intends on richness for this renunciation.

[671] This includes the freedom and concentration on the essentials, the total devotion to L, who is shared with nobody. One does not lose zis personality, but develops it wholly by pursuing the objectives for L, without the need to compromise. The question arises whether a relationship on an equal footing then still is possible. Answer: only with a conversion of one's behaviour.

[672] The grandness, one has won compared to L, is unreasonable for a normal human being: ze will always feel inferior or excluded because ze does not have the same experience, and often cannot even understand what grandness one achieves compared to L. Ze feels the extraordinary, but it eludes zis access. It gives zer the creeps, but is uncanny, and ze turns away.

Atheism and role of L

[290] An atheist is someone who ignores the part of L that exceeds the accessible of L - the world. Ze ignores beyond that the holy and the numinous as well as the word of L. Thus ze has limited reality. What the senses find cannot be explained materially. Like that, the colour perception is for example not alone derivable from the wavelength of the light. Humans cannot create anything fundamentally new, contrary to L.

[291] L presents zerself to me in a natural way: as ze is, without having to be error free and perfect. L is tired of the role of the kind-hearted, always approachable vis-à-vis that should be only good. Ze suffers and does not understand if someone does not want to suffer. Ze abolished the hell in love for the creation. Weakness is usually punished in our world. If man becomes too weak, ze dies.

[293] Ze has not any longer the viewpoint that the creatures must make also bad experiences how ze had to make them and has to when ze dogs the suffering of the creatures. Therefore, creatures must die: They leave the world like they came in order to stand with nothing as their memories opposite to L.

[655] Origin and goal are missing without L: If they are replaced by other things, they decrease to something less. In L all things come to completion. Who else should be yardstick of morality, personal development and perfecting? Man in zis finiteness can not reach zer. The highest cognition is L and zis characteristics. From this we can report (at best) approximately adequately.

[921] One can solve ethical problems in discourse. One can achieve optimal solutions only if the participants are maximumly developed. If less developed set the tone and if one demands maximum consensus, the solutions turn out weaker since concessions must be made. This is the reason why L is indispensable and the word of L applies before the human one: L is the maximum developed being.

[922] Our life is to have always an aim: The aimless life is inefficient and loses sight of L. There is so much desirable to achieve in each world so that the possible aims never end. L wants us to choose zer as the ultimate aim. Then the rest results from zis word and our striving. If we do not have any aims, we also obtain no satisfaction from our achievements, but vegetate.

Jesus Christ, Mohammed and prophecy

[301] I love and admire in particular Jesus Christ, who made L intrepidly by his person accessible to us. The same applies to the prophets and in particular the prophet Mohammed, in order to call the most important enunciators from religions of L. It is time to go, however, beyond the knowledge of that time and to announce L newly and timely.

[302] Jesus Christ is divine since he descends directly from L. Therefore, he is worthy of our special attention, esteem and love. All others are human, which, however, does not mean that they are worthy of less love. L alone is worthy of the highest love. Jesus Christ developed himself further completely towards L. Therefore, we may not only judge him by his doings on earth, particularly since he did exclusively the will of L.

[305] L gave me the order to announce zis will on earth since ze recognised that it is time for this. For this, ze gave to me unusual political power, which, after I wielded it world-wide, I voluntarily gave off again since politics jars with my order. Highest authority, however, I do not have, but L alone.

[387] L chose me indeed as enunciator, lets me, however, work for everything. Ze can present zerself only as well as the enunciator actually refines zerself. The benefit that the enunciator derives from L is the collocator, which does not give satisfying answers to all, but only help. In a probation world also the enunciator is not preferred. Finding the truth remains toilsome, particularly since creativity is involved.

[1159] I am not prophet, since L entrusted no message to me, but ze and I have jointly worked out the word of L. Therefore, I also do not annunciate as enunciator alone zis will, but L and I match our ideas. Ze helps me, but allows me my self-reliance, and we correct ourselves mutually, where we consider it appropriate. L sees no equivalent alternative to me as enunciator.

[415] It represents a special (to earn) honour of L to be allowed to write down the word of L for one epoch, in spite of my deficits. But it represents also a high responsibility and difficulty. Without including sufficient knowledge of its time and without anticipating it, the project is from the beginning doomed to failure. One must constantly project in the thoughts of L and try to do justice to zer.

[107] I made the experience that I am particularly well and that I am lucky - released perhaps by the fact that I subordinate myself to L completely and do everything in order to serve L in the best possible way. I am therefore requited and may feel out the deepest knowledge. I would like to show how fantastic L is and that it is worthwhile to serve L in the best possible way.

[314] L appears to humans so rarely because they do not love zer and do not put themselves in zis position. Ze would like a full decision for zer, who is unconditional and therefore cannot be proven. Ze would not like that someone precedes the science process by zis messages. Everyone should be a person of whose time, which is to continue normally.

[315] In rating humans, it helps man to be able to acknowledge to have worked out everything by zerself. These thoughts were partially revealed to me by L. All statements of L were reconsidered and rejected by me, if they were implausible. Therefore, it plays a subordinate role, which thought is from L and which is not. L is ready as I am to be corrected, if ze is wrong.

[1025] The word of L is to find and to view for everyone in its respective state for several years in two languages (German and English) who enters significant sentences, referring to L and man, into a search engine. Man is challenged to move towards L and enunciator, not the other way around: The decision for L and zis word should never be made too easy for anybody.

[1160] Every prophet is to pit against that what ze produces - in every respect. All prophets have to pit against the word of L. The one who annunciates the new word of L will be enunciator, not prophet. Ze will own all essential capabilities of a creature of zis time, and be under the special protection of L. Nobody will be able to thwart zer in any way.

[1161] If anyone should even try, L will punish zer severely. No poison, no harmful drug, no kind of torture, no obstacle of material or immaterial kind will hold the new enunciator up on zis way, even if zis annunciation will be ever so unwelcome. For, L will not acquiesce in, if zis representative in the world is injured in any way.

[1162] Because it would be extremely unwise to damage or even to put away the one who brings the utility to all the creatures that they themselves fail to effect. Even if they should succeed to hamstring the new enunciator, they would only punish themselves even more severely. Their conscience will bother them until they only want themselves to be punished most severely by L.

[1163] Since nothing is alien to L, ze knows every agony that is suitable to atone what they wreaked. Each suffering that we find in our world shows them what then comes up to them. L has no reason to withhold from them what others have to suffer because they have behaved wrongly, worse yet, if ever. Only a redress under all conditions of L is for L alone acceptable.

[1164] By the low number of enunciators we can recognise how difficult this task must be. Nearly all creatures have rejected it for themselves, even less they can fulfil it just approximately, even if they wanted to. For, the enunciator must face up to any really important question - in the order of their urgency. From this may only bar zer the feasibility and prevailing circumstances.

Our world

[656] We should not expect to proceed too rapidly because we can tap only the potential of our time. It is an illusion to assume to be able to outgrow the possible. When we still try to do it, we always will be thrown

back to familiar again and again because the corresponding channels were not yet opened by L: The corresponding substances are still not in our world.

[657] The world is imaginable as a multidimensional "tape", where the "read head" represents the presence and the two ends past and future. The past is clipped off as inaccessible in every point in time of the present and packed in the memory of L. On the end of the future lay the new substances and references, which the "read head" connects in the present with the past.

[658] If there is dispute about the has-been, L can always play the "tape" and show who has when experienced what. L has on the future only the overview of the substances that ze wants to insert, and the possible world as it is derived from the present. The more likely the events are, the better the "tape" can be read. The gaps are filled in the present each time.

[659] A forbiddance can be most easily realised by non-accessibility: The forbidden is located outside the world. It is very difficult for us to send something outside our thinking: What once has been and has (had) certain significance for us can be hardly destroyed. Therefore, there should be no prohibitions of thought: They lead to an illness. That is why personal development is so important.

[660] If we develop, everything gets its proper significance. The forbidden remains conceivable, but it becomes unimportant. One can dispose of the unloved by binding it to something that can be set behind a "wall". As thoughts are tied to matter, they can only influence it by tying thoughts and matter to a third substance, which one can use to exchange.

[661] By this assumption, thoughts can influence bodies, and vice versa. The third substance is to be called amfon. The binding takes place by references. The amfon is not perceptible sensually, but only by its mental and physical bonds. The amfon is reproduced like matter and thoughts, too. It is in the imagination closer to the matter. The mimeographed amfon is extended, as it otherwise would be point-shaped.

[972] The basis of a world improvement can be found in the word of L and therefore in the field of religion. The crucial benchmark of cognition is missing to the various sciences different from theology: L. They cannot answer satisfactorily certain questions without referring to L - for example, why the world is as it is, or what the meaning of life is or of virtue and morality.

[973] Because without reference to L, we remain in the self-interestedness and can behave at discretion. If there is no subsequent life, we must get everything done in this world and to do that we have too little time. Many are dying all too early, so we must ask ourselves, where justice remains. Because L is absent, the world seems unjust and harsh. Hope for a better life dies down quickly, on the evidence of the found reality.

[974] The world remains without L opaque. Since other worlds beyond our universe do not exist, the question arises why there emerged nothing better. But since we can imagine something better, it should exist yet also anywhere. What reason could somebody have to be content with significantly less? For to count our world among the best possible ones misjudges the reality grossly.

[975] The majority of people living at the current time have the right to be dissatisfied with their world: where hunger and misery, terror and war, corruption and mismanagement prevail, one cannot speak of the best possible. Who does not believe this, may go into a Third World country and live there as an ordinary citizen until zis dying day - with no special concessions. Ze will long to return to zis old life.

[1196] There were five types of our world which differed in their level of development related to L. The sixth world emerged from the fifth one, the most evil one with the lowest level of development, after the people had killed me so often that L could not longer stomach it and divided the world. Everybody is brought together again with zis contra-part from the other world after zis death.

[1197] The new sixth world must now get on without me. Since it is not possible to kill me in the new world and I each time just fell asleep in the old world, when one killed me, I have nothing realised of the murders. It is indication of evil that it gets rid of that, what hinders it from getting in a comfortable way what it desires, instead of relinquishing like the good.

[1198] It is just easy to cumulate property and to defend it expensively, rather than to provide for an equitable distribution in the world. One ignores readily poverty in the world if it goes one sufficiently well and

without consequences. One lets the few powerful tell to one what one has to do and what not, since one believes to be unable to do something against them. Since nobody survives long to fight against the prevailing world order, one lets it be.

[1026] The decision which form of life and which residence in the universe a creature takes in the future must be thoroughly prepared and considered as it applies for a longer period of time. The greater the distance (e.g. between planets) is, the less often one can visit other places. Although the communication options may be abundant, the personal contact is sometimes to prefer.

[673] L and the divine instances are more involved in all the processes than we assume. We are always confronted with real alternatives, among which we have a, in principle, free choice if certain preconditions are withdrawn. We are put under the microscope. At the end of each year - before the day of L - we are perused and are deemed about our future.

[674] The growth of living beings is a complicated process. L has herein largely diverged from interventions. There are structures and fields that today are little explored. A purely material coding is in no way sufficient to describe it. Here laws and principles act that were not visible until now. These are the subject of divine creativity and genius.

The acting of L in the world

[358] Nothing can separate us from L, even the sin cannot. L always sticks by us and worries about us, albeit not always directly and by zerself. For this, there are amongst others the divine instances, the Messiahs, the angels and the spirit guides. I am cared for only by L, who smoothes the way for me, but gives me plenty of rope. I set myself the target of letting only the best be good enough in order to satisfy L (qualitative approach).

[424] L makes sure that inventions are made in due time: neither too many nor too less, neither too early nor too late. Therefore inventions and new things are to produce so difficult, therefore humans do not have an unimpaired access to truth. The inventors and geniuses deserve our special thanks. They are those that deserve the highest acknowledgment together with the benefactors of mankind.

[479] We can only bring up L in us if our ego facilitates zer sufficiently. This does not mean complete, unconditional devotion, but a healthy awareness of the self. L gave us all the possibilities that we can discover zer in us and shift for ourselves. It presupposes work and own internal development that we please zer. L is prepared to have a word with us, but we must do something for that.

[986] The language of L corresponds to the complexity of the worlds. In higher worlds one communicates multidimensionally, in (in-) finite worlds (in-) finite language packets are exchanged. The latter equate to partial worlds in that a separate reality is set up from substances and references, according to the intentions. Abstracta and complex issues are represented by appropriate simplifications.

[987] All people communicating have in common that they can separate the contents that they want to transfer from those they do not want to transfer. If it were not so, the world would be less liveable as it is: There would be neither secrets nor surprises. Everybody would be confronted with the truth (of everybody): One would see all abysses and depths and would experience all flights of fancy. One has to be able to eight-bound in order to be happy.

Provability and proof of L

[480] Only to demand from L will not do justice to zer. We should be content with if we may talk "only" to a divine instance since it is indistinguishable from L for us. Divine instances are to be addressed therefore with L. We know from reports that there is more than that what constitutes the human existence. The complexity of the world and the miracles make L in addition to the creation more than only a hypothesis.

[481] We cannot prove L, but zis probability lies close to 100%. It jibs the sense of justice accrued in us that everything is over for us with death. Our imaginative power outreaches what is given with this world. We have e.g. the idea of infinity which exceeds our finite world. Why should not exist what we can well imagine?

[482] From the improbability of our world and its existence we can reason nevertheless the existence of the probable! Why the infinite should not exist? Why then L should not exist? Everything argues for L: Nothing develops on its own, for intelligence is necessary like the fine tuning of the constants, the highest characteristics, which we can imagine, should also exist.

[976] L is more than a law holding the universe together. Laws are general and persistent, L is yet individual and develops. Since the world also develops, rigid laws are insufficient to fulfil its needs. If so, it had to be a perpetual optimising principle that adapts to changing circumstances. But who wants to be determined already by an abstract principle?

[977] We want to be cared for after our individual needs - with heart and soul. If such a supervisor does not exist, it is something given to us humans what we would have the advantage of over the principle. But how can something emerge from nothing with the development of man without a creator? The principle would bring something of desirable value into being that it does not possess by itself. So it cannot also be optimal, but creates suboptimal.

[978] Since it would not perpetually optimise itself, we would be dominated by something morally doubtful. But there are people who are morally almost beyond all doubt. So the principle would be lower than many a person. Thus, there is not such a principle standing above man. But now we notice a perpetual optimisation, not only founded in man: this is a contradiction!

[979] It is reference theoretically impossible to create something what one does not possess, since the creator has all crucial references to the created. So if one had to assign ownership, then one had to do it to the creator. Ze has first to dissolve the references of zis ownership before one can say ze would not possess the created anymore. The creator will consider accurately with what ownership ze will part when ze wants to be optimal.

[980] Hence, there is a account manager who can fulfil our needs: L. This optimal proof may be extended to an ideal one if we imagine that we anytime would create what is ideal after our knowledge, if we only could. Again the optimality found in man would be a contradiction to the missing optimality of L. Unfortunately, we can (only) prove a divine instance ("L").

[981] Man cannot state anything about the essential individuality of L since it transcends zis imagination. But ze can exclude certain human characteristics that are lower than the highest ideal of mankind. All human ideals are finite and can never do justice to L. Even the predicate infinite is too weak to touch what L essentially represents.

Preparation for life after death and unification with L

[483] If we are prepared to give up our individual existence with its history, L is even willing to that we become L: We are then completely L and live zis life. This unification form is called complete unification with L. Some creatures already went this way. It is the absolute fulfilment. There is nothing that could be compared with it. The freedom is limitless and the responsibility weighs heavily.

[484] The beauty of L results from zis characteristics. The fact that also bad ones are among them in the minority does not reduce zis beauty, but strengthens it: L is not kitsch. We should always realise that the life of L is complicated, not simple and that L knows how to control this complexity. The unifications with L naturally stand at the end of the way through zis worlds.

[485] This does not mean that we must have lived through each world, but select in consultation with L and/or the divine instances the subsequent worlds that we want to live in. It is a good preparing exercise to be divine instance of a world. It makes the weight of the responsibility of L clear for us. But there is also fulfilment in it since we may live an independent life in addition to this task.

[486] We do not, however, become divine instance immediately after our death, but are exhaustively prepared for it. Some must go a long way before they can take over this task. There is, however, nothing that for a creature would not be attainable if it fulfils the presuppositions that lie all in the realms of the feasible. It is important that we prepare already betimes for these tasks.

[487] This preparation is part of a natural process since we have the need for the new in certain intervals: Nobody would like to remain for longest periods on one level. One can imagine this like a development urge. The preparation should cover all fields of the human life. This does, however, not mean that we make each experience, but manage virtuously what we want to experience.

[488] L is presupposition for the preparation since the world is not complete without zer: The most important is missing at all. L shows one the worlds not just now since the danger exists that too many leave this world in order to change into a better one. We can do much in this world for L and zis creatures: Although it is finite, there are still tasks enough that look for a solution. L helps us, if we only want that.

Diseases and Messiah

[1097] Depressions depress us if we went too far in certain respects. It is true that substances can induce mental diseases. But it is true as well that only the mentioned category of persons receives them. Whether and how a suitable drug has an effect, depends on the personality of the person that takes it. Diseases and their cure are always a struggle for this personality.

[1098] The cause of a non-innate disease can be isolated by a detailed anamnesis. The growing importance of environmental factors is to charge the development of society as a whole. Innate diseases are caused in a past life: The heavier they are the greater are the previous impacts. Conversely, special gifts can point to a rewarded past life.

[1099] With a disease is not only the person concerned zerself but also zer environment demanded. L knows exactly what ze expects of whom. No world is a plaything of zer whims and arbitrariness, since every creature has the right to a justification of the acting of L. But there are always coherences of that only ze or the responsible divine instances know the cause. There is an explanation for everything, even if we have not got it.

[489] If the Messiah could heal humans, then this would be due to everybody. Since diseases are sometimes useful states in that we can regenerate and prove ourselves, some would have to be excluded from the healing process, which could take place for temporal reasons only as simultaneous spontaneous healing in form of a miracle. The Messiah would have to judge each person and act accordingly.

[490] If the healing happens unconditionally, it would be independent of the development of humans. This represents a justice problem. New diseases might not develop likewise any longer if there is for this no reason in humans. If the state of health were dependent on man, this would have to position zerself morally first. The divine order would have been avoided, the divine compensation would become obsolete.

[491] Accidents might not occur likewise anymore from moral reasons or would have immediately to entail a healing. Then either laws of nature would have to be abrogated or L respectively the Messiah would have always to intervene. The care of the sick would be limited to moral diseases. All in all, we would have a massive change of the world that limits the freedom substantially: Who makes mistakes becomes ill, who does not not.

[492] Sick people would be stigmatised: They failed morally or need a trial. How does one deal with suicides? Is each divergence from the norm a disease? Have pathogenic germs lost their right to live or must they conform to the moral of humans: Who does wrong may be affected? Who does right is immune to all germs? Who does right cannot be killed?

[493] Humans die suddenly and without any reason? If someone wants to be ill, but acts morally correctly, may ze be excluded from an illness? Does ze never become ill and is zis will broken with each attempt to become ill (accident)? When ze becomes ill, will ze be healed only if the environment is sick of zis illness and then compulsorily? Does ze have the opportunity to talk in detail with the Messiah about zis desire for illness?

[494] One can summarise: A healing Messiah, doing justice to all humans, must have divine characteristics in order to fulfil the notions of humans (and animals). Animals might eat animals no more. The divine order

for this world would be perverted. We live in a world in that we have liberties and in that the laws of nature apply mostly. This version has severities, but the model of compensation by L is righteous.

[495] A judging Messiah would have to judge simultaneously and talk to each person thoroughly if the process should not last too long and be fair. It would need again divine characteristics. L or the responsible divine instance would have to approve of this judging and do without it. The natural process at the end of life, if one arrives at the subsequent world, would have been avoided. That is possible, but unnecessary.

[585] L and I form a unit, but we are different beings: Ze is L and I am a human being and L in part. This part is enough to be entitled to write down the word of L. It is not enough for tasks that L alone is entitled to look after. L answers prayers alone. L alone works miracles, even if they were initiated by me. I am glad to may serve L as zis part and enunciator.

[882] If I may work for the word of L, so all people benefit from this: There is no preference in itself since the vast majority of people repudiates this hard, tedious, demanding, thankless and undetermined work. The resulting knowledge is due to its abundance hard to remember, although the cognitions are deep and far-reaching. It is hard to speak from gratitude of others in this respect.

[883] The particular counterperformance of L is simply to ensure the accomplishment of this task and to have in zer a always responsive dialogue partner. Ze keeps me in a good mood, but does not yet prevent from disappointments. Ze sends me ideas, questions, requests, visions and dreams, but which cannot be passed unchecked and unfiltered. Ze makes sure that our work will be ready in time.

Religion of love and word of L

[553] L enjoys especially when one contributes to the development of faith. The propagation of the word of L beyond the limits of the Internet also is task of many individuals. The religion of love lives on the cooperation of many. Here is particularly to thank the staff who offers its services free of charge. I can state little about future structures, but every helping person has my thanks in advance.

[554] We should only speak sparse on other religions. Each goes its way, each develops. It does not fail to appear that factual statements are contradictory and statements are corrected. But the religion of love is an open religion that is not clinging to dogmas. Certain situations and facts can be simply not foreseen. Anyone may contribute to the development of religious principles.

[555] At discordancy is to vote on this, in order to maintain the unity. Principles can be protected against change on the website of the religion of love, particularly if the principles were decided as binding. This resides with the principle committee. To the wiki site everyone may contribute who has not been excluded for understandable reasons from the collaboration.

[1072] The religion of love centres the personal development towards L and the divine service. These include a differentiated maturation and a process concerning all society. The previous religions have attached little importance to the global development, but focused on the individual and its immediate surrounding under an insufficiently understood L, or several easier ones.

[1073] An adherence as far as possible to the existing and increasing pluralisation hindered a universal-enabled position, to that highest authority is to be attributed. Here applies the word of L by taking up the idea of progress and giving a trend-setting target that far exceeds what occurred in the history of religion until now and takes up a position, at the highest stage in understandable language.

[1074] The position is binding because it comes directly from L. It is fundamental because its thoughts express the comprehension of that what exists newly. It is enduring since its change or extension need the authority of L. It is not up to the creatures to change something here and there, even if their still so vast majority is in agreement about it. Their task is to understand and to interpret on its basis the will of L.

[1075] L has no reason to withhold something from our epoch in zer word. When it is about time, a new enunciator will come and announce the new word of L. The available word of L abrogates before L everything what contradicts it. Before L the laws of the creatures do not count, even if they decide to adhere to them. For the justice of the creatures is blind to the divine truth.

[1076] Although it is able to grasp much properly, it has, however, no comprehensive standard that could view the things in every department how they are. It needs all the divine characteristics and the comparison across all worlds to be able to do this. It is therefore of secondary importance to engage oneself with history of religion, since the most in this lags far behind the word of L. One is to turn one's look at L and forward!

[1077] Since the future is open and depends on the decisions of the creatures, one cannot say now exactly when the next word of L is announced, but it will last hundreds of years and never happen that it will become basically invalid. The next word of L will then consider the developments occurred then and be the position of L for the then following epoch. It's not worth to wait already.

[1078] This word of L will be delivered up after its completion to the public. Everybody may already watch its creation on the internet. Nobody has so far dared to present something against it, for it or in between. Everybody may form an judgement about it, with which ze is compared. I will correct any mistake in it during my life. L has been the only one who really furthered me – despite all charitableness.

[2000] No human being can be equipped with a lot of giftedness, if ze is to achieve something outstanding in a field. The field that requires the highest giftedness is theology, since all important knowledge flows in it like in no other. The word of L exceeds that what a human being can achieve alone so clearly that another proof of L is given with it. The enunciator acknowledges this ungrudgingly and loves L all the more.

[2001] Anyone who considers zerself for the wisest person, writes something similar or even better. From the creation dates of the most relevant religious writings and the progress, the time can be calculated when the word of L requires renewal. It is desirable that the life forms with the best relationships with L update the word of L. Since there is only one L, they will also easily agree on one version.

[2002] The next enunciator will be no more a human, but come from the line of the life forms then living. Since these are networked and have an overall awareness, ze will not be so easily to be identified as humans today. Ze will be an extraordinary appearance, whose existence can only be explained by the grace of L. The creatures will be especially not able to create an enunciator.

[2003] When it is time to advance the word of L, this task should be entrusted to those who boast not only outstanding theological achievements, but also convince entirely from their personality and their way of life. Rank, sway and wealth must play no role in the selection, since possessing them stands rather in the way to produce exceptional achievements than to be useful.

[2004] To an assessment of that what is demanded are to impose stern standards, since the word of L must be beyond any doubt. Something that is often corrected does not meet these standards, since the word of L is to render reliably a considerable time what L expects from the creatures, and how it can be achieved. Who is not able from zis personality to convince has to break through too many obstacles in order to be successful.

[2005] This is the reason why refinement of oneself is so important. One loses the blindness for the essential things of life, and gains the required sense of realism and the required security to assess decisive issues. Highest problem-solving competence is necessary as a comprehensive general knowledge. Although specialists can answer detailed questions, but also competent generalists are needed.

[2006] These can generally answer important questions much better than the specialists and have a better overview when it comes to the point to grasp what is relevant concerning L for every creature. Since the word of L wants to reach as many as possible and shall do, and nobody wants to deal with something that means too little to zer, the advancement belongs primarily in the hand of capable generalists.

[2007] But since everybody can basically contribute something crucial to the word of L, are correspondent submissions carefully to check by recognised qualified persons and then to convey in appropriate form to the main group. To this end, corresponding procedures are to develop and established ones to use that meet the set standards. A qualified steering committee watches over the whole process.

[2008] Although opposite standpoints are to be taken into account, they are, however, not to add to the word of L, since the best shall find its place in it and it shall not be gone beyond the scope. A moot point has

not yet been worked out well enough. Its assessment must correspond to that of L and zis judgement is always unique. Alternatives may be indeed pointed up, but opposite standpoints do not spring from L.

[2009] For, L has, as highest developed being, no reason to be against zerself. Ze may call a lot of zer into question or do not like it, but ze is blameless in the matter for the creatures' sake. No creature will find a reason to be able to complain justifiably about L, since L wants to achieve for all the best and sees to it that they can also achieve it, if they behave appropriately and according to the word of L.

[2010] Formally, the word of L must remain manageable, since the most important thing cannot overtop the banks and most humans prefer the short and concise. A scientific language is not suitable for it, since it is concerned with precision and richness of detail. Beauty and nobleness of the heart play for it a subordinate role, but they are important for the word of L. It addresses man entirely and wants to describe L comprehensively.

[2011] It bears eloquent witness of zer and wants to win L for zer and vice versa. A scientific presentation is less important to it than to convey what is important in life and in the service to L. It is less concerned with descriptive knowledge (what there all is how and why) than requesting one (what is to do how and why). This is the reason why science and religion are in a certain way complementary, and of own value.

[2012] Therefore, scientists are also not primarily in demand as such to advance the L word, but all humans who have both feet on the ground and know how to master it, if one includes L in it. They are those that want to pass all the wealth that they have experienced in their relationship with L to others, in order that they also benefit from it and spare the trouble of reinventing the wheel.

[1254] The word of L is only in its full evolvement of concern. To stress single sentences that should stand for the whole represents an unjustified reductionism. I am well aware that it, because of the high level, must remain for many people of our time in large parts unintelligible. That was not different with other religious writings to whose time: Religion always needs interpretation.

[1079] Everybody who has recognised the value of the word of L will want to study it and pass it to the creatures that mean something to zer. Ze will bring help for passages that are not readily understandable. This may consist of fellow creatures or comments. By the time the desire may arise to celebrate L-service with like-minded people. This can be done in appropriate rooms that are worthy before L.

[1080] It is less the equipment of a room that makes it worthy before L, but the way it is celebrated in it. However, objects that are unworthy before L should be removed. Rooms of previous religions are suited, if need be, as stopgap, since the circumstances under and the intentions, with which they were built, cannot be made consistent with the objectives of the religion of love, or this is at least doubtful.

[1081] If enough adherents of the religion of love have gotten together, they should organise in a community. Then they should aspire to non-profit status so that donations could be tax-supported. Finally, they should build the structures found in the word of L in order to be able to operate for L and the fellow creatures optimally, internationally, and then globally.

Practice

Holidays

[263] 01.01. [octally 000] New Year's Day
01.05. [octally 200] Day of life
Second Sunday in September [octally 400] Day of the new
25.12. [octally 550] Day of L

New Year's Day

[264] The celebration to the New Year's Day begins already the day before, at which the old year is disbanded. There are large fireworks and the mood is frolic. One stays up till midnight and celebrates the turn of the year. One wishes one another a good New Year. One posts also before postcards with thanks for the day of L and desires for the New Year. One recalls the old year and rates the (own) experiences.

[265] Parlour games are played and lead is poured. Crackers are opened. Glasses are clinked on the New Year. Parties are celebrated, to which one dresses up slightly and dances also to music. Speeches are held and there is a tombola. The television program sends merry broadcasts. It is the day on which one may kick over the own traces and worries and hardships take a back seat.

[266] New Year it gives in the morning a service, at which one thinks also of the dead one. At (after-) noon there is a festive concert and in the evening a speech of the head of the government. There is a good common meal in the family. One confabs with each other, makes resolutions and plans for the new year. Is there enough time, also more serious problems are addressed within the family or community.

Day of life

[267] The celebrations for the day of life begin likewise one day before: One dances into this day to music and prepares small gifts in the form of sweets, which are hidden on the next day and searched afterwards. One talks about that what just springs to ones mind concerning life. The elders give aphorisms and anecdotes. To the youngest especially beautiful stories are told or read.

[268] On the day of life a service takes place, at which one thinks also of the dead one. It is a popular wedding day. One meets in the family or community and it gives a good common meal. One visits patients and humans, who are sick. For this (in case of being prevented) also donations are usual. A May tree is erected. The date reflects life in all its forms from the beginning to end.

Day of the new

[269] On the day of the new one celebrates all new: Births and innovations such as inventions. It is the day on which the awards of the religion of love will be announced. The conferment takes place exactly one month later. In the television appropriate telecasts are shown. It is a popular wedding day. It begins the day before with a large evening party. One passes the summer or winter, according to the hemisphere of the earth.

Day of L

[270] On the day of L one celebrates the existence of L and the creation of the world. One thanks L for the evolutionary principle with the continuous improvement of the world under zis custody and supervision and considers, what one wants to do for L in the future. The day before or on the day itself gifts can be exchanged. Who wants to, erects a Christmas tree and decorates it. It is a family celebration, on which one primarily bethinks of L.

Commandment and forbiddance

[936] There is only one commandment which we have to observe in all worlds and at all times, but it demands a lot from us. It reads: Be there for L like ze is there for you. This iambic pentameter is with us forever

and it binds even L. All our estimated doings can be deduced from it. It is the law applied to every being. Each reward, each punishment and everything in between will be deduced from it.

[937] Every being can make use of it, even atheist and agnostic. To be there means more than mere existence: It means to do what is laid down in the word of L - for both sides - even if the commandment itself does not mention details. Because L is constantly there for us, we should also constantly be there for L (directly or indirectly) - without having to bear zer constantly in mind. We should have similarly high ideals like L.

[938] If ze wants the best for us, so we do for zer. The creation and development also includes the fellow men: By being there for them, we praise L. Forgetting L removes us from zer and thus annihilates our happiness in life. L never separates from us, whatever we do. We should do nothing that contradicts the word of L. Also a forbiddance follows from the commandment what will be explained below.

[336] It is forbidden insulting L publicly. If the legislation does not specify a penalty, L decides on the fine. An insult in this sense is a completely inadequate designation or a disfiguring representation - also of zis representatives in the religions. The thoughts still remain free, since humans hardly cannot think somewhat, because they cannot suppress a reference.

Symbols

[337] The symbol of the religion of love is L. It stands for the love to L, whose initial letter respectively zis call name it is. Who wants to, wears it in red (colour of love) on the left chest side (as deluxe model in red gold). Its height amounts to $1/25$ m, its thickness $1/125$ m. The sides behave like the golden section. The five is pointed up as sacral number and part of the Fibonacci sequence for the golden section.

[338] L stands also for the acentrical, compensatory justice of L. Two entities find to each other, whereat the larger stands for L and the smaller stands for the subordinated creatures of L. If one breaks the (cruel) cross to pieces, one receives two (harmonic, because golden section) Ls. The golden section occurs frequently in the creation and stands therefore again for L.

[339] It stands also in the initial letter e.g. for life as well as light and toppled as v (for English: virtue and victory). Apart from other positive words there are beside neutral naturally also negative words, however in the minority. This refers to the universality of L, whereat likewise the positive prevails. L stands as abbreviation also for other things: An error is to be excluded however in the context of the religion.

[340] L is fundamental: One can compose every other letter without gaps with suitable L-forms, if each L is small enough (finite world). Thus it is symbolised that L is in all things. In L is hidden the number five, since it has two end points, one vertex and two edges. This refers not only to L, but also to humans with their five extremities respectively fingers/toes.

[341] Further symbols are the ring for an alliance among humans and with L and the burning candle, which stands for the soul and the light (of L) in the dark. Instead of a candle also different beautiful (electrical) light forms can be chosen.

Names

[845] Names should always be chosen with deliberation. Everybody should be able to choose zis name as of a certain age. The identification assigned by the authorities needs not to be amended during the entire life. The chosen name should be acceptable and understandable for the fellow men. Pious names have a reference to L. Within the order a religious name may be chosen.

[846] Names have not to be sex-specific: If the new planned language comes, will be not anymore differentiated between the sexes to underline their equality. It is a sign of positive traditional awareness to maintain a family name. Who has yet made bad experiences with zis family, should receive the opportunity at zis wish to be able to take off the family name.

[847] Persons are addressed as they want to be addressed or how it is due to them. However, the address must be acceptable. The planned language determines through an election, with which words people address each other politely. In official matters, the use of the official identification may be required. The chosen names are to record in the identification documents.

[848] Since the identification does not change during a life, the change of the names chosen should cost little. The latter may have to meet appropriate deadlines. The authorities may defeat by law certain choices of names, if this happens for the benefit of the community and the namebearer. Since people differ only slightly before L, the religion of love disregards titles in addresses.

[2080] Since every person whose karma justifies this can represent zerself publicly appropriately and in detail, so that everybody who wants this can inform zerself extensively of it, with the increasing technical possibilities, addresses that contain greeting word, address word, employment title and name or ID are gen. sufficient, if they shall not still be embellished eminently, for various reasons.

[2081] Since a unification and shortness, for reasons of equity and pragmatism, is useful and appropriate here - especially if the world language is spoken everywhere, greeting word (with the meaning "greeting you", in Lango for instance "sal") and address word ("valued", "va") shall be monosyllabic and sound good. One of them can each time be omitted depending on the situation. So the address word has rather formal character.

[2082] Letters can be briefly concluded with address word and the own name. The equivalence of man and of its occupation is not compatible with selective titles, which appreciate certain achievements, but do not the often much greater ones. Therefore, titles shall not be part of the name. This reduces the mutual distances between the humans and increases the justice through equal consideration.

[2083] No one's achievement is to be played down, but it shall not be present overly. No vanities shall be served, but everyone shall be self-assuredly that what ze is. E.g. no scientific achievement can compete with that which saved many persons from certain death, or enriched their lives in a special way. No title honours such an achievement, but the scientific one however.

[2084] Ennobling is also an appreciation of an achievement. A title resulting from it is problematic if the service was not performed zerself, or is not as great as it is normally required - e.g., by a cash payment or a marriage. Who acquires privileges connected with it, without having performed an equivalent service, feels sometime ungently the compensating justice of L.

[939] At L's wish and after evaluating the numbers of speakers of all theistic religions, the name of L is set to Lo in the planned language uniformly worldwide, with the o only spoken, not written. On the computer Lo is keyed in and converted into L. Adjective is La and adverb is Le. Since articles are omitted, collisions are not expected or precluded during the vote on the planned language.

[940] So far existing names as Lo are written as Lo or according to pronunciation (the undo function prevents when typing on the computer the conversion into L). Who is called Lo, may count zerself lucky in some way or rename zerself, but must not write L for zerself if ze really wants to do justice to L; who heretofore was called L in zis language, loses a name which was never due to zer. The same applies to adjective and adverb.

[941] There is no plural for L since there is only one L. To be able to speak and write of gods, an own word is determined in the vote on the planned language, to which then also a singular can be formed. Thus L is signified by an asymmetrical letter, since the (infinitely) broken symmetry is a sign of highest development. Special characters may be also asymmetrical.

Service

[309] The service at L is the highest goal of man determined by L. It covers in particular the preservation and the protection of the creation of L. Beside this general form there is the service as celebration. It takes place in particular at all holidays of the religion of love. Apart from that, services take place only sporadically (or if the believers wish this), since the service at L takes place primarily in active acting (for the creation). Traditional weekday for the service is Sunday.

[310] More important than rituals is the personal spiritual development of man, who prepares for the entrance into the higher worlds with the aim of the equivalent unification with L. Services are conducted, under normal conditions, by a priest exceptionally they may also be conducted by laypeople who feel competent to do so. The active participation of the laypeople in the service is desired. The priority of the priests justifies itself in the deepened knowledge of the religion, which do justice eminently to L.

[311] Since information is available better and more individually over Internet, that is to be central for the service, what the Internet cannot afford and what underlines the collective. Thus the common prayer and singing from songs are appropriate to the honour of L. Also concerts are welcome for the radiating of a sublime mood. The word is likewise to be given to the round.

[312] The room in that the service takes place may be decorated with articles that have a special reference to L and do satisfy zer. So e.g. a religious exhibition can be seen. The windows of the room should involve only abstract forms, since persons and things always are pars pro toto. As symbol, L may be seen; an illustration of my person must not. Altar and pulpit are unnecessary. On the roof of the building in that the room is an L may likewise be seen.

[313] From the services in that L takes centre stage, celebrations are to delimit as the marriage ceremony, funeral services, initiation, anniversaries and honours in that man takes centre stage. They can take place in the same room where the proper services are celebrated. In the context of the religion of love, a reference to L is established naturally also here. They have not to be conducted by a priest.

[423] While the priests in service are to be dressed as monochromical as possible, it applies for all service visitors that only head, neck and hands may be uncovered (at hot weather also arms and legs). The face may adorn if necessary a visual aid: Headpieces are unwelcome (except in the open and at cold weather). Umbrellas and a bag for personal things may be brought along. It is to be paid attention to a well-groomed appearance.

[992] Modern service includes interactive parts, in which the visitors can make contact with other visitors via a server - anonymously or publicly -, or can start an interactive program. This ensures that the issues and problems of interest can be processed. If the services take place at the same time, direct (remote) contacts are problem-freely possible.

[993] Otherwise, one can make beforehand an appointment for an interactive session, which can take place out of the service. If the premises are not sufficient, the service may be broadcasted home or the registration at the venue may be claimed within a certain period. Modern technology can provide an experience that even satisfies higher requirements.

[994] On joint elements of the service may be voted as well as on whose duration beforehand. Certain contents may be bindingly determined seasonally or following an event (by the local priest), if there is nothing to be said against it. Announcements may also be outsourced on a board that is referred to. There is to be mindful of a dignified, festive and L-just procedure.

[995] If the venue impends to be too crowded, it may be decided both by drawing lots and by the principle "First come, first served." Admission should only be charged for special events which require a greater effort, since the service classes among the basic needs which should be denied to nobody. Especially noteworthy experiences may be recorded in a log.

[1308] Music is to give the service a dignified and august atmosphere before L. Every visitor of a service is to feel the sacral that expects zer when ze enters the room for the service. The soul is to be opened and to be made ready for L. The technology used should be as good that the sound experience is not marred. Rooms for the service should have good acoustics, which computers can easily calculate beforehand.

Rites

[361] The religion of love rejects the baptism as ritual action since an indirect thing (water) is used here without direct reference to L. Man is with the conception in a special undissolvable relationship to L. A

baptism is unnecessary therefore. All rites are rejected, which are based on superstition or represent an intervention into the rights of a free person.

[362] The Anointing of the Sick is replaced by the personal visiting. There are no confirmation, Eucharist, repentance and consecration in the religion of love. Instead of the consecration there is a ceremony of the bishop for the priests and the priests for the bishop. There is a ceremony after the choice of the highest representative likewise.

[363] For the initiation it is not necessary that the person to initiate is examined. Ze can participate in the instruction of the priests but does not have to. Sufficient knowledge can be acquired in self-reliance. The celebration of the initiation consists in the main in the reading of the names and is connected with the best wishes.

Prayers and texts before and from L

[364] The prayer is to take place only if one really wants to, not at firm times, since piety exists primarily in the service for L. Auxiliary objects are here unnecessary. As sign of special subservientness and lowliness can be prayed for oneself (not in the public) in kneeling. The posture is in all other respects secondary. Humans are not to be disturbed while they pray. It is sufficient, if a prayer is thought.

[632] We should assume in our life that nothing is a given: everything can us be taken in the next moment, even if the probability is still so small and the accustoming still so big. Therefore, it is appropriate for us to thank L daily for everything in a dignified form. Here are very suitable the times after getting up, before and/or after meals and before bedtime.

[633] After getting up a prayer is suited that thanks for the (restful) night and touches upon, what we want to do on the day and why that could please L. Concerning this we can ask for L's benison and assistance - especially when difficulties loom. With the prayer the reading of a religious text can be appropriately combined - especially when the day has no particular contents.

[634] The meals can be used for tranquillity in L if we are not many. With like-minded people also a common prayer is suitable. A reciter can prepare something for this (freely or from literature, too), that everybody concludes with a brief prayer. These prayers can be spoken loudly, (prayer) songs sung. Alone or among outsiders everyone can still pray for zerself.

[635] Before bedtime, we recapitulate the day before L and touch upon what we succeeded or what failed us to accomplish, where we see potential improvements and what will result from this for the next period. We pray for a restful night and incorporate all creatures in our prayers. The reading of a religious text can upgrade an eventless routine day. We do not forget to thank L for the day.

[636] Further prayers are suitable during extraordinary events - including religious holidays. Concerning this we can realise on the basis of a felicitous text the significance of the holiday. We thank L for the free time, if we have it - possibly on the compensatory day. The celebration together - especially in the service - prettifies once more the occasion. We do not forget also to praise L.

[654] It needs not to thank L for the self-evident. It is sufficient if one is aware that what we are accustomed to is not a given. To thank for the self-evident is in some way dishonest. L does not want dishonest prayers. It is important to zer that our doings express our love to zer. Therefore, prayers which are only felt as duty can be omitted.

[637] Very useful can be keeping a (religious) diary. Here we can fill in and sign out our goal settings for L. It is suitable to get everything down what we or others are to read later (once) again. We should carefully consider what is suitable for the public (blog) and what should remain private. We do not want to produce ourselves in the public, but lead a dignified life before L.

[638] Who is talented, publishes own prayers and religious inspiring texts zerself - for example on the Internet. Own websites should offer the possibility for this with consideration of the genre, of the age (for example, sites for children) and of the subject. Some social groups can use own websites. Moderators make sure that the goal setting is respected, and protect from vandalism.

[819] The blessing as verbal formula before or by L serves as advocacy, accolade, protection, consent and goodwill. It should always be loftily and unequivocally, the blessed and the blessing be worthy of L. It is therefore neither accompanied by signs nor gestures. It is in no way publicly paraded, but is always private or part of the service or religious celebration.

[854] The word of L - as it is given here - can be poorly implemented in art. One can, for example, create some sound worlds, in which individual sentences of different speakers can be heard and are accentuated with music. There are also video clips imaginable where the sentences appear optically edited word for word. The word of L, however, can then poorly be illustrated with pictures, if very many abstract words are in it.

[855] The more universally valid it is to come off, the less specific it is however. It is expressly the task of commentators to find and to formulate appropriate examples and explanations. If something has become obsolete because of facts become apparent, so this is to note down in the word of L stating the new facts. For the sake of completeness, the old formulation yet shall be able to be faded in.

Sermon

[1278] Religion is ideally experienced and passed on through texts. In the service the sermon serves for this. The word of L is relatively densely written. One cannot expect that it is straight away understandable for everybody. Therefore, the sermon should work up the word of L. For this purpose, the internet offers an almost inexhaustible source of information, which can let emerge the stated lively and vividly for everybody.

[1279] It is always important to establish the right plane of reference. The word of L is in a historical context and is to connect properly with the present. The shortness of the original text can easily be enriched with examples. For this purpose, stories from everyday life or history are particularly suitable that can be well related to the stated. One should exercise care and effort on the selection.

[1280] The anniversary of a historic event is especially well suitable as a starting point for a speech or sermon, if the issue is not otherwise predefined. The own opinion on the issue should stay behind the best possible statement if it is not congruent with this. If one is unsure with the judgement of an issue and help is not possible, one should indicate presumptions as such.

[1281] Since the issue is mostly centrally given, but life of the addressed people individually, it should be formulated in a way that everybody has as many connecting factors as possible. If the target audience has a connecting feature, one can seek the connecting factor there. The language used should orient itself by the target audience. It makes no sense, for example, to confront children with abstract theories that they cannot understand.

[1282] If one accentuates the text with media, so it is important to make sure that these have beneficial effects and do not hinder the conveyance. Who, for example, only looks at the (interesting) pictures, but regards the text no longer, misses the essence and the nitty-gritty. Since L is the highest authority, every text should be worthy before L. One should therefore recite it to L and clarify in prayer whether it stands the test of L and thus is suitable for others.

[1283] Who is not versed enough recites the prepared first to another person before ze goes public with it. The larger the audience is, the more cautious and conscientious one should proceed. It is in the major media hardly possible to rectify something again, what is once in the world. Who wants to be tainted with a something what sticks to zer a lifetime? The religion of love does have just high standards.

[1284] Homiletics is something that one should study. Therefore, here are only general clues given. Intensive preparation and careful attention to the effect of a text are for a good sermon indispensable. If someone is a still so talented and thrilling orator, ze, however, may not at all become short of substance. The best sermons should be collected and made publicly available.

[1285] The audience should be addressed on many levels, in order to bring about that a sermon remains in memory. For this purpose, the environment is also accordingly to adjust. Inhomogeneous groups represent

a particular challenge. It is art to offer something to everybody. Ultimately, it is the inner greatness of a person that decides. This makes clear that religion should be a holistic process.

[1286] Who is not completely merged in something is observed to be distantly. Who does not want to convince will also not be able to. One should thus exactly determine the goals of his sermon previously. These constitute then with the means the scaffolding on which one can work off. Variety prevents boredom. Preaching requires creativity. One must not be a true genius or highly gifted theologian, but one should love his audience.

[1287] Each sermon should be divided into parts with a particular function. So it is important to awaken interest at all and to make clear why the said is or could be relevant to everyone. Every preacher must be able to distinguish between important and unimportant. Climaxes staminate the whole. Who lets a sermon degenerate to a mere routine does not do justice to L and his audience.

[1288] Every sermon should also proceed psychologically. It has not everything to be said explicitly if the intended be well inferred. To say something too perspicuously is rather rebarbative. One should phrase understandably, but not choose a too low level. For those who could not be present, the sermon text should be published afterwards on the internet - possibly as text and as a recording.

[1289] If the issues repeat as time goes on, this does still not apply to any sermon. Each creature develops in a way that makes it possible to it to see things differently with time - and that means usually better since more mature. The claims should increase as time goes on if one is in a healthy (spiritual) development. Nobody should hide behind his development or even lag behind.

[1290] Although it may be that the personal goals have nothing to do with preaching but everybody should ask herself what goal in preaching she wants to achieve with time. Who preaches right will always discover a goal that she has not yet achieved. One must not regard preaching as chore, but as the fruit of the exchange with L. Every listener can recognise by a sermon whether the preacher has a good relationship with L.

[1291] The sermon is a flagship of every priest. Although other factors are more important that make a priest well, but she will be compared with his sermon each time, because it is the link between L and creature, solidified prayer. A bad sermon is hard to excuse on the basis of the importance it has. Who serves L has time for it and who has a good relationship with L has also no difficulties with it.

[1292] One should remember that the listeners are to draw on the sermon for a while. It should have an invigorating and building effect that strengthens and deepens the relationship with L. It is to point up perspectives for the own relationship with L and to further the (spiritual) development. It is to make the experienced consistent with L where it is not too specific, since this should be subject of a one-on-one interview or a therapy.

[1293] It is an art to say much with few words without losing oneself in the general or in a lingo. Preaching is the balancing act between demand and feasibility. Nobody demands of a beginner what she expects of a professional. There are times in which one falls short of the claims. One should therefore choose no level that one cannot hold, but foresee that there will be thwarting.

[1294] Nobody takes it amiss, if one uses somebody else in an emergency, but emergencies are anything but a permanent condition. If somebody has a serious disability that does not permit her the normal preaching (for example, a persistent language disorder), so she may well use an aide or modern technology. Nobody should be excluded from the profession of a priest who has a removable disability.

[1295] The claims to a sermon by the listeners should also be appropriate. Although a preacher may give suggestions and hints, if they are well intentioned and do not hurt, but every creature has its limits and a shadow that it cannot jump over. It has qualities that are only there because of its uniqueness, and we do well to recognise and to appreciate them, since L can expect this.

[1296] The sermon should last between a half for usual and maximally an entire lepton for exceptional services. If the time is not sufficient, one should include additional content into the internet version and defer to it. To this belongs the list of sources and deepening literature. The bishops should make sure that there prevails no battle for the best sermon in the sense of a show.

[1297] Although outstanding sermons should be awarded a prize, but the means used should be proportionate. The worthiness before L should not be circumvented. There may be a healthy competition, but the sermon should not become central to the life of a priest. No ordinary sermon should be prepared longer than one day. An (electronic) sermon diary should support and facilitate the preparation.

Holy and medals

[393] As holy the parts of L are identified, which are irrefutably true for their time and have highest positive contents. Everything that is derived from this content on earth is called sacral. So we can speak for example of sacral things and more particularly sacral scriptures. Persons are in principle not called sacral or even holy, since individual humans are too imperfect. With all not as sacral to characterise objects is to be spoken in the religious sense of religious ones.

[394] For particularly outstanding achievements in the field of religion the religion of love confers medals, which may be worn in the revers area. There are five ranks: Medal for Merit, Order of Merit, person of the year, groundbreaking achievement in the field of humanity and the highest honour. It is not necessary that all ranks will successively be run through.

[413] For the awarding an elected committee (magnitude after effort) of priests and laymen is responsible whose chairman accomplishes the awarding. The two lowest medals can be presented with also by bishops. The knights of the three highest medals have automatic right to vote in the committee. Everyone may submit suggestions to the committee which are to be justified sufficiently.

[414] Only a suggestion with at least two-thirds majority of the vote participants is accepted. On gross breaches against the religion the conferred decoration is to dispossess of afresh and the dispossession has to be made public. Therefore the rewarding is to be examined thoroughly. Also persons of other religions can be rewarded. Other decorations to the same person are to be considered.

Principles

[573] By the religion of love principles can be adopted. These are to elaborate by a committee at proposals from anyone and to submit to all adherents of the religion of love as a packet to the vote. Only a two-thirds majority of the submitted votes render a principle officially. Votes about principles are to be performed maximum every five years, since votes are costly.

[574] Principles may not affect the opinion sovereignty of individuals. But they can very well determine when an adherent is excluded from the religion of love. Since a lot must have happened before one is excluded, the announcement of the exclusion may take place publicly. The person concerned is to give an opportunity to announce publicly his objections against the exclusion (if necessary censored).

[1032] The religion of love is neither sect nor cult, since it does not comply with whose requirements, and strives to become betwixt and between. The abidance of the virtue doctrine hampers insubordinate acts like the exercise of coercion and violence. The most wide that could occur, is the exclusion from the religion of love because of unacceptable behaviour. A re-entry is possible.

[1033] Somebody is excluded only after thorough examination of his case in accordance with the guidelines of the religion of love. The deciding panel is staffed by representatives democratically elected in sufficient number, which must be sufficiently qualified for this task. The exclusion has to be justified to the parties in a written and comprehensive form. A revision of the proceeding is possible.

[1034] It is advisable every time facts become known, which have so far not been taken into account and allow to remain in the religion of love. This includes procedural errors. If the decision falls to a public court then whose prescripts prevail. The costs arising to the religion of love are to bear by it and to meet from a fund specifically to be formed.

[1035] The re-entry requires the elimination of the reasons, which override for the exclusion. Corresponding periods must be taken into account (e.g. statute of limitation). Are the reasons to class with the

personality of the excluded, an appropriate (standardised) test or an expert can decide on the necessary presuppositions. The legal process must always be considered.

[1036] The use of an own special language contradicts the plurality of the religion of love in order to isolate oneself. Rather as many as possible trends in society should be seized on and be integrated if they are compatible with the guidelines of the religion of love. The contact with dissidents is to seek over and over and the experiences gained thereby are to include within the religious happenings.

[1037] The religion of love acknowledges the autonomy of the fields outside of religion, but considers corresponding interlocking. It does not arrogate decisions to itself that fall definitely into other fields, but respects the freedom of expression. It confines itself to the formulation of religious viewpoints. So it especially does not interfere in politics, if it is not directly involved.

[1038] Since its field is comprehensive, it may suggest ideas into the public discussion and further the emergence of these ideas (e.g. by a competition). To push these ideas through and to market them is not its business. It refers only to L, where zis authorship is to assume [with a probability bordering on certainty](#). The authorship is only plausible with extraordinary emergence circumstances and ideas.

[1039] The religion of love refrains from purely commercial efforts: it owns, what it requires, but that's it. So it carries on in particular no trade of products of any type, but commissions free companies attending for own account to their business interests. If collaboration with a company is no longer reasonable, then the commission is to revoke.

[1040] The religion of love is alone financed from voluntary donations. It exerts no leverage on (potential) donors. It has no separate budget for advertising or PR, since it rejects both. It relies alone on the reporting and the ability to inform about itself according to uniform standards. It pursues especially no commercial interests, but wants first of all to achieve the weal of all living beings.

[1041] The more adherents the religion of love has, the stronger the professionalisation and specialisation will turn out. The religion of love has early to account for this trend. It makes sure that each religious adherent is comprehensively informed and not unilaterally strained. It offers sufficiently advanced training for work and leisure activities with a further training opportunity.

[575] Principles specify what is central to the religion of love, what is believed and from what one distances oneself knowingly. Principles may be revised and have not to last forever. They should have a sufficiently long forerun to exclude hasty positions. They should speak a proper language in which translation ever. One should be able to be proud of principles, they should orientate.

Other religions

[1335] Adherents to the religion of love should enter into an open dialogue with adherents of other religions, which is based on mutual respect and should take the particular other the way ze is. Although a uniform religion is to aspire to, there will be again and again adherents who want to keep faith with their religion, for example, because they want to preserve the tradition. There are principally no objections to it.

[1336] Every religion should be so open that it takes over the best principles for itself. It should give unity to the multiplicity, without destroying the multiplicity. It should be the umbrella under that the creatures gather in order to develop optimally. There should be no prohibition of thought. Everybody should be able to represent zis views for zerself. If a statement of a religion is no longer suitable, a better one should take its place.

[1337] If L does not express zerself, the majority may fix the statement, for example by voting. The defeated minority must not be forced to accept the statement, but may find its own way to deal with it. There are just diverging interests. Not anybody can be pleased. Someone will be excluded from the religion of love, if zis continuance in it turns out to be not acceptable.

[1338] One can make shifts for strongly diverging interests remedy by not fixing or repealing certain statements within the religion. L and I take the view, however, that everybody can live well with the statements

of the religion of love. It accommodates the latest developments and does not specify what cannot be observed. It allows everything that is not necessarily to be prohibited because it does not please L.

[1339] The religion of love seizes readily suggestions and tries to integrate them after examination, if possible. It formulates, what makes an easy living together of the creatures possible. It tries to settle conflicts and to offer solutions for emerging problems. It also clearly recognises the limits of its responsibility and defers in problematic cases to the proper contact persons.

[1340] It may admittedly take, for example, a stand on economic or political problems, but these are not their core field. It makes statements what L desires from the creatures, not what the experts must clarify for themselves in the concrete circumstances. These experts may belong to the religion of love, but they cannot act and speak concerning their special problems on behalf of the religion of love.

[1341] The religion of love determines in the first place the personal and collective development of a creature towards L and specifies how one should behave in the sense of L. She makes statements concerning the divine order. Within this scope, it accepts the cognitions of science, without achieving them in its name. It evaluates them and orients its religious life by them properly.

[1342] It reserves to lead the research and social institutions - even outside of its field - after its ideas in order to progress on its own field. Their members have to behave reconcilable with the religion of love; they have not to belong to it. Where possible, it cooperates with people outside the religion of love. Presupposition is their compatibleness with its principles.

[1343] If this compatibleness is controversial, it weighs all pros and cons, and appoints in case of doubt reviewers to clarify the state of facts professionally. It is flexible enough to compromise if the concerned creatures are helped with this. It will not engage to trample on the rights of the creatures, but always stick to its own standards, since it knows what L may demand from it.

Activities

[1042] Priests and members of the order do not form a separate class, connected with special privileges and duties. They have a particular task and training. But that does not make them different from other professions of the society based on division of labour. As an important part of society, a reasonable payment from the donations of the religion of love is due to them, which orients itself by the donations revenue.

[1043] Differences emerging from the respective gross national product and living standard of the residence country are to take adequately into account. A proportionate financial equalisation from the total budget of the religion of love is allowed until worldwide almost equal conditions prevail. The adherents of the religion of love pay particular attention to the quality of their work, so they are worth the money that goes to them.

[1044] The religion of love sets by committees specifically to be formed standards to its work and certifies after them. In doing so it integrates wishes of its adherents and makes appropriate demands on the professions in the context of religion and on the training for which specific qualifications are required. There are generous exceptions which make activities possible the disabled people desire.

[1045] Each occupation is comprehensively defined by sufficiently specifying the required qualifications and exercise forms. Choices are to offer, wherever possible. Nobody should be un- or overchallenged. If certain activities are not possible to somebody, they are deleted from the job profile. It is to make sure that an unauthorised activity, to protect the affected people, remains undone.

[1046] Everybody making use of the activity of somebody working for the religion of love is entitled to view discreetly whose job profile (e.g. by whose ID on the Internet). It contains no evaluations of the activities, but rather lists the activities for which the working person qualified. The request to be allowed to list whose so far proven activities is to accede to.

[1047] But this only if they are directly associated with the current activity. It is at liberty for the holder of a job profile to publish otherwise information outside the job profile. To ensure the comparability of job profiles, they are suitably to standardise. Does the world government target standards, these are decisive: Proprietary standards should be avoided.

[1048] It is generally to aim at a close cooperation with the official offices to prevent dishonest practices and criminal energies already in the forefront. The religion of love has admittedly high standards, but it tries to integrate the individual best possible after his abilities and with his weaknesses. Everybody has a right to lodge complaints to which it reacts with its resources and after its possibilities.

[1049] There is a separate complaints board, which pursues the complaints and conveys them to the competent authorities after examination. Everybody contacting the religion of love receives an appropriate and justified response, if there is sufficient staffing to give it. All petitions are to collect and to admit to a process hierarchy, which is executed successively.

[1050] For this purpose, each petition is to rate after standards to be specified which purport the urgency of the matter. The petitioner is to inform about the current position in a timely manner and as extensively as the matter permits. After completion of a matter a final message is to draw up, every petitioner has to receive. If the legal process is open, this has specifically to be pointed out.

[1051] As a special case of petitions, a religious idea management system is to set up, which awards material or non-material prizes for implemented ideas. At this, qualitatively effective ideas are rather ideational rewarded, financially effective ones also materially after financial situation. Extremely urgent problems are solved in a competition. The contestants are supported comprehensively with the available resources.

Religious order

[1324] Each religious order sets itself a religious goal, compatible with the religion of love, that it aspires to with the possibilities available. Since every member of the order wants to develop towards L, follows from the service for L that it is an altruistic goal. Thus, a preferably large group of people is to benefit from the religious order without provoking excessive demand and wear and tear.

[1325] In the formulation and implementation of the goal, the individual strengths and weaknesses, as well as the inclinations and wishes, of the order members are to take into account. If a member of the order cannot be satisfied, suitable alternatives are to seek. That can be compromises, but also a change of the religious order. The religious order should have an ideal mix ratio of persons.

[1326] It may be indeed compared with a project team that must contain members from certain fields of activities in order to be successful. A too one-sided composition makes the community discontent and ineffective. Depending on the goal, the filling of certain positions is simply necessary to ensure a smooth interaction. At a pinch, one must draw on non-members of the religious order.

[1327] External persons are to integrate carefully and appropriately. They should feel well in cooperation with the religious order. If the relationship is purely businesslike, the financial affairs should be properly regulated. Are there any incidents that make a consensual relationship impossible, it is carefully to ponder on a remedy of the problem and to work out and to implement a joint decision.

[1328] One has not to have relationships by hook or crook. Often, it is more advisable consequently to rule off a relationship than to maintain it. It is necessary to consider carefully the alternatives and not to dissociate oneself from the standards of the religion of love. One cannot expect that all creatures are ideally developed, since development is an ongoing process that calls for sufficient endeavour and effort.

[1329] The more developed should recognise when the religious order is overreached or exploited, or when someone does harm to it. As time goes by, approved models should exist for the various goals of religious orders by which one can orient oneself. A religious order has not to be optimally put together. It is part of the game that it learns to cope with trouble and unusual situations.

[1330] One should take care that the rules jointly created are stuck to and deviations are adequately corrected. The rules themselves should be neither too strict nor too lax, but ensure a conducive living together. They should generally seize on problems known and long-lasting without violating the personality of certain members of the order. Everybody should observe them voluntarily and with pleasure.

[1331] For this purpose, ze should appreciate that certain stipulations must be observed. The rules should also contain can-, may- and should-sentences, as well as mention positive things. They should convey to every member of the order that they are there to make possible that it can develop optimally under the present circumstances. Problems should be with confidence talked over periodically and if necessary, since this is required for their solution.

[1332] Every member of the order has a right to be adequately heard in zis affairs - especially by the guidance of the religious order. The guidance has then appropriately to attend to the processing of the entrusted, observing the necessary discretion. If the guidance does not attend to this duty, the member of the order may complain to the responsive bishop, who then has to examine the case in depth.

[1333] The religious order should integrate itself well into the societal life. For this purpose, for example, an appealing presence on the internet is suitable, in which it informs about itself and its activities. It should attentively watch the world affairs, because it is good for its development. It should, however, equally clearly repudiate everything that offends against the word of L. It should be open to everybody who approaches with sincere intentions.

Religious education

[769] L should be made known to a child early on as somebody to which it can speak and who listens wherever and whenever it wants, who helps and makes good for all, whatever happens, who loves it more than anybody else and whom it can always confide in, who answers when the time has come and sends all important thoughts, who is bigger than anything that any human being can imagine.

[770] A little later, one can explain why L shows zerself rarely and only few people: Ze has given all what we need and what is good for us. Now it is up to us to return to zer what we can give zer: the love - as a feeling and endeavour. If we are badly off, we know that L compensates that sometime: There is an ongoing alternation of good and bad in life that lasts forever and contains evermore.

[771] We should treat others well, so that L can treat us well, too. If we treat others badly, we have to get along with less than we want. L can assume any shape, and everything there is, comes from zer and belongs to zer. If we own it, then ze lent it to us. Only what we know and what is important to us, we may keep forever. L gives us a film about our lives, if we are dead.

[772] We can always watch this film and it is as if we are living our life once again. To be dead means: to go in a different world, where there is still more to experience. We need to fear nothing and nobody, because L is always there and watches, if not ze zerself, then zis helpers. We usually cannot see them, since they also live in the world in which we come someday and are not yet now.

[773] L forgives everything, but ze does not undo the wicked what we do. Ze guides us back to the right track, so that we are sometime almost as big as ze is. We have to learn to relinquish certain things, since it is not a given to have always enough of everything and more. If L denies us something, then ze has reasons for this, which we come to know at the latest, if we are dead and go into the next world.

[774] There is good and evil in the world. Both belong together, and none can be eliminated. We can freely choose between the two, even if the decision is not always easy. We should, wherever possible, opt for the good because we opt for L by this. L wants, that all happens as ze imagines. If we do not help zer, then it comes to nothing.

[775] In all is the evil, but it must only be a small part in us. Who contains much good, is rewarded, who contains much evil, will be punished. L wants it this way, and everybody knows it sometime - the sooner the better. L abides by zis word. Nothing can discourage zer. Our parents and educators should show us, how it is done correctly. They make mistakes like every creature and we should forgive them these like L.

[776] In the word of L we can learn how L is, and we should be. One does not understand everything immediately. But there is always someone who can explain all in it. It applies until there is a new one. L communicates the way ze wants to have it then by seeking time and again people who make it new. These people are different from the others. Not everybody can serve L this way. L always creates something special: One knows that it was zer.

[777] More developed children learn what it means, if L is infinite and has several awarenesses, what dimensions, substances and references are and how they shape the worlds, to know determinism and inconsistencies. The most developed learn the connection between worlds and power sets, to understand the non-linear time axis, (in)homogeneous spaces as well as multidimensional and cyclic time.

[778] In the virtue doctrine can be proceeded from simple to more complex issues. It is always recommended to establish an own knowledge base and to think thoughts further. Expansion in the good without ignoring evil, and performance according to one's abilities and aptitudes are to aspire to. It is to do with the service for others and for L as well as with the cognitions, which prepare for a fulfilling life.

Qualifications II

[1052] Religious and theological knowledge should be imparted as efficiently and diversely as possible - with all available appropriate means and methods. For this purpose the state of development and the feeling of the learners are always to consider. These should always get the possibility to scrutinise critically the imparted. A position should be imposed on nobody; everybody may keep his own one.

[1053] If somebody can give solid reasons for his position, this is to regard as a correct solution to an exercise. Is it still valid to make, so the teachers help here. Does somebody develop solutions for problems that are solved worse in the religion of love, so the new solutions are to take over into the religion of love. The broachers are to mention after the copyright law to a proper extent.

[1054] Upon the take-over experts decide with a detailed assessment that are mandated by the religion of love and must have the appropriate qualifications. The voting of a qualified board of the religion of love makes the take-over ultimate. The board can determine whether the take-over must be acknowledged with a two-thirds majority of the adherents of the religion of love.

[1055] The knowledge to learn is to subdivide into a binding compulsory resp. compulsory-optional part and into an optional part. The learner has the choice. Difficulties of choice are to avoid through unimportantly supportive neutral advice of appropriate qualified people. The state of development of the learner can determine what degree of difficulty the learning units have and what grading, as the case may be, is to achieve with them.

[1056] A qualification coach ensures that the learners entrusted to her are neither un- nor overchallenged, and that they achieve their goal according to the built qualification plan. This orients itself by societal needs, the course offerings and the inclinations and aptitudes of the learner. Other parameters such as social status, origin and financial capabilities should be circumstantial.

[1057] Does the environment (e.g. family members or other loved ones) not agree with the qualification plan, so the qualification coach has to hear it and to speak about the change requests with all concerned parties. If necessary, is to appeal to a qualified mediator or arbitrator (in a dispute). If no agreement is achieved, the designated legal action is to be taken. However, this should be last resort.

[1058] A dispute before a court requires potentially experts and avoidable costs may arise. It is true that only high qualifications lead to challenging and often better-paid or prestigious professions, but it is equally true that wrong decisions can bring in avoidable disadvantages to the involved parties. Do all concerned parties accept the requirements, they are usually better off, in the overall result.

[1059] The existing scopes of discretion are to exploit here in favour of the learners. The qualification coach should realise whether the learner is exposed to foreign pressure, and encourage her to a free choice. A clarifying conversation with the people exerting pressure should reconstitute normality. For this purpose persuasiveness and sure instinct of the qualification coach are in demand.

[1060] Special gifts and talents should be early (e.g. through tests) and reliably detected and be furthered (e.g. through special education). Excessive ambition must be stopped. Does the sponsored person underperform for certain reasons and do clarifying conversations fail, so the furtherance is to scale down to an adequate level or possibly to cease.

[1061] The procedure at this should be careful and considerate. There are viable alternatives to be pointed out among which the former (more) sponsored person should be able to choose. The environment is also appropriately to involve, since it may be disappointed, too. The more factual the justification is, the easier it is for all concerned parties. Not everybody, however, must know the true reasons.

Boris Haase

[335] My person is celebrated in no way: Neither birthday, nor day of death. Also nothing is named after me. As founder of a religion my task consists alone of announcing the will and the word of L. However my grave in Berlin is to cherish. I ask to let me off for my errors. Prayers are to be addressed alone to L, since my future task will not be in this world.

[697] I renunciate human honours and titles as well as specific honorifics, as for me alone the glory of L counts who let me develop the highest cognitions. I have experienced L by all to man available sites. This is a toilsome and cumbering experience, because L does not prefer anyone. It demands the utmost in the mental processes from one, but thereto I was destined for from the beginning.

Diary

19.12.2012: Today, L teached me that ze must not have any respect to me. Therefore ze let me skid on my knees through the forest, until I grasped it.

Virtue Doctrine

[1082] The virtue doctrine is divided into three branches:

In the general virtue doctrine you find superordinate and comprehensive considerations.

In the positive virtue doctrine positive characteristics are mentioned, in the negative virtue doctrine negative ones.

General Virtue Doctrine

The highest virtues

[113] The highest virtue is justice. It is defined as doing right in every respect. It is a divine virtue cause man has not the (all-) knowledge, in order to be able to exercise it all-embracingly. It includes the compensation, which contains also the creation of new again.

[114] It embraces the love, the highest virtue of man. Love is defined as the endeavour to want doing right in every respect. Love is thus not only a feeling that overcomes somebody. It is an activity that can come also from the mind. The love meant in the Bible aligns with it by all means.

[416] The love to L is ideally characterised by highest respect and highest adoration. The intimate affinity, which can mark the love between humans, is concerning the love to L replaced by the readiness to serve in the best possible way. To love L like man presupposes that ze permits this, and for that ze has little reason. If L grants a certain (unequal) partnership, then this is an exception.

[417] Different is the love to animals and matters. The distance is now in reverse direction. The intimate affinity with humans is most of all replaced by kindness and sympathy with animals and intensified interest with articles. The love to L demands man completely, the love to animals and matters permits free spaces. Therefore, it is understandable if humans do not enter into partnership because of L.

[418] All forms of love share that one wants to be close to the loved and that the intellect can fail. Therefore, L contrived matters so that love changes on time: The intellect increases in weight, the missing closeness becomes less important. Concerning the love to L, ze makes zerself less lovable, so that one can live on reasonably in this world: Love loses its extreme. Love can make also sick: lovesick.

[115] The human justice is thus necessarily imperfect. Nevertheless we should be righteous - as best we can. Because to exercise oneself in the highest virtue, brings most satisfaction, in particular, if others benefit from it. Because making others happy is a notably meritoriousness and makes also oneself happy.

[759] We acquire wisdom in the course of our life times in the worlds: this is a process not to complete, as well as the knowledge acquisition. Wisdom helps us to continue canalising information with our intelligence and comprises a central inventory of knowledge, which we do not want to miss anymore in our lives. Everybody has by zis life experience a form of wisdom that singles zer out from all other people.

[760] We should, as much as we can, seek wisdom, as it brings us closer to L. We cannot try to be extraordinary, since L must give this to us. But we can perceive L by an internal vision and attain wisdom, which is written nowhere, since it is not rationally to grasp. We should always place the irrational we have identified as essential equivalently beside the rational.

[982] The current highest human ideal that no person will achieve in this world in finite time and thus ever is the omnipresent, most differentiated, almighty, maximal, holy, good, wise, beautiful, extraordinary and infinite L, who cannot be surpassed by any being of zis world, but is creator, role model, goal, love and unique, and exceeds by far all of the characteristics of man.

[983] It can safely be excluded that L is satisfied with fewer characteristics than the highest ideal includes, since ze can only give the best for zis creatures if ze possesses this ideal. Would the creatures be in parts superior to zer, they could command zer in part. But since the freedom increases significantly with the development, the stability of the divine order would be in jeopardy: This must not happen.

[984] The characteristic of L we should aim at first is to be good. It should go hand in hand with steady, differentiating expansion. Beauty is not confined to appearance, but affects everything we do. Wisdom should appear with age. To be extraordinary can be worked for with industry and ambition, but should not dwindle into arrogance and eccentricity. Power should not be forced.

[985] It should appear by itself in a natural way. We can become role model by our actions and statements, but should not be the goal of a development. We can recreate many things of L. Our love can be great, but we cannot be it itself. We can be strongly present, but not unique. It is therefore possible for us to achieve many characteristics of L within the realms possible to man.

The way of virtuousness

[116] Furthermore, it is advisable to be as virtuous as possible. This brings fulfilment and builds the personality. However, one should be aware that one can depart from other humans who did not go this way or not to this extent on this way with ones development.

[117] First, one must awaken to the own claim. An important sentence reads: I would like to help where it is most fruitful. Now everyone cannot help, e.g. because ze lives alone. But one has the demand to oneself and others. Then one must look for alternatives.

[118] An alternative can be to live a model life. This presupposes likewise refinement of oneself. For, it is to be clarified wherein this model consists. Everything can happen only after the own possibilities. Who must provide all day long for livelihood has no time for other things.

[119] But we have the advantage that the mind is relatively free. We can think what we want, but only what we know. Thus, self education plays a not negligible role. Also, if we want to help, it depends on the correct how. Thus, one has to learn first how one approaches correctly the things.

[951] The ideal creature is not uniquely defined and always goes its own individual way. Ideality should at best be sought, although its determination presupposes complete knowledge. Ideal is the efficient maturation in life with the probation before L in every situation. Every creature should define and aim at an achievable ideal per world. Nobody must achieve zis ideal: the effort towards it suffices.

[952] The word of L and other creatures are helpful in searching for a suitable ideal. Ideals should also be opened up in prayer. Their establishment presupposes the intense self knowledge. Who does not know zis metes and bounds can formulate no appropriate ideal. Ideals may be beyond these bounds, but not too far in the beyond. The aim of life to be set can orient itself by the ideal, but has not to.

[953] The aim of life includes all activities and results that are to be achieved in life as service for L. It is necessary to examine at regular intervals to what extent parts of the aim of life are achieved, and to clarify what the next steps are. Prayer and other creatures help here. The aim of life should last before L and zis word, but can remain (in parts) a secret (shared with few people).

[954] One should not take it too easy with the aim of life, but formulate it clearly and comprehensively. A life for the moment punishes itself, since dawdle is compensated by L through hard work. In this world there is so much to do what makes sense that continued deliberate inaction is a misdemeanour against L and the world. Happiness in life arrives with fulfilment and this presupposes work on life.

[839] The evening of life answers the purpose to look back on what has been achieved. The restrictions increase usually, one is awaiting the death and arranges one's life. One considers how one wants to face L some day. What will L say? What will ze offer? Is the balance positive enough? Did one use one's liberties and opportunities properly? Were the made mistakes inevitable, are they forgivable?

[840] Did one justice to L? Did one learn one's lections? Who already prepares for this situation can still set the course right: What is important to L? What can one fulfil of this? Is one close to L or did one turn away from zer? What did one do for the environment, what for mankind and the other creatures? At best, one makes a plan how when what can be achieved.

[841] How can one organise one's obligations so that enough time remains for L? Is there something one can forgo in order to serve L? Can one get rid of the false focus on status and performance? Where is the hardest need and one's help most useful? If one can do nothing for L because one is caught in the own survival and in that of the family, there is always time for conversation with L: the prayer.

[842] Religion shall be no burden, but deliver from false ideas. It is to lead to a good live by treading the right path. It orients itself by the highest ideal, L, and brings in the long term fulfilment for everybody. It offers the ideal framework for all the efforts and creates the prerequisites for a harmonious coexistence of the creatures. Religion facilitates the cognitions that nobody should pass by.

[906] Since we always should have the total benefit in addition to L in mind, we cater unavoidably to others. Since we are to operate effectively, the altruism outweighs admittedly the egoism, but the refinement of oneself for others must not be neglected. If we do not think of ourselves, we miss an essential part of our overall development by becoming a puppet of others.

[907] We do not achieve the greatness representing a complete personality. At this we do not pursue common ideals of the people, but generate a separate one that we subject again and again to a careful scrutiny. Is give and take in balance? Do we accumulate only good karma, and if not, how can we change that? Do we make enough progress, as the ups and downs of life permit?

[908] Is there something that we can improve in our relationships - not only ourselves but also others? Have we adequately fathomed what L wants from us? If L treated us unfairly: did we signify that to zer? Did we comprehend everything what is necessary to judge the facts? Is our line of reasoning cogently? Then L will also treat us fairly.

[909] Because if we do not respect ourselves and want to be respected, we are treated without respect also, so that we demand respect by ourselves for us. Even against unpleasant thoughts that L sends us, we can defend, by demanding of L that ze only sends us such that further us and do not hurt zis decency towards us. We need not to put up with everything from L!

[942] We may accept L's love and gifts and give zer back what our love to zer demands. If ze handles us wrongly, we may return this to zer adequately: Our response depends on our level of development. If we are developed, we return wrong with goodness, if we are not, we remain below that. We should model ourselves on L: Ze is the best and highest at all.

[910] To L applies also the principle of equity: Ze is the most developed being and if we demand something what we deserve and what L can give us easily, so L cannot deprive us of this permanently without infringing on zis word and zis justice. We have not to wait on compensation in the subsequent world, but may demand within the limits of equity in the here and now.

[911] Even if we have to store less and less knowledge, it is worth, to activate and to deepen from time to time certain contents by recapitulating. Our own position on L and in universe wants to be considered like the path through life which one took so far. Would one do so everything once again if one had the opportunity to this? What can one make good for zis wrong decisions, if at all?

[912] Much becomes clearer, if one asks critical questions about one's life. If one refined oneself early, one will want to change only little afterwards. Excessive demands, however, one should not have of oneself, since they would change not only us but the whole world adversely, if everybody would realise them. Who wants to live in a world of maximum expansion in that the weak is nothing?

[913] Everyone should specify the tempo of zis development by zerself: the eternal life has a lot of time. One has not to have achieved everything of a world in life: if one grants much to others, one is the more selfless creature. Mistakes are meant to be made: not everyone, but many. Even L does not manage everything in one: ze handles the really new and the complicated equally slowly as we do in a similar position.

Auxiliary virtues

[120] First of all one needs the will to improve oneself. One would like to learn more. Here helps a given inquisitiveness. Who does not want to develop zerself has difficulties. Ze will meet sometime in zis life with obstacles that limit zis getting ahead. This can radiate on areas outside of the virtue doctrine.

[121] We presuppose thus the will for education. We must learn to calculate situations correctly. This presupposes experience. Therefore, one excuses our errors at the beginning. Only if we see the world correctly, we can act rightly. And this is a demand to the own personality.

[122] We do not have to be perfect. Perfection is not possible for us. This is connected with the lacking total knowledge, which we can probably never obtain. But we should not be able to reproach before us and before L. With L we have the highest judge at our side. Therefore, ze is so important.

[123] No ideal that we established can reach zer. This is due to the infinity of L and to the finiteness of man. Furthermore, we should be honest before us. If we trick ourselves, we run into the wrong direction. It is difficult to deal with continued lie, because it is straining.

[124] In order to calculate situations correctly, we need a good observation. This must be followed by correct reasoning on the personal consequences. Good observation presupposes attention. Everything must be taken up as correctly as possible. For correct reasoning we need a neat logic.

Right concluding

[590] We should get into the way of thinking exactly and develop a healthy doubt of the given: an uncritical acceptance can quickly lead to aberrations. Entire theories come down if the fundamentals are not right. We should remember that provability in the really important things is often replaced by plausibility: Statements can only be supported or confirmed by other ones.

[591] So it makes no sense to apply or aspire inconsistent terms, such as perfection, to L. A model of L that is contradictory must be discarded. L is not simple or extreme. We must take the trouble to project our thoughts in L and to balance the pros and cons of our world and meaning of them. If we remember that nothing is alien to L, we know what L has experienced.

[592] If our world is hard, so L has experienced hardship by zerself. If we have to die, we know that we must transform like L. If our body remains, we know that we cannot need it in the subsequent world. If we recognise that we live in a relatively simple, finite world, we can conclude, because we can think more complicated things that the subsequent worlds will be more complex.

[593] If we can imagine eternity with all that still could be experienced, we can conclude that it is imminent to us for justice reasons: Why should L keep back to us something decisive, if the highest and most noble qualities culminate in zer? Who attains a great age, as a rule, has also experienced a lot. Rarely a possible increase is missed in life.

[594] If we recognise that the world is also bad and we can imagine a better, we can conclude, if we have no memories of past worlds that the subsequent world is better, and be grateful that the bad world is at the beginning and not at the end of our development. If we pay attention to the reports of near-death experiences, we know that death is something beautiful, what compensates dying.

[595] If we know that references to the substances and the many are enough, we can conclude that we are not dependent on matter after death. If we know that just the same can impinge on the same, we can conclude that mental and emotional world in each case have something in common with the physical one. The intellectual and emotional world is extended like the physical one: References connect everything, the many separates.

[793] We should be mindful of a certain etiquette. Our behaving should always be *comme il faut*, although obstacles appear. Every culture may provide different, an adaption should always be possible. If we face an annoying habit, we should do so without dread: One need not follow every fad. L appreciates the steadfast and those that preserve an independent thinking.

[794] We should have done in our lives also something unusual in that L takes zis pleasure. Who only drifts from life cannot come close to L. Civil courage is a great asset. Sneaks punish themselves. Who is rebelling against the stronger should first consider what ze does. Violence is still far from being eradicated, and too many go with it the primrose path.

[795] Numbers are selecting markings of the many and constructions out of it. One cannot define what numbers are without going circular. The sensual perceivable itself is nameless: only our thinking with the mind creates terms that make up our cognitions by the assigned references. The sensual makes up only a tiny fraction of all possible cognition.

[781] An individual cannot suspend the suffering in the world or brace zerself against L's plan, but ze can alleviate suffering and fulfil L's plan for zerself. We may treat ourselves to that what we believe to be due to

us from L. This can be variably much in every life. L dislikes a life on the fat of the land just as little as that in abject poverty. We have to correct this in every case - for us or for others.

[782] One has not to keep up with fashions, but should keep one's mind on a well-groomed appearance: to stunt oneself aesthetically does justice to nobody. We need self esteem and, if L looks at us, ze shall take a shine to us. Who is courageous sets zis own standards; who wants to be conform floats with the current. One cannot say flatly what is better: it counts the valuation of the entire personality.

Conversation

[926] We should make sure of our effect on others - without over-, nor downplaying. We should not play-act so that our self cannot be seen anymore. If we come into contact with others, we seek the echt dialogue, since play acting can be quickly unmasked, if we are not professional. Otherwise, a consequent damage can be considerable, the redress aggravated.

[927] It is, admittedly, always more important what we say: but we must not neglect how we say it. We look at our counterpart time and again to check how we are accepted. Are we too low, too loud, too (in-) articulate? Have we set the right tone? Are we understood? Does our counterpart feel well? How can we brace ourselves optimally for its behaviour? Is the environment geared for a conversation?

[928] In the course of time we become sensitive enough to interpret even the smallest mood swings correctly and to react to them adequately. We pass on the love and magnanimity coming from L in the right situation with pleasure. In difficult conversations, we are concentrated and remain sober, without being formal. It is the right moment to show real greatness and to implement it.

[929] There are again and again counterparts that want to be treated in a special way - for example, because they have a special position (especially towards us). In the religion and before L, the differences may be small. The self-conception of those concerned may differ from that significantly and we have to consider it adequately. Here our own position (for example, in the society) has to be implicated correctly.

[930] L does not venture to treat zis creatures really bad, since ze binds zerself to zis word. So we should also disregard that, if we believe to have a higher position compared to somebody. Everyone achieves a higher position as time goes on solely because of zis age. If ze develops, then that's why. We make our approach easier for us, if we take up again and again the position of our counterpart.

[931] More advanced and professional techniques may be used willingly, if they do not disturb. However, caution should be exercised at targeted manipulation: A too transparent approach may be counterproductive. It pays for itself to make ourselves familiar with standards for typical courses of conversation. Nobody wants to be "processed" according to a standard, so we have to be creative.

[932] The less time we have, the more the conversation must be governed to obtain a good result. The individuality of our counterpart must always be taken into account. Insight to human nature and foreknowledge of the facts to be discussed can make much easier and faster. The preparation for a conversation can only turn out shortly, if we are professional. Important conversations are preceded by a prayer.

[933] Therein we ask L that our goal of the conversation, which we have thoroughly explained and justified, is reached, or that the conversation may finish well for all parties. We acknowledge that there have to be winners and losers and it rests on the wisdom and goodness of L how our conversation then finishes. Preparation and proper assessment of the situation and of the parties will help us here.

[934] After the conversation we reflect and evaluate it. We try to understand why it proceeded that way and what the consequences are thereof. Did we expect too much? Can we make something better in the future? Were there things that could not be avoided and that we must accept? We can bring forward our view of the matter to L and ask zer for the appropriate further steps.

[935] We can thoroughly involve the loved ones, whereat we maintain secrets. After we asked the advice of all persons to involve and rated it, we consider the further steps, allowed to hope for the support of L, whom we thank for everything positive and do not blame for the negative things. We trust in L and praise zer by following the word of L and passing it on and developing it further.

Observation and knowledge

[125] The judgement over humans e.g. needs the evaluation of the body language. So we can protect ourselves e.g. against lie. In addition, concerning the procurement of livelihood good observation helps: What can be improved? This is a question that one can permanently ask oneself. Even if there is perhaps nothing to improve.

[126] One lives well with making sure that one is on the right way. Here others can help. One can ask them, if necessary indirectly. Even if one does not receive a satisfying answer, one gets ahead, since each answer contains a scintilla truth. This scintilla is to hold tight well.

[127] During the good observation it depends to be exact and to consider the details. This presupposes practice. Correct reasoning is much more difficult. One can make more mistakes, which can get outwards. In any case one needs a good knowledge base, on which one can fall back.

[128] In order to obtain a good knowledge base, the knowledge must often be valued. Generalisations can help to structure. They must be, however, correct. Often analogy reasoning is suited. The logic should not be however the subject of this virtue doctrine. Here suitable books help.

[129] Also the empathy helps much: How is my vis-à-vis, what is on its mind? Listening well and classifying correctly help it. Still better one can understand it, if one fathoms, why it says something in such a way. Here also fantasy is in demand and experience such as intuition.

[130] If one grasped what is said of the vis-à-vis, then one can consider a suitable answer that helps it. The developed vis-à-vis changes now the role and listens on its part attentively. Thus one word follows the other and it develops a harmonic conversation. None tries to hurt the other one.

[779] Veraciousness has its price, but the truth can also be wonderful and delight. If it is deep and complex, one draws on it for a long time. There are complicated theories, but they are often on a waggly grounding. Only when the basic problems are sufficiently understood and solved, we should start with their construction. What for man is in the fore, be their basis.

[780] To all knowledge, there is easy access: L. Who wants to explore L should bias zer first towards zerself by being prepared to do all for zer what makes sense. L does not demand everything, but a lot: We have received much, so we can give a lot, too - everybody according to zis possibilities. L views exactly whether we try hard or do not. Life is not to be incessant hardship, but successful and fulfilled.

[801] The educational attainment does not decide on the value of a human being, since everybody is compared with zis possibilities and zis achievements for L. One can explore all necessary knowledge through L if one is able to absorb it. Often, knowledge is only created because of the compulsion to publish and has then the corresponding significance. Not the quantity, but the content of knowledge counts.

[802] Man is too complex to be described so accurately by statistical statements that significant cognitions can be won from them. So indeed trends can be derived, but individual statements can only be won inadequately. For the own life individual conditions and statements are crucial. Nobody would like to be labelled (below-) average or standardised.

[804] The new media can be addictive: The computer that does what one wants and procures all information that one justifiably requests can let forget the normal needs. Music and television consumption, cinema, internet and mobile phone can make dependent. The youth may cushion much, but in older age the one-sidedness gets even, if e.g. the body comes off badly, and exacts its toll.

[805] One has not to understand the technics in particular that surrounds us. The same is true for mathematics, which makes our everyday life easier. Who masters the basic arithmetic operations, has enough mathematical knowledge to be able to get well through life. The knowledge of mankind will not grow exponentially forever, because L zerself grows only polynomially and there is only for finitely many people place on the earth.

[806] There is enough potential to be explored: the sciences can increase much for a long time to wit in all fields. With the substances the number of possible references increases and thus the words. The emerging knowledge can be distributed on the sciences, man must reposition zerself and reflect about the relationship with L, because substantially new demands here a satisfactory answer.

[807] Caution should be exercised concerning so-called authorities: Strictly speaking one can confide in no person blindly. Each statement is worth a review. Science went already a lot of aberrations and tripped itself up through the adoption of statements ostensibly proven. True authority comes from L alone. Everyone is refutable and prone to error, because the available knowledge exceeds zer.

[856] It is possible that we receive information not intended for us. Do we procure it intentionally to take an advantage of it or even damage others with it, we act wrong. Do we enter unintentionally into their possession we do not notice them. Do we have notice of them, we minimise possible damage and remain silent about them. Treason and espionage are punished with justification.

[857] It can be dangerous to assume something to be true that is not true. The healthy doubt belongs to daily life. Who has leisure can take the trouble also to cast doubts on basic things. From my own experience I can say that it is more than worthwhile: One comes by the deepest and most enduring knowledge. One achieves only through indirect ways an objective, as long as so much wrong exists in the world.

[858] One should beware of unjustified reductionism: Certain issues are complex and are not properly appreciated, when they are reduced. It is certainly nice to have a simple theory that explains a lot. If one can show that it is wrong, the nicest simplicity is to no avail. To handle a problem with inadequate methods is usually pure waste of time. Nevertheless, there are ingeniously simple solutions for some problems.

[808] Titles and awards do not protect against error. True greatness can and must renounce them, since it is threatened to be overwhelmed with them. True greatness lives quietly in communion with L. It acknowledges wanting to have nothing own since it would not belong to L. It takes that which L assigns to it, and gives what L makes possible. True greatness builds a unity with L, which can be eliminated by nobody.

[880] It is important that we exercise human knowledge: Much can be averted if we appreciate people correctly. Who is up to mischief can be blocked; who means well for us, can be trusted in. Appearance, voice, diction, language and gestures: even littlenesses can bring us on the right track. But it requires all our power of observation, if we do not want to come to misjudgements.

[881] We should not try through our familiarity with L to take advantages we do not deserve of this relationship. We should consider carefully what we can demand of L, if at all. Do we overstep the mark, we get the opposite of what we aspired to. L must do justice equally to all people. This restrains zer in zis benefits, for all of which ze must justify.

Difficulties with virtuous behaviour

[131] What is, however, if I cannot respect the vis-à-vis, if I feel resentments? One can respect each person, because it is for us the most marvellous creature on earth. One looks zis vis-à-vis into the eyes and tries to love it, simply because it is a human.

[132] One forgets ones reservations simply, because one can forgive - in each moment, what ever may have occurred. It is important to develop greatness. Only morally exiguous humans are revengeful. Who is tormented tries to get free in time. I know that this is not possible sometimes because of dependencies.

[133] To be great means also to be strong and to experience resistances. But there one must get through. Resistances can make still stronger. To be great means to be easy-going and to be able to let things actually carom. It means to become wise and to do always the best possible sometime.

[1006] The greatest enemy of man is man zerself: Not only the other one, but also oneself. Therefore, we should first come to terms with ourselves. For this purpose, an analysis of our self-image helps us, but it is equally important to evaluate a feedback of others. If we should seek perfection, we are confronted with the negative sides of life. L is not perfect, so we are not, too.

[1007] We may admittedly refine our negative sides, but we should maintain venial weaknesses. L does not collaborate gladly with strivers and perfectionists. Also we love no ideal people for mistakes humanise. We can learn from them more than if we would go the direct way. Who optimises oneself persistently founders on one's optimisation, since ze always does not see a blind spot.

[1008] However, that does not mean that we are to make mistakes deliberately, but only that we are to allow them. In the programming for example, we rely so far on flawlessness, even if the programs should become still more tolerant. A program itself still has no ethical value, although it may go with high responsibility. To change from fault tolerance to flawlessness and back demands sense of proportion.

[1009] L has, admittedly, high standards, but ze knows life. Ze does not want that the worlds are populated only by saints. Ze has given us deliberately the negative characteristics, because ze owns them, too. L and we can attach, for example, little value to someone, but we should not feel contempt to zer. Someone who deliberately remains way below its best and brings about too often bad is a candidate for contempt. But we should help zer.

[1010] Does somebody block zerself absolutely against better insight and states for this reasons not to approve of, so it is just and equitable to consign zer to zis fate, if ze does harm to nobody with zis behaviour. There are yet borderline cases that do harm a lot, although they are within the framework of legality. These bad guys may be played also at their own game, scilicet now and again unfairly.

[1011] One cannot settle everything amicably, since every living being is poised to presume on the good nature of somebody else, if it can give itself a desired edge. It goes with a fully developed creature, to be able to show also relentlessness and rigidity when it comes to the point. Who does not know and take note of zis metes and bounds must be acquainted with them - if necessary ruggedly.

[1012] So it is imperative in certain situations to obey a command. But do we have the time, because there is no danger in delay, we should think about to what extent the command makes sense. This requires insight into and thinking in larger coherencies. We may deal with ourselves, whether we follow a suicide mission: everybody must answer this for zerself.

[1013] L can demand of us anytime that we die for zer. Ze certainly cannot demand of us that we accede to this request: If we decide with good reasons against it, ze must see zerself how ze enforces zis goal. If ze cannot convince us, we may give L a good dressing down. It is this form of autonomy that ze holds in estimation concerning us and after that we are judged later.

Spirituality and maturation

[522] From L springs everything, after L everything is striving. To whom it is possible, should begin early with zis spiritual development. This includes the gearing to L in prayer and the study of texts (e.g. those of the religion of love), personal development and maturation in the sense of the virtue doctrine, the experience in the community with like-minded people (I, you, they, we in the integral approach).

[523] It also includes the love of other creatures, especially those on the margins of society (see above), if possible, the further development of the religion or the ascertainment of its theory, the transformation of society, if in it the states to strive are still not achieved, as only in the service for all the creatures of a world highest fulfilment can be achieved.

[524] For its support should be paid attention to a comprehensive knowledge, including the environment apart from religion, as a too narrow religious orientation does harm to the over-all personality more than it benefits. Spiritual knowledge and research should exceed science, as the rational field is left on the higher levels and the highest results are obtained with not-actual scientific methods.

[525] The achievement of enlightenment does not necessarily belong to spiritual development, as it represents an extreme state that hampers the normal life in the world and is even by L not practiced for a long time. Besides the uniqueness of the experience nothing has been told to our world that the creatures could not attain otherwise. Everyone must and wants to leave the enlightenment again sometime.

[526] One can take all positive states in its highest forms and want to stay in it on the longest period: Without negativity, there is no change, and life becomes boring. The attraction of life consists in alternating polarities. The aspiring to the avoidance of suffering points in the same direction. If one gets rid of all contents of the awareness - is quasi-dead - one wants the change.

[865] Maturation has less something to do with serenity and life experience, but more with the fact to have early set the right course and to draw the correct conclusions from target and performance. It is the result of an efficient refining of oneself and also dares to advance to the limits of the possible. It does not eschew the negative, but integrates it usefully into the whole of the personality and experience.

[866] The mature human being outgrows itself in each phase of life and furthers itself best by others who have advantage over it and with those ze can compare. It does not put pressure to perform on itself, but moves appropriately through the heights and depths of life. It is not elitist, although it may belong to the elite in zis way, but everybody looking for a warrantable contact can talk to zer.

[867] This warrant can be given by the reason for the contact, be present in the matter itself or spring from L. The mature human being realises fastest who can help when how zis counterpart - if at all. Maturation cannot be gained without a minimum of education. Therefore, whose refusal is a great injustice, if desire for education exists. It is to avoid as possible.

[868] Since education can be rated among the basic needs, if the personal prerequisites of retentiveness, studiousness and memory are given, the visit of an appropriate educational recourse is to guarantee. Since basic information costs practically nothing measured against the utility it can bring, everybody is to provide with it appropriately and its study to make possible.

[869] Learning disabilities and failures are to combat through suitable educational countermeasures. The aim is the possible self-acquirement of the education aimed at to improve the own personality, while maintaining the quality of life and assuring the livelihood. In so doing, the public welfare is to take into account adequately. Qualifications help to compare knowledge.

[870] All education is of no use if it is not applied usefully to the own life and to that of others. Therefore, after the matter is noticed the first time it has to be selected, worked out, evaluated, edited and independently scrutinised and thought further. Everybody decides what ze wants to know, (unfortunately) must and can know. One has to use extreme care - possibly with the aid of others - for this course setting.

[871] Gifted people should try to enjoy a scholarship and, should the occasion arise, be prepared to leave the ancestral environment to be prepared for their future in an accommodation specially catered to them (such as a boarding school). The experience of corresponding communities of like-minded persons can generally be of particular value, since community can be felt as particularly exhilarating.

[872] The notably matured person should pass zis knowledge and zis skills to others. For this purpose, a knowledge database can serve to avoid repetitions and to reach the largest addressed audience as possible. Otherwise, the personal environment can prove as thankful acceptor: the own family, friends and colleagues can benefit therefrom, even if it is not unique knowledge.

[873] The mature human being will impose on nobody, since it has its strengths also in the interpersonal field: nobleness of the heart and intermediary function belong to it as well as patience and empathy. Ze can sort zis knowledge by importance and knows what is important in life. Ze never stops learning and is prepared to correct zerself even in basic things, if necessary.

[874] Ze knows zis knowledge gaps and knows why ze has them. Usually ze can also specify why nature accredited zer on the one hand with certain skills and on the other hand did not. Ze can give reasons why L plays the most important role in zis life and should play in other lives. Ze has a consistent image of the world(s) and knows zis way beyond the death. One must simply reciprocate zis love and respect.

[892] If we are too one-sided, there is already something wrong. Healthy individuality has always been a holistic and integral approach. One falls to the other extreme, if one gets bogged down in zis development in as many fields as possible. If one does not consider what is worth to know and nobody harms, acts shortsightedly and does harm to oneself. Quickly one stabs then L unwisely or irreversibly in the back.

[893] L has the most labour with the immature changeable that want and demand much, but have no firm goal and are permanently discontent. Good and evil is considered by them with the same worth and L means nothing to them, if they only can satisfy their changing needs. They are usually a burden for their environment, since they are very overbearing and want to be the heart of what is happening. Their price is usually an early death.

[894] Their performance is necessarily low, since they prefer to criticise than to accomplish something important. Since they do not learn their lesson in life, they expand only sparsely and need long before they reach L. The really evil needs the good to misuse it for its purposes and to experience it for itself. We should be the opposite of such beings and never lose our goal, L, out of mind, but bless zer.

[895] L has the least labour with those who continue to develop towards zer and master so the ups and downs of life. They have high ideals, which they try to put into practice and which are more important than status and wealthiness. They accomplish much for L and others and reach zer at the right time. They represent an enrichment of life for everybody who appreciates their worth and their goals.

[896] Often they are inconspicuous beings, whose depth and wisdom lie snug, since they try to avoid the fame and its consequences. It happens that they make themselves worse than they are, because they need the distance to pursue their goals. The expert recognises them, nevertheless, and lets them their areas of freedom, since ze destroys otherwise something important. They are after L the true paragons, not what else often is in the vanguard.

[897] Everything in between is for L the mainstream. It, too, has its particular value because it is the foundation for the most. It is not indistinctive, but in itself very differentiated, as a society with division of labour needs it. One can lead in it a comfortable life until the respective compensation takes place. Even if this trisection is of ethical nature, it is essential and orientating for the religion.

Effect and love for L

[643] Everything has the one origin L. The big thoughts were planned ahead by L. Therefore, nobody needs to boast of them. One can be proud of ones own achievements, if one does not forget L. L does not like the science in that questions are answered that are hardly of interest, only to obtain broadness with simple armamentarium. The important things first, then the aptitude, then the broadness is the order.

[644] Who never asked zerself the question who will still read zis texts in a hundred years, did not recognise what is important, but indulges zerself in the luxury of mediocrity. The problems of the world are too serious that we can presume to be only mediocre in important issues. To remain deliberately below ones best, when important issues are involved, removes one from L. What one does not accomplish by oneself, one accomplishes perhaps together.

[645] One has not to be a genius to be something worth in this world. But a minimum of effort L may demand of anybody, who is able to. Laziness punishes itself. We are to grow towards L: Logjam and decay need not be in any stage of life. The spiritual field is the most extensive and developable. Here the greatest progresses can be achieved. It should spearhead our efforts.

[646] The psychic field is less extensive and is in second place. It is important and therefore not negligible. We need it to feel good. The body is the third and last of the three fields. We leave it behind, if we die, because it would be hindering in subsequent life. We should care for our body and appreciate it, as it will be available only at a reincarnation again.

[647] After the minimum to L, respect, is accomplished, the next step is the intense effort to make oneself useful. Who is of use to others receives first reward from others, who is of use to L the first reward from L. One is of use to L, if one satisfies zis notions. They are contained in the word of L. We are of use to L by giving zer back the love that we have received from zer.

[648] At this, the word love is less important than the doings that follow from it. One can love L even with relatively simple activities: the range is large - for every creature (and be it in the subsequent life). By refining ourselves, we come closer to L more and more, until we may unite with zer sometime. Then, our self is no longer important for us anymore and we have attained our target that cannot be exceeded anymore.

[966] It is more important that we feel well than that we are loved: If we are unwell, we yearn for an improvement of our status. We can cope without love for a longer time, but cannot really endure long in a bad status. Therefore, we should primarily seek sense of being before we turn to other things. Every living being should know its individual needs.

[967] L is acquainted exactly with our needs and knows what we would love nothing better than to do with zer together, if ze would get involved with that. If we wish something from zer, it should be a wish from that everybody benefits a lot: no implicitness, but something that improves the world without that L would have something to change what ze does not want to change. I wished from zer that ze explains the world to us.

[968] If we understand how the world works, we have the potential to change it in zis sense. That goes with that L says something about zerself and the subsequent worlds, because the goal is part of our world. The biggest need for changes exists in our way of life: We should lead a life towards L, develop and improve thereby the distribution of resources and the living together of the creatures.

[969] If L gives us an inch, we should not take a mile. Who loses zis measure punishes zerself, since L adjusts it to zer again. Sometimes one gets on only by small steps forward and then it is imperative to exercise patience. The most ambitious goal will be achieved only with effort: something else would be unjust before L. It is the most superb to be really guerdoned and pampered by L.

[970] But it is anything but a matter of course. L presupposes for high reward echt suffering or high dedication. If we receive little, we can appreciate what we have achieved. We can force nothing before L, what does not please zer. But L can coerce us to something what pleases zer. We should give no occasion for such coercion. It is usually bad karma which gives a reason.

[971] Everybody can be reflected in L, if ze knows sufficiently about L. We should not be a burden on L, but give reason for zis love to us. Our love for zer should warrant zis trust in us. If we disappoint L, we should make good for that and show regret. For this purpose, we have to check over our relationship to L over and over, so that we realise how we stand by zer and what pleases zer.

Others II

[134] To be wise means to let the things come near, to sort them correctly and to react accordingly. One has a big knowledge fund, from which one can help oneself. And it is also not missing the pinch originality that makes the wise unmistakable and inimitable.

[135] Virtue is defined as doing the good respectively the appropriate value for this. Good is a substance term as also value. Good is what a person is to experience ideally very soon. It is thereby a teleological term. This person does not need to feel the good as such: The global scope must be correct.

[136] Before L, it is good that this person experiences now this good. The person may mature on it. We humans are to promote others to the good. That is virtuous. The virtue can be also a bash that the other person is to experience, in order to be warned of their physical force and point limits out.

[137] But that is the exception. Usually others are promoted by us, if we are virtuous. The highest human virtue is love. Thus, we must love others, if we meet them. This requires the correct attitude. It does not have to be felt love, most extensive sympathy is sufficient.

[138] How does one obtain this attitude? One practices it, until it becomes as a matter of course. One says to oneself: This person is worth of my love, solely because ze is human. And correctly virtuous, one expands this attitude on everything: the objects and the thoughts. Only who loves the world can become happy in it.

[139] I am very happy, because I found the right measure. Therefore, I can pass these thoughts on also without excitement. But you are to become also happy! In addition the correct basic conditions must be created. And this means: bad dependences to fell if possible.

[140] A good livelihood, satisfying work and joy concerning life are important for the luck. Therefore, one has not to be virtuous, but it makes still happier, because one makes others happy. A successful partnership can make also very happy. But I would like to mention not all factors.

[141] Some factors do not apply to somebody. We love also all objects, if they serve for a condemnable use, because they are not responsible for that. I say good-bye even to articles, if they have served me loyally and if they are disposable, because I love them. But so far one does not have to go.

[477] Views do not have to be consistent. I can deviate from my opposite in the opinion, without the one is right in relation to the other. About opinions, controversies can develop. An atmosphere of constructive debate is here important. It belongs to it to let the other finish and to respect as person.

[478] It is important to make understandable for the other why one has a certain view. From the controversy action alternatives are to be developed. In the interpersonal field a compromise is often the way out. It is essential to find the correct tone and to maintain a pleasant handling (feeling control).

[652] Strained strength is a form of weakness, weakness can be strength. Both is depending on the view, both has its value; a general law about their ideal relationship cannot be established. Give and take should be in a balanced relation and orient itself by L. Who gives more than ze takes will receive, who takes more than ze gives will have to give.

[653] L never overstrains one: If, one suffers from the excessive demand by oneself or others. One has not to do everything for L, but should restrict oneself to the useful one has recognised. One should listen to the opinion of others for the correction, even if one is not (always) ready to take it over. To be not dependent on others requires championship, but nobody gets along without L in the long term.

[803] L arranges it so that no life is a repetition of another one. Who wants to be like somebody else has neither discovered zis true self nor lived zis life appropriately. However, there are situations in that one wants to do a swap with anybody else. But these go by and are the exception. There are many people who have a very bad time, but this is usually people's fault and not L's.

[1156] Art of living includes to limit zis wishes and not to expand them with growing possession, so that a constantly widening spiral emerges. Although the comparison with the others may let the wishes grow and foment the envy, but who lives zis life wisely will focus on L and whose treasures. Possession creates obligations and costs time, which is invested in that what is important to L more usefully.

[1157] In the daily competition, it is important to let the fellow beings who are close to us, but also the more distant, feel our affection, which they receive, because we want to be close to them and let them have something positive. We should not suppress the appreciation of their value for others and ourselves, but pass it. We must learn to buffer and to work off efficiently the negative.

[1158] We should never offer up the skilful affirmative attitude toward others, but rather arrange it so that others feel well in our presence. Even if a certain distance due to certain characteristics cannot be bridged, so we can build trust by truthfulness, which we should not destroy by unfortunate operations, and thereby reduce the distance.

Culture and games

[1309] Beautiful music is not specific for a cultural sphere. To open up to foreign cultures again and again may be furthered by their music. So theme nights are suitable to plunge into a foreign culture and to broaden the horizon. Guests from the foreign culture may give in the context of a cultural exchange to the service a very special and valuable touch. Every culture has a valuable treasure for everybody.

[1310] Whose wisdom one should know and heed. So fossilised structures are broken up and space for new things emerges. Every culture must be respected in its uniqueness. It is amiss to put the one above the other, since each has its history, which shapes it and which is inextricably joined with it. Although one can live as one likes to, but the alien must always be respected.

[1311] Strange customs may disgust us, and if they violate the word of L, we may want to move in on them. But we should always first take up the position of the others thoroughly and cautiously before we decide against it. If we are a good advocate of the opposite side, we can only win - one way or another. It is a good role play, as to live as in a foreign culture, if we do this empathetically.

[1312] In virtual worlds, this can be carried out with any accuracy, if the searches are thorough and the attitude is right. A gamemaster may keep watch that everything takes its orderly course and that nobody sheers out excessively. One has not to start for a good role play from scratch, but can use prepared scenarios. The internet makes a game possible across any natural borders.

[1313] Suitable computer simulations may make the experience of a role play still more realistic. The more the role play has touched oneself, the more likely one will be willing to put down and to evaluate his experiences in a diary. No role play should be so stressful that one needs a long time to return to the normal state again. For this the gamemaster has to pay special and careful attention.

[1314] For this purpose it may be necessary to measure and evaluate the relevant biometric parameters of the players continuously. Every player should be allowed to back out of the role play at any time without having to have a bad conscience. Since role play may be an addiction factor, the playtime should be limited in advance. Nobody should play so excessively that it is difficult for her to return to the normal world.

[1315] The foregoing applies also to all other games, mutatis mutandis. With increasing progress, the computer players become better and better, so that they even have to be restricted in order to stand up to them. Therefore, one should carefully choose the right level, in which one is neither over- nor unchallenged. One should carefully consider, for what purpose and with what goal one plays, in order to avoid great disappointments.

[1316] Caution is advised in games that involve (real) money. Everybody should set a well-advised limit. In really valuable games, money is not involved, because it is just one facet that does not constitute the core of life. Nevertheless, money is so important that one can ruin one's life if one does not deal with it properly. Games should be appropriate to development. Minors are to protect from dangerous games.

[1317] While virtual games are usually not associated with bodily dangers, it looks like yet differently in any kind of worlds of experience. Everybody should be aware of the dangers that emerge from them. Nobody should be forced (e.g. as test of courage) to participate in certain games. The maturity of a group includes here to accept a 'no'. The greatest achievement is still to excel highly before L.

Problem solving

[1785] The greatest complexity is to find in L. To explain this and other worlds, one does not get out of a study of L, as long as she sends the key ideas. The most complex processes we find in living organisms, but it involves only processes passing through. The most complex structures we find in mathematics. Since they largely consider only a few substances, we need coercively philosophy.

[1786] It is a special attraction to consider the most complex structures and processes. But we should not forget thereby that it is not to understand them that is needed to solve the most important problems, but to enforce the crucial ideas, which are mostly simple. But justice can be only established on a large scale when complex optimisation problems are solved.

[1206] If we have found out something important (together with L), we should consider whether we record it. Thus, we gain an overview of what was said and can pursue our state of development. We should make a list of the major pending problems that others or we want to solve, and consider strategies for their solution. For this, we can create a suitable database.

[1207] If we get down the presuppositions of every problem that must be given to solve it, we defend ourselves from getting unnecessarily carried away. We should also consider with whom we team up to tackle a problem. We make a check on the internet who devotes or has devoted herself with our or a similar problem in order to avoid multiple work and to not disappoint ourselves.

[1208] But we should not make use of L, since ze can expect that we work independently. We should have learned in our work to concentrate on the essentials. Difficult problems we break up into subproblems, which we solve separately. We recognise when we are unable to solve a problem with the means at our disposal, and we then consider alternatives. We know that every important problem is solvable.

[1209] This follows directly from the divine order, which determines that every creature can lead a good life in each world according to its Karma if it endeavours accordingly, since L has then no reason to deprive it of something important in life. We thoroughly inform us about learning and problem solving strategies in order to be able to be successful. From them we choose the ones suitable for ourselves and apply them appropriately.

[1210] We expand our horizons by getting other opinions, especially when we are insecure. For, there is nothing more fatal than to make a crucial mistake at the beginning that makes our whole work worthless. If we look over the border of the immediate problem area, we can collect valuable incitations. This is just as necessary as shining on our problem from all sides.

[1211] Even if we meet again and again with (almost insurmountable) obstacles in our work, we should not just push a important problem aside. In order to have lifts, it is advisable to make a package of problems with all degrees of difficulty, on which one is working parallel. I have worked on some problems about that I reflected more than 25 years - a long time.

[1212] Through persistency and rethinking again and again de novo even they could be solved. One finds admittedly not always the expected solution, but still one with that the problem can be viewed to be done for oneself. It is a very satisfying feeling if one faced difficult problems and solved many of them. One reaches this way the fulfilment longed for, which does not arrive, if one only lives for the moment or anything like that.

[1213] For, if others can benefit from the solutions one achieved, the positive mood strengthens again. Important problems are always ones that are important for others equally. Every existential problem that one has only oneself, one has to attribute to zis (bad) karma. For, L knows exactly what ze expects of whom. To solve problems is a life task, which we should not circumnavigate by an appeal to L.

[1214] For, what do we do when all problems are solved? L has by the way solved all our problems that can be solved. It pleases zer to see when we cope with them how. We are measured by how we mastered our life under the encountered conditions. Solved problems are on the credit side of our karma account. If we solve problems of others, we appear on their credit side.

[1215] L builds an overall account. The more often ze finds our name on the credit side, the more ze is in the debit side. If we behave properly, we can unhindered fill the credit side: Why should someone thwart us? To do this we need to see the things properly and refine ourselves. For, a misjudgement leads inescapably to barriers, by which we can recognise whether we are right.

[2029] One should consider carefully what one talks over with L. However, this should be done without cramp. There must be time left for the casual conversation. Primarily, one should talk things over with L that are urgent, and where zis help is required because the problem in question cannot be solved otherwise. Here, however, always is to consider that a preference or disadvantage is out of the question.

[2030] Therefore, it is convenient to agree on a corresponding equivalent for a service. The equivalence is important and one should not try to call it in question by corresponding actions or circumstances. It is idle, if one wants to belie L about the truth and it is therefore necessary to view and assess the situation right. Every interaction with L succeeds the better the more one has refined oneself.

[2031] In the mutual contact, the individuality of each other is to respect and to be adapted to. One cannot expect that L is available every day with infinite patience, always good-humoured, and that there is nothing ze would like to do better than to meet the wishes of the creatures. It is indeed possible for zer to confront one as unit, adapted and attuned to one, but there are presuppositions.

[2032] These units are not machines, but they are sensitive as well as the creatures. They have needs and desires how one should behave towards them. The more complex the creatures are the more complex also

the unit must be that confronts them. If the unit should meet certain requirements, it must also have the properties to be able to do so. Consequently, it deserves respect as L zerself does.

[2033] It makes no sense that L offers oneself reduced units that meet their tasks then poorly. L expects that one tries to solve a problem first oneself before one appeals to zer, since ze did not equip one without reason with all the properties that one possesses. But ze knows very well that certain problems must be solved within a certain time and require zis help urgently.

[2034] The time in that a living entity can solve a problem is limited in each world, since all time over is finite. Therefore, it is impossible for any living entity to accelerate or to slow down something beyond a certain amount. Who tries anyway, has to bear the (unpleasant) consequences of zis actions. Everything needs its time. Therefore, one should often pause and consider what to tackle how next.

[2035] If one has recollected and gathered oneself, one can start to formulate the pending problem so that from the formulation clearly follows why L is met with the problem. The more clearly one has worked this out, the lower is the risk that one might have solved the problem still oneself and thus would have absorbed L unnecessarily. L knows exactly what we need. For this reason, ze will always help us, if necessary.

[2036] The presuppositions have to be right, however. It are, in the first place, the refinement of oneself, and, in the second place, the relationship with L that let one understand why something happens how. There is no phenomenon that is totally inexplicable, since each world was created with the sense and reason of L. If something is declared this way, the effort is missing the creatures shall make in order to understand something sufficiently and comprehensively.

[2037] There are problems in every world whose solution requires decades of work, even if several persons ally. All crucial problems can be solved more or less immediately, albeit with the help of L, and not always optimally. That they are not solved in the desired time is alone due to the creatures. For, L has calculated every world before its creation and is precisely in pursuit of its development.

[2038] If the creatures would spend more time on divesting themselves of all what separates them from a fulfilling life, and turning to that what gives fulfilment, they were already significantly closer to their goal as they are today. But since they often do not even have a goal and do no more than what is absolutely necessary, they make no headway. In the course of this, the necessary effort would even not be big. They are like that.

[1973] It is crucial that politics addresses the really important problems of the world and does not be confined to political cosmetics. Humans have a right to it and know exactly where only the bare necessities are done. To this end, only the will must be there. Everyone can build it easily if ze liberates from the comfort and develops and elaborates via relationship with L the right view of things.

[1974] Responsible political leaders solve the problems of the whole world and do not only pursue client politics. They remove successively the unjust distribution of resources and involve as many as possible in the political decision-making process. They are about the political success, rather than mere accumulation of power. They know who has true wisdom and listen to those who know what the next political steps are.

[1975] It is often necessary to take the uncomfortable way to bring about success. All the better it is when it appears, and one has the feeling of having really achieved something. Who does only do that where ze promises zerself the consent in their own ranks does not do enough. It is the consent of L that counts. L is on the side of all creatures and knows where the biggest problems are. Therefore, keep in with zer.

[1976] One does well to think things once unconventionally to recognise where one is on paths too entrenched. The most important must remain determining, but only the thorough walkthrough brings the solution hoped-for, since one can justify oneself, moreover, more easily. Who banks on quick successes with little effort should take the complexity of the world into account. It leads to the sustainable solution of the problems.

[1977] A solution must not be understandable in detail for everybody, but surely for the one who brings with the corresponding presuppositions. The more relevant a problem is, the more effort must be invested in its solution. It is inappropriate to put minor solutions of problems to the forefront, to document this way that one has done something decisive and can justify oneself this way.

[1978] Important problems should not be talked down or be discounted by pointing out that they are too difficult to be solved, especially in this world. L has made the world so that every decisive problem can be solved by the creatures in it. So excuses are inappropriate. Who only takes heed that ze remains popular does, by far, not achieve enough. Ze becomes guilty concerning those whose problems ze lets unsolved.

[1979] Some problem solution requires to forego certain things. Who is not ready to forego when it matters, will be guilty concerning those who benefit from this waiver. It is crucial how one behaves oneself and not how the others do. Every creature is responsible for its life before L, and for that what it has done for others. The wrong behaviour of others does not justify one's own.

[1980] It does not matter here if those who behave wrongly are in the majority. Every creature is to set an example to others through its behaviour. Only when there will be more and more who want to go the right way, there may be a decisive change. Therefore, it is so important to bandy the word of L about. But as long as one can adhere to the old way without consequences, nothing will change.

[1981] Many can carry out the word of L into the world, only the enunciator can write it down. It is his task to develop as many good ideas as possible and to write them down. Its environment is responsible for picking them up and putting them into action. This still cannot be also done by the enunciator, since his actual task is more important than the implementation. In it, he is irreplaceable. Who believes to be able to do it better show this.

[1982] The enunciator also does not need to teach the doctrine existing in the word of L, since this is the task of teachers. But he must surely answer the questions that will reveal an unclear point in the doctrine. He also needs to solve any theological problem of this world of rank and to add this solution to the word of L. He also has carefully to correct errors that are contained in the word of L.

World problems

[1374] L expects from us that we do not content ourselves with the statement "I am rather better than worse" if we have more than enough, but that we submit what we can spare. If we set the priorities right, we have enough time to tackle the problems of the world. Even if nothing does coerce us, L can expect from us that we spot leverages and apply the levers effectively.

[1375] Even if we have not caused the state of the world, we are within our means responsible for the world. Even if the mistakes of the generations before us were big, it does not relieve us of our duty to mitigate their consequences and to improve the world situation. The world potential is large enough that the problems of our world can be solved, not immediately, but every day a little bit more.

[1376] If we help appropriately our help benefits more than it does harm. We must just carefully consider what we do and consult properly, if we do not find the way ourselves. We have the right idea, if we consider that we, compensated world circumstances assumed, could easily get along with one fifth of our assets and that then all humans would live on the same level.

[1377] Progress and growing prosperity make it possible that every person could live at a satisfactory level. The immovable relationship and the lack of willingness and insight to want to change them determine the state of our world, not the missing opportunity to be able to change something. The rich do not want and the poor cannot. So the persons in the middle are demanded to fire the starting shot.

[1378] The strongest leverage to move something is to spread the insight that everybody benefits more from changing something than letting anything unaffected. Therefore it is most helpful to be confronted with the various alternatives. Man is then happiest when ze serves L best possibly, since ze then has all the means and possibilities to play optimally a part in human society. Proof is me myself.

[1379] The less one serves, the more one is confronted with the adversities of life: poverty, disease, sorrow, misery, missing features etc. What applies in this world continues in each subsequent world. The only possibility to escape this coercive consequence is to change oneself and to begin to serve L as demanded. Even if one is still not positive about this, it is always worth simply once to try it.

[1380] There is no plausible reason that is opposed to this. L undertakes for this in the divine order, that it is so. There is no plausible reason that L wants the world so as it is now. Its state is due to the misused freedom of the creatures that live in it. Even if one ignores L, one will find one's happiness only in the service for society, which takes then the place of L. Every study should come to this result.

[1381] Who behaves appropriately, is under the personal protection of L, since ze is more urgently needed for this society than anywhere else. If one has decided to serve it or better L, one needs a plan for the appropriate approach. This can be drawn up best by several persons. So one should look for fellow campaigners and get them enthusiastic about one's ideas. The word of L provides important defaults and suggestions for this.

[1382] In principle, voluntariness should take precedence over coercion. If, however, one realises that the former is insufficient, one should not shrink from coercion. But the comparativeness of means must always be preserved. What everybody can influence for zerself is specifically to control zis consumption. Anything that conflicts with the personal goals is no longer consumed, anything that serves them admittedly is.

[1383] By changing the way of life towards L one gains time to make plans purposefully, since one has disabled the disturbing factors to the greatest extent. One acquires next the knowledge to be able to pursue zis goals clean after one has defined, prioritised and differentiated them in subgoals. One starts to get a good overview of the problem, where one minds the quality of the sources.

[1384] The strengths and inclinations of the fellow campaigners determine who takes when how which problem on board. If a targeted cooperation is indicated one should consider whether one founds one or more projects. One should come clean with zis immediate environment in order to devote oneself wholeheartedly one's goals. Therefore the necessary conversations are to be carried on and the resulting consequences to be borne.

[1385] Prayer and meditation support the whole process. It applies to hedge one's bets in an appropriate manner in order not to miss crucial developments. One does not need to do the work of somebody else again, if this was good. Although competition furthers the result, it is more important to achieve in view of the extent of the problem good solutions at all in all crucial fields.

[1386] The internet offers for this manifold opportunities to network oneself appropriately and to inform oneself comprehensively. One, however, should check every solution on zis field extensively; the more depends on it, the more intense. One should not be afraid to call it into question and to seek better alternatives, if the time permits that. A sophisticated timetable helps to come to presentable results in a reasonable time.

[1387] Everything that applies for successful project should be taken into account. The results of successful projects are suitably to convey to the decision makers and the public. For this purpose, suitable actions are to be taken in a reasonable budget. Since the project's goals have been prioritised, nothing significant might be in the way of the implementation of subsequent projects and the overall goal will be achieved someday.

[1388] The ultimate societal goal is to increase the quality of life for as many as possible through development. For this purpose, an appropriate economic model is to develop that gives policy more creative leeway. The research is to align more goal-oriented and the work to reward more fairly. For this purpose, evaluation standards are to specify that orient themselves by the importance of both for society.

[1389] The economic model is so to design that the producers receive a fair price for their products, but the main products remain affordable. The profits should be based on the actual expenditures, where the states impinge specifically on a fair price. The necessary transfer benefits are suitably to control and to attach to adequate conditions of democracy.

[1390] The prevailing competition and market rules are to be challenged and, as the case may be, to be replaced equitably by politically-controlled ones. Policy has to take first action towards world government by creating ever-growing political alliances that operate globally successfully and controlledly. These must have power to impose sanctions against actors who do not keep reached agreements, or even pervert them.

[1391] If laws or rules of the game are contravened without agreement that are (worldwidely) approved, this also must be able to be sanctioned after unsuccessful reminders. Unwarrantable nuisances must be worldwidely publicly denounced and remedied. For this purpose, the available numbers are to spread

media-effectively and initiatives to start that take pains over a solution after priorities. States should support these initiatives.

[1392] The solution potential existing in the population is to activate through appropriate incentives. Moderated boards on the internet can provide information about most diverse topics, which may be helpful to solve the most important problems. If attention is paid to quality by creating advanced quality circles and aiming at a certification, humans can here swap ideas at a high level.

[1393] For this purpose, the desirable or required qualifications are to put out for tender or requirements specifications to define. Since interests of the companies are not violated, but high goals are aimed at, an unconstrained and fulfilling work should be possible. At these levels can be worked more efficiently than if lone fighters try their hands at the problems (except geniuses). Internet links to the groups help here.

Policy

[2042] The commitment of the enunciator for L is maximal and can therefore not be increased. The problems he solves are among the most important and difficult at all. However, this does not mean that other humans must follow suit, as they have and may have different presuppositions and goals. Everybody who endeavours can become an extraordinary appearance and a model for many, if ze avoids the personality cult.

[2043] Who is on the right track will also be quickly noticeably successful. This is yet not a reason to boast or to brag. Real success appears only then, if one got rid of all that L views as low. What all this is can be deduced in the relationship with L. But it is definitely a lot what clearly belongs in this category, even if one does not impose too strict standards.

[2044] In no case, one should ascribe importance to things that do not have it. Anyone who deceives zerself, or tries to lie to L, will always fail in one way or another. It is not society that sets the standards, but L, as long as it differs in many respects from zer. The society also covers what a (depraved) majority accepts, because it has become a habit and is being fought by nobody seriously anymore.

[2045] The politicians who let sell weapons and send soldiers into operational areas are the actual murderer if humans die thereby. They are the failures who are incapable to solve conflicts without violence by sustaining circumstances that are unjust, because their power interests are more important to them than human lives. They beat it only by letting others die without help.

[2046] What can clearly be seen in the poorest developing countries is caused by those who try rather to have, the whole year round, a nice day than just to solve one considerable problem. Since there are more than enough of them, we need not to wonder at the state of our world. Even if one would interchange poor and rich, this would alter nothing of it, since none of the two is better than the other.

[2047] Prosperity is attainable for all, since L has provided the world abundant. Whoever accomplishes the vicious feat to spread poverty and misery in addition to wealth and abundance, indecently assaults not only most wickedly zis fellow creatures, but especially L. That this way leads the responsible persons directly into punishment and reduction through L is inevitable. That they are not only those in the lead is also clear.

[2048] The enunciator made, since he is about 23 years old, through his personal effort, political decisions that prevented the worst and brought about much good. Details cannot be stated for secrecy reasons. Since he is 45 years old, politicians pursue exclusively their policy. The difference is drastic. Only if humans ask him, he will again be available as a politician.

Positive Virtue Doctrine

Tolerance, lowliness and selflessness

[142] Thus, we come to tolerance. Tolerance is very important in religion, because there are very different equivalent forms of religion. Each person has, however, a basis of assumptions that ze would not like to see hurt. Example can be the Charter on Human Rights. There are thus tolerance limits.

[143] Nevertheless, tolerance is an important virtue. It practices in understanding and generousness. Because to appreciate a circumstance I must understand it sufficiently. In order to tolerate it, I must develop a large heart. I must engage by heart into the other situation and be a good lawyer of the opposite side.

[144] This is the pre-stage to justice. Justice in the world is comparable with wealthiness and, therefore, a sumptuary property and thus rare. The evil is against justice: It wants unjustness, in order to rejoice in it. In order to be able to eliminate the evil, we do not have enough power. But we can sap it.

[145] For that purpose, all humans must get together and want the good. It does not lack of goods, it is missing the good will. It presupposes that the rich do without and give the poor what they need. Here affects the idea of the world ethos: Abdication for true wealthiness. Only if all pull together, the goal can be attained.

[146] For this purpose, one must know ones place in the world before L and this obtains one by lowliness. One subordinates oneself L and accepts zis instructions. One lives the dependence on L and a life worthy before L. This is not unworthy, since unworthiness before L is not worthy. Lowliness needs L and prevents from pride.

[147] Lowliness spans unassumingness and is thereby the higher virtue. Unassumingness means only that one is modest and makes use of little. Lowliness means that one takes what one believes to be allowed to concede oneself. Lowliness means also giving. One gives to suit L unselfishly and because one owes it.

[1093] The religion of love continues the individual selflessness of Christianity by extending it to the global one: What you have done to everybody, you have done to L. Do the thoughts in the beginning orbit the immediate environment and the ego, so they expand on the highest level to the service for L and all the creatures. The self is the entirety of references one attaches importance to.

[1094] For this reason, it is a subjective valuation in contrast to the ego, which includes the entirety of the references to the centre of a distinguishing person. No entity that is up to such a valuation is totally selfless since the self-preservation awarded by L hampers this. One should keep one's self as small as possible and as large as necessary since a too large self stands in the way of the own development.

[1095] Who is tantalised by thoughts of suicide has a too large self. Who only has got the taken for granted of the self has nothing what would be to kill in zer. Even who becomes completely desperate or is in a hopeless situation finds the reason for this in zer self. Who properly develops will always be shown a way out, since there is no reason to deprive zer of it. This way always leads to the others.

[1096] When we are selfless and altruistic, we achieve a fulfilled life and respect before L. The wellbeing of the others saturates us with joy and gives us a fillip to further good deeds. Thus, we expand hormicly into L. If we cannot appeal globally, we confine ourselves to the possible environment. We do not shrink into ourselves when we are healthy, but we open up to L and the world.

[1890] Do not set too great goals, since one can only do certain things in a certain time. The personal growth is less important than the welfare of others. One grows by serving L and the others. The radius of the self-fulfillers and egocentrics is too small to achieve what L expects of them. Everything of importance is outside of us, until we internalise it.

[1891] The self-examination can be neglected, if the self becomes unimportant. This happens automatically, if one lives in an relationship with L. However, it is the other extreme to forget zerself and zis own self and only to serve others. One needs self-isolation not to merge completely with others, since others have something one does not want to have for oneself. This is at least the specific own of them

[1892] Only the total self-abandonment enables complete unification with L. Who is not aware of this ignores its significance. With each subsequent world increases the mergence of the creatures with each other and with L. Therefore, the complete unification with L is no painful step, but includes the highest and most beautiful feelings, or what is added in the higher worlds to be experienced, and conscious.

Self-reliance, community and achievement

[148] Virtue develops best to the others. Only with a global approach I can do justice to L and the world. Thus, it applies to take up the world knowledge selecting i.e. to gather the most important from everything. If I extended the own horizon sufficiently, I can develop only an own righteous point of view.

[149] It is not sufficient to rely on L since ze expects self-reliance and could settle zis experiences at the beginning also only with zerself. Ze refers the trouble and setbacks that ze experienced thereby in moderated form to us. We live after L. Ze can love us nearly equally, since our differences are small among ourselves before zer.

[150] Ze does not have the claim that we discover zer something new, since we cannot do that, because ze anyway already knows everything that is possible. This goes away from the earned thinking: We are to achieve something, if we can, but it is sufficient, if we live our life for and in front of L, without achieving something enormous.

[151] L decides what achievements ze demands from us and what do justice to zer. Ze accepts that suffering and general fate can prevent achievements. In addition, ze does not ignore, if we underachieve. L, however, always regards us beyond our initial world in view of the eternal life offered by zer.

[449] One should pay attention exactly to the education one appropriates. There is much that is not worth knowing or sorts ill with one. Personality formation ranks before skills. It is often sufficient to have knowledge handy instead of present: To structure knowledge, in order to be able to react adequately. However, it is an error to believe that one can carry out something big without extensive knowledge (results by chance).

[450] A feat concerns always many (humans). An achievement on a special field can be important, is, however, ever smaller to be classified than a universal one. However, many special achievements can result in a big one. Humans are never alone to judge for their achievements but for their possibilities. A person with few possibilities can nevertheless be eminently lovable (possibility!).

[738] To have guests and to be guest can be something beautiful, if all sides contribute to this. The nations attach different importance to hospitality. If this is really felt or sure, a particularly harmonious and winning living together is possible. The community is always more effective than the solitary life, as it is a natural corrective. Criticism helps us really on.

[739] A concerted achievement can be more effective than an individual one. Any idea should be examined by a community, since many competing ideas exist in it. Although the good ultimately prevails, tests (by others) have never harmed. With new ideas, there is a lot to bear: everybody should consider when ze says what whom how. It may be necessary to renounce due to certain ideas.

[740] It may happen that a community does not put up with a person (anymore) among itself: e.g. when ze is to be deported as a stranger. This is more a problem of our time than in the distant future, where the differences cut themselves more and more. The formation of ghettos based on income or other differences is to be avoided. A strong community becomes mature with its differences and discriminates against nobody.

[741] Who looks down at a person, has not understood this person. Not everybody has the possibilities that one has oneself, and vice versa. Everyone is to judge after zis possibilities. There are contents that we cannot facilitate to a person in this life. But everybody will understand each facts of this world in a later life, since everybody becomes divine instance. Who positions zerself over a person demeans zerself.

[742] One can grow away from a person: If one said all to each other and the differences are unbridgeable, the time has come to separate. People are only limited mouldable by people. There are insurmountable

obstacles - for each of us. We should always separate with all decency. We wish everybody the best on his further path through life, and that L lets us come together again.

Development and efficiency

[1130] We should not only judge by that what ze has achieved in our eyes in life, since it is at everybody's liberty what ze does in his life. The zest of life lies in its diversity and the word of L treats, despite its comprehensiveness, only a part of this diversity and suggests a selection of the possible to its reader. The underlying regular describes the complex world and the irregular only incompletely.

[1131] But it is the diversity in its entirety that determines and is to determine the world events. That does not mean that diversity should be indiscriminately created since not all diversity is desirable. We need to trust L that ze lets happen what pleases her and thus serves the whole. Conversely, we must not judge everything by its utility, since it is only partial and may appear first on detours for us.

[1132] If we want to develop really, we must leave again and again the familiar tracks and let new experiences in our lives. So we protect us from boredom and routine and remain interesting for others. We are anyway not spared from becoming acquainted with life in all its range and the sooner we begin, the sooner we reach our goal to be close to and useful for L.

[1133] Thus, it is worth to surf the internet indiscriminately and purposefully or to flip an encyclopaedia open at randomly selected passages, to absorb the presented and to reflect on whether one gives him more attention. It is also helpful to establish associations to issue-areas, where one, for example, can be guided by freely chosen first letters. This may happen also as game with several players.

[1134] In a further stage one relates the found terms and associations to each other and to oneself by asking what they could mean for one's life. Then one may ask what problems can be solved by them. Conversely, one can also start with certain problems and associate solutions. The more exceptional one thinks, the sooner one will find an unknown solution.

[1135] But one will not be able to solve at one go a multitude of problems, since only the combination with conventional techniques is promising. So it is particularly the obstinateness with that one approaches a problem that often leads to the goal. One cannot compel the success by only wanting it, but by mastering all target-aimed techniques one makes L and the fate sympathetic to accommodate one.

[1136] For it is reward and honour to discover extraordinary things and it is just not that everybody deserve it in an unlimited scope. Much is determination and the impossible cannot be compelled. So before one approaches big projects, one should ask, whether one is the right person for this. Without dare and risk certain goals admittedly cannot be achieved, but the goal should justify its effort in any case.

[1137] The project management should consider the characteristics and capabilities of the project participants adequately. The aptitude of the project leadership enables everybody a satisfactory use throughout the whole project duration. So everybody has his lifts and supports with her capabilities the whole. The world government coordinates major projects to avoid unnecessary and ineffective work.

[1138] A project is the more important, the more value it possesses for the creatures on the whole. The world government edits a hierarchy of problems to be solved, by which everybody can orient herself. From this result both the required qualifications and the remuneration. It is comprehensively reasoned, also by well-founded expert opinion. Everybody may submit proposals that are to be included in the hierarchy.

[1256] As it is amiss to anticipate good discoveries, which take time with good reason, so established traditions should not be simply abandoned. Progress is a balancing act between old and new. Every revolution wants to be thought over, if one wants to avoid calamities. Therefore, it is best to take one's time with new developments, before one goes with them to friends or in the public.

[1257] Defiant of all enthusiasm for a project, it applies not to disregard what the creature needs else. Who lets his environment suffer under his zeal for a matter wrongs her and cumulates bad karma, even if the project is classed as ever so important. If we lose the right balance between us and others, we hurt others and ourselves. Therefore, do never the one without the other.

[1262] One achieves efficiency through pointedly building up knowledge and experience in all fields of societal life, through reflecting about and hierarchically organising of information after relevance and importance, through their repeated activation and through their repeated editing after different points of view and through letting time pass by with periods of rest and recreation.

[1263] One gets, given time, a feeling what problems can ever be solved, respectively what requirements must be given for this. If one gains the cognition that a problem cannot be solved at this time or in this world, one should state the reasons for that and turn to other tasks. The same applies if the effort for a problem is disproportional to its (total) utility.

[1264] Furthermore, one should line up one's everyday work so that efficient work is possible (at all). This includes to drop or to reduce the activities and considerations that were analysed as unrewarding. Who belongs to the high performers, can usually presume to pass less demanding tasks to others, if ze can cogently explain why the overall goal is in jeopardy.

[1265] One should develop a certain passion for the problems to be solved, since feelings generally can have a very supportive effect in the problem solving process. All the things and circumstances that have a negative effect should be removed from one's immediate environment. The opposite is true for everything positive. If the environment does not, one should adequately guerdon oneself for reaching goals: Each milestone is a victory.

[1266] Every phase of problem solving should be based on one's own performance curve. It is counterproductive to want to deliver high performances at low points, and vice versa. One should give zis body and zis soul what they need in order not to feel like a hamster in the wheel. Purposeful variety of methods saves from routine and standstill. Who pursues too ambitious goals will be often really disappointed.

[1267] A too narrow time frame may have the result that important details are overlooked and put the overall performance at risk. The constant awareness of the importance of the goal to be achieved saves one from lack of concentration and digressions. The most widely mobilisation of available forces, coupled with the will to succeed, is a prerequisite for high performances, particularly in consultation with L.

[1268] If one brings off to win L over for one's goals, L will not refuse zis support. Prayer can attend the implementation phase usefully by providing for the compensation that the project itself cannot offer. Great attention should be paid to the selection and involvement of a project team. Every team member should be fully merged in its task and give others a lift.

[1269] It is important to recognise timely and sufficiently the strengths and weaknesses of every team member (e.g. based on the qualification) and to react appropriately to this by the use. Every team member must be prepared for zis task and should take heed of what was said above for the individual achievements. Ze should consider carefully who is responsible why when and how for what tasks in the team.

[1270] Ze should use the strength of the team to be able to bring about more by joint efforts than a single person. It should also recognise if others weaken zis power, for example, because they hog zer too much. All occurring problems should be communicated to the concerned parties and the superiors in a goal-oriented manner to be able to initiate corrections and restructurings.

[1271] If a project fails, whether reasonably or not, one should betake, after an appropriate overcoming phase, quickly again on a constructive path. Every failure is basis for a success. Even L does not bring off to have only success. Each success should be celebrated condignly and be the basis for further projects. One should let others participate, as far as possible, in zis experiences.

Development policy

[1298] All the ills of this world can be permanently solved by development and a state of felicitous life can be achieved for everyone before L. For this purpose, first of all the general conditions have to be set properly. This is the responsibility of the (world) policy. But the politicians act only accordingly if they adhere to the valid standards. The religion of love sets the standard, binding before L, with the word of L presented here.

[1299] There are circumstances that can not or hardly be influenced, such as the climate. There will always be areas that have more favoured presuppositions for the settlement than others. If the world community, however, agrees that there should be transfers from the favoured areas to the less favoured, it needs only to establish an allocation formula according to that the transfers can take place fairly.

[1300] For this purpose, it must be ensured that the existing governments want the best for the governed people and are qualified high enough to implement this. Now there are (power) structures in the world that do not conform to high standards, but pursue their own (particular) interests. Since they have enough alternatives available, they cannot be forced on high standards.

[1301] Here a policy of continuous change for the better has to begin. Each person must realise that a life at the expense of others pays off in no case, perhaps in the short term, but by no means in the long term. The most felicitous life leads who does in the sense of L. No (material) wealth of the world can make somebody happy in perpetuity, even if it is a prerequisite for many things.

[1302] No one can alibi before L, ze did not know. The punishment by L for the suffering of many people, one caused, is proportional to the amount of suffering and dead people. It is also proportional to the richness of an individual. The wealth and the suffering will be measured per unit of time. Therefore, it is not possible to release by a single action from zis debt. The longer the time, the longer lasts the punishment.

[1303] If everyone realises these facts, it should quickly come to a compensation of the personal financial circumstances, which is the presupposition for a good development. High significance then has the education, which is the basis for personal and thus for overall development. If most people know the (ethical) standards that L desires, things are only looking up.

[1304] The institutions can be created in that qualified employees can care for the welfare of the entrusted people. It implies a permanent growth and development process, which is advantageous for the most creatures. The free riders that exploit the loopholes and look for their personal gain are permanently put in their place by the laws and the disapproval by the majority.

[1305] Since developed people have not to conduct war among themselves, military expenditures can be reduced strongly and flow into the expenditures for development (policy). These can be further increased by the savings for products that are no longer in demand because they are regarded as unnecessary luxury goods. Growth through such products cannot be tolerated, since they are charged to the debit of others.

[1306] The economy must be rebuilt so that the vast majority of profits comes from products that the majority requires, which are therefore no luxury. The formation of monopolies is here to be avoided, since the monopolist can abuse the market for zis goals at the expense of the majority. At least, zis dominant position is to weaken by measures that make zis profit available for the majority.

[1307] If a large portion of the profits so flows back to the majority, nothing can be said against them. Since the monopolist is also a human being ze can open to better insights. Ze will invest then in that what brings the most utility to the majority according to zis ideas. The same is true for other rich enterprises. Generally, however, the market with many competitors is clearly to choose over all other models.

[1407] Furthermore, the important sources of information will be reliable. To whom the pressure arising from the word of L and hence from L is too small to solve the problems of this world to solve, should bring to mind that ze forgoes the advantages that are in the potential of their solutions. One feels not only morally better, but generates advantages of one's own quality of life, which bring along for example the conservation of the environment.

[1408] The expanded trade and the increased exchange of knowledge from all areas of life enhances the overall quality of life considerably. It is an error to believe that one can maintain the wealth gap for a long time, since the less developed countries concerning the number in the majority and can defer indeed to advantages of site (e.g. concerning the resources and manpower).

[1409] Development encompasses the whole world and no rich country can presume to act in isolation, since it always depends on the other ones. Therefore, the countries must draw near in the context of globalisation, and they do it already, albeit on a much too small scale. The self-interest of the rich countries still plays a bigger role than the desirable altruism demanded by L.

[1410] As long as for too many people charity begins at home, this primarily moral problem will not be solved. Solution is a profound change in awareness in the rich countries that brings the global need for action home. Change in awareness is reached by spreading the right ideas. This can be spread in the media of all countries as well as centrally on the internet.

[1411] Concerning this the grossest nuisances are to make public together with the approaches to solving the problems in order to remedy them. It is to make clear, how unfair the world trade and the demeanour of the concerns of the rich countries are in the developing countries and how small the expenditures of the development policy currently are. But it is equally to make clear where developing countries are a bar to their own development.

[1412] This is the case where governments pursue an irresponsible policy by governing past the interests of their population. Where the indebtedness outgrows and enrichment and corruption prevail, where there is no democracy, where is mismanaged, where the environment is massively damaged, where poverty is ineffectively fought against and children and women are exploited, effective policy is possible only with difficulties.

[1413] To respect human rights can be expected from each country. Democracy cannot be constrained in any country without more ado. An isolation policy must not forget the humans living in such a country. There are conditions in which only the time and favourable circumstances can lead to an improvement. A policy of rapprochement and of small steps is still more effective than none.

[1414] Nobody can blind zerself permanently to the necessities. The religion of love and I point out where when what is how to change. But only if as many as possible go along, it will give significant results. Development cannot be constrained, but it is demanded by L and ze it expects it. I will in this respect set a good example, develop viable optimised solutions and implement them (by others).

Recovery and health

[566] No one should overextend oneself. It belongs to it to enjoy life too. So sufficiently long pauses are important in that one bethinks oneself of oneself or simply does nothing. Leisure must be. Recovery is particularly due to those who have worked hard, even in the family. Anyone who works too hard becomes sick and unhappy. The community is strong enough that the work can be spread over many shoulders.

[567] Therefore for everybody also holiday should be possible, the less holidays there, the longer. It is important that one knows to occupy oneself usefully. This should be possible without any problems in a community that needs the devotion of many. Particular devotion will be needed by the depressives. They are thrown back on themselves and capable of little. Only medicines solve their problems not appropriately.

[568] Thus, a strong community should account for the necessary medicines solidarily, but not forget professional psychiatric help. Health care can be expensive, but a strong community that waives in the right matters can absorb a lot. It is not necessary that the art of healing dwindles into a pure high-technology medicine that adheres to the orthodox medicine.

[569] Alternative healing methods that have proved themselves or are pending on probation are not negligible. Also the belief in the recovery can bring much and should be encouraged. Sufficient hygiene is important, physically as mentally. To promoting nutrition and the correct body temperature should also be paid attention. The hospital beds should be appropriate. Sometimes expensive versions are necessary.

[570] Friendly and attentive behaviour can subserve to convalescence with respect to the patient. The patient should collaborate in zis recovery actively. Ze should be saved admittedly, but not subdemanded. So it may make sense to make plans and to implement them. It can be helpful to find out what L intends with one probably. For this purpose, the intensive prayer and conversations with confidants are suitable.

Partnership, marriage and sexuality

[185] Virtuous acting has to do also with sexuality. L gave us sexuality, in order to be able to conjoin with other humans physically, emotionally and mentally. The sex as physical side is not something indecent, but is as intimate experiencing not intended for the public. Publicly practiced it does not come to its highest development, but has somewhat voyeuristic.

[186] Sex can be practised nowadays more freely, since there are more possibilities of contraception and avoidance of venereal diseases. The proscription of early sexual experience can be regarded as amiss. Also in the case of conception there are aids and programs for the mother. Release for adoption is in view of the number of seeking parents no problem likewise.

[187] The religion of love and L do not condemn the lower forms of sexuality prefer, however, the higher forms with humans. Practiced bi- and homosexuality do not belong to the lower forms, since same-sex love has equal rights to heterosexuality, even if it cannot lead to reproduction. The latter is not the exclusive aim of sexuality, since copulation and lust can stand for themselves.

[188] Sexuality should always be based with all involved on voluntariness otherwise it has to be spoken from sexual violence. Sex of humans with animals is a low form of sexuality which is not to be aimed at. To the lower forms belong also masturbation, sex with unnecessary facilities, pornography and prostitution. They have their right in the context of overcoming of sexuality.

[946] Sexuality goes with a fulfilled life and should therefore not be pushed to the back of one's mind, but should be lived out as possible and after one's liking. It is important to hear to the wishes of the partner and to talk about sexual things. Sex should be fun and for this purpose considerateness and imagination are needed. Sex is healthy and unsolved sexual problems can entail serious diseases.

[947] Needs for sex have a wide range: everything appears from insatiable to not existing. Therefore, they are also differently to satisfy. Since sexuality counts among the basic needs, it should be denied to nobody. On punishments, the sexual contacts may yet be pared down to the individually determined minimum; offenders are not entitled to paid sex if they cannot pay.

[189] In the context of sexuality early sex education and contraception are important. Also there are no objections to (voluntary) artificial insemination, if its true parents are made known to the child. Polygamy belongs to the lower forms of the marriage, since it contradicts the principle to turn completely towards a partner after L.

[190] Sexual intercourse outside of an existing marriage deviates from this devotion and is, therefore, a lower form of sexuality. (Voluntary) incest is especially to be rejected as lower form of sexuality because of the arising genetic problems with the children. One does not have to be married, in order to enjoy sexuality. The marriage is a promise of extra solidarity and traditional legalisation.

[181] One has not to live in a marriage as long as possible at all. If a marriage is broken, one may be able to divorce. A marriage is broken, if at least one spouse does not want to maintain the marriage any longer. Reconciliation attempts should precede this realisation in particular if there are children under age of the spouses. It can be meaningful to agree upon a separation time before the divorce.

[191] Since same-sex relations are to be classed with the heterosexual relations, the marriage is open also to same-sex partners. The marriage ceremony in the context of the religion of love takes place only in special services, since not L but the marriage ceremony takes the centre stage. Of course also a new marriage is due to divorcees after an adequate separation time.

[192] A high virtue is beside the loyalty in the partnership the understanding for the other one. Then the necessary forgiving results nearly from alone. The other to assume in such a way as ze is and only wanting to change zer, where this is absolutely necessary, represents likewise an important condition for a successful partnership. Fantasy vitalises the partnership, empathy helps with the understanding of the partner.

[419] Beyond the partnership the marriage is L the most valuable connection between humans, particularly between man and woman, since the participants complete themselves here mentally, psychically and physically and thus profit from each other. Nothing however - also androgyny not - can surpass the partnership with L, since L represents the optimum corrective. The marriage is sacral and requires compromises.

[193] In the partnership with L it is important that one does not misuse L for the compensation of his own inadequacies. L supports the own development process optimally - even if he urges one to think about by oneself. One may say everything to L with all respect, if it does not happen publicly. He created and accepts us, therefore, with all our mistakes.

[948] Forced circumcision - except for health reasons - must be rejected, since protective functions, sexual capacity for experience and more are impaired. To cause orgasms artificially through stimulation with or without surgery is counted among the lower forms of sexuality. Transsexuality is a serious problem because the sexual identity is essential for the wellbeing.

[949] The measures to produce the sex the transsexual identifies with are to grant to her in the desired extent. The community bears the costs. A sufficient clarification about the possibilities and consequences should go without saying as the adequate preparation for regarding measures and the sympathetic support.

[950] The same appreciation is to show to transgender people as to cisgender people. One has to oblige their legitimate specific needs among others through acceptance and tolerance. This also applies to intersexual people. Surgical procedures at intersexual people are so long to delay until the latter themselves can decide about them at full value and if bodily maldevelopments have not earlier to be counteracted.

[1775] The two sexes are equivalent. The existing differences must be respected highly. If the sexuality is lived out well, it leads to an optimal complement. Relationships demand the appropriate effort of all parties. Their essential element is love. Only L can bring about it, since it is of outstanding importance to every creature. However, it is only one factor among many other decisive ones.

[1776] Each sex has individual needs to that needs to be properly corresponded. Not any need is justified. Nevertheless, fairness commands to solve existing problems appropriately. To put oneself in the other's shoes facilitates the problem solving process. Certain sex-specific problems can be better solved within the same sex. This is to be taken into consideration accordingly.

[1777] There are fields where the gender gap cannot be bridged, or only poorly. Then it is better to forego a bridging and to solve the problem differently. In the future, the two sexes will be combined into a single one to have the advantages of both. The creatures will often be so differentiated that other criteria of the mutual attraction apply than the sexual ones.

[1778] Their love will include an exchange at many levels and be a multi-dimensional event that appeals to their many senses and abilities. They will love another form of life not for its own sake, but because it has those qualities that they lack in themselves, and because L gives them that love. Many will prefer to limit themselves to the fulfilling relationship with L.

Family

[1421] The natural growing up of children happens in a family that ensures protection and socialisation. The strength of a family consists in cohesion and the target-oriented task sharing, which should be appropriate to the circumstances and equitable. The larger the (extended) family is, the easier it can take on the different tasks, the less time everybody has for the individual.

[1422] Who wants to start a family should be very careful about this since it changes his life fundamentally. The responsibility for a family member remains the rest of life, even if one separates for certain reasons. This applies more vertically than horizontally. The successful starting of a family requires a certain maturity and sufficient material hedge. Living together has a different quality than soleness.

[1423] It requires to consider the other and to brace oneself for her. Important is a well-functioning communication, with which occurring events and all other relevant content can be talked over. It requires effort and exertion if it is to succeed. Communicating has to be learned and the early intensive response has great importance for the whole further life, since it is the basis of any relationship.

[1424] One should give rather too much love than too little, especially at the beginning. It can tide over many other shortcomings. The starting of a family should be well prepared. It is important that the founders are on good terms with each other, since disputes spread negatively to each additional family member. The

household and the dwelling should have everything necessary, even if not everything is the property of the founders.

[1425] One should not bring children into the world, if the conditions are not met. Family planning begins before a woman is pregnant. One should have his sexuality down pat and make the necessary preparations to avoid unwanted pregnancy. Each family member is early to inform about the origin of children by someone who knows much about these things.

[1426] Nobody should let oneself get carried away to something that one later regrets, and if coercion and desire are still so large. A pregnancy cannot be easily rolled back, since the unborn child has a right to live. To violate this right is always wrong and after a certain age of the unborn child a crime that is not only punished in this world, but also by L, if nothing is speaking against it.

[1427] Each parent should think long and hard whether his reasons against the unborn child may put an end to its life. For such a decision, one has always comprehensively to vindicate oneself before L and L will pass his just verdict on this decision. L will go here from extreme severity to deepest understanding, depending on what one holds for the justest response. One should not be wrong about L.

[1428] The termination of a pregnancy is a life and death decision, and exactly this significance it has. Convenience and pretexts warrant it by no means. But if the life of the pregnant woman and/or the unborn child is massively in jeopardy, a solid reason is given. If the unborn child is so severely damaged that it can be assumed that it never will be able to lead a humane life, too.

[1429] There is no selective border for this decision. But border cases are extremely scarce, since L has a low opinion of things by halves. Who makes the decision too easy for oneself punishes oneself. For, this decision is in pursuit of oneself a whole lifetime, again and again, whether one wants or does not. Each parent will be once confronted with his unborn child, which has a say in the verdict of L.

[1430] The parents have a right to advice from their immediate environment. This should responsibly perform it and pave the way for professional advice. This should take place, if at all possible, on time and be the basis of the decision. Governments should see to it that everybody can make use of it, and make it to a certified presupposition for the termination of a pregnancy.

[1431] If the child is born, one should give it all one's love and care, and provide it with all what it needs. One should accept it as it is - a gift from L. If it is born dead or does it die after a short time, so one should be adequately mourn it and trust in L that everything is as it should be. A child never dies just out of pure arbitrariness, or because nature is sometimes simply cruel with its laws.

[1432] For, L must do justice to every soul in every stage of development. We do not know every past life and what results from it. Even our one is usually unknown to us, if there is one at all. Each creature has from its creation a right to a life of average kind and quality with some variation up and down. If it does not get it, there must have been something corresponding in its past life.

[1433] Everybody can gauge based on his current life what must have been, and if at all. One cannot say that the living conditions in the world would be currently fairly distributed. This suggests a probation world. Absolute justice is very expensive. Therefore, there is the compensation. There are far too many humans who decide that another child is to be born into this world.

[1434] L must accept this decision, even if it is wrong. One needs to prepare another soul for this world, even if it does not justice to it. Hence, we should not make it so difficult for L and only conceive children, if a humane life is possible for them. Humanity has to make sure that everybody can make the right decision and that one can comply with it. This is really not a big effort.

[1435] It needs only development in all relevant respects. We need not to take the state of this world as granted by L. Rather, L expects from us, that we turn it to the better with the means in our power. We are to show what we can bring about without straining the helpfulness of L. This we owe to our fellow creatures, if which every individual is on its way to L, without any exception.

[1436] It represents a special mercy of L that we may change his world in our favour. But we prove ourselves only if we take the total utility into account. A too bold egoism misses the target. We should try to pass the

core of our knowledge to our children, so that they are spared to start from scratch in important things. Then it is easier for them from here to discover something own.

[1437] To accompany a child deepens our knowledge of L and the world. It repeats our childhood at a different level. Parent and child swap the roles. While we quickly see the limits of our children, it sees slowly ours. In a limitedly open system like ours, every creature has its limits and the things that can be improved are also limited.

[1438] In this world we can live as long, until we can say: it is enough. We have then seen all essentials and are ready for the subsequent world. To stay would be inappropriate. We ache to meet L and to hear zis verdict about us. We want to be informed as far as possible about our. No important question should remain open and we get the opportunity to receive an answer to each question.

[1439] We want to be redeemed and L is to do justice to us. We want to express our wishes can and L should say, which of them ze can see fulfil. We want to know our ancestors and prepare the arrival of our children in their subsequent world. For our grandchildren and great-grandchildren the same applies, whether we know them or still do not. We want to have a say in the future fate of our relatives and acquaintances, without anticipating L.

[1440] We want to see what L decided on whom and our world, if it does not (yet) is written in the word of L. We want to serve L and to make each of zis worlds even better. We want to praise L due to zis justice and wisdom, with which ze has constituted the worlds. We never want to leave zer again (in the lurch), or oppose zer, because we do desire nothing more urgently than to may be sometime like zer.

Polyamory

[1175] The development brings with it that, for various reasons, traditional forms of relationship are broken up and new ones emerge. Does one not find in zis partner what a further relationship can give it can come to polyamory. This is still reinforced by the increasing individualisation and specialisation on increasing knowledge, so that more flexible forms of relationship promise more than dyads.

[1176] Whose advantage of the undivided devotion is opposite to the advantage of the more diverse being addressed in polyamory. If this form of relationship is accepted among the parties at a time, is it lived out openly and perceived as optimal, it is not to make an objection against it, since it is deliberately not led as marriage. It is important for all parties that they master the difficulties associated with polyamory.

[1177] Thus, for example, on cannot spend as much time with a partner as in the dyad. The necessary openness requires an arguing about the problems of the one partner with a further one of this. Therefore, one shares more than in the dyad, can thus win and lose more than there. Life demands higher standards of one, particularly in terms of tolerance. Only who is sufficiently developed is mature for the polyamory, wins but then all the more.

[1178] Thus, one receives of the one partner what one the other cannot give, and vice versa, positively, neutrally or negatively. Crucial is the proper weighting of the properties and facts, which in the best case happens with all parties or with professional help in difficult circumstances. One make clear again and again the own position and align it with the word of L, where prayer and meditation help.

[1179] It is an art to do justice to L, to the most important others and to oneself, as the complexity of the task can quickly ask too much of oneself if the demands are high. One will have to compromise especially on divergent interests; the more, the more there are. Here are grandness, communication skills, empathy, intelligence, creativity, fidelity, fairness and trust in demand.

[1180] Polyamory requires other models of social and financial hedge. Legally binding contracts can specify the details that have to be considered. The legislator has to account for this form of relationship separately by setting adequate legal framework conditions. For example, among children the predominant reference persons play a greater role than their own parents.

[1181] If the polyamory is (partially) dissolved, the wishes for a stay of the children affected by a separation are to take development compatibly into account and they are, after a consultation of the parties - before

court or so - to entrust to the care of the best suitable educators. At this, the personal relations of the parties must be analysed and evaluated in detail by qualified experts.

[1182] It is to aim at a result, in that individual and overall utilities are optimised, measured against the circumstances. Equally cautiously the legal representatives of a child are to be determined. These may be, beside or instead of the parents, other persons of the permanent environment of a child. Ultimately, it depends on the experience and expertise of the judging person how ze what decides for the good of all.

[1183] The form of relationship polyamory is to convey, equal before the law, beside others, such as marriage and dyadic life partnership. Discriminations at third hand are to meet head-on by clarifying rejection. From polyamory may result no disproportionate disadvantages of social and financial kind with respect to other forms of relationship. Legislation and jurisdiction have to guarantee this.

[1184] The more complex the world becomes, the less commonalities can serve as points of contact. However, these are crucial for guaranteeing the stability of a form of relationship. Everybody should therefore see to it that zis development still facilitates as many commonalities as possible, for example, in the basic things. A broad general education creates, therefore, for everybody the best conditions.

Dream and sleep

[735] Even who never experienced the war can have such dreams hagriding zer. Dreams let us work off our inner life. Positive dreams can encourage us, but also negative can help us. Although everybody might try to interpret zis dreams zerself, we sometimes need professional help. Ultimately, however, we should decide what a dream means, as even the professionals are not always right.

[736] One can even dream of L: no subject is excluded. We should listen to the messages of dreams after we interpreted them correctly. This also concerns the day-dreams when we sleep little. The more we develop, the less sleep we need: One can feel well recreated and nothing is missing if one only rested, but did not sleep. But our body relies on the rest.

[737] We should allow our bodies the rest to avoid withdrawal symptoms. When the body is asleep, our minds can still turn to the most interesting topics. What does it give pleasure to discover new or to dispose of problems by cogitations. We can imagine our future and prepare for new projects. At this, we may of course make use of the help of L.

Animals

[372] Animals are to be cared for species-appropriate. The intensive animal husbandry that concentrates on fast growth of animals (fattening) and/or milk production big as possible is to be rejected. Slaughtering of animals has to take place stress-free and with anaesthetisation. Long animal transports - in particular under unworthy conditions - are to be avoided. Special value is to place on species conservation.

[830] Scientific curiosity should not be lived out at the expense of others. Animal experiments are to narrow down to the indispensable: viable alternatives are preferable. Who produces misbreeds for dubious purposes and at that in great quantities, is punished. One has only to test substances on few animals, even if several animal species have to be employed because of the deviation of man from the animal.

[919] The after-rearing of single organs is only allowed if these are souled in no way. If they are after-reared using animals whose suffering is to reduce to a minimum. Animals should not be regarded as walking spare parts storages because they have dignity, too. All products of the animal, which can be produced artificially with reasonable expenditure, are to produce artificially (reduction of suffering).

[798] Only who really loves a pet and treats it well should keep it. The animal shelter is not a good place for a pet, if it is in the way. Rather renouncement is indicated (e.g. on travel). Who coddles zis pet, does not treat it properly. Overfed animals do suffer. Animals should not be victims of cruelties (for example, just because they are weaker). Keeping in aquariums and cages has prison character and is to be advised against.

Money and economy

[396] Playing, as the children do it, is by itself nothing bad. Different it is with gambling or when playing for money in an arcade or a casino. I hold more of it to use the earned money to a not inconsiderable part as non-profit or charitable donation. There is still as much misery in the world that gifts are inappropriate to a state that donates only a fraction of its expenditures.

[571] Those should in particular donate, who earn enough and cannot realise themselves personally in aid projects. Donating is more important than the paying of membership fees to a religion. However, even religious communities are dependent on donations, as they are an important service to humanity. Ultimately, the conscience should decide what means as much to one, but is to donate.

[572] It is particularly difficult to donate into areas in that man wastes money by mistakes like mismanagement and corruption. We can only hope that regimes and incompetent rulers will be vanished in the future. This is particularly the case when there is a world government that has the power to proceed against them. The importance of national governments should decrease in the future.

[1068] Unfortunately, in science too often issues are treated that merely can be called academic problems. It is certainly true to increase the knowledge in the world, but not at the price, to have not approached resp. solved the really important problems actively and efficiently. A world government very clearly has to prioritise, what problems when and how are to approach.

[1069] Thus, it should determine who obtains when what development funds and who is how prepared for what problem. If somebody wants to handle a problem on his own, so this is to concede to her within the framework of equity, even if a special funding does not happen. It may take a flyer on the forces of the free market, but makes sure that nobody infringes the laws and rules of the game valid for her.

[1070] It supports the problem solving process by providing the appropriate infrastructure and ensuring the desired information flow. It monitors the progress of the projects by claiming intermediate reports in certain intervals and analysing them in the responsible departments to account. It tries to solve or at least to cushion resulting difficulties. At this it may also delegate to others.

[1071] It tries to mainstream potential furtherers appropriately into the overall concept, even if these first need to be convinced of it. Pressure may only be exerted within the framework of existing laws and (public) regulations. If there will be irregularities, the cases occurred have to be processed in accordance with the current rules. The access to courts must be open to all parties.

[425] Money is a form of remuneration of work. Some possess it by letting it work for themselves, or get it, because they have a special value. Money is (still) not fairly distributed in our world: Much and valuable work is remunerated badly, some have it without deserving it. Money makes much possible, but it does not make inevitably lucky. Money and affluence have often undeserved attention.

[426] Right thriftiness in the personal things, in order to be able to make others lucky, characterises correct handling of money. Who earns or has much money, is held to employ much of it to public welfare. It is a high virtue to straighten out the distribution of money. It is a by far smaller virtue to use one's money for the arts and the science as long as the need is so great.

[427] The states as an individual have at present few possibilities of improving economical conditions. There would have to be a world-wide codex, how all humans are to be taken part in (still) sufficiently existing resources, in order to provide for all creatures a worthy life. As long as, however, power and money are in such a manner unequally distributed, a crucial improvement is unrealistic.

[428] There are, however, coercions like the environmental situation and the population development, which have lasting effect on the future. Environmental protection and family planning are more important than ever. The rich countries must learn to do without parts of their affluence and to draw the conclusions from the globalisation correctly. Programmes that give aid to self-help are alone not sufficient. It is a power relinquishment necessary.

[429] Furthermore, it is to trade fairly with the fewer privileged against the exploitation. That includes fair prices for raw materials and food. The rich countries are wealthy enough, in order to permit apart from an

appropriate price strategy the imports of foreign products without trade barriers. An economic policy that keeps poorer countries poor and damages whose economics is not to approve of.

[430] The economic imbalance makes peaceful living together more difficult, which is again intensified by shameless arms deliveries. Democratic structures are fostered by economic equality, relinquishment of great power of individuals and further virtues, as could be found in this virtue doctrine. Sufficient education can be easily attained with the successful prevention of hunger and poverty then.

[799] On the financial market, there are always winners and losers: Who deems to make a profit at the expense of others, must know that no profit is possible without the appropriate effort. L compensates as is well known all injustices across the worlds. Who thus speculates, must include L: Each profit goes along with a loss. Who just takes advantage of situations for zerself, has nothing achieved and deserves nothing special, too.

[800] Who abuses a market-dominating position is also not better. It is a mistake with serious consequences to believe to be able to increase with little effort the own assets significantly without having to pay for it in any way. There may be win-win situations, but they presuppose reconcilable interests and a higher level of development of the involved parties. They are to aspire to, but not everywhere feasible.

[1149] It is true that the more achieving are also to earn more, but not so much that they spend their income for something not to justify. There is no achievement justifying that. Since the insight is mostly missing to provide the income, above the one used for a moderate life, for the most important aspects of society in full, incomes are to delimit.

[1150] Concretely, catalogues are to issue by the governments about the main projects, for which the excess income may be used without deductions. The checks are carried out via the corresponding tax declarations by the tax offices and via targeted by this individual checkings by qualified checkers, which may be, depending on the examination field, under control of different authorities or may work freelance.

[1151] Thus, the spending on luxury goods is limited and reduced, before L and socially, to an acceptable level. The phrase "With my much money I do whatever I want to." is abrogated. Since there are still many choices among the projects whose tax deductibility is graded by its urgency, every income recipient may fulfil zerself according to zis ideas.

[1152] The main projects are subject to publication and are determined and evaluated within the qualified democracy, so that everybody can see what the society considers important. The excess income is to determine as a percentage part of the total income, as long as the standards of living vary regionally. In order to avoid capital flight, this regulation is to apply uniformly around the world.

[1153] The same applies to wealth taxes. Until a worldwide uniform solution can be introduced, a convergence procedure is to carry out that gradually develops toward it. This is clearly to prefer to radical steps such as abolition of the right of abode or expropriation, since its legal basis is problematic. Ultimately, only an intensive convincing can lead to the desired goal.

[1154] The amounts of exemption are to assess generously, but are to orient themselves by the average standard of living. Since the really rich anyway operate internationally and live where the most favourable conditions prevail, it ultimately plays a subordinate role, whether a country can keep them. The competition for the rich is less bad than their dictation or their exercise of unjustified power versus governments.

[1155] Ultimately, everything is based on calculations of the found situation, for which a general advice cannot be given in advance or for considerable time because of the variety of possible circumstances. Crucial is the change in awareness that binds the rich to the society and proscribes the mere accumulation of possession. For, luckiness appears at a level in that one has what one needs to live, not more.

Sick, disabled persons and persons in need of care

[407] The sick and disabled persons require intensive devotion and love, particularly if they are heavily and non-revisable concerned. To provide a sick or disabled person with well hours represents a most

honourable and satisfying activity. Already presence and sympathy can cause much. The healing remains to be aimed at, however, always. (Temporary) illness may have also a deeper meaning.

[408] Man will be motivated to think about zerself and to plan the further life. Changes to the positive may bring about a recovery of zis state of health in addition to an improvement of zis life also. The psychosomatic efforts are not to be neglected. One has not to hope for a miracle, in order to become healthy, even if miracles are naturally not completely to be excluded.

[410] One cannot appreciate the service of those at all highly enough that worry day in, day out about a person in need of care, particularly if here much trouble and time must be invested, not to speak of the financial expenditure at all. The personal sacrifices in the service to the society require compensation in form of an appropriate recovery, even if for this no appropriate means or institutions exist.

[411] These are to be created then and be financed if necessary by donations. It is not to understand that the state does not or not sufficiently comply with this task but only provides for an often heartless minimum supply. The personal communication and devotion are important conditions for humane care of persons in need of care. Therefore, the religion of love champions a performing of these tasks.

[412] So the religion adherents are not only to register attentively such cases, but also to contribute by personal dedication to an improvement of the total situation. This is limited not only to special opportunities such as holidays, but extends to the daily life according to the individual possibilities. Society is a shared risk community, which does not forget fringe groups, but dedicates itself to them intensively.

[437] Much understanding and attention belongs to our patients and persons in need of care. Thereto count regular visiting and a guarantee of the care. We offer a perspective to them and, if they are terminally ill, recall the eternal life. We give them small attentions just as our empathy and intensive hearing on their desires. We do not complain about their deficiencies, but endure them.

[438] It can be helpful to interpret the illness and relate it with the life of the gotten sick. Positive experiences of the life should be boosted like the enjoyments, which the gotten sick can still indulge in. If we can perform the care no longer personally, we should refer the gotten sick to this impossibility and explain it understandingly. We integrate possible nursing staff positively into the happenings.

Children

[916] While multiples are rarely found in nature because they are disadvantaged with respect to the diversity of the individuals, it is theoretically possible to human beings to clone living entities on a large scale. Since man (still) cannot guarantee that the cloned living entity has the same properties as the other ones - for example life expectancy - ze should refrain from cloning for ethical and security reasons at the moment.

[917] L provides multiples having almost the same properties with the same genome, since equal has the right to equal. This offers e.g. problems concerning mate selection, since individuals are usually not equal, but equally desired. The environment cannot change this equality so much that whose disadvantage is balanced. Multiples can still have a good life.

[918] Although they are equal in most concerns, multiples have not to stay together in the subsequent lives to make or mar. They can diverge, although not by leaps and bounds. If their equality depresses them, they can ask L for differences, who finds then the best way. Since multiples but usually get used to each other, such an approach is rather the exception than the rule.

[439] We should consider exactly, when and how we punish children, if it must be. They deserve our special love, which has to remain the yardstick of education. The child is to learn from its mistakes and therefore it must clearly involve mistakes. To be punished in an unfair way is to be an extremely rare experience for the child as possible. Punishments are suitable that precipitate the goal of the development.

[440] Punishments are to adapt to the state of development of the child. Therefore, the child must understand, why it and why it is punished in such a way. The punishment is to mean the child somewhat: to mild punishments lead to repetition, too heavy ones harm more than they benefit. Punishments are to consider the situation in that the child is and the experiences that were made with preceding punishments.

[441] It belongs to the love to children that we do not forget praise. Between big and little praise is to be distinguished, if the child is old enough. This strengthens the sense for fair treatment. The interests of the children are to be nurtured, but also stimulated new ones. The more comprehensively the child is development-based informed and cleared up, the better. It is a pity, if talents are not discovered or are not nurtured.

[442] Children have often many wishes, from which only few can be fulfilled. If the child is able to understand the term L, it is slowly to be introduced into religion. The doctrine of right behaviour can begin already earlier. Therefore, the terms good and bad must be understood. An egalitarian attitude is little helpful for a child. It requires the explanation, why this and not that experience are to be made.

[546] L is to make known as the one, to whom we have to owe all - in the positive as in the negative. Ze is the most important thing of all. Ze can save us from every condition of life and be permanent reference person, which or zis helper is listening to us at least. Ze can fulfil our desires, if they are justified. Ze loves children very much, because we are all zis successors. Thereto, we should make a strenuous effort.

[547] If we died, we all receive our reward and we can continue to develop in the direction of L. We need to show what L means to us, and approach to zer more and more. In other words, we need to learn to share and to pass from our good things to others. In doing so we must not allow that we are exploited or compelled. We must always be aware of our own and the value of the others.

[548] To life belongs lifelong learning, because L is infinite. It is not necessary that we learn everything, but that we have it if required at hand. At school one sometimes has to learn things that seem to be unnecessary. But what you do not need, you forget later again. Unfortunately, there are hard times in life that one has to surmount. Industriousness and perseverance belong to success, besides steady preparedness.

[549] If the parents or educators are not like that, as one wishes to, so one should always have in mind that they are doing much for the first time in their lives, and often want to be better than they are. Some things you just do not understand and some things will always remain incomprehensible. We must learn to stand injustice and remember that L someday compensates all things. Perhaps one copes with indeed to be autonomous.

[443] If a family is poor, that does not have to mean that the childhood cannot be well. Much can become compensated by love and devotion. Much can also be achieved by effort and studiousness at fortunate opportunity. Leading to (independent) prayer is just as important as trust in L. Here, however, neither pressure nor obligation is to be established. Religion should not be an annoying obligation.

[444] The renunciation of violence to a large extent is important in education. Violence is justified only in emergency for the protection from danger for life and limb. The estimation of life demands not to re-enact killing, since this can be dangerous. War toy and games glorifying violence are to be kept away from children, since they can affect the development of a child unfavourably. There are many better games.

[445] If games have winners and losers, this prepares for the real life, but should not be the only games. Games that foster the community are just as important. If children moderately measure their strength, nothing is to be objected as long as they do not suppress or blister others. The right of the stronger is a law of nature that the religion with its devotion to the weak opposes.

[446] It belongs to education to have consideration for weaknesses and not to scoff at them, but to call attention to the complicated life. We should accept own weaknesses. We should accept ourselves, as we are, but refine ourselves. We should show feelings and open us up, above all compared to children. Legal guardians should act long as a model, after which children can orient themselves.

Seniors

[1232] The needs of seniors contrast sometimes significantly with those of younger people: this must be taken into account. It is not acceptable if seniors are put on the back burner or, even worse, have to scrape their living under unworthy conditions. Often, they have worked a lifetime and shoulder also in advanced age still (important) tasks - for example, to earn something in addition.

[1233] Seniors should be enabled to choose their environment in accordance with their wishes, if these are appropriate to them and their environment. However, it is our duty to make them aware when a wish cannot be realised (this way), due to the given circumstances, and then to look for suitable alternatives with them. It is for them no easy decision, if they have to make greater concessions to others.

[1234] It should go without saying that they make a living and can shape their environment age appropriately. Not only the own family but also the society owe them that, since they are a esteemed part of it, even if they are (seriously) ill or in need of care. If they feel worthless and superfluous, we go wrong, because we do not take their concerns sufficiently into account.

[1235] Facilities for seniors should not be store institutions, where a more or less acceptable result is achieved with minimal effort for the management. It is already inequitable if the quality of accommodation depends on the purse, since the life-time achievement can be expressed in the fewest cases in monetary terms, because the fate has not to have consideration for money, if one takes the life-time achievement into account at all.

[1236] For, how one masters his life is always a subjective sensation, the is difficult to be imparted objectively to others, even less to be estimated. Even if we would find a feasible way for this, it remains questionable whether we can or should assume the judge role of L. For, the experiences of any past life are not surely available, so that we would have to judge something for that there is no basis.

[1237] We would assume the role of L and acentrical justice is not an easy field. Therefore, we should provide a worthy minimum living standard for everybody, which the circumstances in accordance with the things can and should only surpass. This standard should be part of the basic needs, to which every person has a right, thus is human right in the real sense of the word.

[1238] Who drives a person to suicide deals ill, so little livable the life of this person might appear. Any use of a means that harms a person more or less severely is amiss and entails bad karma. Vice versa, somebody collects good karma who improves the life of a person appropriately. This applies to both active and passive support (e.g. because of lack of time).

[1239] Social life should not only consist of offers for the well-funded youth or orient itself to markets. Equally important are age appropriate offers for seniors, which are not only to limit to the material realm. If we, for example, make extensively time for the older people, they can be better suited than a material gratuity. It depends just on the right mixing ratio of both.

[1240] We have to structure our lives so that we do justice to all societal groups, and that is that we set ourselves the right goals. If we overspend for things that have no value before L, we go wrong. We neither let exploit us, nor do we wear out for futile achievements or possession. One leads the happiest life in the middle of society, where one has everything what one needs.

[1241] It is a place where one can apply and prove oneself optimally before L by rendering one's love to ze and others. Everybody can get in the middle, even if he must afford extreme every now and again. Even if one in a way is in the vanguard of society, one can in another way still be in its middle by foregoing that what one can do without confidently for one's aim of life.

Groups and forms with other people

[447] Life in groups requires special rules of living together. Group pressure should be avoided, rivalries be eliminated. There can be as in the marriage unbridgeable differences, which can lead to the dissolution of the group as such. Here the best is to be made from the respective situation. It does not make sense wanting to hold a group together with all one's might if this is not possible.

[448] If the goals of a group - as e.g. in a crowd or a gang - are doubtful, then a membership should be abandoned or even prevented. The church or groups of the religion of love offer a worthwhile alternative. A clearing up discussion - in particular by a specialist - can be indicated here. Damaging dependences are to be pointed out and be transformed into desirable liberties.

[451] We should also work on our forms with other people. Here the culture is to be considered, which surrounds us. Politeness and accurateness are gladly seen in all cultures. We should protect ourselves here, however, against (fashionable) exaggerations. In addition, it should be place for innovations, if something is outdated. Heart formation can be helpful with forms, if we are uncertain and do not know how we are to behave.

[796] No knowledge is presuppositionlessly. Any notion establishes a being. Only the reference to the reality decides whether something is real. The reality may yet be disguised. Cognition presupposes the plausibility of the references. The delusion can disguise the reality. Each test is done because of the presuppositions. A thorough scrutinising can protect from wrong presuppositions.

[797] Many trifles are often praised as a great cognition, perhaps because they are unusual and, at first sight, not to grasp. One beware also of suspicious monster words, which rather obscure, what it is, than to contribute to real cognition. Phrase like humour are usually lack of thoughtfulness: True and deep cognition is mostly serious and loves the right word.

Environmental protection and genetic engineering

[452] Environmental protection is more important ever. We are to deal with energy economically and afford the best techniques, if we can. We should act also regarding future generations. That means to nurture appropriate developments and to include into the education. Our bill of fare should include energy considerations. So the meat consumption is to be limited to the most necessary, if not to give up.

[453] Water is to be used economically and drinking water to be cleaned well. Things which pollute the environment are not or to be used economically. Public means of transport have priority before private. Materials should be used after possibility several times again. Smoking should be omitted, since it harms more than it benefits. Garbage should be reduced to the essential and if possible and if it pays off be recycled.

[454] Exhaust gases should be avoided and divided into environmentally friendly decay products. Environmentally unfriendly materials are to be disposed professionally, medicines to use consciously in order not to endanger their effectiveness (resistances). If a nutrition that is not based on the consumption of living organisms is possible, this is to be preferred with profitable production and to be favoured.

[455] The genetic engineering is to be used consciously. Presupposition is always a sufficient study of the converted genetic changes. In addition, suitable and ethically justifiable safety studies are to be accomplished. Genetic engineering is always to accomplish transparently not secretly. In addition, the protection of the state is necessary, which must repel criminal energies.

Technology

[1216] The poverty ideal is also for that reason overcome, since it is the modern technology that makes life pleasant and worth living. If our thoughts can control this technology, we expand our capabilities significantly, since the human brain is ill-suited for certain processes. True values, however, require our active support and involvement of L since the technology is neutral, if we do not programme this.

[1217] If we use technology, we have to ensure that this works reliably and is not - for example, by criminal activities - manipulated. The more the technology progresses, the more inconspicuous, but more fatal the manipulations can turn out. If we merge with technology, we must check this again and again and build up appropriate security systems that protect us from unwelcome things.

[1218] In life it is always to be vigilant. We have to inform ourselves well, in order not to suffer delicate disadvantages. We must build up extensive and solid knowledge, since we cannot seal off ourselves completely from manipulations from outside. The more thoroughly we worked ourselves for secure knowledge, the sooner we are protected from being hoodwinked by misinformation or kicking unwanted off.

[1219] With the growing complexity of the world also the decision density increases and thus the error rate. We need to take recreation times seriously if we want to prevent ourselves from overloading. Our mental

strain demands that we are rested when we start to work mentally. What does it serve us if the computer says that we cannot continue our work because of our mistakes?

[1220] No automatic security check can prevent us from making independent decisions and to be on guard. There may be drugs and substances that can modulate our mood and efficiency. But we should beware of diverging (by them) too far from the normality, since distinct shifts can have consequences in (other) important fields.

[1221] No substance effects only one thing, concomitants can be always expected. Nature spawned in many years well-practised and stable systems that are sensitive to disturbances of any kind. We are not by a long shot able to figure out all the influences. Therefore, we should be very careful with lasting changes, because not everything can be undone at the push of a button.

[1222] We should think long and hard what technology we want to field. Particularly, costly decisions and such with many consequences want to be reconsidered. No technological achievement is for eternity. New developments require a continued adjustment to the realities and vice versa. We should thoroughly consult somebody before an imprudent decision throws us off course.

[1223] Even though we know that certain acquisitions will provide crucial advantages over others, we have to realise that we live in a community before L, in which rules apply that are binding upon us. If we enjoy an advantage, we should be sure that it is due to us. Otherwise, L will sometime provide for a corresponding compensation, whether we believe in it or not.

[1224] It is morally incorrect, if we pass off information from other sources as our own ones and perhaps draw even a (unwarranted) profit from it. It is even worse, if we did not come by it by legal means. Ultimately, we will deceive ourselves: Our conscience badgers us and L has no reason to condone (heavier) misdoings, because we damage others with our behaviour.

[1225] If we made a mistake, we should account for it and try to limit the damage, if possible. There is admittedly nothing that L could not forgive, but ze judges after what we are or were capable of, and what is or was all of a piece with the situation. In serious decisions, ze will remedy, if possible, if not personally, then at least at third hand.

Freedom of opinion and enlightenment

[456] Against burdening circumstances, we may demonstrate peacefully. Demonstrations should be in principle permitted. The state may require the registration of a demonstration, assign a suitable reasonable place and look for to prevent exertion of force. Inputs to the responsible offices are to be preferred to the deployments, if they are possible. Demonstrating people should not be exposed to unfavourable consequences.

[457] We should be allowed to express our opinion freely, if this happens with the necessary attention. This includes consideration for the addressees. We should always consider that emerging in the public media is not to be reversed and after brisance only after long time is usually forgotten. To stand in the public is connected not only with advantages, but also with disadvantages. We should remember this.

[458] We should develop an own opinion and be critical, also to us. That does not mean that we may not follow another opinion after checking. We should treat information discretely and not babble secrets. If we are not able to keep something private, we should point that out before. If we are criminally liable, we should consider that otherwise we can be exposed to punishments.

[198] One may not confound spiritual development with enlightenment. Enlightenment is the special state of the unification with L, from which one can and would like to free oneself from alone only with difficulty again. If oneness and allness are to the fore of this experience, I do not aim at this state, since this does not help mankind and prevents mine service at L. L was in my case against it.

[199] I can discuss much with L and ze lets me make my discoveries to a large extent by myself. Since these discoveries are to be transformed into language, the indescribable experience does not help me. I found so

far still no spiritual result that could not be obtained also by thinking. On the contrary, many so called spiritual results are useless - identifiable by their writing.

Language and art

[420] Special attention deserves our language. Lovingly one can say everything, but the choice of words should happen carefully - in particular on L and humans that we estimate. Concerning L, we may give ourselves as we are: not smaller and not bigger. We acknowledge zis infinity and superiority, also verbal. Even small inadvertences can hurt, consciously they are all the worse.

[421] We should make sure that we say, what we mean, and vice versa. We practise language care by extending our vocabulary and do not express ourselves, however, extraordinarily, but remain understandable. We should not ignore the beauty of the expression. Also not-hackneyed figures of speech can be very catchy. It is no dishonour to love zis mother tongue and zis fatherland.

[783] Aesthetics goes with effort: the art work requires the skill and dedication of the artist, its production the financing of the means used. The artistic statement has not to appeal to us, but we should discover it for ourselves. Empathy, our experience and that of others help us thereby. We should be able to set true art apart from bulk goods, as it can enrich our lives much.

[784] Pictures are able to mirror unique moods; music is able to put us in such. Architecture can convey us augustness and freedom from danger and further moods, its functionality contribute to our well being. Jewellery can delight our eyes and influence our value - depending on the liking. Artistic three-dimensional objects can show us an own point of view.

[785] Computer art can convey us experiences that we can gain nowhere else: projections of higher dimensional worlds and virtual spaces open up undreamt-of possibilities. But art needs the distance: we can and shall not merge completely with it, since we must remain part of the reality. We can ourselves be a work of art. Any statement can be artistically represented with variations. L loves art.

[786] Drama and dance bring life closer to us: how it is and how it could be. The culinary art can pamper us. Art can give therapy to us: We can express ourselves in art and therapists can tell us what it means and how our further way should be. Certain experiences are to be gained solely in the art: it is an important element in our development.

[787] Who cannot or does not want to act artistically, does well to experience art at least. Art can be accomplished even solely with the means of the body, simple aids can create already magnificent. Art is part of the general knowledge: nobody should duck out of it. There is art in all worlds, because beauty is one of the five divine characteristics. Art can make happy.

[788] Art can bring content into the right form. Each word wants, in principle, to be properly chosen and obtains in the context of art an abundance of statements. The form can reenforce the effect: We can experience intense emotions through art. It can affect us more and mean more to us than some reality. Art is not to assume away from life, even if our basic needs rate higher.

[1861] Ideally, the divinity of L can be found in the art. But the art that does not know to capture it is welcome in the religion of love, if it manages to blaze the trail to it. Here is less decisive how the art is designed in detail. If it meets the set goals and purposes - compatible with the religion of love - it is sufficient. But it can also stand for itself.

[1862] A certain level is indispensable for art in the religion of love, since it shall raise the recipient towards L. However, this applies only relatively, since not everybody who wants to act artistically can satisfy higher standards. It is therefore to develop an appropriate sense for when something can be considered as art for the religion of love. To apply no standard would mean to misunderstand art.

[1863] Art may criticise, but must not hurt the religious feelings, or other existing generally accepted standards beyond an acceptable extent. This is particularly true with respect to other religions. The extent is here to determine anew for every situation and time, since it cannot be set absolute, but is subject to change. Ultimately, after L, the recipients decide what may be deemed acceptable.

[1864] Although it is not as essential as science, art is to attach high value, since it is expressible by it what scientifically formulated would not have the right form to have an optimal effect. While science is primarily intellectual matter, art appeals totally, if it does achieve what it can do without demanding totally like L. One has to be aware of this, if one uses it as a medium.

[1865] The most powerful and enduring effect on a creature evokes L, since here zis greatness is optimally and individually brought into action. Art can take advantage of this by passing from the general to the individual effect by involving information of the recipient. This effect must remain within certain, precisely defined limits, if it is not supposed to be unfavourable for the recipient.

[1866] Since art does not count among the basic needs, it is compared to them of subordinate importance. Are they covered, the religion of love furthers also the art according to their possibilities and needs. The adherents of the religion of love, and particularly its priests should sufficiently and appropriately consider the concerns of art to satisfy our culture and the principle of diversity.

[1867] In the institutions and premises of the religion of love, artworks should be to experience in L-pleasing execution in an appropriate extent. They should be chosen, procured and presented, in a dignified setting, by the directions of the institutions, in agreement with the users of the institutions. The artists are appropriately to reward from the available budget, if they wish so.

[1868] It is to pay attention that the artistical claim is sufficiently served, within the realms of possibility, by appropriate arrangements. Thus, art should reach particularly its addressed audience as well. For this purpose, it is to call attention to the presentation, in a suitable position, at the given time, within the due extent. In any case, appreciation should be granted to the artist for zis artistical performance.

[1869] Special attention in the choice must be paid to the art that can be permanently experienced, since a faux pas here can leave a lasting effect and can rub off negatively on the religion of love and hence on L. If such is recognised appropriate countermeasures are immediately to initiate to remedy and possibly to make up for it. Preparations are to be made that hamper such faux pas or at least make them difficult.

[1870] In its simplest form and in cases of doubt, a counter-check by authorization from a higher authority is sufficient. In the event of damage, the legal process is to comply with or a clarifying conversation with the person(s) responsible is to carry on. The respective superiors decide on any (disciplinary) consequences. Here, all parties should be able to save face and the whole thing should not be overstated.

The worlds II

[558] Time and the times of the day will have subordinated significance: One is no longer asleep, but rests, also for learning. The memory is almost limitless and can be outsourced. Distances do not matter. All beings are so well developed that dispute does not matter. All beings want to develop and then change into higher worlds. Our world is mainly for learning.

[559] There are guides between the different worlds that know how to get best from the one in the next higher world. It does not make sense to skip worlds in the hierarchy, since the worlds are built up consecutively. Knowledge, which is to attain first in the one world, is presupposed in the following. One does not become (more) happy by a skipping because one can overextend oneself fast.

[560] One can freely choose the moments in that one leaves a world. Karma always is to work off. There are helpers that are responsible for the re-entry into underwent worlds. Re-entries are attached to conditions. So for example, you must give up everything that is not realisable in the old world. On entering less complex worlds (new or other) must be more to be waived.

[561] The more complex the world become, the more complex is also the word of L. You can learn more and more about the holy. The creative vigours are also on the increase. Everything learned is usable, even if one forgets a lot. The divine instances befriend with the reproduction of the forgotten. It belongs to the rules of the game, that one lets the beings less developed have their own experiences and accelerates nothing too much.

[562] So no being is happy to get an very unexpected promotion. Help from above but will be gladly accepted and granted if the presuppositions are present. Most frequent is here aid to self-help themselves, help beyond that is to rework on ones own. Absolutely new can only be created by L alone, but relatively new by many beings. This is true in all the worlds. We, therefore, are not to cherish such illusions.

Personality and common good

[537] L wishes for an autonomous personality of man. Blindly to do the (supposed) will of L does not conform to zis ideas. It is, therefore, important that we refine ourselves so that we can grasp the true will of L. This is not egalitarian: L knows to distinguish right from wrong. Ze is interested in constructive measures and structural improvements.

[538] The work for the overall good of humanity takes precedence over individual aspirations, although these must not be neglected. Thus, the religion has to develop requirements also for the policy because it eyes also the living together of the people. At this, the religion provides the ethical guidelines, which the policy implements in accordance with its possibilities. The philosophy lacks usually the reference to L.

[539] Apart from that the sciences investigate and advance the living together of people. It is especially true that fringe groups are only part of the overall development process and the advancement. Financial expenses fall also in other fields of human activities and groups. The central question is always: How do I benefit the whole (L and the creatures) most?

[1143] It is good if someone has a special gift. Admittedly, ze should contribute it into the community; but it is not always proper for this. In no case others should have to suffer from it. It is a special boon of L. A fortiori highly gifted people should use their gift(s) properly and make sure that deficiencies in other important fields are compensated. Life can be successful even without a special gift.

[1144] Who endeavours can make so much of zis natural abilities that this is tantamount with a special gift. Who, for example, is highly esteemed by many people because of the zis nature may become a valuable adviser. Who knows life can pass zis experience to less experienced people. As long as there is so much loneliness and disregarding in our world, there is also a field of activity.

[1145] Who walks attentively through the world, where mostly already the immediate environment is sufficient, finds problems enough that ze can attend to. Wherever one runs across humans, there are expectations that one can fulfil, for example by giving them more attention than one would have to. A friendly word or even an inspired exchange of words, if more arises out of it, serves all parties in its own way.

[1146] There are again and again brief impersonal encounters with fellow men that have a relatively simple job. The more often one deals with them, the more intense one should appreciate their service. Even if it is foreseeable, that their job will be replaced in the future by technology (e.g. by machines or robots), so we should be thankful that they wait on us and thank them in an appropriate form.

[1147] For they know that it is that way, and they are glad that they (at all) they can do their job, rather than to be maintained by somebody else. It would not be right if we would attach little value to them since their service is (still) indispensable for the community. Because they are generally low-paid, if at all, we should not punish them twice, especially if we do not want to be in their shoes.

[1148] We should always consider how we want to be treated, if we would have to take over their job. It is not excluded before L that we have to take, due to our karma, a less favourable place in the subsequent world and then we would be exactly in the position as they are today. The profession pursued must not be *raison d'être*. This may be quite largely occupied by the activities in the leisure time.

Concentration, attractiveness, setbacks and loneliness

[606] It is sometimes difficult to concentrate. Valuable is a reduction to the essentials in all fields where this is feasible: spiritually, materially, emotionally, physically, etc. It does not come down to quantity, but to quality: To have little is often more, assuming that you are not in want. With the right goal as filter, the desired and more with sufficient emptiness often arrives - even by itself.

[607] Who doubts of zis attractiveness has mostly not yet discovered the fields in that ze is even more than attractive or beautiful. Physical attractiveness is to produce, if necessary, by an operation, as long as one does not otherwise assume the desired shape. More importantly, however, is the attractiveness with respect to L: Measured with zis yardstick, which we can feel out, we all are sufficiently attractive.

[1258] It is admittedly true that beauty is one of the five divine characteristics, but that does not mean that we would have to produce divine beauty by change and interventions on ourselves. Who is disfigured should be allowed to claim a plastic surgery, since this defect is not wanted by L and is not to be acquiesced in by the person concerned. Disfigurement is equal to a disease and the costs are to be taken over.

[1259] Each creature should feel well like it is. If this state can be caused with proportionate means, there are no objections. Often, there are exorbitant ideas about the own state. Then, the environment has to correct them by calling attention to that what is normal and what is exorbitant. Exorbitant ideas can be corrected by the right view.

[1260] This is not always easy. If the person to be convinced is undiscerning, stubborn and obstinate, the best words and intentions effect little. Can the social environment concerning minors put its foot down, this is more difficult concerning adults. Each creature has the duty and the task to detect, to analyse, to rate and to bring undesirable developments in the world to an appropriate solution.

[1261] Nobody demands that one solves all the problems (of the world) by oneself. But L can expect that one watches zis environment carefully and draws zis conclusions within the scope of one's possibilities. One cumulates bad karma, if one does not. Our world is a social world in that one is responsible for the other, because L wants it this way. We have the freedom to represent L for zis relief in this world, as good as possible.

[608] Poverty, physical deficiency and effort ennoble concerning L. Even if we do not like to target them, so they bring in attenuated form highest fulfilment. To bring about something with all gifts is the smaller lifetime achievement, handicapped the greater one with wishes remaining open. There are setbacks not for nothing: the trees are not to grow into the sky. Our setbacks are also those of L - with both causers.

[609] Setbacks caused by whom soever may not make us ungrateful, on the contrary: They show us like death our finite- and creatureness and the limits that we can exceed in subsequent lives. We can be thankful for so many things, especially when something occurs, less bad than feared. But also the simple things, the recurring, seeming matter of course may be considered.

[610] With L there is no loneliness: Who is up to give thought to how our environment or world can be improved, will always find something that ze can devote zerself. The personal response is yet almost irreplaceable and as long as machines cannot respond satisfactorily, it is the task of the people to see where it is needed. The volunteering can give much to both the employee and the cared-for person.

Popularity and fame

[743] Popularity presupposes a sufficient identification with the popular person: One wishes for to be in a certain way just like zer. Popularity does not presuppose fame: Mostly, this is opposed to popularity. With all esteem for L one cannot say that ze is popular. Popularity presupposes a waiver of certain features: astringence and veraciousness e.g. are mostly opposed to popularity.

[744] A too great distance from the average also prevents popularity: Exceptional people are usually not popular also. One should not aspire to popularity for its own sake, since L wants the creature developed in the best sense across the worlds. One can be popular and a bad or less developed person. If we want to approach L, we often have to offer up our popularity.

[745] To be always friendly and nice does not constrain popularity, but promotes it like popular opinions. Cooperativeness and willingness to make sacrifices with respect to others aggrandises as well. But also natural gifts like looking well may increase the popularity. The facade may suffice to be popular. But L looks behind the facade. A wrong word can destroy popularity. People are in this respect often mercilessly.

[746] In order to be popular, you have to please many people: Popularity presupposes wide agreement. There are yet people who have little use for popular persons (e.g. because they are totally different than these). Who had a severe fate experiences more commiseration and compassion than the experience to be popular. Great personalities can be popular because of what they do. They can also be very unpopular.

[747] Views on great personalities may differ: popular for these people, unpopular for those. Incomprehensibility and genius generate rather deference and respect than popularity. Who wants to develop, loses sight of zis popularity: ze turns to the greatest extent to L and serves zer. L can demand what ze wants, and ze is deft enough to get it how ze wants to.

[753] One experiences fame for great performances, which one should have delivered by oneself. However, it happens that one enjoys fame because of the performance of somebody else: Legally, for example, by sharing zis name, or undeservedly by declaring a foreign performance for one's own. Some are in the shadow of a famous person: in a positive sense, by participating, or in a negative, by suffering from zis fame.

[754] Fame always presupposes awareness in a larger environment. One can try to evade the consequences of fame by cutting oneself off from it. This can go up to self denial and change of identity. Fame alters the personality and should change the character if need be for the better. Fame has the sunny side of agreement, popularity and admiration as well as the improvement of living conditions.

[755] Fame has the dark side of personal protection (bodyguards), stalking, the loss of an uncoerced and unobserved life (weight of expectation), and may entail a pejoration in the living conditions. Fame can only be extended by the greatness of the performance and follow-up actions. Short-term or faux fame can also do harm. One must learn to lead a normal life again.

[756] Fame is inevitable for certain performances. We should accept certainly if somebody wants to lead a widely normal life. Some performances can only be delivered if one is not exposed to the consequences of fame. Fame is due to relatively few people, yet performances, one would have been famous with in earlier times, are nowadays delivered by many. Fame is scheduled in the life plan.

[757] Is fame not mentioned there, one can not become famous, too. If we know it about someone, we should bear in mind that ze is famous. This considerateness prepares for zer. We are no nuisance to famous people, but we do not curry favour with them exaggeratedly, too. We know that fame comes from L and presupposes as a rule great performances: we accept this ungrudgingly. Fame will not pass by us.

[758] We have in some way or other any experience: Not up to any extent and with any severity, but in the way L likes it. Who is not popular or famous, has not to have a bad life, on the contrary: it may be that ze lacks for nothing and has a healthy distance up- and downwards. L is not to label as famous: Ze stands far above the appreciation of similar people.

Hobby, personal luck and fulfilment

[596] Who is free, engages mostly in a hobby. To this few objections are to be made, even if from the point of view of virtue doctrine some hobbies are to be favoured to others: especially those who serve the general public. But it is inappropriate to intrude ones hobby formally upon somebody, although whose interest in the hobby is owed rather the courtesy. We may win favour with somebody only carefully.

[597] It is impolite to brush somebody without deeper reason against the grain. We should always make sure to produce a pleasant atmosphere, if we are not forced to bring near unpleasant truths to someone. We get, as time goes by, the experience to realise if someone feels uneasy in zis skin, and can react accordingly by changing for example the subject.

[598] There are many possibilities to find a suitable subject and be it that one asks for interests. Here again it can be important to have enough all-round education in order to be able to take part. But it is also no disgrace to let oneself present the special attractions of an interest or a hobby. Encouraging words can accelerate the oral fluency, so that no unpleasant speech breaks come up.

[599] Animadversion on a hobby is often understandably not well received. One should carefully consider when and how one makes which reservations. It must not always be deeper reasons why someone has

certain interests. Who is not well developed, for example, may just want to have fun. It takes as a rule its time until it is evident that fun does not represent the deep fulfilment, which one might wish.

[600] Certain hobbies may not provide more than fun, but as long as somebody is satisfied with his hobby, it will be hard for one to convince him of a reorientation. If somebody has presented himself sufficiently, it is not inadequate when one presents one's own interests and points out how fulfilled one is thereby without giving a too broad hint.

[601] It is something else if somebody dissatisfied engages in a hobby or even a bold debauchment. Then, it is almost our duty to point out alternatives provided that such can be realised. To do justice to the other, we need to engage ourselves in him. It puts a wrong complexion on us, if we offer hastily solutions, which will soon prove to be barrel bursts or worse.

[602] It is not clumsy to involve the closer environment of the person concerned, if there is such. But acting behind the back of the person concerned is not to arise from that also. One can always announce one's proceeding and wait for the reaction. Engaging (professional) help may be indicated too if the own knowledge is not enough. With the right intentions and ability nothing should go wrong.

[603] One should not forget to sound out what is out of the question. That includes of what one can not convince. One can be ever so right: If somebody is not sufficiently developed, he cannot be won over to certain facts or goals. Here one can only play for time and, if necessary, wear the stone by constant dripping. It is sometimes frustrating to stand in front of a wall, which could not be overcome.

[604] But there are also positive examples where the right way was found, and this should spur us never to give up. It can only repeatedly be emphasised how important it is to expand one's horizons. If one can offer luck and fulfilment as an option, one mostly has won. One can quote also the highest authority of L, in order to underscore one's advice. L wants that anyone who serves him finds luck and fulfilment.

[605] There is in the long term always a way out, even out of the hopeless situation. L vouches for this. He knows what we need. If he does not show himself it is because we live in an initial and probation world and do not intensely seek him. Once the latter is the case, he or the divine instance opens to us. We should not and need not to lose hope. Salvation and ransom are two things that are due to us from L.

[639] We can bring up everything before L in an appropriate form. The infinite L is glad when we develop not only broadness (of knowledge), but also greatness. Material unpretentiousness and lowliness increase our piety. We should only possess what we need to take on our tasks before L. Much can be easily given away and sold, and the rest belongs in the trash.

[640] Despite unpretentiousness and retentiveness, it is not conducive to life if we treat ourselves in nothing or are mean. We have our wants. If we do not supply them the whole suffers: the others or we ourselves. We can achieve no more before L what he likes to see. Man is not born to suffering, but to fulfilment. If he is still suffering, this belongs to L's plan.

[641] In addition to the fulfilment the suffering serves the knowledge: Who has never suffered, has never really lived, who suffered only, has time without suffering ahead of himself, who caused suffering, has to expect suffering, who reduces suffering, receives the reward of L. The extent decides on the consequences. This is true for many things and is worth of one's thoughts. There is nothing that escapes L. This is true for all times and all worlds.

[834] We need relaxation and hence even light food and amusement, but this should not be permanent. Only the continuous expansion provides true satisfaction. Although we forget a lot: we seldom forget the most important, but have it at least handy. It is pleasant to be able to look back on a fulfilled life. Without dedication and industriousness it cannot succeed. Anyone who does not ripen has never really lived.

[835] Who cannot ripen, is ill or disabled. Then the maturation process happens or happened at a different time. Instead, the suffering of the affected should be mitigated by positive experiences, if this is possible. To enhance the suffering of others deliberately leads to bad karma, if it does not happen for a wellfounded therapeutic reason (targeted temporary increase in the degree of suffering).

[836] Several times in our lives we must be shown both our limits and our perspectives: directly or indirectly. We should think about this, independently: what does L want from me, what do I want to achieve, what do I need for that, what do I have already and what can be implemented? These five questions and their answers should guide us. The prayer and conversations with others can show us the way.

The future

[461] Virtuous acting requires also loving handling of the technology entrusted to us. In the future robots will increasingly support us beside computers, by taking on the daily routine for us. They serve us, cook, buy, cut us the hair, chauffeur and entertain us. Only the creative activities remain left to us. Robots must be well treated.

[462] In the future we need to cover very rarely greater distances, since we can get the world as holograms into our dwellings. Electronic pictures will be indistinguishable from us in the distance. We can be as such simultaneous at several places and do different things. It is important that the general affluence rises so much that everyone can share in this technology.

[463] This is the reason, why the poverty ideal is outdated. Who cannot share in the technical development, is cut off also from the future culture. Since distances do not play a role, learning of a unified world language is so important. This should be simple, but efficient and adapted to the future. Translations should belong to the past. That is not a loss of culture.

[464] The decrease of mobility demands, nevertheless, of us that we stay healthy physically, if that is possible for us. An endurance training should be attended by gymnastic exercises. With music we can bring ourselves into the appropriate mood, not only with the sport. We will not get around mental fitness, since it is basis of our work. Frequenting people often provides the psychic well-being.

[465] It is probable that we will succeed in the meaningful combination of technology and brain, so that we will practise even real parallel processing in the brain and have an extended awareness. Should be surgical operations necessary for this, ethical problems develop. Who refuses the operation is cut off from the opening possibilities and possibly second-class person.

[556] More likely is the creation of compacta that are not dependent on the human body, but link specifically the accessible and useful substances and entities. The beings of the future will no longer have a human body, not eat, not feel cold, not sweat and not excrete. We will live together with all other creatures of our world, including the dead.

[466] In still further future the human modelling will be possible, with which we can specify specifically our appearance and our features. Then also the non-sexual reproduction is possible and the immortality in principle is achieved. The ethical problem of the feasibility in relation to the desirable things is then virulent. Furthermore the problem exists concerning the control of the activities of the human creatures.

[467] For this suitable laws are to be established, which prevent criminal energies, but ensure liberty to a meaningful extent. Controls and obligations to report will belong to the everyday life. Soldiers may be dispensable and/or replaced by robots, but police will be further necessary. High-specialised central hospitals will care for the creatures. Hunger will be finally defeated.

[468] Since it is possible in principle, to create more dimensions than exist so far, this will also be a task of the future. Life on planets per se hostile to life becomes possible. The metabolism will be independent of the consumption of organisms. L will however make possible for the creatures, which live now, an equivalent or better eternal life in further worlds, until the equivalent unification with L is achieved.

[557] It is communicated by multidimensional packages and by references. It is travelled by establishing references. Material technology becomes superfluous. The Earth can be shifted to the greatest extent into a natural state (without visible products of man). Severe pangs are a thing of the past. Diseases are widely unknown. It can only be realised what L permits.

[1779] Parallelism of awareness and free exchange of all released information will determine what happens. The demands of the future will require a targeted design of the creatures, since they will leave their natural

fecundity to enable their successors the best start into life. The creatures will optimise with L till such time as they decide their own death.

[1780] For the present time applies that every creature is to protect from its conception as an act of divine grace, unless the natural laws created by L allow it to live on. A supernumerary embryo is only then no longer worth of protection, if central problems of mankind evidentially cannot be solved otherwise than by the removal of this protection. Strict legal criteria have to apply for the proof.

[1781] (Time-displaced) cloning is confronted with the problem to have to solve new problems with old presuppositions. Every creature is to be an individual one of its time, since it was created for it and has the right presuppositions. Therefore, (time-displaced) cloning is to be rejected altogether. Since every creature has according to its karma the claim to the relatively best presuppositions, these are to grant to it when it emerges.

[1782] The creatures will leave their natural fecundity to enable their successors the best start into life. The creatures will optimise with L till such time as they decide their own death. The demands of the future will require a targeted and prudential design of the creatures. The two sexes will be combined into a single one to have the advantages of both.

[1783] The creatures will let emerge new capable forms of life can arise, which are optimally attuned to the then prevailing living conditions. This is not playing L, but a requirement wanted by L on the path to zero. They will no longer go through the stages of life from birth to death, but are grown up from emergence and fully operational until their voluntary retirement from this world.

[1784] The population density of the creatures will be appropriate to their radius of action and there will be a merging into ever larger forms of life at the expense of smaller ones, since they will demand their right to participation (also with L). All forms of life will be internetworked and will exchange themselves at a high level in many respects. Would we live in these times, we would be hopelessly overwhelmed.

[545] Only a few make money out of wars, the majority must suffer. If the right balance of forces prevails, it is no longer in need of the military. We have anytime soon not to protect against aliens, because when they come to us, they also have the possibility to exterminate us, no matter how we think we can defend. Even aliens are subject to the word of L. That we should remember.

[563] We can assume that aliens can communicate with us without major difficulties and this also happened. They should be treated courteously, especially if they are head and shoulders above us. They will treat us courteously on their part, especially when they see how hard life is partly on earth. We cannot expect them to understand everything immediately.

[564] So parts which occur on earth may very disgust them. We should not become set on that water is essential for the existence of extraterrestrial life. Reference theoretically the most inhospitable areas are suitable for life. Concerning this, however, is to proceed from an expanded concept of life out that does not make reproduction a condition. There are energies to imagine that are completely different than those known to us.

Negative Virtue Doctrine

Evil and sin

[152] L gives us the freedom to improve our fate. If L once recognised that we do everything for zer, ze gives us zis whole benevolence and a merciful fate. We cannot commit ourselves ultimately to the impersonal power of evil, since L stands above this and inserted certain downlocks into us against it.

[542] What to do when I discover bad and even evil aspects in me? Even L has such aspects. So the right dealings are in demand. An improvement should always be possible. If my acting in its intentions and attitudes points always in the right direction, or can be aimed for this, nothing should stand in the way of a positive development. Virtue doctrine and other people can help here.

[543] Even if I discover the evil and bad in my immediate environment - for example in the family - this does not mean that a positive development is not possible. Thereto, L has given us by zis grace fortitude. Who can understand this has already this power. There are many examples in that a positive development has succeeded, even if the way to the highest development is difficult.

[544] The best example and role model is L zerself, who is waiting for us. Ze estimates the selfishness low and has especially for stinginess little sympathy. In the world there are enough resources for everyone. So a dignified life is possible for everyone at any time. But this assumes that our world is changing fundamentally. If the armament would be reduced to the essential, it would, for example, be gained a lot.

[153] Even the worst criminal has a good core. L lets such criminals suffer at their own doings, because this is righteous. But ze determines, how this suffering looks like and how long it lasts.

[182] If sin is to mean the separation from L, then there is no sin, since even the absolutely convinced atheist can be never separated from L and one does not separate by a, however, natured act from L. We can disappoint L by our doing, since we have the free will to this. Therefore, the term of sin is used at most negatively in the religion of love.

[183] Also as contravention of norms and/or as acting against L the sin term has little expressiveness, since a decision against the conscience and against the word of L is nothing, what L does not compensate or cannot forgive. L does not require repentance and penitence (which one can feel by all means), but the insight to have acted wrongly and the reparation under L.

[184] Reparation is here reducing the consequences or redress and the unusual effort at the word of L. The word of L is revealed by this religion. The effort is, thus, not possible for the world without religion - a missing reference to L does not do justice to L and the world. Atheism and agnosticism are an underdeveloped form of man and miss whose aim (service at L) of life (this is a revealing of L).

Needfulness and coercion

[194] We may resist the needfulness, if we do not want to comply with it. Our time is too valuable as that we must be forced against our will to something unnecessary. We offer an alternative that we favour to the coercing person by justifying decidedly, but friendly, why we do not want to comply with zis needfulness. The good reason saves us from a bad conscience.

[499] There are situations in that we are exposed to coercions and could not act as we want and how it would be indicated. Orders from superiors, regulations and compulsive acts can belong to this, which we can hardly set against. We are only partially responsible for the effects of such coercions. We should remain always fully aware of the negativity of such effects.

[500] We should aspire to attenuate the effects wherever possible. If we are a firm believer in being right with our estimation of the situation, we can try to set against the coercion and to refuse to execute the order or the regulation. To this courage and backbone do belong. If all would take a line of the least resistance, it would be bad for our world.

[501] Every now and then also radical steps such as an occupational change can lead to our goal. With pathological coercions a therapy can be indicated. With persistent coercions a negotiated compromise may be already a good result. We should remember that L is also an excellent supervisor who can give us one or two hints and understands coercive problems.

[502] L coerces both, if ze deems it necessary, and frowns on the false coercions. Ze recognises whether we have to follow a coercion or not. We often have only the possibility to do the best of our situation. We should aspire to this, even if we have to go unusual ways. So it can be necessary to reach a higher goal to depart from the path of virtue now and then.

[503] This does not mean that the end justifies the means, but that the deviations from the path of virtue turn out as slight as possible. Especially in politics and economy is fought unfortunately often with no holds barred, unfair methods are deployed. It is also not evident when in these and other fields the overall situation will improve significantly. Here remains to be seen.

[504] The question arises whether one is to adopt a dialectical attitude. It remains to the virtuous man often nothing more than to live with an internal splitting. But it is the inevitable not to ward off, so that indeed an unpleasant, but situation to master occurs. Concerning L counts that one has made the best of the situation. Even L does not demand the impossible.

[505] A similar situation is present if one belongs to an institution whose principles or objectives one does not share, from which one cannot be separated for example for economic reasons. Even in the area of religion something like that occurs. It is important at this that one holds up ones own good principles and soliloquises that this is something that one may not be able to change, but is not the self-image.

[506] It may be helpful that one can clarify ones consequent problems with a person of ones confidence in order to cope with them. L has understanding of big obstacles and is the last who reproaches in a gridlock to one. If no unusual solution stands open, ze is at least the one, who compensates this form of suffering in subsequent worlds, both with persons responsible as with suffering persons.

[507] It is not acceptable that persons responsible exploit dependencies from power or other reasons. In the field of religion the religion of love opens its doors wide for the exploited, even if their financial possibilities may still be limited. Extremely perfidious is the situation in families where the economically stronger can override the weaker, since a withdrawal is not possible.

[508] Here remains perhaps only the separation with the financial disadvantages, which we hope that they will become less significant if the nations have attained the affluence that makes financially (more) independent. Here appropriate economic models are to develop that use the sufficiently available resources more adroitly and bid adieu to the unequal income situation.

Violence and stealing

[195] If someone does violence to us, then we may escape from this violence, if that is necessary. We may resist in addition moderately, if that calls a halt to the violence. Because it is a bigger good, if we remain on earth, and not if another one kills us, if a bigger good does not have to be maintained. This good can be e.g. L or the mankind, for which one dies.

[683] If the soul has suffered injuries, this can lead to severe suffering - even death. There are injuries that are hardly to heal in this world. If we do not want to wait for miracles, we need to reprocess carefully what happened and lend the patient our support sympathetically and lovingly. Even in education hardly repairable damage can emerge, if the educators are not willing to refine themselves.

[684] There may be a great temptation to exploit the weaknesses of others and to abuse ones own position of power. Especially in closed social units such as the family psychic violence has a not-negligible breeding ground. Reason and morality as guardians of an ideal life here can easily be ignored, especially when unity exists about the abuse among the perpetrators.

[685] The religion can only specify targets, the control is subject to the state and the attention of the individual. On everybody must be impressed that help is due to zer in any situation, even if others maintain -

including within the family - that the opposite is true. Unfortunately, it is - especially for children - often difficult to open up and to entrust themselves to strangers who process corresponding cases.

[686] Psychic violence is not easy to detect for people. Shame and pride prevent much. The avowal to need help must be facilitated to every psychic damaged person. Psychic violence is to range with physical violence, in the severity and the consequences. As a rule the perpetrators also need help. The increase in cases must lead to an appropriate handling.

[196] If someone steals from us, then we are free to reclaim the stolen things depending on what value they have for us. If we are generous, we give the thief like the beggar: It depends on the correct measure. It does not serve the beggar right to be excessively recompensed, but with the correct measure. Also who tells us lies about his poverty may not count on our (then wrong) generosity. Thievery from necessity must count, nevertheless, on punishment.

[197] We meet hate with attentive correction, whereby we show much empathy. We try to fathom the reason of the hate and estimate then its authorisation. If we are wrong, then we strive for reparations, after we apologised. We know that also L can hate, and understand therefore hate. Hate is not only to understand as emotion (disaffirmation).

[292] To use an arm represents actually still nothing bad (sporting arm). The application to man is, however, one of the last ways out (self-defence). The national and the military service are questions of conscience. As long as military missions (still) are inevitable, religion may not proscribe them. Violence always is ultima ratio. We may not complain then, however, about the fact that violence can produce two-way violence.

War

[1100] We should not only advocate the things that have a utility. There are, for example, art objects that have their value for their own sake or from the creating person. The objectives but whose realisation has a great utility have always priority. The justification of the useless and nocuous is reasoned in the diversity of that what exists. The nocuous should nonetheless have a utility.

[1101] We can learn from a war that it is something that should be avoided. Wars can eliminate circumstances that are worse than they themselves. They are usually waged because somebody deems to have to take with violence what is not morally justified, since the problem is a disproportion of the circumstances what others have caused unjustifiably. Therefore, fight the cause.

[1102] With the development of humans and the introduction of a world government in a qualified democracy, wars are nipped in the bud since only sufficiently qualified have the power on their hands and great injustices are compensated. The war-initiators cannot get a chance; individuals can be kept covered by the police. The negative, on a large scale, loses its existence.

[1185] If the means are not sufficient to resolve conflicts without violence, it results usually in war. It is already in the small scope dire, but in the large scope devastating. Since it is usually based on unbridgeable conflicts of interests, it is only avoidable if the parties involved change their interests or renounce whose enforcement. The more developed a society is, the more easily conflicts and wars are avoidable.

[1186] Then the great social and economic disparities are removed and the world government may exert sufficiently influence on the opposing parties. Violent conflicts can be resolved with the aid of the police. As yet, every person must brace herself for possibly being involved in a war. His conscience should be given the opportunity to decide whether he wants to render military or a corresponding alternative service.

[1187] Who is unfit should still make herself appropriately useful in the community she belongs to, within his means and for justice, solidarity and development reasons. For this, the communities have to provide appropriate application possibilities. Women who bring up (own) children long enough have fulfilled by this activity their obligation to render the service.

[1188] Each service in this context is to carry out with the necessary devotion and diligence. One should try to bring in positively his whole personality and to get on well with his superiors and the whole environment,

since those one serves deserve the full dedication. Everybody should carefully consider what kind of service ze renders and, eventually, make comprehensively use of advice at third hand.

[1189] The training during the service is to be complied with, also in one's own interest, with the necessary attention, since neglects lead usually to a bad result. It is a crucial part of life also to take on tasks that do not taste. Thus, for example, one should know what submission and obedience and camaraderie mean, since they are important for life and death decisions.

[1190] In mission of war, we should remember that life is the most important and ultimate that a creature has to give in this world. The esteem of life demands us to choose means as effective as possible and appropriate to the situation in the fight against the opposer. To do this, we must have ourselves under control and be developed to the extent that we can decide properly in all circumstances.

[1191] If we have the choice to comply with an instruction or an order in different ways, so we should always opt for the best solution before L which should not to be the most comfortable. Absurd and nonsensical demands we have to meet head-on with the necessary resoluteness within our possibilities. It counts only the responsibility before L and us, and not what others want to force on us unjustly.

[1192] Under extreme conditions, we must not let ourselves go, but have also to increase the demands for ourselves. Every extreme phase will be sometime superseded by a balanced one: in this or the next life. We may never give up the hope for and the trust in L, since we are only able to meet the extreme requirements this way. L punishes all those who want to destroy us severely.

[1193] If we slid into a situation in that we have to fight for a cause that we do not acknowledge, so we need to place our trust in L that our mission still comes to a good end, and support our comrades-in-arms to the best of our ability, for which the matter has not to be much easier. How do we stand there before L if we can say to have done everything properly in all conscience!

[1194] Vice versa, we can be exposed to a permanent burden, if we made a mistake or had a mischance, or had to experience something fatal we could not escape. Everybody has the right to adequate care and treatment of zis (traumatic) experiences. A redress or at least recompense is to try within the realms of possibility in any case.

Differences from truth

[365] The lie is not generally forbidden. It is a constituent part of our daily life. If we do not want to hurt or harm someone, then the lie - understood as (the smallest) difference from truth - lends itself. To say to a dying person the brutal truth misses the love for zer. The white lie comes from the emergency. But as with everything it depends on the right measure: Who loses it, acts wrongly.

[366] A (voluntary) misstatement (e.g. as a witness in court) is much more difficult to value, in particular if one declares under oath. In case of doubt we should give the priority to the truth, even if the consequences are hard. Who testifies falsely out of low motives, cannot count on the approval of a religion. Under L the truth comes to light anyway and L is the highest judge.

[367] Fraud can weigh heavier than lie. There are special cases in that fraud is justified (two-way fraud), this applies to the financial and the conjugal fraud. Similarly to estimate are deception, embezzlement, disinformation and other illegal facts. It can occur, according to situation of the case, that illegal acts can be ethically justified (emergency). The punishment cannot save from this possibly.

[843] It serves man when ze can detect by measurements whether somebody is lying deliberately or not, because it contributes to justice: There may be detected offences and be punished without innocent being convicted. It yet puts a strain on the living together, if these measurements are expanded to include every-day life and are publicised: thoughts must be free to protect the personality of the thinking person.

[844] An inadequate control with all the technical possibilities is in each case to avoid: The transparent citizen lives a unworthy life. Without wellfounded suspicion nobody may be monitored, a judge must confirm the former. A harmonisation of different laws may not go hand in hand with mediocrity: There must be space for movements towards the poles without paying homage to the extremes.

[733] Suggestion may be helpful: for others and for oneself. If the circumstances are not the way we like them, one can not force the luck indeed, but attain at least a subjective improvement. One has something of a self-fulfilling prophecy. Vice versa one can also damage oneself by negative thoughts. In both cases one should not ignore the truth.

[734] One can push truths to the back of one's mind and this may even be healthy. However, it is difficult to cheat one's memory if one has a good one or the experiences have been incising. One can record a lot, but for certain negative contents it is to dissuade from that. One can suffer very from one's memory by forgetting negative not anymore or by forgetting as much that a normal life is not (anymore) possible.

Killing

[376] Although we shall not kill, the murder of a man-murdering tyrant may be justified. The death penalty is to be rejected in each case and also the enforced suicide. We may kill ourselves, if we have a stalwart reason that has existence under L. The longest imprisonment may not exceed 5 years. Preventive detention is hereof excluded. Corporal punishments are to be rejected.

[831] Tests on humans must not exploit their economic emergency. Also the removal of organs - for example, after breeding in humans - against their will or for inadequate value is condemnable. To exhibit prepared corpses publicly against the will expressed in the lifetime violates the dignity of man. Dead are to inter dignifiedly in the (assumedly) desired form.

[388] Killing (innocent) people is one of the worst crimes, if it happens with intent - in particular against children. From it the euthanasia is excluded: active euthanasia is to be rejected; if a person wants to commit suicide, however, with certain medicines, then these must be available for zer under conditions. The procuring is to be placed exempt from punishment.

[389] The conditions are the guarantee of the desired effectiveness of the medicines, adequate application and an obligation to register. The desire for discontinuation of life-extending measures for humans in case of most serious illness is always to be respected. Each person has the right to a worthy death and is therefore to be advised comprehensively about zis dying.

[391] Each person has the right to a worthy life. That includes in particular the basic needs. Apart from the material basic needs the needs for devotion and love are very important: Almost any person can give both, otherwise ze is to be called ill and requires an appropriate therapy, if this is possible. The fact that not all humans can cover basic needs represents an enormous evil.

[392] It occurs that mothers decide against the becoming life. This is to be regretted in each case. If they were advised and maintain their difficult decision, then the abortion should be made as early as possible - before inspiring. Embryonic stem cells may be used for research purposes, embryos only, if they are not inspired, and the agreement of parents is present.

Imprisonment and torture

[377] Instead of long imprisonment an early rehabilitation of the offender is to be aimed at. During the imprisonment is to be paid attention to sufficient response and, if necessary, pastoral and/or therapeutic backing. The obligation to non-profit work or the restriction of the radius of action from at home with electronic aids can represent a useful alternative to the imprisonment.

[378] The imprisonment conditions are to be arranged humanely. To aim at are single cells, the access to a pastor (including service) and a psychologist, sufficient visiting hours, free yard exercise, avoidance of criminality of the prisoners among themselves, flawless food, hygienic conditions, admission to sufficient information, education and therapy possibilities and if applicable further facilitations of imprisonment.

[379] The religion of love centres love and devotion concerning the treatment of offenders. Here spiritual interests are not to come off badly. It is important that the offenders develop their personality to the

positive. There may be, however, unfortunate cases that do not want to develop. The advantages of a change are to be clarified then again and again.

[1394] In the assessment of possible offences, the thought of punishment has to fade into the background and the thought of help has to come to the fore. Penalties do usually not improve the situation, if go without the removal of the causes. Although not all shortcomings can be remedied as long as certain circumstances must be tolerated as immutable, but the direction of impact must be to remedy the problems occurred.

[1395] It applies to use the whole range of available possibilities. That means to show also there astringence and rigorousness, where it is indicated. It is important always to show the best way, even if someone (still) does not want to go it. It must be the way of development that gives someone the insight to achieve a worthwhile goal and to find happiness and fulfilment, even if the implementation only looms.

[395] Each form of torture is to be rejected as beneath human dignity. It can help in the torture to call L or to imagine the world into that L appoints one as recompense for the suffered torture. Prayers, even if they are pre-formulated, may likewise help. L is very close to us in this time, but we must always remember that we live in a probation world and that L compensates everything.

Extremes

[586] People deserve great respect that lost in delusion the ability to distinguish between right and wrong. If one can trust nobody anymore - not even oneself -, one passes through the most difficult experiences. One loses identity: that what was self-evident is doubted. In delusion the current becomes true whether it is plausible to others or not.

[587] One has the worst diseases, the most displeasing certainties, but also the rarest and highest gifts. One is chosen of L or totally unworthy, depending on whether the delusion is positive or negative. One can be persecuted by all and nowhere be sure, need neither food nor sleep. One passes through the most extreme experiences that man can imagine, depending on the peculiarity of delusion.

[588] If the actual delusion is over, one starts from scratch again: One gets to know the value of the basic needs and can do only the bare necessities. A sharply-worded depression finishes one off. Not to forget are the sick and poor, which have to get along without medical assistance and drugs, which have to dye without having lived. They have experienced what is the worst next to torture.

[589] One cannot generally advise against having extreme experiences. Under controlled conditions they can be very instructive. But there are more important things than extreme experiences: the abolition of extremes, which prevail in our world, where innocent people live in great need and the guilty people live on best streets. Only when this is done, we may approach again the things that do only serve our own interests.

[1957] Who shapes his life, should always keep an eye on what is still normal. The further one diverges from normality, the more difficult life becomes. Although exactly this may also be a challenge, from which springs much good, but it is laborious to keep an extreme in the long run or to realise still further increases. The repeated peak has valleys between, and leads quickly into the habituation.

[1958] The greater the effort for experiences becomes, the more they must pay off to justify it. Who is spoiled by success, has trouble if it is absent. There is nobody who can be successful in the long run, at least not in the same field. Who does not move on timely to pastures new, will wane in his performance. It needs to be already a genius in order to incessantly develop the new that leads to great success.

[1959] Who addicts himself demandingly to pure pleasure and the most eccentric pleasures, will recognise in the long run that they cannot be turned into the central purpose in life, as they lack the depth that constitutes true value. If they are faced with no effort, the balance of positive and negative forces is disturbed. One is thrown back at on his ego and becomes discontent, if not even ill.

[1960] Various problems appear that restrain oneself from doing that what one wants to and should do actually. Excesses ultimately destroy oneself. They contribute to harm others by denying them the urgently needed help. Life strikes back with the force that corresponds the squandering. The only way out is to redirect his forces into rewarding goals, and hence one comes to L.

[1961] It is important that we solve our own problems thoroughly, so that we can then turn to other ones. The solving is the guarantor of our health. It makes us slim and powerful. Being thick is primarily a psychic problem where much unimportant enters and little important leaves the body. If just as much goes into it as leaves it, so we live according to our destiny highly healthy.

[1962] Unbridled hunger has only who is immoderate or the victim of the immoderateness of others. Victimhood is a direct consequence of one's karma. If the creatures behave properly, it needs not to give large victims. Victims are the benchmark for wrong behaviour. They must be distinguished from self-sacrifice, which may very well stand for proper behaviour. One can become guilty for victims directly and indirectly. L knows exactly every nuance.

[1963] Criminals are not only the offenders, but also the victims of society, which in turn is offender and victim at once. Withdrawal of love leads to perpetration, this does so to victims. Who is full of love will become neither offender nor victim. Who exposes zerself must expect resistance, up to death. Who wants to do the highest service needs efface zerself. Every creature represents L in its way. This is the way it exactly must be seen.

[1964] The discussion with L cannot be excelled by any creature. Therefore it is just and equitable if the enunciator does not deliver himself to the public. Would he do it, he would be severely restricted in his annunciation, since it would specify the issues and its interests would be put above those of L. It is within the discretion of the public to propose issues to be treated. These are taken into account wherever possible.

[1965] It is important that we become at certain intervals aware of ourselves. To this end, we should critically view ourselves in the most important respects, and analyse ourselves sufficiently precisely. Who does not know zerself well, misses a crucial basis for zis judging and acting. One must be able to rely on zerself in every situation. This requires sufficient knowledge about zis capabilities.

[1966] One should know what incites oneself in order to effectively correct a wrong reason of incitement. One should know zis individual performance limits to avoid excessive demands. One should assess zis potential in the fields that are in one's line and bring joy. One should know the fields on which one still has to develop, and what there is still to be implemented in detail in what time frame.

Deficits

[1027] Despite increasing individualisation and specialisation, there are central general fields shared by many creatures - among others L and religion: They must not be neglected, but require the same attention as other special fields. Here are also developments and trends to pursue and to integrate usefully in life. Both fields have to harmonise: otherwise one becomes ill.

[1028] So an intelligent information management is to conduct that structures and makes available the living and dead knowledge. We must be willing to forget information skilfully to have space for enough new information. In humans this is done automatically, cyborgs for example must help the process: The recommended guidelines should be complied with. It affects otherwise one's life to the own detriment.

[1029] Every creature should know its capacity and make realistic targets after that. It is more important to lead a life of high quality than to work oneself into the ground during competition. So phases of peak performances have to alternate with contemplative phases, in which one can rest. The world is rich enough, so that life under extreme conditions has not to belong to the daily routine.

[1030] The world government has to protect the individual against excessive demand - for example by determining and monitoring working conditions. Disease is damaging not only the individual, but is also expensive for society, which has to bear the emerging costs. Rather preventive incentive-based health programmes are to issue. Health crime is to prosecute as sternly as other crime too.

[1031] Onesidedness should be coped with by expansion and rotation through different fields of activity. Targeted (also costly) programs may be needed to remedy health harms caused by unilateral strain. Everyone should take professional advice to keep alternatives in life open. L wants the matured, but healthy creature.

[676] Oneness can be a dangerous reductionism: Man is homed in on expansion and personal development, for which diversification is a good word. Everyone, however, is a whole that should not be divided. Rearing parts again may be legitimate; problematic is however, the spirit. It is something beautiful to be able to be proud of ones distinctiveness and uniqueness (multiples problem).

[988] One can oppose L with one's will by wanting, what cannot please L. Only with the execution one collects bad karma, since the thoughts are set at liberty. But we should consider what we want and how L adheres to that. Indeed we can also act in affect, but then we do not act deliberately directed. We should always try to be master of our actions.

[989] L is always stronger than our will can be. Ze will not try to break our will, but to send us thoughts which lead us on the straight and narrow. Only by refining ourselves we gain the stability that we need to make always the right decisions. A thorough weighing of all contemplable pros and cons help us to take over responsibility in the right way.

[990] We must learn to have a strong will in order to endure, what gets in our way. If we go always only the easy way, we attract the unpleasing, since the easy way is usually not the best one. This does not mean that the uncomfortable way is always the best one. If we consider accurately how we best attain the goal, the way there will appear by itself.

[991] With a strong will, we are able to cope with a heavy load and the load entails reward. With a weak will, we are the puppet of the circumstances and we rarely achieve, what we are to achieve. We go down in L's esteem, even if we never can lose zis love for us. In order to develop towards L the whole person is asked, since L is something comprehensive that cannot be reduced to a part.

[1001] The problem of increasing individuality and excessive demand can be solved by the endeavour to let find people together over long distances after the same interests. Personality coaches can support and watch over the progress. Since specialisation also Increases, teams may become necessary to cope with complex issues adequately.

[1002] To compensate deficits targeted programmes are to be developed that consider the personalities of the involved parties adequately. For notably obstinate cases, a lifelong chaperonage may be necessary, particularly if human beings fall victim to serious criminal activities. Fortunately, the increasing complexity occurring can be absorbed by the progress.

[1003] The mental diseases unfortunately will play a always major role in the future. Therefore, it is important to set the course properly and to begin early an education according to development. Since emotional needs also fall in the field of religion, the religious education - especially for the strengthening of morality - is so important. The more favourable the living conditions, the lower the criminality.

[1004] Who knows that criminality in the long term does not pay off, will seek to choose viable alternatives. At this, every individual is to support. There will have to be in the future proper morality keepers, since already small delinquencies can have a devastating effect: Everywhere, where information is everything, a small misinformation is enough to "spark a bomb off" and bomb alerts can be expensive.

[1005] These morality keepers must be sensitive even in the most inconsiderable fields. Computer support with large databases will be essential. Since the computer can be used in principle for criminal activities, even today. There can be easily established scenarios at scientific level - and be it through fake data. Its rebuttal may demand a thorough analysis through experts.

Misperformances

[2019] It is not necessary that L expresses zerself towards a number of creatures at the same time, since these are able to solve the problems of their world in principle themselves. If, in individual cases, situations exist the creatures themselves cannot solve, L is the last who denies zerself. Gleichschaltung (of thoughts) is due to the strong individualisation in the world problematic and neither desirable, nor imperative.

[2020] The common experience of L takes better place on an individual level on that L can brace zerself for every creature according to its wishes and expectations. Only then it becomes optimal, for otherwise there are too many sights to lower, in terms of quality. The relationship with L demands a creature completely, neither too much, nor too little. Simultaneous undifferentiated experience of L disappoints too many creatures.

[2021] If L would express zerself in zis full strength towards the creatures, this would amount to a complete excessive demand. If ze would take the level of the most developed creatures, they would obtain an exclusive lecture. But this could only always be as strong as these creatures themselves. But then the creatures can infer the utterances of L themselves, if they maintain zer high level.

[2022] This has the advantage that the creatures can decide on their own how high they want to choose their level for what times. Would L offer them always significantly more than even they can infer themselves, their own achievements would be felt to be lagging behind L and contribute to a strong dissatisfaction. This way, every creature achieves what it can and wants, and also experiences its own successes for it.

[2023] It, however, saddens, if many creatures try to go the unrewarding way to relinquish L without cause. So they lag behind that what is possible and damage others and themselves. In this way, the excesses emerge that we find in the world today. It is full of creatures that cling to things that have no real value, and not even realise this.

[2024] This is only still undercut by the creatures that do not want to notice this. Those who cannot do this, have already punished themselves this way. This way one misperformance leads to another, and all together the misperformance of the world. Those who stand at the side of L, have difficulties to cope with so much. The latter is the more difficult to understand, because it punishes ultimately itself.

[2025] With the word of L, every creature knows how to assess this intransigence and where it leads. No creature can escape the compensation by L, how long soever it needs to take place. If the patience of L is exhausted, it is enough. L is willing to accept many things, but if it is enough, it is enough. But if the creatures, along a wide front, choose evil or help to establish it, they have to bear the consequences.

[2026] In the word of L can be found what L expects. If one does the contrary, follows the undesired. Each creature can contribute, after its possibilities, its share to prevent the undesired. If this remains undone, the undesired arises. It is not the task of L to keep everything undesired away, especially not, if it is based on the free decisions of the creatures. These can hamper it in their own right.

[2027] If they are attentive and vigilant, wrongdoers immediately attract attention and can be hampered to exercise their wrongdoings. The qualified democracy makes it difficult for them to come to power, a fortiori for longer. If the creatures are wise, they further the strongest among them particularly, without neglecting the others. Who are the strongest decides their achievement and qualification.

[2028] The pressure is at the most taken off the strongest, if they get quickly all things they need in order to be able to devote themselves to the actually (difficult) tasks. They should be freed of the activities that do not need their strength. If they find an environment in that they feel well and that offers them possibilities that beautifies their lives, they have what they deserve, also from L.

The wrong way

[515] People tend to think in extremes concerning L. But if they consider their world, which comes from L, they should notice that there are no real extremes in it, but that all is designed with a lot of measure and love. Hence they should conclude that L is not extreme: neither perfect nor simple. Instead, they say that L is inscrutable, rather than projecting their thoughts into zer.

[516] With pleasure, people take a line of the least resistance. In doing so they would have to realise that just for the sake of justice, big results usually require also much effort. Only the one comes to fulfilment who took care. The one to whom somewhat felt to undeservedly gets to feel this in the form of displeasure, if similar results in the future to fail to occur. It is elevating to be delighted at an own big achievement.

[517] L is most annoyed at the people who have received a lot of good, but do a lot of evil to others, only rendering homage to the principle wanting to hurt, namely in the cruellest form. But even weaker forms are difficult to approve, because most people have the ability to outgrow themselves positively. The simple reflection why they act, how they act, can have great effect.

[518] If still then the desire is added continuously to improve oneself, nothing gets in the way of a positive development actually. Even setbacks can be processed in an appropriate form and help on. Who does not want to develop, is always exposed to the problems at that ze should mature, be it in a reincarnation or in a subsequent world. This is the boomerang effect of L.

[837] L is in everything and for everybody the highest superlative. Therefore, we cannot expect that ze turns to us at all. But we can expect this from zis numerous representatives - but only after their possibilities. Who treats L's representatives badly, insults L. More general insults L who does in as many things as possible the opposite of that what the word of L announces. The punishment for this is high.

[157] Greed is always a decision for the evil: one misses the saturation point and continues to push it back. Greed exists in the material as well as in the mental field. So thirst for glory is a form of greed. L punishes greed with reduction. Greed is easier to cope with than addiction, as it represents always an overshoot. One should set oneself only the goals in life that the society acknowledges and even better supports.

[404] Envy lacks the inner wealth, which does not even allow the envy to develop. When one considers that every person has L as aim and achieves this aim, temporary differences in the properties play a tangential role. What one has not yet, one will receive or simply does not need. We should concentrate fully on the development of positive qualities and grant others their temporary more.

[838] Vanity is an emphasis on that what is not relevant to L, and therewith remoteness of L. It orbits the ego and neglects you and we. It blocks selflessness. Developed people are never vain: They know about their imperfectness. Vanity is worse than pride, which is justified for real achievements. Who in our world views zerself close to the void knows in what relation to L we are in actual fact.

[832] Journalism must be respectable and fulfil the described persons and processes. Straining after effect by overdrawn or even deliberately false representation to increase the attention or the incomes is to reject. Unfair questions or violation of the collusion violate the partner and cast a poor light on the interviewer. Also bad movies have value for the least.

[833] The best are films that have a lot to say to us and from that we can learn. Crime and violence should deter and not entertain us: We want to avoid the obnoxious because we want to develop towards L, otherwise we are simply unripe. The thrill has no real depth. Man can be internally so rich that ze must become necessarily tired of the light entertainment.

[829] While a certain curiosity is salubrious, their excessive form is to reject. We come to know what we need to know early enough and if not, we have no other choice than to reconcile ourselves to that what we know. It bears witness to greatness to reconcile oneself to one's fate: L lets us know why the needed help was refused to us. Sensationalism is a lack of inner wealth, which we can remedy well.

[898] Every altruism is a disguised egoism, since one can and should not deduct the ego of one's doings. And if we emphasise ever so much to want to act for others, we always benefit a lot from doing so. Since it is in the nature of things, we should not be unhappy about this or address approaches. True egoism can be recognised by its ruthlessness, even if it sometimes seems to be well camouflaged.

[1993] Who uses zis strength to appeal to the weaker person, after zis ideas, against the will of it, does not treat zer appropriately. Strength is given to one in order that others can benefit from it, otherwise it becomes weakness. Misused strength makes unhappy. Anyone who tries to misuse the strength of somebody else for zis purposes very deliberately, will ultimately fail if zis conscience calls or L compensates.

[1994] Principally, the best is to view in man as long, until something else proves to be. The love we feel for everyone and we give zer, decreases not until then if ze evidentially does not deserve it. Everyone deserves our love, no matter what ze does or how ze is. It may be differently strong and depend on zis behaviour. The indiscriminate love levels in an unnatural way.

[1995] Who defines zerself by that what ze has, goes crucially wrong. Each creature begins its life on equal terms, and thus has neither something over another one that also begins its life, nor less. Since life is a zero sum game, this ratio does not change either. If someone has come off better or worse for a certain time, this is compensated afterwards again.

[1996] Who only does the bare necessities, achieves little in zis life and will not become really happy. It is essential what is considered as bare necessities. Anyone who views the need properly has very much to do. Who is doing the right thing, there is little need. One can achieve much with little, if it is just the right thing. From this, it does not follow that it is always little that achieves much. Every victory wants to be gained. Chance loves also the loss.

[1997] Who does first what ze wants, always runs the risk to do the wrong thing first. Only if one views the others, and in particular L, one has the basis to decide right. If one could take the time to decide effectively and at pace, after the views of the relevant others are sufficiently incorporated, then the own will may have had its share. Every important decision requires scrutiny.

Estrangement from L

[1755] Among the possibilities to estrange from L, judging and acting against L is the most serious one. Depending on the extent, the consequences are disadvantageous, the more the more is suffered from the consequences of the judging and acting. The punishment by L for this turns out correspondingly high. L punishes according to the extent of the criminal responsibility and to the amount of guilt. The maximum punishment is the solution in substances after passing through a guilt programme.

[1756] Everything that one expected of others, one may experience as long as it pleases L in zis justice, since others are on a par with oneself, regardless of the relative value they have. This is not revenge an eye for an eye, a tooth for a tooth, but making oneself realise what one has wreaked. It would not be just, if one atones only a fraction of the guilt, if it is to become aware to the hilt.

[1757] The solution in substances is just, because one, despite zis many abilities, did not prove worthy of them, and has therefore forfeited having them. If it is to expect from any substance that it would make better use of these abilities than oneself, then this substance is to choose over oneself. This means that on is rightfully enqueued behind it. One may again work one's way up in the divine order, if it pleases L and if it is about time.

[1758] Less guilt is settled by less reduction. L exercises neither special leniency nor special severity: just is the experience of the equal and equivalent. Only when ze recognises that the culprit has the necessary insight into zis guilt and justice has been served, L lets up on zer. One may wonder why L does not make such culprits see reason during their lifetime. Answer: They are no isolated case.

[1759] Ze would, for reasons of justice, have also to iron out everybody who supports the individual. There is no selective boundary, but a broad continuum. When a single perpetrator breaks through all limits with the aid of others, L has set, then L has done everything what ze could do within the limits of zis word and the divine order. Every single perpetrator can be stopped by the many. If they do not, they have not deserved zer.

[1760] One cannot grant the many, they did not know better. Each person is able to distinguish evil from good, since it reveals itself at every level by much. The more intelligent can advise the less intelligent of it. It is simply not true that on cannot prevent evil, since every person has the power by L to do so if it matters and ze is (morally) behaving properly.

[1761] No one who instigates a war or another big crime has the chance to conduct or to commit it, if those refuse who are to execute it. Where is not fought there is no war. Passive resistance wears out in the long term any dictatorship. If the forces from the outside bestow only the essentials on it and the forces from the inside organise themselves beyond that, no dictatorship can last long.

[1762] To deny L and to ignore L is in this order less serious but still amiss. Both punish themselves because it denies L to show zis gratitude. For where L is not needed, ze will not impose zerself, because those who

do not need to be content with what they have. If they were not, it would be not far to seek to accept any help, so especially the best possible one, which is doubtless L.

[1763] Who denies L does not even concede existence to zer and is not ready to acknowledge zis activity in the world. L Who ignores L considers zis activity for inessential. More serious than both is to place oneself over L, what happens more often than those who do so want to admit. All three are after all ridiculous. The latter, because it is impossible, considering the magnitude of L, the former, because absolutely nothing is possible without L.

[1764] To whom L is all the same misunderstands zis nature. Who gets only half-heartedly involved with L, did not understand what essentially matters. Half-heartedness halves the result in relation to others. Who wants only the half for others does not love them, since love aims at the whole. The satisfiable solution of most problems, however, requires the whole effort. To commit oneself wholly is fine, since only this way true fulfilment is achieved for oneself and for others.

Death and addiction

[527] The life with its ups and downs is for every living being in all the worlds the highest fulfilment if it concentrates on L respectively the whole. Who wants the death has never really lived. L is poised to grant, if all attempts failed to convince a creature of the opposite, the eternal death, but until now every dead creature wanted again and again to return to life - without exception.

[528] Any form of death that a creature has chosen was in the long run conceived as unsatisfactorily. The simple being-not-anymore was repeatedly rejected, after L had shown the creature the glories of the worlds. Also each creature needs to process of firstly its karma and if it had processed this, every creature was ready to live on forever - voluntarily.

[540] Addiction - to drugs in particular - is to cope with by a lot of love and devotion. The transformation to the fulfilling activities by the service for L is to avouch for successively. Here professional help is indicated, but not only. Response and understanding can be achieved by almost anyone. Financial assistance can relieve the greatest distress - by the state or private.

[541] One can have extraordinary experiences with drugs and generally. The religion of love aspires to no extremes, because L is not extreme, but to all the best to that L has given us natural gifts. That does not mean that we should not aim at the best, but that we thereto do not need extreme experiences. Everything desirable we can achieve by the polarities swinging around the centre.

Bibliography

- [1] Hamp, Vinzenz; Stenzel, Meinrad; Kürzinger, Josef (Hrsg.): *Die Heilige Schrift des Alten und Neuen Testaments*; 4. Aufl.; 1988; Pattloch Verlag; München; ISBN 3629052002; Bilder von Rembrandt.
- [2] W.-Winter, L. (Bearb.); Ullmann, Ludwig (Übertr.): *Der Koran - Das Heilige Buch des Islam*; 1. Aufl.; 1986; Wilhelm Goldmann Verlag; München; ISBN 3442086132; Taschenbuch.
- [3] Grimm, Georg: *Die Lehre des Buddha*; 20. unveränd. Aufl.; 1979; R. Löwit; Wiesbaden; ISBN 3894272120; Hrsg. von M. Keller-Grimm und Max Hoppe.
- [4] Fromer, Jakob (Übertr.): *Der Babylonische Talmud*; 2. Aufl.; 1988; Fourier-Verlag; Wiesbaden; ISBN 3921695880; kommentierte Auswahl.
- [5] Franz, Albert; Baum, Wolfgang; Kreutzer, Karsten: *Lexikon philosophischer Grundbegriffe der Theologie*; 2. Aufl.; 2007; Herder; Freiburg; ISBN 9783451290954; korrigierte Fassung der Erstauflage.
- [6] Cumpsty, John S.: *Religion As Belonging*; 1st Ed.; 1991; University Press of America; Lanham; ISBN 0819183598; A General Theory of Religion.
- [7] Alston, William P.: *Perceiving God*; 2nd Printing; 1995; Cornell University Press; Ithaca and London; ISBN 0801481554; The Epistemology of Religious Experience.
- [8] Stiver, Dan R.: *The Philosophy of Religious Language*; Reprint; 1997; Blackwell; Malden; ISBN 1557865825; Sign, Symbol, and Story.
- [9] Fischer, Johannes: *Theologische Ethik*; 1. Aufl.; 2002; Kohlhammer; Stuttgart; ISBN 3170168916; Grundwissen und Orientierung.
- [10] Jörns, Klaus-Peter: *Die neuen Gesichter Gottes*; 1. Aufl.; 1997; C. H. Beck; München; ISBN 340642936X; Was die Menschen heute wirklich glauben.
- [11] Krieg, Carmen; Kucharz, Thomas; Volf, Miroslav (Hrsg.): *Die Theologie auf dem Weg in das dritte Jahrtausend*; 1. Aufl.; 1996; Chr. Kaiser; Gütersloh; ISBN 3579020080; Festschrift.
- [12] Anzenbacher, Arno: *Einführung in die Ethik*; 1. Aufl.; 1992; Patmos; Düsseldorf; ISBN 3491779251; Philosophische Grundlagenprobleme.
- [13] Sharma, Arvind (Ed.): *Fragments of Infinity*; 1st Ed.; 1991; Prism Press; Dorset; ISBN 1853270660; Essays in Religion and Philosophy.
- [14] Ratzinger, Joseph: *Einführung in das Christentum*; Neuausg.; 2005; Weltbild; Augsburg; ISBN 382894949320; Benedikt XVI..
- [15] Ratzinger, Joseph: *Glaube - Wahrheit - Toleranz*; 2. Aufl.; 2003; Herder; Freiburg; ISBN 3451281104; Das Christentum und die Weltreligionen.
- [16] Ratzinger, Joseph: *Jesus von Nazareth*; 1. Aufl.; 2007; Herder; Freiburg; ISBN 9783451298615; Erster Teil von der Taufe im Jordan bis zur Verklärung.
- [17] Ratzinger, Joseph: *Gott und die Welt*; 1. Aufl.; 2000; Deutsche Verlags-Anstalt; Stuttgart München; ISBN 3421054282; Glauben und Leben in unserer Zeit.
- [18] Szczesny, Gerhard; Wilhelm, Kurt: *Die Antwort der Religionen*; 1. Aufl.; 1964; Szczesny; München; ASIN B0000BFUGR; 31 Fragen.
- [19] Drewermann, Eugen: *Kleriker*; 3. Aufl.; 1992; Deutscher Taschenbuch Verlag; München; ISBN 3423300108; Psychogramm eines Ideals.
- [20] Smith, Huston: *Eine Wahrheit viele Wege*; 2. Aufl.; 1994; Hermann Bauer; Freiburg; ISBN 3762604657; Die großen Religionen der Welt.
- [21] Hirsch, Eike Christian: *Vorsicht auf der Himmelsleiter*; 1. Aufl.; 1987; Hoffmann und Campe; Hamburg; ISBN 3455086284; Auskünfte in Glaubensfragen.
- [22] Hick, John: *Religion*; 1. Aufl.; 1996; Diederichs; München; ISBN 3424013110; Die menschlichen Antworten auf die Frage nach Leben und Tod.
- [23] Thomas, Gordon; Morgan-Witts, Max: *Der Vatikan*; Lizenzausg.; 1984; Manfred Pawlak; Herrsching; ISBN 3881993223; Mechanismen kirchlicher Macht.
- [24] Trillhaas, Wolfgang: *Religionsphilosophie*; 1. Aufl.; 1972; Walter de Gruyter; Berlin; ISBN 3110038684; Lehrbuch.
- [25] Vries, S. Ph. de: *Jüdische Riten und Symbole*; 9. Aufl.; 2003; Rowohlt; Reinbek; ISBN 3499187582; Taschenbuch.
- [26] Borchert, Bruno: *Mystik*; 1. Aufl.; 1997; Herder; Freiburg; ISBN 3451045300; Das Phänomen - Die Geschichte - Neue Wege.
- [27] James, William: *Die Vielfalt religiöser Erfahrung*; 1. Aufl.; 1997; Insel; Frankfurt und Leipzig; ISBN 345833484X; Mit einem Vorwort von Peter Sloterdijk.
- [28] Lanczkowski, Günter: *Geschichte der nichtchristlichen Religionen*; 1. Aufl.; 1989; Fischer; Frankfurt am Main; ISBN 3596245648; aktualisierte und erweiterte Neuausgabe.
- [29] Küng, Hans: *Christ sein*; 3. Aufl.; 2004; Piper; München; ISBN 3492217362; Taschenbuch.

- [30] Küng, Hans: *Existiert Gott?*; 3. Aufl.; 2004; Piper; München; ISBN 3492221440; Antwort auf die Gottesfrage der Neuzeit.
- [31] Küng, Hans: *Das Christentum*; 1. Aufl. Taschenbuch; 1999; Piper; München; ISBN 3492229409; Die religiöse Situation der Zeit.
- [32] Küng, Hans: *Das Judentum*; 1. Aufl. Taschenbuch; 1999; Piper; München; ISBN 3492228275; Die religiöse Situation der Zeit.
- [33] Küng, Hans: *Der Islam*; 1. Aufl. Taschenbuch; 2006; Piper; München; ISBN 3492247091; Geschichte, Gegenwart, Zukunft.
- [34] Ruh, Ulrich; Seeber, David; Walter, Rudolf (Hrsg.): *Handwörterbuch religiöser Gegenwartsfragen*; 2. Aufl.; 1989; Herder; Freiburg; ISBN 3451216124; Sonderausgabe.
- [35] Adam, Gottfried; Lachmann, Rainer (Hrsg.): *Religionspädagogisches Kompendium*; 5. neubearb. Aufl.; 1997; Vandenhoeck & Ruprecht; Göttingen; ISBN 352561330X; Taschenbuch.
- [36] Henning, Christian; Murken, Sebastian; Nestler, Erich (Hrsg.): *Einführung in die Religionspsychologie*; 1. Aufl.; 2003; Ferdinand Schöningh; Paderborn; ISBN 350699011X; Taschenbuch.
- [37] Kühn, Ulrich: *Christologie*; 1. Aufl.; 2003; Vandenhoeck & Ruprecht; Göttingen; ISBN 3525032412; Taschenbuch.
- [38] Stolz, Fritz: *Grundzüge der Religionswissenschaft*; 2., überarb. Aufl.; 1997; Vandenhoeck & Ruprecht; Göttingen; ISBN 3525032919; Taschenbuch.
- [39] Moeller, Bernd: *Geschichte des Christentums in Grundzügen*; 6., verb. Aufl.; 1996; Vandenhoeck & Ruprecht; Göttingen; ISBN 3525032803; Taschenbuch.
- [40] Jäger, Christoph (Hrsg.): *Analytische Religionsphilosophie*; 1. Aufl.; 1998; Ferdinand Schöningh; Paderborn; ISBN 3506994891; Taschenbuch.
- [41] Fraas, Hans-Jürgen: *Die Religiosität des Menschen*; 1. Aufl.; 1990; Vandenhoeck & Ruprecht; Göttingen; ISBN 3525032749; Ein Grundriss der Religionspsychologie.
- [42] Johann-Adam-Möhler-Institut (Hrsg.): *Kleine Konfessionskunde*; 2., durchges. und akt. Aufl.; 1997; Bonifatius; Paderborn; ISBN 3897100002; Taschenbuch.
- [43] Lanczkowski, Günter (Bearb.): *Meyers Kleines Lexikon Religionen*; 1. Aufl.; 1987; Bibliographisches Institut; Mannheim; ISBN 3411026588; hrsg. von d. Red. für Religion und Theologie.
- [44] Beyerhaus, Peter; Padberg, Lutz E. v. (Hrsg.): *Eine Welt - eine Religion?*; 1. Aufl.; 1988; Schulte & Gerth; Asslar; ISBN 3877397751; Die synkretistische Bedrohung unseres Glaubens im Zeichen von New Age.
- [45] Paden, William E.: *Am Anfang war Religion*; Dt. Erstausg.; 1990; Gerd Mohn; Gütersloh; ISBN 3579007874; Die Einheit in der Vielfalt.
- [46] Möhler, Johann Adam; Newman, John Henry; al., Romano Guardini et: *Gott in dieser Zeit*; 1. Aufl.; 1990; Matthias Grünewald; Mainz; ISBN 3786715114; Eine Herausforderung der Theologie.
- [47] Schweitzer, Albert: *Das Christentum und die Weltreligionen*; 2., unveränd. Aufl.; 1984; C. H. Beck; München; ISBN 3406067816; Zwei Aufsätze zur Religionsphilosophie.
- [48] Mynarek, Hubertus: *Ökologische Religion*; 1. Aufl.; 1986; Wilhelm Goldmann; München; ISBN 3442120055; Ein neues Verständnis der Natur.
- [49] Pöhlmann, Horst Georg: *Der Atheismus oder der Streit um Gott*; 5. Aufl.; 1986; Gerd Mohn; Gütersloh; ISBN 3579052187; Taschenbuch.
- [50] Lehmann, Karl: *Es ist Zeit, an Gott zu denken*; 2. Aufl.; 2000; Herder; Freiburg; ISBN 34515054; Ein Gespräch mit Jürgen Hoeren.
- [51] Khoury, Adel Th.; Hünemann, Peter (Hrsg.): *Wer ist Gott?*; 1. Aufl.; 1983; Herder; Freiburg; ISBN 3451080796; Die Antwort der Weltreligionen.
- [52] Löhr, Gebhard: *Gott - Gebote - Ideale*; 1. Aufl.; 1991; Vandenhoeck & Ruprecht; Göttingen; ISBN 3525335768; Analytische Philosophie und theologische Ethik.
- [53] Grün, Anselm; Sartorius, Christiane: *Dem Himmel zur Ehre - Der Erde zum Zeichen*; 3. Aufl.; 1997; Herder; Freiburg; ISBN 3451237946; Menschliches Reifen im Ordensleben.
- [54] Hawking, Stephen W.: *Ist alles vorherbestimmt?*; 1. Aufl.; 1996; Rowohlt; Reinbek; ISBN 3499220679; Sechs Essays.
- [55] Guillen, Michael: *Brücken ins Unendliche*; 2. Aufl.; 1987; Deutscher Taschenbuch Verlag; München; ISBN 3423106980; Die menschliche Seite der Mathematik.
- [56] Swinburne, Richard: *Gibt es einen Gott?*; 1. deutsche Aufl.; 2006; Ontos; Heusenstamm; ISBN 3937202919; Englisch: Is there a God?, 1996.
- [57] Berner, Knut: *Theorie des Bösen*; 1. Aufl.; 2004; Neukirchener Verlag; Neukirchen-Vluyn; ISBN 3788720476; Zur Hermeneutik destruktiver Verknüpfungen.
- [58] Krishnamurti, Jiddu: *Fragen und Antworten*; 3. Aufl.; 1986; Goldmann; München; ISBN 3442117534; und sein Gespräch mit Prof. David Bohm über das Erwachen der Intelligenz.

- [59] Walsch, Neale Donald: *Gespräche mit Gott Band 1*; 1. Aufl.; 2006; Goldmann; München; ISBN 3442217865; Ein ungewöhnlicher Dialog.
- [60] Walsch, Neale Donald: *Gespräche mit Gott Band 2*; 13. Aufl.; 1998; Goldmann; München; ISBN 3442336120; Gesellschaft und Bewusstseinswandel.
- [61] Walsch, Neale Donald: *Gespräche mit Gott Band 3*; 10. Aufl.; 1999; Goldmann; München; ISBN 3442336279; Kosmische Weisheit.
- [62] Walsch, Neale Donald: *Zuhause in Gott*; 1. Aufl.; 2006; Goldmann; München; ISBN 3442337623; Über das Leben nach dem Tode.
- [63] Frankl, Viktor E.: *Der unbewusste Gott*; 8. Aufl.; 2006; Deutscher Taschenbuch Verlag; München; ISBN 342335058X; Psychotherapie und Religion.
- [64] Schellenbaum, Peter: *Gottesbilder*; 3. Aufl.; 2004; Deutscher Taschenbuch Verlag; München; ISBN 3423340797; Religion, Psychoanalyse, Tiefenpsychologie.
- [65] Dieterich, Michael: *Seelsorge kompakt*; 1. Aufl.; 2006; Brockhaus; Wuppertal; ISBN 3417249465; Zehn Grundlagen für eine ganzheitlich orientierte Beratung und Therapie.
- [66] Becker, Volker J.: *Gottes geheime Gedanken*; 1. Aufl.; 2006; Books on Demand; Norderstedt; ISBN 3833448059; Was uns westliche Physik und östliche Mystik über Gott und Geist, Urknall und Universum, Sinn und Sein sagen können.
- [67] Otto, Rudolf: *Das Heilige*; 41.-44. Tsd.; 1979; C. H. Beck; München; ISBN 3406025234; Über das Irrationale in der Idee des Göttlichen und sein Verhältnis zum Rationalen.
- [68] Augustinus, Aurelius: *Aufstieg zu Gott*; 1. Aufl.; 2001; Patmos; Düsseldorf; ISBN 3491703328; Hrsg., eing. und übers. von Ladislaus Boros.
- [69] Henry, Gray; Marriott, Susannah: *Perlen des Glaubens*; 1. Aufl.; 2003; Hugendubel; München; ISBN 3720523810; Wege zu Meditation und Spiritualität: Rosenkränze, Gebetsketten und heilige Worte.
- [70] Lauxmann, Frieder: *Wonach sollen wir uns richten?*; 1. Aufl.; 2002; Kreuz; Stuttgart; ISBN 3783121140; Ethische Grundmodelle von den Zehn Geboten bis zum Projekt Weltethos.
- [71] Lauxmann, Frieder: *Die Philosophie der Weisheit*; 1. Aufl.; 2002; Nymphenburger; München; ISBN 3485009229; Die andere Art zu denken.
- [72] Eastman, Dick: *Wunder sind mir kein Problem*; 1. Aufl.; 1998; Hänssler; Neuhausen-Stuttgart; ISBN 3775128794; Wie Gott jedes Haus erreicht.
- [73] Buchholz, Kai (Hrsg.): *Liebe*; 1. Aufl.; 2007; Goldmann; München; ISBN 3442077567; Ein philosophisches Lesebuch.
- [74] Aristoteles: *Nikomachische Ethik*; 1. Aufl.; 1999; Reclam; Stuttgart; ISBN 3150085861; Übersetzung und Nachwort von Franz Dirlmeier.
- [75] Kant, Immanuel: *Die Religion innerhalb der Grenzen der bloßen Vernunft*; 1. Aufl.; 2004; Reclam; Stuttgart; ISBN 3150012317; Hrsg. von Rudolf Malter.
- [76] Martens, Ekkehard: *Zwischen Gut und Böse*; 1. Aufl.; 1997; Reclam; Stuttgart; ISBN 3150096359; Elementare Fragen angewandter Philosophie.
- [77] Konfuzius: *Gespräche*; 1. Aufl.; 2002; Reclam; Stuttgart; ISBN 3150096561; Aus dem Chinesischen übersetzt und herausgegeben von Ralf Moritz.
- [78] Nishitani, Keiji: *Was ist Religion?*; 1. Aufl.; 2001; Insel; Frankfurt am Main; ISBN 3458344292; Taschenbuch.
- [79] Birnbacher, Dieter; Hoerster, Norbert (Hrsg.): *Texte zur Ethik*; 5. Aufl.; 1984; Deutscher Taschenbuch Verlag; München; ISBN 3423060425; dtv Bibliothek.
- [80] Andersen, Svend: *Einführung in die Ethik*; 1. Aufl.; 2000; Walter de Gruyter; Berlin; ISBN 3110150735; Studienbuch.
- [81] Eliade, Mircea: *Die Religionen und das Heilige*; 1. Aufl.; 1998; Insel; Frankfurt am Main; ISBN 345833887X; Elemente der Religionsgeschichte.
- [82] Dalai Lama: *Einführung in den Buddhismus*; 16. Aufl.; 2001; Herder; Freiburg; ISBN 3451049465; Die Harvard-Vorlesungen.
- [83] Hillebrandt, Alfred (Übers.): *Upanishaden*; 47.-49. Tsd.; 1990; Diederichs; München; ISBN 3424005754; Die Geheimlehre der Inder.
- [84] Kennedy, Alex: *Was ist Buddhismus?*; 1. Aufl.; 1985; Goldmann; München; ISBN 3442123968; Lehre und Weltsicht einer großen geistigen Tradition, die heute auch das westliche Denken beeinflusst.
- [85] Rinpoche, Sogyal: *Funken der Erleuchtung*; 1. Aufl.; 1995; Bertelsmann; Rheda-Wiedenbrück; ohne ISBN; Buddhistische Weisheit für jeden Tag des Jahres.
- [86] Esposito, John L.: *Von Kopftuch bis Scharia*; 3. Aufl.; 2004; Reclam; Leipzig; ISBN 3379201057; Was man über den Islam wissen sollte.
- [87] Engemann, Wilfried: *Einführung in die Homiletik*; 1. Aufl.; 2002; Francke; Tübingen; ISBN 3772022774; Taschenbuch.

- [88] England, Roger; Bancroft, Anne (Hrsg.): *Spirituelle Kostbarkeiten*; 1. Aufl.; 2002; Hermann Bauer; Freiburg; ISBN 3762608652; Zen.
- [89] Lechner, Odilo: *Engel*; 1. Aufl.; 2004; Wilhelm Heyne; München; ISBN 3453879449; Begegnungen mit Gottes Boten.
- [90] Wachttturm Bibel- und Traktat-Gesellschaft (Hrsg.): *Die Suche der Menschheit nach Gott*; 1. Aufl.; 1990; Wachttturm-Gesellschaft; Selters; ohne ISBN; Religion.
- [91] Wehr, Gerhard: *Europäische Mystik*; Genehmigte Lizenzausg.; 2005; Panorama; Wiesbaden; ISBN 3926642548; Eine Einführung.
- [92] Schweer, Thomas; Rink, Steffen: *Benedikt XVI.*; 1. Aufl.; 2005; Ullstein; Berlin; ISBN 354836828X; Der deutsche Papst.
- [93] Dalai Lama: *Der Wille zum Frieden*; 1. Aufl.; 2005; Fischer; Frankfurt am Main; ISBN 3596167221; Taschenbuch.
- [94] Knoblauch, Hubert: *Religionssoziologie*; 1. Aufl.; 1999; Walter de Gruyter; Berlin; ISBN 3110163470; Sammlung Göschen 2094.
- [95] Largier, Niklaus (Übers.): *Das Buch von der geistigen Armut*; 1. Aufl.; 1989; Artemis; Zürich; ISBN 3760807461; Eine mittelalterliche Unterweisung zum vollkommenen Leben.
- [96] Schumann, Hans Wolfgang: *Die großen Götter Indiens*; 1. Aufl.; 2004; Hugendubel; Kreuzlingen; ISBN 3896314297; Grundzüge von Hinduismus und Buddhismus.
- [97] Gunturu, Vanamali: *Hinduismus*; 1. Aufl.; 2002; Hugendubel; Kreuzlingen; ISBN 3720523446; Taschenbuch.
- [98] Ess, Hans van: *Der Konfuzianismus*; 1. Aufl.; 2003; C. H. Beck; München; ISBN 3406480063; Mit 4 Abbildungen und 1 Karte.
- [99] Hasenfratz, Hans-Peter: *Religion - was ist das?*; 1. Aufl.; 2002; Herder; Freiburg; ISBN 3451053225; Lebensorientierung und Andere Wirklichkeit.
- [100] Vinzent, Markus (Hrsg.): *Theologen*; 1. Aufl.; 2004; Metzler; Stuttgart; ISBN 3476020258; 185 Porträts von der Antike bis zur Gegenwart.
- [101] Steinseifer, Wolfgang (Hrsg.): *Die Bibel auf einen Blick*; 1. Aufl.; 2004; Brockhaus; Wuppertal; ISBN 3417206472; Taschenbuch.
- [102] Härle, Wilfried: *Dogmatik*; 2., überarb. Aufl.; 2000; Walter de Gruyter; Berlin; ISBN 3110165899; Lehrbuch.
- [103] Anzenbacher, Arno: *Einführung in die Philosophie*; Nachdr. der 3., verb. Aufl.; 1989; Herder; Wien; ISBN 3210246270; Lizenzausgabe des gleichnamigen Schulbuchs.
- [104] Möller, Christian: *Einführung in die Praktische Theologie*; 1. Aufl.; 2004; Francke; Tübingen; ISBN 3772030122; Taschenbuch.
- [105] Schnelle, Udo: *Einleitung in das Neue Testament*; 5., durchges. Aufl.; 2005; Vandenhoeck & Ruprecht; Göttingen; ISBN 3525032382; Taschenbuch.
- [106] Kreiner, Armin: *Gott im Leid*; Erw. Neuausg.; 2005; Herder; Freiburg; ISBN 3451286246; Zur Stichhaltigkeit der Theodizee-Argumente.
- [107] Eliade, Mircea: *Geschichte der religiösen Ideen Band 1*; 1. Aufl.; 2002; Herder; Freiburg; ISBN 3451052741; Von der Steinzeit bis zu den Mysterien von Eleusis.
- [108] Eliade, Mircea: *Geschichte der religiösen Ideen Band 2*; 1. Aufl.; 2002; Herder; Freiburg; ISBN 3451052741; Von Gautama Buddha bis zu den Anfängen des Christentums.
- [109] Eliade, Mircea: *Geschichte der religiösen Ideen Band 3*; 1. Aufl.; 2002; Herder; Freiburg; ISBN 3451052741; Von Mohammed bis zum Beginn der Neuzeit.
- [110] Eliade, Mircea: *Geschichte der religiösen Ideen Band 4*; 1. Aufl.; 2002; Herder; Freiburg; ISBN 3451052741; Vom Zeitalter der Entdeckungen bis zur Gegenwart.
- [111] Fontana, David: *Kursbuch Meditation*; 1. Aufl.; 1994; Barth; München; ISBN 350262187X; Alles über die verschiedenen Meditationstechniken und ihre Anwendung, Anleitungen zur Wahl der geeigneten Methode.
- [112] ohne Angaben: *Katechismus der Katholischen Kirche*; 1. Aufl.; 2005; Pattloch; München; ISBN 3629021409; Kompendium.
- [113] Grom, Bernhard: *Religionspsychologie*; 1. Aufl.; 1992; Kösel; München; ISBN 3466203589; auch Vandenhoeck & Ruprecht.
- [114] Lanoo (Christian Anders): *Der Sinn des Lebens - Nirvana Band 1*; 1. Aufl.; 2000; Books on Demand; Norderstedt; ISBN 3898114295; Buddhismus wie er sein sollte und esoterische Wissenschaften.
- [115] Lanoo (Christian Anders): *Der Sinn des Lebens - Nirvana Band 2*; 1. Aufl.; 2000; Books on Demand; Norderstedt; ISBN 3898114309; Buddhismus wie er sein sollte und esoterische Wissenschaften.
- [116] Wilber, Ken: *Integrale Spiritualität*; 1. Aufl.; 2007; Kösel; München; ISBN 9783466345090; Spirituelle Intelligenz rettet die Welt.

- [117] Hawkins, David R.: *Die Ebenen des Bewusstseins*; 5. Aufl.; 2006; VAK; Kirchzarten; ISBN 3932098021; Von der Kraft, die wir ausstrahlen.
- [118] Hofmeister, Klaus; Bauerochse, Lothar (Hrsg.): *Viele Stimmen - eine Sprache*; 1. Aufl.; 2001; Echter; Würzburg; ISBN 3429023823; Beten in den Weltreligionen.
- [119] Dawkins, Richard: *Der Gotteswahn*; 1. Aufl.; 2007; Ullstein; Berlin; ISBN 9783550086885; gebunden.
- [120] Hawkins, David R.: *Das All-sehende Auge*; 3. Aufl.; 2006; Sheema-Medien; Wasserburg; ISBN 3931560198; gebunden.
- [121] Hawkins, David R.: *Licht des Alls*; 1. Aufl.; 2006; Sheema-Medien; Wasserburg; ISBN 3931560201; Die Wirklichkeit des Göttlichen.
- [122] Sach, Jacky; Faust, Jessica: *Zen*; 1. Aufl.; 2004; Lotos; München; ISBN 3778781669; Entspannung für Körper und Geist, Kraft und Frieden für die Seele.
- [123] Beck, Charlotte Joko: *Zen im Alltag*; 1. Aufl.; 2005; Droemer/Knaur; München; ISBN 3426665611; Aus dem Amerikanischen von Bettine Braun.
- [124] Auffarth, Christoph; Bernard, Jutta; Mohr, Hubert (Hrsg.): *Metzler Lexikon Religion Band 1*; 1. Aufl.; 1999; Metzler; Stuttgart; ISBN 3476015513; Gegenwart - Alltag - Medien.
- [125] Auffarth, Christoph; Bernard, Jutta; Mohr, Hubert (Hrsg.): *Metzler Lexikon Religion Band 2*; 1. Aufl.; 1999; Metzler; Stuttgart; ISBN 3476015521; Gegenwart - Alltag - Medien.
- [126] Auffarth, Christoph; Bernard, Jutta; Mohr, Hubert (Hrsg.): *Metzler Lexikon Religion Band 3*; 1. Aufl.; 2000; Metzler; Stuttgart; ISBN 347601553X; Gegenwart - Alltag - Medien.
- [127] Auffarth, Christoph; Bernard, Jutta; Mohr, Hubert (Hrsg.): *Metzler Lexikon Religion Band 4*; 1. Aufl.; 2002; Metzler; Stuttgart; ISBN 3476015548; Gegenwart - Alltag - Medien.
- [128] ohne Angaben: *Lexikon der östlichen Weisheitslehren*; Lizenzausg.; 2005; Albatros; Düsseldorf; ISBN 349196136X; Buddhismus, Hinduismus, Taoismus, Zen.
- [129] Kreiner, Armin: *Das wahre Antlitz Gottes - oder was wir meinen, wenn wir Gott sagen*; 1. Aufl.; 2006; Herder; Freiburg; ISBN 3451287765; gebunden.
- [130] Wulff, David M.: *Psychology of Religion*; 2nd Ed.; 1997; John Wiley & Sons; New York; ISBN 0471037060; Classic and Contemporary.
- [131] Quinn, Philipp L.; Taliaferro, Charles (Ed.): *A Companion to Philosophy of Religion*; 1st Ed. paperback; 1999; Blackwell; Oxford; ISBN 0631213287; Blackwell Companions to Philosophy 9.
- [132] Seifert, Traudl: *Heilige in Kunst und Legende*; Unveränd. Aufl.; 1973; Schuler; München; ASIN B0000BNU40; Mit zahlreichen Abbildungen.
- [133] Traeger, Jörg: *Renaissance und Religion*; 1. Aufl.; 1997; C. H. Beck; München; ISBN 3406428010; Die Kunst des Glaubens im Zeitalter Raphaels.
- [134] Holl, Adolf: *Religionssoziologie*; 1. Aufl.; 1995; ÖBV Pädagogischer Verlag; Wien; ISBN 3215073374; Materialien und Texte zur Politischen Bildung Band 8.
- [135] Fischer, Peter: *Philosophie der Religion*; 1. Aufl.; 2007; Vandenhoeck & Ruprecht; Göttingen; ISBN 9783525036167; Taschenbuch.
- [136] Gerwin, Hanno: *Was Deutschlands Prominente glauben*; 1. Aufl.; 2006; Goldmann; München; ISBN 3442154200; Taschenbuch.
- [137] Easwaran, Eknath (Übers.): *Dhammapada*; 1. Aufl.; 2006; Goldmann; München; ISBN 3442217644; Buddhas zentrale Lehren.
- [138] Englisch, Andreas: *Johannes Paul II.*; 5. Aufl.; 2003; Ullstein; München; ISBN 3550075766; Das Geheimnis des Karol Wojtyła.
- [139] Hartlieb, Gabriele; Quarch, Christoph; Schellenberger, Bernardin (Hrsg.): *Spirituell leben*; 1. Aufl.; 2006; Herder; Freiburg; ISBN 9783451056994; Haltungen - Übungen - Inspirationen.
- [140] Luhmann, Niklas: *Liebe als Passion*; 1. Aufl.; 1994; Suhrkamp; Frankfurt; ISBN 3518287249; Zur Codierung von Intimität.
- [141] Mello, Anthony de: *Wo das Glück zu finden ist*; 9., durchges. Aufl.; 2004; Herder; Freiburg; ISBN 3451284014; Weisheitsgeschichten für jeden Tag.
- [142] Drewermann, Eugen: *Wozu Religion?*; 4. Aufl.; 2006; Herder; Freiburg; ISBN 9783451053801; Sinnfindung in Zeiten der Gier nach Macht und Geld.
- [143] Küng, Hans: *Wozu Weltethos?*; 1. Aufl.; 2006; Herder; Freiburg; ISBN 9783451057977; Religion und Ethik in Zeiten der Globalisierung.
- [144] Aurobindo, Sri: *Das göttliche Leben - Erstes Buch*; 3., unveränd. Aufl.; 2002; Hinder & Deelmann; Gladenbach; ISBN 3873481723; The Life Divine.
- [145] Aurobindo, Sri: *Das göttliche Leben - Zweites Buch Teil 1*; 3., unveränd. Aufl.; 2004; Hinder & Deelmann; Gladenbach; ISBN 3873481456; The Life Divine.
- [146] Aurobindo, Sri: *Das göttliche Leben - Zweites Buch Teil 2*; 3., unveränd. Aufl.; 2004; Hinder & Deelmann; Gladenbach; ISBN 3873481464; The Life Divine.

- [147] Fox, Matthew; Sheldrake, Rupert: *Engel*; 1. Aufl.; 2001; Bechtermünz; Augsburg; ISBN 3828934129; Die kosmische Intelligenz.
- [148] Görnitz, Thomas; Görnitz, Brigitte: *Die Evolution des Geistigen*; 1. Aufl.; 2008; Vandenhoeck & Ruprecht; Göttingen; ISBN 9783525567173; Quantenphysik - Bewusstsein - Religion.
- [149] Hitchens, Christopher: *God is Not Great*, 1st Ed.; 2008; Atlantic Books; London; ISBN 9781843545743; How Religion Poisons Everything.
- [150] Morandini, Simone: *Teologia e fisica*; 1. ed.; 2007; Morcelliana; Brescia; ISBN 9788837221157; No-vecento teologico.
- [151] Düwell, Marcus; Hübenthal, Christoph; Werner, Micha H. (Hrsg.): *Handbuch Ethik*; 2., akt. u. erw. Aufl.; 2006; Metzler; Stuttgart; ISBN 3476021246; Ansätze, Formen und zentrale Begriffe.
- [152] Höffe, Otfried (Hrsg.): *Lexikon der Ethik*; 7., neubearb. u. erw. Aufl.; 2008; Beck; München; ISBN 9783406568107; in Zusammenarbeit mit Maximilian Forschner, Christoph Horn und Wilhelm Vossenkuhl.
- [153] Williams, Thomas D.: *Greater Than You Think*; 1st Ed.; 2008; Faithwords; New York; ISBN 0446514934; A Theologian Answers the Atheists About God.
- [154] Schweitzer, Friedrich: *Religionspädagogik*; 1. Aufl.; 2006; Gütersloher Verlagshaus; Gütersloh; ISBN 9783579054025; Lehrbuch Praktische Theologie Band 1.
- [155] Stiftung, Bertelsmann: *Religionsmonitor 2008*; 1. Aufl.; 2007; Gütersloher Verlagshaus; Gütersloh; ISBN 9783579064659; Kommentierte Statistik.
- [156] Schockenhoff, Eberhard: *Grundlegung der Ethik*; 1. Aufl.; 2007; Herder; Freiburg; ISBN 9783451289385; Ein theologischer Entwurf.
- [157] Brück, Michael von (Hrsg.): *Religion - Segen oder Fluch der Menschheit?*; 1. Aufl.; 2008; Verlag der Weltreligionen; Frankfurt; ISBN 9783458710165; Gefördert durch die Udo Keller Stiftung Forum Humanum.
- [158] Frielingsdorf, Karl: *Mein Leben mit Gott versöhnen*; 1. Aufl.; 2008; Echter; Würzburg; ISBN 9783429029777; Ein Kursbuch für geistliches Wachsen und Begleiten.
- [159] Osho: *Der Gott, den es nicht gibt*; 1. Aufl.; 2008; Ullstein; Berlin; ISBN 9783548741604; Westliche Religion und die Lüge von Gott.
- [160] Osho: *Autobiographie*; 2. Aufl.; 2007; Ullstein; Berlin; ISBN 9783548742526; Begegnung mit dem rebellischen Meister.
- [161] Hilger, Georg; Ritter, Werner H.: *Religionsdidaktik Grundschule*; 2. Aufl.; 2008; Kösel; München; ISBN 9783466367078; Handbuch für die Praxis des evangelischen und katholischen Religionsunterrichts.
- [162] Wilber, Ken: *Eros, Kosmos, Logos*; 4. Aufl.; 2006; Fischer; Frankfurt; ISBN 9783596149742; Eine Jahrtausend-Vision.
- [163] Osho: *Intelligenz*; 2. Aufl.; 2008; Ullstein; Berlin; ISBN 9783548741611; Die kreative Antwort zum Jetzt.
- [164] Chopra, Deepak: *Die göttliche Kraft*; 4. Aufl.; 2006; Deutscher Taschenbuch Verlag; München; ISBN 9783423362726; Die sieben Stufen der spirituellen Erkenntnis.
- [165] Martinus: *Das Dritte Testament - Livets Bog 2*; 1. Aufl.; 2001; Martinus Verlag; Ockenfels; ISBN 3938189312; Martinus-Institut Kopenhagen.
- [166] Martinus: *Das Dritte Testament - Das ewige Weltbild 1*; 1. Aufl.; 1988; Martinus Verlag; Ockenfels; ISBN 3938189371; Martinus-Institut Kopenhagen.
- [167] Rohr, Richard: *Pure Präsenz*; 2. Aufl.; 2010; Claudius; München; ISBN 9783532624135; Sehen lernen wie die Mystiker.
- [168] Terwitte, Paulus: *Das Leben findet heute statt!*; 1. Aufl.; 2010; Rowohlt Taschenbuch Verlag; Reinbek; ISBN 9783499624445; Ein Anschlag auf die Vertröstungsgesellschaft.
- [169] Haase, Boris: *Reli!*; 1. Aufl.; 2011; epubli; Berlin; ISBN 9783844208726; Religion und Lebensweg.

Subject Catalogue

[A](#) • [B](#) • [C](#) • [D](#) • [E](#) • [F](#) • [G](#) • [H](#) • [I](#) • [J](#) • [K](#) • [L](#) • [M](#) • [N](#) • [O](#) • [P](#) • [Q](#) • [R](#) • [S](#) • [T](#) • [U](#) • [V](#) • [W](#) • [X](#) • [Y](#) • [Z](#)

A

Abilities	Man
Achievement	Positive Virtue Doctrine
Acting of man	Man
Activities	Current, Practice
Addiction	Negative Virtue Doctrine
Alphabet	Statistics
Angel	Speeches
Animals	Positive Virtue Doctrine
Annunciation	Speeches, Man
Art	Positive Virtue Doctrine
Atheism	Man
Attitude of mind	Speeches
Attractiveness	Positive Virtue Doctrine
Auxiliary virtues	General Virtue Doctrine

B

Basics	Basics
Beautiful	Speeches
Beauty	Man
Books	Bibliography
Brain	Man

C

Characteristics, divine	L
Children	Positive Virtue Doctrine
Church	Speeches
Coercion	Negative Virtue Doctrine
Commandment	Practice
Common good	Positive Virtue Doctrine
Community	Basics, Positive Virtue Doctrine
Concentration	Positive Virtue Doctrine
Content	Speeches
Contentment	Speeches
Convenience	Speeches
Conversation	General Virtue Doctrine
Creature	Man
Culture	General Virtue Doctrine

D

Dawkins, Richard	Speeches
Death	Man, Speeches, Negative Virtue Doctrine
Decisions	Man
Deficits	Negative Virtue Doctrine
Despair	Speeches
Determinism	Man
Development	Man, Positive Virtue Doctrine
Development policy	Positive Virtue Doctrine
Difference of sexes	Speeches
Difficulties	General Virtue Doctrine
Disabled persons	Positive Virtue Doctrine
Diseases	Man

Discourtesy	Speeches
Divine	Speeches
Divine order	Man, Speeches
Doings	Man
Dream	Positive Virtue Doctrine
Duties	Man
E	
Earnings	Speeches
Economy	Positive Virtue Doctrine
Effect	General Virtue Doctrine
Efficiency	Positive Virtue Doctrine
Enlightenment	Positive Virtue Doctrine
Environmental protection	Positive Virtue Doctrine
Estrangement from L	Negative Virtue Doctrine
Ethics	Speeches
Evil	Theodicy, Negative Virtue Doctrine
Extremes	Negative Virtue Doctrine
F	
Fame	Positive Virtue Doctrine
Family	Positive Virtue Doctrine
Fate	Man
Feelings	L
First, the	Speeches
Forbiddance	Practice
Forms with other people	Positive Virtue Doctrine
Freedom	Interview
Freedom of opinion	Virtue
Frequency	Statistics
Friendship	Man
Fulfilment	Positive Virtue Doctrine
Future	Positive Virtue Doctrine, Speeches
G	
Games	General Virtue Doctrine
Genesis	L
Genetic engineering	Positive Virtue Doctrine
Genius	Man
Glorification	Speeches
Gratitude	Speeches
Greatness, true	Speeches
Groups	Positive Virtue Doctrine
H	
Haase, Boris	Practice, Speeches
Hate	Man
Hawkins, David Ramon	Speeches
Health	Positive Virtue Doctrine
Hobby	Positive Virtue Doctrine
Holidays	Practice
Holy	Practice
Hymns	Hymns
I	

Important	Basics
Imprisonment	Negative Virtue Doctrine
Income	Speeches
Influence	Man
Insufficiency	Speeches
Intervention of L	Theodicy
Irrational	Speeches
Irregular	Speeches
J	
Jesus Christ	Man, Speeches
Judgement	Man, Speeches
Justice	Speeches
Justification of L	Theodicy
K	
Killing	Negative Virtue Doctrine
Knowledge	Man, General Virtue Doctrine
L	
L	L, Man, Theodicy
Language	Introduction, Positive Virtue Doctrine
Lanoo	Speeches
Laws of life	Man
Life	Man
Life after death	Man
Life plan	Man
Lifestyle	Speeches
L-instance	Speeches
Loneliness	Positive Virtue Doctrine
Love	L, Man, Speeches
Love to L	General Virtue Doctrine
Lowliness	Positive Virtue Doctrine
Luck	Positive Virtue Doctrine
M	
Man	Man
Marriage	Positive Virtue Doctrine
Maturation	General Virtue Doctrine
Medals	Practice
Messiah	Man, Speeches
Misperformances	Negative Virtue Doctrine
Mohammed	Man
Money	Positive Virtue Doctrine
Month	Statistics
Motivation	Speeches
N	
Names	Practice
Nature	Speeches
Needfulness	Negative Virtue Doctrine
Networks	Speeches
Nirvana	Speeches
O	

Observation [General Virtue Doctrine](#)
Occupation of the priest [Speeches](#)
Opinion [Interview](#)
Other religions [Practice](#)
Others [L, General Virtue Doctrine](#)
Overview [Introduction](#)

P

Page [Statistics](#)
Partnership [Speeches, Positive Virtue Doctrine](#)
Perfection [Speeches](#)
Period [Statistics](#)
Personality [Positive Virtue Doctrine](#)
Persons in need of care [Positive Virtue Doctrine](#)
Policy [Speeches, General Virtue Doctrine](#)
Polyamory [Positive Virtue Doctrine](#)
Popularity [Positive Virtue Doctrine](#)
Position of man [Theodicy](#)
Potential [L](#)
Power [L](#)
Practice [Practice](#)
Prayers [Man, Prayers, Practice](#)
Principles [Practice](#)
Problem [Man](#)
Problem solving [General Virtue Doctrine](#)
Proof of L [Man](#)
Prophecy [Man](#)
Provability of L [Man](#)
Punishment [Man](#)

Q

Qualification [Interview](#)
Qualifications [Man, Practice](#)
Quality of life [Speeches](#)
Questionnaire [Questionnaire](#)
Questions [31 Questions](#)

R

Reading [Current](#)
Recovery [Positive Virtue Doctrine](#)
Reference theory [Interview](#)
Reference to L [Interview](#)
Relationship [Man, Speeches](#)
Relationship with L [Man](#)
Religion [Basics, Interview, Man, Speeches](#)
Religious education [Practice](#)
Religious order [Practice](#)
Religious order status [Speeches](#)
Reproduction [Speeches](#)
Research [Speeches](#)
Reward [Man](#)
Revisional history [Main Page](#)
Right concluding [General Virtue Doctrine](#)
Rights [Man](#)
Rites [Practice](#)
Rooms [Speeches](#)

S

Science	Basics, Speeches
Self-determination	Speeches
Self-reliance	Positive Virtue Doctrine
Selflessness	Positive Virtue Doctrine
Seniors	Positive Virtue Doctrine
Sermon	Practice
Service	Practice
Service for L	Man
Setbacks	Positive Virtue Doctrine
Sexuality	Positive Virtue Doctrine
Sick	Positive Virtue Doctrine
Significance	Speeches
Sin	Negative Virtue Doctrine
Sleep	Positive Virtue Doctrine
Spirit guides	Speeches
Spirituality	General Virtue Doctrine
Stealing	Negative Virtue Doctrine
Steps	Basics
Subjects	Subject Catalogue
Subsequent worlds	Man
Suffering	Theodicy
Superiors	Speeches
Symbols	Practice

T

Technology	Positive Virtue Doctrine
Texts	Practice
Themes	Main Page
Theodicy	Theodicy
Theses	Introduction
Thinking	Speeches
Thoughts	Man
Tolerance	Positive Virtue Doctrine
Torture	Negative Virtue Doctrine
Training	Speeches
Travel	Speeches
Truth	Negative Virtue Doctrine
Turn	Man

U

Undesirable developments	Speeches
Unification with L	Man
Universe	L

V

Violence	Negative Virtue Doctrine
Virtue	Interview, General Virtue Doctrine
Virtue doctrine	Virtue

W

Walsch, Neale Donald	Speeches
War	Negative Virtue Doctrine
Way	General Virtue Doctrine, Negative Virtue Doctrine

Wilber, Ken	Speeches
Work	Speeches
Word of L	Man
World problems	General Virtue Doctrine
World, our	Man
Worlds	L, Theodicy, Positive Virtue Doctrine
Y	
Year	Statistics
Z	
Zero sum game	Speeches

Definitions and Glossary

[A](#) • [B](#) • [C](#) • [D](#) • [E](#) • [F](#) • [G](#) • [H](#) • [I](#) • [J](#) • [K](#) • [L](#) • [M](#) • [N](#) • [O](#) • [P](#) • [Q](#) • [R](#) • [S](#) • [T](#) • [U](#) • [V](#) • [W](#) • [X](#) • [Y](#) • [Z](#)

A

- Achievement: 1. in the broader sense, the result of an active process per time unit,
2. in the narrower sense, the goal-oriented effort of the active entity and the quality of the result must be appreciated,
3. in the strict sense, only an achievement for L in accordance with the word of L counts as such.
- Alliance ring: finger ring that unmarried people can wear instead of the wedding ring as sign of their closeness to L as adherent of the religion of love.
- Amfon: third substance to that thoughts and matter are tied for exchange purposes.
- Angel: messenger between different worlds.

B

- Bishop: among them elected priest with superior function.

C

- Circle, deterministic: perpetual change between determinism and indeterminism, to which every person is subject after his free decisions, to which L responds with the probation framework within that this person may move.

D

- Day of L: holiday of the religion of love on the 25.12. of every year (octally 550).
- Day of life: holiday of the religion of love on the 01.05. of every year (octally 200).
- Day of the new: holiday of the religion of love on the 01.09. of every year (octally 400).
- Diversification: alignment of a creature on expansion and personal development.
- Don: ambisexual nominative and accusative form of the article for der/den resp. die.
- Dor: ambisexual genitive and dative form of the article for des/dem resp. der.
- Doren: ambisexual genitive form of the relative pronoun for dessen/deren.

E

- Ego: centre of the references of a being and in a broader sense the substances and references that spring from this centre.
- Enlightenment: special state of the unification with L, from which one can and would like to free oneself from alone only with difficulty again.
- Erseus: extraordinary religious state of experience of ultimate significance (Ger. besonderer religiöser Erfahrungszustand höchster Bedeutsamkeit).
- Ethics: method to find criteria for moral acting and judging out of the abilities of a creature and its orientation towards L and its result.

G

- L: the highest nature and the all-embracing at all.

H

- Holy: part of L that is irrefutably true for its time and has highest positive content.

I

- Initiation: 1. real begin of the religious life of a person,
2. service concerning this.

Instance, divine: creature, which substitutionally takes on the task of L in a world and is indistinguishable from L for the creatures in that world.

ISU: information storing unit (Ger. informationsspeichernde Einheit).

J

Justice: doing right in every respect.

K

Karma: total of the sequels that result from the thinking and acting of the creatures after the word of L due to the decisions for good and evil.

L

L: 1. the supreme being and the most comprehensive at all (erstwhile denominated as God),
2. symbol of the religion of love.

Law, soft: law that is in force after flexible rules determined by L.

Love: 1. the highest emotion,
2. the endeavour to want doing right in every respect.

M

Medal: decoration of the religion of love for outstanding achievements in the field of religion.

Messiah: human representative of L on earth and enunciator and explainer of the finite part of the word of L.

N

New Year's Day: holiday of the religion of love on 01.01. of every year (octally 000).

Nirvana: status of statuslessness, in which there is no more thinking, feeling and acting and one stripped off all mundane and which L offers us, if we want to abnegate life.

Number: selecting marking of the many and construction from it.

O

On: 1. ambisexual nominative and accusative suffix for adjectives, substantives, pronouns and the indefinite article and for -mann resp. -frau,
2. ambisexual indefinite pronoun for man.

Onen: ambisexual plural suffix for substantives.

Or: ambisexual nominative and accusative suffix for adjectives, substantives, pronouns and the indefinite article.

Order: special human community before L that lives after obligatory rules compliant with the religion of love.

P

Partnership: the less intense relationship between several living entities. It can be equivalent or not.

Perfection: 1. endeavour, to come in every situation to a best decision,
2. characteristic, to be in all the best.

Polyverse: conception after that our finite world divides at each time into the possible worlds, which divide then for their part again.

Potential, infinite: faculty of L from that he creates the worlds.

Priest: studied mediator between L and humans with numerous theological functions.

R

Reference: special substance that interlinks the substances.

Reference theory: philosophical doctrine that is based on substances and references.

Religion: the intense relationship with L with the goal to maintain zis creation, to serve zer and to develop totally towards zer.

Representative, highest: among them elected bishop with superior function who represents the religion of love on the whole.

S

Sacral: everything that is derived from the holy in a world.

Self: 1. part of the personality which determines a creature,
2. entirety of references one attaches importance to.

Service: 1. service at L as the highest aim of man determined by L,
2. celebration of the religion of love for and before L.

Spirit guide: member of a (other) world who guides creatures mentally.

Spirituality: mental alignment to the highest reality. In the religion of love, this highest reality is L alone.

Substance: entity that cannot be divided analytically anymore (examples, to which substances are assigned: space, time, the one, the must).

T

Theodicy: problem of the justification of L in view of the evil in the world.

U

Unification with L: 1. equivalent: highest level for a creature beneath L,
2. complete: to be L by giving up the individuality so far.

W

World: closed total of the accessible for a creature during a life.

Word of L: the most important that all creatures of a world must know, if they can grasp it, and must respect.

Z

Ze: ambisexual subjective form of the personal pronoun for he/she.

Zer: ambisexual objective form of the personal pronoun for him/her.

Zerself: ambisexual reflexive form of the personal pronoun for himself/herself.

Zie: ambisexual nominative form of the personal pronoun for er/sie.

Zihn: ambisexual accusative form of the personal pronoun for ihn/sie.

Zihr: ambisexual dative form of the personal pronoun for ihm/ihr and beginning of the corresponding possessive pronoun for sein/ihr.

Zihrer: ambisexual genitive form of the personal pronoun for seiner/ihrer.

Zis: ambisexual possessive form of the personal pronoun for his/her(s).

Statistics

The statistics yields the results of the questionnaire graphically edited and counts the words occurring in the word of L and the page views.

Under statistics after alphabet the words are listed alphabetically specifying rank and frequency.

Under statistics after word frequency the words are listed after frequency specifying the rank.

The statistics after periods presents the page views after months and years with a total sum.

Readability (collected on 20.02.2011):

Flesch reading ease score:	68.9
Automated readability index:	8.4
Flesch-Kincaid grade level:	7.5
Coleman-Liau index:	9.8
Gunning fog index:	11.7
SMOG index:	11.0
Characters:	868,179
Non-space characters:	718,454
Letters/numbers	692,517
Words:	148,081
Complex words:	20,252
Syllables:	213,859
Sentences:	9,545
Chars per word:	4.68
Syllables per word:	1.44
Words per sentence:	15.51
Different words:	7,351
Quotient words/different words:	20.14

Questionnaire

All answers except the last will be evaluated and published anonymously.

Question 1: What significance has God for you?

Explanation: The religion of love is a monotheistic religion, in which God has most importance. This question should clarify how visitors of this site think about God.

- Highest
- Very high
- High
- Average
- Low
- Very low
- No
- Other

Question 2: What is concerning religion important to you?

Explanation: To decide what wishes concerning religion I should dwell on to what extent, serves this question with several possible answers.

- To understand why the world is as it is
- To learn how you can, may and should behave in this world
- To relate closely to God (L)
- To lead a better life
- To experience religious community
- Concerning religion nothing is important to you
- Other

Question 3: How much are you willing to donate your religion?

Explanation: Religions should and must finance themselves by donations: What is it worth to you?

- More than ten percent of your net income
- Ten percent of your net income
- Five percent of your net income
- Three percent of your net income
- Two percent of your net income
- One percent of your net income
- Less than one percent of your net income
- That what you can spare again and again once more
- Your religion must live without your donation
- Other

Question 4: How often would you like to attend a (modern) divine service?

Explanation: Imagine the service as it should be and then answer the question!

- More than twice a week
- Twice a week
- Weekly
- Twice a month
- Monthly
- Once a quarter

- Twice a year
- Yearly
- Not at all
- Other

Question 5: What do you think of the religion of love as it is presented on this homepage?

Explanation: Even if here is a lot to read, please judge only what you have read.

- It is the longed for appropriate and forward-looking religion
- You liked everything what you saw
- You liked the most, but can not judge everything
- You like much, but there was some else you did not like
- You are in your opinion split between positive and negative
- You liked some, but the most you did not like
- The most displeased you
- You have a low opinion of the religion of love
- Other

Question 6: What cumulative grade do you give this homepage?

Explanation: The satisfaction of the visitors is very important to the religion of love. If you have critique and/or suggestions on this, so you can use the e-mail address at the bottom of each page.

- Very good
- Good
- Satisfactory
- Sufficient
- Poor
- Inadequate
- Other

Question 7: What would you like to improve concerning this homepage?

Explanation: For your welcome suggestions, you have several possible answers.

- Menu navigation
- Page layout
- Design in terms of colour
- Language
- Interactivity
- Contents
- Comprehensibility
- Font
- English translation
- Other

Question 8: What do you want to notify me finally?

Explanation: Your input will be kept in confidence and not be published!