

#3331

# The Consequence of Suicide in the Spirit World

Lecture by Lothar Schuller.

Dear Reader, in the brochure #9115, I spoke of the "unspeakably high value of earthly life", and we could learn, that from a divine point of view, the value of the earthly life is a truly ineffable one.

For God says "The life of a single man on earth is higher than all the suns and planets of an entire Shell Globe" and the little boy Jesus said to the high Roman Cyrenius Quirinius: "A child in the cradle is more than all matter in its eternal endless spaces". But because humans today do not know God, they cannot have any idea about the value of earthly life and many commit suicide, as for them life seems no longer worth living, despite taking part in the general 'affluence society'.

Let's take the German example: Various publications state that in 2001 in Germany, 11,000 people died of suicide, more than in all traffic accidents. And in some countries, the numbers grow every year. This is a very sad fact and the WHO (World Health Organization) is of the opinion that it is absolutely necessary to do something about it. According to the therapy center for the suicide prone at the University Hospital Hamburg Eppendorf, this means that in Germany alone, a suicide happens every 45 minutes and an attempt to do so every three minutes. At least 90 percent of all suicides are associated with mental illness. Extrapolating, this amounts to about 175,000 suicide attempts per year.

This is the reason why I am taking up this subject again. You should also know the spiritual background, why a suicide is infinitely sad. Suicide has many different reasons, such as incurable illness, a disdained love or jealousy, a harsh arrogance, a great distress, but also mental diseases, and so on.

But one of the main reasons is the general mental and spiritual darkness which haunts a person partly unconsciously, partly consciously. But let's not overlook the fact that mankind in general is itself the cause for creating that darkness and some kind of souls' junk through its negative action.

Figuratively speaking we are living in a dark-cloud of pure negative thoughts. Indeed, we could also say, in a so-called mist of horror, which is like a smog in a big city, covering the whole world. This negative mental smog evidently strikes back and overlays the minds of people and torments them.

Those who cannot get help here from the spiritual realm will perish in this spiritual dark-cloud. Unfortunately, more and more people perish because people do not want to improve themselves and thus intensify the darkness more and more. Blessed is the one who, through his trust and faith in God, builds an ark for this spiritual flood.

We all know that suicide rates are rising steadily in the civilized world and the urban agglomerations. In East Germany, the suicide rate has also increased strongly. In the Baltic states there are said to be 70 suicides per 100,000 inhabitants.

Our medical profession is already deeply concerned about the fact that all kinds of fears worrying people are on the rise. The fear of unemployment or terror is growing. I said earlier that they are taking

their earthly life by force, for believing Christians should be among the most knowledgeable and at least believe in a life beyond. So we should know that we cannot extinguish our real life.

Unfortunately, the person committing suicide is of the erroneous opinion that everything ends anyway and one is relieved of all trouble and worries. Such an act is often meticulously planned, but in his disbelief the planner does not think of possible consequences of his self-disembodying. He is so deeply immersed in his mental difficulties and in the yarn of darkness that he cannot think in the remotest possibility of negative consequences, because he is also firmly convinced that then everything is over.

That everything will be over is, of course, his most heartfelt desire in this his soul's affliction, for he also believes that by his act he will get rid of all his troubles and problems. That is why no suicide planner has the idea to ask those who already had a failed suicide attempt and could tell about their experience. Today's research of Tanatology, which is the study of life after death, could provide at least some very interesting insights and views which would be important for any suicide candidate.

In the course of his period of reanimation, while medical personnel worked on his revival, many a suicide was to experience some things that must be reassessed by every suicide candidate.

Dr. med. Raymond A. Moody, is one of the best known tanatologists, who is also a research scientist. Dr. Elisabeth Kübler-Ross, who also interviewed failed suicides in her works on the life after their short death.

Moody writes: Everyone said, according to what they had now experienced, they would never again think of suicide. Their general new point of view was now that they had made a mistake and now are very glad that their suicide attempt had failed.

One said, for example, "While I was over there, I felt quite firmly that two things are an absolute no-no for me: to kill myself and kill another one."

"If I commit suicide, it would be as if I would throw God's gift in His face.

"To kill someone else would be as if one would simply **thwart** God's plans with this person."

Dr. Med. Maurice S. Rawlings, a well-known American cardiologist, has compiled reports, which every potential suicide would have to think about. In his book "**To Hell and Back**", subtitle "Life after Death - surprising new evidence" he reports that the boundless ignorance and stupidity if people have unfortunately no limits.

**For Christians, the most famous suicide is surely Judas Ischariot, the disciple of the Lord. In Matt. 27:5 we learn that Judas did hang himself for repentance and despair.**

We can also assume that Judas would have had to know through Jesus the Lord, which awaits a suicide in the hereafter. But in the highest state of despair man is not capable of any definite thought. Any reasonable person who wants to make a trip to a remote and unknown country plans at least his journey and informs about this country. So he gets some travel guides and maps.

One could now have a foolish idea and say, such a world-weary man would have to buy a travel guide for the beyond. This idea is not so stupid, because unfortunately such a guide exists. The catch however is it only describes the exact ritual until death. Everything which would be important for the poor soul to know of course can't be found in this guide, as this was written by the dark forces as a black magic ritual.

Since such a black magic suicide happened in our circle of friends, I had to learn that these were no longer individual cases. In general, we can say that Hell tries to lead to suicide with all sorts of tricks; it also makes no difference between intelligent or less intelligent people.

Nowadays there are associations which are trying to make suicide acceptable, because this would allegedly also belong to the basic rights of humanity, as such supporters think.

In principle, however, one can say that the sensitive person, if it is still medially inclined, is most vulnerable to suicide. This danger can only be banished when such a person begins to direct its mediumistic capabilities into divine paths, and then, in its personal life, hands its life over to God.

This personal surrender I think is very important, because it is the only way to stop the darkness. The voices heard, who often want to induce medial men to commit suicide, will not be silenced so quickly, but the urgent need to obey them will diminish with time.

A second prerequisite is the prayer to God for help and assistance. It is not easy for a man without faith in God to pray, but if he wants to be healed in soul and spirit, prayer is the only medicine. Sooner or later everyone will have to find this medicine if he wants to save himself. One can only say that the sooner the better, even if centuries pass.

If I now said centuries, this is not a mistake, for here I also mean otherworldly years. As we shall see later, suicides may, under certain circumstances, persist for centuries in spiritual misery and surely a prayer for help is of great benefit.

According to Jakob Lorber's "Great Gospel of John," for example, the host Ebahl from Genezareth asked Jesus as follows:

[GGJ.05.169,01] „What will we do if in time weaknesses of all sorts come upon us which cannot spare even those of often the best will?”

[02] Says Jesus:

“I will be the help, strength and support of every earnest aspiration! In time of need I will never leave anyone who has always walked along My path loving Me and faithfully believing. But if he has turned away from My path through all sorts of enticements from the world, then he only has himself to blame if My help in the time of need does not appear, and that will happen until the fallen one turns back to Me full of seriousness and regret. And in full belief!

[03] “I will indeed remain one and the same true shepherd who goes after the lost sheep. But the sheep must somehow begin to bleat and allow itself to be found according to its own and inviolable free will.

[04] “He who is bowed down under a burden of life too heavy for his strength shall turn to Me in his heart, and I will strengthen and revive him. For this is the reason why I give some person a greater burden to carry, so that he might feel his weakness and then turn to Me in his heart to ask for sufficient strength to carry his greater burden of life. And I shall strengthen him in all his distress and give him a proper light so that he can walk the dark roads of this earthly life. But he who does not turn to Me in his heart although he does feel the excessive load, only has to blame himself if he succumbs to the enormous burden of his earthly life.”

I do not think we need to add anything. Since, unfortunately, the people do not know God, they do not come to Him in order to allow themselves to be burdened with too great a burden. One might object and say, but Judas knew Jesus, why did he not come to Him?

We know that Judas was often warned by Jesus because of his false views and bad qualities. When Jesus spoke on the cross the words, "Lord forgive them, for they know not what they do," Judas was no longer present, and so the infinite love of God was no longer aware of him, even asking forgiveness for their tormentors and murderers.

In the Great Gospel of John, Volume 4,125, we can read that Jesus told the disciples and also the Roman supreme Leader Cornelius, who once sent Judas out because of his brashness, about Judas' life as a youngster, his education, his character and his life.

According to verse 11, Jesus predicted Judas' suicide adding:

[GGJ.04.125,11] "Moreover, in this world, he will find My esteem of him is very low. A treacherous action, followed by a fit of the darkest desperation will cause him to commit suicide. A rope and a willow tree will be his sad end on this earth! He is someone who wishes to tempt God and this is and must always be the crime of sacrilege. However, anyone who dares to commit a crime against God will not fail to commit one against his own person. First, a crime against God and then one against himself!

12] I am moreover also telling you, that in the hereafter those who take their own lives are **unlikely ever to see the face of God!** I could even show to you the proof backed by a mathematical calculation but it is truly not worth the effort. It is sufficient that you believe the facts which I have given you regarding the consequences of suicide. Its cause is invariably a kind of stupidity born of doubt and is the consequence of any sacrilegious crime against God or against His commandments."

We have just heard that Jesus said suicidal persons will hardly see the face of God. But precisely in Judas, we have an exceptional case, because we know from the Acts of Mercy that Judas, in the course of his life beyond, even reached heavenly Jerusalem. In the book "Judas Ischariot, his destiny in the hereafter," which Max Seltmann was inspired to write, we learn what a child's love can accomplish.

It was, so to speak, the mighty love of Judas' daughter for her father who prayed to Yehovah asking HIM to let her endure everything her father had deserved by his deed. This daughter wanted to take everything upon her, just so that her father would not suffer. By God's providence, Judas was allowed to hear this prayer of his daughter in the hereafter.

This experience of great love by his child broke his heart, so that he turned to his daughter in love, and again begged God not to let his daughter be affected by his daughter, he would rather pay for all himself.

This act of the daughter, and the subsequent inner transformation with the new loving action of Judas, was the initial spark that Judas could be helped, or rather, that he could also accept the help and act accordingly.

Through this case we again see what true love can do and achieve. We must certainly not take Judas as a general example, since Judas, in spite of all the imperfections which he still had in himself, was a scholar who was in a much better position to adapt to a new situation, to Jesus.

Jesus was also asked once by one of the elders of Jewish Greeks, how it would be if one were to run away from his life, and not loved, but even despised. Then the life of the soul must be won. From the answer of Jesus, we learn why suicide has such dire consequences. The further question to Jesus was as follows:

[GGJ.06.163,1] "There exist people who are true arch enemies of their own life, and if they for one or another reason become tired of it, they take their own life. They then should above all attain the life of the soul! - What is Your opinion about this?"

Jesus responded:

"Has God given them the bodily life so that they may destroy it?! The life of the body is the means given by God to man through which he should and must attain the life for the soul forever.

Now, if he however, destroys the means prematurely, with what will he then maintain the life of the soul and actually attain it in the first place? If a weaver destroys his loom, how will he then weave his

canvas on it? I am telling you: The suicides - if they are not insane - will with great difficulty or not at all possess the kingdom of the everlasting life! Since who has become such an enemy of his own life, in him is no love of life; but a life without love is no life, but death. - Do you now know how to understand this?"

These statements of Jesus and the example with the loom, already very clearly show that we need our material life essentially to consolidate our eternal soul life. I also believe that the example of the loom is sure to be anyone's understanding, because with a destroyed loom I can not really complete my carpet. By his actions the suicide, however, cuts his development and the maturation of his soul.

But we will now learn all that Jesus said to his disciples and followers of the time, concerning the various kinds of suicides, and their conditions in the hereafter. For this we find in the Great Gospel, John Volume 04.150 - 152 a vision of the clairvoyant Mathael, which he had during a suicide as a young man. Mathael told this experience as an adult to the followers of Jesus. Cyrenius Qurinius, Roman head of Coelosyria, Tyre and Sidon, present at this meeting, asked Jesus for a comforting explanation of this view of Mathael and Jesus said to Cyrenius and all those present:

**GEJ.04.151,05**

05] Of course we are seeing here two terribly sad moments in life and they certainly have a very serious side. What are you willing to do to rescue a life which has been influenced by the world to be totally dissolute, driven only by its own hellish cravings so that you are in time to return that life to the right path and prevent it melting away and becoming lost? Should not a life like that be taken in hand in a very serious way?

06] It is true that the moment the problem is addressed is very repulsive for any spectator! The transition through a very narrow opening is of course not as pleasant to contemplate as, for example, the face of a radiantly healthy bride; but it guides the essential man back to life, this time to a true and eternally indestructible one! For that reason a moment of life, so solemnly serious, in the end offers a man who understands it, more comfort than the radiant spring face of a virgin bride. However, now we will proceed to explain the scenes described by Mathael!

07] Mathael initially saw two large bats flying around the boy when he fell from the tree and immediately lay dead on the ground. The first point is that the boy was a descendant of this earth alone. However, the pure children of this earth, as you have heard in many of My explanations and have clearly grasped, are both in soul and body a complex which stems from the entire organic creation of this earth. Proof of this is found in the very wide variety of food for their bodies consumed by humans, while the choice of food for animals is very limited. For man to feed all the particulate intelligence of which his soul is composed, absorbing the appropriate soul food from the natural intake he consumes, he is enabled to take a wide variety of nutrients from the animal, plant and mineral kingdoms because the substance of the soul's body is fed and matured, just like his body in the flesh, by the natural foodstuffs consumed.

**GEJ.04.151,08**

08] But it also depends from which previous sphere in creation, arranged in ascending order, a man has received his soul if he is purely of this earth. Especially with children, one has then also to consider the possibility that their souls still carry traces of those species of early creatures within them, before transformation to human form. If a child is correctly brought up from birth, the elements stemming from the original creature are soon converted into human form and become more and more embedded in it. However, if a child's upbringing is neglected, the original creature increasingly gains ascendancy

in the soul even seeking to force the fully developed body to revert to that original state. The result is that with some coarse people it is quite easy to recognise which form undoubtedly predominates in their soul.

**GEJ.04.151,09**

09] When I said earlier that the boy's body and soul purely originated from this earth, you will therefore readily understand, taking into account the neglect in his upbringing, why his soul was already visible as two bats while he was still in the tree and before he fell. The reason for this was that he had lapsed into spasmodic unconsciousness partly due to his very strenuous efforts to cling to the tree and partly due to the suffocating effect of the thick smoke. It was his unconscious state which kept him in the tree for a while, although he himself already knew nothing of what was happening.

**JGJ.04.151,10**

10] At the moment of death, as long as a soul is not completely separated from the body, that soul will remain totally unconscious and this state is a result of its anxiety and confusion. The soul feels like a man who has been bound face outwards onto a shaft which is rotating at high speed. The man may look about him as much as he wishes but he will be unable to see any object clearly. Initially he might see a hazy matt-coloured circle around his body but as the rotational speed increases and consequently his eyes are increasingly unable to focus, he can be engulfed in complete darkness.

**GEJ.04.151,11**

11] Just as the eyes must be at rest to see an object for what it is, so the soul also requires a certain inner tranquillity to achieve secure, clear self-consciousness. The more a soul is restless within itself, the more its clear self-awareness vanishes. Should the soul become highly agitated, it loses that awareness until it has returned to a state of rest. When people are dying, this moment comes to them with greater intensity and in inverse proportion to the level of perfection in life which they have achieved. However, a soul perfected in life does not experience this rather sad moment, as Mathael clearly saw at the moment when old Lazarus died, as that soul was never restless in any way.

**GGJ.04.151,12**

12] For about a quarter of an hour the boy on the tree was nearly completely dead in the flesh and knew nothing about his condition; his soul and his body were therefore both engulfed by intense darkness. A soul which becomes too restless begins to divide itself in an orderly way into the smaller and imperfect creatures from its pre-life. This explains the apparition of the two bats. It was only after the boy's brain had been shattered, that he lost all contact with his soul, soon more rest came into the destroyed soul and the two creatures from the original life **grasped each other** to form the last creature from that life to appear, a monkey. However the monkey required a longer rest period before emerging completely and even longer before it achieved self-recognition and self-consciousness. That is why it cowered for a while where the boy's body fell from the tree, driven more by instinct than a knowledge of what had happened.

But Jesus also tells us which is the nastiest and worst kind of suicide: Suicide out of revenge. He elaborates in the following chapter:

**GEJ.04.152,01**

01] (The Lord:) "However, there are different ways of committing suicide. When someone takes his own life because his own arrogance has been excessively humiliated by someone else and there is no possibility for him to take revenge - **that is the worst kind of premeditated suicide**. It is **never**

**possible for a soul to make amends completely** for this type of suicide. It requires thousand times thousands of years for a soul to be brought to a point where its withered, loveless phantom-bones can at least be clothed with some thin skin, let alone an incarnation (Here in the sense of a full wrapping of the soul skeleton with spiritual ‘flesh’) of its whole being; since the incarnation is actually a product of love and, in turn, awakens love.

(I believe the use of ‘incarnation’ stands for the perfect merger of all soul specifics. The author)

Jesus continues:

02] If somebody looks at a maiden, who is very complete in the development of her body and is brimming with opulence, he is immediately obsessed with her image. His heart will immediately glow with love and he will express the desire to call this maiden his own. Why is that so? Because the maiden’s fully developed figure is purely a product of a great deal of love! The substance which is the basis of love can and must also arouse a similar feeling in her fellow men.

03] If we however are going to another maiden, who is terribly thin, and I say to you, that she will not turn on anyone’s heart in a passionate manner; secretly one will feel sorry for her, but it will be quite difficult for anyone to fall in love with her. Why is this the case? Because her bones are covered with too little of the material, which is purely a product of love!

04] A soul that even on this earth has already been pure love, immediately appears in the hereafter to be most attractive, well developed and perfect as far as form is concerned. An avaricious, very selfish soul, however, appears to be very thin in the hereafter. There is still however some flesh and blood left because this soul at least has some love of itself, whereas a suicide is completely devoid of any love and his soul will necessarily appear as a skeleton in the after life. The only question that is open is whether it is a human skeleton or the skeleton of some animal!

05] We have already mentioned that there are several kinds of suicide, and I have specifically dealt in detail with the worst cases. A suicide of the worst kind does not appear in the hereafter in the form of a human skeleton, but as the skeleton of a dragon or a serpent or some other fierce wild animal. Why? You can easily think that out for yourself! A soul like that will never be able to achieve full perfection in its life.

06] Then there are those who commit suicide out of jealousy because of a maiden who, by no fault of her own, preferred somebody else to the jealous fellow who, when they met, tormented her with all kind of reproachful words, accusing her of infidelity which she never even thought to commit. A suicide like this arrives in the hereafter as the skeleton of a wolf, a dog or a cockerel because the inner nature of these animals rules the mind and the will of a fool like that, because those are the precedent origins of his soul which best represent the present main characteristics of his suicidal soul. These suicides also find it very difficult one day to achieve even a small degree of perfection in life.

07] Again, there are other suicides who have secretly committed a serious crime which they know to be punishable by a dishonourable and painful death. They know that their crime must come to light. What usually then happens? Driven by his terrible fear and his deserved pangs of conscience, a furtive criminal like this descends to the depths of despair and hangs himself. This soul will appear in the hereafter in the shape of the skeleton of its predecessors, creatures such as, for instance, salamanders, lizards and scorpions, all huddled together in a heap and surrounded by a wall of fire, usually in the

shape of a giant fiery serpent. The wall of fire is part of one and the same soul as the other creatures from which the soul stems and is an element of their intelligence.

08] "In summary, once a soul, because of a bad upbringing, is without any love, even love of self, the whole soul is permeated by all hell as life's most vicious enemy. The soul within itself then becomes inimical to its own life and being and continually strives to end it in some painless way. Faced with this enmity, life in the end must itself fall apart and the soul can not possibly appear in the hereafter but as been dissipated into its special primordial life forms, and even then only as fleshless skeletons which are merely evidence of the inevitable judgment."

09] With both man and animal, bone is the element which is most judged and most devoid of all love. As love can survive in bones as little as it can in stone, bones remain as a residue, even if only as soul substance, building blocks which can never contain love. It is still however easier for human bones to clothe themselves with new life than for animal bones, and far less the skeletal shells of insects or the gristle, cartilage and fishbones of amphibians.

10] Just imagine what will happen if one of these suicides appears in the hereafter. What a difficult and lengthy process it will be before that soul can even begin to take the shape of a human skeleton and then to be covered with a skin and even with flesh, all of this from within itself.

11] In your minds, however, you are now asking whether that soul will also suffer any pain. I can tell you; at times the worst, most searing pain and at other times none at all. When the soul is aroused in some way by approaching spirits which intend if possible to restore life to it, the soul suffers a terrible, burning pain all over but as soon as it comes to rest again, it has neither feeling nor consciousness and does not therefore feel any pain.

12] There are still many more ways of committing suicide which are not so detrimental in their effect on the soul as the two I have just described. However, no suicidal act can have favourable consequences for the soul.

13] The case described by Mathael was still one of the more acceptable types and the resuscitation and restoration of that soul therefore proceeded quite easily and quickly. Nevertheless, there will always remain a flaw in that soul which means that a soul with this provenance can hardly ever achieve the full status of a child of God. The soul of a suicide can seldom reach the first, outermost and thus the lowest order of Heaven, not even reaching its fringes.

14] For the most part only souls from all the other worlds reach the first stage, the heaven of wisdom, but they are joined from this earth by the souls of those wise gentiles who have lived a decent, just life, but who do not wish to hear of My person in the afterlife. If in time they absorb some of this knowledge, they can certainly enter the second or middle heaven. They can never enter the third, the innermost and highest heaven, the true heaven of love and life. There the only ones accepted are those who have already attained the full status of a child of God."

15] I think that also these ways of dying as related by our brother Mathael have been explained sufficiently. If, however, something is still unclear to one of you, he or she is free to ask. There are only two hours left before the sun is due to rise above the horizon when we will all undertake something completely different. Therefore any one of you wishes to say something should speak now!"



There are, however, still a number of types of suicide, which, however, do not affect the soul as maliciously as the two just described; But no suicide has any positive consequences for the soul."

**GGJ.04.152,13**

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**GGJ.04.152,14**

14] "For the most part only souls from all the other worlds reach the first stage, the heaven of wisdom, but they are joined from this earth by the souls of those wise gentiles who have lived a decent, just life, but who do not wish to hear of My person in the afterlife. If in time they absorb some of this knowledge, they can certainly enter the second or middle heaven. They can never enter the third, the innermost and highest heaven, the true heaven of love and life. There the only ones accepted are those who have already attained the full status of a child of God."

**GGJ.04.152,15**

15] "I think that also these ways of dying as related by our brother Mathael have been explained sufficiently."

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Dear friends, we have now heard a detailed and good overview, which Jesus gave to Cyrenius and his disciples. We have learned that man needs his body of flesh to consolidate his soul, and that he must live a certain time on this earth, until he attains the necessary spiritual maturation.

It is, therefore, certain that the soul, without its body, can only with difficulty reach its soul perfection, and therefore it is difficult to reach the highest levels of heaven. On the other hand we have also heard that the Lord makes distinctions and evaluates and judges every suicide individually.

Looking at the world today, especially the actions of the Muslim suicide activists, the jihadists, it is terrible to think what all these people are doing to themselves. They have not the faintest idea to what extent they condemn their souls in the afterlife.

Instead of getting to paradise and being pampered by Allah they will suffer hell for almost ever.

In the fate of Judas, we have learned that the knowing and believing soul does not have to be completely lost because during its time of hardship it recognizes what is lacking . If such a soul acts through God's care in charity, then it can help itself. But, mind you, on earth, while still in the flesh and alive for the suicidal person, for his soul, it would have been much easier.

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Your editor

Rudolf Julius

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