

# PSYCHO-SCIENTIFIC FRONTIERS

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Internet: <http://www.psychowissenschaften.de>  
Translator's email: [evak30@optusnet.com.au](mailto:evak30@optusnet.com.au)

E-Mail: [RoLi@psygrenz.de](mailto:RoLi@psygrenz.de)

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Prof. Dr. phil. Konrad Dröse  
Senior lecturer Hermann Bauer

## Reincarnation – an original Christian doctrine.

Critically analysed Greek and Latin Bible texts, council documents and scriptures of past Fathers of the Church verify this.

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**Professor Dr. of philosophy, Konrad Dröse** (1920 – 2011), worked as a high-school teacher at the Nordrhein-Westfalen Advanced Technical College in Lippe (Now called School of Higher Education, Ostwestfalen-Lippe). He taught the special subject of "Art and History of Construction" within the Department of Architecture and Interior Design until his retirement in July 1985.

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## Preface

Re-incarnation – a concept that is no longer an alien word in our vocabulary. Human beings have always contemplated their existence and the meaning of life, but this seems to be happening more intensively than ever before nowadays. A survey conducted by a journal in regards to the theme "*Life after Death*" cites the following essay written by a pupil:

"I do believe that some kind of life will continue to exist after death. A kind of invisible being of light. Once one has lived long enough in spirit form one will be born again after a certain period of time."<sup>1</sup>

What is astonishing here is that pupils can express thought processes that represent an abrasive contrast to the doctrines of the Christian Churches. We must therefore be even more surprised that the question about reincarnation in particular generally finds great interest in our time.

"We are dealing with a question here that emotionally effects people to their core, because it is about life and death, about the genesis of our existence, the fate of this world, our existence before and after our present life, about the interpretation of suffering and guilt and the meaning of the whole cosmos."<sup>2</sup>

The re-embodiment of the soul, often also called "rebirth", is obviously not just generally contemplated, because quite a lot of ideas from the East stream into the up to now dominant Christian arena; the knowledge about the soul's repeated embodiment into a human body is actually

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<sup>1</sup> Grossenbacher, see P. 736

<sup>2</sup> Adler, see P.. 21

the experience of the innermost regions of our being, of our soul. The truth of this reality has indeed been suppressed or kept a secret for centuries by external forces, but this original knowledge once again surges to the surface:

*The truth cannot be suppressed for too long.*

The scientific material about reincarnation, presently at our disposal, is very comprehensible.

(Comment: I will only mention a few standard works that contain secondary information: *Besant*: Reincarnation; *Cerminara G*: Sensational evidence of karma and rebirth; *Curie, Jan*: Nobody dies forever, Bertelsmann 1979; *Stearn*: The sleeping prophet (Fundamental work about Edgar Cayce)).

Very impressive is the book by the American professor and director of the Parapsychological department at the University of Virginia, *Jan Stevenson* "Reinkarnation - der Mensch im Wandel von Tod und Wiedergeburt" (Unknown English title, maybe "Twenty Cases Suggestive of Reincarnation") published in German. *Stevenson* registered nearly 600 cases that indicate repeated lives on Earth; 20 convincing and scientific cases from five countries on three different continents that "reach way beyond a mere suggestion of re-embodiment, seemed to be sufficient evidence for me."<sup>3</sup> *Peter Andreas*, see P. 111, writes the following about Stevenson's work:

"Dr. Stevenson's first work, "Twenty Cases Suggestive of Reincarnation" has turns into a bit of a classic in the meantime. A lot of clergy, reluctant to show too much interest in the question about reincarnation because of an apparently lacking biblical authority, show an interest in continuing the research of Stevenson's extremely thoroughly researched cases after having studied them."

Present day psychology already applies research results gained in the field of reincarnation for therapy purposes. With the help of regression, *Thorwald Dethlefsen* guides his trial patients back to past lives in this fashion, thereby exposing and recognising rooted memories from deep within the soul that represent a permanent psychosomatic stress in their present existence and he finds that the resulting afflictions can be healed.<sup>4</sup>

*Stevenson* and *Dethlefsen* should be shown as representatives of modern psychology in order to demonstrate how the existence of reincarnation is verifiable in two different ways.

Questions about reincarnation were always a natural component of the thought processes of great poets and thinkers, for instance *Goethe, Schiller, Lessing, Grillparzer, Plato, Vergil, Kant, Schleiermacher, Fichte, Kierkegaard, Schopenhauer, Voltaire* and lots more.<sup>5</sup> Reincarnation is naturally also a part of the Buddhist and Hinduist religions. In order the swart even the slightest suspicion that this script renders Asiatic religious beliefs, a citation by the Swiss psychologist and psychoanalyst *C.G. Jung* is listed here:

"Reincarnation is a predication that is part and parcel of mankind's original statements. These original statements are based on what I call 'archetype'. All statements about the supernatural are basically always determined by the archetype, so that it comes as no surprise that the subject of reincarnation is encountered in the most diverse of nations."<sup>6</sup>

The belief in the re-embodiment of the immortal part within human beings is also found with a lot of native tribes everywhere and this makes one come to the conclusion that this ancient knowledge

<sup>3</sup> Stevenson, see P.17

<sup>4</sup> Dethlefsen, Thorwald: Das Erlebnis der Wiedergeburt – Heilung durch Reinkarnation, 1978, Goldmann-Sachbuch Nr. 11 199

<sup>5</sup> For passages from their works, see Schmidt K. O. see P. 4ff

<sup>6</sup> Jung C. G. see P. 405

is *deposited* within the human psyche.<sup>7</sup> The religious appreciation of ancient races might have been even more closely tied to the basic truths about the human existence than the religious forms of the present times that were created with the help of present day people's intellect. A lot of major esoteric groups also promote the idea of reincarnation, like for instance *Anthroposophists*, *Theosophists*, *Rosicrucians* and the *Lorber-Groups*.

*Walter Brugger, SJ.*, (Societas Jesu), whose essay "*Re-embodiment*" is continuously cited from by opponents of the doctrine of reincarnation, complains therein that a lot of people have distanced themselves from Christendom and – due to the lack of criticism, due to secondary spiritual education and due to the curiosity spurred on by our modern lifestyle – find the old truths unattractive. He also condemns sects, popular occultism, belief in miracles and the doctrine of reincarnation in one fell swoop. His deprecatory and fixed line of argumentation is typical of lots of theologians trapped by their religious dogmatism who go into battle against reincarnation. He introduces his argumentation with the following words:

“The following expositions about reincarnation or transmigration of the soul are not primarily designed to convince ardent proponents of this doctrine of its untenability. They mostly locked their fantastic ideas within a system so that a singular examination is ineffectively deflected because it cannot pursue all their intertwined byways. They are so full of their confabulated higher insights that they find it difficult to think and assess things clearly.”<sup>8</sup>

Just how small and superficial the knowledge of this Church representative is about the subject of his rejection is shown by the fact that he mentions reincarnation and transmigration of the soul as if they were the same, even though both concepts say something completely different.

The mass media has now adopted the theme of reincarnation and presents it to a public that numbers in the millions. The same arguments that *Brugger* raised against re-embodiment decades ago do however pop up over again. It is therefore not something Catholics and Bible believing Christians can or will accept.

Let us portrait the belief doctrine of the Christian Churches, particular that of the *Roman-Catholic* Church, in order to allow unbiased readers to form their own opinion. A comparison with the doctrine of reincarnation ought to establish that the possibility of repeated lives on Earth can be *absolutely compatible* with the Christian doctrine of salvation, provided that theologians distance themselves from the “infallibility” status of many dogmas and resolutions by ecumenical councils. These expositions deal, amongst other things, with questions like:

- What do Church dogmas have to say about the origin of human beings and their souls?
- What is the meaning and the aim of a life in the physical world?
- What happens after death?
- What is this salvation all about?
- How pertinent is the system of Christian dogmas?

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<sup>7</sup> See Glasenapp “Seelenwanderung” in: *The Religion in Geschichte und Gegenwart* V. Band, B. 1637ff, (Herausgeber Kurt Galling), Mohr 1972. 3.Auflage.

<sup>8</sup> Brugger SJ, see P. 252

The following is listed here in regards to the concept of dogmas:

“A dogma is strictly speaking understood to be a truth directly revealed by God that is then presented by the Church’s lectureship as something people have to believe. (See: 1. Vatican Council DS 3011)

The following instances are part of the concept of a dogma:

- a) Direct divine revelation. The truth in question must be, either explicitly or inclusively revealed by God, directly contained in the source of revelation, the Holy Scriptures or in the traditions of the Church.
- b) Its presentation by the Church’s lectureship. This doesn’t just include the announcement of the religious doctrine, but also the commitment to believe the presented truth.

It can either take place in an extraordinary fashion through a solemn decision of faith by the pope, through the general council or through the ordinary lectureship of the Church. If a baptised person intentionally rejects or doubts an actual dogma, he or she commits the sin of heresy (CIC 1325 § 2) and 2314 § 1).

In contrast to modernism, the Catholic Church emphasizes that the content of a dogma is of divine origin, that it expresses the objective truth and that its content is inalterable.” (See Ludwig Ott, see P. 5f.)

The following inquiries are designed to reveal the specific obstacles the Christian Church puts up in order to make the acknowledgment of the doctrine of reincarnation impossible to accept. The Christian faith is *not* to be debased in any way. Its aim is simply:

- To expose *things from under piles of rubble*.
- To reintroduce the *concealed* to awareness.
- To make *falsehoods* easily recognisable.

In fact: To help the knowledge about true coherencies to see the light of day.

Because: Ignorance *ties you up*, true knowledge *makes you free*.

One should first and foremost explain how the doctrines of the Christian Church sees people within its religious coherencies.

## I. The view of the world and human beings by the Christian Churches

### 1. The origin of man

In accordance with a sentence from the religious avowal of *Nicaea* (325 A. D):

“We believe in one God, the almighty Father, the Creator of everything that is visible and invisible...” (DS 125) 11<sup>9</sup> the Fourth Lateran Council (1215) teaches us: We believe and avow that God... “Creator of all visible and invisible things, things of a spiritual and physical nature... created both from nothing, the spiritual and physical, the angelic, the mundane and then the human, ergo assembled spirit and body simultaneously...” (DS 800).

According to this dogma:

“The soul of the first human being was directly created by God from nothing. In regards to the body, its direct creation by God from organic compounds cannot be asserted with certainty.” (Ludwig Ott, S. 114)<sup>10</sup>

<sup>9</sup> **DS** is used in ff. as an abbreviation of Denzinger-Schönmetzer (a.a. O.); the respective numbers mentioned accord with the Church’s dogmatic sentence written there.

<sup>10</sup> **Ott**, is used in ff. as an abbreviation for Ott, Ludwig: see The layout of the Catholic dogmatics; this precise, generally comprehensible work, published in its 10. Edition, offers the basis for the investigation of the Church’s doctrine.

The Church based its dogma about the origin of man on two passages from the Old Testament:

**Genesis 1, 27:** “So God created human beings, making them to be like himself. He created them male and female.”

and

**Genesis 2, 7:** “Then the Lord God took some soil from the ground and formed a man out of it; he breathed life into his nostrils and the man began to live.”

A dogma commentary by *Ludwig Ott*, who was asked to join a dogma discussion group and whose comments are accepted by the Church, referred to two passages from the Old Testament (**Genesis 2, 21ff.** and **Genesis 2, 22:** “Theory of the rib” and above everything else, the attestations of traditions, in regards of the creation of the female being, *Eve*:

“All the fathers teach that God created the whole human being, body and soul, all at once. The way Eve was created shows the essential equalisation of women and men (!), the divine introduction of marriage and the origin of the Church and the sacraments from Christ’s wound to his side, the second Adam typified.” (Ludwig Ott, S. 115)

That referring to the biblical creation story is not always sensible shows the following discrepancy between the natural sciences and faith: Contrary to a scientific theory that “*the various races stem from a number of separate tribes (poly-genism)*”, the Church teaches that the first human beings, *Adam and Eve*, are the progenitors of the whole human race (mono-genism).

“The doctrine of the oneness of the human race is indeed not a dogma, but the necessary prerequisite for the dogmas of original sin and salvation. According to the Bible-Commission<sup>11</sup>, the oneness of the human race must be seen as facts that touch upon the Christian religion and therefore must be taken in a literal, historical sense.” (DS 3514) (Ludwig Ott, S. 115f.)

*Pius XII* (1950) quashes poly-genism (DS 3897), because it cannot be reconciled with the “*revelation doctrine of original sin*” (Ludwig Ott, S. 116). The Church is therefore bound by its dogmas, even if the sciences could under certain circumstances, like with *Galileo*, provide the counterevidence.

The *VI. Lateran Council’s* dogma that determined that human beings consist of a body and a soul allows the Church to also adhere to the dichotomy of the nature of human beings, whilst a trichotomy, ergo body, soul and spirit, was definitely documented by the Greek fathers of the Church (For instance *Origen*) and also by *Paulus*:

**I Thessalonians 5, 23:** “May the God who gives us peace make you holy in every way and keep your whole being – spirit (pneuma) , soul (psyche) and body (soma), free from ever fault at the coming of our Lord Jesus Christ.”

Human beings accordingly consist of a physical body designed as a physical envelop for the soul that accommodates the spirit, the immortal “*spirit that returns to God who gave it to us in the first place.*” (See: **Pred. 12, 7**). The authors of these specific dogmas were not successful in making the distinction between the concepts of *spirit* (spiritus, pneuma) and *soul* (anima, psyche), the way the Holy Scriptures and present day prophetic revelations clearly do.

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<sup>11</sup> The Bible Commission of the 30-6-1909 (DS 3512-3519), whose “decisions are not infallible, but must be accepted as norm for the Church’s doctrine” (Neuner-Roos, see P. 90).

This confusion of ideas also provides food for the contentious question of whether the soul is mortal or immortal. The latest theology designed an “*Utterly-dead-theory*”, that is to say, body *and* soul die when the body dies. See more about this under the chapter “*The doctrine of eschatology*”. The Church asserts in a *sententia certa* (secure school of thought) that the soul is created by God from nothing and united with the physical body the moment it is procreated, even though no definite written evidence can be found in the Bible for this theory. (Ludwig Ott, P. 121).

Even *Saint Augustin*, the one who “really made the theory of original sin blossom”<sup>12</sup>, could not relate to the thought that the soul is created by God from nothing the moment the human body is procreated, during his lifetime, because he could not harmonise it with the continuation of one’s original sin. This “secure school of thought” only turned into a prerequisite for the dogma of *Mary’s Immaculate Conception* in the Dark Ages under the influence of *St Thomas Aquinas* thereby being indirectly elevated to a dogmatic theorem (see Ludwig Ott, Page 121). *Karl Rahner* (1904 – 1984), a leading theologian of our time, summarised it:

“It is basically emphasised that the soul is *instantaneously created by God from nothing*, that it can therefore *not be part of the divine substance* and that it never led a pre-physical existence, but that it also has *no physical origin*. It represents the human vital principle and rates higher than the body. Its spiritual nature can be verified. Man consists of a spirit and a body, body and soul. The basic insight: Man’s spirit is created by God and in its (augustinically or thomistically understood) nature represents the soul of the body.”<sup>13</sup>

## 2. Original sin or man’s Fall from Grace

Even though the Church testifies about the origin of man that the soul is created by God from nothing at the time of procreation, it teaches in spite of this that every newborn child is born a sinner through the impact of original sin.

The first dogmatic statements in regards to the theory of original sin can be read in Canons 1- 3 (DS 222/224) released at the *Synod of Carthage* in 418 A.D. introduced into the doctrine of the Church by *St Augustine*. This doctrine experienced a comprehensive reformulation at the *Council of Trent* (1546). The “*decretum de peccato originali*” unmistakably defines the following:

“If somebody declares that Adam’s breach of duty only damaged him and not his progeny, that he lost the received sanctity and justice only for himself and not for all of us or that this befouled human being did transfer (literally poured) death and punishment of the body to the whole human race through the sin of disobedience, but not the sin that constitutes the death of the soul, he will be damned.” (DS 1512)

This dogma officially defines that all souls are automatically branded sinners through the sin committed by *Adam*, because Adam, as mankind’s primogenitor, sinned. Accursed – condemnation, also called anathema or excommunication means:

“The expulsion of a member of the Church from the community of believers with closely defined consequences, legally determined.” (Real-Lexicon for Antiquity and Christendom, publisher, Theodor Klauser, Bd. 7 P. 1, Stuttgart, 1969.)

The excommunicated is excluded from the Holy Communion and loses the right for a Christian burial. The pronounced anathema imposed eternal damnation after death upon a person according to the view of the Church.

<sup>12</sup> Rahner, Herders Theologisches Taschenlexikon, Bd. 2, P. 156.

<sup>13</sup> Rahner, Herders Theologisches Taschenlexikon, Bd. 6, P. 396f.

“It becomes clear after the end of the 4<sup>th</sup> century that excommunication represents the exclusion from ecclesiastical rights, but not the relinquishment of ecclesiastical duties. Under pressure from the pope, *Kaiser Friedrich II* tied excommunication to the powers of the state in 1220.” (Meaning that the excommunicated lost the protection of the state and this virtually meant a non-enforced death sentence, the editor.)

The concept of excommunication completely degenerated in the middle and the late Dark Ages (For instance: Excommunication as a means to enforce the Church’s demands for payment, excommunication of the dead and of animals.)” (*H. Barion* “Exkommunikation” in: *Die Religion in Geschichte und Gegenwart*, Hrsg. K. Galling, Bd. II, P. 829, Siebeck, Tübingen, 1958).

As we can gather from reading *Neuner-Roos*, excommunication is understandably translated as “*he is banned*”, “*he is excluded*” “*he is anathematised*” most of the time these days. One has to be aware however that the Greek concept of “*anathematised*” means condemned.

The fact that anathemas announced by the Church no longer have the aggravated consequences of the Dark Age and the Middle Age these days does not lie with an amplified infiltration of divine love into the hearts of theologians, but exclusively with the external changes brought about by an epoch of rationalism and enlightenment.)

The dogma (DS 1512 s.o.) however brought with it the support of the tenet that mankind does indeed descent from *Adam* and *Eve* from a natural-scientific point of view. (*Ludwig Ott* S. 129) writes the following:

“The biblical account of the Fall from Grace of the original progenitors is found in **Genesis (2, 17 und 3, 1ff)**. As *Adam’s* sin constitutes the basis for the dogma of original sin and salvation, one had to stick with *historical narrations*. According to a decision by the Bible Commission in 1909, the *literal, historical meaning*... may not be doubted.” (*Ludwig Ott*, Page 129)

Things that may not be doubted are:

- That the first human being was given a commandment by God in order to test his obedience.
- That he trespassed the divine commandment by being seduced by the devil depicted under the picture of a snake.
- That the original progenitors were evicted from their original state of innocence.

The same Bible Commission however also declared on the 30-6-1909:

“It isn’t necessary to understand the actual meaning of all individual words and sentences. Passages that are interpreted differently by Church Father and theologians may be assessed according to one’s own intelligent assessment, but only with the proviso *that one subjects oneself to the judgments of the Church* and by retaining the analogy of one’s faith.” (DS 3515) (*Ludwig Ott*, Page 112)

*Ludwig Ott* lists the following as written evidence of the correctness of this dogma (Page 132):

“The Old Testament contains only intimations about an original sin.”

**Psalm 51, 5:** I have been evil from the time I was born; from the day of my birth I have been sinful.

**Job 14, 4:** Nothing clean can ever come from anything as unclean as man.

The German *Pattloch-Bible* translates this passage cited from the Latin *Vulgata-Bible*, like this: “*Oh, if only a pure one could stem from a maculate one.*” This is a classic example of how the

translation of a text into another language can completely change the meaning of an originally, definitely defined passage, even though we should not reproach the translator for a possibly consciously made change. The dogma commentator then lists a classical piece of evidence from the New Testament:

**Romans 5, 12:** “Sin came into the world through one man and his sins brought death with it. As a result, death was spread to the whole human race because everyone has sinned.”

After a philosophical explanation that covered almost half a page, *Ludwig Ott* admits that according to the latest interpretation, this passage does “*not represent evidence for an original sin.*” (Ludwig Ott, Page 132)

These three passages presented here do however not say one word about an original sin. The only common statement one can take from this is that guilt and sin are present when people are born. Other passages do also not confirm that this original sin stems from the original progenitors. Two passages rather verify the opposite:

**Ezekiel 18, 4:** “...The person who sins is the one who will die.”

**Book of Wisdom 8, 19:** “And I was a witty child and had received a good soul.”

As not one single statement from Christ in regards to the factotum of an original sin is at hand and as one is even aware that

“...many statements made by the Greek fathers of the Church vehemently present sin as a personal encumbrance and this seem to completely ignore the concept of an original sin”

exists, one still arguments the point with

“...irrefutable real evidence for the conviction of the old Church about the reality of an original sin... (with the) old Christian praxis of baptising children for the forgiving of sins.” (Ludwig Ott, Page 133)

The following passage has an unmasking effect in this respect:

“Common sense cannot stringently (coercively) verify the existence of an original sin, it can only assume its existence through the probability of certain indicators: Such indicators are mankind’s dreadful moral vices and the fall from a true belief in God (polytheism, atheism).” (Ludwig Ott, Page 3)

Theology therefore owes us an answer to the question of *why Christ did not utter one single word about an original sin*, even though he came to this world,

“The Son of Man came to seek and to save the lost.” (**Luke 19, 19**)

“...God is coming to your rescue... (**Isaiah 35, 4**)

The dogma has this to say in regards to how original sin is transferred to people:

“Those that assert that *Adam’s* sin, singular in its origin and transferred through parentage (meaning procreation of the body, editor) and not through imitation, affects all and is part of all individuals...are condemned.” (DS 1513)

This statement also means that original sin is, like the human body, reproduced through the natural act of procreation. Even though this sin is a spiritual affair, it is transferred to the soul that inhabits the physical nature of the procreated child; the physical creation of a human being therefore effects the sinfulness of the soul that, according to dogmatic conclusions, is instantly created from nothing

and can therefore not have committed any prior trespasses.

“Human nature is communicated through every procreative act in a grace exposed condition.” (Ott, Page 136)

Unperturbed by the fact that even human legislation would see such behaviourism as *unjust*, the Church blames God for such practices and it explains in another dogmatic phrase that:

“The world is created for the glorification of God.” (DS 3015)

Can one call the world the work of divine wisdom (**Psalm 104, 24**) and can one also call the created world the realisation of divine ideas (**see Genesis 1, 26**), if one concurrently endows the eternal creator with a form of behaviourism that completely contradicts the comparatively coarse human sense of justice? – Can God, the absolute spirit, recall something spiritual, ergo a soul into life to then make it sinful, because it is tied to a physical body that confers sins on it? Does this type of thought process not rate the body *higher* than the soul, the physical *higher* than the spiritual?

The logical continuation of the theory of original sin can be read in the following dogma:

“The soul of those that depart from this life because of having committed a deadly sin or because of the state of their original sin will descend into hell in order to receive inhomogeneous punishment.” (DS 858, 2. General Council of Lyon, 1274)

The only written evidence in regards to an original sin is the passage:

**John 3, 5:** “I am telling you the truth replied Jesus, that nobody can enter the Kingdom of God unless he is born of water and spirit. Do not be surprised because I tell you that all of you must be born again.”

(Comment: I have Pastor *Dr. Günther Schwarz*, Diepholz, an expert in Aramaic, the mother tongue of Jesus, to thank for this interpretation.)

*Clement of Alexandria* also said in his admonishing speech to heathens (IX, 82):

“If you do not become children again and born again as the scriptures say (**Matt. 18, 3; John 3, 5**), you will not see your true Father and never enter God’s Kingdom”.

This doctrine virtually condemns all human beings that die without having received a Christian baptism to punishment in hell. This applies to babies, infants and as well as so-called “heathens” that do not know Christendom. Theologians invented something in order to moderate God’s merciless hardness somewhat:

“There is a special place of punishment for children that died without having been *baptised*..., they call this place *limbus puerorum*, limbo for children.” (Ludwig Ott, P. 139)

These listed examples on their own deliver an obvious testimonial about the obligatory religious basis of an “infallible” Church hierarchy and it becomes quite apparent why the full extent of all dogmatic sentences are written in their original Latin or Greek texts by *Denzinger-Schönmetzer*, so that their whole content is only known to the few conversant with these languages.<sup>14</sup>

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<sup>14</sup> The dogmatic sentences of Neuner-Roos, only represent a choice, whereby the truly important and sometimes volatile dogmas and not rendered in German.

### 3. Meaning and purpose of the world and human beings

The purpose of the creation of the world is determined by the 1. Vatican Council (1870):

“...those that deny that the world was created for the glorification of God are condemned.” (DS 3025)

The purpose of the creation of the world is, according to statements made by Vatican I, two-fold:

“The revelation of divine perfection and the glorification of God derived from that (Ludwig Ott P. 98) and the bestowal of benefactions on other creatures, particularly endowing sentient beings with a soul.” (Ludwig Ott P. 99)

Vatican I has the following to say about the aims of man on Earth:

“God created man out of his unbounded charitableness for a supernatural final objective, to participate in his divine chattel that completely surpasses all insights of the human spirit... (DS3005)

“The supernatural objective of man consist in the participation of divine self-realisation from whence springs a supernatural glorification of God and a supernatural beatitude for man.” (Ludwig Ott P. 124)

The decisions of the Council of Trent (1547) considerably curtail this statement because it announced:

“...that God predestined certain people to enjoy eternal bliss through an act of his eternal ordination of will.” (DS 1540)<sup>15</sup>

One draws its substantiation from

**Romans 8, 29:** ...those that he acknowledged beforehand, he also predestined to become homogenous with the image of his son...”

It is also a doctrine of the Church that

“God, through his eternal ordination of will, predestined certain people to suffer eternal dismissal because of the sins they committed.” (DS 628, Synod of Valence, 855 A. D)

The Church sees its biblical justification in **Matthew 25, 41:**

“Away from me that are under God’s curse! Away to the eternal fire which has been prepared for the devil and his angels!”

The Church finds its patristic foundation for this tenet, amongst others, with *Augustine*:

“God is good, God is just. HE can save those without good merits, because HE is good; but HE can never condemn anyone without negative merits, because HE is just.” (Augustine contra Julius III, 18, 35; cited from Ludwig Ott P.296)

The *incongruities* of the Church’s doctrine are openly exposed: Why can sections of his creation, there for his glorification, end up in eternal hell, if God created the world for his own glorification and if he bestowed benefactions upon his creatures? – Can the fact that “certain people” are supposed to be already predestined for either eternal bliss or eternal damnation at the beginning of their human existence be harmonised with the character of a just God? – Why did God in his love

<sup>15</sup> Canons 15 and 16 (DS 1565 and 1566) of said Council raise an anathema against all those that reject these theses.

not simply desist from creating certain people, if he presaged the sinfulness of these people, in order to save them from their terrible fate?

What is the sense in doing good deeds and all endeavours to reach one's ethical perfection, if predestination is a valid fact? They are superfluous for good people and in vain for evil people.

The situation becomes even more confusing through the fact that people are in addition also "*led into temptation*" throughout their life (see the pertinent plea in the Christian Church's Lord's Prayer), temptations that continuously approach people from the side of evil.

This brings us to the next question, namely the question about the devil being the "*Ruler of this World*" (**John 12, 31; 14, 30**) and his position within creation.

#### 4. The revelation doctrine of good and evil angels

The IV Lateran Council (1215) raised the doctrine of angels to a dogma:

"...at the beginning of time, he (ergo God) created both orders of creation with his almighty power from nothing in the same way, the spiritual and the physical, that is to say, the world of angels and then the world of man that in a fashion includes both, because it consists of spirit and body. The devil and the other evil spirits were in their nature however create positive, but they turned evil of their own accord. People however sin because of the influence of the devil..." (DS 800)

The dogma commentary said the following about the separation of the world of angels into good and evil:

"The good angels, those that passed the test, entered the beatitude of heaven as their reward, whilst the evil angels, those that didn't pass the test, fell into eternal damnation." (Ludwig Ott S. 144)

The Fall from Grace of some of the angels, ergo from heaven into hell, the so-called *angelic fall* is derived from:

**2 Peter 2, 4:** "God did not spare the angels who sinned, but threw them into hell, where they are kept chained in darkness, waiting for the Day of Judgement."

**Jude 6:** "Remember the angels who did not stay within their proper authority, but abandoned their own dwelling place; they are bound with eternal chains in the darkness below, where God is keeping them for the great day on which they will be condemned."

The gospel of **John (8, 44)** clearly substantiates that the fall of the sinning angels away from God, that is to say, down to hell must have taken place before the beginning of cosmic time. But whether their time in hell is eternal, ergo never ends, can however not be verified with the cited passages, because their safekeeping only lasts until Judgment Day. The devil does indeed possess a certain amount of power over people until that day, because he is the "*Ruler of this World*" (**John 12, 31**) and because he marches around "*like a roaring lion looking for somebody to devour*" (**I Peter 5,8**).

The statements presented by the Church so far establish that God created pure spirit beings called angels, which he tested and that some of them did not pass the test. Under the guidance of the devil and their own free-will decisions they fell away from God and they were cast into hell as either devils or demons. The angels that remained pure continue to enjoy God's beatific vision.

Human beings represent a new species between angels and devils. Their soul makes them creatures of heaven, but through their body they inherited a part of their progenitors' original sin and this has grave consequences during their terrestrial existence. It is therefore the cause for all afflictions and the mortality of the body.

## 5. The Church's doctrine of eschatology

Why are human beings mortal and not immortal like spirit beings?

“Paul teaches us with absolute certainty that death is the result of *Adam's* sin **Romans 5, 12**: ‘Sin came into the world through one man and his sin brought death with it. As a result, death has spread to the whole human race because through him everyone has sinned...’

*Death* loses its punitive character for the righteous and it simply turns into a sequence of sins. Because of their freedom from original sin, *death* is neither punishment for sins nor a sequence of sins for *Christ* and *Mary*. Taking the character of human nature into account, their *death* was however natural.” (Ludwig Ott P. 564)

The accumulation of the concepts of “*death*” requires closer scrutiny to see what it means, because the way these concepts are applied here makes their coherences *nonsensical*: *Christ* and *Mary* are *not* subject to original sin, ergo there is *no* death for them. As they died *just the same*, “death” cannot be synonymic with “dying”.

Christ himself gives us the answer:

**John 11, 25f**: “I am the resurrection and the life, whoever believes in me will live, even though he dies and whoever believes in me and lives, will never die.”

“Life”, according to this means *belief in Christ*, whilst “death” on the other hand mean *disbelief*, separation from God or living remote from God. The dead are therefore not decedents in a biblical sense, but *remote from God*. This is particularly clearly defined in the following passage from the Bible:

**1 Corinthians 15, 26**: “The last enemy to be defeated will be death.”

“Death” obviously refers to Lucifer, the last of the *spiritually* dead of those that fell away from God. (Lucifer will also return to God one day and this will destroy all enmities.) The following points in the same direction:

**Acts 2, 24**: “But God raised him from death, setting him free of its power, because it was impossible that death should hold him prisoner.”

Dying and death are therefore concepts whose different meaning must not be disregarded. Whilst the necessity of dying, without personal guilt, has already been determined by the creator for every human birth, the point in time of death gains particular meaning according to one of the Church's “secure doctrine”, because

“When death occurs, the time for gaining merits and the opportunity for conversion comes to an end. (Ott P. 564)

The passages specified here<sup>16</sup> to support these claims do indeed testify that there is a time after one's terrestrial life that is devoid of opportunities for actions and includes the judgment of the soul. One can however not coercively assume the finality of this condition, on the contrary particularly when it states:

**John 9, 4:** "As long as it is day, we must do the work of him who sent me; night is coming when no one can work."

One can gather from this that every night is followed by a day and again a night in its familiar alternation. The Church however strictly teaches:

"The curtailment of potential earnings during one's terrestrial existence is based on God's free ordinance." (Ludwig Ott P. 565)

And the Jesuit *Brugger* audaciously formulates:

"This indicates the greatness of man, namely that placed between birth and death, he is supposed to decide over an eternity."<sup>17</sup>

Closer scrutiny of the deliberation of this assertion however reveal questions and doubts: What happens to people that do not have the ability to make decision because of either being too young or nor educated enough? Why are the testing provisos of individual people so different? What role do social circumstances or environmental influences people are involuntarily exposed to play? And what if the Father of the Church *Cyprian* is right when he says:

"The opportunity for atonement and enjoyment of satisfaction are gone once one has shed one's mortal coil." (Ludwig Ott P. 565)

So why has the Church not renounced the financially decently lucrative practice of asking for indulgences from the deceased, even though it has been exposed as being useless? And what is the situation in regards to ordered mass's for the benefit of the deceased?

So what happens – according to Church doctrine – to man's physical body after one's physical demise? *Pope Benedict XII* literally writes in his *Constitutio "Benedictus deus"* (29<sup>th</sup> of January 1336) that possesses the character of a dogma (see preface to DS 1000):

"The souls of the righteous are and will be in heaven and in paradise immediately after their death and this before the reunification with their body and before the general Day of Judgment...they will actually see the divine being. We further determine: As God generally arranged, the souls of those that passed away due to some grave sin will immediately descend down to hell, where they will suffer hellish pains. All human beings will however appear before Christ's bench in their own body on Judgment Day in order to account for their own actions." (See DS 1000-4002)

A special court of law must therefore sit right after the demise of the physical body to hand out provisional remunerations or punishments (See Ludwig Ott P. 566) and the general last judgment, the so-called "*Judgment Day*", will eventuate after an undetermined period of time. The sense in this last judgment does however not seem to make sense if it only repeats the decisions of the initial special court of law.

The inner contradictions within this doctrine has led to various theological differences of opinion.

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<sup>16</sup> **Matthew 25, 34ff:** Christ as judge of the world, **Luke 16, 26:** The chasm between the rich man and poor Lazarus in the hereafter. **John 9, 4:** As long as it is day, we must do the work of him who sent me; night is coming when no one can work.

<sup>17</sup> Brugger, see P.264

Modern theologians nowadays hold to the “*utterly dead theory*”. According to it, the *whole* human being, body and soul dies:

“We portrayed death as the actual end, the breakup of body and soul, ergo the complete destruction of our viability and we fought against any attenuation of death, because of the thought of seeing death as part of the judgment process: Its character as part of the judgment process only holds true if the soul *also* dies, when an individual must experience God’s non-acceptance in the breakup of their whole viability.”<sup>18</sup>

*Gerhard Adler* clearly recognised the dubiousness of this “*utterly dead theory*”:

“The problem comes to a head when one takes the manifold and very well authenticated experiences of parapsychologists serious... We are certainly not dealing with vague philosophical speculations here, but with facts that ask to be interpreted. One has to ask oneself whether theologians would have designed this utterly dead theory if they had been aware of the manifold materials and if they had subjected them to thorough reflection.”<sup>19</sup>

Do these theologians not know the statement made by *Jesus*?

**Matthew 10, 28:** “Do not be afraid of those who kill the body but cannot kill the soul.”

If the Church were consequent in its actions and doctrines, it would have to drag these modern, utterly dead theologians before a court of inquisition and openly condemn them, because they trespassed against the dogma *De fide*” (DS 1440) of the *V. Lateran Council (1513)* that clearly defines that human beings possess an individual and immortal soul.

The passages dealing with the *immortality of the soul* cannot be surpassed in their ambiguousness: **Proverbs 2, 23; Matthew 10, 39; 16, 25ff; Luke 16, 19ff; 23, 43; John 12, 25; Acts 7, 59.** Faced with the importance of the problem, the serious question arises here: Are these “utterly dead theologians” acting *arbitrarily or intentionally careless*?

Whilst the dogmas in regards to eternal hell, we’ll deal with it later, are highly problematic because they do *not reconcile* with the character of a loving, merciful God, the existence of hell is however undisputable and it can be substantiated through numerous passages in the Bible. The sometimes very concrete and drastic accounts of hell do however lead to a very peculiar interpretation of the character of the punishment received in hell.

“The majority of the Fathers of the Church, scholastics and most modern theologians assume that physical fires rage there, but they emphasise its difference from usual fires. The effects of physical fire on a purely spiritual being is explained by *Thomas* according to the paragons given by *Augustine* and *Gregory*, namely as the bond of the spirits to physical fire represents an instrument of the divine tribunal. It submits the spirit to physical matter and it curtails their free movement at the same time.” (Ludwig Ott S. 573)

The *Council of Florence (1438-1445)* adopted *Augustine’s* interpretation and approved it in its entirety:

“No one outside of the Catholic Church, neither heathens nor Jews, neither disbelievers nor anyone separated from the Church will enjoy eternal life, they will rather fall prey to eternal fire.” (DS 1531)

To torment the body with physical fire was practised a million times during the Church’s period of inquisition, but to also punish the soul with physical fire means nothing else but to deny its

<sup>18</sup> Althaus, see P. 111

<sup>19</sup> Adler, see P. 179

spiritually substantially different level of existence and to set it on par with the level of the body.

In contrast to the future Church's theology, *Clement of Alexandria* recognised very accurately that this fire is *not* to be conceived a being *physical*, but rather *spiritual*:

“We assert that fire does not purify the body (flesh), but the soul of the sinner, not an all-consuming or ordinary fire, but one that is rational, one that penetrates the soul that enters it.”<sup>20</sup>

The Church has this to say in regards to the duration of the damnations of hell:

“...those (that died burdened with great sin) will, in company with the devil, receive eternal punishment.”  
(DS 801 IV Lateran Council 1215 under Innocent III)

The “*Symbolum Quicumque*” (often called Athanasian Creed) circa 400 A.D. also declares:

“Those that did good deeds will enter eternal life, but those that did evil will enter eternal fire.” (DS 76)

The *Council of Trent* (1547) imposes Canon 25 on the gainsayers of eternal damnation, ergo an anathema (DS 1575). The eternal duration of damnation is verified by the documented commentary (Ludwig Ott P. 573) in 14 passages altogether. An examination of these documents reveal the following picture:

- One of the 14 passages is *demonstrably wrong* (**Judith 16, 21**).
- One *makes no statement* as far as we are concerned (**Acts 4, 19**).
- One is of an *uncertain* nature (**Mark 9, 46**) because it is missing in *Nestle-Aland's* Greek comparison text.

This leaves 11 passages. The concept of “*eternal*” is mentioned in them.

- The word “*asbestos*” twice (**Matthew 3, 12** and **Mark 9, 43**).
- The word “*aionios*”, respectively its substantive “*aion*”, nine times (**Daniel 12, 2; Matthew 18, 8; 25, 41; Judas 7; Matthew 25, 46; 2 Thessalonians 1, 9; Revelations 14, 11; 19, 3; 20, 10**).

According to the dictionary “*Asbestos*” means “*inextinguishable, imperishable*” but also “*immeasurable*”. All three meanings make sense in the listed passages, but the editors couldn't simply have meant an imperishable fire, but rather an “*immeasurable fire*”. The concepts of “*aionios*” and its related substantive “*aion*” can also be interpreted in various ways. The dictionary provides us with: “*duration of time, period of time, era, lifetime, generation and eternity*”. There is therefore no need to proclaim an eternal damnation, one that lasts forever, it might easily only last an “era, lifetime or a generation”.

The special dictionary dealing with the concepts of the New Testament translates “*aion*” (see P. 1459) as:

“Long time, duration of time, thereby meaning an accurately limited as well as an unlimited time.”

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<sup>20</sup> Clement of Alexandria, *Carpets* VII, 34, 4 cited according to Müller, see P. 178.

The Catholic author *Papini*, (see P. 319) writes:

“Hell is indeed a continuous affair, but in a strictly terrestrial time frame, that is to say, on a lower level and completely different from what we call eternity.”

The fact that this last concept is not wrong can even be linguistically verified because the word “*aion*” is used in the Bible to indicate “*eternity*” but also “*period of time, era*”. The New Testament contains more than 70 of such passages<sup>21</sup> and some of them are listed below:

**Galatians 1, 4:** “In order to set us free from this present evil age (eternity?).”

**Matthew 13, 40:** “...at the end of the age (eternity?).”

**I. Corinthians 10, 11:** “...for we live at a time when the end is about to come (eternities?).”

**Ephesians 1, 21:** “not only in the present age but also in the one to come (eternity?).”

But the passage

**Matthew 25, 41:** “Then he will say to those on his left, ‘away from me you that are under God’s curse! Away to the eternal fire which has been prepared for the devil and his angels!’”

is also ideal for defining eternal damnation (hell). The translation of “*the condemned*” is highly questionable; the word “*cursed*”, Greek: *kathäramenoi*, Latin: *maledicti*, also means “*condemned*”. The German quote of “*Verfluchte*” (condemned) is the most severe formulation. Where did *Christ* unmistakably express such a curse?

Against the clear objection in regards to the translation technology applied, there is also another, weighty reason that speaks against eternal damnation or hell. It is simply incredible to think that God created something positive to then condemn part of this positive creation to eternal, never-ending purgatory. This doesn’t fit in with *Christ’s doctrine* whose own words can be used as a comparison:

**John 10, 16:** “There are other sheep that belong to me that are not in this sheep pen. I must bring them too; they will listen to my voice and they will become one flock with one shepherd.”

No one can remain outside or distant from God, if *Christ* is going to gather and lead everyone. He also said:

**John 6, 39:** “And it is the will of him who sent me that I should not lose any of all those he has given me; but that I should raise them all to life on the last day.”

God however appears in a different light in the Church’s depictions:

Based on the revelation doctrine one can assume that the will of the condemned will remain hardened in their evil ways and that they are therefore inaccessible in regards to showing true remorse. The reason for this hardening resolve lies in the fact that God will show the condemned no further mercy.” (Ludwig Ott P. 574)

One can confidently go along with what the evangelical *Bishop Schjelderups* said when he writes:

“I am pleased that we will be judged by the Son of Man on Judgment Day and not by theologians and the Princes of the Church. And I have no doubt that divine love and mercy is greater than the doctrine of eternal anguish in hell expresses. The doctrine of eternal punishment in purgatory does not belong to a

<sup>21</sup> See Schmoller, Handbook for the Greek New Testament see P. 20f, keyword “*aion*”.

religion of love as far as I am concerned.”<sup>22</sup>

The doctrine of eschatology also includes the important theme of the “resurrection of the flesh” or the “awakening of the dead” when *Christ* returns. The dogmas have this to say:

“At the end of times... Christ comes in all his glory to judge us, the living and the dead.” (DS 150, 381 A.D.) “The reason for Christ’s return is the awakening of the dead and to hand out just vengeance.” (Ott P. 579)

Other dogmas have this to say:

“All human beings must rise from the dead with their bodies on his return and they will have to account for their deeds.” (DS 76, extract from the “Symbolum Quicumque” circa 400 A.D.)

The *Synod of Toledo/Spain* (400 A.D.) derived an anathema from this:

“If someone says or believes that human bodies will not resurrect after their death, he will be anathematized.” (DS 200)

In order to exclude all misunderstandings, other dogmas clearly explain:

“We must resurrect in the flesh, ergo in the body we now live in, on Judgment Day.” (DS 72, 400 A.D. and also DS 684, 1053 A.D.; DS 797, 1208 A.D.; DS 801, 1215 A.D.; DS 854, 1274 A.D.; DS 1002, 1336 A.D.)

The dogma commentary lists numerous passages<sup>23</sup> that are supposed to support the idea of “resurrection in the flesh”. Greek texts however do not talk about a resurrection in the “flesh”, ergo corpses, but a resurrection of the “dead”. The dead are however in a biblical sense, as mentioned above, not just “decedents” but also those that are “separated from God”. *Paul* has a passage in one of his Roman letters that could indicate the resurrection of the physical body:

**Romans 8, 11:** “If the spirit of God, who raised Jesus from death, lives in you, then he who raised Christ from death will also give life to *your mortal body* by the presence of the spirit in you.”

But two other passages in Paul’s letters speak against this assertion:

**I Corinthians 15, 44:** “When buried it is a physical body; when raised, it will be a spiritual body.”

**I Corinthians 15, 50:** “What I mean brothers is that what is made of flesh and blood cannot share in God’s Kingdom and what is mortal cannot possess immortality.”

*Jesus* also used the term “dead” in a biblical sense as “*spiritually dead, distant from God*”:

**John 5, 25ff:** “I am telling you the truth; the time is coming – the time has already come - when the dead will hear the voice of the Son of God and those who hear it will come to life... Do not be surprised at this; the time is coming when all the dead will hear his voice and come out of their graves and those who have done good will rise and those who have done evil will rise and be condemned.”

If this passage would have meant that the corpses come from the graves at cemeteries, then it should

<sup>22</sup> Sartory, see P. 186

<sup>23</sup> Mt. 22, 28-30; Lk. 14, 14; 20, 35f.; Joh. 5, 21; 6, 39f.; Apg. 4, 2; 17, 23; 23, 6; 24, 15; 26, 23; 1. Kor. 15, 20-57; 2. Kor. 1, 9; 4, 14; Phil. 3, 11; 3, 21; 1. Thess. 4, 14; 4, 16; Hebr. 6, 1 f.; Rev. 20, 12

have happened during *Christ's* lifetime too, because it explicitly states: “the time is coming – *the time has already come*... Jesus must have had the spirits of the deceased in mind, those that wait for deliverance from the “dark caves” of the underworld (**2. Peter 2, 4**). The following passage from the Bible can also be used to interpret this:

**1 Peter 3, 19:** “He was put to death physically, but made alive spiritually and in this spiritual existence he went and preached to the imprisoned spirits. These were the spirits of those who had not obeyed God when he waited patiently during the days when Noah was building the boat.”

The previously mentioned *utterly-dead-theory* is made untenable by these passages from the Bible: If body and soul die, the spirit of the deceased can no longer hear any sermon. According to the Church's resurrection concept, the awakening would not take place after the crucifixion, but on “Judgment Day”!

Definite information in regards to the religious concept of “resurrection” is provided by a linguistic excursion in Aramaic, Jesus's mother-tongue.

(Comment: I have Pastor *Dr. Günther Schwarz*, Diepholz, to thank for this motivation, he is extremely well versed in Aramaic, *Jesus's* mother-tongue. BN10 (1979), S. 35-39 “*anhistämi und anastasis*”.)

The Aramaic language has only two words that could apply to the concept of “*resurrection*”: “*achajuta*” and “*techijjuta*” But “resurrection” in the sense of a new creation by God cannot be derived from either of these words, because its original meaning is “*bring back to life, resuscitation, reactivation, respectively resurgence*”, that is to say, that a living or deceased person “is brought back to life, is reanimated, is full of life” – and Christ called himself “the life” – in order to participate in life.

The resurrection of the flesh we possess here and now and the possibility of numerous lives in various bodies on Earth are *insurmountable contrasts*. One, by necessity, excludes the other. But can the Church's belief in resurrection be accepted? Does it not give all pensive believers difficulties, taking their knowledge of bio-chemical processes of change that runs through everything physical into account? But according to the Church:

“Does a relatively small amount of substance of one's terrestrial body suffice to preserve one's identity in one's resurrection body?” (Ludwig Ott P. 584)

The facts of the biological and cultural progress of the human race also allow doubts to creep into the belief in resurrection: The end of the world would see primeval man and homo sapiens, pygmies and modern man face one another. Deceased infants and old people would have to receive a viable body to begin with. These are alien concepts to a lot of people.

When reading the dogma commentary of Ludwig Ott (see P. 585) one finds the Church's point of view even more incredible:

The organs of the vegetative and the sensitive part of life also belong to the resurrected body and this includes the gender difference. The vegetative functions will however no longer take place. **Matthew 22, 30:** “For when the dead rise to life, they will be like angels in heaven...”

Let us cite one of *Paul's* last letters to bring the theme of “resurrection in the flesh” to a close. His last testimonies are generally seen as more convincing, because *Paul* was only able to convert his original Roman-Judaic attitude into a genuine Christian attitude after a long period of development. *Paul* writes:

**Philippians 3, 10ff:** “All I want is to know Christ and to experience the power of his resurrection, to share in his sufferings and become like him in his death, in the hope that I myself will *be raised from death to life*. I do not claim that I have already succeeded with it or have already become perfect.”

This grammatically correct translation does not make sense within the Church’s general faith: Why does *Paul*, who was alive when he wrote this letter, humbly admit that he has not achieved the “resurrection of the dead”? He certainly didn’t mean the resurrection in the flesh, something that he is going to experience on Judgment Day according to the Church’s current interpretation. He can only have meant the same the preceding inquiries have furnished, namely that he will fully participate in *Christ’s* life or put in another way, that he already achieved his last resuscitation or re-embodiment. Further down he writes:

**Philippians 3, 20ff:** “We however are citizens of heaven and we eagerly wait for our Saviour, the Lord Jesus Christ, to come from heaven. He will change our weak mortal bodies and make them like his own glorious body...”

This formulation does not really oppose the concept of the possibility of a life in various terrestrial bodies.

One further argument by the Christian opponents of the doctrine of reincarnation is their idea that it is supposed to contradict the Christian doctrine of salvation.

## 6. The Church’s religion of salvation

The Christian Churches regard *Christ’s* stature as saviour as their focal point. He, as God’s Son, took on the assignment to redeem mankind. Numerous written accounts<sup>24</sup> in regards to this redemption assignment are summarised as follows by the Nicene-Constantinopolitan Creed (381 A.D.):

“... he who descended from heaven and incarnated because of us and our redemption...” (DS 150)

According to the Church’s interpretation, the act of salvation is:

“...through *Christ’s* teaching and guiding activity, but excellently fulfilled through *Christ’s* representative atonement and his martyrdom on the Cross. The sin of the inflicted affront against God was offset by the atonement and *God’s* injured glory was restored.” (Ludwig Ott P. 214)

The meaning of the historical salvation of *Christ’s* lectureship is explained by the Church via the fact that through sin and the seduction by the devil, mankind became religiously ignorant and that *Christ’s* lecturing took away people’s spiritual darkness and restored the light of true insights to them. (See Ludwig Ott P. 217)

“*Christ’s* stewardship has the task of showing the people that have lost their way through sinning the correct path to their supernatural ultimate goal... It includes all legislative, judgmental and chastising powers.” (Ludwig Ott P. 218)

*Christ*, in his role as a priest, effected

“the objective re-reconciliation of the fallen with God” (Ludwig Ott P. 220),

<sup>24</sup> Matthew 1, 21; Luke 2, 11; 19, 19; John 3, 17; Passages cited by Ludwig Ott see P.21ff.

presenting himself on the Cross as “God’s true and virtual offering”, as the *Religious Dogmas of Ephesus* 431 A.D. (DS 261) and *Trent* 1562 A.D. (DS 1743) testify.

What stands out is that the Church *predominantly* uses *Paul* to furnish evidence of the “sacrificial character of Christ’s crucifixion”<sup>25</sup>, whilst Christ *only indirectly* called his death on the Cross a sacrifice on behalf of the sins of people. (See Ludwig Ott P. 223) Theology does however derive a very important school of thought from this just the same. The *Council of Trent* (1562) dogmatically determines:

“This God and Lord of ours (Jesus)... wanted to present himself to God the Father on the *Altar of the Cross* as a *sacrifice* in order to facilitate eternal salvation for all.” (DS 1740)

This dogma expresses the individual view of the Church in regards to celebrating the Eucharist. It regards the transformation of bread and wine into the flesh and blood of *Jesus Christ* as a bloodless repetition of Christ’s sacrifice on the Cross. Like the sacrifice on the Cross, the Eucharist also has a redeeming function.

The passages in **Matthew 20, 28** (and literally in **Mark 10, 45**)

“...like the Son of Man who did not come to be served, but to serve and give his life to redeem many people.”

are wrenched out of context by the Church in order to establish biblical legitimacy for the Eucharist. Its context however offers a completely different meaning. *Christ* talks about the illegal use of the rulers powers against their subjects. But a truly great person, a servant to people was supposed to be very small in the sight of God the way *Jesus* served people with love until his own demise.

The idea that Jesus sacrificed his life to pay a “ransom” for the “release” of others is definitely *Paul’s* idea. Let’s mention just one passage of the 14 found in Romans that shows whose spirit the dogma bears:

**Romans 3, 24:** “But by the free gift of God’s grace, all are put right with him through *Jesus Christ* who sets them free.” (Ludwig Ott P.224)

The theory of paying for favours is based on Roman law, something *Paul* was familiar with. He expanded this concept by writing:

**Romans 5, 10:** “We were God’s enemies, but he made us his friends through the death of his Son.”

*Christ’s* death therefore effected the re-establishment of the original relationship between child and Father, ergo the friendly relationship with God. (See Ludwig Ott P. 224)

Whenever an original condition is supposed to have been re-established it would have to have existed in the first place. Was there actually a genuine relationship between God and his children if they were created from nothing in order to be condemned to living in a sinful body? Would it not have been sufficient to buy the sinful original progenitors off? Why have this continuous human history, lasting for millions of years, filled with blood and tears? Were personally innocent people not mercilessly left to deal with their own fate for eons? And did *Christ’s* act of salvation 2,000 years ago actually remove the grievances here on Earth? Did “fate” not continue to deal blindly and

<sup>25</sup> 40 passages, see Ludwig Ott see P. 222f.

unjustly with countless people and particularly with Christians? Anyway, this theory of salvation cannot be reconciled with the theory of original sin and the theory of predestination.

*Paul's* theory of paying for favours and conciliation gains its actual denotation through the presently powerfully represented school of thought of "*Christ's* representative atonement".

"Atonement is generally understood to mean the satisfaction of a demand. Closer scrutiny reveals that one understands it to mean *make amends for an affront*. If the act of atonement is not made by the offender, but by someone else on his behalf, it is representative." (Ludwig Ott P. 225)

The norm of the Roman substantive law, derived from the sense of justice of Roman jurisprudence where it was absolutely justified, was transferred to the spiritual field: It is said that God was absolutely mortified over the sin of the original progenitors; he must therefore also be reconciled.

The Council of Trent (1547) formulated:

"He gained exculpation for us through his most sacred of suffering on the Cross and he accomplished our atonement in the eyes of God, the Father." (DS 1529)

Whether God in his infinite and for us incomprehensible perfection and sanctity can actually be insulted may remain an unanswerable question. Is it actually conceivable that God needs conciliation?

*Anselm of Canterbury* (died 1109) developed this concept into a "systematic theory of salvation". He emphasised that the guilt of sin represented an infinite affront to God. His theory therefore also demanded infinite atonement, something that could only be furnished by a Man of God, ergo a representative for the people. (See Ludwig Ott P. 227)

The *Council of Trent* adapted this doctrine in its entirety. It actually added further accentuations:

"God made him the redeemer...for the *whole* world." (DS 1522)

Contrary to the view of a number of logically thinking heretics who wanted the salvation to only apply to those God had preordained a place in heaven and not those predestined to end up in hell, it was emphasised that the act of salvation assertively happened for *all* human beings. This contradiction was solved with one curtailment, namely that *Christ* did indeed achieve sufficient redemption for all human beings, but that the personal acquisition of the fruits of salvation depended on the fulfilment of certain conditions, namely on faith and on the observance of the commandments. Atonement for the fallen angels through *Christ* is excluded. (See Ludwig Ott P. 228)

Theologians of various confessions these days preach that the representative atonement furnished by *Christ* makes one's own efforts for perfection obsolete. As people are supposed to be saved without making their own individual effort and as they are supposed to receive the fruits of salvation through the grace of God and not through their own merits, only their faith and not their good deeds will help them.

Theologians that hold to this theory apparently do not realise that this puts their own justification of existence into question. What does one need the Church's service for, if one is already in possession of a ticket to heaven? Do we not find a major contradiction here in regards to the doctrine of justice, Judgment Day and eternal hell?

The doctrines of salvation of the various denominations are certainly not convincing.

- One would equally be justified to assert that people have indeed been freed from the clutches of the devil through *Christ's* death of redemption, but that they can only gradually gain perfection through their own efforts, faith and good deeds through repeated lives on Earth, and through this, participate in God's life.

## 7. Critical review of the Church's doctrine

The Church must adhere to all its proclaimed tenets in spite of all objections and doubt, because the dogma of the infallibility of its lectureship could not succumb to any mistakes, the way it sees them, during the Church's history. The author *Pryse* recognised this correctly when he said:

“The theological schematics is constructed in such a way that each and every part relies on one another, so that the whole construction comes tumbling down when any one of them is removed from it.”<sup>26</sup>

Constricted and spiritually tied up through their own irrefutable dogmatic tenets, the Church finds the following concept unacceptable, namely that the spheres of heaven and hell might not remain in a constant state of consciousness, but that they might be in a process of development capable of eventually dissolving or changing into something positive.

The natural science however verified within their own field of knowledge a long time ago that nothing throughout the whole cosmos remains unchanged, but that everything is subject to a constant process of evolution, something we can observe in the example of the development of human beings from prehistoric man to *Homo sapiens*. In concordance with modern scientists the philosopher *Heraclitus* said: “Everything flows!” Why should the realm of the spirit be subject to eternal stagnation? And then there is the question of how punishment without end can be reconciled with divine love and compassion? God's sternness also remains incomprehensible, particularly if one considers that God in his omnipotence could have foreseen an eventual Fall from Grace of his created creatures, as he endowed them with their own free will. An eternity in hell as punishment for his wayward children would have been provided for in his structure of this world.

The Church subjects the God of love to the same rigorous attitude when it insists that every human being only lives once on Earth and that this one life offers a chance of probation and decision to then either end up with God in heaven or exposed to eternal damnation for ever and ever.

How many people are there that are born into this world in order to be physically and mentally abused without ever experiencing the sunny side of life? Doubts about God's justness must surely arise when one looks at the dissimilar starting conditions for people. There is a considerable difference between growing up in a good or bad environment, between enjoying a good or bad upbringing, to be endowed with many or few abilities, to live in a peaceful or bellicose epoch or to be born into a developing country or a highly civilised industrialised society!

What must also seem unfair are the different periods of time for one's probation as well as the completely dissimilar test conditions for individual people. Some endure a lifetime of illnesses and worries whilst others live a carefree existence full of health and affluence. According to the Church, only those fortunate enough to have rued and confessed their sins just in time before their demise will go to heaven. Good human beings on the other hand, those that committed a serious sin just

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<sup>26</sup> Pryse, a.a.O, P. 61

before their unexpected demise, will be inexorably cast into hell, even if their life's ledger is otherwise very positive, because according to the Church's school of thoughts, all potential means for making amends stop after one's death.

Decedent children, having been denied for whatever reason or didn't know about the simple ritual of baptism, can therefore not enjoy God's beatific vision and this also applies to those that do not belong to any Christian denomination – whatever their moral conduct might be, and this even though *Christi* assertively redeemed all human beings!

Can one actually still believe in God under these circumstances?

Can a world look like ours even though it has been redeemed by *Christ* for ever and ever?

The Christian religion therefore also exhibits some *considerable contradictions* when critically inspected, not just within the various schools of thoughts of the Christian denominations, but also within the padlocked dogmatic belief system of the Catholic Church. It is therefore not astonishing that people of our time, used to thinking congruously, doubt the Churches' religious truths.

Does the doctrine of reincarnation offer us the missing piece of mosaic to complete our knowledge in this situation or do insurmountable contrasts exist between it and the Christian religion?

The discussions in respect to this theme so far have shown that one proceeds from the premise that the Christian religious expertise represents a conclusive and irrefutable unit, clearly defined in contrast to other religions and doctrines. The things that do not fit in with one's own system are therefore rejected as being "erroneous" or "anti-christian". One does however not trouble oneself to put the attacked false doctrines face to face with one's own Church orientated religious doctrine. But those that seek the truth must be able to make a comparison that will make their own adjudication possible.

The method of pinpointing differences and to thereupon dismiss a doctrine outright does not allow such an adjudication. This is why open-minded readers should get the opportunity to scrutinise two schools of thought in their entirety. It will become apparent that individual pieces of the Church's doctrine can absolutely fit like pieces of mosaic into the overall view of the doctrine of re-embodiment, whilst others cannot, because they were *revamped* or some of them *completely removed* out of human obstinacy and without regard to the overall picture. It therefore comes as no surprise that the mosaic picture of Church's faith seems unbalanced and partially disharmonious to a critical observer.

## **II. The view of the world and human beings within the sphere of the doctrine of re-embodiment**

### **1. Clarification of the philosophical background**

The fundamental ideas of *reincarnation* and *karma* are indeed found in almost all cultures, but in such numerous variations that they sometimes partially contradict one another. But like the Christian faith, it presents itself not more unified either, because it also depends on historical and national characteristics.

“The Churches have become aware of their historical ligation in regards to their theological statements;

this kind of relativity must also be conceded to other philosophical societies.<sup>27</sup>

If we therefore want to give an overall picture of the philosophical system of the doctrine of re-embodiment, we must reveal our position of considerations to begin with. We mainly referred to the *doctrine of the Catholic Church* during our account of the Christian view of man, because it is spread all over the world and its doctrines are concise and set in concrete.

What are the sources we draw the principles of the doctrine of reincarnation from and what spiritual background is involved here? Most attacks are actually not directed at the idea in itself, namely that human beings could have numerous lives.

“The respective philosophical system and environment the idea of reincarnation is embedded in represents the bigger problem.”<sup>28</sup>

The repeated re-embodiment is taught in eastern religions like *Hinduism* and *Buddhism*, but we do *not* refer to it. Reference to the Indian cast system with its unmerciful social behaviourism usually makes people reject the law of karma and the veneration of holy cows, souls are supposed to be incarnated in, furnishes the reason that reincarnation as such is rejected.<sup>29</sup>

## a) Spiritualism

Outside of eastern religions and independent of them, the idea of reincarnation is taught from the background of spiritualism that is however *largely rejected* by the Churches. What is the cause of this rejection? According to the dictionary, spiritualism is

“a theological direction that emphasises the direct, spiritual connection between God and human beings in contrast to historical revelations.”<sup>30</sup>

Spiritualism maintains that it is possible to gain information from the world of spirit, the world beyond our physical senses, through direct spiritual connections. This does however contradict the Church’s doctrines that only allow the divine revelations of the *Holy Scriptures* to have prevalence. Catholics do indeed give traditions equal footing, but only once they have been acknowledged by the Church’s lectureship. The things mystics and other extraordinary people have received as proclamations from the world of spirit are at best tolerated as “private revelations” and “subjective religious experiences”, but not as obligating religious principles. It is for instance left up to every Christian these days whether they want to believe in the appearance and prophecies of Mary at *Lourdes*, *Fatima* and *Garabandal* or in the very well-known visions of the hereafter in the 19<sup>th</sup> century by *Anna Katherina Emmerich* the poet *Clemens of Brentano* recorded.<sup>31</sup>

*Reformed Christians*, ergo *Protestants*, have generally speaking *even less* of a relationship to such proclamations than Catholics. While it has been purely a matter of discretion to consider access to otherworldly regions in the past, a lot of verifiable parapsychological phenomena lead to the interpretation that they could also come about through influences from souls from the regions of the hereafter.

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<sup>27</sup> Adler, see P. 86

<sup>28</sup> Adler, see P. 89

<sup>29</sup> See Köberle, see P. 134

<sup>30</sup> Duden - Dictionary, see P. 668

<sup>31</sup> See Rosenberg, see P. 195ff.

In spite of many dangers, parapsychology makes a not to be underestimated contribution these days in regards to the survival of the soul after death thereby underpinning the possibility of spiritual connections with the hereafter. This belief is one prerequisite required to be able to accept the ideological environment of the doctrine of reincarnation. When representatives of the Church ridicule this faith in the effectiveness of another world in spite of all the parapsychological evidence by dismissing it as “spiritism” in the sense of an irrational superstition, they only reveal their own *lack of information*.

One does however have to take note of the fact that two separate camps, with different models of explanation, have formed within parapsychology: Whilst *animists*<sup>32</sup> want to place all extrasensory apparitions squarely at the feet of psychically capable, living human beings – like clairvoyants or telepaths – thereby coping *without* religious components, *spiritualists* and *spiritists* assume that a lot of these occult phenomena are caused by souls from other worlds, often also by souls of deceased human beings.

The word “*spiritism*” is generally defined as “doctrine of the spirits” in dictionaries, it has however suffered a negative change of denotation in the meantime and a lot of religiously minded groups, those that receive doctrines from the hereafter, consciously avoid it. The literature dealing with the doctrine of reincarnation uses the term “*spiritualism*” most of the time.

“*Spiritualism* differs from *spiritism* in that it deals with the living, whilst the other deals with the dead. Spirituality is part of spiritualism, that is to say, enhancing the soul and the augustness of the spirit.”<sup>33</sup>

According to another definition: all that believe

“that there is more than just something physical about them...are spiritualists.”<sup>34</sup>

*Spiritualists* therefore *conspicuously* differ from materialists and also from leading theologian and philosopher engaged in a battle of opinions that assert that the soul, *separated* from its terrestrial body, can lead an independent existence. This somehow makes all occidental proponents of the doctrine of reincarnation *spiritualists*.

The negative conceptual restriction of the word “*spiritism*” simultaneously reveals a difficult problem to us, namely burdened with the extraction of information from the world of the hereafter: How is one going to recognise whether the spiritual messages do actually come from the divine regions, the regions of things that are alive, and not through *spiritism* from the lower regions, the regions of the “dead”, those removed from God? Why is it that a lot of messages contain the doctrine of reincarnation, whilst others don’t?<sup>35</sup> *Adler* sceptically writes:

“Such messages are however contradictory and the assertion, by those that negate reincarnation, that *they are mentally still underdeveloped* do not scotch this either.”<sup>36</sup>

The reason why *Adler* doesn’t take this argument serious must astonish most, particularly when one takes his extraordinary level of knowledge into consideration. He himself cites *the condition* these messages from the *positive* world of spirit, subjected to God’s control, take place:

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<sup>32</sup> See Miers, see P. 30

<sup>33</sup> Miers, see P. 382

<sup>34</sup> Adler, see P. 123

<sup>35</sup> See Köberle, see P 148

<sup>36</sup> Adler, see P. 173

“Bear in mind that good spirits only assist those that serve God full of humility and unselfishness, but are not interested in those that suspect that terrestrial things represent a springboard on the way to heaven. They distance themselves from those that are too proud and too ambitious. Pride and ambition will always form a partition between man and God, this is the veil that covers the clarity of heaven and God cannot use the blind to help others see the light.”<sup>37</sup>

The problem, whether the doctrine conforms to the truth therefore depends on the loyalty of the contactee. Those that want to test the truth contained within contradictory messages from the hereafter must therefore assess the ethical-moral, that is to say, the perfection of the human mediator and then select the more credible one.

The depictions of others will remain a subjective question of faith for all of those that have not developed their own supernatural perception capabilities, because the spiritual does not abide by the rules of evidence of the materialistically orientated sciences. This faith can however turn into solid knowledge through one’s own spontaneous thought processes and visionary experiences that transcend all refutations.

This is why *all those that want to gain their own assuredness* should tread the path to the *inner sanctum* of their soul. Outside observers, lacking their own inner experiences, have a dilemma of choice about whether they should believe the supporters of the reincarnation concept that, full of inner convictions, assert that they partially remember details of a past life<sup>38</sup> or whether they should accept the opinion of scientific researchers<sup>39</sup> that affirm that evidence of reincarnation can be explained through clairvoyance, telepathy or influences from deceased people.

## b) Prophecy

The doctrine of reincarnation and karma also appears in prophecy. As prophecy is depicted as “*the direct spiritual connection between God and human beings*” it also belongs to the spirit orientation called *spiritualism*.

The New Testament *advises* people to make contact with the world of spirit in order to receive instructions from there. **1 Corinthians 12** calls these “*extra-sensory abilities*” “*gifts from the Holy Spirit*” or “*spiritual gifts*”. What is often denigrated as “lowly spiritism” these days is called “*speaking in tongues*” by *Paul*. This expression describes what takes place: The tongue of the speaker produces words and sounds, often even in a foreign language, that do not spring from the mind of the speaker, because he or she is in a trance. *Paul* does not condemn the speaking in tongues, but relegates it behind the prophetic word:

**1 Corinthian 14, 5:** “I would like for all of you to speak in strange tongues, but I would rather that you had the gift of proclaiming God’s message. For the person who proclaims God’s message is of greater value than the one who speaks in strange tongues – unless there is someone present who can explain what he says so that the whole Church may be helped.”

**1 Corinthian 14, 39-40:** “So then my brothers, set your heart on proclaiming God’s message, but do not forbid the speaking in strange tongues. Everything must be done in a proper and orderly way.”

The *psychic ability* of those that speak in tongues is somewhat developed. If they recognise a meaningful gift therein, they can turn to the spiritual more and more, develop themselves higher and mature enough for *higher discourses*. The ranking order of prophets is right behind the apostles:

<sup>37</sup> Adler, see P. 122

<sup>38</sup> See evidence provided by Stevenson, Banerjee, Bernstein, Morey, Dethlefsen.

<sup>39</sup> See Adler, see P.114 and 179

**1 Corinthian 12, 27-28:** “All of you are Christ’s body and each one is a part of it. In the Church God has put all in place, in the first place apostles, in the second place prophets and in the third place teachers, then those who perform miracles, followed by those who are given the power to heal or help others or to direct them or to speak in strange tongues.”

That the ranking order of statements made by prophets are rated higher than psychic proclamations makes sense. This also applies in regards to the doctrine of reincarnation, particularly when details of statements exhibit variations. But what makes a genuine prophet? A prophet according to the dictionary<sup>40</sup> is a “*spirited admonisher, seer, diviner appointed by God*”. God works through him by using him as an instrument. He is born into this world with a divine assignment in order to admonish, instruct and to encourage people to change their ways. The hallmark of a genuine prophet is disclosed by *Jesus Christ* himself:

**John 7, 17-18:** “Whoever is willing to do what God wants will know whether what I teach comes from God or whether I speak on my own authority. A person who speaks on his own authority is trying to gain glory for himself. But he who wants glory for the one who sent him is honest and there is nothing false in him.”

Theologians these days adopt a *completely dismissive* attitude towards *modern* prophets and they consequently also dismiss the doctrines emerging from the mouths of these prophets. The Church’s decision (cent. certa) is:

“All general revelations have come to an end with Christ and the apostles.”<sup>41</sup>

And *Karl Rahner* notices:

“No new revelations are forthcoming, because our absolute salvation is in Christ and this is why no new revelations that might considerably surpass previous revelations can take place.”<sup>42</sup>

Even more *intolerant* is today’s dialectic theology of the *Protestant Church*. The Protestant Religious historian *Johannes Witte* represents the extreme point of view that:

“Only the Bible contains God’s revelations and they have stopped once and for all until the completion at the end of days. Revelations have never been realised anywhere else and it is not possible that they do.”  
(Witte, see P. 33)

Numerous passages in the Bible prove that prophecy was destined to become future pillars of the Church.<sup>43</sup> A prediction by *Jesus* unequivocally refers to the future:

**John 16, 12-15:** “I have much more to tell you, but now it would be too much to bear. When however the Spirit comes, who reveals the truth about God, he will lead you into all the truth. He will not speak on his own authority, but he will speak of what he hears and will tell you of things to come. He will give me glory, because he will take what I say and tell it to you. All that my father has is mine; that is why I said that the Spirit will take what I give him and tell it to you.”

True prophets will therefore read what they hear from *Christ*, that is to say from God’s spirit, and their doctrine will be a glorification of *Christ*. Another passage in the Bible shows the importance prophecy has in the lives of the early Christians and probably also in later times: God wanted to guide his people with the help of prophets, particularly though bad times:

<sup>40</sup> Duden, German dictionary, see P.577

<sup>41</sup> Ott, see P. 8

<sup>42</sup> Rahner, J=Handbuch theologischer Grundbegriffe, see P. 721

<sup>43</sup> For instance: Acts 13, 1; 15, 32; 21, 10f.

**Acts 11, 27f:** “About that time some prophets went from Jerusalem to Antioch. One of them named Agabus stood up and by the power of the Spirit predicted that a severe famine was about to come all over the world (It came when Claudius was emperor).”

It would have been incredible to think in retrospect that Christ would have intended to withhold this guidance from later generations. Or did people voluntarily waive this guidance? *Kurt Aland* comments:

“The travails of the spirit gradually subsides at the beginning of the 2<sup>nd</sup> Century, the *Didache* (Teachings of the Twelve Apostles, first treatises, ed.) already indicates that Christian prophecy is starting to crumble. Prophecy and the conviction that the Holy Spirit can select instruments through which He can talk to Christians must still have had pertinence up to the middle of the 2<sup>nd</sup> Century and beyond, because the incursion of Montanism into broad religious circles could otherwise not be explained... With the waning influence of prophecy, the Church began to establish its historic consciousness.” (Aland see P. 32) We are more familiar with the concept of “tradition”.

The Protestant Church historian *Professor Walter Nigg* gives us his lucid assessment:

“The Acts of the Apostles assertively gives the rather unknown *Agabus* the title of prophet and this refutes the assertion that prophecy ceased its function after the death of *Jesus*. Only a few theologians have however represented this odd opinion, because it fostered the understandable fear that prophetic effectiveness could bring chaos to the paragraphs of their dogmatics. Early Christianity, in contrast to this ossified concepts, did not refrain from using the vital elements of prophecy, because it was not willing to abandon the influx from above.”<sup>44</sup>

*Martin Luther* also did not provide prophecy with an opportunity to develop. He angrily rejected the *Zwickauer Prophets* and allowed his aversion to these enthusiasts free reign in his script “*Against heavenly Prophets*”.<sup>45</sup>

*Walter Nigg* on the other hand reports in his work “*Heimliche Weisheit*” (Covert Wisdom) about pre-protestant mystics that were selectively also endowed with prophetic abilities.

A completely different opinion to that of *Martin Luther* in regards to prophetic words was expressed by the protestant *Professor of Theology Benz* in his works about *Emanuel Swedenborg*.<sup>46</sup>

Towards the end of the 19<sup>th</sup> Century, liberal protestant and catholic theologians however arrived at the conclusion that religion brought itself up to date through new revelations.<sup>47</sup> Their doctrine

“Revelations, constituting a subject matter within the catholic religion, did *not* come to an end with the apostles.” (DS 3421, 3-7-1907)

has however been officially rejected by *Pius X*. Loyalty to dogmatism therefore demands that every critic of the Church must reject new prophets and their doctrines from the start. And even if one stoops low enough to actually test these prophetic doctrines, the counter arguments are akin to a rotating circle: The doctrine is recognised and rejected as an “*obtuse mixture of spiritualistic, neo-platonic and gnostic elements*”.<sup>48</sup> But what does this mean? The philosophical school of *Ammonius Saccas* in Alexandria is called “neo-platonic” and its pupil *Origen* was anathematised later by the Church, because his doctrine also contained reference to reincarnation. The religious teachers

<sup>44</sup> Nigg, see P. 28

<sup>45</sup> See Nigg, see P. 85

<sup>46</sup> Benz, Ernst: *Emanuel Swedenborg, naturalist and seer*, 1969, Swedenborg Verlag, Zurich

<sup>47</sup> See Ott, see P. 8

<sup>48</sup> See Schmidt, Walter, see *Deutsches Allgemeines Sonntagsblatt*, 21-8-1983, no: 34

*Irenaeus* and *Tertullian* branded the “*Gnostics*” heretics in the 2<sup>nd</sup> Century, because they asserted to be in possession of secret doctrines from the apostles or new revelations from the Holy Spirit. The Church counteracted by emphasising

“that the doctrines of the apostles, preserved in their unaltered form by the uninterrupted succession of bishops, contain the complete revelation related truth.”<sup>49</sup>

Expressed differently, this means that any new revelation is superfluous in the first place according to the Church’s opinion and that one may only repeat whatever has been declared as truth by the “infallibility of the Church’s lectureship”.

If we use prophetic revelations as the source of our knowledge in this script in spite of this, we are indeed going against the doctrines of the Church, but not the Bible.

The critic who wants to test prophetic messages for their truth content starts with the logical presumption that even though they have been forthcoming at different times in history, their basic statements must coincide with one another. This is fundamentally correct. One has however to consider whether these messages, recorded in the Bible about 2,000 years ago, can objectively be compared with today’s directly revealed words, because of the difficulty of millennia old translations with its dangers of changes and falsifications.

“The scriptures of the New Testament have been preserved for us via handwritten transcripts and translations. All handwritten transcripts are by nature defective.” (Knopf-Lietzmann-Wenzel, see P. 22)

“All texts derived through handwritten translations exhibit a lot of mistakes. Some are unintentional mistakes of deformation due to carelessness. Others are changes that are planned and intentional and they are manifold.” (Knopf-Lietzmann-Wenzel, see P. 23)

## **2. Revelations of the view of the world and human beings in regards to the doctrine of reincarnation**

The following renders thematically ordered prophetic words in regards to the view of the world and human beings.

### **a) The origin of the Earth and human beings**

The Lord of Life is the creator of all things. The Almighty created heavenly worlds and touched upon his original character from whence *his likenesses* sprang from, namely *heavenly spirit beings*. Nothing can survive without the omnipotence, the eternally flowing aether, because it represents the heavenly father’s breath of life.

The first *female* being the Almighty created he called “his child”. The world calls her *Satana*. This child, he later raised to be his dual, was directly extracted and formed from cosmic energy. The Almighty, representing the law at the same time, did *not* transfer a part of omnipresence to his dual according to eternal legalities, even though its essential form was extracted and manifested from his omnipresent energy. The Almighty transferred one third of his positive energy to his first manifested and *first-born* the world calls *Jesus Christ*.

The separation of the almighty spirit, the original energy and any further insights, ergo to no longer act within the absolute omnipresence of the deity, produced contrasting feelings in the manifested

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<sup>49</sup> Ott, see P. 8

negative principle. These contrasting feelings led to *the fall* of the first-created *female child*, the divine dual. Its turbulence-kind of *adversative* feelings were directed against the first manifested and first-born son of God and *against* the omnipresent energy. The manifested female principle, a part of the legal original energy, *wanted to be like God*. That is to say, it wanted to be one again with God's omnipresence, ergo creative and performing.

She recruited God's second son for its project and together they managed to *entice* a part of the spirit beings that live in all the various heavenly region from showing disobedience towards God thereby gaining their support for their plan to found a *new* realm. Numerous spirit beings, having been promised eminent status within the ranks of the angelic hierarchy by the highest female angel, accepted this plan.

During the course of events, whilst the fall from God's grace continued, these apostate beings strived for the absolute dissolution of all forms in order to re-establish the original situation the way it existed before the creating and forming activity of the Omni-spirit, the Almighty. Striving for the absolute dissolution of everything ever created within the eternal aether is therefor the result of the Fall from Grace attitude that does not conform to the divine creative energies of universal life.

The fallen angel, arrogantly wanting to be like God, called himself "*Lucifer*" (bearer of light). His spiritual knowledge enabled him to establish a connection with the original energy, the existing law. The fallen angel *Lucifer* engaged all his spiritual potential and the fallen ones obtained spiritual life-energy from the original light with every expiration of the original spirit who breathes live into one heavenly region at a time with his Odem. The Omni-spirit willingly presented them with a part of his highly-potential etheric energy. But HE, this omniscient, eternal intelligence, knew that all of his children would find their way back one day. This is why he gave them a part of his love-energy and this in spite of their contrary actions.

*Lucifer* used these illegally deducted divine energies to create his own realm with its own suns and planets. To serve his purpose he changed and shifted the spiritual atoms in his own solar system, a system he received as a legacy and gift from the God-Father at the beginning of creation, to then also do the same to various other spiritual planets and this blasted them away from legally established original matter. This atomic change effected a *lowering of frequency* and this in turn produced a *compression of matter*.

Due to being constantly active during the creation of new suns and worlds, these apostate spirit beings did not register that their own levels of compression also constantly increased and that they increasingly distanced themselves from the Almighty Spirit and his concrete legalities.

As this took place, a wall of rays formed around the uncontaminated part of heaven. This heavenly, absolute wall of legality can only be passed through by those beings that are on their way to their eternal home, if they have *realised* the absolute law within themselves, meaning: These pure beings represent the law that emerged from the Almighty's law and the fallen children must find it again in order to be able to pass through this wall of light.

The constant turning away of formerly pure beings from the divine therefore produced these *fallen worlds* right down to its densest of structures, namely physical matter.

The process of compression, the ever increasing crystallisation of ether that eventually led to the formation of matter, that is to say, physical atoms, took place over a long period of time. During the course of billions of years, the spirit beings that turned into fallen beings enveloped themselves with

the vibrations of their contrary way of thinking and acting, because the pure heavens and physical matter are based on vibrations. This is how the *incarnation envelop*, ergo the human body, came into being. This envelop serves those souls that are being embodied with either august ideals or also with base inclinations and impulses.

Not all souls therefore stem from the followers of Lucifer. Because pure spirit beings from the heavens arrive over again in order *to indoctrinate* and *to guide* the fallen children. They do however often get entangled in physical matter due to the influences of *Satan* and are then no longer able to pass through the wall of light in order to return to the heavenly regions. This is why the spirit differentiates between the *children fallen from grace* and the *voluntarily incarnated*. Those that are therefore free from “original sin” in a religious sense are not children of the Fall from Grace, they are from above and not below as the Bible describes them.

The solar system therefore came into being through the base thoughts and action of these fallen beings. But metaphorically speaking, God created the eternal ether. Everything emerged from the divine ether, even the partially physical or fully physical worlds whose existence is entirely based on the illegal actions of the fallen ones.

The eternal intelligence, the Omni-spirit, allowed the formation of *Planet Earth* through his exhalation. It is a poor copy of the glory of the heavenly-ethereal planets. His children are supposed to remember the unity, purity and beauty of the heavens. The Omni-spirit endowed the Earth with a legal closed circuit system. God loves his children despite the contrary causes they are creating for themselves. He, the great Omni-one, gave the children that turned away from him a beautiful, productive planet.

Until the originally pure spirit beings, with their pure ethereal bodies, turned into *human beings* with a perfectly solid body and the soul of an ethereal body, was a very long process.

During the course of this constantly increasing compression, *seven envelopes* developed around this emerging physical, human body of those fallen from grace. The vibrations of the seven envelopes were and are identical to the seven regions of the fallen ones. During the course of the continuous human development, its ethereally pure heavenly construction, the ethereal body, was gradually reduced in size. These seven envelopes gradually developed into the *centre of consciousness* that are the foundation of the coarse physical body. The organs of the physical body were perfected through the seven consciousness centres that form the spiritual structure of human beings. Once the heart, the blood circulation and the digestive system had largely been established, these human-like beings could *no longer be nourished through ethereal energies*.

The progressing human *ego-centeredness* also based on vibrations, virtually perfected the organs of human beings. Reproductive organs were now formed in the compressed, fallen from grace beings called *human*.

## **b) Human beings as the trinity of spirit, soul and body**

When the original energy withdrew from the fallen beings, their ethereal body and their human construction simultaneously began to *commminute* and to form increasingly more powerfully into a *full physical body*. The ethereal body successively continued to commminute during periods of sleep and finally anchored itself at the back of the head from where it emanates throughout the body. This ethereal body constructed from seven intertwined envelopes is called the “*soul*”.

Every soul emerged from a pure heaven. The number of incarnations experienced by the soul does not matter. All spirit beings do one day lose their purity to then dress themselves in seven garments. Spirit beings will then descend into the depth clothed in this fashion, to be incarnated. We also call these *first* garments “*astral garments*”. The soul wears these astral garments until it dissolves one after the other analogically through the kind of life it leads. *The basic tendency of the soul remains pure, it contains the divine spark, the eternal absolute.*

The moment the soul enters the physical body it expels the basic tendency, the eternal absolute, the seven basic garments so that they can gradually enter the body of the infant. The soul is usually very small when it enters the body, often only as small as a fist.

Because the once pure spirit being became sullied, the purely spiritual regions folded; the soul enmeshed itself to a degree where the purely spiritual regions are no longer encumbered. The soul’s conscious state is located near the pituitary gland and it is connected to the human brain.

The soul, now just a small incarnated structure, can only expand when the individual human being strives for this expansion. A completely open door to a soul’s consciousness indicates that the respective human being has absolved one level of purity. The soul will then have discarded *one* of its garments. The more centres are accessed, the more *enlightened* the person becomes. The soul’s garments gradually dissolve. The pure regions, having been excluded up to this point, expand and enter the human being from outside. This produces *spiritual streams* within human beings and they are *felt* by the physical body. This provides people with the evidence of God’s power within human beings.

Those that do not live the Father’s law find that the doors to their consciousness do not open and their souls remain *hindered*. This hindrance can last thousands of years, even eons from a spiritual point of view. But all souls must tread the steps of life, that is to say, discard the garments from lawfulness to compassion in order for their inner purity to help them gain access to eternal heaven.

The structure of a *burdened* soul underwent *changes*. The result of this is that the soul will *separate* from its terrestrial existence after a fairly long time, *that is to say, separate* from its body, because the spirit, the core of the soul’s being, *takes back* its energies thereby *repelling* its terrestrial envelope. After the soul’s accouchement from its human envelop, the soul’s construction expands according to legalities and instantly readopts an *ethereal body shape* that will continue to live in the various Fall from Grace regions according to its level of consciousness. The reverse of this is that the soul reduces its soul structure when entering a physical form of existence. This change within the soul’s mass happens through the spirit’s inhalations who act as the core of being within the soul.

The physical human resembles the ethereal form of the spirit being only externally. The spirit being is in its purity – in contrast to the coarse, physical, ageing and mortal envelope – *even, beautiful and eternally young*.

The sight of a human being is not always elevating, particularly if past digressions are mirrored in its terrestrial garment, be they from a past or from the present embodiment. Heavenly pure beings are perfect and they form an absolutely pure and perfect likeness of God.

All positive and negative feelings, thoughts and actions of human beings are registered by the eternal spirit. The soul is the *Book of Life*. People’s feelings, thoughts and actions are engraved in this ethereal construction.

Negative and positive energies do however *not* dissolve with the demise of a person. The soul, detaching itself from the body, takes *all characteristics* of the person with it into its new sphere of existence. This is where it will, amongst other things, continue its destructive or constructive actions and influence the people and souls that live on its level of vibrations.

### **c) Aim and assignment of human beings before and after Jesus Christ's act of redemption**

Under *Lucifer's* and his vassals' unbroken dominion, all fallen beings had to co-operate in building their own realm *separate* from God. They saw in their physical garment a battle dress— and therefore believed – that they could establish *Lucifer's* realm *from Earth*.

When he (*Lucifer*) discovered that God's energy did not interfere with the worlds and beings fallen from grace, he believed to have discovered a weakness in God. He therefore assumed that it should be possible for him to *dissolve all of creation*, the ethereal and the coarse-tangible, in order to produce a *new* creation according to his own concepts. Through the dissolution of all forms, *Satana* would have gained a victory over the original energy, over creative and active love. *Satana* would have achieved what she always had in mind, namely *to be like God* and to possess everything.

The demons (those fallen from grace that were consciously unwilling to return) pursued the set goal of their initial bearer of light with more cruelty than ever. They grasped every opportunity to influence souls in human garments and those associated with the satanic hierarchies according to their plans.

The Omni-spirit, the absolute does however not have any weaknesses, because He is, as the Word says, absolute and therefore perfect. He allowed his children to *do as they pleased*, meaning that he allowed them to exercise *their free will*.

When the spiritual elemental energies of the souls were on the threshold of their contrary revolution, the Omni-spirit, the Law, interfered more intensely with the elements of the souls *through partial energies* from the original energy. *Jesus Christ*, co-regent in heaven, is as present spirit effectively active on behalf of the four characteristics that are also God's characteristics as well as being creation's and the soul's endowment. *He* amplified these components of his genetic material that radiate through all that exists, making it possible for these healing rays to *more powerfully flow* into all fallen and encumbered souls after his act of salvation, providing the required impetus for the re-obtainment of an eternal, cosmic life.

When the Son of God decided to incarnate, the whole fallen from grace creation confronted him. All fallen souls as well as the satanic regions, which nowadays include regions of cleansing here on Earth also, turned *against* the Son of God. He conquered these accumulative negative energies whilst in his terrestrial garment by offering them friendships, love and compassion instead of hatred, envy and animosity. The occurrence of this act of salvation had the effect that *Christ's spirit* lives and acts as a spark of redemption within all souls, in the living as well as in the disembodied and will eventually guide all souls back to the original spark, the core of their essence.

Even demons, those that have not yet acknowledge *Christ* as the victor, carry this spark of salvation, but it only resembles a smouldering chip within their souls. It can happen that this smouldering chip will begin to glow in individual souls only after eons because God's spirit is timeless and spaceless. An amplified influx of original energy will make them acknowledge *Christ*, a partial energy of the original energy, as co-regent and through him, find their way back to the Omni-Father's body.

All souls will one day regain their pure form, because *Christ's power of redemption* contains the elements of the legal revolution in all encumbered souls. If this act of the *Christ* God had not taken place, the consisting forms would have been transformed downwards and everything would have gradually fallen prey to dissolution. All of creation would have re-entered the flowing ether.

The Fall from Grace underwent a change through the devotion and act of sacrifice of the Son of God, even if this not yet recognisable on the physical plane and in other regions of cleansing.

Each and every encumbered and fallen soul is therefore the bearer of *Christ's* inheritance, ergo a cell within the body of the resurrected. Only after all the cells of *Christ's* body have once again become part of the conscious body of the Omni-Father's body will *Satana* also be able to occupy her rightful place within the eternal realm, a place she initially did not find adequate enough, because she wanted to be like the Almighty himself.

The Son of God did not just set a visible sign as *Jesus of Nazareth* through his act of salvation by *teaching love*, he actually demonstrated it in action thereby showing mankind that through the realisation of the most powerful commandment, namely Love, every soul will find its way back to the Father's house.

A lot of people still believe these days that *Jesus of Nazareth* had to be crucified, because it was his karma, the reality of the matter is that the sacrifice made on Golgotha is *the karma of mankind*. No soul can enter the Father's house unless it goes along the path of crucifixion, namely of self-conquest and renunciation with *Christ*, its redeemer. All individuals, whether in their terrestrial form of existence or as a soul, must crucify their ego, recognise their human weaknesses and endeavour to discard all the things that are contrary. Only a *pure cosmic child* can enter God's realm, that eternally lasting realm of light.

The path of redemption of every soul resembles a battle; not just against still unreasonable and stubborn devils and demons that still adhere to and endeavour to expand *Satana's* inheritance. But also against the "Satan of the senses", ergo their own ego. Those that *cannot* align with God's Omni-energy *attract contrasting energies*. These are in the form of invisible beings and they endeavour to amplify base inclinations like *possessiveness, materialism* and *controlling others* still present in people and initiate contrary efforts in their minds. *Satana's* inheritance still resonating in every soul is continuously animated through such contrasting inspirations. People and souls that possess a strong attraction towards negativity find it often very difficult to extricate themselves from the undertow of these contrasting energies.

Souls are however *not* fighting this battle *alone*. Spirit beings from the divine spheres stand helpfully at their side. These are the *protective spirits*, respectively *guardian angels*. Every human being has one or two guardian angels. It depends on the activities of individuals. The *guardian angel* is connected to a person, but does not accompany the person step by step. He registers thoughts, words and also deeds of the person. The guardian angel can be at home as it were and still be informed about the person in its charge. The moment danger looms, he will be at the side of its charge. He protects this person the moment it recognises within itself the things his eternal Fathers gave it: *The Commandment of Love*. If it abide by this, the guardian angel *envelops* this person and nothing can happen to it.

The world moves *outside* of God's protection. This is why people live in hardship, have diseases and have to deal with death. One's will is decisive. Those that live an obstinate life have emanations

the guardian angel will *not* enter. He *only warns* and this warning enters the person's *conscience*.

#### **d) The Law of Reincarnation and Karma on the path to perfection**

Today's mankind asks more than ever: Does a rebirth into the flesh exist? Those whose thoughts and feelings tend to reach out to the oriental regions, to where *early Christianity* began, will find that the doctrine of rebirth into the flesh already existed in early Christianity. This doctrine is a *Christian doctrine* and it was already effectual in *early Christendom*.

It is eminently important for mankind to know about the *doctrine of reincarnation*, ergo about the re-embodiment of the soul. Those that *know nothing* about re-embodiment and karma or debts of the soul ask themselves: Why do I live here on Earth? Where do I come from and where will I go? Is there a just God? and if so, why does he allow these injustices to take place? I am ill whilst others are healthy – what have I done? I lived and live like my neighbour and my work colleagues. Why do I have to face death at such a young age? All those that courted the world more than I did live in the lap of luxury!

An example: A very ill young woman lies on her sickbed and looks down on a street full of people, she sees young mothers with their children. She wistfully thinks of her two children and a feeling of dread rises in her, a question is written on her face: Do I have to die? – Was the meaning of my life to give birth to two children that will now be alone? – Where is God's justice in this, God who is known to be so gentle and humble, who is supposed to be all-loving?

If mankind *was knowledgeable* it would come to the logical conclusion that every debt of the soul will gush out and flow into a physical body if a soul is incarnated in it. Everyone with an abscess on their body will endeavour to break it open and squeeze it so that its foulness can escape the body... If people were aware of re-embodiment, this young woman in her sickbed *would recognise herself* and her will would be the will of the Lord. Her plea would be for all causations to gush out of her coarse physical body *in order for her to become free* so that she could run to God her Lord. The mother would recommend her children to their terrestrial father and recommend all three of them to the spirit, the eternal, to life so that it may envelop everything. But for as long as people do *not* know anything about their internal, living spirit, they are *spiritually dead*.

Every soul residing in a human being can burden itself with something. It perceives all mental utterances. Every thought causes a particle of the soul to vibrate and it in turn will be mirrored as a colour within it and also in the aura of the soul. The soul is a *spiritual* computer that perceives and reflects (via the aura) all the deeds done by the person. The moment a particle of the soul reaches a certain *negative* potential, it will flow into the physical body. The results are indisposition and illness, stress or a mental disorder. One calls this influx *karma*: The computer throws the deeds out.

Many complain: Our ailing body, distress, worries or our failures. Lord, why do you send this to us? It is not fate, it is cause and effect. It can be from a past life. Those that sow bad seeds will have a bad harvest. But if one takes care of the seedling, it can grow into a good plant and it might even produce good fruits. The same applies when one sows evil thoughts and deeds, these deeds and thoughts will come back to haunt you. But those that approach God with love in their heart in order to ask for mercy and clemency, will receive mercy and clemency and the initial effect will be ameliorated. This will make the seedling grow and flourish and it will produce beautiful fruits after all.

“Forgive, so that you may be forgiven”... God does not punish, God forgives, but *human beings* have to find back to God and not the other way around. People must forgive other so they might be forgiven themselves. He who doesn’t see eye to eye with his brother, who lives in disharmony with him, must first be forgiven by his brother before God can forgive him. The souls in the astral regions or on higher levels of consciousness wait for the forgiveness of their siblings, those that either live in terrestrial garments or in the astral regions.

The most important thing in the human existence is the *positive* thought, it is the *moulder* of life. Crystallisation, ergo physical human beings, developed from *negative* thoughts. The base can only be converted into something higher through *positive* thoughts. Those that live this consciousness have Christ at their side and by being aware that the Lord helps them deal with their lot, they get rid of their fate. Everybody should acknowledge that the terrestrial region is a *place of grace* where they are *allowed to ablate* their lot by recognising God the Father and Christ the redeemer... because in the realm of the soul one must ablate one’s lot stone by stone over centuries, well even millennia.

Those that delve into the law of karma must believe in the rebirth of the soul into a terrestrial garment without fail. Because karma, the soul’s debts, only developed *through created causes* that were set through illegal thoughts and actions during past incarnations of the soul. A soul on Earth can find its way back to the realm of life *considerable faster* if it recognises the path of its redemption and if it abides by the laws of the Lord, than an idle person that lives in its daily grind and only looks at this world and its phantasmagorias. Such a terrestrial life, ergo one that *exclusively* concentrates on physical matter is a *waste of time* and misused energy. Such a soul will be born again and walk the physical path *once more* after its terrestrial sojourn until it wakes up to then walk the path of its inner light.

Deep within the heart of one’s eternal existence resides the divine spark of life that make the spark of Christ react the moment one turns towards God. The soul will remain stuck to the *wheel of rebirth* for as long as this is not the case. This is why one must develop one’s soul, because the Lord desires that his children *return home* and *not* wander aimlessly on Earth!

An incarnation of the soul should only take place if it truthfully represents an *indemnification* in the flesh. But a lot of souls *hustle* to be incarnated, because they believe that they can only exist in the flesh.

Jesus Christ’s plan of incarnation implies: For indemnification – *yes*. To only live in the flesh in order to enjoy oneself – *no*. But every soul enjoys free will.

If only *pure* spirit beings would decide to incarnate, this world would be *free* from this great encumbrance. This world is however trapped, because most of the beings that incarnate are *dark*, ergo *shadowy*. Spirit beings from the heavenly heights also come to be incarnated and this in order to spread the word of love and to help people. But they are also told the same as all the other souls: Once a soul is incarnated, its spiritual consciousness is *fundamentally reduced*. God’s spirit hardly ever discloses an incarnation. This happens every now and then, but only in order to draw a human child’s attention to its spiritual assignment.

You are one people, one herd, one shepherd. I am the good shepherd. I graze all my sheep! My heart is filled with the loving will my Father also has. My heart is with you and my whole heart flows into your heart. Switch off your mind. *Apprehend me with your heart!* I would like to lead you home! Home is the eternally lauded realm. Home to peace! – Oh see, it is yours through me.

The Lord asks every individual soul: Oh human being, my child, *engage in divine meditation! Reconsider your life*, absolve the basic grades of your life and do so in your terrestrial garment. Not one more time should you wander in your terrestrial garment and repeat the same basic grade again. No! Accomplish every grade with me and you will be able to soar high! You believe to be at home *here...* Children of my heart, this place here on Earth is a *transit camp*, a *probation camp* for beggars and kings and the destination is unity! A cross shines at the destination. The cross tells you: You are brothers and sisters conjoint with the one – Christ!

### 3. Contrasts between Church faith and prophetic revelations

We do indeed find numerous common factors and also differences within the details of either system of indoctrination, but I do not intent to place them under closer scrutiny here, because the readers can easily determine them by themselves. A synopsis of the mentioned theme reveals two very distinct hindrances and they make a synthesis quite impossible: They are

1. the doctrine of the Church that states that the soul of a human being is directly *created from nothing* when the body is procreated and
2. the doctrine of *eternal damnation* for sinning people and the devil.

The majority of the inner contradiction of the Christian Church's faith derive from these two schools of thought. The doubting objections of critically minded people about God's injustice can also be directly associated with these schools of thought.

This is opposed by *statements from the world of the spirit*, namely that the soul is a spirit entity of divine origin, that it encumbered itself with original sin in the heavenly regions, that it treads the path of redemption on Earth, the realm of those fallen from grace, and that it will end with the return of every spiritual being to its divine origin.

*The statements from the world of spirit do indeed contradict the doctrine of the Church, but not the Holy Scriptures and the doctrines from the earliest teachers of the Church, ergo renowned Church fathers of early Christendom; the following is going to verify this.*

With its *denial* of the *pre-existence of the soul*, namely its existence *long before* its terrestrial embodiment and the preceding personal encumbrance through original sin and its consequences, as well as the apokatastasis of all souls the Holy Scriptures (**Acts 3, 21**) calls "*restore everything*", the Church severed a spiritual band that allowed the meaning of the human existence to appear as a logical sequence. It portrays human beings as wayfarers that left their homeland voluntarily, that have to find their way in the world until homesickness makes them strive and achieve their return. When the Church rejects the exodus from the homeland and the return to it of every wanderer and instead teaches their ancestry being "from nothing" and leaves the threat of a possible hopeless aberration open, there is certainly no room in their working model that people could possibly free themselves by assiduously refining and cleansing their soul and asking for God's assistance in order to be freed from all false tracks – to then still find their way back home even after repeated failures...

The Church must continue to teach the singularity of people's terrestrial existence, the singular chance of every human being, for as long as they *deny pre-existence* and *apokatastasis*, because the idea of repetitions would not just be meaningless, but actually impossible due to the idea of the new-creation of each soul.

The Church will consequently also *deny* the law of karma, the law of cause and effect, that explains the injustices within human fortunes from a higher level and this is the reason why it regards the necessity of equal chances for all as superfluous.

“God’s justice certainly doesn’t demand equality of chances for all. He is the Lord and creator and he can do whatever he wants to with what is his. (See **Matthew 20, 1-16**) He gave everyone what is just and what he deserves and he can prefer without prejudice anyone he likes.”<sup>50</sup>

The severe opposition of the Christian Church in respect to the validity of the law of karma lies exclusively with the constraint of *having to admit* their past mistakes to the world. The evangelic theologian *Reinhard Hummel* freely admits:

“The opposition against the doctrine of karma is specifically imperative where it turns into a competitive path of salvation...”<sup>51</sup>

Those that endow the law of karma with an “automatically functioning retribution causality of deeds”<sup>52</sup> and simultaneously infringe upon the sovereignty and obscurity of divine activities, the way *Hummel* does, overlook the fact that the effect of the law of karma exclusively deals with *accelerating spiritual progress*. These legalities are known as “cause and effect” in physics. *K. O. Schmidt* correctly states:

“...that we *ourselves* created the fetters that tie us to physicality, transience and money in past forms of existences and that we must and can *solve* problems on our future path to spiritual heights *ourselves*.”<sup>53</sup>

The following passage verifies that the statement of the spirit, namely the doctrine of the re-embodiment of the soul that can still partially be found in the Holy Scriptures, correspond with the truth. The reference points support the assertion of *pre-existence* of the soul, even if this doctrine can no longer be found in cohesive depictions therein. Whether the biblical texts presented to us these days are authentic in every respect must be seriously doubted. The original texts of the gospels were no longer completely at hand even in the 3<sup>rd</sup> Century.

“Not even in the 1<sup>st</sup> Century do we find verifiable traces that the original scripts were still available. (Kammeier, see P.46)

The oldest manuscripts of biblical texts that form the basis of our *New Testament* stem from the 4<sup>th</sup> Century. *Nestle* says the following:

“There must have been numerous manuscripts in the 4<sup>th</sup> Century that offered completely different texts to the ones that remained intact for us to see. Citations from Church fathers and translations show this. One has to conclude from this that a *text revision* took place towards the end of the 4<sup>th</sup> Century that managed to victoriously establish itself through the whole domain of the Greek Church. It probably took place in Antioch and brought to the seat of the patriarch in Constantinople by *Chrysostomus* and the other Syrians from where it spread throughout the Byzantine Empire. The fact that this empirical text prevailed was probably the result of *Justinian’s* empire politics.” (Dobschütz, see P.4)

The Catholic theologian *Henry Daniels-Rops* estimates that the *number of transcript errors* number at around 250,000 (!) with about 250 of them containing substantial variations.

The decree by *Pope Clement V* states that the *Council of Vienna* decided in 1311 A.D. to revise the

<sup>50</sup> Brugger, see P. 259

<sup>51</sup> Hummel, see P. 77

<sup>52</sup> Hummel, see P. 69

<sup>53</sup> Schmidt K. O., see P. 64

vulgate according to the original texts (in: Corpus Christi Canonici, Vol. XXXIX/2 coll. 1179), but naturally nothing happened.

Taking the Enzylica of *Pope Leo XIII "Provendentissimus Deus"* into consideration, *Karl Rahner SJ* wrote only just recently (1962) in a theological lexica that divine inspiration applied to all parts of the scriptures, even to statements that did not concern the doctrine of salvation, but dealt with natural history statements. All of this was predicated by God and free from mistakes. (Rahner, "Inspiration" in: *Handbuch theologischer Grundbegriffe*, see P. 719)

According to a report in the FAZ (*Frankfurter Allgemeine Zeitung*) from the 3-12-1965, *Cardinal König* (Vienna) presented the *II. Vatican Council* with a whole series of historical mistakes contained in the Bible.

In "*Herder's Theologisches Taschenlexikon*" published in 1972, *Rahner* was only allowed to write something he had been aware of for some time:

"Textual criticism endeavours to ascertain the original wording of the biblical books as accurately as possible on hand of handwritten traditions. This is necessary, because the text underwent numerous changes during the process of copying, be this through genuine mistakes or through intentional corrections." (Rahner, (*Herders Theologisches Taschenlexikon* 1, see P. 292)

*Professor Geiselman* (see P. 171) now openly explains that today's edition of the gospel has been revised on numerous occasions.

The fact that such evidence exists may seem incredible to a lot of church-going Christians. One has never heard about it, because it does not appear in religious education, in sermons and in religious publications. The time has truly come where the silence in regards to this is shattered in order to open people's eyes. It is never too late to acknowledge the truth. "*The truth will set you free*" (**John 8, 32**) is particularly pertinent these days.

### **III. Evidence of the correctness of prophetic revelations in regards to the re-embodiment of the soul taken from the Bible and Fathers of the Church (Patristic)**

#### **1. Biblical evidence**

German, Greek and Latin Bible passages listed in the bibliography below were used to base these texts on. Where the German texts deviate from the Greek/Latin texts, the latter were superimposed. It was a case of trying to not only stick to the literal translation of the texts, but also to grasp, wherever necessary, the sense of all the texts within the overall context, according to:

**2. Corinthians 3, 6:** "...it is He (God) who made us capable of serving the new covenant, which consists not of a written law, but of the spirit."

#### **a) Biblical evidence of the pre-existence of the soul**

**Wisdom of Solomon 8, 19-20:** "As a child I was naturally gifted, and a good soul fell to my lot; or rather, being good, I entered an undefiled body."

These thoughts show that *the construction* of the *current* body was undoubtedly the result of his *last* incarnation. The soul of this young man therefore lived *before* this life and was therefore pre-existent.

**Ecclesiastes 6, 10:** “Everything that happens has been determined long ago. Before a man comes into the world, it is already clear what will become of him. And with his creator, who is more powerful than he, he cannot argue about it.”

All events have been predetermined based on the *lifestyle* of the person that set the causes for its present life in a past life. God is *not* the instigator of negative events. Can this statement be made without prior knowledge of the pre-existence of the soul?

**John 8, 23:** “Jesus answered, ‘you belong to this world here below, but I come from above. You are from this world, but I am not from this world.’”

If a *new* soul were created by God for a *freshly procreated* body one could not say that it *stems from below*. The soul of Jesus apparently stems from the heavenly regions (above) whilst those of other human beings stem from the hellish regions (below).

**John 8, 44:** “You are the children of your father, the devil and you want to follow your father’s desires. From the very beginning he was a murderer and has never been on the side of truth, because there is no truth in him.”

This passage mercilessly exposes the causes for our negative inclinations; the Fall from Grace turned us into the devil’s children and we have to extricate ourselves from his fatal influences; our soul must therefore have existed *before* this terrestrial life.

**Ephesians 1, 4-5:** “Even before this world was made, he had chosen us to be his through our union with Christ so that we would be holy and without fault before him. Because of his love, God had already decided that through Jesus Christ he would make us sons – this was his pleasure and purpose.”

Terminologies like “*chosen us before the founding of the world*” and “*he had already decided*” indicate our existence *before* the creation of the physical world and not at the birth of our present life. The recovery of our kinship with God had been predetermined a long time ago.

## b) Biblical evidence in regards to the recovery of all things

**Ecclesiastics 12, 6-7:** “The silver chain will snap and the golden lamp will fall and break, the rope at the well will break and the water jar will be shattered. Our bodies will return to the dust of the earth and the breath of life will go back to God, who gave it to us.”

With the snapping of the “silver chain” the preacher, an educated sage (ecclesiastic), described the process of the *separation of the soul from the body at death* and the consequences: *The decay of the terrestrial body* and the return of the spirit to God, *not* eternal damnation.

**Micah 4, 6:** “The time is coming” says the Lord “when I will gather together the people I punished, those who have suffered in exile. (Vulgate = down cast)”

The dispersed and apostate from God (“down cast”) will be guided back by God. Everything will be *returned to as it was*.

**Isiah 49, 15-16:** “The Lord answers: Can a woman forget her own baby and not love the child she bore? Even if a mother should forget her child, I will never forget you. Jerusalem, I can never forget you! I have written your name on the palms of my hands. Those who will rebuild you are coming soon.”

What other meaning could this passage have then the thought that God will *not* forget even one of his wayward children? This is why he will organise their return by taking the free will decision making rights of his creatures into consideration.

**John 6, 39-39:** “I will never turn away anyone who comes to me, because I have come down from heaven to do not do my own will, but the will of him who sent me. And it is the will of him who sent me that I

should not lose any of those he has given me, but that I should raise them all on the last day.”

The notion of eternal damnation does *not* harmonise with the idea that it is God’s will that *nothing is lost*. People may die, ergo be *spiritually dead*, but a *new* life on Earth offers the opportunity of *one more* chance.

**John 10, 16:** “There are other sheep which belong to me that are not in this sheep pen. I must bring them too, they will listen to my voice and they will become one flock with one shepherd.”

With this parable Christ expressed the aim of all of creation: There will only be *one* pen remaining, because Hell *will be emptied*.

**Acts 3, 21:** “He (Christ) must remain in heaven until the time comes for all things to be made new (Greek: apokatastasis panton), as God announced through his holy prophets of long ago.”

*Peter* proclaimed the *aim of creation* in this speech, namely the final return to God of all.

**1. Corinthians 15, 25-26:** “For Christ must rule until God defeats all enemies and puts them under his feet. The last enemy to be defeated will be death.”

The last enemy also – not death, but Satan will return to his place before the Fall from Grace. He, God’s antagonist, is the *last* enemy who returns, because through his arrogance, he became God’s *first* enemy.

**1. Timothy 2, 3-4:** “This is good and it pleases God our saviour, who wants everyone to be saved and to come to know the truth.”

**2. Peter 3, 9:** The Lord is not slow to do what he has promised, as some think. Instead he is patient with you, because he does not want anyone destroyed, but wants all to turn away from their sins.

This passage summarises God’s will incredibly precise: *Nobody may be lost*, all will turn around. Just because cause and effect do not immediately follow one another doesn’t mean that God is slow to act, because he is patient. This passage can really only pertain to the soul’s process of development towards its perfection.

### c) Biblical evidence in regards to the re-embodiment of the soul

**2. Maccabees 7, 11:** “...and said nobly, “I got these (limbs) from Heaven, and because of his laws I disdain them, and from him I hope to get them back again.”

This martyred follower clearly said to his tormentors what re-birth is: He *received* his limbs (through birth), *discards them again* (when dying) and hopes to *receive them again* in heaven. How else can this happen but through physical birth – through re-birth?

**Psalms 90, 3:** “You tell man to return to what he was; you change him back to dust.”

Those that died and are supposed to come back can logically speaking only do so in *another life* with *another body*. Would a return without a body be possible?

**Wisdom 2, 5 and 21:** “For our time is a very shadow that passeth away; and after our end there is no returning: for it is fast sealed, so that no man cometh again. (After Vulgate) Such things they did imagine, and were deceived: for their own wickedness hath blinded them.”

The deniers of re-birth are called “*wicked*” here, because they were *deceived*. The word “*returning*” in respect to one’s life time clearly means re-birth, because nobody can return, ergo repeat a life time, without being re-born.

**Isaiah 26, 19:** “Those of our people who have died will live again! Their bodies will come back to life. All those sleeping in their graves will wake up and sing for joy. As the sparkling dew refreshes the earth, so the Lord will receive those who have long been dead.”

The *spiritually dead*, those that have died will therefore return to a life on Earth and are supposed to be glad about it.

**Jeremiah 1, 4, 5:** “The Lord said to me: “I chose you before I gave you life and before you were born I selected you to be a prophet of the nations.”

Using “*before*” twice refers to the word “*you*” meaning *Jeremiah* and his soul must have existed *before* his physical procreation. He had been dedicated to be a prophet *before*. As *Jeremiah* expressed this “Word of the Lord” without further explanation, he and his listeners must have been conversant with the fact of re-birth.

**Matthew 11, 13-15:** “Until the time of John all the prophets and the Law of Moses spoke about the kingdom; and if you are willing to believe their message, John is Elijah whose coming was predicted. Listen then, if you have ears!”

Christ unequivocally said here about John: *He is Elijah*. With this Christ himself verifies the fact of reincarnation. Would he have said it so pertinently short and without explanations if the people at that time had not been familiar with this fact?

“One cannot genuinely deny the fact that Jesus and the apostles *knew* about reincarnation and also *accepted* it, if one wants to credit the corresponding gospel texts with any kind of value.” (Adler, see P. 23)

Even the ignorant and doubters are asked to listen. Other passages also indicate that John was the reborn *Elias*:

**Matthew 17, 10-13; Mark 9, 11-13; Matthew 3, 28:** “See, I send you the prophet Elijah, before the day of the Lord dawns, the great and terrible.”

**John 1, 19-21:** “The Jewish authorities in Jerusalem sent some priests and Levites to John to ask him: “Who are you?” John did not refuse to answer, but spoke out openly and clearly, saying: “I am not the Messiah”. “Who are you then?” they asked. “Are you Elijah?” “No I am not.” John answered. “Are you the prophet?” they asked. “No”, he replied.”

The fact that the Jews asked this verifies their knowledge, respectively their belief in reincarnation. *John’s* negative answer shows that *a veil also covered* his ability to remember his past life. The law is designed to allow a new beginning *free from encumbrances*. Christ on the other hand was able to lift this veil.

**Matthew 16, 13-16:** “Jesus went to the territory near the town of Caesarea Philippi where he asked his disciples, “Who do people say the Son of Man is?” “Some say John the Baptist”, they answered. “Others say Elijah, whilst others say Jeremiah or some other prophet.” “What about you?” he asked them. “Who do you say I am?” Simon Peter answered, “You are the Messiah, the Son of the living God.”

The “people”, ergo the Jews *believed* in re-embodiment and this is why Christ could ask his disciples thus and they in turn could repeat his answer to people in such an uninhibited manner. If the reincarnation of a soul into a body had been *against* the divine laws, Christ would certainly have contradicted them. This and **Luke 9, 18** is the Lord’s self-evident attestation *for* reincarnation.

**Luke 9, 7-8:** “When Herod, the ruler of Galilee, heard about the thing that were happening, he was very confused, because some people were saying that John the Baptist has come back to life. Others were saying that Elijah had appeared and still others that one of the prophets of long ago had come back to life.”

These assertions would not have disturbed Herod at all, if he had not believed in reincarnation. This belief is actually testified in **Matthew 14, 1ff; Mark 6, 14-16**.

**Matthew 18, 3:** “...and said, “I assure you that *unless you change* (convert) and become like children, you will never enter the Kingdom of Heaven.”

This sentence has apparently nothing to do with rebirth. However, if one translates the first sentence directly from Aramaic, Jesus’s mother tongue, a *completely different sentence* appears, meaning that the Greek/Latin text has been *erroneously translated*. The Aramaic word for “convert” (tuv) is to be replaced with “again” and the corresponding expression for “children” with “newborn”, whilst the “like” in the text represents a comparison that has obviously been introduced during the translation into Greek. This serious problem was clearly recognised by *Dibelius*:

“There is indeed a problem here that cannot be taken serious enough and it is the fact that according to all indications within the gospels, Jesus’s activities were in essence performed in the Aramaic language, but that the old, traditional accounts of his activities exist exclusively in the Greek language.” (Dibelius, see P 30)

*Clement of Alexandria* also mentions in his dunning speech to the heathens (IX, 82):

“Because if you do not become like children and are *born again*, as the scriptures say (**Matthew 18, 3; John 3, 5**), you will not find your true Father and never enter the Kingdom of Heaven.”

(Comment: If the numerous statements made by researchers in regards to the imperfections of the traditional Bible texts are true (see *Origen*, PA I, Praefatio 10 (P. 99), it seems that we are dealing with crystal clear *conscious falsifications* in both biblical texts based on the Church’s Fathers *Clement* and *Justinian* citations that were active before the 4th Century. The consequences would be enormous: **John 3, 5** as proof of baptism?)

The first part of the sentence, literally translated from Aramaic, therefore reads:

“If you *do not become newborn again*...”

This statement is identical to the content of *Church Father’s Justinian* statement:

“If you are *not born again*, you will not enter the Kingdom of Heaven.”

(Comment: I have *Pastor Dr. Philosopher Günther Schwarz*, Diepholz, an expert in Aramaic, Jesus’s mother tongue, to thank for this interpretation. See his website: <http://www.jesus-forscher.de>)

Why did one deface this text? One obviously intended to remove the biblical evidence of the original statement about rebirth, something that now can only be re-recognised by re-translating it back to Aramaic.

**John 3, 3-12** (Nicodemus Conversation)

“Jesus answered: ‘I am telling you the truth, no one can see the Kingdom of God unless he is born again.’ ‘How can a grown man be born again’ asked Nicodemus? ‘He certainly cannot enter his mother’s womb and be born a second time.’ ‘I am telling you the truth, that no one can enter the Kingdom of God unless he is born of water and the spirit. A person is born physically of human parents, but he is born spiritually of the spirit. Do not be surprised because I tell you that you must all be born again. The wind blows wherever it wishes, you hear the sound it makes, but you don’t know where it comes from or where it is going. It is like that with everyone who is born of the spirit.’

‘How can this be?’ asked Nicodemus.

Jesus answered him: ‘You are a great teacher in Israel and you don’t know this? I am telling you the truth: We speak of what we know and report what we have seen, yet none are willing to accept our message. You do not believe me when I speak about the things of this world, how will you ever believe me then when I tell you about the things of heaven?’”

Christ speaks here about the *Kingdom of God* and the *Holy Spirit*. According to the account in the last sentence, he must have also been talking about mundane things. The literal sense of this sentence as it reads is meaningless: There is obviously *something missing*, this text has been *manipulated* in a very specific sense and not very good either. Because terminologies like *born again – born of water and the spirit*, even though they are used to express the same meaning, have a different and difficult to comprehend denotation. The idea that the terminology of “*water and the spirit*” was *inserted later* instead of *born anew* stands to reason, moreover because *Nestle/Atland* explicitly use the Latin variation of “renatus” (reborn). Was this not designed to eliminate evidence in regards to the belief in reincarnation by *consciously* replacing its meaning with the *spiritual rebirth through the water of baptism*? – Compared with the aforementioned text: “*No one can see the Kingdom of God unless he is born again*”, the suspicion of a *conscious* falsification of the text is amplified here.

### **Luke 15, 11-32** (The parable of the prodigal son)

As this wonderful parable would have to be *generally known*, we can *waive* a *literal* account of it here. Jesus masterfully plotted these parables, the spirit of the great teacher of man managed to guide the hearts of countless people towards the divine through the power of the love aspect of the parable of the prodigal son. Taken from the human sphere of existence, it represents a timeless and catholic drama, one that goes way beyond the purely human, ergo physical dimension:

*All spirit beings left, like the prodigal son, the house of the eternal Father of their own accord in order to undertake a long journey to new and foreign lands (or terrestrial lives) until humbled through a myriad of suffering and mistakes (law of karma), they had to admit that a life away from the house of the Father only brings adversity. Their yearning for the happiness, the warmth and security of their true home makes them accept all deprivations and suffering in order to find their way back, matured through many painful experiences in foreign lands they completely and unambitiously overcome all fears and inhibitions, ready to gratefully perform the basest of services for the Father. Their whole mind and their striving is focused on being allowed to simply and solely live securely in the house of the Father.*

This parable deals with all important factors of the soul’s development:

- The origin of the soul from the realm of the Spirit and the untainted heaven created for it (constituting *evidence of its pre-existence*).
- The exodus from the Gather’s house (typified in the Fall from Grace and the resulting path to the *worlds of the fallen*).

- Moving from land to land into the distance (an image of repeated re-embodiments in various environments, ergo *reincarnation*.)
- The advancing deeper entanglement with physical matter and the resulting difficulties derived from that (*Law of Karma* – cause and effect).
- The eventual arising of self-realisation and regret and the positive endeavour for purification (the path *within*, thoughts and yearnings for God, the realisation of being a Son of God).
- The arduous journey home and the expectant delight of the Father at one's return (the restoration of the way things were, ergo *apokatastasis*).

Who would dare to call the interpretation of this parable false and absurd?

**John 9, 1-3:** “As Jesus was walking along he saw a man who had been born blind. His disciples asked him: “Teacher, whose sin caused him to be blind? Was it his own or his parents’ sin?” Jesus answered: His blindness has nothing to do with his sins or his parents’ sins. He is blind so that God’s power might be seen at work in him.”

The question for the cause of congenital blindness show that the disciples thought it possible that this evil might have been the result of a past life. The negative answer given by Jesus does not contradict the doctrine of reincarnation, but mentions in this case that: *God’s omniscience was going to be revealed through Christ’s healing of the affliction.*

**James 3, 6:** “And the tongue is like a fire. It is a world of wrong, occupying its place in our bodies and spreading evil through our whole being. It set on fire the whole course of existence with the fire that comes to it from hell itself.”

The last part in the *Greek/Latin translation of the text* states: *It enflamed the wheel of birth* (Greek: ton trochon tes geneseos; Latin: rotam nativitatis).

Whilst the German translation *veils* the true meaning of this passage, the Greek/Latin text allows the *clear recognition* of its meaning: The “wheel of (re)-birth” is often put into operation through the evil workings of the tongue, like *lies, aspersions* and *idle talk*. The soul that performs such hellish deeds remains tied to the wheel of rebirth until everything has been atoned for.

This passage reveals an impressive picture of the *Law of Karma* keeping the wheel of rebirth in motion.

#### **d) Biblical evidence of the law of cause and effect (Law of Karma)**

**Proverbs 22, 8-9:** “If you plant the seed of injustice, disaster will spring up and your oppression of others will end. Be generous and share your food with the poor. You will be blessed for it.”

**Ezekiel 9, 10:** “But I will not have pity on them; I will do to them what they have done to others.”

**Ezekiel 18, 4:** “The life of every person belongs to me, the life of the parent as well as that of the child. The person who sins is the one who will die.”

**Ezekiel 18, 20:** “It is the one who sins who will die. A son will not suffer because of his father’s sins, nor a father because of the sins of his son’s. A good man will be rewarded for doing good and an evil man will suffer for the evil he does.”

This passage, when analogically and literally interpreted, does not just bear witness for the *Law of Karma*, but *also contradicts* the Church's theory about original sin in a most evident manner.

**Ezekiel 24, 14:** "I, the Lord have spoken. The time has come for me to act. I will not ignore your sins or show pity or be merciful. You will be punished for what you have done. The sovereign Lord has spoken."

**Hosea 10, 12-13:** "I said, "Plow new ground for yourselves, plant righteousness and reap the blessings your devotion to me will produce. It is time for you to turn to me, your Lord and I will come and pour out blessings upon you. But instead you planted evil and reaped its harvest. You have eaten the fruit produced by your lies."

**Amos 8, 7:** "The Lord, the God of Israel, has sworn, "I will never forget their evil deeds."

**Matthew 5, 25-26:** "If someone brings a lawsuit against you and takes you to court, settle the dispute with him whilst there is time, before you get to court. Once you are there, he will turn you over to the judge who will hand you over to the police and you will be put in jail. There you will stay, I tell you, until you pay the last penny of your fine."

**Matthew 7, 1-2:** "Do not judge others so that God will not judge you, for God will judge you in the same way you judge others and he will apply to you the same rules you apply to others."

**John 5, 14:** "(Healing a man who suffered for 38 years from an illness) Afterward, Jesus found him in the temple and said, "Listen, you are well now, so stop sinning or something worse may happen to you."

Two instances make this point clear: Firstly the effects of the Law of Karma, probably due to an encumbrance from a past life resulting in an illness lasting many years (**John 5, 5**), or secondly, that new sins produce new sufferings.

2. **Corinthians 9, 6:** "Remember that the person who plants few seeds will have a small crop; the one that plants many seeds will have a large crop."

**Galatians 6, 7-8:** "Do not deceive yourselves, no one makes a fool of God. A person will reap exactly what he plants. If he plants in the field of his natural desires, from it he will gather the harvest of death; if he plants in the field of the Spirit, from the Spirit he will gather the harvest of eternal life."

Self-evident and hardly requiring an explanation are the passages dealing with the *Law of Karma*. These passages definitely state that each cause set in one's life has its effect, during the same life or in a future life. Only the *Wheel of Birth* and the *Law of Karma* combined offer a thorough understanding of people's lives on Earth, the way it confronts us with its manifolded effects.

Is the **2. Letter to the Hebrews 9, 27-28** – counter evidence?

In spite of numerous biblical documents in regards to the fact of re-birth, the Christian Churches continue to teach the singularity of the human terrestrial existence.

*Walter Brugger* SJ writes that "The decisive text against the doctrine of re-embodiment can be found in the letter to the Hebrews:

**Hebrews 9, 27:** "Everyone must die once and after that be judged by God."

"This text does not require any further interpretation. The lesson contained in this script stands in stark contrast to the doctrine of reincarnation."<sup>54</sup> We apparently have written evidence here that cannot be surpassed in respect to its uniqueness. This is why an exact linguistic examination is

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<sup>54</sup> Brugger, see P. 262

imperative.<sup>55</sup> Conspicuous is a priori an incorrect and incomplete text rendition. The German Bible translation interprets the whole text as follows:

**Hebrews 9, 27, 28:**

(27): “And *like* (kath’hoson) it is determined for people to die *once* to be followed by the court of law.

(28): “*so* (houtoos) Christ was also offered in sacrificed (prosenechtheis) *once* to take away the sins of many. He will appear a second time, not to deal with sin, but to save those who are waiting for him.”

The overall text offers a comparison (*how...so*), that have a relationship with one another; *Brugger* managed to establish a pure passage from the first part, because it is obviously an adulteration of the text.

There are also two grave misinterpretations present in the German text:

- 1.) The formulations “*how...so*” does *not* produce the word kath’hoson...houtoos, but *hoosper...houtoos* when retranslated back into Greek.

The terminologies of “*how...so*” introduce a comparison in German. This translation must be *false*, because the text does not contain a comparison. Or did one want to compare people’s death with the appearance of Christ?

The applicable lexical possibilities only allow the rendering of “kath’hoson...houtoos” with the words “*how long...so long*”.

- 2.) The participle *prosenechtheis* (literally: having been sacrificed) may never be assigned as a predicate to the subject matter of “Christ”, as it had been done in the German text (Christ was therefore sacrificed). As we are dealing with a past participle, it must be subordinated to the noun Christ; the predicate is actually “*He will appear*”.

If one assumes that the literal translation is correct – and if one supposes that the drafter of the questionable texts did not make any grammatical mistakes – the following translations will be the result:

**Hebrews 9, 27-28:** “And as all human beings are destined to die and after that be judged by God, Christ will also – after he was sacrificed to take away the sins of many – appear a second time, not to bear sins, but to bring salvation to those that are waiting for him.”

The paragraph between the dashes seems to be a *later inclusion*: Firstly because of the way the sentence is constructed, it separates the predicate “*appearance*” excessively far from its subject “*Christ*”; secondly because a distinct seam runs between “*Christ*” and “*once*” and an obvious seam between “*sins*” and “*...appearance*” that severely collide with the aforementioned vocabulary. Besides, the original rhythm of Verse 28, that exactly mirrored that of Verse 27, is destroyed.

If these contemplations apply, one has to assume that the “*once*” in Verse 27 is a *later addition*:

- a) “*once*” contradicts the logical “*how long*”

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<sup>55</sup> Pastor Dr. Phil. Günther Schwarz “Hebrews and the belief in reincarnation” Volume 10, (1979) P. 43-47. The philological analysis made by Schwarz were rendered here slightly abridged, but complete in regards to its content.

- b) it destroys the original rhythm of the verse and
- c) “once” in Verse 27 stands and falls with “*once*” in Verse 28.

The *probable original text* may have been:

(27): “For as long as people are destined to die and after that be judged by God,

(28): Christ will appear to those waiting for him to bring salvation (through faith).”<sup>56</sup>

Those that reject this form of improvement as being incorrect may undertake the following contemplation:

1. Are these improvement to the translation literally speaking wrong?
2. Does the text from **Hebrews 9, 27-28** actually fit within the overall text? (The only coherence here is the concept of “sin”, mentioned once in **Verse 26** and twice in **Verse 28**).
- 3) If the other passages cited from the Bible are exact, can one single passage – naturally always cited by opponents of the doctrine of reincarnation – constitute genuine evidence against it?

If the result applies, the improved text within the Letter to the Hebrews does not constitute biblical evidence *against* reincarnation, but in a way rather more indirect evidence *for* reincarnation.

What is the meaning of this revised text? People are destined to die and this indeed over again after every new terrestrial life (“how long...”), until all karmic encumbrances are dissolved and the soul is in possession of its absolute purity. Every demise is followed by a court of law where the future path of every individual soul is determined. The balance sheet might often suggest a new birth in the flesh, a reincarnation, as the appropriate action. No matter “how long” this process continues, Christ will appear to those faithfully waiting for him. Once the soul has been purified, it will be removed from the Wheel of Rebirth and it will find permanent access to an unadulterated heaven.

The fact that the doctrine of reincarnation was seen as reasonably acceptable in the highest circles within the Catholic Church in the 20<sup>th</sup> Century becomes apparent from a statement made by the Cardinal Prima of Belgium, *Désiré Mercier*<sup>57</sup> who writes in his work “*Psychology*”:

“The denotations of reincarnation, metempsychosis or transmigration of the soul can connote various things:

*Either* a series of repetitions of one’s life under twofold conditions whereby the soul retains the consciousness of its personality and where an end to the series of journeys is in sight,

*or* a series of repetitions of one’s life without an end, but with the proviso that the soul retains the consciousness of its personality,

*or* finally an unlimited series of existences, but with the loss of consciousness of one’s personal identity.”

In regards to the first assumption, we cannot see that common sense, left to its own devices, can see this as impossible or with certainty declare it as false.”<sup>58</sup>

<sup>56</sup> In the codices AP (see Nestle-Aland, see P. 576) one finds an addition at the end of Hebrews 9, 28: “Through faith”.

<sup>57</sup> Désiré Mercier, (1851-1926) Theologian, Philosopher, 1882 teacher at the University of Leuven, 1907, Cardinal, Prima of Belgium, theologically, socio-politically and culturally active.

<sup>58</sup> Cited according to Wachsmuth, see P. 7 (Volume II Psychology of Mercier, where this passage is found, but in contrast to Volume I where it isn’t found.)

## 2. Statements by Fathers of the Church (First to seventh Century)

Many past Fathers of the Church have quite clearly voiced their opinion in regards to this idea. It is therefore certainly not self-evident that this, their knowledge, can in parts still literally be found. As the following passage will show, this doctrine *was purposefully removed from theology* in the 6<sup>th</sup> Century. What is even more momentous are the things that have survived the falsifications and the destruction of these scriptures. We are generally dealing with statements made by the patriarchs of the Catholic Church in the eastern parts of Greece.

The following retains the classification of evidence in regards to *pre-existence – apokatastasis – reincarnation – karma*. The statements by *Origen* must, for reasons of his importance in regards to people's condemnation of the doctrine of reincarnation, be allocated a separate chapter.

### a) Patristic evidence in regards to the pre-existence of the soul

#### **Philo of Alexandria: "About dreams", I, 181**

"When it (the soul, editor) left the heavenly place, a place only just recently discussed, it entered the body like entering a foreign land. The Creator Father now said that he would not leave it unobserved locked up in its care for ever, but he would feel compassion for it, undo its fetters and guide it safely to its hometown..."<sup>59</sup>

#### **Justinian, dialogue LXXIX, 1**

"...because you assert that the angels sinned and fell away from God."<sup>60</sup>

The *footnote* says the following about this passage: It can have been easily possible that *Justinian* could have been talking at length about the Fall from Grace of the angels in the *now lost segment after 74, 3*, particularly because this segment must have contained an explanation of Psalm 91, 5. But one may assume that the text was *deliberately shortened* here.

#### **Augustine, Confessions 1, 6, 7.**

O Lord my God, but that I know not whence I came hither into this life-in-death. Or should I call it death-in-life? I do not know."<sup>61</sup>

#### **Tatian, Oration to the Greeks, Chapter 13**

"The spirit lived with the soul at the beginning, but left it because it wouldn't follow it. It did however remain in possession of a few sparks of ethereal energy, but was unable to perceive perfection due to the separation."<sup>62</sup>

#### **Gregory of Nyssa, Beatitudes, 1. Oration**

"Through the same sin that made our antagonist fall down to Earth, he also dragged the unfortunate human race with him; and no evil is as bad for us as that of arrogance."<sup>63</sup>

#### **Clement of Alexandria, Dunning Oration 1, 6, 4.**

"But we were before the foundation of the world, we that were destined to be in Him, were created by God beforehand, we, the divine logos of sound creatures are ancient through him."<sup>64</sup>

#### **Clement of Alexandria, Dunning Oration 11, 25, 3.**

"Human beings were congenitally tied to a community within heaven from the beginning, one that was indeed clouded by ignorance, but managed to suddenly break through this darkness into bright brilliance

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<sup>59</sup> Philo, Volume VI, see P.209

<sup>60</sup> Justinian, Dialogue, see P. 130

<sup>61</sup> Augustine, Confessions, see P.21

<sup>62</sup> Tatian, oration, see P.47

<sup>63</sup> Gregory, Beatitudes, see P.159

<sup>64</sup> Clement, Dunning oration, see P.77

now and then.”<sup>65</sup>

**Clement of Alexandria, Dunning Oration 11, 25, 4.**

“But truly baleful thoughts, consorted and having strayed from the correct path, displaced the “Creature of Heaven”, ergo man, from a heavenly existence down to Earth by enticing him to adhere to terrestrial structures.”<sup>66</sup>

**Clement of Alexandria, the Educator, Chapter 33, 6.**

“It is only an envelope (meaning the body of man), that is given to us on the occasion of our entrance into this world so that we can enter this communal educational institution (the Earth); but hidden within live the Father and his Son who died for us and who resurrected with us.”<sup>67</sup>

**Clement of Alexandria, Stromata**

“It (the soul, editor) existed before the world was created. They lived in God’s consciousness and still live in it as rationally gifted beings of the divine world... Philolaus, the Pythagorean taught that they (the souls) must often reincarnate in order to atone for the sins they committed in previous lives; most of the old prophets shared and confirmed his conviction.”<sup>68</sup>

## **b) Patristic evidence in regards to the re-establishment of all things**

**Philo of Alexandria, about Abraham § 258**

“He (Abraham) was obviously of the opinion that an excess of grief is irreconcilable with the wisdom that taught him, namely that death should not be seen as an extinguishing of the soul, but as its disentanglement and separation from the body, so it can go from whence it came from; and it did indeed come from God.”<sup>69</sup>

**Philo of Alexandria, about Joseph § 264**

“...because according to my judgment a virtuous man is not dead, such a man rather lives evermore, never changing, as immortal being, as a soul that is no longer fettered to a body.”<sup>70</sup>

**Philo of Alexandria, the Inheritance of the Divine § 273f.**

“We begin by becoming slaves of rough masters, suffering the kind of evil that suits our nature on the one hand, whilst God will do what’s required on the other hand, because he proclaimed salvation and deliverance for the souls that a priori implored him to help them; he will not only grant them the release from their fetters and an exit from a closely guarded jail, he also gave them travel rations he called baggage. When the spirit who descended from above, from heaven to be chained to physical needs..., it will wander off again to find its way back to its homeland and it takes all its accomplishments, called baggage, with it.”<sup>71</sup>

**Justinian, Dialogue CV, 4**

“That the soul continues to live has been verified by me, because the soothsayer called Samuel’s soul when Saul requested it.”<sup>72</sup>

**Justinian, Dialogue CXXIV, 4**

“I will rather tell you that people are indeed censured by the Holy Spirit, but that they were created in the past to be god-like, free from suffering and death – assuming that they abide by God’s commandments – having received the dignity of being called Sons of God.”<sup>73</sup>

**Justinian, Apology, Chapter 23**

“...furthermore that Jesus Christ...taught us these things in order to bring about a change to the human

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<sup>65</sup> Clement, Dunning oration, see P.94

<sup>66</sup> Clement, Dunning oration see P.94

<sup>67</sup> Clement, the Educator, see P 266

<sup>68</sup> Clement, Stromata, cited according to Schmidt, see P. 44

<sup>69</sup> Philo, Volume I, see P. 149

<sup>70</sup> Philo, Volume I, see P. 211

<sup>71</sup> Philo, Volume V, see P. 285

<sup>72</sup> Justinian, Dialogue, see P. 171

<sup>73</sup> Justinian, Dialogue, see P. 204

race and to guide it back to divine heights.”<sup>74</sup>

**Tatian, Oration, Chapter 11**

“We are not born to die, but we die through our own fault. Our free will brought us our demise. We who were once free have become slaves, our sins have sold us into slavery. Nothing evil comes from God, we ourselves produced evil. But those that produced it can in turn also reject it.”<sup>75</sup>

**Gregory of Nyssa, Macrina § 9, 2**

“One day, when after a long period of time all evil has been purged, no creature will be excluded from the realm of goodness, because Christ’s lordship will also find recognition by the spirits that were mentioned last.”<sup>76</sup>

**Gregory of Nyssa, Macrina § 13, 2**

“It therefore seems that the divine court of law does not a priori want to punish the sinners, but concentrate on the separation of good from evil and to entice the soul to participate in eternal bliss; the so attracted does however suffer pain when its fusion with evil is rent.”<sup>77</sup>

**Gregory of Nyssa, Macrina § 13, 1**

“And as human nature attracts what’s related to it, but man was elevated to kinship with God through his similarity with the original image, the soul by necessity is drawn towards its related deity and it must in any case be completely saved.”<sup>78</sup>

**Gregory of Nyssa, Macrina § 13, 4**

“But if that unbearable pain would stretch across a whole eternity, how could those with hope for the future console themselves if they were awarded punishment for all eternity?”<sup>79</sup>

**Gregory of Nyssa, Catechetical Oration XVI, 7**

This is the resurrection, namely the return of the separated components that actually belong together, forming the insoluble unit it has grown into...and we are supposed to return to eternal life after the evil that mixed with our nature has leaked out.”<sup>80</sup>

**Clement of Alexandria, Stromata VI, 58, 2**

“But he had from the start, from the beginning of the creation of the world, manifoldly and educated in various ways guided us to perfection.”<sup>81</sup>

**Clement of Alexandria, Stromata VI, 122, 4**

“But it pleases him that we are saved and the salvation will be the measure of our reward through the performance of good deeds and through gaining insights; the Lord is our teacher in both of these things.”<sup>82</sup>

**Hieronymus, Epistula 124, 3, 5**

“Even demons and the controllers of darkness will in one way or another, if they have the will to do so, change the world or worlds to the better. People will return to the old point of departure and this in a way, that through the punishment and agonies suffered for long or short periods of time, they will return (reincarnate) in a human body until they reach (ascend) to the apogee of angels.”<sup>83</sup>

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<sup>74</sup> Justinian, Apologies, see P. 53

<sup>75</sup> Tatian, Oration, see P. 44

<sup>76</sup> Gregory, Macrina, see P. 279f.

<sup>77</sup> Gregory Macrina, see P. 297

<sup>78</sup> Gregory Macrina, see P. 295

<sup>79</sup> Gregory Macrina, see P. 298

<sup>80</sup> Gregory, Catechetical Oration, P. 58

<sup>81</sup> Clement, Stromata VI, see P. 277

<sup>82</sup> Clement, Stromata, VI, see P. 321

<sup>83</sup> Hieronymus, see P. 99

### c) Patristic evidence in regards to the re-embodiment of the soul

#### **Philo of Alexandria, The Inheritor of the Divine § 282f.**

“Every one of us has also been put together from the four elements, borrowed parts from each substance... (Missing text)...and repays the loan at certain intervals by returning the dry back to earth, the wet back to water, the cold back to the air and the warm back to the fire. This in itself only applies to the physical; the spiritual and heavenly nature of the soul will achieve the purest ether of the Father.”<sup>84</sup>

#### **Philo of Alexandria, About Dreams I, 138f.**

“Some of these souls will descend in order to allow themselves to be locked up in a transient body, they are most friendly with the earth and the body, the others wander upwards, once again isolated from numbers and times determined by nature. Some of those that yearn for the relationship and the familiarity of mortal life rush back, but those that see in the whole conceitedness called the body a dungeon and a crypt, escaped like from a prison or a grave and transformed, are raised up to the ether on ethereal wings, for eternity up on high.”<sup>85</sup>

#### **Justinian, Dialogue IV, 5**

“Does the soul view God whilst still residing in the body or only once it is free from it? For as long as it lives in human form, its mind should be able to achieve this. But above everything else, when it is free from the body, existing on its own, it will completely partake of the things it yearned for all this time. But will it remember God when it returns to being a human being? I do not believe so, that’s what I say.”<sup>86</sup>

#### **Justinian, Dialogue LXXXV, 7**

“Jesus ordered us to also love our enemies, something Isaias also preached in a number of places and this is where the secret of the re-birth of us can be found, well actually the secret of the re-birth of all of those that expect Christ’s arrival in Jerusalem and strive to please him through their work.”<sup>87</sup>

#### **Gregory of Nyssa, Macrina § 11,4**

(The lord wants to teach us) “That we, when living in the flesh, still endeavour to separate and detach ourselves as much as possible from our addiction to the flesh through a change of virtue, so that we do not require a second death to cleanse our carnal adherences, but that the soul, after it has torn its fetters apart, can easily and freely run to the Land of Goodness, without being dragged down by the burdens caused by the body.”<sup>88</sup>

#### **Gregory of Nyssa, Macrina § 14, 2**

“Others however hold the opinion that it (the soul) only moves from one person to another and that human life (throughout all centuries) was lived by the same souls whereby the same souls inhabit one person and then another without interruptions.”<sup>89</sup>

#### **Gregory of Nyssa, Catechetic Oration XV, 8f.**

“There exists a certain accord between body and soul, a common participation in the evil that accompanies sin and the death of the body has a certain likeness to the death of the soul. The way we call being separated from the flesh and from carnal life, death, we also call the separation of the soul from real life, death...But the outcome of this is that death, consisting of dissolution, does not affect the soul. But as the soul has to be cleansed from the maculation produced by sin through certain healing therapies, it will have to apply the means of virtue in this life in order to heal these wounds. If they remain incurable in the present life, the healing therapy is reserved for a future (one?) life.”<sup>90</sup>

#### **Clement of Alexandria, Dunning Oration IX, 82, 4, 7**

“If you do not become like children again, as the scriptures say, (**Matthew 18, 3; John 3, 5**) you will not find your true Father and never enter the Kingdom of Heaven. Because how can a stranger be allowed to go home? But we are firstborn children, God’s foster children, true friends of the firstborn, amongst the

<sup>84</sup> Philo, Volume V, see P. 287

<sup>85</sup> Philo, Volume VI, see P. 201

<sup>86</sup> Justinian, Dialogue, see P. 8

<sup>87</sup> Justinian, Dialogue, see P. 141

<sup>88</sup> Gregory, Macrina, see P. 289f.

<sup>89</sup> Gregory, Macrina, see P.302

<sup>90</sup> Gregory, Catechetic Oration, see P. 47

first that recognised God, the first to be wrenched from sinning, the first to have separated from the devil.”<sup>91</sup>

**Clement of Alexandria, Stromata IV, 160, 3**

“As one birth follows the next, they will gradually progress us towards immortality.”<sup>92</sup>

**Augustinian, Confessions 1, 6, 9**

“Tell me God, I who entreat you, tell me, your poor child merciful whether I have lived some kind of life before, one that my present childhood preceded...But what was before this time my blissfulness, my God? Was I anywhere and was I anyplace?”<sup>93</sup>

**Hieronymus, Epistula ad Demetriadem**

“The doctrine of recurrence was proclaimed at the very beginning to the few as a traditional faith, but it was not openly proclaimed.”<sup>94</sup>

**Synesius, About Dreams**

“Philosophy talks about the soul that achieves unfoldment on the path of re-embodiment. The soul that does not immediately return to the heavenly realm must pass through many lives.”<sup>95</sup>

**Nemesius**

“All Greeks that declare that the soul is immortal have one thing in common, namely the belief in their migration *from one body to the next*.”<sup>96</sup> (What is meant here is not the transmigration of the soul in the Buddhist sense [or also animals], but reincarnation.)

**Hieronymus, Epistula 98, 11**

“But what is the meaning when (Origen) explains that souls were repeatedly chained to a body in order to be separated from it again...?”<sup>97</sup>

**d) Patristic evidence in regards to the Law of Cause and Effect (Law of Karma)**

**Philo of Alexandria, Life of Mosis I (Moses), 326**

“In your haste to commit sins you also expedite your punishment. Just punishment tends to move very slowly, but once it has begun to move, it very rapidly grasps the escaper.”<sup>98</sup>

**Gregory of Nyssa, Catechetical Oration XXVI, 3**

“Justice shows itself in that the cheater is paid according to merit, namely through deception. The intent of the process does however verify the charitableness of its originators. It happens to be the nature of justice to allot everyone their own, namely the things they started and the causes from it. The Earth also provides the fruits of the seeds sown. Wisdom demands that the retribution through something similar is not trumped with something better.”<sup>99</sup>

**Clement of Alexandria, Stromata VII, 81, 6**

“Poverty and diseases and other such tests are naturally imposed as admonitions so that one atones for past deeds and so that one contemplates any future action more carefully.”<sup>100</sup>

**Clement of Alexandria, Stromata IV, 83, 2**

“But Basilides starts with the assumption that the soul must have sinned in another life and that it suffers the punishment for it here and that the chosen soul does this honourably through martyrdom, whilst others

<sup>91</sup> Clement, Dunning Oration, see P. 159f.

<sup>92</sup> Clement, Stromata IV, see P. 108

<sup>93</sup> Augustinian, Confessions, see P. 23f.

<sup>94</sup> According to Schmidt K. O. see P. 42

<sup>95</sup> According to Schmidt K. O. see P. 44

<sup>96</sup> According to Schmidt K. O. see P. 35

<sup>97</sup> According to Görgemanns-Karpp, Origen, see P. 279

<sup>98</sup> Philo, Volume I, see P. 295

<sup>99</sup> Gregory, Catechetical Oration, see P. 69

<sup>100</sup> Clement, Stromata VII, see P. 85

are purified through appropriate punishments.”<sup>101</sup>

**Clement of Alexandria, Stromata VI, 46, 3**

“Because God’s punishments are beneficial and educational by encouraging them to convert and to rather see the change of heart in sinners than their death.”<sup>102</sup>

### 3. A comprehensive depiction of the Doctrine of Re-embodiment by Origen

Modern patristic research no longer denies that *Origen* from Alexandria (185 – 253) belonged to the most significant and most profound Bible experts of the Greek Church in his day. *Origen* is the only one who depicted all of Christendom in literary form within a closed philosophical system.

“The Bible is indeed the authoritative document for everything that *Origen* taught and attempted to investigate, an inexhaustible source of everything metaphysical and ethncial, of all theological, philosophical and scientific insights there is.”<sup>103</sup>

In order to put all his statements on a broad biblical footing, he compiled a comprehensive edition of the texts of the Old Testament, the *Hexapla*, so that he could always refer his statements to this basis.

“*Origen* pursued the study of the divine scriptures with such alacrity that he even learned Hebrew and he acquired the original written texts used by the Jews, written in Hebrew letters.” (*Eusebius of Caesarea* VI, 16, 2, see P. 290)

Campehausen said that: “In respect to their elaborateness (his biblical comments), they are not dwarfed by any modern comments whatsoever”.<sup>104</sup>

One does however have to be aware of the fact that the original Greek edition of his standard work “*Peri Archon*” is no longer available. All our knowledge about his doctrines are rather based on a Latin translation by *Rufinus*, who confessed that he did not make an original translation due to the political situation prevalent at that time:

“I did not translate the statements by *Origen* that seem contrary to our faith, I omitted them with the excuse that they were inserted and falsified by others<sup>105</sup> and I added elucidation about the same subject from other books by him that expressed this more clearly.”<sup>106</sup>

*Origen* said himself that his methodical way was to

“investigate individual points of the truth with clear and coercing substantiations...and to establish an organic whole on hand of examples and theorems that can either be found in the Holy Scriptures or discovered through logical conclusions and consequent pursuance of what is correct.”<sup>107</sup>

He emphatically avows to learn the truth from Christ by,

“...receiving the Church’s proclamation and by only accepting the things that do not deviate from the Churches’ and apostolic traditions as true.”<sup>108</sup>

<sup>101</sup> Clement, Stromata IV, see P. 58

<sup>102</sup> Clement, Stromata VI, see P. 269

<sup>103</sup> Campehausen, Greek Fathers of the Church, see P. 52

<sup>104</sup> Campehausen, Greek Fathers of the Church, see P. 51

<sup>105</sup> Origen, Peri Archon III, Praefatio Rufini 194 (cited according to Görgemanns-Karpp, see P.459f.)

<sup>106</sup> Origen, PA, I, {Praefatio 10 (P 79) – Jedin said (see P, 272): “This is why there is some uncertainty in respect to the opinion Origen held in regards to some questions.”

<sup>107</sup> Origen, PA I, Praefatio 10 (P. 99)

<sup>108</sup> Origen, PA I, Praefatio 2 (P. 85)

Kettler said following:

“A reliable reconstruction of *Origen’s* theology is only possible through the handed down Greek manuscripts, it is however made more difficult, apart from the incompleteness of the scripts, by *Origen* himself, because he tends to veil his boldest doctrines.” (Kettler, F. H.: “Origen” RGG, see P. 1695)

*Origen* teaches: All of creation - the purely spiritual world, primarily created and of eternal duration, as well as the physical world, created from nothing and in its continuance and duration limited – stem from God

“...and not one creature exists that did not receive its existence from Him.”<sup>109</sup>

All beings endowed with reason, “Logica” called by *Origen*, will always emerge from God and are therefore eternal, because they are related to God. All logica were intangible beings in their original form and they were in the Father’s direct field of vision. All beings endowed with reason, ergo angels, human beings and demons stem from the same Father,

“...the fact that all beings endowed with reason are of the same nature is backed by numerous pieces of evidence; this is the only way God’s justice in all his decrees can be defended.”<sup>110</sup>

The differences only came about through the Fall from Grace; cause and effect of the Fall from Grace must therefore not be looked for in the Creator, but in the created beings themselves, because

“the cause for the differences and the manifoldness amongst individual creatures stem from their own movements that are partly lively, partly lethargic, according to their virtue or badness and not because of the inhomogeneous treatment by the Controller of the World.”<sup>111</sup>

The determining factor in respect to where beings endowed with reason find themselves through their own movement is the free will of created beings, the inalienable free will the Creator gave them; it made and makes it possible for them to freely decide for or against God.

“Because the Creator granted the intelligences he created, self-determining, free movement so that their own goodness could develop within them, something they could then preserve with their own will. But apathy, ergo an aversion towards making an effort to preserve goodness, however neglect and inattentiveness in regards to goodness provided the impetus to turning away from goodness.”<sup>112</sup>

Even though the present Latin *Rufinus-Text* does have a major gap in its description of how the world of those fallen from grace developed, the train of thought of this now lost passage can be reconstructed from *Hieronymus*:

“All disembodied and invisible, judicious beings gradually slide, if they fall prey to carelessness, down to lower levels where they adopt appropriate bodies depending on the kind of level they sank down to: For instance, first from ether, then from air and as they come closer to Earth they envelop themselves with an even denser body, to eventually be confined in human flesh and blood...”<sup>113</sup>

“They change their bodies as often as they change their abode when they descend from Heaven down to Earth.”<sup>114</sup>

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<sup>109</sup> Origen, PA I, 3, 3 (P 161)

<sup>110</sup> Origen, PA III, 5, 5 (P 633)

<sup>111</sup> Origen, PA I, 8, 2 (P 255)

<sup>112</sup> Origen, PA II, 9, 2 (P. 405)

<sup>113</sup> Hieronymus, Epistula 16 (PL 23, 384) according to Görgemanns-Karpp, see P. 203

<sup>114</sup> Hieronymus, Epistula 19 (PL 23, 387) according to Görgemanns-Karpp, see P. 205

The above mentioned obviously states that according to *Origen*, human souls were present *before* the genesis of this material world. Souls are therefore *pre-existent* – a fundamental prerequisite in regards to the doctrine of re-embodiment. *Origen* speaks on behalf of the *pre-existence* of the soul in other places also:

“How can the soul of the one who ‘jostled with his brother in their mother’s womb’, namely *Jacob*, have been created together with the body? (**Genesis 25, 22-26**) Or how can the soul of the one who ‘was filled with the Holy Spirit whilst still in the mother’s womb’ have been created with the body? I mean John who ‘hopped in his mother’s womb and jumped with exultation when he heard Mary’s salutation into the ear of his mother Elisabeth (**Luke 1, 41, 44**). Furthermore, how can the soul of the one they said ‘he was known to God before he was formed in his mother’s womb’ and ‘sanctified by God before he emerged from his mother’s womb’ have been created with the body? (**Jeremiah 1, 5**) It may not seem that God fills some person or another with the Holy Spirit without judgment or not according to their merit, ergo as if he sanctified them without merit. How could we then void the words (Romans 9, 14; 2, 11): ‘*Shall we say then that God is unjust?*’ and ‘*for God judges everyone by the same standard*’. This would actually be the result of a doctrine where souls enter their present life created together with the body.”<sup>115</sup>

*Antipater of Bostra* writes in a polemic allusion about *Origen*:

“Where did you get the great secrets from, the ones you teach, like the intelligences that existed before this time; how they began to move and how they turned into the various orders of the heavenly and the terrestrial?”<sup>116</sup>

**Cyril of Alexandria:**

“Because he (*Origen*) says that the souls existed prior to the bodies and that they decayed from holiness to evil avidness thereby falling from God’s grace; that this was the reason he condemned them and embodied them and they were now in the flesh as if in a prison.”<sup>117</sup>

**Pseudo-Leontinus of Byzantium explains:**

“His opinion (*Origen*) about pre-existence was as follows: Intelligences existed eons ago that were all pure, the demons and the souls of angels; they served God and abided by his commandments. But one, the devil, decided because he had a free will to resist God, so God ejected him. A lot of other powers also fell by the wayside...It becomes rather clear that he punishes everyone according to their misconduct...Because if this wasn’t the case and if the souls did (not) pre-exist, why do we find that some newborn are blind without ever having sinned, whilst others are born healthy? There are obviously pre-existing sins within souls for which quittance is asked for according to merit.”<sup>118</sup>

We can incontestably gather from these direct and indirect attestations that

“*Origen* not only taught pre-existence, but he virtually made it the fundamental idea behind his doctrine of the world of spirit. In three of his theological works, *Origen* expressed his conviction about pre-existence, namely in his dogmatic magnum opus ‘*Peri archon*’, in his commentary to the gospels of John and Matthew.”<sup>119</sup>

The meaning and purpose of all life in the physical world, created in the spiritual regions after the Fall from Grace, remains the redemption and the refinement of the soul, until after a sometimes eon-long duration, the “*re-establishment of all*”, the *apokatastasis panton* is accomplished as mentioned in Acts, 3, 21. An essay by *Gotthold Müller* concerning this felicitously states:

“He (*Origen*) called the final removal of everything evil and - associated with it – the perfect

<sup>115</sup> Origen, PA I. 7, 4 (P 241)

<sup>116</sup> According to Görgemanns-Karpp, see P. 267

<sup>117</sup> Justinian, Liber adversus Origenem, in: Mansi see P. 511

<sup>118</sup> Pseudo-Leontinus of Byzantium, de sectis 10, according to Görgemanns-Karpp, see P. 273

<sup>119</sup> Ludwig, see P. 247 – there is further evidence there about *Origen*’s doctrine of pre-existence.

reestablishment of creation into its original condition, something that consequently also meant the inclusion and removal of the condemned, the devil and his angels, resulting in the perfected harmony of all things at the end of times.”<sup>120</sup>

With *Origen* we read:

“Is there maybe something that will take place during the recovery of all (**Acts 3, 21**), when everything will be perfectly fulfilled? This, wherein the perfection of everything is supposed to take place, must probably claim to be greater than an eon. I take an eon as a point of reference. I take the authority of the Holy Scriptures into account that states (**Daniel 12, 3**): ‘In eons and beyond’. ‘Beyond’ apparently means something greater than eons; one has to consider whether the words from the Saviour (**John 17, 24 and 21**): ‘...and I want them to be with me where I am’ and ‘I pray that they may all be one. Father, may they be with us, just as you are in me and I am in you’ indicate something greater than an eon or a number of them, maybe even something greater than ‘eons within eons’ (**Act 83, 5 and more often**), namely a condition where not everything is within an eon, but where ‘...God will rule completely over all’ (**1. Corinthian 15, 28**).”<sup>121</sup>

Referring to the apostle passage:

**1. Corinthians 15, 28:** “*But when all things have been placed under Christ’s rule, then he himself, the Son, will place himself under God, who placed all things under him and God will rule completely over all*”.

*Origen* concludes:

“When it is said that the Son is placed under the Father, the perfected re-establishment of all of creation is denoted and when it is said that the enemies are placed under the Son of God, the salvation and recovery of the lost is meant.”<sup>122</sup>

“When the end returns to the beginning, the consequences coincide with the beginning and the condition beings of reason enjoyed in the past when they didn’t have ‘to eat from the tree of knowledge of good and evil’”, when this washes away all evil feelings until complete purity is achieved and God alone, the only good one, becomes the ‘one and all’ and when he is not just in small things, but the only one in everything, God will then truly be ‘everything to everything’.”<sup>123</sup>

“This is why ‘the last enemy’ called ‘death’ will be destroyed (**1. Corinthians 15, 26**)... The ‘destruction of the last enemy’ has to be understood as such, namely that it is not his God created substance that will decay, but his antagonistic attitude that does not stem from God, but from himself. He is therefore not destroyed in order to no longer exist (in the future), but to no longer exist (in the future) as an ‘enemy’ and ‘death’.”<sup>124</sup>

“If we correctly understand what Moses wrote at the beginning of his book (**Genesis 1, 1**): ‘At the beginning God created Heaven and Earth’, by acknowledging that the *beginning of all of creation* is meant, it is appropriate that the end and the fulfilment of all things are related back to the beginning.”<sup>125</sup>

“We also want to consider whether it could be ungodly to hold the opinion that the spirit, capable of grasping God, could be capable of causing substantial destruction? As if the fact alone, namely that he is capable of thought and of grasping God should suffice to make him immortal. This absolutely applies, because the spirit, even if it falls down due to want of striving and therefore cannot perfectly and purely absorb God within, it virtually always continues to bear the seed of recovery and reattainment of better insights within, when ‘the inner man’, also called ‘spiritual man’ is renewed according to the image and

<sup>120</sup> Müller, see P. 175

<sup>121</sup> Origen, PA II, 3, 5 (P. 315)

<sup>122</sup> Origen, PA III, 5, 7 (P.639)

<sup>123</sup> Origen, PA III, 6, 3 (P. 651)

<sup>124</sup> Origen, PA III, 6, 5 (P. 657)

<sup>125</sup> Origen, PA II, 6, 8 (P. 665). Origen does not refer to the creation of our present Earth and its sky with “Beginning of all of creation”, but a higher world, one that is our actual home; he developed this concept in PA II, 3, 6f. (P. 315)

equality of God who created it.” (See **2 Corinthians 4, 16; Colossians 3, 19**)<sup>126</sup>

“A lot of passages in Origen’s scripts ascribe apokatastasis, already known to the prophets of the Old Testament – prophetic scriptures often mention in mysterious words the complete abrogation of evil and the recovery of all souls – to Christ’s work.”(See Origen, *Contra Celsum* VIII, 72)<sup>127</sup>

The final *return* to God of all fallen souls as an eternally valid law consequently *presupposes* the incarnation of the soul in a physical body. What other way is open to a soul that has not reached its final goal, but a renewed re-birth, *an incarnation* in this material world?

Even though *Rufinus* adapted the available Latin translation of the original *Peri Archon* to the prevailing *Zeitgeist*, the reasons are found within the theological development of the 4<sup>th</sup> Century, and his own understanding, it is still possible to find a whole series of *Origen’s* statements that more or less clearly address reincarnation, particularly if one brings Origen’s adversaries into the equation.

Firstly, Origen:

“I rather think it possible that some of those that are subordinate to evil princes, evil forces and despots, in each individual world or in (a sequence of) numerous worlds, will sooner or later achieve a change of their conditions through benevolent influences and through their own will to become humane human beings.”<sup>128</sup>

Taking the passage from **Romans 9, 13** “*The older will serve the younger*” literally according to “*I loved Jacob, but I hated Esau*” into account, *Origen* ascertained:

“Closer scrutiny of the scripts reveals that in regards to Esau and Jacob no injustice was committed by God, because even before they were born and had done anything – namely in this life – it was said that the older should be of service to the younger; and one also finds that no injustice was committed by God when Jacob brought about the down-fall of his brother whilst still in their mother’s womb. We must therefore assume that God justly loved him because of merits gained in a past life, so that his merits warranted his preference over his brother.”<sup>129</sup>

“We must therefore take notice of the sentence the apostle enunciates when he argues about the birth of Esau and Jacob: ‘*Is there injustice with God? Far be it so!*’ and I regard it as correct to apply it in respect to all (other) creatures; because the Creator’s justice must, as we mentioned before, become visible in everything. I mean to say that it only becomes sufficiently apparent when one can say about every heavenly, terrestrial or sub-terrestrial being that the cause for their difference is found within themselves prior to their physical birth here.”<sup>130</sup>

“If God is a little slow to show anger against a few sinners you’ll find that this is not without good reason, namely because it is conducive for them, when taking the immortality of the soul and the infiniteness of time into consideration, that they are not healed immediately, but that they are introduced to it gradually, after they have experienced great evil... God does not guide souls with, let’s say 50 years of terrestrial existence in mind, but with infinite eternity in mind, because he created the spiritual substance to be immortal and related to himself and a sensible soul is not excluded from being healed as if its life was restricted to here on Earth.”<sup>131</sup>

“It was better for this specific soul, the one that wanted to prematurely reach spiritual heights and not approach God through proper channels, to achieve what it wanted because it supposed to gain assessment

<sup>126</sup> Origen, PA IV, 4, 9 (P. 817)

<sup>127</sup> Müller, see P. 181

<sup>128</sup> Origen, PA I, 6, 3 (P. 227)

<sup>129</sup> Origen, PA II, 9, 7 (P. 415)

<sup>130</sup> Origen, PA II, 9, 7 (P. 417)

<sup>131</sup> Origen, PA III, 1, 13 (P. 507f.)

of itself on this account and show sufficient patience to prepare itself over a long period of time, comparable to tilling the ground and waiting for the harvest.”<sup>132</sup>

“When the one that creates not just spiritual people, but also terrestrial people, is benevolent, it is indeed possible that one amongst them turns now (that is to say in this life) into a vessel of honour due to some past ethical effort and then, if he behaves in a way that does not comply to or is inappropriate for a vessel of honour, might turn into a vessel of dishonour in a different period of existence. The opposite is also possible, namely that due to reasons that stem from a life before this one, someone becomes a vessel of dishonour this time around, but by improving himself turns into a ‘*Vessel of Honour*’ within the ‘*New Creation*’ (see **Galatians 6, 15**).”<sup>133</sup>

“I therefore think it is also possible for a number of people, people who began by committing minor sins, but were unwilling to avow to become better or were unwilling to atone for their sins through penance, progressed in their badness to such a degree where they actually turned into antagonistic powers, but that the reverse can also take place, namely that some of antagonistic and opposing powers seek healing for their wounds and mastery over their unbridled passions over a long period of time, so that they eventually occupy the positions of the very best. We quite often mentioned that some of the souls that exist and live within the unlimited, infinite periods of time can and will sink into evilness where they will occupy the lowest place amongst evil, but that some will make such progress that they will move from the lowest levels of evilness to achieve perfect and consummate virtue.”<sup>134</sup>

“Faced with all these cases (*Origen* reports about biblical cases of people where good or evil forces influenced the soul, editor) there can it seems to me, if one is convinced that everything in this world is guided through God’s providence, be only one explanation the way our own faith expresses it, ergo that divine providence is free from all reproval of injustice: Namely that one assumes that through certain earlier causes, these souls had burdened themselves with guilt through their thoughts or movements before they were born into a body and they were justifiably condemned through divine providence to suffer thus.”<sup>135</sup>

“One must however not see this (meaning the return to God, editor) as a sudden event, but as a gradual, incremental course of innumerable and infinitely long periods of time, whereby the process of improvement slowly grasps one after another; some race ahead and strive to reach heights, other follow closely and others are still much further behind; there are therefore countless levels for those that progress, for those that come in order to gain reconciliation with God and the final act will be the *annihilation* of the ‘*last enemy*’ called ‘*death*’ so that he will no longer be an enemy.”<sup>136</sup>

“In case someone can verify that a disembodied, reasonable being will live by itself after having discarded its body and that it finds that the new condition was worse when it was clothed with a body, but feels a lot better after having discarding it, the compelling conclusion must be that the physical state of being is not original, but takes place for beings of reason in temporal intervals because of certain incidents that require a physical body and that this body will then dissolve into nothingness once the improvement (of the being of reason) has been completed; and this happens continuously.”<sup>137</sup>

“‘*You must be perfect – just as your Father in heaven is perfect*’ (**Matthew 5, 48**). This clearly verifies that all virtues (cleverness, justice, self-control, bravery, wisdom, education) are always also found in God and can never disappear, whilst people only gradually and individually acquire them...And whilst God knows everything,...the rational spirit can also gain perfect insight by progressing from the small to the large and from the visible to the invisible. Because the spirit is only placed inside a body and by necessity strides from the perceptible, the physical, to the non-physical the spiritual.”<sup>138</sup>

When one compares *Origen’s* coherent view of the world and of human beings and individual statements made by the Fathers of the Church with *new revelations from the world of spirit* one can

<sup>132</sup> Origen, PA III, 1, 14 (P. 513)

<sup>133</sup> Origen, PA III, 1, 23 (P. 553f.)

<sup>134</sup> Origen, PA III, 1, 23 (P. 557); see also Hieronymus, Epistula 124, see P. 106

<sup>135</sup> Origen, PA III, 3, 5 (P. 599)

<sup>136</sup> Origen, PA III, 6, 6 (P. 659)

<sup>137</sup> Origen, PA IV, 4, 8 (P. 813)

<sup>138</sup> Origen, PA IV, 4, 10 (P. 819f.)

ascertain the complete identicalness of their contents:

- The world of spirit once again teaches mankind *these days* as it did at the time of early Christendom.

It is equally deplorable that *Origen's* complete works is no longer at hand in its entirety and in its original form, but that it has to be reconstructed from other scripts, some from people that were actually his opponents. Testimonials about the facts of *karma* and *re-embodiment* are however so numerous that it is surprising that one was able to neglect them as meaningless, to conceal and to embezzle them for such a long time.

One can clearly read from this process the Church is responsible for, namely how much it has cut, cropped and separated from the original Christian concept in order to erect their *own*, narrow, self-created educational edifice during the course of time. Well, it actually robbed Christendom, whose custodian it professes to be, of parts of the foundation of knowledge because only its coherencies *give sense* to Christ's instruction for mankind. The gaps in the foundation caused by the removed pieces are propped up and secured with dogmas.

The *alienation* from Christ's spirit was and *is* the result.

Can Christ's spirit still hold mass in such an edifice called Church, if it is no longer in harmony with the divine truth?

- Where does the Church (in view of its dogmatic texts alone) find its conviction, its peace of conscience?
- Why doesn't it question itself?
- Why are so few concerned?

Because to be concerned and to question oneself are the *precursors to insights* and insights form the *basis for remorse and reversal*.

#### **IV. The deletion of knowledge about re-embodiment from the Christian faith**

##### **1. Personality and importance of Origen**

Christian Churches nowadays assert that the doctrine of reincarnation was an alien concept to Early Christendom and that adepts of the Greek philosopher *Pythagoras* introduced it into the Christian doctrine. The Church thereupon felt obliged to condemn this doctrine at one of its councils as a false doctrine.

But does this assertion actually comply with the facts?

Historical science is faced with a problem, namely that religious fanatics have unscrupulously destroyed and falsified historical records in the past and combatted those that held a different opinion not with spiritual means, but with bellicose means. The victor emerging from this battle then proclaimed his own convictions as the only valid truth.

Tolerance and freedom of speech are ideals that can only now gradually develop in our present times. The power structure of political society is also mirrored in the spiritual arena of theology. If

one therefore wants to ascertain now whether the doctrine of re-embodiment of the soul was included in Early Christendom, one will have to shed some light on the political backgrounds, the political and theological power structure of that period.

It has to be clarified to start with that there was no separation into a Greek Orthodox and a Roman Church during the first centuries. The first major teachers of the Christian faith obviously came from Greek cultural circles (*Justinian, Clement of Alexandria, Origen etc.*). The Roman-Latin orientated Church with its Fathers of the Church *Augustine, Hieronymus* and others profiled itself into its own identity only in the 4<sup>th</sup> Century.

Disputes between the Roman and the Greek Church later led to the division of the Church into the *Greek Orthodox* and the *Roman Catholic* Churches. (1054 A.D.)

*Origen*, who lived 185-253 A.D. was, according to the opinion of today's science, a *scholar of world renown*. He was a universal genius, a scientist that achieved all the mundane accolades of the Greek educational system of that time. He turned into an enthusiastic Christian, one that craved the glory of martyrdom, a fate his father also suffered. He was the first scholar of Early Christendom who collected, compared and amalgamated into one teaching system almost all known documents of Christendom as well as the Holy Scriptures of the Jews, the Gospels, the Letters of the Apostles and apocryphal scripts in circulation at that time. He even learned Aramaic, the native tongue of Jesus, in order to be able to understand the original texts. His linguistic and theological skills are still accepted to this day; even the Churches cite *Origen* when answering theological questions.

At the beginning, *Origen* lived and worked in *Alexandria*, the city where the most famous library of antiquity with the most extensive collection of scripts and books of the then known world was located. No scholar after *Origen* had such prerequisites for their scientific work available, because the famous *Library of Alexandria* was probably set alight in 389 A.D. by the religious fanatic Patriarch *Theophilus* because of the "heathen" literature of antiquity it contained.<sup>139</sup> This irretrievably destroyed a valuable cultural heritage and made historical research very difficult from then on.

*Origen's* scholarliness in the field of theology caused the then bishop of Alexandria *Demetrius* to send this expert on missionary journeys, particularly when it came to refute differences of opinion amongst theologians. He also entrusted him with the running of the School of Catechetics in Alexandria, ergo a lectureship within the Church. *Origen's* fame in respect to his expert knowledge spread to a point where even the *Governor of Arabia* (215 A.D.) and *Empress Julia Mamaea* (219 A.D.) wished to be personally tutored by *Origen* in regards to the Christian doctrine. *Origen* increasingly turned into the most respected Church representative of his time and his knowledge and religious doctrines were praised and uncontradictably accepted for nearly 20 years. Modern patristics asserts that

“*Origen* wanted to be an orthodox Christian, this can be deduced from the fact that he set store in the Church's proclamation of its doctrine and that he thought that a mistake within the doctrine was far worse than any moral misconduct.”<sup>140</sup>

But this enthusiastic teacher of the Christian doctrine was not spared human disappointments in spite of this. When the bishops in *Caesarea* in Palestine ordained him as a Presbyterian (priest) after

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<sup>139</sup> Tschudin, see P. 103

<sup>140</sup> Altaner/Struiber, see P. 198

a lengthy period of tutorship<sup>141</sup> and based on his emerging fame and popularity, Bishop *Demetrius* in his hometown *Alexandria*, once his friend and promoter, saw this as an infringement into his own rights and decided at two Egyptian Synods to deprive him of his ordination as a priest in his absence and to place him under a ban (231 A.D.)

“*Origen* was first accused of teaching a false doctrine by the very Bishop who once established the foundation for his theological fame. The true motives were however *Demetrius*’s wounded pride and envy of his pupil, because he had surpassed him, his superior.”<sup>142</sup>

“The ‘*Fall of Origen*’ represents the first famous example of a conflict between the free, non-official authority of an independent teacher and the authority of the ecclesiastical administration.”<sup>143</sup>

Was the battle for the truth already a battle for the powers of the ecclesiastical, hierarchical system after all? Did the ordained office holder or the theological expert decide over the truth of a doctrine? Was *Origen* refuted during his lifetime by an expert of equal rank, well, did he actually have a chance to argument his point? The wielders of power amongst the Church’s office holders made a fair spiritual dispute impossible.

Leading theologians still promoted *Origen*’s doctrine after his death, but the members of the Church hierarchy created such an acrimonious atmosphere that even reading *Origen*’s scripts was partially seen as a heresy during the 3<sup>rd</sup> Century.<sup>144</sup>

This terror of opinion even influenced the holy *Hieronymus*, who was originally an ardent admirer and adept of *Origen* and his doctrine, by turning him into an acrimonious opponent, mainly because he did not want to be accused of heresy by the now more powerful might of the bishop.<sup>145</sup>

Theological disputes over *Origen*’s doctrine were entered into with a fanaticism that we would find incredible these days. The most momentous and bloodiest dispute was triggered in the Sabas-Monasteries in Palestine in 6<sup>th</sup> Century, ergo 300 years after the times of *Origen*. *Origen* apparently managed to maintain some faithful supporters in this former heartland of his.<sup>146</sup>

But as virtual civil-war conditions reigned amongst the affected groups of monks, *Origen*’s opponents handed the papal Apokrisiar (envoy) *Pelagius*, whilst he was staying in Palestine in 542 A.D. a bill of complaints for *Caesar Justinian* in Constantinople.

## 2. The influence of East-Rome (Constantinople)

These monks were therefore looking for help from secular powers.

It was Caesar Justinian’s (527-565) aim “to re-establish the political, religious and judicial unity of the Roman Empire that had been threatened by the incursions of barbaric nations and the heretic division within Christendom.”<sup>147</sup>

He had to wage long and expensive wars to achieve this: In Africa against the *Vandals* (533-548),

<sup>141</sup> Eusebius, VI, 2, 3 see P. 297

<sup>142</sup> Kettler, “Origen”, see P. 169f.

<sup>143</sup> Campenhausen, Greek Fathers of the Church, see P.55

<sup>144</sup> Hergenröther, see P. 1074

<sup>145</sup> Kettler, “Origen disputes”, see P. 1701f. and also Campenhausen, Greek Fathers of the Church, seep.140-147.Campenhausen called these events lapidary “*disgraceful processes*”.(P. 140)

<sup>146</sup> An comprehensive depiction of origanistic disputes, see: Ginzler, Josef , see P. 361-379.

<sup>147</sup> Höfer-Rahner, see P. 1228

in Italy against the *Ostrogoth* (535-554), against the *Slavs* along the Danube and against the *Persians* (540-562) in Asia Minor.

He rigorously pursued the eradication of paganism and the brutal suppression of theological tenets that did not comply with his own personal views:

“Even as a Christian, *Justinian* remained a true Roman and any ideas about autonomy within the religious sphere was completely alien to him. Whether popes or patriarchs, he treated them like his personal slaves. He governed the affairs of the Church the way he governed the affairs of the state, namely by personally interfering with the Church’s constitution.”<sup>148</sup>

*Altaner-Struibler* makes an even more pronounced statement:

“*Justinian*, restlessly active as statesman, law-maker and developer went against heretics, Jews and pagans with ruthless legislated sanctions. As he saw himself as the most eminent lord within the Church, he continuously attacked the inner workings of the Church, particularly in regards to Church doctrine. *Justinian* tried through politically terrorising theology to brand all spiritual stimulants of the past and the present heretics, but he also had an ambition to shine as a theological author.”<sup>149</sup>

*Caesar Justinian* had an easy time of it, because *Pope Vigilius* resided in Rome and did not only depended on *Caesar’s* military support against the dangers the *Ostrogoths* represented, but was also a marionette in the hands of the Imperial Consort *Theodora* who had virtually handed him his papal office on a plate. The personality of the Emperor, the general bellicose situation in the eastern part of the Roman Empire and the threatening danger in Palestine caused by pro *Origen* groups of monks adding an extra domestic political-religious front, he had a political motive to remove all knowledge about reincarnation.

*Justinian’s* reaction to the bill of complaints was virtually immediate: He order Patriarch *Mennas* of Constantinople to convene a Synod of the Eastern Orthodox Church and demanded a very comprehensive letter (*Justiniani Imperatoris liber adversus Origenem*) and nine imperially presented anathemas confirming that *Origen’s* doctrine was to be condemned.<sup>150</sup>

### 3. The Synod of the Eastern Orthodox Church 543 A.D.

*Mannas* convened a synod of the Eastern Orthodox Church in January 543 A.D. already, because he saw an opportunity to eliminate his greatest rival at the Imperial Court, the *Origen* follower *Theodor of Askidas*, Bishop of Caesarea. The driving motive of *Mennas* as well as *Pelagius* was being “jealous of the almighty *Theodor of Askidas*”.<sup>151</sup>

“Their proposition was completely according to the predisposition of *Caesar*, namely to sit in judgment of ecclesiastical concerns. He issued an edict wherein *Origen* and all chapters concerned were slapped with an anathema. *Mennas* and all the bishops present in Constantinople signed it; it was then sent to the rest of the patriarchs, *Vigilius* in Rome (Pope), *Zoilos* of Alexandria, *Ephraem* of Antioch and *Peter* of Jerusalem and all of them signed it.”<sup>152</sup>

As it is not the intension of this script to look at all of *Origen’s* quashed doctrines I will only render the two anathemas from 543 A.D. that deal with the removal of the “*pre-existence of the soul*” and

<sup>148</sup> Ostrogorsky, see P. 65

<sup>149</sup> Altaner/Struibler, P. 513

<sup>150</sup> The Greek original and the Latin translation are found in Mansi, see P. 487-534

<sup>151</sup> Diekamp, see P. 40, also Ginzler, see P. 377f.

<sup>152</sup> Diekamp, see P. 40, also Mansi, see P. 523

the “*recovery of everything*” that were removed from Church doctrine by order of Caesar *Justinian*. The anathemas proclaimed by Caesar *Justinian* that only deal with the decisive question of reincarnation are no. 1 and no. 9:

- 1 If someone says or holds the opinion, that the souls of man were pre-existent, insofar as they had been intelligences and holy powers in the past, but became weary of the sight of God and therefore turned to evil, thereby losing their fervour in their Love for God, had received the name “souls” and were send down into a body for punishment - shall be anathematised.
  
- 9 If someone says or holds the opinion, the punishment of demon and ungodly people is temporal and will come to an end at some unspecified time; or there will be a return of demons and ungodly people - shall be anathematised.<sup>153</sup>

The most important theologian of the Early Christian Church was condemned through these anathemas for purely mundane reasons and his doctrine condemned and listed amongst heretical, false doctrines.

*Diekamp* writes in regards to the evaluation of these events (see P. 137):

No ecumenical council was convened to deal with this and it also cannot be verified that the Pope, as the leader of the whole Church, wanted to decide ex cathedra all questions of faith. A unanimous decision by the entire Episkonat, as far as it concerns the doctrine of faith, must generally assert the right to be called *infallible* in spite of this.”

One can assume with certainty that everything was immediately removed from or changed within ecumenical documents that spoke against these dogmatic tenets.

Today’s historical research must rely on passages that were obviously overlooked. Unadulterated scrolls from early Christian times might come to light one day that can add further material towards clearing up the question of reincarnation. The *Origen* supporter *Domitian of Ancyra* writes fully justified that

“the anathemas in regards to the doctrine of pre-existence and apokatastasis and seemingly only in respect to *Origen* was in reality proclaimed over all holy teachers before and after him.”<sup>154</sup>

The idea of a reconciliation with God by the fallen soul was now replaced with eternal damnation, something that had not established itself within the framework of the Church a priori.

“The eternal duration of punishment in hell was established in 543 A.D. at the end of a long period of wrestling with the subject in Canon 9 of the Canones ad-versus Origen. (DS 211). The final decision was made under *Justinian* in his attempt to generally eliminate everything to do with Origen.”<sup>155</sup>

#### 4. The 5. Council of Constantinople (553 A.D.)

The condemnation of *Origen* reappears again at the 5. Council of Constantinople. It is unnecessary to depict the confused processes of this council here. Those that require a more comprehensive picture of this are directed to the excellent depictions by *Diekamp* who undertook an exact examination.

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<sup>153</sup> Mansi, see P. 534 (DS 403 and 411)

<sup>154</sup> *Diekamp*, see P. 53

<sup>155</sup> Höfer-Rahner, see P. 446f.

In order to divert attention from Origen's pursuance, Origen supporters must therefore have encouraged *Justinian* to convene a council in order to settle the so-called "*Three-Chapter Controversy*". Because Pope *Vigilius* protracted his approval of convening a council, the council could only begin much later, namely on the 5<sup>th</sup> of May 553 A.D. Fresh complaints from Palestine about contentions over Origen caused Caesar to once again send a letter to the already assembled Council Fathers in Constantinople in order to facilitate a condemnation of Origen (died in 252?) here also. The given anathemas important to our theme are:

- 1 "If anyone asserts the fabulous pre-existence of souls, and shall assert the monstrous restoration which follows from it: let him be anathema."
- 11 "If anyone shall say that the future judgment signifies the destruction of the body and that the end of the story will be an immaterial, and that thereafter there will no longer be any matter, but only spirit (nous): let him be anathema."
- 14 "If anyone shall say that all reasonable beings will one day be united in one, when the hypostases as well as the numbers and the bodies shall have disappeared, and that the knowledge of the world to come will carry with it the ruin of the worlds, and the rejection of bodies as also the abolition of [all] names, and that there shall be finally an identity of the (gnosis) and of the hypostasis; moreover, that in this pretended apokatastasis, spirits only will continue to exist, as it was in the feigned pre-existence: let him be anathema."
- 15 "If anyone shall say that the life of the spirits (noon) shall be like to the life which was in the beginning while as yet the spirits had not come down or fallen, so that the end and the beginning shall be alike, and that the end shall be the true measure of the beginning: let him be anathema."<sup>156</sup>

There are no valid reasons to shed doubt on *Diekamp's* examinations when he ascertains that during *eight* official sittings of the Council between the 5<sup>th</sup> of May and the 2<sup>nd</sup> of June, 553 A.D. they did *not* deal with *Origen*.<sup>157</sup> He deduces from this that they might possibly have discussed it before the sittings began. What also seems strange in this respect is that Pope *Vigilius* did not participate in any of the sittings, even though he was in Constantinople at that time on the behest of Caesar.

What is of even greater concern is the fact that some of the Council papers dealing with the case of *Origen* have "accidentally"<sup>158</sup> been lost. *Diekamp* indicates a number of times that some of the handed down documents must have been falsified<sup>159</sup>, respectively that these Council documents

"came to us, apart from isolated Greek pieces here and there, only in their Latin translation."<sup>160</sup>

Even though the official sittings of the Council did not deal with *Origen*, one finds in the 11. Canon of the Council of 553 A.D. the following anathema:

"Whoever doesn't curse *Arius*, *Ennomius*, *Macedonius*, *Appollinaris*, *Nestorius*, *Eutyches* and *Origen* along with their ungodly scriptures and all other heretics, cursed by the Catholic and Apostolic Church and by the previously mentioned four holy synods, who have and had the same attitude, to persist to the end with their ungodliness, let him be anathema."

*Mansi*, see P. 383 and also DS 433, *Neuner-Roos* (see P. 136) lists all the Canons of the 5. Ecumenical Council in its German translation, but without any reason whatsoever leaves Canon 11

<sup>156</sup> *Mansi*, see P. 395-399

<sup>157</sup> *Diekamp*, see P. 4, 79, 80f.

<sup>158</sup> *Diekamp*, see P. 3

<sup>159</sup> *Diekamp*, see P. 70 and 136

<sup>160</sup> *Diekamp*, see P. 67

out. – An oversight or intentional? The readers would surely like an explanation!

The Council ended on the 2<sup>nd</sup> of June 553 A.D. but Pope *Vigilius* signed the Council documents, thereby giving them validity, only months after on the 8<sup>th</sup> of December 553 A.D. The anathema, proclaimed 300 years after *Origen's* death, has never been revised.

In the “*Regulae Tridentinae*” de libris prohibitis from the 24<sup>th</sup> of March 1564, known by the name of “*Index*”, Regula I. states:

“All books that have been rejected prior to the year 1515 by Popes and Ecumenical Councils, and not listed in this index, are to be regarded as rejected as they have been rejected in the past.”(DS 1861)

Concretely applied, this rejections must also apply to *Origen's* documents. Those that trespass against them are threatened with anathema. (DS 1861)

## 5. The results of these anathemas

In place of an evaluation of these processes, something the readers might want to undertake themselves, the assessment of the American theologian *Cyril C. Richardson* of the Union Theological Seminary, New York shall be rendered here:

“The condemnation of *Origen* is one of the saddest episodes in the history of the Christian Church. The width of his thoughts, his spirit and the capacious sympathy of his religion stand in vivacious contrast to the narrow-minded, progress antagonistic attitude of his monastic detractors... It is as if a curtain was draw across the intellectual freedom of the East and with the help of various falsified texts from his works, one condemned everything that was noble, liberal and mature within *Origen's* world of faith and thoughts.

He, who had fought for a truly catholic religion, who asserted that all things are the legacy of the Church and that all things belong to Christ, was debarred from the Church by the curse of intolerance and fanaticism. The long-winded differences of opinion about *Origen*, reaching their culmination under *Justinian*, mark the end of a lot of things that were noble and enlightened within the early traditions of the Greek Orthodox Church.”<sup>161</sup>

The condemnation and thereby the removal of any knowledge about the pre-existence of the soul before the birth of the physical body and the final return of all fallen souls to God, their Creator, deprived the original doctrine of reincarnation, the re-embodiment of the soul into the flesh, of its foundation; well, any thought about it actually had no right to appear anywhere within the Church's doctrine in their opinion.

The vacuum thus created allowed the following to be dogmatically secured within the Church's history: The creation of the soul by God at the moment of the procreation of the physical body, the doctrine of original sin, the seemingly essential forgiving-of-sin function of the Church's hierarchy and the eternal damnation of all human souls living outside the ecumenical system after their terrestrial demise.

The mistakes from 543 A.D. and 553 A.D are comparable – even if it is incomparably more fatal and consequential for individual soul of the faithful within the influential sphere of the Church – with the mistake from the year 1633 A.D. *Galileo* verified that the Earth orbits around the sun and not vice versa. This discovery was a heresy according to ecumenical saying, one that stood in contrast to the literal interpretation of the Bible. Only in 1983, ergo after 350 years, did the Vatican

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<sup>161</sup> Richardson, see P. 50

accept *Galileo's* doctrine through the rehabilitation of this physicist, whom they forced under threat of torture during two inquisition processes, to recant the truth he had recognised and that is now seen as a self-evident truth.

How long will the Church wait until it acknowledges the law of reincarnation?  
It has been well over 1,500 years in regards to the doctrine of reincarnation!

### **The consequences for human beings: The inner path**

The pre-existence of the soul and its return to a physical body until it has achieved a higher degree of purification has not been taught to us to this day.

The fatal flaw in this is that this knowledge has not only been stricken from the ecumenical curriculum, but also completely stricken from the communal consciousness, from the spiritual life of the occident. This is why people live in ignorance and according to their own discretion, most of the time without ever considering what might happen after their physical demise. They are not aware that their soul returns with the same mistakes and weaknesses in order to continue an ignorant and aimless existence in a new terrestrial garment, a place where a past existence stopped being effective through their physical death.

Many say “after me the deluge” without actually suspecting that everything that they created and will create in the future will follow them; because every cause has its effect.

The Church has exercised its total influence and stamped its mark on people for a long time, it tied them to its own principles. The Church pushed the truth from people’s consciousness. Will it or can it ever give account for this?

It no longer has this total, determining power these days, it actually get progressively weaker. The revitalisation of old knowledge whose dimension reached way beyond any confession is nowadays possible. One might ask oneself: How could God allow this to happen, namely that such important basic knowledge about life in general could be kept from people so quickly after Christ’s act of salvation? Did the almighty God no longer have an opportunity after Christ’s physical death, to proclaim his will through prophets like in the Old Testament? Was God helplessly at the mercy of political and theological wheeling and dealing here on Earth?

There have been a sufficient number of prophets and proclaimers of the truth during the last 2,000 years that have, filled with God’s prophetic spirit, tried to guide people along the inner path to God and this, with a few exceptions (for instance *Hildegard of Bingen*, *Therese of Avila*, *Johannes Tennhardt*, *Jacob Böhme* etc.), outside of the official Church.

Great prophets continued to make an appearance throughout human history to call upon people, through God’s direct word, the inner word, to mend their ways.<sup>162</sup>

But the power of the Church, spiritually restricted through human dogmatic tenets, secularised and paying more attention to influence and visual glory, has almost always successfully suppressed all free stirrings of the spirit thought the drawn sword of an inquisition, a martyr’s pyre or through calumination.

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<sup>162</sup> A comprehensive introduction to the essence of the inner word, its justification and existence in the Old and the New Testament as well as numerous examples for this from history after Christ gives the book by Tennhardt, Johannes, “About the inner word”. (See bibliography)

The Church lived and still lives to this day a predominantly external religion, one that exhausts itself in formalities, rites and dogmas, but at the same time tries to bind people even tighter to its institution.

- God's spirit cannot and will not allow itself to be locked up, God's spirit wafts freely – when and where God wants it.

In spite of all the contrary and restrictive developments to suppress the truth within the rigid Church system, the “*Spirit who reveals the Truth*” Christ promise for all eternity (**John 15, 26; 14, 15ff.**) endeavours to reveal itself in order to jolt people, to fortify them with the bread of the spirit and to show them the path to the truth.<sup>163</sup>

This path does not consist of practicing an external Christendom that exhausts itself in the formal fulfilment of ecclesiastical precepts and generally depends on Christ's act of salvation for one's sins, even sins yet to be committed. (One only had to think of “representative satisfaction”!)

Like during his time on Earth through *Jesus of Nazareth*, like through enlightened men and women during early Christendom, like throughout the Middle Ages and modern times (for instance through *Bernhard of Clairvaux*, *Thomas of Kempton*, *Therese of Avila*, *Johannes of the Cross*, *Jacob Böhme*, *Johannes Tennhardt*, *George Fox*, *Jacob Lorber* and many more), Christ still instructs us to pursue the path within, because God does not reside in houses made from stone, but within ourselves:

**1. Corinthians 3, 17:** “For God's temple is holy and you yourselves are his temple”.

This consequent path within, the path to self-realisation and refinement, must be trodden by all human beings in one of their terrestrial lives – or by their souls in places of cleansing – through the observance of licit doctrines from the realm of the spirit. Comprehensive instructions and the universal power of divine Love combined with the graduated development of the divine forces slumbering within all will make it possible for people to walk their inner path to God under the guidance of Christ,

God's realm is *not* an unreachable distance away, but inside of us and each of us is called upon to experience and to avow: “God and I are one!” This certainty of deliverance awakens the desire to go within in all of us.

<sup>162</sup> A comprehensive introduction to the essence of the inner word, its justification and existence in the Old and the New Testament as well as numerous examples for this from history after Christ gives the book by Tennhardt, Johannes, “About the inner word”. (See bibliography)

<sup>163</sup> See Köbler, Karl, Is God really silent?

We look in vain for the immortal in the transient things of our physical environment; we only find it when we follow the advice of all enlightened and wise people: “*People, go within!*” This is where you'll find yourself, your actual character and with it everything else. The truth and life are only found within you, that eternal light and the unity from whence spring freedom and perfection. The spirit of life can only manifest itself in you and it can show you that all power, truth, light and life resides within you. You only find the word that guides, teaches and directs you and that endows you with the glory of an immortal existence deep within you.

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<sup>163</sup> See Köbler, Karl, Is God really silent?

Christ, our guide on that inner path, saved mankind by making it possible for us apostate souls to once again find our way back to the Father: With the words “*It has been accomplished*” on Golgotha he transferred a part of positive energy, ergo a part of his inheritance to every individual fallen soul. The divine (Christ) spark now acts as additional energetic support in the 4<sup>th</sup> soul-sheaf of every human being and every soul. This energy prevented a second “Fall from Grace”, ergo the further degeneration of the souls of man and their eventual decay. The salvation, the outpouring of a third of this positive energy within every soul brought about an arrest of this second “Fall from Grace”. Through this additional Christ/God energy, that path back to our eternal home in the spirit and perfection is now open and possible again.

Our return to the absoluteness of pure heaven does however still demand a considerable individual effort from every human being and every soul. The consequences of salvation will never be allocated to anyone through Christian confessions, through baptism and the administration of sacraments without one’s own efforts, but only when people apply all their energy in order to live the virtues of the Sermon of the Mount daily and in every situation!

The conclusion of the salvation is the conscious *re-attraction of the soul to the light*, a spiritual, upward evolution whereby people gradually discard their feelings of self-centredness and begin to realise the basic directive of all commandments: The all-embracing Love for God, their heavenly Father and their fellow men, their friends and enemies, but also to all created creatures within the realms of animals, plants and minerals.

This does *not* require theologians, this does *not* demand a restriction of one’s inner freedom through human dogmas and religious tenets. This does *not* demand an attachment to people, groups or religious institutions. This path of self-realisation, of redemption and cleansing of the soul right up to one’s personal experience of God within the innermost sanctuary of one’s own soul *must be trodden by all individual human beings themselves*: This is how they will put the real succession of Christ into action.

If the institution called Church had *taught* this inner path, theologians would have *lived by it themselves* – because only when they live that inner path will the divine energy shine within them and emanate from within them – and a lot of souls would have been saved from having to experience constant recurring embodiments within the flesh; Priests and pastors would have made a truly great contribution by helping the souls that listen to them getting off the wheel of rebirth.

*Without the knowledge* about reincarnation, genuine faith and trust in God are only difficult to acquire, because faced with the inequalities within the conditions of being and living and the fate of human beings, people must feel that God is unjust.

*Without this knowledge*, doors and gates that serve the sole purpose of allowing access to general thoughts of purpose and utility, to materialism, the enmeshment of people with their external world, striving for power, cynicism right up to distancing themselves from God, will remain open. *Rudolf Bubner* (see P. 96) clearly recognised and formulated the results of spiritual constriction under the influence of the Christian Churches:

“The things the Church prepared perfects people’s material consciousness, namely that birth and death are no longer thresholds, no gates to other forms of existence, but absolute boundaries, the beginning and the end of all human beings.”

*Without this knowledge*, there is little inner freedom, only dependability on external attachments right up to the danger of being captured by ideologies and by fanatical and sectarian endeavours of

others, no matter what form they take.

*Without this knowledge*, there is very little impetus in regards to higher development, because people are quite unaware that the things they acquired in the distant past adheres to them and acts within them.

People's remembrances of their past as pure spirit beings and of their heavenly home are kept from them during their incarnation and their memory of all past lives including all the intermediate periods in otherworldly regions of cleansing also. The knowledge of one's divine origin and the facts about one's repeated re-embodiments is necessary and obviously divinely-ordained – the knowledge is always there; *Jesus of Nazareth* built upon it when he preached about the path back to God. It was not God that took this knowledge away from people, *it was the Church!*

The knowledge thus spilled is supposed to re-enter the consciousness of all through His will and to make the things He brought to us possible: *Salvation*.

The contention in respect to reincarnation, the repeated re-embodiment of the soul into the flesh, would not exist if people would walk along their inner path. They would actually be able to experience this unalterable, spiritually divine law within the acts of the soul *by themselves*:

People would then no longer be believers – *they would be knowers!*

\* \* \* \* \*

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