



HOW CAN GOD
ALLOW SUCH
THINGS?

Manuscript of a lecture by

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THIS BOOKLET is a translation after the original German text. In some cases the word-forms of the translation can only render the meaning and contents of the original approximately. Nevertheless, the reader will come to a good understanding of the text if he strives to absorb its meaning inwardly.



IN RECENT YEARS I have given a lecture in many cities entitled *"Why We Live After Death."* In the course of this lecture I mentioned the concept of fate. One evening at the conclusion of my explanations, an obviously upset young man approached me, saying, "You speak of fate! Then what can you tell this girl?" He pointed to a young, beautiful woman in a wheelchair, perhaps paraplegic, the victim of an accident.

Well, what is there really to say in such a case? A few hackneyed phrases won't settle it. The question calls for careful consideration of so-called inscrutable relationships. Indeed, it is not an isolated question. Every day thousands pose this question in a similar way, for behind it lies man's primitive fear of being at the mercy of pure chance, of an inexplicable arbitrariness, which at the intervention of some fateful event in our lives, repeatedly gives rise to the question: "Why just him, her, or me?"

It extends also beyond the personal. Why do catastrophes sometimes strike groups of people; why must entire peoples suffer starvation and distress, physical or spiritual bondage? Again and again the question forces itself upon us: "Why?"

And ultimately it leads to the critical question: "If He, God, exists at all, how can He, of Whom it is said that He is loving and just, how can He permit all this?"

Can an answer really be found to this question in view of all the terrible things that happen in this world every single day? That I nonetheless propose to supply an answer is simply because some thirty years ago I had the good fortune to come to know the book, *In the Light of Truth: The Grail Message*, by Abd-ru-shin. This work contains the answer to this and to all our questions, for it explains our existence within the entire structure of Creation. Consequently, events take on a totally different dimension from the way we are accustomed to viewing them.

Knowing this work, I was greatly shocked when, in Austria, a well-known representative of a large religious community, asked by a reporter for his reaction to the famines, the massacres, and the plight of refugees, replied, "At such times I sometimes doubt the Justice of God."

Well, when even those who ought to give us clarity and hope suffer from doubt, when even they stand confounded before the events of our time, then something must have gone wrong. Have we been given a false picture of God, to Whom Love and justice are therefore alien? Are our conceptions of these mistaken?

This is indeed the case, for what do we know of Justice? What do we

know of Love? If these two concepts are to be used as a measure of Divinity, should they not be elevated in our thoughts beyond all possibility of doubt?

We regard it as just when good is rewarded and evil is punished. But we expect the relationship between cause and effect to be discernible to us. Where the connection is lacking, an occurrence appears to be unjust. It cannot be classified; it stands alone and thus has no intelligible meaning.

And what about our idea of love? To us love, to the degree that it is actually free of self-seeking, means doing good to others. But here we already stumble into new questions, for what is good? On this alone opinions certainly differ widely.

Just two sentences from the aforementioned work, however, indicate why we ask these questions. There we read:

“Divine Love weaves ... only what benefits every human spirit, but not what pleases and seems agreeable to it on earth. Divine Love goes far beyond this, because it governs the whole of existence.”

Now you see: it is first of all the human spirit to which reference is made. But what is generally known about the spirit? What is known of what benefits this spirit and of the entirety of our existence? Are you quite clear about it? If you express uncertainty about the answer to this question, then you have the reason for our misguided way of thinking, for in this uncertainty lies the root of our failure to understand.

Spirit continues to be something utterly vague to many; we confuse it with our reasoning power, even doubting its very existence. Yet spirit, and only spirit, is the actual essence of every human being, the only living thing within us. The physical body is merely the covering for this spirit. This covering is adapted to the nature of this world, enabling it to live and work here. But whatever happens in our existence concerns this *spirit*, proceeds from it, and relates to it.

In order to judge what benefits the spirit, we would have to know the meaning of our existence, for to benefit means simply to serve a purpose, to attain to some goal. For the human spirit this goal lies in its development, in gaining an ever greater understanding of the Laws of Creation. At the same time this also means gaining an increasing awareness of the potentialities contained within itself. For this, experience is required, which due to the nature of the human spirit, can only be had initially in this dense-material earthly world. Like any meaningful education it must begin from the ground up. The well-known behavioral physiologist Konrad Lorenz has expressed it very aptly. We are, he says, “the missing link between ape and man.” We

have developed our human abilities, that is to say, those of the spirit, only to the smallest degree. Hence we are only “beings in the process of development.” Why this is so and for what reason we could not be created perfectly immediately is explained to us in *The Grail Message*, but it would be going too far to deal with it here. However, this becomes evident: when *The Grail Message* teaches that we have within us “spirit germs” in need of development, this coincides with scientific understanding.

Yet instead of at last realizing the fact that we are here in order to learn from experiences, to make up for what has been neglected and to go on learning, we think that we are here to lead an agreeable life. Anything that is not consistent with this idea we deem as irreconcilable with Divine Love, for this Love, so we believe, must ensure us this agreeable life.

This present earth-life, however, is but a tiny segment within the whole of our existence. And it is only to that whole that everything is directed. When we complete the “training” we can return to our spiritual home. There, having become knowing and forever removed from transient material substance, we can joyfully and eternally cooperate in the working of Creation.

Ignorance about the true purpose of our existence, however, is the root of all evil. It does not even allow us to contemplate relationships whose starting point lies beyond our present range of vision. Let us become aware of this absurdity: knowing neither what came before nor what is to follow, we yet obstinately insist that the relationship between cause and effect be made manifest to us in the immediate tininess of our present life span, if we are to view it as just.

That is why *The Grail Message* tells us:

“But one of the principal mistakes so many people make is that they only ... take into consideration one earth-life, whereas in reality they already have several earth-lives behind them. These, as well as the intervening times in the Ethereal World, are equal to one uniform existence through which the threads are tightly stretched, without breaking, so that in the effects of a particular earthly existence only a small part of these threads therefore becomes visible.”

Rebirth is a necessity in our process of development, which like the succession of classes at school, serves as further education or the opportunity to make up for things we have not understood. The knowledge about it is very old. To much of humanity it is the basis of their religious conceptions. As we can gather from the New Testament, it was also common knowledge

when Jesus lived on earth. In other lectures I have already explained what led, in the year 553, to the disappearance of references to repeated earth-lives in the Christian religion. Because of the significance of this event I must briefly reiterate that it was a purely political dictate by the Roman Emperor Justinian. To him the relatively young and subordinate Church had to defer. Subsequently, the Church could and can no longer remedy that situation without losing its credibility.

The loss of this knowledge, however, was a monstrosity perpetrated against Western peoples. They were spiritually caged—worse still, immured. Their conception of life was reduced to this one earthly existence. Instead of seeing joyfully before them the broad span of the spirit's path of development, Western men and women came to view death as a horror, the end behind which remains only nothingness, or at best a great uncertainty. Who still considers that being *permitted* to depart this earthly world may also signify the certificate for a course successfully completed a release from the necessity of having to undergo still further earthly experiences?

If however, as this question would suggest, the interweaving threads of fate are stretched far beyond this earth-life, justice takes on a quite different dimension, one not easily discernible to us. What has not already been perpetrated in the way of evil, outrage, and atrocity in the history of mankind?! Would it seem to us just, if a person who at one time burdened himself with such guilt were bedded on roses in a future life? Who can actually claim that within his entire earthly pilgrimage there was nothing for him to make good? Thus let us refrain from a questioning, indeed a rebellious attitude regarding events whose significance we fail to perceive, simply because we can never know the intricate paths of destiny of those concerned, including our own. Our view is mercifully veiled to enable us, unburdened by the fear of impending reactions, to change wisely and thereby to sever ourselves from old entanglements. Yet our personality, with which we entered this life, was formed by everything already experienced. That explains, by the way, the apparently so mysterious disparity of human beings even from birth.

Permit me to refrain here and now from entering more fully into the nature and origin of spirit, into its development and reincarnation. It would take all evening. Today, above all, I wish to deal with something else, namely the question of why God appears to permit all that brings so much suffering to mankind.

One important prerequisite for dealing with this question has already been clarified. We have had to recognize that our range of vision is far too restricted and that the standards we apply are wrong because they are human-earthly. *God's Love* and *God's Justice*, however, relate to entirely different values and dimensions. The connections between events therefore may

also lie beyond that which we can fathom at present. And from this arises an extremely important, fundamental realization: that where, in any particular instance, we are unable to perceive the correlation between cause and effect, which we deem necessary for the concept of justice, it merely proves the inadequacy of our ability to judge, but by no means the absence of Justice!

Now it may seem to many an easy way out to assign the cause of any inexplicable event to some indeterminate domain. Much could be said for this proposition if we did not know about the existence of a higher, irrevocable justice. In fact it is the awareness of this Justice in cases where it is not obvious to us that causes us to feel its absence and to ask the question: "Why?"

This knowledge has long since even become proverbial. Do we not say, "Do as you would be done by" and "As you sow, so shall you reap"? German proverbs say, "He who sets a trap for others falls into it himself" and "The echo from the woods gives back your call."

All these sayings represent experiences, which regardless of the pictures in which they are clothed, mean always the same thing: whatever has emanated from us returns to us. This recognition could only be reflected in these common sayings because it has been confirmed again and again. And this is precisely what we expect of scientific research whose results are to be considered reliable: verification through repetition! Thus on the strength of recurring experiences we can, as it were, regard it as scientifically reliable *that there is Justice*.

Of course the fact that this Justice can be established in some but not in other cases leads many people to assume that *God* acts arbitrarily. Even our manner of praying is often based on this conception. We beg Him to let or not to let this or that come to pass because for Him absolutely everything is possible (so we think). But how humanly small do we thus conceive of *God*!

Surely we are all familiar with the concept of perfection. To Whom is that word more likely to apply than to *God*, the Creator, always given that He does exist? Thus *The Grail Message* brings to our awareness only that which is actually self-evident: out of Perfection *can* proceed only what is perfect, of which absolutely nothing, simply on account of this Perfection, is subject to change. Perfection neither needs nor tolerates completion since it contains everything. This means, however, that from its very inception Creation is based upon an unchangeable order. From this arises an inference that can alter radically our view of life. *The Grail Message* enlightens us about it as follows:

“But God does not at all directly intervene in all these small and great cares of men, such as wars, misery and other earthly matters! From the very beginning He has woven into Creation His perfect Laws, which automatically carry out their incorruptible work so that all is accurately fulfilled, forever taking effect uniformly, thus preventing any preference as well as any prejudice, an injustice being impossible.

“Hence God has no need to trouble Himself especially about this, His Work is without flaws.”

And now ask yourself, examine, and weigh: is this portrayal of *God* not far more exalted than the one of a *God* who obligingly interferes here and there and must *subsequently* set matters to rights? What miserable patchwork, ever in need of improvement, would He thus have created! The assumption that *God* could at any time proceed at will, could let one thing or another run a different course, is truly not religious greatness. Rather, this assumption of arbitrary intervention belittles and humanizes the *Godhead*, Whose Perfection is thereby denied.

That *God* does *not* “act” arbitrarily, that He is not active in every happening, demands a total rethinking for many. Yet is this really so difficult for us? In the above quote the author says that *God* has woven into Creation His perfect Laws. Is that not so? Would we perhaps refute this? Does not the mechanism of Creation, does not Nature, give us the constant example of this independent working that requires no further regulating intervention by the Creator? For a long time we have had to acknowledge the existence of such Laws that cannot be influenced by men. They are the foundation of all the natural sciences. Only on the basis of these immovable Laws can we build and can science and technology develop. Like nerve fibers these Laws permeate the whole of Creation, registering everything that happens therein, good and bad, right and wrong, operating automatically. Our autonomic nervous system offers us a reduced likeness of this: independent of our will and each time in the best possible way, it controls our vital functions, such as heartbeat, respiration, digestion, adjustment by the pupil of the eye to the amount of light, or by the skin to temperature. But in spite of these automatic mechanisms, our body, due to the inscrutable movement of the heart through which the blood pulsates, is connected with the mystery of life. Creation too is no mechanically unwinding clockwork left to itself, as deism conceives of it. It is a living organism filled with the highest wisdom and constantly sustained by the Creator, from Whom alone comes movement and thereby life.

Thus the last possibility of doubt disappears. If *God* simply *cannot* act arbitrarily because of His unchangeable Laws, Whose perfection neither requires nor allows arbitrary action, there must be underlying justice even where we are unable to recognize it.

This Justice is based on one of the three great fundamental Laws that support Creation: the *Law of Reciprocal Action*. It stipulates that everything must return to its starting point. In the closing of the cycle every effect must connect by reacting upon its cause. We encounter this lawfulness in the most varied ways: in the blood-circulation, the electric circuit, the water-cycle, the rotation of atoms as well as planets, to mention only a few. We are familiar with the effects of this Law as feedback; we make use of it in computer technology and allow for it in “recycling.” The above-cited proverbs, expressing wisdom gained by experience, such as “Do as you would be done by,” testify that this same lawfulness also includes connections whose cause is within the human *will* that is, in the *spiritual*.

Why then do we shrink from acknowledging this simple fact of which we have so long been aware? Let us admit that our arrogance, our conceit, stands in the way of this realization, for we would then have to admit that it is from ourselves at some time, in this life or another, that something once emanated that now falls back upon us. But of course it is much easier and more pleasant to blame another, especially the Creator, for one’s own mistakes and then to ask how He could permit them.

In truth, however, we are unjust towards Him when posing questions like these or asking: “What of Justice?” Exactly as the corresponding symbol appears at the touch of a typewriter key, so in the immutable lawfulness of Creation we ourselves release the very effects that we then complain about. Today computer technology allows us an even better understanding of this. Like commands in a computer program, these lawful principles are stored in Creation. There are countless possibilities offered to the user of the program. But the answer that results will always be based on the Programmer.

Thus we see that the tables are turned. It is not *God* who decides what may be in store for us; it is we ourselves who are responsible for what will and must strike us sooner or later in this or in a future life as a result of the *Creation Law of Reciprocal Action*.

Must strike us! Is it then a cruel, vengeful God, who, instead of leniently and lovingly forgiving us our failings, also permits suffering to come upon us through the Law He has placed in Creation?

We are back with the question to which we originally turned our thoughts: “Why the suffering?” “What is its meaning?” Perhaps we should also ask: “Why do we cling to the unpleasant?” “Why is it that only the dark

sides of life induce us to ask such questions?" After all, it is the same *Law of Reciprocal Action* that also bestows well-being, joy, and prosperity. These pleasant experiences, however, we take for granted without asking why they come to us and what meaning lies within them.

With this simple thought we have taken another great step towards clarification. Neither a vengeful *God* nor His merciless Law have intended suffering for us. Through the Law of God we could and should actually receive only what is joyful. Hence what constitutes the difference?

At this decisive point we can only proceed slowly, in small steps; we do not want to lose our footing. Therefore let me go back to the simple illustration of touching the key of a typewriter. Let us assume you struck the wrong key. It means that you made a mistake. You have produced something other than what is right. The self-evident consequence will be that you have to correct that mistake. Just let us learn from the small things, from the everyday occurrences of life! For they bear within them the same lawful principles, though modified, that apply also to the great events.

Now let us take a further step into an even larger sphere of activity. The laws we enact within a political system indeed express the will of the law-maker, we all realize that. On the basis of this analogy, we may draw the corresponding conclusion that the immovable Laws of Creation proceeding from the Creator reveal His unchanging Will.

This Will, contained within the Laws, therefore regulates what is right, what is to be, what may be. That can always be only what corresponds to this Will, never what opposes it. We now also have the reply to the unanswered question: "What is good?" Alas, good is mostly not what we, subjectively, regard as such; good can always be only that which objectively complies with the Laws of Creation! That means, whenever we do something that runs counter to these Laws, to *God's Will*, we have made a mistake, as in the above illustration, and must consequently remedy it.

Now to avoid stumbling over the laws of the land in earthly life, we must be informed about them. But what do we do regarding the Laws of Creation? In the "*Lord's Prayer*" we say: "Lord, *Thy Will* be done on earth as it is in Heaven." Surely, rightly understood, that is not a petition: it is meant to be a solemn promise! For what obstacle stands in the way? His Will surrounds us in the Laws of Creation. It is we who through our contrary volition wreak havoc in this earthly world! Yet if I were to ask you how we can know *God's Will*, Whose unobstructed continuity we should ensure, who among you would be able to give an answer?

Hence we must also seek to know the Laws of the great system, "Creation," in which we live. But how are we to go about it? We cannot read

them in some book of statutes. They are inherent, however, in the whole of Creation, where their effects are made evident. That is the language in which the Creator speaks to us, and which, as is apparent in regard to our sins against the environment, we begin but belatedly and gradually to understand.

How do we teach a creature who does not, or does not yet, understand our language how he is to conduct himself, what he is or is not to do? The undisputed means of even the most loving education is to help him realize what is right or wrong through experiencing the pleasant or the unpleasant. Joy and suffering are but the instruments of such an education meant to develop the understanding of right behavior. Suffering is nothing other than the consequence of individual or collective wrong conduct, that is, non-observance of the Laws of Creation. The hardships under which people now suffer as a result of poisoned air, water, and food demonstrate this quite plainly. These certainly did not arise at the Creator's behest through a maliciousness of Nature; we human beings have brought about this state of affairs!

When our public system of justice passes sentence upon a person who breaks the law, the purpose is twofold. On the one hand, in keeping with our conception of justice, we see in it an atonement, a restitution; on the other, the punishment seeks to reform. Experience of the unpleasant should lead the perpetrator to an understanding of the wrong committed so that in the future he will refrain from it. In the final analysis love is the mainspring, intended to spare the individual concerned further injury, although this is something we seldom understand. Thereby our judicial system again simply reflects what also exists in the order of Creation.

Indeed, it is made so easy for us to understand this. Let us call to mind again the automatic vital functions in our bodies, such as respiration, heart-beat, digestion, and adaptation to light and temperature. Man can disrupt this best possible order. Through overexertion you can develop heart trouble; if you have overeaten, you may become sick; if you look into glaring light, you are blinded; if you lie in the sun too long, you are sunburned. Every time you suffer some degree of discomfort. How does this come about? The self-acting lawful principles have responded to your wrong conduct; they have reacted. At the same time, this pattern contains a loving reminder: you must not do that! From these experiences in the small intelligible world of your physical body, you can perceive the same interplay that takes place everywhere throughout Creation. Therefore, you can understand how these lawful principles give rise to every type of suffering, whose ultimate purpose is always and only a loving one. To contemplate this process in its all-embracing magnitude, we must first deal more fully with how man's influence affects Creation. We must recognize Creation as ultimately a continuous alternation of vibrations brought about by the sustaining Radiation of God, which for its

part is nothing other than vibration. "The whole universe," writes Fritjof Capra, a nuclear physicist and one of many who could be quoted, "manifests in a multiplicity of vibrations of varying frequencies." (*The Turning Point*, Bantam, 1987). Even decades ago science established that material substance does not actually exist at all. What we regard as such, what appears to us as solid form, is essentially only condensed energy, in brief, a parcel of vibrations. Man constantly influences these fields of vibration. Not only his actions, but even his thoughts and volition, produce vibrations that take on forms corresponding exactly with their nature. Here the second of the great basic Laws of Creation, the *Law of Attraction of Homogeneous Species*, becomes manifest. We know it in the physical world as resonance: the tendency of everything tuned to the same pitch to vibrate sympathetically. It is the basis of homeopathy, based on the principle of like affecting like. We see this great Law in the spiritual realm when people of similar interests find each other. Here the vibrations emanating from one individual connect with homogeneous vibrations, strengthening these vibrations, and, in turn, are strengthened by them. This explains the Biblical words: "They have sown the wind, and they shall reap the whirlwind."

According to the *Law of Reciprocal Action*, at the closing of the cycle the vibrations that emanated from a human being return to him, strengthened by the homogeneous species. Just as in the examples in the physical world, these returning vibrations correspond exactly to the nature or character of what has been "put into the world" by him. Thus he now experiences in concentrated form how he gladdened others or what he did to hurt them. It becomes apparent that incorruptible Justice lies in these Laws!

If life brings us joy and happiness, we may accept these experiences gratefully, since they too by no means fall to our lot undeserved. How meaningful is the following: in our joy we would like to "embrace the whole world"; we would like to do good to everyone; or in our bliss over some unexpected help, we would like to help others in turn. The inspiration, the power, bestowed upon us through some genuine experience of happiness is unmistakable and in it lies *spiritual* advancement, which we experience through the Law of Creation.

Now, I hope, you will also understand the meaning that lies in suffering, the result of this principle of action and reaction. The wrong once perpetrated against the Law of Creation, the Will of God, must be redressed. Having taken on form, it has been stored in the Program of Creation; its presence there disrupts the harmonious running. Now, let us say, if you wish to erase a recording from a tape, simply a vibration given form and preserved, or replace it with another, you must let the tape run again past the "sound-head," thus bringing about the closing of a cycle. A volition emanating from the

spirit also requires a spiritual closing of the cycle. Only by returning to its starting point can it be effaced as a vibration.

On account of previous individual life paths, each human spirit is unique, different from any other. This uniqueness is expressed down to the very finger tips — think of the fingerprint. The vibration emanating from a spirit, from his personality, cannot therefore be erased by another, as with a sound-head, but solely by *himself*. Only the spirit in its uniqueness possesses the requisite “code.” Thereby the originator alone can bring about release from this entanglement, from the “karma” burdening him. Of course, this requires the acceptance of suffering, which would otherwise strike him anew on some other occasion. But the question: “Why should I suffer such a blow of fate?” is a protest. It demonstrates a lack of understanding, a failure to acknowledge *oneself* as the originator of what has now condensed into a redeeming event.

To understand, one must not necessarily apprehend the starting point and the connection. They may indeed lie in an earlier life, still wisely veiled from us. What is decisive in any case is solely the recognition of *personal* causality, based on Divine Justice. It is a kind of spiritual final examination, demanding of us the only thing we need: *the understanding of the Creation Laws and their ever solely helpful significance*. As soon as you begin to think in terms of this other dimension, the pressure of suffering subsides and you see that you yourself caused it, by your rebellion or your opposition. The cycle can now close, and you can experience a liberation. Have human beings not experienced countless times that just through suffering they have grown spiritually in an unforeseen manner, gaining a new attitude to life and casting off much wrong? Thus suffering is no longer sorrowful to the afflicted but a source of inner strength. You now see that even in suffering one realizes the truth, expressed in *The Grail Message* and quoted earlier, that “Divine Love weaves only what *benefits* the human *spirit*.” In other words, Divine Love helps him achieve the purpose of his existence, which lies in making fully conscious use of his spiritual potential for the benefit of Creation.

Since this possibility is inherent in any kind of suffering, there is no “useless” life, one which could be obliterated or cast away. Nor are there any “mentally handicapped” persons. Only the instrument, the physical body, is impaired so that the indwelling spirit cannot be fully effective on earth. It suffers under this incapacity, under this disabled instrument of communication, but it experiences as does any other spirit. With the proper insight it can release itself from what, in any case, is heavy guilt.

Now many a person may well fear the effect of such reciprocal action. But how lovingly indeed are we cared for! In wonderfully consoling words

The Grail Message tells us:

“You need not be sad and depressed! At any moment you can set out on your way to the Height and make good the past, whatever it may be.”

After all, we need not wait until the reciprocal action strikes us with full force. There is nothing to prevent our changing for the good even before it comes to that. What takes place in this case will seem to you absolutely self-evident, if you recollect what I told you earlier about the vibrations. As the author of *The Grail Message* describes the process:

“Now if a person has cultivated within an honest good volition, it follows that also the layer surrounding him will be of a like nature. Returning reciprocal actions of an evil nature, dating from former times, are now held up by this layer opposing them, and diverted or absorbed and disintegrated before they are able to strike the person herself; they are thus either completely eliminated or at least considerably weakened, so that through his earnest good volition he has thereby received forgiveness for the former evil.”

In physics this effect is known as “interference.” If two different vibrations meet, they cancel each other out in the same way as wave crests and troughs in opposition are mutually weakened or even obliterated. In this connection *The Grail Message* speaks of “symbolic redemption.” The closing of the cycle takes place in any case, but through an event, which because of a change of heart already undergone, will no longer appear arduous to the one concerned. Thus it is again we who are in control. The effect of Justice always adapts to our spiritual condition; it takes into account the insight we have already gained.

Now I can well imagine that one or another among you would have liked a long while ago to remonstrate, “You claim that we ourselves are responsible for everything. That surely presupposes the ability to make decisions, hence that we possess free will. But just that is controversial.” Well, there can scarcely be a more fitting example of the human tendency to complicate the most simple thing. To him who knows *The Grail Message* it is incomprehensible that people still engage in philosophical speculation about the freedom of will. It is quite simple: we are free to decide but are bound to the consequences of this decision. Indeed, we

experience them day in and day out in everything we do. Let us imagine the following: you come out of your house and go to the left. You have thereby availed yourself of the possibility to determine which way to go. If it then occurs to you that you should rather have turned right, there is nothing to prevent you from doing so. But the new decision does not relieve you of the necessity of walking back over the distance already covered. As you can therefore see, free will and constraint exist side by side.

I also do not wish to evade a further question that will certainly come to you, should you reflect on what you have heard: "Can a person not be the victim of a misdeed without reciprocal activity being involved?" Surely everything must have had a beginning at some time!

Well, just as lightning always takes the path of least resistance, an evil will first and foremost strike him, who often unconsciously, through his thoughts, his fears, or the absence of trust in *God*, has weakened his resistance, has pierced, as it were, his spiritual armor. His attitude is already one of anticipation and, as in the case of resonance and according to the *Primordial Creation-Law of the Attraction of Homogeneous Species*, he thereby draws to himself the dreaded evil.

One must also bear in mind that here good and evil in various gradations coexist, which is a characteristic of this earthly world. This diversity serves to further spiritual development, but it calls for spiritual alertness and, as with every animal, earthly vigilance as well. Behind these needs is the *Primordial Creation-Law of Movement*. It is a compelling challenge to everything that does not wish to fall behind in its development. He who relaxes in this regard becomes vulnerable, just as the weakest animal in a herd, unable to keep pace with the rest, is snatched by a prowling beast of prey. It is no different in the spiritual either. In neither case is it a question of guilt by the one concerned, for through his weakness he only harms himself. Nevertheless, he thereby becomes the victim of a happening that he should have understood as a summons to awaken.

We should always realize that there is a *fundamental* significance, an *ever-present* meaning, in suffering, whatever its nature and origin. Ignorant of the connections, which even in the world of thoughts, may extend right into the spiritual, we are never able to distinguish between the beginning and the closing of a cycle. For who indeed knows the thoughts of another person? The long duration of human history and the repeated earth-lives already completed by everyone make it likely that

reciprocal action must be considered as a primary factor. You see, there is no arbitrariness anywhere; all things are lawfully connected.

With respect to justice, then, we must proceed not from the individual event but from the lawfulness manifested therein. This demand is by no means so unusual as it may seem at first. After all, the concept is familiar to us in various fields of knowledge. In physics we speak of “half-life.” We know when half the atoms of a substance will have disintegrated, but we do not know when each individual atom will disintegrate. We have statistics on mortality, indicating that a given percentage of a certain age group will pass away, but not which of them it will be. With the individual atom or human being, we are again faced with the question: “Why?” Despite common assumptions, the inscrutable individual case is unmistakably embedded in a lawfulness that becomes apparent through its effects and is only recognizable itself as supreme order.

A recent branch of physics, chaos research, has already identified this as something fundamental: there is a “sensitive order,” which owing to its sensitivity to a multitude of differing influences, leads to an inordinate profusion of unpredictable results. This “sensitive order,” however, is nothing other than a manifestation of the all-perceiving, self-acting Laws of Creation.

Let us then extend our view to incorporate this comprehensive understanding: the automatically-working Laws of Creation bring to us, whether joy or suffering, always only what at some time in this or in a former life corresponded to our will or to our nature deriving from this will.

That certainly changes all previous conceptions. It dispels the concept of punishment. *God* does not punish. Rather, through His Laws He simply grants the fulfillment of our wishes, even if they are intended for others! That this fulfillment frequently is disagreeable to us is due solely to the nature of these wishes; we are thus meant to realize the error of our ways. Rightly considered, then, there is only one thing that we must fear: ourselves!

Thus the author of *The Grail Message* shows us a new, gladdening picture of the world. He says:

“Do you now understand the great simplicity that lies in the whole of the world happening? Whatever happens therein, it can always only be love!”

I am well aware that with so many terrible things in this world it is not easy to recognize love as the only true primal cause. But from whence originates this wonderful intuitive perception called love, which every one of us is able to experience, if not from the Creator, the Origin of all that exists? *God is Love*, and therefore only Love can emanate from Him! That this is not an ecstatic conception, but the reality of Creation, has quite recently been confirmed by death research. People who had already been considered clinically dead but came back to life have almost all reported that the first and strongest impression in the disembodied state had been one of overwhelming, unutterable love!

From this understanding arises our own task: we must transform and pass on this love. The suffering of others offers us an opportunity to do so. It would be wrong to leave the sufferer helpless on the assumption that his fate is self-inflicted. True help, however, must include the spiritual; it must elucidate the full context of what has happened for the sufferer. In this way suffering gains in importance: it can become a challenge for the afflicted to improve themselves, enabling them in their turn to make good many things. Consider that this earth, to whose creation we have contributed absolutely nothing, gives us all that we need for our existence. The great *Primordial Creation-Law of Reciprocal Action*, which is at the same time the *Law of Equilibrium*, does not, however, tolerate one-sided taking. But what do we have to offer in return? With the right help extended to our fellow creature, we give love to him and ourselves at the same time; we become useful, promoting the spiritual purpose of our existence. Here is the counter-value that we are able to give – *effective gratitude* for the omnipresent Love of the Creator!

This Love, which is simultaneously helpful Justice, surrounds us even before birth. It is neither a matter of chance nor arbitrariness that determines into which environment and to which parents we are born. Again the two previously-mentioned great Primordial Laws of Creation are decisive for this. If there still exist fateful entanglements from former lives, which must be severed in the closing of the cycle, the *Law of Reciprocal Action* will lead those involved together. Otherwise, the *Law of Attraction of Homogeneous Species* arranges for the incorporation of the human spirit where – remember the concept of resonance – it finds a similar *spiritual* condition. The concept of “relationship” indeed refers to this similarity. This law enables the spirit to continue developing in its own way.

This is particularly evident in generations of artists, where the artistic

abilities are often incorrectly viewed as resulting from heredity. By including the concepts of spirit and reincarnation, one can see clearly that spiritual qualities can neither be handed down nor inherited. They are the result of totally differing experiences and empirical knowledge gained by a human spirit on the paths of its past existence. They constitute its personality, with which it is born anew. Heredity therefore is restricted to physical features. Similar tendencies and abilities between parents and children are due to the attraction of homogeneous species. Now you can see that through the working of the Laws of Creation, even at birth, the spirit is offered what corresponds to it and what it needs for its further development.

This loving solicitude extends also beyond death. The finer covering worn by the spirit after laying aside its physical body is lighter or heavier depending on the degree to which a human being has bound himself to coarser earthly matter. Now an additional Primordial Law of Creation, the *Law of Gravity*, takes effect. We know that what is light rises and what is heavy sinks. In centrifuging, this separating effect can be quite clearly recognized. Just as it can be observed on earth, in water, and in the air, so also in the beyond this Law operates to sort and distribute what is of similar weight. It compels those of a like nature to be together. These human spirits create for each other worlds of joyful or sorrowful experiences. A light spirit, who has become luminous, is furthered by his homogeneous surroundings; a heavier one, still bound to the Darkness, will be induced to achieve understanding and change by personally experiencing in others his own ill-nature directed against himself, filling him with loathing.

Thus we are always led by Justice and Love. The Laws of *God* instructively ensure that some fleeting deceptive advantage does not cause us to lose the way to our true happiness. Again it is we ourselves who have wrongly pictured the Love of *God*. It is not indulgent, weakly complying with everything, as we would have it in support of our wrong conduct; it is demanding, thereby furthering and purposeful! His magnanimity, His mercy, and His forgiveness lie in the opportunities offered in the Laws of Creation that enable us to free ourselves from all entanglements. But as stated before, nobody else could and can do this for us: not even the *Son of God*. He could only show us the paths that the Laws provide for us and to which we must then, of course, adhere.

Perhaps you have already noticed how naturally I have spoken of *God* throughout, although at the beginning of the lecture I raised the

question as to His very existence. The answer to this question, which we find in *The Grail Message*, is actually of a compelling simplicity:

“Whether you say: I voluntarily submit to the existing Laws of Nature because it is for my own good, or. I submit to God’s Will, Which manifests in the Laws of Nature, or to the unfathomable Power which activates the Laws of Nature ... would the effect be any different? The Power is there and you acknowledge it, you simply must acknowledge it, because as soon as you reflect a little there is nothing else you can do ... and thereby you acknowledge your God, the Creator!”

All our doubts, then, actually concern the intelligibility of a concept whose active reality we *must* acknowledge, whether we like it or not. Our doubts are justified, for He will always be inconceivable to us. After all, we are but one of the countless creatures permitted to awaken to consciousness out of His Radiation. A part can never grasp the complete whole! In the course of our spiritual development we can only gain a growing understanding of His Will, which lies in the Laws of Creation, and thus draw nearer to Him, *experiencing* Him ever more clearly through this knowledge. How beautifully Goethe has “condensed” this in verse:

As you rise aloft to higher spheres,

Growing always and behold:

How pure, eternal, God appears

Ever stronger to unfold.

*For the spirits’ sustentation in the freest firmament
this:*

Love Eternal’s revelation

That becomes eternal bliss.

This is no poetic exaltation. It gives expression to the intuitive longing, rooted in the spirit, to achieve the goal of its existence! Then let us open the way for the spirit to attain it!

If we now would reflect upon what we can do for the liberation of the spirit, let us again start with what is simple. Briefly, I have contended that we ourselves are invariably the cause of everything that strikes us. After a little reflection you will observe that this is actually nothing new. "All are architects of Fate," says the poet; and proverb says that "Heaven and hell lie within one's own breast." That is surely founded on the same recognition. But what does it mean? It simply proves that the foregoing explanations are correct! We have found and still find this understanding confirmed by the experience that has become proverbial. Although we should long ago have accepted this truth, it has obviously made no impression upon us, for otherwise we simply could not ask questions such as how *God* can permit all the adversity. Indeed we should long since have known the answer. Let us be honest: we would not accept the knowledge; we have suppressed it. And we believed that we were justified in doing so because we lacked the knowledge that conveys absolute certainty. That is how it is, not otherwise!

In any case, since the time of Copernicus and Galileo we have lived in a state of confusion, which is called somewhat ironically the "Two-World Theory." On the one hand, there is the world of faith, full of human interpretations, which holds that even what is contrary to Natural Law is possible. It must be accepted "blindly," that is, without being understood and with the comforting assurance of the belief that nothing is impossible because of *God's* Omnipotence. Man does not, indeed will not, see the imperfection thereby imputed to His Work.

On the other hand, there is the world of natural science in which the immovable validity of lawful principles has become so obvious that the deeply religious physicist, Pascal Jordan, felt obliged to state that "Even for any religious person the truth is irrefutable that *God* in no way reveals His Omnipotence by continually infringing against the Laws of Nature" (*Der Naturwissenschaftler vor der religiösen Frage*, Stalling-Verlag). And the biologist Rupert Riedl underscored this constraint with the words: "*God* also observes the Laws made by Him, and these Laws are inviolable. They must be observed" (*Der Gottheit lebendiges Kleid*, Verlag Franz Deuticke). These two conflicting worldviews have not hitherto been bridged, nor can they be. Now people do not know which is valid. The support that provides certainty is lacking.

But the man of today wants to be able to *understand!* Nothing else is of any help or use either! And in this lies the distinguishing feature of the profoundly significant work I have quoted: Belief can now become *knowledge!*

I gave you an example of this before. Long-familiar observations, which we could previously only acknowledge as facts, we can now discern as the fundamentally intelligible effects of Law. With a little reflection, you realize that you can trace back and explain all processes, both of material and spiritual natures, by the Primordial Laws of Creation discussed above. In view of their significance I will mention them again and give you something by which to remember them. The *Law of Gravity* works from above downwards, as it were: picture it simply as a vertical line. The *Law of Attraction of Homogeneous Species* unites on the same plane those things that correspond to each other: hence, picture it as a horizontal line. Finally, the *Law of Reciprocal Action* links beginning and end in the closing of a cycle: this would be consistent with a circle. Picture as a symbol an equal-armed cross in a ring, and you can see the three incontestable Primordial Laws of Creation, the all-creating Living Truth in the ancient symbol of faith.

These three basic Laws are nothing but forms of activity of a single instigating factor: *movement*. Movement brought about by the sustaining Radiation Pressure of *God* Indeed, everything in Creation is movement, from the orbit of the planets to the atoms; there is no standstill anywhere. This movement demands that we go with it, for only in movement is there life: just think of the heartbeat. The proverb "He who rests, rusts" refers in its all-embracing validity not only to the necessity for physical activity but even more so to spiritual development. In this, our life's task, we must progress in order to avoid remaining behind in the insistent movement of Creation and losing all meaning in our earthly labors.

To develop the spirit! The linguistic origins of the word indicate what is required. It involves detaching the spirit from all entanglements, laying bare and freeing what is innermost, the essence. We can do this only with the help of the Truth. It is Truth that we must learn how to perceive. Only then will we begin to comprehend how we must conduct ourselves.

Every thinking man perceives intuitively that there can be only one single Truth. "What is Truth?" was, however, the question derisively and doubtfully asked, even by Pilate, when Jesus spoke of It. And until now this uncertainty makes the quest for Truth seem futile to many people. I too, I openly admit it, was very skeptical when for the first time I read the exacting title of this book *In the Light of Truth*. But the misgivings disappeared quite soon, for through this book we learn to understand that Truth *is!* Alive and active in and about us, It surrounds us and must be evident in everything. Thus It is always visible to us. Why then do we not

see It? The path to It is opened not by philosophical speculation but solely through understanding the lawful principles underlying all happenings!

And how easy it is to understand these lawful principles in their matchless simplicity! The author of *The Grail Message* says:

“It all lies so simply before man that owing to the very simplicity they often do not come to recognition, because from the outset they assume that the great work of Creation must be much more difficult and intricate.”

In nature we see that this is actually so. Is not everything there always so adjusted as to achieve the best possible result in the quickest, simplest, and most economical way? In such a way as to have prompted one of the most distinguished physicists of our time to ask, “How did we actually discover simple Laws, when Nature is so complex?” [*Bild der Wissenschaft*, Nr. 2/86, S. 66 (DVA)]. And these Laws, as scientists have established everywhere, exist not only in Nature but in *all* outward manifestations of life, thus also of spiritual life. Please realize what this means!

How simple this recognition makes the way to a true understanding of how Creation works. From this understanding, however, it follows, again expressed quite simply, that we must conform to these Laws! If we do not observe them we pronounce *our own* judgment!

For this reason the author of *The Grail Message* has no need to prove anything to us in the usual way. With sovereign clarity he says: that is how it is! And he calls upon us to look about ourselves in order to become convinced of the rightness of his words. We must, so he says, “find the Message again in life, for it speaks to us out of life.” And indeed, we find it there, and one new insight, one ‘aha experience’ will follow another; and thereby what you have heard or read can, indeed *must*, become a certainty.

To illustrate this, I would like to give an example. If a firm pollutes the environment through its emissions, we consider it quite proper that it be held responsible for rectifying the wrong it has brought about. The labor and cost involved present an inconvenience and a burden for the owner that will at the same time induce him to avoid emitting harmful substances in the future. Here we have observed an occurrence in life—

and have you noticed something? All at once the Law of Reciprocal Action and the meaning of suffering in all their logical simplicity become clear to us. On the higher plane we can see rectification according to the principle of causality: elimination of the harmful spiritual emissions that a man has created through wrong thinking and volition and that have polluted Creation. And as in the earthly example, the reciprocal effect fulfills the same dual purpose!

My statement early in the lecture that “whatever happens, it can only be love” may now hopefully be more understandable to you. Whoever lives according to the Laws of Creation, or *God’s Will*, experiences directly the support inherent in these Laws. Whoever violates the Laws because of a false volition, weakness, or indolence receives through these same Laws the opportunity to be released from his guilt and also to be roused to wakefulness. Always the Laws direct him back onto the right path. To further the development of the human spirit so that we constantly gain a better understanding of *God’s Will* is fundamental to everything. True Love, the *Love of God*, is directed only to this end!

This simplicity, which knowledge of the Laws of Creation reveals everywhere in life, enables us to follow the explanations of the author of *The Grail Message* even into realms and heights presently inaccessible to us. There too we encounter the same universally-valid Laws, whose effects we perceive here on earth in the most commonplace happenings and in the most amazing discoveries.

Let me offer this out of my personal experience. As a lawyer previously little concerned with natural science, I became fascinated by how scientific discoveries, which today are accessible even to the layman, suddenly became highly interesting and intelligible when I was able to view them as confirming *The Grail Message*. Indeed, even where science simply establishes facts without being able to interpret them, *The Grail Message* provides the explanation. This extends to the most spectacular discoveries of recent times. Thus research on dying, on the brain, the laser beam and holography that is based upon it, even the discovery by astrophysics of “black holes” caused by the dissolution of stars through extreme densification, all these have always only proved fundamentally correct what is stated in *The Grail Message* regarding these various phenomena. Yet until the time some sixty years ago when this work was written all this was not only totally unknown, but in part even inconceivable.

With full justification *The Grail Message* can therefore demand:

“The philosophy of religion and the philosophy of natural science must in every respect coincide in perfect clarity and consistency if they are to represent the Truth!”

Here in this work this unity is established!

Therefore I am pained when I see the confused manner in which questions about human existence are speculated upon or guessed at in lectures or in radio and television discussions. I would then like to call to the participants, “Read this book *In the Light of Truth!*” You would find in it all the answers! But to be able to read it, man must first know of its existence. And that is the sole reason for my presentation. After all, I am neither a preacher nor a missionary. I act on behalf of no one. I am simply a human being, who now advanced in years, wishes to convey the happy experiences of decades to those, who like myself at one time, are searching for Truth, those who nowadays are becoming ever more numerous.

Basically, I would like to say to you only this: there is this book that is so helpful, which removes our doubts and enables our spirit to have freedom of vision. What you do with this suggestion is entirely your concern. It is of no profit to me. Even the author of *The Grail Message* wrote:

“I offer to the seekers, but I do not solicit ... I do not seek to ‘persuade’ a single person ... Whoever does not want my Word has only to leave it alone. After all, I do not force it on anyone.”

But meanwhile, there is the force of circumstances that compels us to occupy ourselves with it. The very concept “force of circumstances” is an alarming revelation of how far we have carried things: we have become slaves of our self-created institutions, which instead of serving us, now rule us. Here we experience the *Law of Reciprocal Action*. How could it come to this?

When on the highway a driver comes toward us against the flow of traffic, we cry out, “Is he mad? He is endangering himself and others!” But like such drivers, we have persistently driven in the wrong direction, against the living current of the Laws of Creation. Now we complain about the things that befall us or, better said, that go against us: the suffering of the individual, of peoples, indeed of all mankind, who destroy their own living foundations by disregarding the greatest of all “traffic

regulations," those of Creation.

Yet what a magnificent, stupendous, meaningful time we live in! We sense something approaching us irresistibly, capable of bringing about a radical change in our prevailing mode of living. Indeed, we know that things cannot continue as they are. Otherwise we are rushing open-eyed towards destruction. We stand at a Cosmic Turning-Point, more significant than that which once divested man of his delusion of grandeur, his regarding himself as the center of Creation. This Cosmic Turning-Point enforces a new *spiritual* beginning. This explains the spread of confusion, menace, and horror in our world of today. So much that is still wrong must experience the closing of its cycle, must be lived to completion to be "effaced," in order to prepare the soil for a new and wiser way of living. Already the dawn of this new time is gradually becoming discernible. But what is germinating as we begin this contemplation? Our becoming conscious of the *responsibility we bear towards Creation*, and thus for ourselves! By our wrong, selfish desires we have wrought havoc, disruption, and destruction wherever we turn. Now we must learn to adapt ourselves. This, you see, is precisely the point that I have spoken about all evening and, which at the same time, contains the answer to the question posed in the title of this lecture!

What does it avail us to know that so much, in fact everything prevailing until now, has been wrong if we cannot find a solution and do not yet know what is better? It is as if the author of *The Grail Message* takes us lovingly by the hand when he says,

"I bring a Message to which men can cling in order to extricate themselves from their errors."

Precisely within this Message lies the help that we need today!

Yet even now I hear the objection of those who would say, "That is fine and not wrong either. But why do we need this book? After all, we have the Bible, we have Jesus. He has already brought us the Message telling us how to live an upright life!"

In principle they are right, of course. But then we read in John 16:12 the words of Jesus, heavy with deep pain, at the Last Supper: "I have yet many things to say unto you, but ye cannot bear them now." In other words, "ye cannot" absorb or understand them. Why do people not think more deeply about these words? Is it not shocking that He, the *Son of God*, Who had come to show us the right way, was dependent upon the

ability of a few human spirits to comprehend, and that consequently we could receive of His Message only what passed through the filter of their comprehension? He could not have lamented more clearly that His Mission had remained piecemeal, that through His early, violent death – remember His cry: “Father, forgive them, for they know not what they do!” (Luke 23:24 – it remained incomplete. He therefore announced that He would send *another* Comforter, the Spirit of Truth, Who would guide us into *all* Truth. That promise would not have been necessary had it been possible for Jesus to bring us the whole Truth. This *other one*, so He said, “shall take of mine.” Hence He would link up with Jesus’ Word, “speak,” “bring to your remembrance,” “teach,” and “testify,” and “the Judgment would be with Him.” (John 14:16-17, 26; 15:26; 16:7-8, 13-15). That certainly cannot be connected with the Pentecostal experience of the disciples, as it has been interpreted. (This is something quite different, which *The Grail Message* also explains.)

Nor do the words of Jesus refer to an impersonal Power bestowed upon the disciples that brought no supplementary Truth and certainly not the Judgment. Instead these words describe clearly the activity of a Person. The disciples themselves did not take it to be otherwise, for some time afterwards Paul wrote in his first Epistle to the Corinthians (13:9-10), “For we know in part.... But when that which is perfect is come, then that which is in part shall be done away.” Thus the fulfillment of the promise still remained open.

Since then surely every generation is called upon to seek this expanded, supplementary Truth. Where can it be found? Who will bring it to us? The real question should be: “What more would and could we expect than a view of the world that explains the origin and purpose of Creation and which, by showing us its Laws, gives us the knowledge necessary for our human existence?!” What more can we ask, finally, than a view of the world, which as far as the horizon of recognition extends, is in full accord with the natural sciences and in which Jesus, free from all errors that have entwined His Person and His Teaching, will at last obtain His true Majesty as the *Son of God*?!

But understand me correctly: far be it from me to make a definite assertion. Each person must examine for himself. Nobody else can do it for you. Only the intuitive perception, the language of your spirit, can tell you whose word we are dealing with here....



DR. RICHARD STEINPACH (1917-1992) worked as a lawyer in Vienna for forty years, during which time his professional life provided opportunities to observe human nature and to deal with many of life's great questions and problems. Between 1979 and 1991 he gave hundreds of lectures throughout Germany, Austria, and Switzerland based on the knowledge contained in the book *In the Light of Truth: The Grail Message*.



IN THE LIGHT OF TRUTH THE GRAIL MESSAGE

BY ABD-RU-SHIN



AMONG ALL BOOKS of spiritual content, this work occupies a unique place. It can be said that it gives an *explanation of the World*, for it describes the comprehensive view, so often longed for, of everything that takes place between God and us human beings. Yet no scientific, philosophical or esoteric expositions, such as are commonly offered today, must be expected from the Grail Message. In its nature the Grail Message stands apart; in a logical train of thought it addresses the reader in simple words.

It is the Author's declared intention with his Work to lead seekers again closer to life, indeed, *back to God*. Therefore the Grail Message always addresses itself *to the individual alone*, regardless of nationality, race or creed. It wishes to be of help to the human being by showing the *direct* way, because the fundamental change in spiritual orientation hoped for by many today can only arise on the basis of the *individual's* personal thinking and examining, and the ensuing recognition and conviction.

The path through life indicated by the Grail Message is straightforward, clear, and far removed from any mysticism:

"He who bears within himself the firm volition for what is good, and strives to give purity to his thoughts, has already found the way to the Highest! All else will then be added unto him."

Purity of thought and the firm volition for what is good are directly related to consistent *work on oneself*. To enable man to reawaken within him that which distinguishes him spiritually - namely *humanity* in the best sense of the word - the Grail Message refers again and again to Christ's original Teaching and builds upon it:

"...Jesus has already shown you the simple way leading unerringly to the goal, for deep truth lies in the simple words: 'Love thy neighbor as thyself!'

"With these words He gave the key to freedom and ascent! Because it is an irrefutable fact: What you do for your neighbor you do in reality only for yourselves! Solely for yourselves, since according to the Eternal Laws everything returns to you without fail, good or evil, either already here or there. It will surely come! Thus you are shown the simplest of ways in which this step to the good volition is to be understood.

"You should give to your neighbor with your being, you nature! Not necessarily with money and goods. For then those without means would be excluded from the possibility of giving. And in this being, in this 'giving yourself' in the relation with your neighbor, in the consideration and respect you voluntarily offer him, lies the 'love' of which Jesus speaks; lies also the help you give to your neighbor, because it enables him to change himself or ascend further, and because he gains strength from it."

A life devoted to God in the spirit of Christian love for one's neighbor is hardly still possible today on the basis of a childlike belief, for the *conviction* of the existence of the One Creator has long since been degraded to humanized images of God and conflicting denominational dogmas that cannot be reconciled with earnest thinking. Moreover these contribute substantially to the fact that ever-diminishing numbers of people still recognise values in the present religious concepts.

For an effective new approach traditional belief no longer suffices. *Genuine conviction is imperative!* This, however, is primarily associated

with *knowledge*. Therefore Abd-ru-shin substantiates his explanations in the Grail Message with the activity of comprehensive *Creation-Laws*, which interweave all the visible material planes, as well as the vast realm “beyond the five senses”.

These Laws of Creation – synonymous with the *Will of God* – are designated by Abd-ru-shin as the “Language of the Lord”:

“The whole of Creation is the Language of God, which you should earnestly strive to read, and which is by no means as difficult as you may think.”

In addition he states:

“You earthmen are in this Creation to find supreme happiness! In the Living Language which God speaks to you! And to understand this Language, to learn it, and to sense inwardly the Will of God in it, that is your goal during your journey through Creation. In Creation itself, to which you belong, lies the explanation of the purpose of your existence, and at the same time also the recognition of your goal during your journey through Creation! In no other way can you find either.

“This demands of you that you live Creation. But you are only able to live or experience it when you really know it.

“With my Message I now open the Book of Creation for you! The Message clearly shows you the Language of God in Creation, which you must learn to understand so that you can make it completely your own.”

In his Grail Message, Abd-ru-shin refers again and again to the all-embracing *Primordial Creation-Laws*. The knowledge about these Laws of Creation forms that solid foundation which, far from all denominational dogmatism, leads *from belief to conviction*. And it is just this path that the “Grail Message” wishes to point out.

The Foreword reads:

FOR YOUR GUIDANCE!

THE BANDAGE FALLS, and belief becomes conviction. Liberation and redemption lie only in conviction!

I am addressing earnest seekers only. They must be able and willing to examine this matter objectively! Religious fanatics and irresponsible enthusiasts may hold aloof, for they are detrimental to the Truth. As for the malevolent and prejudiced, they shall find their sentence in the very words.

The Message will strike only those who still carry within them a spark of truth, and the yearning to be true human beings. To all such it will become the shining light and staff. It will lead them unswervingly out of all the chaos of the present-day confusion.

The following Word does not bring a new religion, but is intended as the torch to help all serious listeners or readers find the right path, which leads them to the longed-for height.

Only he who bestirs himself can advance spiritually. The fool who uses extraneous aids for this, in the form of the ready-made opinions of others, only walks his path as if on crutches, while ignoring his own healthy limbs.

But the moment he boldly uses all the abilities which lie dormant within him awaiting his call, to help in his ascent, he is employing the talent entrusted to him in accordance with his Creator's Will, and will easily overcome all obstacles that seek to divert him.

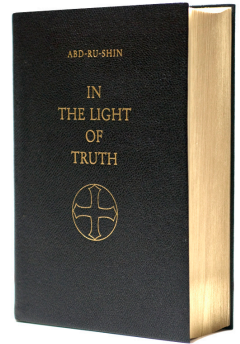
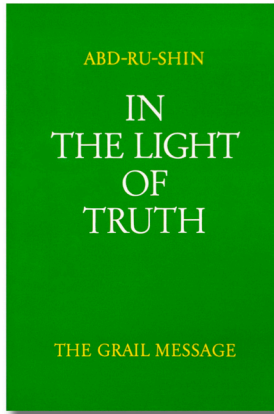
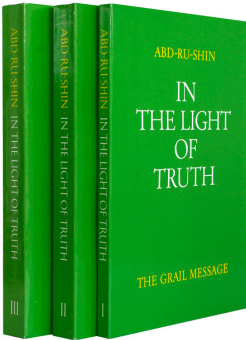
Therefore awake! Genuine faith lies only in conviction, and conviction comes solely through an inflexible weighing and examining! See that you are truly alive in the wonderful Creation of your God!

Abd-ru-shin

IN THE LIGHT OF TRUTH THE GRAIL MESSAGE

BY ABD-RU-SHIN

BETWEEN 1923 AND 1938, Abd-ru-shin wrote 168 lectures, which he assembled to form the Grail Message "In the Light of Truth". Since then, this work has been translated into 15 languages and is available in over 80 countries.



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ISBN 1-57461-003-1
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LEATHER EDITION
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This booklet was produced by:

GRAIL FORUM

786 Jones Road, Vestal, NY 13850

Telephone: 1-888-205-7307

www.grailforum.com