

The Healing Power of the Sunlight.

A Revelation from the Spirit of God Received through the
Inner Word And written down by The prophet Jakob Lorber

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FOREWORD

This little booklet, which has been out of print for some time, is being re-published, simply because it is held in such high regard by those who have read it and applied the described methods. It is hoped that this booklet will receive extensive distribution.

The message contained herein is of great importance today, even though it was received more than a century ago. To a much greater extent, mankind is threatened by a multitude of diseases and ailments created by our technical civilization, improper and incorrect nutrition and, in our daily battle for survival, we have ignored the healing powers of nature.

Orthodox medicine, in step with our modern civilization, has attempted to substitute thousands of medical preparations for the healing powers of nature which are so abundantly offered to mankind.

Sunlight provides the healing power of nature, and through its radiation, the life-sustaining properties are absorbed by the air, water, herbs, fruits and other mediums utilized by the homeopath for the benefit of the suffering patient. Because the sun is the source of all natural development and is able to convey the healing power necessary for the restoration of good health to the body, why not use, trust and have faith in this divine source of healing power?

This booklet will describe many ways in which the healing energy from the sun can be directly transferred to substances of the mineral, plant and animal kingdom. Therefore, materials such as globuli, poppy oil, camphor milk powder become unsurpassed remedies for patients that are a difficult challenge for modern medical science.

According to the New Revelation, a divinely inspired message received in the mid 1800s, all sickness has its source in a weakness of the human soul complex. In the middle ages, Paracelsus, a highly gifted physician, intuitively recognized this fact, and is being re-discovered today in the psychosomatic sciences.

Because our sun is a carrier of spiritual forces, the natural sunshine we receive on this planet contains spiritual potencies of a positive nature, which react immediately and beneficially for the restoration of the human soul. As the soul regains its integrity, the subsequent reaction is the recuperation of the physical body in the same manner in which the weakening of the soul causes the illnesses of the physical body.

For decades, Europeans, cognisant of and trusting these healing messages, have prepared and used these sun-cure remedies. Their success in treating illnesses with this method completely justifies this spiritual teaching. Hopefully, this publication will lead the way to the reception and application of the remedies for the English-speaking countries.

Understanding this healing message which is, and has been, used for healing purposes, will provide much more enlightenment, for example, the heliopathic cure of tuberculosis and Dr. Bach's flower therapy. The ancient alchemists searched for a universal Arcanum, a vitality-restoring panacea, and the contents of this little booklet describes that for which they were searching.

In 1851, Jakob Lorber sent this message to his dear friend Anselm Huttenbrenner precisely as he had heard it when the Lord had dictated the text to Jakob's heart. To preserve the originality, the Lorber publishers have refrained from revising the text. Where deemed necessary, the old expressions, measuring and weight units have been explained.

May the English edition of this divine revelation assist all who are in need of spiritual and physical recovery in accordance with the eternal order through the loving and practical application of every word from God.

INSTRUCTIONS FOR THE SUN CURE.

While undergoing the sun treatment, it is imperative that no other remedies, no injections, no radiations such as ultra-violet lamps be utilized, and this quarantine is effective from the beginning of the preliminary diet until approximately 4 months following the final sun treatment. Therefore, the patient must choose between the sun cure remedy and any other healing method. Patients who do not strictly adhere to the sun cure diet regardless of the reason, or patients who do not obtain the proper inner spiritual attitude required for the treatment cannot be completely healed through the sun cure, simply because half measures do not produce results. Smoking of any kind is totally prohibited during the cure.

Sun cure remedies that are properly developed retain their effectiveness for several years provided they are stored in closed containers that are efficiently sealed. Only the blood remedy becomes less effective after 12 to 18 months.

To avoid loss of energy, the sun cure remedy containers should be opened just prior to usage and considerable temperature variations between storage and administering should be avoided. If it is necessary to examine the remedies, open the containers in the sunlight (in winter behind glass) to avoid losing potency. However, it is better to refrain from opening the containers until they are needed and used.

Carried within the sunlight are pure positive polarity spirits of life from the cosmic ether. These spirits are closely related to the etheric substantial parts of the human soul, because they contain all the soul substance particles which form the body of the human soul. If a sun cure is administered correctly i.e. (a) with the right attitude, (b) with the right diet and way of

life, (c) with the right application of the sun remedies, it is easy for the soul to absorb from the sun what it lacks for its strength. Then the strengthened soul restores the nerve essence to its proper order and, subsequently, restores the proper natural life relationship of the nerves and the blood. Simultaneously, the sun remedies are helpful in the cleansing of the body, i.e. loosening, relaxing and freeing the cells from the pressure of the poisonous gases and acids.

If a body is so far deteriorated that it is no longer receptive to the re-animation of its cells, the effect of the sun cure remedies is limited. In such cases, however, life can usually be prolonged for a while through the invigoration of the soul with sun remedies.

In some instances the sun cure remedies may be administered to patients at any stage of their illness without any preparation. This applies to persons who are spiritually well-adjusted and whose bodies have not been subjected to unnatural foods, tobacco products, and the poisons of medicines, etc. for many preceding years. Examples of such an instance would be children and spiritually striving adults who consume pure and natural foods. In such cases a few days of preliminary diet and drinking several glasses of sun-cured water daily is sufficient and the sun remedies may be taken.

The camphor milk powder remedy may be used immediately in cases of sudden illness i.e. colds, inflammation, poisonings, etc., which it is important to obtain an immediate effect such as perspiring, to correct tensions that may have arisen or to prevent the settling of poisons. However, with this cure the prescribed diet must be observed for a minimum of three weeks after the stage of considerable improvement and also beyond all other requirements.

Because the extremely delicate sunlight substances cannot be easily absorbed by an oppressed soul or by a body badly contaminated with poisons from disease and medicines, it is very important to adhere to a normal preliminary diet for at least 10 days prior to treatment, if at all possible. Therefore, in addition to a spiritual preparation, a physical cleansing is necessary which is achieved as follows:

- (1) Dieting for 10-14 days as prescribed for the sun cure.
- (2) Drinking several large glasses of sun-cured water daily.
- (3) Walks in the fresh air and sun (head not exposed to sun for a continuous length of time.)
- (4) Air and short sun baths (head always covered).
- (5) Deep breathing without excessive straining.
- (6) Regularity in all things, such as eating, drinking, sleeping, bathing, etc.

The following must be avoided: Bad smells and odours, worldly or physical enjoyment, such as smoking, dancing, foul atmospheres etc. and all sports requiring physical effort.

If these measures do not result in a light movement of the bowels several times during the day, then, this must be achieved by eating soaked dried apricots or peaches at night and in the morning, and on an empty stomach. In lieu of apricots and peaches, manna (**cassia fistula**) may be consumed.

The entire cure, which consists of the preliminary diet, the main cure including the remedies and the necessary intervals, the after cure diet following the last sun cure remedy, requires approximately four months. Strict adherence to the diet is mandatory as are the other requirements such as frequent walks in the fresh air and sunlight. Sun-cured water may not be consumed during the remedial period, however, three days after the last remedy it is advisable to drink sun-cured water concurrent with the after cure diet.

Sexual intercourse inhibits the effect of the sun-cure remedies and should not take place during the entire cure.

SPIRITUAL POWER ASSISTANCE IN THE HEALING PROCESS.

Since the physical body is only an instrument, all worldly or physical work is begun and completed with the assistance of a person's spiritual power, also in the sun cure the right application and assistance of the spiritual powers is essential. Hoping and longing is a superficial measure that lacks power, therefore, it cannot be substituted for the proper spiritual attitude when a sun cure is undertaken.

All processes in body, soul and spirit are mutually interactive. If any one of the three aforementioned parts are misused or neglected, then the other two parts suffer also. Only the proper use of all three parts promote true health. Therefore, a proper healing process must take place in the entire person, not just the physical, visible body.

Diseases have their origin in either inner or outer causes. The spirit, depending on the inflow of thoughts, will and actions, influences the soul and through the soul influences the body, therefore the body is dependent on the spirit. Through the power of faith, the proper will of the spirit, soul and body are restored to health. Furthermore, a natural life force which is independent of the spirit is active within the body. Now, this natural life force working in unison with the spiritual primal center, helps the body with all its organs functioning properly, and it continuously strives to correct any disorders arising within the body.

The spiritual forces within man are superior to man himself, and if the spiritual forces are used in accordance with the laws of nature, the efforts of the natural life force are supported, thus all diseases just beginning are nipped in the bud. When these forces are not in accord with the laws of nature, they oppose each other, allowing diseases to establish a foothold, take root and dominate the physical body.

It is man's decision to adjust, develop and utilize the forces of spirit and soul in the proper way. The forces of the spirit are superior to those of the soul, the spirit is meant to lead, the soul to follow, when a person is in good health, living in harmony with God and nature, the spirit is leading. Within a sick person, the unpurified forces of the soul are dominant. Man creates for himself either health or sickness through the activity of his inner forces, therefore, through fear, worry, false ideas and negative external influences, man can transform a slight indisposition into a serious illness, instead of trustingly turning to the original source, to God, thereby expelling any thoughts of sickness, he creates, through his lack of trust and faith, poisons in the afflicted parts of the body. And these poisons spoil the blood, weaken the nerves and make even the best medicine ineffective.

The remedies administered to the body can achieve the desired effect by purifying and organizing in proper order one's thoughts and ideas. Therefore, the patient must discipline himself, activate the spiritual forces within his soul, control and calm his thoughts and ideas, animate them through his own will power, thus gaining control over himself.

One cannot always expect a seriously ill person to have this firm faith and be able to discipline himself properly. Therefore, it is essential that all people in his immediate vicinity (nurse, etc.) have a positive spiritual attitude which they automatically transfer the patient.

THE HEALING POWER OF SUNLIGHT.

FIRST CHAPTER BY THE LORD

On March 15th, 1840, our Lord, Jesus Christ, selected Jakob Lorber to serve as His scribe, and record what was dictated to him. He served in this capacity for 24 years, and in that time frame wrote 25 volumes, everyone of which is a fantastic disclosure of information from our Father to His children.

This important revelation about the healing power of sunlight was received by Jakob Lorber through the Inner Word, in Graz, Austria in the year 1851.

Regarding the matter, one does not have to be too particular about the precise measure and weight, but one should be concerned, above all, to have the right faith and proper trust in Me, for you know that I am quite capable of drowning someone in a few drops of water and keeping alive another one who has fallen into the ocean.

The materials used in the sun cure have no effect anyway, except that they have to absorb and retain the sunrays under the prescribed conditions. Once these materials have served their purpose and are used for cases of sickness, together with the given diet, with proper faith as prescribed, they will not fail to be effective.

Above all, an unselfish good will and firm faith are needed, especially on the part of the helper, in order to help a sufferer with this revealed grace of Mine through the power of - 8 - My Name, for you cannot always expect the sufferer to possess a complete faith. However, if the sufferer also fully believes, the effect of the remedy will be all the more certain and speedy.

In ancient times when the earth was already inhabited by humans, these people used the light and warmth of the sun as the sole means of restoring their health whenever they felt some discomfort in their body.

They placed their sick in the sun, bared those parts of the body where the sick felt a weakness, discomfort or pain, and he soon became better.

If the sick had something wrong with his stomach, he had to expose the stomach area to the sunlight for a while, drink some water from a pure spring which had been exposed to the sun, and his condition soon improved. As a matter of fact, the early dwellers on this earth hardly ever drank water which had not, if at all possible, been exposed to the sunlight for a while. They did not have any deep and covered wells, and no one would drink water from a spring to which the sunlight could not penetrate, for they knew, and could also see it, that bad and sometimes even evil spirits dwell in such water until they are driven out through the power of the heavenly sunlight.

Look, there lies a deep truth in what has been said so far, for the light of the sun carries purer spirits with it, as you can well imagine. These spirits are closely related to the substantial parts of the human soul. When the soul is strengthened through the influence of such pure spirits it can easily and quickly overcome some weakness in its body, since the health of the body always solely depends on a sufficiently strong soul.

Wherever some weakness first appears in the substantial parts of the soul and the soul is unable to gain strength for these weakened parts in a proper way, it resorts to its own nerve essence, drawing from it what it lacks. The result is, as in discharged electrical bottles (today, batteries, the ed.) an obvious shortage in the nerves, of the life fluidum through which alone the right current is sustained. The nerves become as if hungry, absorb still impure nourishment from the blood, and

when this happens it, of course, leads to an unnatural life process in the nature of the flesh, resulting in the development of all kinds of sickness, depending on how they relate, based on the deeper soul calculations, to one or the other part of the soul that has become weakened.

However, since in the purer sun spirits all those particular soul substances are present out of which the soul is made, it is easy for the soul to take from them all that it lacks for its strengthening, thereby restoring the former order in its nerve essence and through it, in its nerves and blood, the proper natural life current.

Because of this, a proper homeopathic treatment is, in many respects, much more preferable to any allopathic treatment. For, through homeopathy the soul becomes the physician for its body when it has absorbed from outside something it lacked or in which, at least, it was weakened.

With allopathic treatment, however, the body is forced to first become the physician for its soul. And only when the soul, usually through great misery of the body, has retained its health, can it retroactively begin to restore its body. This is surely the most unsuitable way for regaining the full health of the body which is obvious when one looks at the lengthy process of a very sick body's recovery. Thus, homeopathy is a proper healing method, but note that there are two kinds of homeopathy, namely:

First, there is a special one (the one founded by Hahnemann, the Ed.), whose results are not quite certain because even the most skilled physician cannot always recognize for sure where and in which parts the soul is weakened. Therefore, he is unable to apply the correct soul specific. This is, of course, possible to a physician who is reborn in the spirit, whereas for one who is not completely, or usually not at all reborn, it is, notwithstanding his acumen and skill, difficult or even impossible.

For this reason the second kind of homeopathy which, to distinguish it from the first, I will call the general, should preferably be taken into consideration, as with it no physician could make a mistake - if at least he has some skill.

And this type of homeopathy I have mentioned to you in advance on the 16th July 1851, concerning the healing power of the sunrays.

Now you would naturally ask: "How can this be done?"

I have already shown you one way which is, or would be, sufficient if men would observe the way of life today which was faithfully observed by mankind in the past.

The present way of life, when because of all kinds of artificial foods, the soul is deprived of, rather than supplied with nutrients, or given completely bad ones, the ancients' method of using the sunlight is not sufficiently effective.

Therefore, I will tell you of several treatments, including the necessary diet. If this is strictly observed using the shown sunlight medicine, - but mind this: very strictly! - you can, with certainty, heal every illness whatever it may be.

Even external injuries to the body can be healed if this medicine is dispensed in the proper way.

Now let us look at the special ways how the health-giving substance from the sunlight can best be combined with some fine substances and how it can then be used in cases of sickness.

It is obvious that the sunlight substance can be combined with a variety of materials, if you only look at a meadow. Just pick any little plant, smell and taste it, and both smell and taste will tell you: "We originate from the light and warmth of the sun!"

If you expose a sheet of glass for some extended time to the sunlight, it will begin to show all kinds of colours on its outer surface. Why not on the inner surface, too? Because the inner surface is not exposed to the sunrays first strike.

Place a pot plant in a dark cellar. Even if it does flower, the blossoms will show no colour at all or only a very pale colour. This shows that the colours of flowers and fruits are also a work of the active light spirits of the sun ray.

In those countries which you call "the hot ones", the opalescence of plants and even animals is far more vivid and richer than is the case in the temperate, or even the cold, zone where most things assume a grey shade, do not have a very strong perfume and often have a harsh and bitter taste equal to the harshness and bitterness of the judged spirits banned in the earth.

Here one could say: "But if all the species of plants and also the minerals, especially in the hot zones, contain so much of the sun's light substance, no further artificial methods would be needed to draw from the sun what can easily be obtained in quite a natural way. This is true, and so far most medical practices have been based on this.

Whoever uses known healing herbs will certainly always feel their effect. But no healing herb exists which is able to absorb all the healing substance from the sunrays. Every plant absorbs only what is homogeneous to it and cannot absorb anything else, since its structure is such that it can absorb from the sunlight only what is required by it. (The same applies to the minerals, the Ed.)

If a physician were able to establish from a sick soul exactly which life-specifics have become weak within it, or are even lacking, and knew also the little herb which contains these particular life specifics, he would definitely be able to restore a sick soul or, which is the same, a sick person, to complete health.

But since such deeper knowledge of a person and his soul is as unknown to an ordinary physician as is as yet undiscovered continent, medicine is, and remains, to him a guess rather than knowledge. So what people learned through experience and occasional lucky experiments concerning the healing powers of plants, minerals and animals, they mostly apply to the healing of their sick, and with most physicians the Nordic saying could be applies where such a physician is compared to a cudgel: "If the cudgel is lucky enough to strike the sickness, the patient improves, but if the cudgel strikes the patient instead of the disease, the patient dies!"

Here we are not concerned with old experiences or new test results for the healing of people, but with an Arcanum (a secret remedy, the Ed.), as it were, which is capable of re-animating sick mankind, as long as the body mechanism allows it, in the same way that an ever-stronger growing light in spring re-animates plants and animals, provided their organism is capable of receiving such a re-animation. For, mind this, there does not exist an Arcanum for an eternal life of the body together with the soul on earth, as dreamed of by some miracle physicians. However, to the extent that in My order a person is allowed to live his physical life, he is able - with a proper diet and the right use of the Arcanum - to reach a ripe old age in good health.

Thanks to these explanations, everyone can understand how the most varied life-specifics out of the rays of the sun can do something with nature, and so we can now begin with the particular method for the absorption of such sunrays.

FIRST METHOD FOR THE ABSORPTION OF SUNRAYS.

Take a cup made of dark violet glass with a 3" to 4" diameter, about 1 inch high, and with a very smooth rim. Have a lid made for this cup to cover it hermetically (air tight).

Once you have acquired such a vessel which is best fit for this, then take the little milk sugar globules (as used in homeopathy) and scatter them on the bottom of the cup in such a way that they are not covered by other globules. Then expose the cup with the globules to the rays of the sun for a longer time and the globules will absorb the sunrays and all its specific spirits. If then a sick person, after having adhered to the proper diet, is given 1, 2 or at the most 3 of such globules, preferably before sunrise, he will greatly improve, beginning with the 3rd, but no later than the 4th day. For the soul will take from it what it lacks and thus strengthened, it will discard what it cannot use and thereupon it will easily attain the proper life-current for its body.

In summer when the sun is most effective, it is sufficient if the above-mentioned little milk sugar globules are exposed to the sun for one month. However, they may not be exposed to the sun all the time while it is visible in the firmament, but only for as long as the sun is still standing at an angle of 45 degrees. Below that, because of the low angle of the rays, their light and impact is too weak and has little or no effect at all upon the globules. Therefore, they must be carefully covered with the described lid and kept in a cool dry place until the next day.

To store these sunlight impregnated globules you must get little bottles made from dark-violet glass, made airtight with a clean stopper from the same glass, only then can they be well sealed by means of a bladder (plastic today). They must be kept in a cool and dry place.

In spring or autumn the exposure of the globules to the rays of the sun would take about three months. All further manipulation remains the same. In winter it is impossible to prepare this remedy since the angle of the sunrays is too great and makes them ineffective.

The diet is the same as used in homeopathy with great care, except that one has to start with this diet 3-7 days earlier than in ordinary homeopathic treatment. During the preceding diet the patient may have several drinks of water during the day which has been exposed to the sunlight.

As a drinking vessel a lighter shade of violet glass, or at least a little porcelain pot glazed with this colour, is preferable to anything else.

In order to make the water particularly effective, you could also use a burning glass of at least 45 cm. (18") diameter with a focal distance of, at the most, 3 feet and with it direct the concentrated sunrays, as they appear in the focal point onto the water in such a way that the focal point, depending on the height of the vessel, falls 1, 2 or up to 3" below the surface of the water, that is, more in the center of the water mass. However, the focal point must not be more than half a minute in the water as thereby the certain invigorating spirits of the water would be captivated too much by the light spirits from the sun, and with weaker natures such a water would produce a too violent effect which would be detrimental rather than beneficial to the subsequent main cure.

Also a good, pure wine (Note: Today's wines - 1992 - generally have a sulphur preservative and could be detrimental to the cure, the ed.), provided it is not kept in oak containers, but either in skins, as in former times, or in glass bottles, or maybe even casks from sweet wood, can be treated in the same way as the water and is preferable in the case of people with weak nerves.

After the use of this remedy, the same diet - according to the season - must be observed for three months. The patient should be outdoors in the fresh air often, when the sun is shining, and he will be completely restored to health.

Married couples shall note that, during the time of treatment, they must refrain from sexual intercourse, for the sperm of both sexes is a principal life-specific and the soul must not be deprived of it during the restoration of its body. If a person who has thus been restored to health subsequently lives a moderate and orderly life, he will not easily fall ill again and may reach a ripe old age. This is one method by which the sunlight can be used to serve people's health. But another one and several more methods I will add to your knowledge, soon.

ANOTHER METHOD FOR ABSORBING THE RAYS OF THE SUN.

If the first method presents difficulties, which can easily be the case, to enable you from acquiring all the necessary things, you may absorb the rays of the sun also in another way, similar to the first one, in order to help a sufferer.

Instead of the violet glass cup, you may also use a ceramic cup or bowl with either a completely black or - even better - a dark blue glaze and in lieu of the mild sugar globules you may use another pure sugar, crumbled to pea-size pieces and also placed in such a way that not one piece is covered by another. This sugar is exposed to the sun during the same time of the day as with the previous method for at least two months and carefully kept overnight and afterward, as earlier described, in a dark container well protected from the influence of the air. The use is the same as with the first kind, the only difference is that the dose must be a little stronger because in the sugar crumbs in the ceramic vessel the sunrays do not concentrate as much as in the other type.

In illnesses which need quick help and relief, the remedy can, in both methods, be given to the patient immediately. But where it is possible, the earlier described preliminary diet with the drinking of sunned water should be observed as this saves the soul considerable effort and the subsequent healing is surer and faster. These sun impregnated sugar crumbs may also be effectively used as follows:

After the patient has taken, during the day, several glasses of sunned water, let him lie down in a good bed where in a few hours he will properly perspire.

When this happens, take 1-3 crumbs of the sunned sugar, dip them into a bead of perspiration and administer it to him. He will then be feeling a slight pressure in his head and stomach and a sickly chill all over his body. This chill will be followed by a light diarrhea, whereupon he will be completely healed.

The described effect may, with some people, last 3 days, with others even up to 7 days, depending on the patient's light or heavy nature.

Following his recovery, the patient should continue on the diet for a few weeks and drink a glass of sunned water from time to time. He will then be completely cured of whatever disease he may have had.

Here it is of importance to note that with illnesses which result from plethora (too much blood) a preceding diet is absolutely essential, as it is prescribed in the best homeopathy.

DIET

Generally, regularity in everything as for instance in eating, drinking, sleeping, bathing, washing, etc.* (* This sentence was added by the very first publisher).

Especially, abstinence from all sour and spiced foods and drinks, especially from beer and coffee.

Coffee is by far the worst man has chosen from the vegetable kingdom for his enjoyment. This fruit was created for horses, donkeys, camels and similar animals on earth. It animates them and strengthens their nerves. With humans, however, this bean has the opposite effect. It spoils the blood, excites the genitals and, if gratification cannot soon follow, the result is a total stupefaction of the sensitive parts of the body. Since it causes the soul a great deal of effort to remove, from the body, soul potencies destined for coarse animals, it becomes weary, indolent, careless, often mournful, gloomy and sad. I tell you: a cup full of sweetened liquid manure would be far more wholesome for the human body than the roasted brown soup of the coarse animal food.

I have drawn your attention to the harmfulness of coffee only because I know only too well how much of humanity, especially the female kind, depends on this donkey fodder, when nothing could be more harmful to their nature than this drink. And hardly anything else would make the body, especially for the female one, more unreceptive for a good medicine than this coffee. Therefore, it must be carefully avoided in any state of sickness and during any cure, especially during this sun-homeopathic treatment, otherwise the medicine would not work at all.

If a strong coffee drinker had taken poison and would, following the poison, have a considerable quantity of coffee, even the effect of the poison would be destroyed by it. If coffee can even destroy poison, it is obvious that it will all the more easily destroy the mild and gentle soul-specifics effect of the homeopathic sun ray medicine now described to you.

Therefore, one has to beware of such foods which hinder the influence of noble and pure medicines even worse than the well-known opium.

Fresh cereals, cooked either in a broth made from pure and healthy meat or in good fresh, not too fat milk, eaten in moderation are to be preferred to all other foods. But also other foods, with the exception of beans and lentils, may be eaten; for instance, corn cooked in water or milk, but liquid as soup or gruel also well-cooked rice as a soft gruel, and millet gruel prepared in the above-mentioned broth or milk. Well cooked and healthy meat is also not detrimental, but it should be eaten in moderation with cooked fruit like apples, pears or prunes. Meat always contains soul specifics of a worse and lower kind. But if it is eaten with fruit, these specifics are softened and such food will do the patient good.

The so-called: "green foods" should be avoided, at least during the time of the treatment; for the nourishing soul specifics of the edible herbs and roots (also of potatoes) are much more impure than the ones in the flesh of animals and should be used sparingly.

This second method shown to you (i.e. the use of coarse sunned sugar) is, if used properly, full of faith and trust in My active help, quite as effective as the first one and easier to carry out. It only needs a little more time, but this should not be too important.

Whoever is able to prepare the remedy according to the first method is actually better off, but if that is difficult for him, I can bless the second method just as I do the first, provided he has the right faith and trust. Without My help and blessing no medicine will work anyway, except to the body's detriment and often eventually also to that of the soul.

THIRD METHOD OF ABSORBING THE RAYS OF THE SUN.

Seek to obtain a salt from which all mineral components, especially arsenic, have been eliminated. The best would be an absolutely pure sulphuric salt or a pure sea salt which would have to be thoroughly calcined until it no longer emits any visible vapour. Then it should be carefully pulverized.

This salt, just as in the two previous methods the sugar, would have to be exposed to the rays of the sun for 2 or 3 months and also in a type of vessel as earlier described, preferably of a dark violet colour.

When the salt is exposed to the sun it is of importance that, several times during the day, it is stirred up well with a glass stick, specially made for this purpose. This stirring up or mixing is necessary because the finely pulverized salt would be lying approximately 4 mm. high in the vessel in which it is exposed to the sun. So that all the salt particles at the bottom are exposed to the rays of the sun, the stirring must be done in such a way that not too many furrows or little heaps are formed. If this cannot be avoided, they must be levelled so that the sunrays can work evenly on the whole surface.

After such salt types have been sufficiently impregnated by the rays of the sun during the prescribed time, just as the sugar in the first and second method, they have to be protected from the effects of the atmospheric air in the driest place of the house, in dry boxes.

When one wants to use it in case of some illness, special little spoons have to be made for this purpose, either of pure gold or pure silver, for taking out the needed quantity of salt. The tiny scoop must have a capacity no bigger than a lentil would fill, and this quantity is quite sufficient for adults. Children under 14 years shall be given only half of this quantity and children under 6 only a quarter. For this salt, especially the pure sulphur salt, has an extremely strong effect and acts particularly upon the bone structure, as well as on the teeth and hair, and is, therefore, to be used above all in cases of bone fractures. If someone has broken a leg and the fracture is properly set and put in splints, it will be healed completely a few days after the salt has been taken. If it is a complicated fracture and the flesh and muscles of the leg are injured, such injury can also be treated externally, either with compresses of sunned water or with the well-known greenish arnica ointment, but 1 to 2 doses of the described salt must always be added to the water and to the ointment. However, for internal use, at the most 1-1/2 doses of this salt may be used even with the most robust person and it may be taken only once, for if it were taken more often, it would soon bring death instead of healing. Since it acts mainly on the bone structure, it would promote the ossification (bone growth) to such an extent that a person could soon become ossified in all his parts. When properly used, it gives the whole body a proper current and gradually brings about a complete change in the body, so that after a year, nothing is left of the body the soul has been carrying around laboriously a year ago. Even teeth that people have lost are replaced, but the older teeth may become longer. Therefore, the doses must not be exceeded, as otherwise there may be trouble with a person's teeth.

This shows the special effect of this salt. Properly used it heals, just as the earlier mentioned remedies, every physical disease, but great care must be taken. With the earlier shown methods, no particular damage can be done if the patient, considering his nature and the disease, is administered a somewhat larger dose or, if necessary, repeated in a few days. But with this salt there must never be a repeat, except after 10 years, and the dose must never exceed the prescribed measure.

The diet must be observed quite as carefully as with the earlier described methods. But the patient must abstain from sour drinks or foods for at least 14 days longer than with the other methods. This salt contains exceedingly intensive soul specifics, which are more or less also contained in every other acid, and it would initially attract the homogeneous soul specifics from all the other acids that enter the stomach and body, increasing them excessively, and the effect would be the same as if one already taken a double or triple dose in the beginning.

Furthermore, this salt has the effect, that if put on the tongue of a person near death, provided his organism is not yet too badly ruined, he can either recover completely or at least prolong his life span.

As to the question of which type of sulphate should be used, the answer is this: I know better than all the chemists and pharmacists that a variety of preparations are produced and many more than are so far known can be produced and called "sulphuric salts", since sulphur - partly a mineral, partly a fat, originating from the inner bowels of the earth - contains as many types of salt as it does various mineral parts. However, all this I do not call the general sulphur; what I describe as "salt" is the acid in the sulphur. And the acid, as it is known to you, is made of two kinds, namely the familiar smoking brown kind and the refined one free from water. This latter kind shall be treated, so that it crystallizes and the crystals have then to be freed from all moisture content by some suitable method.

After having been dried as far as possible, the crystals are then put in a clean porcelain vessel and ground to powder with a pestle. While grinding, a quantity of as much as possible arsenic-free blossoms of sulphur - to one teaspoonful of the salt a quarter of that - is added and well mixed into the other powder. This mixture is then the sulphate to be used as described above for the required purpose.

In this way, a pharmacist or chemist - if he will take the trouble - can prepare the needed sulphate, but it will not be easy, because the crystals won from the pure sulphuric acid are difficult to dry. Here time will be helpful to achieve this if the sulphuric acid is allowed to crystallize until the crystals have become quite solid.

There are still several other methods of causing such concentrated pure sulphuric acid to crystallize. It is not as difficult to produce the crystal as it is to produce completely arsenic-free flowers of sulphur. For producing these crystals the pure white concentrated English sulphuric acid is preferable, as its preparation is purest in England.

A FOURTH METHOD OF USING THE SUNLIGHT FOR HEALING PURPOSES.

Take a crucible made of serpentine stone which holds a good half liter. Take also a pestle of the same serpentine stone for stirring and grinding. Then see that you obtain from a butcher 1/4 to 3/8 liter of lamb's blood or, if that is not available, healthy calf's blood. Pour this blood into the above-mentioned vessel and if one such vessel is too small, take two and put half the quantity into each one which would then make 1/8 or 3/16 liter. Then expose this blood to the sun, as previously described, and keep stirring it repeatedly while the sun is shining upon it. But during the night you must carefully protect it from the effects of the air and keep it in a cool place. This stirring and exposing the blood in the sun is kept going until the blood is totally dried up. When that has happened, you shall pulverize it in the same vessel and with the same pestle, by grinding, crushing and pounding it. When, in this way, you have obtained a reddish-brown powder, store it in a clean, dark glass container.

This medication is used in the same way as the first two kinds and its effect is also universal. But, above all, it is suitable for diseases of the lungs and also for sufferers from various kinds of bleeding.

If the blood, after it has been exposed several times, gives forth a most disagreeable smell, do not let it offend you, such a smell is not detrimental and finally, when the blood is quite dry, it changes to an actually pleasant smell.

However, you must not use blood of any other animal, also not the blood of cattle or sheep, for once these animals begin to feed on grass, the soul specifics in their blood become coarser and more impure and these would then absorb from the rays of the sun only what is homogeneous to them.

Therefore, the blood of lambs and calves, provided the animals are completely healthy, is only suitable for the above-mentioned purpose while they still subsist on the milk of the mother.

This medication, if properly stored, retains its effectiveness for a whole year; after that it becomes less effective. It can be recharged by being exposed to the rays of the sun again for some time, yet it is better to prepare a fresh lot. That is the fourth method. Now to another one.

A FIFTH METHOD OF USING THE SUNLIGHT FOR HEALING PURPOSES.

As medicines for internal use, the first four mentioned types are quite sufficient, yet the sun-ray can be effectively used also in other ways for various ailments of the body.

For instance, if someone has an external cancerous wound, take a small so-called burning glass and pass it over the wound several times during the day in such a way that the focus passes over the entire wound. But the focus must not stay too long over any part of the wound.

After having passed the focus over a wound, dip a piece of linen in sunned water and place it on the wound. This has to be changed several times during an hour and - if a proper diet is adhered to - the sufferer will soon be healed.

If, instead of the cloth, you have good, ripe leaves of the tobacco plant available, they would be preferable; but they would first have to be calcined in the sun for a while, lying on a sheet of glass.

Instead of sunned water, a "sun-tincture" would be quite as effective. This is prepared as follows:

You are familiar with the alp flower "arnica". Take of this flower only the yellow pistils and the pollen filaments, put two handfuls in half a liter of good spirit of wine (or ethyl alcohol, the ed.). This is to be exposed to the rays of the sun in a properly corked up bottle of light glass for 2-3 weeks and to be shaken several times during this period. After that the "sun tincture" would be ready and must be filtered off into a dark bottle and carefully stored.

When required, take 1 drop of this tincture to 1/5 of a liter of sunned water, with very big wounds 3-5 drops. Then a linen cloth, which first has to be warmed in the sun, is moistened with this mixture and placed on the wounds. Thereby, as well as with the previously mentioned two remedies, the wound will heal quickly.

Also venereal boils, herpes and scald heads can easily be healed with it, provided the inner diet is appropriate.

A further remedy for such malignant external wounds is as follows:

Take good hempseed, dry it in the sun for 14 days and store it in a dry place in tightly closed containers. When a need arises, put the hemp in an oil press after crushing it a bit. The result will be a rather refined oil.

Spread this oil repeatedly over such wounds, and if you keep a proper diet, they will heal within a short time without any harmful effect on the body.

From the thus treated hempseeds a kind of milk can also be prepared, similar to almond milk, which will be of great

benefit to those who suffer from tuberculosis in the lungs, hardening of liver and spleen, as well as the kidneys. When this milk is taken, its beneficial effect upon these organs will be felt. But where these inner parts are in danger of drying out, a milk from linseed, which would also have to be dried in the sun, would be preferable to hempseed milk.

Furthermore, there is a simple remedy for the relief of pains in the limbs.

Take freshly pressed olive oil, approximately 500 gr., fill it into a bottle with a good stopper and add a good handful of poppy petals. The petals of the wild or small field poppy are preferable to the large (filled) garden poppy. When such poppy petals have been added to the oil, the bottle must be properly capped and also exposed to the sun for 2-3 weeks, frequently shaking it.

After this time, the oil must be poured into a preferably dark bottle which has to be well capped.

When someone suffers the above-mentioned pains, let him moisten a freshly sunned cloth with this oil and place it on the aching limb and he will soon feel relief. Also in cases of shooting pains in the chest and side, if they are of a rheumatic or arthritic nature, such oil can be applied with good results.

A SIXTH WAY OF USING THE SUNLIGHT FOR HEALING PURPOSES.

Now let us pass to another, quite as effective, remedy.

Take skimmed goat's milk, pour it into a glass cup similar to the one I described to you for the winning of sulphate crystals. If such a cup is hard to get, you may also use a square foot-size dark glass tablet. Sprinkle the aforementioned milk upon it and expose it to the sun. The drops of milk will soon have dried.

When the first drops are dry, sprinkle again the milk upon the tablet and continue with this until quite a thick incrustation has formed on the tablet or on the bottom of the cup. Then scrape this crust carefully from the tablet, pulverize it still more and keep the powder in a glass container, well protected from the effects of the air in a dry place.

At the same time put into a glass vessel, which must have a tight-fitting domed lid of identical glass, pure camphor scrapings, filling the vessel to half its capacity, and then place it, properly closed, in the sun, too. Thereby the actual camphor in the glass will decrease from day to day, but in the glass dome on top of it a whitish sediment will be forming.

When, because of the sediment, the glass dome is no longer transparent, take it down, put in the aforementioned milk powder and stir it until the milk powder has absorbed the sediment off the glass.

Store this powder carefully in suitable bottles. It is a principal life-remedy against all internal and external complaints stemming from plethora causing, in all parts of the body, swellings, inflammations and boils.

This remedy is also most effective for plague sufferers and will be excellent in cases of cholera. Also sufferers from pulmonary diseases are easily cured by this remedy. Thus, bad skin rashes, the shingles and scarlet fever are soon cured. This remedy has a dual use.

Take 1=3 grains (1 grain = 0.6 gr); or if there are swellings (or tumors) on hands and feet, rub this powder into a clean, sunned cloth and put it dry on the swelling which will then soon dissolve. But it is advisable, depending on the nature, to take 1-3 grains as well.

This powder also possesses the property to revive a dying person for a longer period and sometimes, if it is not against My order, to heal him completely, whatever the illness which would have killed him if gross allopathic remedies would have been used.

SOME FURTHER SUN REMEDIES.

In addition to what I have already told you, I will give you some further medications, prepared through the rays of the sun, which are to be used externally rather than internally and which you may call sympathetic sunray remedies.

Take branches, including the bark, of a plum tree and burn them to ashes. It would be best if you had a burning glass or a concave mirror in order to burn, in its focus, the plum tree wood, which would, of course, have to be cut into small chips, to ashes.

The ashes must then be exposed to the rays of the sun for 5 to 8 days, and that in a dark vessel rather than a light one. After the ashes have thus been prepared through the rays of the sun they must, like the other medications, be carefully protected from the external air in a dry little bottle.

Someone with a decayed tooth can then take 5 to 8 grains of it, on a not too hard toothbrush which, prior to that, has to be dipped in sunned plum spirits. With this ash, the decayed tooth has to be brushed for 3 days in the mornings and evenings and the decay will be healed and the tooth, finally, completely restored.

Similar ashes may be prepared also from the stalks of sage which have been treated in the same way, except that the toothbrush is not dipped in plum spirits, but in spirits of wine of approximately 40%, after this has been impregnated with etheric oils of sage.

To impregnate the spirits of wine with the etheric oils of sage, add 10 drops of this oil to 1/8 of a pint, the little bottle is plugged up, the contents shaken and then exposed to the rays of the sun for 5-8 days. Then the bottle is wrapped in dark paper and stored in a dry place.

A SUN REMEDY AGAINST CHOLERA.

Gather fresh juniper berries at the time when they are beginning to turn blue and clean them of any needles. Then take a blue linen cloth and lay it in a dry spot where the sun is shining; on an old wooden table would be best. Then spread the gathered berries over this cloth so that none of the berries are covered by another.

At the time the sun is getting a little weaker, the effect of its rays can be enhanced by erecting a high white wall next to the table opposite the sun. This is simple enough to do by hanging up a white linen sheet.

In the evening, the blue cloth is grasped by its four corners and the berries placed in a glass bottle big enough to accommodate both cloth and berries. Then the bottle is covered as well as possible for the night.

The berries are exposed to the sun until their surface is shrivelled up like pepper. Then they may be stored in the same bottle, but without the cloth, for future use, but the bottle must be well plugged and kept in a dry place. Prepared in this way, the berries can be kept for years without losing their power.

If the above-mentioned disease is raging somewhere, eat 3-7 of such berries in the morning; also pulverize some berries and fumigate the rooms with them and also the clothes you wear when going out. Then, however bad the epidemic may be, the one who uses this remedy, believing and trusting in Me, adhering to a diet, abstaining from sexual intercourse and other indulgences, will be completely safe.

Such berries, boiled in a pint of pure spring water at medium heat and afterwards drunk, that is, only the water, will, in a short time, cure a person who has caught the cholera.

Boiled in some wine and water this juniper berry tea also cures the plague, provided the disease is still in the early stages. The drinking of this tea also heals the troublesome dropsy better than any other remedy. But with dropsy it is better to use only water and not add any wine.

Against cholera I can tell you also another remedy. Gather the small field camomile, but use only the white flower and the yellow pollen. Put this into a bottle of white glass (the plant must not be green), cork it up and expose it to the sun until its contents are almost completely dry. Then put it in the same bottle in a dry place.

If someone catches the cholera, take a good tablespoonful of these flowers, put them in a cup and pour 1/8 of a liter of pure boiling water over it and cover the cup properly for 12 minutes. Then strain the tea, give it to the patient and keep him warm in his bed, and he will soon recover. If available, add to the tea 1-2 grains of castor powder (castoreum sibiricum) which will enhance the effect of the tea. But the castor tincture is not advisable.

A NEW SUN REMEDY.

(As given by the Lord to His servant Gottfried Mayerhofer through the Inner Word in the year 1870)

After having given you a number of remedies through My servant in the year 1851, I will today add a new one.

Take wild chestnuts when they are ripe and fall from the green shell, remove their skin, cut them into small pieces and dry them in a dark violet vessel in the sun for 2-3 weeks. Then pulverize them and store them in a blue violet glass.

This remedy, prepared as a light tea - a tablespoonful of the powder in boiling water - allowed to draw for a few minutes and then drunk gives excellent results in women's complaints when menstruation is too severe and frequent. This tea restores the regularity of the natural secretions.

The chestnut is also good as a sympathetic remedy in its natural state when a person suffers from headaches which are caused by nerves rather than blood rush to the brain. In such a case the sufferer shall carry 3 chestnuts with him for a few days and the headache will be relieved in the beginning and vanish completely in about three days.

In order to explain to you the effect of the wild chestnuts, I draw your attention to the outer shell with its spikes or prickles. These are, in nature, the electric conductors and you can regard the chestnut as an electric condenser charging, through these conductors, all its elements with electricity.

Since blood disorders are usually the result of non-function of the spleen (the body's electric generator), this chestnut powder, impregnated with the rays of the sun, is the sole means of restoring the electric current in the human body to its proper limits.

Here you have, in brief, the actual reason for the healing power of wild chestnuts. By exposing them to the sun, the remaining absorbed, moist and impure, parts or specifics from the earth are eliminated and there remains only the electrically charged part which is needed in these cases.

This tea can also be used with benefit for disorders of the spleen.

Here you have another remedy for suffering mankind. Use it thinking of Me, and My blessing will accompany the healing. -

THE MOST IMPORTANT NOURISHMENT FOR MANKIND.

("Great Gospel of John", Vol. X, Ch. 210)

- 1) The Lord: "For someone to remain perfectly healthy in body and soul, one should from childhood on be nourished with clean food.
- 2) "Look at Me! I am, according to body, also a man, eat and drink one and the same food and quench My thirst likewise with clean, good and healthy wine, but always with the right measure and purpose. What I eat now before your eyes I have also eaten in My childhood. Likewise, most of My disciples who were fishermen, lived on fish.
- 3) "For the surplus of caught fish they received money and bought themselves the necessary clothing, bread, salt and also wine, which they moderately enjoyed with water. Ask them if at any time any one of them has been plagued by a disease, with the exception of the one whom I will not describe any closer to you.
- 4) "I tell you: If mankind had remained by the designated foods by the prophet Moses, the doctors with their medicine would never have anything to do. But men began, in the way of heathens and epicureans, to stuff their body with hundreds of so-called delicacies and that is why they fell, in a short time, into all kinds of diseases. - 39 -
- 5) "Good species of fish in clean waters, prepared as we enjoyed them, is for the human body the most healthy food.
- 6) "But where this kind of fish can not be obtained, there is the wheat and barley bread the best nourishment of men, as well as milk of healthy cows, goats and sheep. Among the legumes the lentils take first place, as the Persian cornwheat for the preparation of puree (pulp). Meat is to be eaten free of blood only of some chickens and doves, then of healthy and clean beef as well as goats and sheep, either fried or cooked, but frying is preferable to boiling.
- 7) "The blood of animals should not be taken by humans.
- 8) "That what I have now told you is, and remains, for men the simplest, cleanest and healthiest food; especially harmful is overeating and the improper preparation, by which the evil nature spirit substance is completely separated."
- 9) At this point asked the superior city judge: "O Lord and Master, what is the case with the many so good tasting fruits and roots?"

10) Said I: "The edible fruit should first of all be completely ripe, in which condition one can eat it moderately. But it still is healthier for mankind in a cooked, fried or dried condition than raw, because through boiling, frying and drying the unfermented nature spirits are set free. The same is the case with roots.

11) "You know the fruit and roots which are suited for human consumption. For the hungry and glutinous people this doesn't suffice, but they keep inventing a great quantity of nourishment gained from the plant and animal kingdom. The consequence is the steadily increasing manifold diseases of the body.

12) "From what I now told you, you can, with little effort, judge for yourself what, after all, for Me is basically the same. Either to provide, through My will, a field with one or another kind of corn, or to fill your bins with already ripened corn, or to put before you or anyone else, a ready to eat bread and also multiply it, when necessary. Likewise, with all kinds of meat. For if I can create living animals, then it should be possible for Me to create their meat, prepare it and in a prepared condition also multiply it according to necessity.

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