

## **The Word and the formed words**

### **Language, form and content**

#### **Introduction**

When man of today contemplates the concepts 'word' and 'language', the form of the word usually appears before him, and he views this as the standard by which he measures; thus a concept composed of letters and therefore clearly definable for the intellect.

In his daily dealings he uses it according to the earthly meaning assigned to it, practically and rationally. As a result, everything in the material can be arranged and maintained. But language used exclusively in this way remains a mere instrument of communication, without energy.

However, what about the soul and its core, the spirit? Does it need a different kind of language? Here it should be noted that language, similar to music, has various modes of action depending on how it is formed. For now, though, we will continue with language itself, thereby also with the word that took on form in the earthly.

The Grail Message, the Work „In the Light of Truth“, states that it is the meaning, i.e. the origin, that gives form to the word. In other words, over time the word formed out of the meaning. Hence, it is not the word that gives a matter its meaning, but it is through the meaning that the word comes into being in the first place. This is how we read it in the Laws of Creation.

Yet it is stated in the story of Creation: “In the beginning was the Word.”

A contradiction ...? Or what is meant hereby?

#### **The Word as a signpost for the soul in search of the Truth**

The quest for truth, therefore also the yearning for faith, is a unique feature of the soul and its core, the human spirit. If in the course of its earthly life the spirit encounters information or messages that touch this urge, and if it does not hold fast what is encountered in the intellect, it will absorb and examine what is said with the feeling or the intuition to see whether it resonates inwardly. This is how a kind of faith arises.

Here in matter, however, such stimulating messages can only be conveyed via language.

Apart from its practical use, the significance of language for the spiritual development of man cannot be underestimated. Used rightly, it can lead the human spirit onto a different plane of consciousness. But in its form it is far too limited to have a direct effect on the highest spiritual happenings. Language is capable, however, to show the soul a way out of matter and therewith purely intellectual thinking. The goal is the origin of the Word out of which it once formed.

Initially, the intellect receives the form of the Word, which, however, then serves the soul as a channel to the front gate of higher consciousness. To attain to this consciousness the soul has to detach itself from the firmly formed word in order to perceive the content of the language, i.e. that in which the language swings.

If man gets stuck on the form of the word with his intellect, he will not be stirred by the content and his core, the spirit, will remain unmoved. The Word passes him by. Man then uses only the practical value of the Word which he then, quite naturally, leaves entirely to the intellect.

It, in turn, will then examine the Word because it knows better how to deal with the form of the Word. It analyses and questions it. To some extent man allows his feeling to play a role as well which, however, also belongs to the physical body, just like the intellect.

This is how a kind of faith develops in which the spirit itself has not absorbed the Word. It lacks the experiencing that comes with swinging along.

The spirit, however, can only swing along in the Word via its intuition. Even with the feeling this is not possible, for it is a purely physical experiencing which indeed reaches into fine gross matter, the so-called astral plane but never to the spiritual plane.

If man gets stuck on the form of the language, he will leave all further investigation to the feeling and/or the intellect. The intellect hereby can only be convinced by the logical nexuses. The feeling, on the other hand, is prone to images of the imagination and excesses in a world of its own, though not a real one. Depending on what predominates, either an intellectual faith arises that bears no life or a fanatical faith which most often leads to sectarianism. In any case it is a faith without the swinging along of the spirit.

But what is meant when it is said: Faith should become conviction?

It is not the intellect that needs to be convinced; for itself it needs no conviction in faith for it is transient, and without its material cloak, the brain, which turns to dust, it ceases to be. It is the human spirit that urgently needs faith and conviction.

Only through an experiencing that is detached from the intellect can it attain to conviction which then is its own for eternity. Such conviction thereby becomes a part of it. This swinging along in the Word or in the Content of the Word is the life-elixir of the spirit. This is what Christ meant when He said, 'I give you spiritual bread'.

The form of the language, therefore, can only be viewed as a channel. Via this channel the pathway to the next higher goal can be reached.

It is also comparable to a vehicle. This takes one to an airport. But in order to reach the actual destination one must leave the first means of transport.

Language in the earthly is to be the first means of transport. Naturally, for this purpose it is necessary to use it aright.

Now, depending on which effect is to be produced, words can be assembled to make different sentences. Thus a more or less living or mechanical language develops.

A language that either predominantly impacts matter, that addresses the intellect and is based on logic, or a language that is capable of guiding the soul out of the purely earthly so that the spirit within it awakens.

The more a language speaks to the spirit, the more it will appear to the intellect as incomprehensible, aloof or nonsensical. The more logical nexuses in the language, the clearer it will speak to the intellect.

We know from the Grail Message, however, that Creation is absolutely consistent in its upbuilding and therefore explicable logically. Hence, it can also be made accessible to the intellect. The spirit, however, recognises Creation out of itself, it does not need the logical nexuses to experience it consciously. The spirit can come to know Creation in resonance. As a result, it is able to convey the requisite recognitions to the intellect. It swims in the stream of truth and can draw from it directly without having to engage in laborious learning.

This being-detached-from-the-intellect is what Jesus Christ, the Son of God, meant when long ago He already said, "Become as little children"! At that time it would have still been possible for man to absorb the Word in spirit directly.

Two thousand years later, Abd-ru-shin, the Son of Man prophesied by Jesus Christ, had to realise that this road was now closed to mankind.

And so He wrote His Message "In the Light of Truth" on the basis of logic.

Through the structure and the selection of words He wisely cast an anchor also to the human spirit in order to ultimately reach it.

### **The intellect, an obstacle for the enlightenment of the spirit**

The intellect, which made itself ruler over the human spirit, by its very nature, has to learn everything laboriously. But this is only relevant for all that is earthly and therefore transient. As far as all else is concerned, i.e. those things that are far more important for the development of the human spirit, the intellect can only play a subordinate role. It needs the leadership of the spirit to be able to take in recognitions that lie beyond its capacity to comprehend. However, it will never truly grasp such for these emanate from eternity and are impossible for the intellect to understand.

The spirit, on the other hand, only needs to be alive in order to truly recognise Creation with its intuitive capacity. Such recognition leads it into the eternity of existence.

Everything that was learned with the intellect and was not at the same time also lived through by the spirit turns to dust along with the intellect, becomes lost as learned knowledge and is therefore no true knowledge as such but merely acquired knowledge.

He who strives to attain to spiritual knowledge with eternal values will not be able to do so via the intellect. But should the intellect succeed in dominating, it will immediately pave the way back into matter and therewith into transience rather than higher planes.

In order to explore the path to higher planes the intuition must become free and therewith free from thoughts. Detachment from intellect-led thinking is the key to spiritual vitality.

This course to spiritual consciousness cannot be pursued with intellectual volition.

This is certain to be the most difficult task for man here on Earth.

### **The forms and the Origin of the Message from the Grail**

With the Grail Message an anchor was cast and a signpost erected that leads to the Origin, to "the Holy Word" Itself.

With the same legitimacy it can be said that the formed Word out of the Message

is the anchoring of the Light in the earthly. But it is not the “Holy Word” Itself. It can therefore have different forms which, however, always lead to the same goal.

The logical nexuses were incorporated only for the intellect as man has already allowed himself to be overly dominated by it. On account of this, a way had to be found to let the intellect understand first so that it would permit access until the soul was moved which, however, simultaneously and inevitably drew the Word into narrow boundaries.

The intellect and with it the formed Word are only suitable for the initial stages of comprehension from the earthly into the spiritual.

After the proper composition of words has resulted in a language that touches the soul, it, too, needs to detach from the form of the Word to enable the spirit to vibrate. In so doing it can trace the luminous currents that once formed the Word.

From this point onward the intellect has to remain behind. From this point upward everything is beyond its capacity. Here the intuition carries further. It no longer requires rational conclusions, logical reasoning and proof. If the soul does not detach, it unconditionally remains dependent upon the intellect and thereby stuck in the earthly or ethereal surrounding.

If the human spirit accords the intellect too great a role, the language of the Message, too, cannot penetrate to it any longer because the intellect detains the Word in matter. As described above, the spirit is then chained to the ground. It cannot take flight. The swinging along in the Word and a divining of the Origin becomes increasingly difficult and hardly ever comes about as the spirit is no longer able to leave the World of Matter.

As a consequence, the spirit is immured in the dungeon of the intellect. Even the already weakly awakened spirit-flamelets are then at risk of becoming lost within the walls of the intellect. Too mighty are these walls and the gates to the outside are locked.

Thus it became necessary for a direct Ray from the Origin of the Word Itself, out of the Divine Sphere, to break through this barrier of the intellect.

Abd-ru-shin completed His Message in 1931 which He had written influenced by Parzival from the Primordial Spiritual. With the words “Holy is the Word!” IMANUEL from the Divine Sphere began to speak to man.

But only in the case of a small number of human spirits does the Ray of Light from the Divine Sphere penetrate all the way into the dungeons of the intellect.

The Darkness seems to be triumphing.

But the Word of IMANUEL breaks through the front gates of these stony walls, so that a fresh breath animatingly permeates the most remote corners of the darkest recesses, thereby brushing each soul with a fresh breeze. But many do not sense this fresh breath anymore. Through the most severe anguish of soul or the greatest joy, the human spirit in the darkness of the walls will now be forced to look up to perceive the fresh breath of air that now penetrates to it into the depths of its consciousness. By listening to and following this breath of wind, it will be able to pass through the gates that were opened by the Ray of Light of IMANUEL until slowly it beholds the Light and hastens toward It.

The Word of IMANUEL can be the greatest joy for it, but should this, too, not be of help, only terrible anguish remains as the last opportunity for salvation before the finality of disintegration, eternal spiritual death.

But let us return to language. If the human spirit pays too much attention to the form of the Word, rather than seek the Origin, it will get caught in the form and, quite naturally, will have to leave any further work to the intellect.

The intellect will then also find passages which it believes it needs to doubt. That is why it requires conclusive logic.

For this reason the Word in the Message has received a form that is first of all accessible to the intellect. This would not be necessary in the case of a wakeful spirit, for such will consistently admonish the intellect to remain on the sidelines and to refrain from interfering whensoever it is a matter of grasping that which is beyond the earthly.

We find a good example for this in love. It needs no logic in order to be proved, yet it is something that powerfully moves man. Here, as if by a miracle, the intellect is very often pushed aside. But unfortunately love is mostly dominated by feeling and is therefore held fast in ethereal or gross matter. Mostly it then leans toward selfishness and lacks selflessness.

Nevertheless, love is an assured urge that knows how to circumvent the intellect.

But in addition to love there is yet another, albeit fateful urge: vanity and/or egotism. It, too, is capable of whipping man on to peak performance, but it also drives him toward his own destruction.

Vanity and love are good examples, for both constitute an urge that requires no logical conclusions to be recognised. They exist just like life itself.

On account of this, the Darkness subverts the great power of love, in that It breathes a little selfishness into man but only there where he permits this to happen. Even in the case of the love which is by nature selfless, that of a mother for instance, the Darkness has exerted influence by breathing into this human being the craving for recognition of herself by herself so that she is able to regard herself as good. A devilry of vanity.

But back to the diverse effects of language.

Language and words are quite analogous to tesserae. Put together, these depict a theme or subject which often lies in unattainable distances. Sometimes it appears as if the individual tesserae do not at all belong together; not until we see the entire picture can the close relation be recognised. If one attempts to investigate the tesserae individually, the big picture is missed.

The intellect will always try to fathom the properties and the structure of the individual parts and to seek meaning in these themselves. It always requires analysis, dissection and disassembly. It can only appreciate the picture when the spirit shows it to it. Just as eternity and infinity lie beyond the intellect's power of comprehension, so also the origin of the picture which consists of the many diverse individual parts. The intellect is often prone to conclude that there is much that does not go together. It only sees all these individual parts.

It is only through the spirit and its intuitive capacity that the picture is comprehended. Only through the spirit is the intellect in a position to place the individual parts accurately. But if the intellect attempts to do this on its own, it will lose itself in the variety and complexity and will try to research each and every individual small part to discover its origin. As a result, it becomes embogged in minor details, which, however, it is then capable of explaining exceedingly well.

And so it is with the language of the Grail Message formed into matter. Not until the intuition penetrates the form and absorbs the content can this language come alive. Alive, because its content arouses, awakens the spirit to life and enables it to grasp the Word as a whole. It recognises the meaning out of which It once formed.

Absorb the Content of the Word, and It shall come to life within you and amount to a whole.

The Word is the Power and the Origin out of Which everything formed itself. The earthly formed words of the Grail Message are the gross material tesserae. They explain the Laws which only came into effect through the Word. They can render the picture when they are properly merged. But for this to happen the picture must

be recognised, and this only the living spirit is capable of, for it is only the living spirit that can establish the connection with the Origin.

However, it cannot do so by focusing on the individual parts and allowing the intellect to figure out their properties but by looking upwards in order to see the entire picture. Only then will it know where individual parts belong and can instruct the intellect accordingly so that the Word can take effect in the material world through the human spirit. The intellect on its own is incapable of this.

The intellect is only able to put the parts in their place under the auspices of the spirit. Hereby it is not even necessary to scrutinise each individual part with respect to its structure and properties as the intellect ever again would like to do.

This mistake is made in research, too, particularly in the natural sciences. Rather than look for the origin in spirit, small individual parts are first analysed as to their properties with the intellect. Admittedly, in this way the intellect does indeed obtain certain insights; however, these only lead to minor details and are without purport for the development of the human spirit. Unfortunately, the spirit indulges the intellect in this respect, because the intellect guides the urge for recognition into the wrong direction in the vain desire to bring about importance for itself. Regrettably, the spirit of man therefore prefers to let the intellect do this work in particular.

Therewith the spirit is led into inactivity and indolence. Thus the Darkness provides it with intellectual sagacity which as a substitute enables a different consciousness, albeit one in the service of the Darkness.

The spirit, in return, and mostly unconsciously, supplies the Darkness with the neutral power. For this reason the Darkness has a vested interest in ensuring that the spirit does not lose its intuitive capacity completely. It needs the spirit as a source of energy because its own access to the same has been cut off. Without this assistance of the human spirit the Darkness would have long withered within itself.

### **The last stand of the Darkness**

Mankind is at the mercy of Lucifer's tool, the beast, a demon, which has developed a life of its own.

However, the human spirit itself bears responsibility for this for it allowed this demon have its own way, hoping this would lead to the fulfilment of its selfish desires. Indeed the spirit did so in line with its innate urge for recognition, but it was for the sake of self-importance rather than a desire to serve the Light selflessly and gratefully with this urge.



Vanity with all its facets was born. It was to become the greatest pitfall for the entirety of humankind.

Vanity is stoked from the Darkness. By darkness or the dark are to be understood those regions that are turned away from the Light, and due to this, have been disconnected from the supply of power. The Earth stands at the edge of these regions.

Now that Lucifer has been bound, the creatures of the darkness, i.e. the demons and spirits hostile to the Light, are fighting for their survival. They need energy and draw it from human spirits. To this end, they cunningly leave open a channel for the spirit - as energy supply. They make sure that the spirit-flamelets do not go out. Outright energy vampires populate the World so as to redirect this energy into the darkness.

But man does not realise this as the Darkness has developed a new subterfuge. Its leaders proceed with great cunning.

For a long time already the Darkness cannot be recognised by that which is evil. No, it manufactures evil in order to again fight against it. For this purpose, it disguises itself with an intellect-oriented form of humaneness, and wearing this mask, it campaigns alongside man. He, in turn, believes to be serving that which is good. But skilfully a wisp of alluring craving for recognition as well as selfish desire is breathed into him. Therewith man is bound more closely to the Earth. In this way the Darkness is able to siphon off energy from man without ruffle or excitement, even in the case of awakened spirit-flamelets. Propelled by the luciferian principle, which stipulates that in all activity one is to procure recognition, the human spirit then basks in its so-called good deeds, driven by the Darkness which in this manner secures its own survival.

From time to time the dark forces loosen these chains and open the gates just a crack. The spirit-flamelets' urge to awake is given free rein, and this could be their salvation. During this time they ever again gather strength. Most, though, fall victim to the temptations once more, only in a different form. Thus they are recaptured after they had regained strength.

The dark headmen know man's weak points only too well. First and foremost these are indolence and the craving for recognition, vanity.

Through career, diversion, the pressure to consume, peak performance in sport, financial success, intellectual cleverness, power, influence and manipulation any

protest by the spirit in its longing for the Light is once more drawn into the quagmire of selfish desires. The fault remains the same, only the forms change. A trap of the craving for recognition!

But also films and novels that stimulate the imagination unnaturally as well as all forms of addiction and indulgences, egotism, egoism, vehemence, eroticism, and most notably, all kinds of numbing or spirit-stultifying music, plus sultry mutations of the arts that flatter the feeling provide for the renewed immobilisation of the spirit. Here indolence becomes effective.

There are many things in earthly life that appear to be a blessing but they serve only to stupefy.

Consequently, the Darkness uses the neutral power received by the flaring spirit-flamelets for its own survival ever since the shackling of Lucifer and the anchorage of Light on Earth. It therefore sets great store on mankind not losing the connection to the power. To this end, it exploits the urge to search for the truth, even allowing the spirit to find parts of it. Nevertheless, it skilfully binds the spirit more strongly again to the Earth with all the temptations that selfish desires and all facets of vanity have to offer.

In this way these human beings constitute the connecting link between the Darkness and the supply of power out of the Light. The intellect hereby gives them all the necessary security to stand firmly on earthly soil. A cunning plan!

Incidentally, on this note a brief and interesting reference.

The movie "The Matrix", part one, which was shown in cinemas in 1999, echoes in a frightening but illustrative manner a very similar state or condition in all of its dreadfulness. The Wachowski siblings ("screenplay" and "direction") apparently picked up ethereal currents and made them into a bizarre Hollywood movie. Were they aware of how close to they came to the awful truth with this Utopia?

### **How can we protect ourselves?**

Not before the human spirit has grasped the Word as a whole picture, free of Its form, and therewith divines Its Origin and recognises Its effect, has the Message been absorbed. Then it will no longer bear any selfish desires but will adjust itself completely to the Will of the Creator. For it knows that the smallest personal wish can only amount to its detriment. It will voluntarily align itself with the Divine Will for it knows that this is tantamount to supreme happiness.

The desire for earthly glory, and above all, the urge to be acknowledged by men

and by itself will become repugnant and alien to it.

Until then the human spirit can at best have the volition to live the Word, but it will never really live It. The human spirit serves the Darkness as a living battery. An atrocious state of affairs which can only be brought to an end through the complete annihilation of the material world dominated by the Darkness and therewith also of all human spirits that are still bound.

It is only due to Justice that the World with all its bound spirits has not yet been destroyed. For as long as there is even one flamelet that would innocently become subject to such a damnation, the World will yet be held. But the day will come when even the last flamelet will have squandered its chance.

Owing to this Justice each and every human spirit has once more the opportunity to save itself, ... but the clock is ticking .....!!!!

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Let us return to the question: What does „the Word“ mean?

Why is it said: “In the beginning was the Word.”?

What is „The Word“? Out of which meaning and out of which origin did It once form?

Why is it said: “In the beginning was the Word, and the Word was with God, and the Word was God.”?

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God is Life. His Will is Deed, and the Deed is the Word.

The „Word“ is „IMANUEL“, the Will. HE is and was (*at the beginning* of Creation) the First apart from God. The visible form is and was the Dove.

The Cross of Creation is and was Parzival. The Cross swings in the Dove.

The Deed: „Let there be Light!“. The Cross (Parzival) emerges from the Grail Castle in the Divine.

(From the Grail Castle in the Divine emerges the tie of radiation out of IMANUEL, out of it the Cross (Parzival).

The birth of Creation (Primordial Spiritual Grail Castle).

## IN THE BEGINNING WAS THE WORD

The Word is IMANUEL (the Will).

„Let there be Light!“ is the Deed.

Parzival emerges from the Divine Part of the Grail Castle and illuminates the darkness.

(From the Divine Part of the Grail Castle emerges the tie of radiation out of IMANUEL; out of it Parzival Who illuminates the Universe devoid of light).

## AND THE WORD WAS WITH GOD

Through IMANUEL Parzival is eternally with God.

## AND THE WORD WAS GOD

IMANUEL.

He originates in God. Not in His radiation. He is a Part of God.

„Immanuel“ the Will and „Jesus“ the Love are a Part of God. They were in God, are in God. „God-Trinity“.

From the Divine Realm IMANUEL (the Dove) into the Primordial Spiritual Parzival (the Cross).

In the beginning was the Will „IMANUEL“ – Let there be Light – Parzival and the birth of Creation.

That is why it is said in the genesis:

“In the beginning was the Word!  
And the Word was with God!  
And the Word was God!”

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The Grail Message in the World of Matter is a channel to the Word.

But the human spiritual must itself fill this channel with the flow of its intuition. If it does not do so, the channel will remain empty for it.

The first 91 Lectures of the original Grail Message text are formed under the influence of Parzival from Primordial Creation.

The Resonances, however, were formed under the influence of „IMANUEL“ with the words „Holy is the Word!“

HE is the Will, the Word and the Beginning. HE works through Parzival into Creation. Together the Two constitute a Form, a Picture: the Cross that stands in the Dove.

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A second picture: „Let there be Light!“

The Cross emerges from the Grail Castle and illuminates the Universe devoid of light.

The birth of Creation with Parzival.

Out of this Origin, the Beginning, all planes of Creation came into existence which, extending ever further as far as Gross Matter, also formed the Grail Message.

He who has grasped the Grail Message as a whole will find Parzival – IMANUEL and therewith recognise God's Activity.

The only goal that a human spirit may still have today.

The Message of the last hand is the last form of the Word that was given. Due to the unexpected darkening of the Earth now no longer for the salvation of all mankind on Earth but for each individual as soon as it opens the channel to the Word for itself and fills the same with its intuition. Thus it obtains the radiation-connection and power supply directly from the Light which has long since surrounded the Earth, and it can save itself, finding refuge in the promised Kingdom of a Thousand Years.

But woe betide him who permits the dark forces to feed of this power through thoughtless lukewarmness, as described above; he then burdens himself with guilt twice as severely. He would have fared better had he never opened this channel.

Beware, do not count yourselves among such!

Signed Simon

27<sup>th</sup> of September 2013

