

Where is the home of Abdruschin?

(Roselis von Sass)

In fulfillment of His mission, Abdruschin gave humanity all it needed for its ascent, in the Grail Message! This book, which is the Book of Eternal Life, contains answers to questions and all the guidelines man needs to attain to the place in Creation that is his due.

A serious seeker has no unsolved questions. It is up to him alone whether or not he finds the answer. If nonetheless the human intellect forms question upon question, which for the most part are totally unimportant for his spiritual ascent, then this is a sign that the particular person must immerse himself more deeply into the Word of Truth! The more a man grasps the meaning of the Grail Message the more the interconnections in the knowledge of Creation will reveal themselves.

Today the individual's spiritual development is very slow even where there is good volition because frequently, new karma is added to old karma, thus delaying tremendously any redemption. Man, moreover, succumbs all too easily to base whisperings from here and from the beyond which, like 'will o' the wisps,' lead him astray; this impedes many a Light seeker's receptiveness, thus slowing his spiritual development. Such a person then feels ensnared on all sides and seeks help from others who cannot give him such help since in most cases they are at a much lower spiritual level than he is. Liberation from all evil and help can come to anyone only by obeying the Creation Laws. There is no other possibility.

Many pleas and many sincerely-felt prayers of thanks have risen all the way up to Abdruschin's Light home. These pleas and prayers of gratitude arose from the hearts of crossbearers who, without any self-deception and in complete faithfulness, strive to grasp and to live the Word of the Lord. Yet they too, seek for Him in worlds in which He could never be. In order to point all those roaming thought forms into the right direction, the Lord now reveals where it is that He dwells. However, before speaking of the Light Home of Abdruschin, reference is made to the lecture "The Primordial Spheres 3" which states literally: "For the purpose of His work of purification granted by God the Father which became necessary because of the fall of humanity in the world of gross matter, Parsifal's *Will*, as part of Him, took on form for His journey through all world parts. Parsifal always remained in the Castle, while His living Volition, having taken on form as a part from out of Him, journeyed through all world parts for the purpose of learning."

From these words any alert spirit will see that this is not an empty form, but an individual personality which had been prepared to receive and to work in a partial radiation of Parsifal. This individual personality, closely connected to Parsifal, is Abdruschin.

In the same way that, as a part of the Divine Will, Imanuel is anchored and works in Parsifal, so a part of Parsifal is anchored in Abdruschin and works in accordance with His nature. We may say that Parsifal and Abdruschin embody the Divine Will in Creation; or that Imanuel, the Son of Man, works in Parsifal and in Abdruschin...

Humanity received the Will of God in the only form in which they could understand and receive It: "Through the Holy Word!" Therefore, he who accepts the Word and abides by It, adjusts himself precisely to the commands of the Will of God! Whoever rejects the Will of God as revealed through the Holy Word rejects life itself and thus commits spiritual suicide. The Holy Word of Truth was anchored on the Planet Earth! The Planet Earth, as well as all the stars seen in the night sky, belongs to the World Part Ephesus.

Subsequent Creation is composed of seven such world parts: they are Smyrna, Philadelphia, Sardes, Laodicea, Thyatira, Ephesus and Pergamos. Each one of these world parts comprises millions of planets of all kinds, some of which are inhabited by human beings. These human beings are the same on all the different planets. The only differences are in the living conditions which are adapted to the respective planet. It is upon the planets of these seven world parts that the development of the spirit germs takes place. Today there is no human being on earth who, in the course of his journey through the worlds of matter, would not have lived on one planet or another in the different world parts. There is no other possibility, since a human spirit can develop and bring to full maturity all his inherent abilities only in the worlds of Subsequent Creation.

The seven worlds of Subsequent Creation are encircled and kept in motion by a great Ring of Animistic Beings. This ring consists of worlds where only animistic beings dwell and work. High above this Animistic Ring, which encircles Subsequent Creation, lies Paradise. Paradise too consists of many levels and worlds. It is the origin of the spirit germs streaming downward in their unconscious state in order to develop in Subsequent Creation in such a way as to enable them to return as fully conscious spirits to Paradise, which is their home. Above the worlds of Paradise there are, similar to a separating belt, the worlds of countless entities. Each one of these animistic rings separates one Creation species from the next. Beyond this animistic belt, which is above Paradise, is the beginning of the seven steps of Primordial Creation. The term "steps" must not be understood as steps in the human sense, for the steps mentioned here are levels

comprised of countless Light worlds of dimensions unfathomable to human spirits.

The seven-level Primordial Creation, which begins high above Paradise, is divided into two parts, i.e. the three highest levels which should be regarded as the true first Primordial Creation and the four other levels which may be called the lower Primordial Creation. Between these two parts of Primordial Creation, i.e. between the fourth and the fifth level above Paradise, there is a belt – or ring – of worlds of Animistic Beings separating the two.

The activity on the four levels above Paradise is to some extent comprehensible to a developed human spirit since there is development, meaning that the primordially Created Ones who dwell there require a certain amount of time to attain to the maturity required for their activity. Development starts on the fourth level of Primordial Creation above Paradise where, for the first time, there are children. Above the fourth level in the first Primordial Creation there no children since there is no development. On these three levels, representing the actual Primordial Creation, The Divine radiation is still so powerful that the Primordially Created Ones dwelling there were fully mature personalities at the moment of their birth.

This is where Parsifal dwells, in the Grail Castle, which rises at the summit of the first level. Parsifal arose in the highest part of the Grail Castle through the Primordial Queen Elizabeth. In Him is anchored a part of the Holy Divine Spirit, Imanuel, Who rules and maintains the worlds.

“How” Parsifal arose through the Primordial Queen will have to remain forever a mystery for the human spirit, even at its highest level of maturity. There are no human words to describe the process. It is therefore in vain for a human being to brood over and try to comprehend processes which lie far above his origin, where volition and deed are one!

Above the seventh level of Primordial Creation there is another broad ring of animistic worlds, inhabited only by angels and separating Primordial Creation from the next higher world, i.e. the Divine Realm. The Divine Realm begins high above the first level of Primordial Creation and extends upward all the way to God the Father, the center of all life.

In this Divine World which begins high above the summit of Primordial Creation lives Imanuel, Son of Man, in His original form. Thus He is the embodiment of the Divine Will, a concentration of Light and Power which could not even be tolerated by the purest Primordially Created Ones. For this reason Parsifal had to

arise; in Him was anchored a partial radiation of the Divine Will which sufficed for the formation and support of all Creations.

Again and again questions arise as to why Imanuel, the Son of Man, needs Parsifal and Abdruschin for His work in Creation! With the same justification one could ask why God, the Father, begot two Sons, who, separately, embody His Will and His Love. Or, why does God not work and create everything all by Himself....

The Message describes everything exactly; man only needs to make an earnest effort to comprehend these processes.

Perhaps an example, albeit a rough one, may help man understand why Imanuel, the Son of Man, in His original form could not be endured outside the Divine Realm. Imagine a lake on a high mountain. If the water from this lake is to benefit areas down below it must be carefully conducted downwards through pipes. If the entire lake were to be drained all at once, the water masses would wreak destruction instead of being of benefit. The process is similar with the transmissions of power from the Will of God. If this power is to have supportive and beneficial effects it must be carefully transformed and measured out, precisely according to the species for which the power is intended. Many of the unsolved questions probably stem from the fact that a human being cannot have even an approximate idea of the distances that separate him from Primordial Creation, let alone from the Divine Realm.

Thus, Parsifal absorbs a partial radiation from Imanuel and transforms and transmits it in such a form as can be tolerated in Primordial Creation. Almost simultaneously with Parsifal there arose in the Grail Castle, through the Primordial Queen, Maria the Rose. She absorbs a partial radiation from out of Jesus in the Divine Realm, thus embodying Divine Love in Creation. Since the beginning of the great work of purification Irmgard, the Pure Lily, also dwells in the highest part of the Castle, next to Parsifal and Maria. Irmgard is connected with Purity, the first virtue to have taken on form, in the Divine Realm. Since time immemorial She has lived and worked in this radiation.

However, She was raised up into the highest sphere of the Grail Castle only at the start of the fulfillment. Prior to that only the Primordial Queen, Parsifal and Maria the Rose dwelt in this sphere or part of the Castle. It is a special Act of Grace for Irmgard, the embodiment of Purity, to be able to work directly next to Parsifal and Maria. For now She stands in the direct radiation of the Divine Will and is able to send Her purifying rays much more penetratingly all the way down to Subsequent Creation. Parsifal, Maria, Irmgard! Justice, Love and Purity! Threefold is the working of the Will of God in Primordial Creation.

Threefold, too, are the rays descending down to the fourth level above Paradise where they are absorbed according to the species existing there, then transformed and transmitted. On this fourth level, where development begins, there rise from a sea of Light the Isle of Roses, the Isle of Lilies and the Isle of the Animistic Being Schwanhild. But there is one more island rising from the sea of Light: the island of Justice!

The reader of the Grail Message is familiar with the first three islands, but the Lord let the existence of the fourth island be revealed only now. On the Isle of Justice, Abdruschin dwells as the highest Priest and King in the Temple of Truth, which rises at the highest point of this Light Island. Above this temple, outshining everything, the form of a cross sways, as the symbol of the eternal connection of Abdrushin with Parsifal.

Just as on the Isle of Roses and the Isle of Lilies two prepared priestesses are connected with Maria the Rose and with Irmingard the Pure Lily in the Grail Castle, whose radiation they absorb in order to transform and conduct it downward. Abdruschin is, in the same way, connected with Parsifal in whose Ray He works.

Since Abdruschin is in such close connection with Parsifal it would, in accordance with the Laws, be impossible for Him to dwell in Paradise, that is, in the Realm of the human spirits. If Abdruschin lived in Paradise He would not have needed to be prepared in order for Parsifal to approach mankind.

Parsifal would have made contact with man without any kind of intermediary. Abdruschin, who bears within something of a Primordially Created nature, needed to first undergo a lengthy period of preparation so that a part of Parsifal was able to be anchored in Him. Even the partial radiation embodied by Parsifal from the Will of God is so powerful that no human spirit could ever endure it. Even Abdruschin Himself needed a human spirit to make Himself comprehensible to earthman. For this purpose seven spirits each were prepared in Paradise, for Justice, for Love and for Purity, which were to form the last bridge to humanity: seven each, since the possibility of failure of human spirits is always taken into account. Oskar Ernst Bernhardt was the first in the line of the seven who were prepared for Abdrushin as representatives of Justice. He never failed. At the time when Abdruschin dwelt on earth as an Arabian king, the same human spirit formed the bridge on earth bearing the name of Omaran. Ismael, however, immediately recognized his Lord and saw that the human spirit Omaram was merely the instrument which his Lord Abdruschin needed to be comprehensible in the World of Gross Matter.

Today crossbearers no longer have a connection with Oskar Ernst Bernhardt, but they do have a connection with Abdruschin even though He dwells in a world that is much higher. Oskar Ernst Bernhardt, the loyal human spirit, was raised, after his departure from earth, to the Isle of Patmos which lies on the first level of Primordial Creation above Paradise. During the Act of Sealing a crossbearer receives connection to a special chain of guidance reaching upward as far as the fourth level of Primordial Creation above Paradise, thus as far as Abdruschin. He thereby receives connection to the Holy Spirit of God, the Son of Man Imanuel who works in Creation simultaneously in Parsifal and Abdruschin. For Parsifal and Abdruschin carry out His Holy Will!

A crossbearer who is not lukewarm, indolent or renegade, is connected with Abdruschin by a thin Light thread, almost as by a kind of telephone connection. This delicate luminous strand, which is led upward by a special guidance chain, lights up as a green light when a deeply-felt prayer of thanks or a plea rises up from a pure heart. This however happens only very rarely since too many selfish wishes interfere, clouding the purity and making a lighting-up impossible. Nor will a crossbearer ever receive a connection with Abdruschin if he does not faithfully strive to accept the Word He has brought to humanity and act in accordance with It. If a man lives in accordance with the Will of God he is always connected to Abdruschin, thus to Parsifal and to Imanuel, Son of Man.

Today's man on earth no longer has any connection with the Love of God. The love he needs today can be obtained only through abiding by the Creation Laws. Today there no longer is pure love or pure happiness unless a man has submitted to the Will of God which was brought to humanity on earth in the Holy Word. The Holy Word! It is the universal cure which liberates the spirits, strengthens weak souls and, lastly, draws help to sick physical bodies!

Happy is he who submits in humility to the Will of God.

Amen.