

The Talmud Jmmanuel (TJ)

Vibka Wallder, 8th March, 2014

In August 2011, I spent a week at the Semjase-Silver-Star-Center (SSSC) to help with all kinds of jobs. One day we had to climb up into the attic and carry down more than two hundred copies of the old edition of the Talmud Jmmanuel. These copies were taken to the recycle centre, because about 35 years after Billy published the first one, he had learned from the Plejaren that the translation of the original scroll, which was done by Isa Rashid, had significant errors and falsifications in it. So in 2011 Billy wrote the new TJ, and it already had returned from the printers. Therefore the old one had to be thrown out, because of too many errors and falsifications that could mislead readers.

The new edition of the TJ has about twice as many pages as the old one, because the spiritual level Arahath Athersata and Ptaah had asked Billy to add extensive explanations to the new edition, which are necessary to understand the TJ in its entirety.

The scroll, on which the TJ is based, was written by **Judas Ischkerioth**. (This is the correct spelling of the disciple's surname. All other variations that may be found in the New Testament, the old TJ or elsewhere, are incorrect. The traitor's name was **Judas Ishariot**.)

Judas Ischkerioth was the only disciple of Jmmanuel capable of reading and writing. However, he only wrote down a small part of Jmmanuel's teaching, because it was too extensive for him. But Jmmanuel did not worry about it because he knew that the prophet of the New Age would write down the teaching of the prophets, which Billy has done in the 'OM' and the 'Goblet of the Truth'.

Some points of interest:

- Jmmanuel had male and female disciples, but the female disciples were totally ignored by the Christian religion (and Isa Rashid), even though the female disciples outnumbered the male disciples.
- According to the spiritual level, Arahath Athersata, Jmmanuel was not nailed to a cross; instead he was nailed to a Y-shaped tree trunk/pole by two small groups around the Pharisees, some high priests and Judas Ishariot's father, and not by the god-believers (Jewish people).
- During the translation of the scroll, Isa Rashid used old-fashioned Christian terms, therefore things were not portrayed correctly. Also, he omitted certain facts that did not fit into the preconceptions he had as a lay-priest. The Plejaren were aware of it, but as Ptaah explained to Billy in Contact Report 501, in September 2010, they did not say anything back then, because through a probability-foresight (Möglichkeits-Vorausschau) they thought that the complete and correct translation would only increase the attacks on Billy's life and that most likely he would not have survived.

In contact report 504, from 30th October 2010, Ptaah's explanation shows why the first edition of the TJ deserves to be thrown out:

Ptaah:

... Und das Isa Rashid in bezug auf die Übersetzung der Schriftrolle derart schlecht und unkorrekt gearbeitet hat, das liegt daran, dass er sich nicht von seinem christlich-religiösen Glauben zu befreien vermochte. Die Aufgabe seines Laienpriestertums

Ptaah (my translation)

... And the reason that Isa Rashid in regard to the translation of the scroll has done such bad and incorrect work, lies in the fact that he was not able to free himself from his Christian-religious belief. The abandoning of his position as a lay-priest was

war ein Akt der Verwirrung, weil er nicht damit klargekommen ist, was sich ihm durch die Übersetzung von Judas Ischkerioths Schriftrolle offenbarte. Demzufolge liess er alle Passagen und richtigen Darstellungen aus, die er nicht mit dem Neuen Testaments vereinbaren konnte, wie er aber auch viele Dinge nicht übersetzte, sondern einfach wörtlich oder teilwörtlich viele Schreibungen und Falschdarstellungen aus dem Neuen Testament in sein Übersetzungswerk einflocht. Dadurch entstanden natürlich wiederum ungeheure Verfälschungen in bezug auf den wahren Inhalt der Schriftrolle, was er sich natürlich bewusst war, was er aber mit seinem christlichen Glauben vereinbaren zu können glaubte. (TJ, Seite XXXVII-XXXVIII)

Billy:

Es ist wirklich ungeheuer viel, was er durch seinen Glaubenswahn verfälschte. So unterschlug er auch, dass zu Jmmanuel auch siebzehn Jüngerinnen sowie seine Mutter und seine in Freundschaft Vertraute Maria-Magdalena gehörten. (TJ, Seite XXXVIII)

an act of confusion, because he did not cope with what was revealed to him through the translation of Judas Ischkerioth's scroll. As a result he omitted all passages and correct accounts that he could not reconcile with the New Testament. Likewise however, he also did not translate many things, rather he simply – word for word or in part word for word – wove many writings and false accounts from the New Testament into his translation work. Thereby, in turn, in regard to the true content of the scroll, there naturally arose tremendous falsifications, about which he was conscious of course, but which he thought he could reconcile with his Christian belief. (TJ, pages XXXVII-XXXVIII)

Billy:

It truly is a tremendous amount that he falsified due to his belief-delusion. Thus, he also withheld the fact that seventeen female disciples as well as Jmmanuel's mother and Maria-Magdalena, his confidante in friendship, also followed Jmmanuel. (TJ, page XXXVIII)

Some errors/falsifications by Isa Rashid:

- He did not translate the term JHWH correctly. He translated it as 'God' when it should have been 'Ischwisch', which means 'King of Wisdom' (Weisheitskönig).
- In the scroll, Jmmanuel's mother was referred to as "junge Frau" (= young woman), which Isa Rashid however translated with "Jungfrau" (= virgin).
- In regard to the 'Feeding of the Five Thousand' (chapter 16), the old TJ claims that Jmmanuel divided 5 loaves of bread and 3 fish in order to feed 5000 people/listeners. According to the Plejaren records however, initially 253 human beings had listened to Jmmanuel, but most of them had wandered off again, so in the end Jmmanuel fed 51 persons, including himself and his disciples. (TJ, p. LXIII) And according to the new TJ (p. 135), Jmmanuel had 15 loaves of bread and 30 fish for this.

After the crucifixion

On page LXX of the new TJ, Billy explains that after Jmmanuel was nailed to the pole, passed out and then recuperated, he left the country and emigrated to India, where he later married a lady named Aikira with whom he had many children. After Jmmanuel's death his first born son, Joseph, returned to Jerusalem and hid the scroll of Judas Ischkerioth and two items in the tomb in which Jmmanuel originally had been left, presumed to be dead.

The Apostle's letters

The apostle's letters are based on oral recollections, which were dictated to scribes by the disciples, because the disciples themselves were illiterate. The scripts and letters dictated by the female disciples were burnt and totally destroyed by the early Christian church, which became more and

more powerful. None of the letters attributed to certain apostles were actually written by them, because the disciples could only spread the teaching orally, and the scribes then would interweave what they heard with their own thoughts, which falsified the teaching further. (TJ, pages LXX-LXXII)

Jmmanuel's work as a prophet

At the age of seven years, Jmmanuel began to dedicate himself to his mission in his immediate environment, and at ten he began to teach in wider circles. At the age of fourteen, his biological father Gabriel took him to India, where he immersed himself in different teachings. Then at eighteen and a half years of age he returned home and continued his mission, of which there are no records however. Only when Judas Ischkerioth joined Jmmanuel did the record taking begin. (TJ, p. LXXIII)

Healing of the sick

Jmmanuel healed by way of speaking to people and explaining things to them, which then mobilised their self-healing powers. And because the human beings of that time did not understand the facts about our consciousness and the might of our thoughts, they attributed the healing to Jmmanuel, when it was really their own consciousnesses, which healed them. Even today, 'spirit healers' achieve their success through the skill of suggestion or through activating the self-suggestive healing power that humans possess. Also the healing of lepers, those with gout and the blind must not be understood literally, as is portrayed wrongly and deceitfully in the New Testament, because the healing did not concern those afflictions, but rather other sufferings, which, as a rule, were to do with the psyche or were psychosomatic. (TJ, page LXXIV)

Some more examples of falsifications

Old TJ, 1:81 (p. 5)

Joseph war der Mann der Maria, der Mutter Jmmanuels, die da ward geschwängert von einem fernen Himmelssohnes Rasiel, des Wächterengels des Geheimnisses.

Old TJ, 1:81 (p. 6)

Joseph was the husband of Maria (Mary), the mother of Jmmanuel, who was impregnated by a distant descendant of the celestial son, Rasiel, who was the guardian angel of the secret.

New TJ, 1:81 (p. 18)

Sehet, Joseph ward der Mann der später angetraueten Maria, der Mutter Jmmanuels, die da schon habet drei Waisenkinder an Mutterstatt, und sie ward geschwängert von einem fernen Nachfahren des Himmelssohne Rasiel (= Ur-Vater des plejarischen Jschwisch Hilak), des Wächterengels des Geheimnisses (das von den Erdenmenschen unerforschte Mysterium der schöpferisch-natürlichen Gesetze und Gebote).

My translation of 1:81 in the new TJ (p. 18)

Behold, Joseph was the man of Maria, who he married later and who was the mother of Jmmanuel, and who was already acting as the mother to three orphans, and she was impregnated by a distant descendant of the celestial son, Rasiel (forefather of the Plejaren JHWH Hilak), the guardian angel of the secret (the mystery of the creational-natural laws and recommendations, unexplored by the human beings of Earth).

Guardian angels (Wächterengel) are the male and female leaders and sub-leaders of the JHWH (Jschwisch), or the JHRH (Jschrisch [queen of wisdom]), and the male as well as the female ones are called 'guardian angels'. The term 'guardian angel' is to be understood as 'guardian messenger' or 'guardian overseer'. (TJ, p. 9)

Old TJ, chapter 1 (p. 5)

86. Siehe, eine Jungfrau wird durch einen Himmelssohn geschwängert werden, noch ehe sie vor dem Volke einem Mann vertrauet ist.

Old TJ, chapter 1 (p. 6)

86. Behold, a virgin will be impregnated by a celestial son before she is married to a man before the people.

87. Die Frucht ihres Leibes werden sie beim Namen Immanuel heißen, das gedolmetscht ist «der mit göttlichem Wissen», zum Zeichen und der Ehre Gottes, durch dessen Kraft und Vorsorge die Erde mit intelligentem menschlichem Leben befruchtet wurde, durch die Begattung der irdischen Weiber durch die Himmelsöhne, die Weithergereisten aus dem Universum.

New TJ, chapter 1 (p. 19)

86. Sehet, ein junges Weib werdet durch einen Himmelssohn geschwängeret noch ehe sie vor dem Volke einem Manne im Bündnis vertrauet (verehelicht) sei.

87. Die Frucht seines Leibes heisset es beim Namen Immanuel, das gedolmetscht ist <Der mit JHWH-Wissen>, zum Zeichen und der Ehre des JHWH, durch dessen Kraft und Vorsorge die Erde neuerlich mit aufgewecktem (intelligentem) menschlichen Leben befruchtet werdet, durch die Begattung der wilden irdischen Vorweiber (Ur-Weiber, Frühzeit-Weiber) durch die Himmelsöhne, die Weithergereisten aus den Tiefen des Himmels (Weltenraumes, Universums).

Towards the end of chapter 1, where it is described that Joseph and Mary had to go back to Bethlehem to be registered, and that they had to stay in a stable because there was no room in the inn, it is mentioned again that the young woman Mary had adopted three orphans and that this was her first biological son, whom she named Immanuel. (TJ, p. 23)

In chapter 2, Judas Ischkerioth reports that four wise men – merchants - who were also astronomers and scholars of the spiritual teaching, came to pay a visit to the ‘king of wisdom’ who was born. Through visions, which they had received from the celestial son Gabriel, the biological father of Immanuel, they had been informed about Immanuel’s birth. They were not kings as claimed in the New Testament, rather they were merchants, who were familiar with astronomy and the teaching of the truth. (TJ, p. 24)

John the Baptist really was ‘John, the one who carries out the initiation’, who initiated fellow human beings in the teaching of the prophets, which is an old tradition. It has nothing to do with baptism, and it does not wipe out our ‘original sin’ (Erbsünde). Baptism has its origin in the ‘driving out of the devil’ for the purpose of ‘dissolving the original sin’, which is an erroneous teaching invented by the Christian religion and was not taught by Immanuel or any other prophet of the Nokodemion lineage. (TJ, p. 33-34)

In the following example you will see again that the proper translation of the scroll gives us more in-depth information.

Old TJ, 6:2 (p. 31)

Wählet eure Worte in natürlicher Logik und berufet euch auf das Wissen und Handeln der Natur.

87. They will name the fruit of her womb Immanuel, which translated means “the one with godly knowledge”, as a symbol and honour to god. Through god’s power and providential care the Earth was made to bear intelligent human life when the celestial sons, the travellers from the far reaches of the universe, mated with the women of Earth.

My translation of those two verses (p.19)

86. Behold, a young woman will be impregnated by a celestial son before she is lawfully married to a man before the people.

87. She will call the fruit of her womb Immanuel, which translated means, ‘The one with the JHWH-knowledge’, as a symbol and honour to the JHWH, through whose power and foresight the Earth was again made to bear awakened (intelligent) human life, through the copulation with the wild terrestrial women from an earlier time (primal-women, ancient women) by the celestial sons, the travellers from the far reaches of the sky (outer space, universe).

Old TJ, 6:2 (p. 32)

Choose your words using natural logic, and draw upon the knowledge and behaviour of nature.

New TJ, 6:2 (p. 61)

Wählet eure Worte in natürlicher Folge und mit Denkkraft (Verstand) und berufet euch auf das Wissen und Handeln der Natur, die lebet nach den Gesetzen und Geboten der Schöpfung.

My translation of verse 6:2 in the new TJ (p. 61)

Choose your words logically and with power of thought (intellect), and draw upon the knowledge and the behaviour of nature, which lives according to the laws and recommendations of the Creation.

The Commissioning of the Disciples**Old TJ, 10:1 (p. 53)**

Und er rief seine zwölf Jünger zu sich und gab ihnen das Wissen über die Beherrschung der unsauberen «Geister» [unsaubere Geister = unsaubere Gedanken und Gefühle], dass sie diese austreiben konnten und das sie zu heilen vermochten alle Krankheit und alles Gebrechen.

New TJ, 10:1 (p. 91)

Und er rufete seine zwölf Jünger und die siebzehn Jüngerinnen und auch seine Vertraute Maria-Magdalena und seine Mutter zu sich und gebete ihnen das Wissen über die Beherrschung der unsauberen Geister (Wahngebilde, Wahngedanken, usw.), dass sie diese austreiben könnten, also dass sie auch zu heilen vermögeten alle Krankheit und alles Gebrechen durch das tiefe Wort (Suggestion) und also durch das in den Geist (Bewusstsein) eindringende tiefe Wort (Hypnose) und durch allerlei Kräutergetränke und Salben und Salze.

Old TJ, 10:1 (p. 54)

He called his twelve disciples to him and gave them the knowledge about controlling of the unclean “spirits” [unclean spirits = unclean thoughts and feelings], so they could drive them out and heal every sickness and all afflictions.

My translation of 10:1 in the new TJ (p. 91)

And he called his twelve male disciples and the seventeen female disciples and also his close friend Maria-Magdalena and his mother and gave them the knowledge about controlling the unclean spirits (delusional constructions, delusional thoughts, etc.), so that they could drive them out and so that they would also be able to heal all sickness and all shortcomings by means of the deep word (suggestion) and therefore through the deep word (hypnosis) that penetrates into the spirit (consciousness), and through all sorts of herbal drinks, salves and salts.

Old TJ, 10:7 (p.53)

Gehet also hin und prediget und sprecht: <Die Gesetze der Natur sind die Gesetze der Schöpfung, und die Kraft des schöpferischen Menschenbewusstseins verkörpert das Leben.>

Old TJ, 10:7 (p. 54)

Go out and preach and say, ‘the laws of nature are the laws of the Creation, and the power of the creational consciousness within human beings embodies life.’

New TJ, 10:8 (p. 92)

Gehet also hin und lehret und sprecht: <Die Gesetze der Natur sind die Gesetze der Schöpfung, und die Kraft des Geistes des Menschen (Menschenbewusstsein) verkörpert das Leben auf der Feste (Erde); also seied aber behutsam in eurem Tuen des Lehrens, denn nicht solle es treibend (nicht missionierend) sein.>

My translation of 10:8 in the new TJ (p. 92)

Therefore go out and teach and say, ‘the laws of the nature are the laws of the Creation, and the power of the spirit of the human being (human consciousness) embodies the life on the firm ground (Earth); at the same time however, be careful in your carrying out of the teaching, because it must not be impelling (proselytising).’

According to Billy’s explanation (on pages 92-93), Jmmanuel taught his disciples, Maria-Magdalena and his mother how to heal others by means of suggestions and hypnosis, but they hardly practised it. Only four women learned and practised healing with herbs, and healing with suggestions was only practised by Simeon-Petrus and Judas Ischkerioth. None of the people mentioned above learned how to hypnotise others. Jmmanuel also asked his disciples, his mother and his close friend Maria-Magdalena to go out and teach about the laws of the Creation, but they did not begin until he had left for India, and then some of them did not heed his instruction to only teach when asked and where there was an interest, rather they proselytised like missionaries.

Old TJ, 10:8 (p. 53)

Machet Kranke gesund, wecket Tote auf, reinigt Aussätzige, treibet böse «Geister» aus, denn umsonst habet ihr's empfangen, umsonst gebet es aus.

Old TJ, 10:8 (p. 54)

Heal the sick, raise the dead, cleanse the lepers, drive out evil "spirits"; because you received without having to pay, give therefore without compensation.

New TJ, 10:9 (p. 93)

Machet Kranke gesund, wecket lebendige Tote auf (Unwissende in Bezug auf die Wahrheitslehre), befreiet Leidende von ihrem Kummer und von ihrer Angst, treibet durch das tiefe Wort (Suggestion) und durch das tiefe in den Geist (Bewusstsein) eingreifende Wort (Hypnose) böse Geister (Wahngebilde, Wahngedanken, usw.) aus und heilet also in dieser Weise.

My translation of 10:9 in the new TJ (p. 93)

Heal the sick, wake up the living dead (unknowing ones in regard to the teaching of the truth), free sufferers from their grief and from their anxiety; drive out evil spirits (delusional constructions, delusional thoughts, etc.) by means of the deep word (suggestion) and the deep word (hypnosis) that penetrates deep into the spirit (consciousness), and thus heal in this form.

The directive 'to heal the living dead' has nothing to do with reviving dead people as is wrongly portrayed in the New Testament. 'Living dead' refers to the human beings who did not know anything about love, true knowledge, wisdom and the laws and recommendations of the Creation.

Jmmanuel's siblings

Jmmanuel had three adopted brothers - Judas, Joseph and Simeon - plus two brothers, Jakobus and Thomas, that Maria gave birth to. And he had two adopted sisters - Maria-Susanne and Esther - plus one sister born to Maria with the name of Mirjam. (TJ, page 131)

Human recommendations and the laws of the Creation

In chapter 17 of the old TJ the following verse was omitted.

New TJ, 17:8 (p. 141)

8. Ihr Heuchler, es ward euch die Wahrheit gelehret und euch die zwölf Gebote gegeben, die ihr jedoch in allen Werten missachtet und fluchet und sie verfälschet und sie in ihrer Zahl minderet (statt zwölf Gebote [= DODEKALOG] werden nur deren 10 [= DEKALOG] gelehrt, und das auch in falschen Darlegungen).

My translation of 17:8 in the new TJ (p. 141)

8. You hypocrites, the truth is taught to you and the twelve recommendations are given to you, which, however, you disregard in all values and curse and falsify and reduce them in their number (instead of twelve recommendations [DODECALOGUE] only ten of them [DECALOGUE] are taught, and even that in wrong explanations).

Billy's explanation: Moses passed on 12 recommendations, however after his death, two were dropped and only 10 were kept. Also, over time, the 10 recommendations were changed more and more in their fundamental value. The 12 recommendations in their correct form and with extensive explanations can be found in the book 'Dekalog/Dodekalog', published by Wassermannzeit Publishing House in Switzerland [available in German only]. (TJ, p. 141)¹

It appears that Isa Rashid took the following verse from the New Testament. It shows the absurdity of the NT and how it defamed Jmmanuel, who honoured life and would never have suggested anything like this, which almost appears to be an encouragement to murder.

¹ A short overview of the twelve recommendations can be found here: http://www.futureofmankind.co.uk/Billy_Meier/The_Twelve_Recommendations

Old TJ, 19:6 (p. 107)

Wer aber dieser Wahrheit nicht achtet und irren Lehren frönt und weder sucht noch findet, dem wäre besser, dass ein Mühlstein an seinen Hals gehängt und er ersäufet würde im Meer, wo es am tiefsten ist.

New TJ, 19:6 (pp. 155-156)

Wer aber dieser Wahrheit nicht achtet und irren Lehren frönet und weder sucht noch findet, dem wäre besser, dass ein Mühlstein an seinen Hals gehängt würde und er im Meer der Wahrheit nach ihr suchen müsste, dort wo es am tiefsten und der Kern aller Wahrheit verborgen ist.

Old TJ, 19:6 (p. 108)

But whosoever does not heed this truth and embraces erroneous teachings, and neither searches nor finds, would be better off with a millstone hung around the neck and drowned in the deepest part of the sea.

My translation of 19:6 in the new TJ (pp. 155-156)

But whosoever does not heed this truth and indulges in irrational teachings and neither searches nor finds, would be better off with a millstone hung around his/her neck and that he/she had to search for it in the sea of the truth where it is the deepest and where the core of all truth is hidden.

As Billy explains on page 156 in the new TJ, this is a parable and the millstone represents a heavy burden that the ones who disdain the truth have to carry, or which is imposed on them as an unavoidable duty, so that they may begin to search, find and learn the true knowledge and wisdom in the 'deep sea' of the reality and its truth.

More examples from chapter 21, titled Two Blind Ones**Old TJ, p. 117**

3. Aber das Volk bedrohte sie, dass sie schweigen sollten, doch sie schrien noch viel mehr und sprachen: «Ach Herr, du Sohn eines Himmelssohnes, erbarme dich unser!»
4. Immanuel aber stand still und rief sie und sprach: «Was wollt Ihr, dass ich euch tun soll?»

New TJ, p. 163

3. Aber das Volk bedrohte sie, dass sie schweigen sollten, doch sie schreieten noch viel mehr und sprachen: «Ach Herr, du Sohn Gottes, erbarme dich unser!»
4. Immanuel aber stand still und rief sie und sprach: «Nicht weiss ich, dass ich ein Sohn eures falschen Gottes sei, doch saget, was ihr wollt, das ich euch tue?»

Old TJ, p. 118

3. However, the people threatened them to be quiet, but they screamed even louder, saying, "O lord, son of a celestial son, have mercy on us!"
4. And Immanuel stood still and called out to them, asking, "What do you want me to do for you?"

My translation

3. However, the people threatened them to be quiet, but they screamed even louder and said, "O lord, son of God, have mercy on us!"
4. Immanuel, however, stood still and called out to them, asking, "I do not know that I am a son of your false god, but tell me what you want me to do for you?"

So they told Immanuel that they wanted him to open their eyes so that they could see. In response Immanuel asked them whose power they thought could make them see, which, according to Isa Rashid, they answered with, "The power of the Creation, which is in the laws." However, in the new TJ it is reported as follows.

New TJ, p. 163

7. Sie aber sprachen: «Die Kraft unseres Gottes, die in seiner Macht lieget, also berühre unsere Augen, dann sehen wir.»

My translation

7. However, they said, "The power of our god, which lies in his might, thus touch our eyes and then we will see."

Old TJ, p. 117

8. Und Immanuel wunderte sich und sprach:
«Wahrlich, solches Vertrauen und solches Wissen habe ich bis anhin unter diesem Volke noch nicht gefunden; euch geschehe wie ihr annehmet.»
9. Und er berührte ihre Augen; und alsbald waren sie sehend und folgten ihm nach.

New TJ, p. 163

8. Und Immanuel wunderte sich und sprechtete:
«Wahrlich, ihr seied im Glauben an euren Gott, und solchen Glauben findet sich bis anhin unter diesem Volke überall; so solle euch aber geschehen, wie ihr glaubet, allso euch euer Gott helfe und ihr sehet.»
9. Und er berührte ihre Augen; aber sie seheten nicht, denn ihr Glaube ward nicht wahrhaftig genug und falsch allemalen.

Old TJ, p. 118

8. Immanuel was astonished and said, "Truly, so far I have never found such faith and knowledge among these people. Be it done to you as you expect."
9. And he touched their eyes and immediately they could see; and they followed him.

My translation

8. And Immanuel was surprised and said, "Truly, you are in the belief in your god, and up to the present time such belief is to be found among these people everywhere; therefore it shall happen to you as you believe, thus your god shall help you and you shall see."
9. And he touched their eyes; but they did not see, because their belief was not true enough and was false as always.

Billy then goes on to explain what is meant with the parable about the fig tree, which can be made to shrivel up, and about the mountain that can be made to tumble into the sea, according to the TJ (p. 164). The message here is that if we are knowledgeable and comprehending, embrace wisdom and practise love truthfully and have no doubt, then we can always achieve what we are able to do with our powers. In other words, if we use the might of our thoughts correctly, we can 'shift mountains' in our everyday life.

The following is another example of a very misleading/false translation by Isa Rashid.

Old TJ, 23:47 (p. 131)

Also auch ich ein Prophet bin und die Zukunft kenne, sage ich, dass ich wiederkehren werde als Stellvertreter Gottes, so ich dann belehrend Gericht halten werde über alle jene, die irren Lehren nachleben und die Weisheit des Bewusstseins erniedrigen.

New TJ, 23:45 (p. 184)

Allso auch ich ein wahrer Prophet bin und die Nachzeit (Zukunft) kenne, sage ich, dass ich nicht wiederkehre als gleiches Eigen (Persönlichkeit), allso auch nicht als Stellvertreter eures Gottes, so ich allso nicht Dingung (Gericht) halte über alle jene, die wirren Lehren nachlebten und die Weisheit des Wissens des Geistes (Geisteswissen, Geisteslehre) erniedrigen.

Old TJ, 23:47 (p. 132)

Since I am also a prophet and know the future, I tell you that I shall return as representative of god for the purpose of instructively rendering judgement over those who live according to erroneous teachings and who degrade the wisdom of the consciousness.

My translation of 23:45 in the new TJ (p. 184)

Since I am also a true prophet and know the after time (future), I say that I will not return as the same self (personality), thus also not as representative of your god, and therefore I will not render judgement over all those, who live according to confused teachings and who degrade the wisdom of the knowledge of the spirit (spiritual knowledge, spiritual teaching).

The following verse is another omission by Isa Rashid and therefore not found in the old TJ. It follows on from the verse above.

New TJ, 23:46 (p. 184)

Denn nur mein Geist (Geistform, Teilstück Schöpfungsgeist) werdet wiederkehren, und das

My translation of 23:46 in the new TJ (p. 184)

For only my spirit (spirit form, part-piece of the creational spirit) will come back; and the new self

daraus kommende neue Eigen (neue Persönlichkeit) (new personality), which comes from it, will be the
werdet der letzte wahre Prophet sein und allem Volk last true prophet and proclaim (teach) the 'teaching
bis ans Ende der Welt (weltweit) künden (lehren) die of the prophets' to all people as far as the end of the
<Lehre der Propheten>. world (worldwide).

There are many more examples in the new TJ that show the errors and falsifications of the old TJ, which are too many to be mentioned here. So it is highly recommended to study the new TJ and to distance yourself from the old one. And don't be a fool by spending more than 200 Dollars to purchase the fourth edition of the TJ from Amazon, because that translation is based on the old German TJ, which was falsified and which I used for the comparisons above.

Bibliography

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