

Sylvia Erika Zita Dorn

The Truth Remains the Truth

Dreams which warn
against devaluing the
promises and threats of God

First English edition May 29, 2023

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Contents

Preface	vii
1 If you had the courage to come to me honestly with your dreams	1
2 God gives dreams against shortsightedness	23
3 God helps to assert His truth	33
4 Don't make one thought yours	45
5 Become merciful and don't boost yourself	53
6 Destruction of the world & people's delusion of grandeur	61
7 Woe be to the one who knows the truth and does not live it	75
8 "Sylvia is a true person before God"	91
9 Do not hide what the whole world will see anyways	105
10 "You have the God-given ability to heal people"	111

Preface

Preface to the first English edition

This English edition is a translation of the second German edition published in 2023.

Preface from the Publishers for the first German edition 1984

“The Truth Remains the Truth” is a simple and elementary fact. In the dreams of various people, God has underscored this message emphatically in order to confirm that His words in the dreams are a binding reality and, for this reason, have to be taken seriously. Again and again, the dreams themselves say that God reveals Himself in them and that He really stands behind Sylvia Dorn with His truth as He did behind Jesus the man back then.

God has made huge promises to Sylvia Dorn. They will become a reality that can be experienced by everyone who asks honestly about the truth which is valid before God and who accepts it as God shows it. Similarly, God takes away all of His promises if people are not willing to adjust their life to the valid truth, if they downplay, trivialize, or reduce to a “manageable degree” the tremendous treasure of the dream experiences, and if they disregard and mock the one person who adhere to God’s words and whom He has instructed to pass on His truth.

“God does not allow himself to be mocked.” He takes a stand against such invalidation.

A. N.’s dream (October 7, 1983): *I am saying to a former class-mate that in a dream it says things will go badly for those people who devalue the truth as God has shown in hundreds of dreams and for which Sylvia has been advocating with her whole life. I notice how this dream alone will help deal with this more seriously. I also think of telling her that all the dreams about devaluing and*

its consequences should be compiled and made into a brochure of around 150 pages.

Sylvia Dorn received instructions for this booklet from God in a dream which is reiterated at the start of the first chapter (S. 1). In other dreams, God confirmed the instructions. Always and in new ways He warns of devaluing what He gave and wanted, and underscores how dangerous it is to devalue.

Sylvia's dream (February 23, 1984): I am talking to two young men. Their faces are like smirking masks, and they are used to not taking anything seriously. I don't fall for their approach of ridiculing everything, but I say to them very lovingly and wholeheartedly: "Most so-called relationships consist of kowtowing and kicking." Both of them become more thoughtful, stop with their nonsense, and turn to me. I go on to tell them: "I have written three books which God wanted and confirmed. At the moment another book is in the works which, in keeping with God's intention, will have around 150 pages. God also wanted this book, otherwise I wouldn't have written it. God doesn't want anyone to devalue what I have written and said. That is why I am supposed to write the book. With it God wants to warn against devaluing what I have written and said."

Somewhat surprised both men look at me. I know they are focusing on my wording: "... and what I say." I reiterate to them that God very much warns against devaluing what I say. In the dream it is firm, and I have to repeat it several times consciously: What I have written and what I say have the same importance before God.

Then I add: "At the moment I am working simultaneously on two thick volumes. One is the book about the 'Old One', and the other is the children's volume. I will have many more books to write." — I am happy that the children's volume was confirmed for the first time in a dream and the order for publishing has been set.

Sylvia's dream (February 27, 1984): *In a dream I have vivid knowledge: If the books are not taken completely seriously, so, exactly as I have written them, their effect as promised by God will miss the mark. God then leaves people in their old conceits. Then nothing more will change for the better because God has taken away the possibility for this. But He wants to give and effect such a change if the books are acknowledged and taken seriously as He wants.*

Sylvia's dream (February 29, 1984): *I am handing out brochures to people about my books. In order to familiarize them with my books, I recount a dream to each person. I look a man in the eyes and say very sincerely: "There was a dream: 'If God is not in the middle, then the person is off-kilter.' — Now you know what everyone is who does not have God in the middle."*

Sylvia Dorn has in accordance with the instruction of her dream (see Chapter 1, p. 1) compiled dreams and texts which warn against devaluing the promises and threats as God has conveyed in the dreams. The overwhelming majority of the dreams printed here have been taken from previously published books by Sylvia Dorn. In order for the reader to read up on them in their contexts (in part also with comments, which were done away with here), every dream contains a reference to the source. Square brackets contain the number of the book in question, namely,

- 1 Keep in mind that God has to do with everything and everyone
- 2 God has total power in everyone
- 3 God is the only power

Following this there is a forward slash and the page number. The other references are also handled this way. So [3/661] means: God is the only power, page 661.¹

¹ In this first English edition the cross-references include only the book numbers.

Dreams in this book are indented and printed in lower case. Comments are included in many places to assist with understanding which are usually from Sylvia Dorn unless otherwise noted.

Sylvia Dorn's own dreams are noted throughout with her name, just as a number of dreams from other people. The names of these people are replaced with upper-case letters, which bear no relation to the real names. All other dreams where the dreamer is unnamed come from anonymous dreamers.

For more information on our personal background and on the question of Sylvia Dorn's experiences and her instruction, please refer to "Notes on our History" [2]. The "Farewell Letter" to our former parish gives insight into our dispute with the church, where we, the publishers, used to work as pastors [1]. The letter shows how a church tries to meet the living word of God with rigid and dogmatic judgements and inquisitory posturing. We had to leave the church to avoid denying the truth of God. God released us so that we can make the truth known which He entrusted to Sylvia Dorn with the possibilities available to us.

Hanau, March 3, 1984 Walter Dorn († 2017)
D. N.

If you had the courage to come to me honestly with your dreams

1) Sylvia's dream (September 30, 1983): *There are two people, one of them is a young man whom I know. Both are not taking the books I have written seriously. The consequences are dire if they continue. My husband says I should record this dream in the third book because everyone who reads the book should be warned otherwise there could be negative consequences for them, too. By the same token, however, my husband says the dream could be a help for everyone who reads it and is warned in good time. I'm happy that my husband tells me what I should write down. I think to myself: "Maybe the two of them will read it in time so that danger will be averted from them?"*

Moreover, my husband says I should compile all the dreams which warn against devaluing my writings. He goes on to say that all of these dreams which elaborate on the negative consequences if the books and their contents are not taken seriously should be published in a brochure. I know this booklet is going to have around 150 pages.

I'm happy that my husband is so supportive of me and points out everything which is important to Him and which He wants to have recorded because it is relevant and significant to people. I think affectionately about the young man mentioned above and sincerely hope he still finds out about this dream and that it becomes a timely warning for him. I'm happy to have received this dream for the third book. I understand that this dream on its own will go a long way toward helping people realize the binding nature of what I say and take it seriously. [3]

(Note: In dreams, "Sylvia's husband" often appears as the image for the inner man. This inner man has to be clearly distinguished from Walter, my outward husband. In dreams, "my husband" is often the Great One, who instructs me and who, in every respect, supports me with wisdom and strength

in a manner which goes beyond the possibilities available to people. Ultimately, the “Old One” is behind it (= Sylvia’s husband), namely God. [2] [3]

- 2) Sylvia’s dream (May 16, 1982): *It is bad if someone devalues what God gave me. He is blaspheming God and His glory. Because everything I am and have was given to me previously by God, and I only withstood everything because I wanted to be obedient to God.* [2]

If I had to say what I have to say through God without the dreams, I would not be able to prove that. This way God helps with the dreams and declares me also in many dreams of others to be exactly that person whom He Himself showed to me, namely, as a true person, to whom God gives authority to free others from their destructive obsession (which includes conceits). I thank God every day that it is just cold, stupid talk from conceited people which comes my way. The cold power complexes of the good and the conceited pious people will have to account for much worse before God where they supposedly thought they have “to keep the doctrine pure” “for the sake of the glory of God”.

I dreamed of two married couples:

- 3) *They would be able to understand much more of what I am and say if they would stop constantly reducing me to their standard.* [1]

- 4) Sylvia’s dream (June 4, 1983): *The first two books are very important to God, and they are correct before him. Clearly, He is satisfied with that because He wanted it that way. I am talking with some people. In order for them to see what God thinks about the two books I tell them: “God’s exact words in two dream messages about the first book were: ‘flawless’ and ‘brought about by Christ.’” I am aware that I have repeated messages from Walter’s dreams. Then I add messages from my dreams: “The book is good to counter the madness and sweeping judgements.” Word for word I quote my dream about the second*

book: "God takes the projections if the yellow book is taken completely seriously." [3]

In an effort to stop the self-elevation and, with that, the self-destruction of people, God entrusted His revelation to me for our time. He showed this to other people in dreams.

- 5) Walter's dream (November 8, 1983): *I say to a politician: "Sylvia has only just started to talk about God's instruction for her, when God confirmed her instruction and her authorization to others in their dreams." [3]*

As early as August 1981 someone dreamed this, something God confirmed to various other people in their dreams:

- 6) *People are unaware that they are living wrong if God does not reveal this to them. So, just as back then God revealed this to Jesus (the man), so has He revealed it today to Sylvia Dorn for our time. [1; 2]*
- 7) *Sylvia's dream: Someone had this key dream at least four times verbatim and a few other times in equivalent ways, and nevertheless he still has the tendency to devalue me. [2]*

That person had the following three dreams:

- 8) *I am talking to young women: "Sylvia Dorn dreamed of me that I received the dream four times exactly and a few other times in equivalent ways, which someone had, that Sylvia is about the same thing as Jesus back then, but I still had the tendency to devalue." — The people ask: "But why?" I respond: "Because my whole life I made myself the standard." The people there are open. [3]*
- 9) *My work colleague is also called "Sylvia". I think that is a good place to start, and I tell her about "my Sylvia". I also say to her that Sylvia like Jesus is used by God. She responds: "Come on, you don't believe that." I reply: "My dreams firmly corrected me and told me where it is at. Sylvia Dorn dreamed that I dreamed*

this four times verbatim and a few times in equivalent ways and still had the tendency to devalue. You can tell by that just how true the dreams are.” [3] (Comment: Where people are connected with the name “Sylvia” that is an indication for God working in them with His healing side. With that, a growing rapport to “Sylvia” on the inside is made possible but also to my person on the outside.)

- 10) *I am alone with Sylvia. Sylvia asks what’s up with me. “Are you afraid I am going to show you the door?”, she asks. I say: “I have not recounted a dream. In the dream my colleague is also called Sylvia. I thought that is a good starting point to talk to her about Sylvia. I told her a few dreams, including that Sylvia is used by God like Jesus. Then she said: ‘Come on, you don’t believe that.’ I responded that my dreams had seriously set me straight.” — Then I say to Sylvia: “That’s the part I still don’t understand, what I can’t cope with: ‘just like Jesus’. Sometimes I have doubts about everything. The worst is when I sometimes think that they are going to call me crazy if I say that.” When I talk to Sylvia about that I feel much better. (Comment from the dreamer: And so, I did this outwardly and became warm and happy again on the inside. The thought occurred to me that I could also tell Sylvia that I am feeling much better after getting that out. But I didn’t say anything and I gradually felt it getting colder in me again.) [3]*
- 11) *I learn from an older woman that she was told in a dream that it’s the same with Sylvia as with Jesus. But it didn’t affect her. [3] (Comment: Some have said: “Yes, if I had dreamed it myself ...” — Then he received such a dream, and then I dream: “Even though he has dreamed that so often he still devalues you.”)*
- 12) *Dream from a staff member: If people only take one sentence from Sylvia seriously, and 100% at that then they will become happy, even more than that. They will become healthy and well, and a great abundance is then available to them. I know it is about a central message, so, either “Keep in mind that God has*

to do with everyone and everything” or “God has complete power in everyone”. [3]

I struggle through all of the crazy notions until people understand that it is only about God’s matter and about His people.

- 13) Sylvia’s dream (March 25, 1983): *I am visiting people from the church. I am standing in the hallway at their place. Their relatives have just come for a visit. The door between the hallway where I am and the living room, where they all are, is open. I want to say good-bye and go to the door to say “hello” and “good-bye”. The relatives greet me glibly, but I know that they know who I am and what I am about. I also sense what they are thinking: “That’s her? That’s not how we imagined she would be. That’s impossible, that can’t be.” I know very well in the dream why they don’t see and understand anything about me and think to myself: “No wonder given the notions which they have about Jesus, God, and piouness.” Then I sit down in the hallway, put my shoes on, and think happily: “But I know how true everything is.”* (This is about the message regarding the authority of God which is behind me and about the dream message: just like Jesus.) [3]

That’s exactly the way it is. Without taking the dreams seriously nobody will understand a thing about me. If we do not allow all of our notions to be questioned by God, we will understand nothing of the greatness and of the working of God.

- 14) *I have to say to relatives and colleagues: “Your crazy notions about Jesus are preventing you from seeing what he is really like; and the same is true of your crazy notions about Sylvia Dorn, which are preventing you from seeing who she is before God.” [3]*
- 15) Sylvia’s dream (March 30, 1982): *It will be very hard for me to make it clear to people that God had total power at all times and in every person and that He worked in Jesus with His light side of Christ because Jesus had surrendered his power completely. All the power which Jesus received came from God, and Jesus did not incorporate this power. [1]*

God has given clear responses in many dreams to the question of who Jesus was: Jesus was a true man as God intended him to be right from the start. Behind this person was God's authority; God worked through him with His light and merciful side that is devoted to people, the Christ side. It belongs to God alone, not to the person Jesus. The tradition which followed Jesus has made a crucial error by almost inextricably linking Jesus the man and the divine Christ area with each other. (More information about this: [2])

16) *Much about Jesus Christ is misunderstood or misused ... Jesus is the true man, in whom Christ (the divine area) works. Now the world is so caught up in its destruction that there has to logically be again a true man.* — *I know in the dream that that person is Sylvia Dorn. I am surprised and am happy about how God works in various places so the truth can be realized.* [1; 2]

17) *Someone from the church asks me how I came to leave the church, and he asks about Sylvia Dorn. Quite openly I tell him: "Someone dreamed: 'God stands behind Sylvia Dorn today with His light, merciful, and reconciling Christ side the way He did back then behind Jesus of Nazareth.' The person only told this dream much later." The person asking the question is skeptical about the dream, and I respond that many have had this dream confirmed in their dreams.* [3]

The dreamer was incredibly happy because he had already had a number of dreams about me, but up until that point he himself had not received such a complete and clear definition. But he had heard the dreams of me, Walter, and of others, and in the debate with himself he experienced who has the power in his psyche. God does not give on command. He examines the hearts and gives as He wishes. This also applies for the dreams.

18) *Sylvia's dream: A young man comes to me and tells me the following dream: "Christ works in Ms. Dorn."* [1; 3] (Comment: That made me happy because now I knew that God would continue to work on him and send him to me. And so, it

happened. God gave him many dreams which stopped his earlier opinions and corrected them. In the meantime, over a year has passed since he told me his dream: “Behind Sylvia Dorn is Christ.”)

- 19) *The outer Sylvia is the person and the inner divine, she is God’s matter.* [3] (Comment: The inside of every person is determined by God and in this sense is “divine”. No person may identify with that.)

Another dream confirmed this very clearly to me:

- 20) Sylvia’s dream (May 4, 1982): *Everything I have recorded and passed on about the context of “Jesus Christ” corresponds exactly to the truth. This dream returned several times in the night. I also dreamed of the difficulty people have in understanding because they don’t let go of their notions and want to boil down what I say to their own common denominator.* [1]
- 21) Sylvia’s dream: *It is so that God stands behind me with his authority just like He stood behind Jesus back then. I have to stick to that.* [2]
- 22) Sylvia’s dream (August 9, 1982): *My words receive authority from God to replace the Bible. God stands completely behind me. I know in the dream how incomprehensibly large it is and I also know that I am subjected to constant devaluation. That is why it is my goal to use biblical words (even in a dream) wherever possible. But the fact that God stands behind me in this way makes me happy.* [2]

Once this promise was published in the second book, I dreamed:

- 23) *Very vividly and strongly I experience that it is certain: God stands behind me so that the Bible is completely replaced in a completely valid way. It is right and important that this message is in the “yellow book”. Furthermore, it is clear that the “yellow book” is more important to God than the Bible.* [3] (Comment:

Again and again the second volume God has total power in everyone is referred to in dreams as the “yellow book”. That is surely not just a reference to the yellow cover of one part of the edition, but also refers to yellow as the color of intuition and knowledge.)

If God stands behind me so demonstrably with His authority and says in a dream that the Bible is fully replaced, then everyone has to defer to His will. The fact that the “yellow book” is so important to God is really no wonder. One can do everything with the Bible. For every Bible quote another can be found that says the opposite. This cannot be done with the “yellow book”, by pointing to another quote for one’s own justification because it challenges every person all the same.

24) *U. approaches me and tells me in a serious tone but with warmth that he had a dream about me in which I was asked: “Don’t you know that the ‘yellow book’ is the book of books?” This question was not at all up for discussion in the dream, but I was tested in it as to whether or not I would respond honestly in keeping with the truth: “Yes, the ‘yellow book’ is the book of books.” U. tells me I remained silent in his dream and didn’t respond. My devaluing and dishonest silence with which I avoided giving an answer is something I experience again because either U. asked the question again, or a voice asked the question. Again, I do not give a response which amounts to a no, the ‘yellow book’ is not the book of books . Full of warmth but also with humor U. responded for me: “But of course!”*

25) *I say to a close relative who is defending the church and the Bible against God: “The experiences which God gave through Sylvia Dorn are much more specific than anything in the Bible.” While I am saying this sentence, I feel how true the sentence is, that I have not grasped the scope innerly enough nor have I retained this message correctly. (October 26, 1983) [3]*

26) *Sylvia is associated with the book of life. I am aware that this message does not apply only to me, but also to everyone else. [2]*

- 27) Walter's dream: *A staunchly practicing Christian wants to argue against the dreams with Bible passages which his parish priest puts forward in the Bible study. I take the Bible, close it with a loud bang, throw it on the table, and say: "If God says in a dream that He gives all the dreams then you can't argue against Him with Bible passages!" And, with that, the impact of the sayings, including the Bible passages presented was diminished immensely. I am certain of tremendous support that God is the giver of all dreams. [2]*
- 28) Walter's dream: *It is about understanding the reactions correctly and responding accordingly. As an example, I am shown a hand-written letter containing the biblical reasoning. Then I learn that I should not delve too much into the biblical arguments, but rather, make people aware of the power complexes and opinions which are behind them, sort of like this: "We have often heard the Bible passages which you are also writing about. But even with you something else is going on in the background. I can understand you and your reaction, but also try to look for the truth for your life ..." [2]*

The whole Bible bears witness over and over to the fact that before God only love counts. And God now shows through many many dreams that I am living that which is love in His eyes. The church wants to turn this into a lie. And many people who do not like the truth of God and who, despite their frigidity, want to pride themselves on tremendous love try to criticize me from the outside in and to approach me with their standard. God also repeatedly warns of this in the dreams.

- 29) *At Easter time there is a church event. The participants are in a circle. Sylvia is also there. We are singing a Christian song. A pastor is leading the event. I notice his hidden meanness. I ask why they are actually singing such a song and looking down on Sylvia Dorn and maligning her. Only now do they become visibly mean and nasty for all to see. And it suddenly is very clear: "God and Jesus love Sylvia much more than people can ever imagine." I know that Sylvia receives her value from God*

and not from the “appreciation” of people. Her person remains completely untouched by the negative and pejorative gossip. She finally goes out of the church.

I meet an unknown woman, a neighbor. She recently bought a copy of Sylvia’s book. I say: “I have to tell you the dream I had last night.” — Then I tell her that the practicing Christians are maligning Sylvia Dorn, but that God and Jesus love Sylvia much more than the people can ever imagine. It is an immense love. [2]

30) *Full of confidence and certainly I say: “The dream is true: God and Sylvia are the only ones who really truly love me.” I add: “And that will be the case my whole life.” [3]* (Comment: The dream refers to the dream of another person and confirms its message. Often people have told me: “If I am truly in tune with me, I really love you.” But if they became more indifferent and colder, they didn’t love anyone anymore.)

31) *It is impertinence for us to go to Sylvia Dorn with our standards. She learned to love from a young age, we haven’t. [1]*

32) *My mother wants to say something negative about Sylvia and says the worst thing about her is that she only lives for the glory of God and is the only one who loves a sick person who has nobody else. [3]*

But the dream presents the “warm” atmosphere in the church parishes this way:

33) *Sylvia’s dream (October 25, 1982): I am singing a chorale from the hymnal about God’s praise and glory. I am singing with love to God, but also with sadness over everything that has happened to me for that, namely, that I am only concerned about the glory of God. Suddenly I notice that I am sitting amidst practicing Christians. They are all singing from the same hymnal as I am. I look at them, they are sitting there with their heads bent over the hymnals and are exuding a cool indifference. I think sadly: “They don’t even notice how much wrong they have done me and that they are ignoring everything, as if they didn’t do a thing.*

They also haven't noticed how much suffering I have withstood and that without the help of God it would not have been possible for me. However, they also don't know the extent to which God stands by me." [2]

34) Sylvia's dream (March 1981): *"Nobody knows you. Only those who come honestly to you with their dreams get a notion of who you are."* [1; 2]

35) *Before going to bed I pray Psalm 139: "Search me, Oh God, and know my heart; and lead me in the everlasting way." In a dream, Sylvia says to me: "I can help those who come honestly to me with their dreams."* [2]

36) *I am standing in front of someone who looks miserable and broken. It becomes clear to me that without collaborating with Sylvia there is no change.* [2]

37) *Recently an acquaintance dreamed that there is a huge argument with Ms. D. D. I want to say to her what is special about Sylvia. I tell her about an earlier dream of mine in which it states that Sylvia is a person who was willing to go before God completely naked and bare, without putting anyone or anything between herself and God and to ask: "But the others?" Sylvia goes into a prison to talk with the people. They are young teenagers. One very clearly states that he would rather be in prison than out of it. And someone else expresses that he would rather be sentenced to death than make an effort so that things change. — I know Sylvia could get the people out of prison and I am aware that this is about the inner and outer prisons which Sylvia wrote about in the book [1]: "The inner walls of the prison of delusion are often thicker than prison walls on the outside."* [3]

38) *Sylvia's dream (September 3, 1983): An employee attempts together with others to address the cold and arrogant opinions of the people. But they cannot compete with the cold obsession of the people. Almost in tears at how coldly some can let everything roll off, the employee comes to me. I go with and help in*

the dispute. Suddenly the negativity in these people is stopped. Somehow it is as if their destructive aura has been curbed or warded off. While I am speaking with them, they lose their negative obsession. I say a few things to them about the dreams and ask them to be careful with their interpretations. Then one man talks about his dream: He was in prison and the Sylvia, too. — He wants to interpret this dream for me arrogantly and in a negative way, along the lines of: “What do you want? You were in the same prison.” I reply to him: “That is the risk if people want to interpret their dreams without me. They are fooling themselves.” I explain the meaning of the dream to him: “You are stuck in the prison of your conceits. The fact that the figure of Sylvia appears is a positive opportunity for you because that means that in you the side of the Great Mother will take effect, which with the ‘Sylvia can help you out of your prison.’ I also let him know that I can only help where “Sylvia” appears on the inside. Now he understands better and appears less arrogant. — Before I go, I say to him as a warning: “My husband had a dream about a pastor (see no. 41 below) in which it states that his face has become completely covered in his own hair. He has no perspective anymore. Everyone who listens to him suffers the same fate.’ — And that goes for everyone!” [3]

Wherever God works and wants to let Himself be heard, indifference is dangerous. But modification and devaluation are an open challenge to God. My dream warns vigorously:

- 39) Sylvia’s dream (September 15, 1982): *People would like to devalue what God gave me and remove it from the context of God. It must not have anything to do with Him. In light of all the other opinions I have to keep in mind (as God expects everyone to do) that God gives dreams, that He also stands behind the “small” things as well as behind the questions of our external existence. Walter should proceed very vigorously if devaluations emerge which aim to tear apart the connection between God and me. He should assist in making sure the God-given is kept in mind,*

namely, that everything I pass on in God's instruction also has to do with God. If what God has given me is devalued as well as the fact that He is involved in everything, the people are declaring against themselves. With that, their life loses significance and they have God against them. [2]

This dream made me sad, and I recounted it to Walter right away. He subsequently dreamed about it:

40) I am shown the example of a former pastor colleague who did that. He tore apart God and the authority of Sylvia as given by God, devalued Sylvia, and wants to use God and the dreams for himself. Now he has become a small and ineffective little man. It states that now he may no longer take advantage of the help of the dreams because he did not leave the connection as God gave it. He can't even talk now about the gifted dream experiences in his parish; he has to devalue them. [2]

Later on, Walter dreamed the following about the same pastor:

41) His face (consciousness) has become covered in his own hair (which grows from the head, the thoughts). He has no perspective anymore. Everyone who listens to him suffers the same fate. [2]

42) I am at a large church event. The spokesperson is Pastor Important (this is how another dream once referred to him). He says something seemingly similar to what Sylvia says about dreams. On a little paper plate, he wrote it out again for me. Upon reading, I notice that it is actually just empty sayings. Vigorously I say to the pastors present that they don't acknowledge the main point which is the connection between God and Sylvia. [3]

43) Someone has the first of Sylvia's books. He wants to accept and understand the contents of the book and how true everything is but to devalue Sylvia as a person, meaning that he doesn't want to believe the connection between God and Sylvia. [3]

In his dream another person has to say in a warning tone:

- 44) *“Let’s not tear apart the connection between God and Sylvia, otherwise things will be terrible.” [3]*
- 45) Sylvia’s dream: *About someone who came to me with his dreams it is stated that he did not want to understand that God is my standard. He makes himself the standard and if he doesn’t see anything, he thinks it is nothing. [1]*
- 46) Sylvia’s dream: *I am told: “Nobody will bring you under his control. K. tried to and that’s why she lost you.”*
- 47) Sylvia’s dream (August 2, 1983): *God lets me know the following: People who on account of their arrogance toward me are not granted access to me by God or lose the access again will never know the possibility for awareness and ability to see which they have lost as a result. Their assessments make them stupid and blind. Ultimately, there is no difference between a university graduate and a special needs student. [3]*

Even dreams of others also indicate over and over again that my contemporaries underestimate me to the same degree as they overestimate themselves. As a result, they cannot even imagine the tremendous possibility which God has given with me. It is true what the dreams prove: People make themselves the standard and eventually with their assessments and conceits they become blind and stupid toward genuine values. But only these are valid before God. Everything which today’s normal citizens pride themselves on does not count before God. God only asks about how true we live before Him. Without the assistance of dreams nobody can guess how great his self-deception has been from a young age before God.

That is why God also assesses the conduct of the church and its decision-making organs differently (dream):

- 48) *If the conference participants and the parishioners had had only a little of the reality of Jesus Christ, they would not have dealt with this matter as they did. [1; 2]*

49) Sylvia's dream: *The church leadership would like to get rid of what I have to say, regardless of how. The cancerous sentimentality is given more respect than I am.* [2]

50) Walter's dream: *I have to reproach a former colleague: "We have witnessed experiences with God, you have dismissed them arrogantly and devalued them."* [2]

In the dreams it became apparent how the church would react to us:

51) Walter's dream (May 25, 1982): *If the people in the church notice that we are serious, they will try to recruit us in a sentimental way and devalue Sylvia brutally.* [2] (Comment: But when the recruiting remains unsuccessful, everyone who was not willing to sell God's truth cheaply was subjected to brutal devaluation by the church.)

52) *The people in the church who now talk so pejoratively about us are being gripped by negative intuition (the destructive side of the Great Mother). They are fooling each other. Everyone has a sense of what the other person would like to hear. One stumbles over his goodness, the other over his intelligence, vanity, or lethargy.* [2]

53) Sylvia's dream: *About the pastor colleagues of my husband : They all think themselves to be more pious than they are. They don't think to ask that God sees the heart and they also don't ask that God knows your heart.* [1]

54) Sylvia's dream: *I am speaking with a woman from a parish who has visited me often with her dreams. In the dream she has started to notice that it is unconsciousness and stupidity which devalue me. I point out to her that she should not look down on anyone who treats me that way. Then God has me say: "In the bowling club the pins are in the middle; in the soccer club the soccer ball is in the middle; but in the church God is not in the middle. If God is not in the middle, then the people are off-kilter."* [2]

55) *In the church we are talked about in such a way that they no longer see us as humans. [1]*

56) *Sylvia's dream: I am speaking with a church official. Whatever I say to him, rolls off of his arrogant self. Repeatedly, I try to point out the terrible arrogance of the church and also the injustice of how the clergy and the parishioners dealt with me and wanted to get rid of me. He lets me talk, as though I were air. I become forceful and talk about a dream I had about a woman in the church, who everyone greeted with a smiling mask, even me and my husband as well, as long as she didn't see us exactly; but when she recognized me, she lost her smiling mask and her face became as cold as ice and haughty. I tell him that but it doesn't affect him. He doesn't see the need to show an interest in me. Then I say to him: "It is sad and pathetic that God has something left over for me and loves me, but the church rejects me and has nothing for me. God Himself is not too fine for me, but the church is." When I notice that he is still as arrogant as ever toward me, I stand up right in front of him, look into his cold, brown-black, cloudy eyes, and say to him: "I have slipped up and referred to you as 'Mr. Ice'." Suddenly, despite everything I feel lots of love emerging in me for him because I do not get caught up in his hatred, and I add: "I so wish you will receive a heart." [3]*

God wants His people to become aware of His presence directly and not through the church. No church is going to stop Him, something which is also shown in the dreams. I do not claim anything at all, but, rather, keep in mind what God Himself has claimed in numerous dreams. The church is acting like a fly which wants to get in the way of the elephant. It is absolutely ridiculous and sad if people no longer see a God, but only their own crazy notions. And what those people want to attribute to me, who arrogantly want to place themselves above me, is really only their own madness. But what is dangerous are projections if they accumulate in the crowd.

What is dangerous about the judgements of people is their frigidity, unconsciousness, lack of sophistication, and their tendency to make

sweeping which originates from the mental sluggishness and stupidity, and which have such a devastating effect when it comes to the judgement about others. God repeatedly shows through dreams that only cold, unsophisticated, arrogant, and lazy power seekers want to devalue me in order to keep their standing and their inclinations, whose center is a big fat I, but not God, love, truthfulness, or the capacity to understand.

57) *Someone who acted horribly to us still has to be a servant for God's cause. According to Sylvia's directions, he has to guide our vehicle that resembles a rickshaw and pedal so that we move forward. [2]*

58) Someone who has been coming to us for a long time with his dreams learns in a dream: *If things are still so stupid in us, then it is because we do not recognize that Sylvia Dorn has received the same role from God as Jesus, the man, back then. [1]*

59) *I have to confess to myself that I have doubts that Sylvia has the same significance or place today as Jesus did back then. [3]*

60) Sylvia's dream: *I learn: "God has emptied out N. E. for his arrogance. As long as he is with you he has a chance." [3]*

61) D. N.'s dream (October 15, 1983): *I have to look after an older man. It is necessary and my job, and it is so natural how Sylvia always takes in people as well. Perhaps the man is also sick. While I am looking after him, I tell him dreams, including one which I just found to my surprise in the manuscript of Sylvia's book and which she herself doesn't yet know. It states: "Someone dreamed that Sylvia has received more promises from God, but she hasn't told anyone yet because we always deal so arrogantly with them." [3]*

God's promises to me are comprehensive, but that again is God's matter. I am not a miracle healer or a saint. I am just a true person according to God's will and I am very serious about how it is everyone's urgent task and obligation to learn to ask about the truth before God and about His will.

- 62) *I witness how others treat Sylvia with much devaluation and underestimation. [2]*
- 63) *I have belittled and downplayed all of the experiences and the word of God. Sylvia is very annoyed and unhappy with me about this. [2]*
- 64) *Sylvia says sadly: "You are worse than Jesus' apostles, they proceeded more vigorously against the wrongdoing, against their own and that of others." [2]*
- 65) *In another dream Sylvia says sadly: "You don't know what you are doing at all!" [2] (Comment: What is meant is the dishonest discussion and the devaluation, which always emerge if people have knowledge of the truth but who let themselves drift thoughtlessly.)*
- 66) *Sylvia says to me: "I had to fight as well and was tempted to give up. Guess by whom? — But God had something in mind for me." [3]*
- 67) *Sylvia's dream: Someone receives a chance to find back to himself again after losing himself if he makes a sincere effort to take seriously what I have to tell him through God. Moreover, I was told I wouldn't have so much effort and grief with everyone as I did with those people with whom I had started to work. Some, it was said, would very quickly develop an understanding for what I am and say. Once again, I was promised in the dream that God is behind me and that He helps everyone, who is receptive to what I say, through dreams, which He gives to them as additional aids to understand. I am very thankful about this and know that I can rely completely on God. [1][1/33]*
- 68) *Sylvia is standing across from me as a large figure and says: "You will get a small chance to get a heart." — Then I have to deal honestly with the thoughts which come to me on that note: To begin with, I am sad that it is not a big opportunity, but then I recall that it is a gift to even get an opportunity. I know that I*

have to tell outer Sylvia these thoughts in full, that I have to go to her honestly with my dreams, whether or not my consciousness likes this or not. And, ultimately, crying is part of it, even that is a gift. God wants to help with the truth. — Up until then it was not a matter of course for me, and it occurs to me that Sylvia once said to someone else: “It already helped you when you came and spoke honestly.” — I understand my presumptuousness. I want to take the little opportunity now because I see many who no longer even have a small chance at getting a heart. [2]

69) Sylvia’s dream (February 16, 1982): *I dream for a long time in a profound way about how difficult it is for people to finally understand that behind all apparent differentness there is one God at work. [1]*

70) Sylvia’s dream (December 3, 1982): *I am speaking to people and say: “Stop overrunning me with Jesus. Jesus wanted to teach people that they have to ask about the will of God, and you don’t ask about that at all.” [2]*

71) *I am having an intense dispute with my father (and my mother). I am telling them what it actually means if God gives the dreams and they reject everything:*

- that they are actually standing against God*
- that how they conduct themselves and how they make themselves the standard is impudence toward God*
- that God is fixating them in their conceits*
- that it is not about me when I say that but that their rejection does themselves harm [2]*

(Comment: In all of their thoughts and actions, the parents of the dreamer who are true to the church have gone along with the church’s trend of devaluing.)

72) *The dream of another person gives a binding response to the question on the conditions for how people can experience the truth for themselves:*

1. *if they acknowledge the Great One (God) in them.*
2. *if they are willing to deal with themselves honestly and openly.*

[2]

I want nothing other than to serve and obey God Who alone has all power and Who emphatically warns in the dreams of making oneself the standard. God helps me. From Him I receive love for the person as God wants him. If we take the dreams seriously, God wants to help us out of all the confusion associated with projection in which the giraffe's arrogance brings people, and He wants to help us recover on the inside. That is a great gift.

But where the connection between God and me is denied or downplayed, God makes people cold and "closed" and leaves them in unawareness for the dishonest arrogance toward Him. What God has said about me through the dreams is something He wants to know as accepted as His fully valid truth, otherwise He leaves people in unawareness about one's own inner facts and takes away real access to the dreams. These are not claims of mine, but, rather, requirements and statements from numerous dreams. "God does not let Himself be mocked", someone was told to his horror in a dream. In many dreams, God has called upon people to accept the truth from me full-on because it corresponds to His standard alone. Nobody who devalues me will experience the Christ side of God and His help through the dreams.

73) *Sylvia's dream: An acquaintance is taking action against her relatives in their devaluation of me and their attempts to defame me and treat me suspiciously. I call out to her: "Tell them that's why I am a true person before God because I am not so hypocritically dishonest as the others."*

A true person before God has at his core God's standard and the love of God and every person and only truly maintains what God showed previously through the dreams. Someone dreamed:

74) *My sister tells me she has done various things and is now also a "true person". I reply to her: "Only God can say who is a 'true*

person' before Him. In many dreams from different people He has confirmed that Sylvia Dorn is a true person before Him."
(October 9, 1983) [3]

God gives dreams against shortsightedness

Dreams are gifts from God. They are like a guiding theme which helps us move through the labyrinth of opinions on toward the goal. That is why we have to deal honestly with them and ourselves. In the dreams God continues to prove His reality, strength, and truth. Often enough I have experienced that arrogant and narrow-minded people do not want to deal with that and instead devalue the dreams. But they are making a terrible mistake because with that they have gotten rid of the truth. Wherever God makes a request of people they have to address the request, and if they think they are able to avoid God, they land in dead ends.

Without the dreams there is no way of proving the reality of God to the people of today. Interpreting dreams in an unsophisticated way is wrong and dangerous. God and nobody else gives the ability to interpret dreams. It is not easy for the power giraffes, who have made themselves God, to acknowledge a Greater One Who sees through everyone and before Whom **nothing** is hidden. But how do people want to understand the contents of the dreams if they reject the giver of the dreams? I have abided by what God promised me:

1) God gives the dreams. He helps you (Sylvia) to understand the dreams. [1; 3]

That is why I only think along the lines of the dreams, as God wants. He also gives dreams because He wants me to write and pass them on this way. In this way people are to recognize the great God and find themselves. Their projections are to be done away with because they prevent them from a genuine connection to reality. And finally, people are to become responsible in their opinions and learn again to ask for the truth. Without the truthful messages of the dreams all judgements are sweeping.

I do not interpret any dream to my own advantage, but, instead, I deal with dreams as God showed in a dream:

- 2) Sylvia's dream: *It states that I dealt with the dreams in a scientific way because I compared them to each other openly and without prejudice.* [3]

Becoming open and free of prejudice before God is only what makes our life truthful, loving, and genuine. Such a term of scientific character should be binding for all fields. Those who cannot deal with dreams like this will not discover much.

Wanting to reduce dreams to opinions is ridiculous. The dreams refute this themselves. Often it is the last argument of power seekers, who do not want to acknowledge the binding authority of God and, for that reason, polemicize against the truth of the dreams. But wherever the truth is no longer sought, the cold and dishonest know-it-all is perfect.

A close relative of Walter thought he was arguing in a particularly clear way: "I am not devaluing your dreams; but God has not given me such dreams, that all applies only to you." In a dream God addresses this objection and has the following said to the relative:

- 3) *You really do devalue the dreams by the way in which you deal with them.* [2]

So, God also does not let His word be limited by the objection as to whether the dreams are only referring to the person who received them. If God has something to say, even beyond the personal sphere of the individual, we should stop defending our position with more or less good arguments. Instead, we should be thankful that God is talking to us at all, that He tells us what is valid before Him, how our life finds meaning, and how He helps us here. With reference to the argument that dreams would only have a personal meaning for the dreamer in question there is a dream that says:

- 4) *If the dreams are about God's Greatness, the "Old One" — and that is God — and about the people's delusion of grandeur, then this applies to every person (i.e. then it applies for every person to take the dreams seriously).* [3]

- 5) *God gives the dreams against shortsightedness.* [3]

6) *My siblings are recounting dreams. They also take their dreams seriously. But I sense a big difference. I say that as well: “We take the dreams from God’s Hand in the knowledge that God gives all dreams. But you have theories about your dreams which you apply at your discretion. But if you know that God is the giver of all dreams then you can’t apply any theory.” I say: “There are things you can’t know in advance and that’s why you have to leave a lot of things open.” [3]*

7) *I see a student. At first, she pretends not to see me, but then we start talking about dreams. I think of the letters I have written to her about my experiences with Sylvia Dorn. The student is friendly, but I sense her coldness. She reacts to everything I say with the sentence: “Those are your dreams.” Even to the dreams about her she gives me the response: “That is your giraffe.” I think: “She has surely informed herself from her father and now holds opinions to be facts.” [3] (Comment: In the dreams, the giraffe is an image for the arrogance of people because of its long neck. See more on p. 53 ff.)*

8) *A man I know in the dream had a dream which now convinces him. It is a positive, light dream with a beautiful view. I say: “Dreams are experiences. Ultimately, nobody makes his dream. But if one experiences that the dream is showing something completely different than what one had in mind, then it is an experience which nobody can deny or take away from the dreamer.” — I am very happy that the man had the dream which really touched him. [3]*

Without the dreams I would not have been able to show any of all the people who are with us that there is a God Who works, that He works in everyone, and how He works. It is only to our advantage if we do not deny or downplay the truth in a childish and know-it-all fashion. I would be unable to show a lot of things in such a sophisticated way without the dreams. Leaving God in the middle frees from all the wrong ties. Many people only noticed through dreams how crazy the normal is or how “normal” the crazy is.

9) *I am with Sylvia in an unknown apartment. I hear Sylvia coming. She is crying and talking with someone. I hear her say to him: "Your dreams have proven often enough that you were more crazy than normal." [3]*

10) *If a person doesn't love God with his whole heart, he influences others with poisonous opinions. [2; 3]*

Poisonous opinions cannot be reached with arguments. I am happy that for God's truth I do not have to make convincing and brilliant arguments, but, rather, that God helps:

11) *Sylvia's dream: God has given enough dreams against every opinion which we should use to counter, such as against the madness of "I can do what I want"; the dream: "You can't drive as you like."; and another dream: "You told him in such a way that he could understand but he doesn't want to see that he is only a vessel of God and he wants to keep his conceit of being able to do what he wants." [2; 3]*

Whoever consistently dared to hold up the truth of the dreams against the opinions became happier and more content inside upon retelling these experiences.

12) *If you are talking to others, talk about dreams against opinions, don't let yourselves get drawn into futile discussions about opinions. [2][2/224]*

The truth of the dreams applies regardless of our opinions. The dreams are God's view and not human opinion that is why they should have their say unreservedly. All opinions have an impact and they work in poisonous ways because God is not the center of life. In the end we schlep around a tremendous burden with them.

13) *It is said about me and my conduct at my workplace that I have kept too silent about what I have learned through the dreams and Sylvia Dorn. If I am silent on the outside, I am emptied on the inside for it. [2]*

14) *Sylvia says I would keep too quiet instead of opening my mouth for the sake of the truth. [3]*

15) *Sylvia's dream (November 8, 1983): If someone who shares the truth of the dreams is accused of talking too much about this, then he should respond: "That is not true. God has given such an immense treasure of truth and inner richness that at most I have spoken too little about it but never too much. Moreover, would God reproach people in dreams saying that they have talked to little about it?" [3][3/615]*

16) *"You listen to all the gossip, but you don't take the dreams seriously." [3]*

If we take the warnings of the dreams seriously, bad trends can be still stopped, then everything can and may change. God promised that. If we do not listen to God, we are building a wall around ourselves, and things go from bad to worse which really could have been interrupted.

17) *An old unconscious woman is lying in an old, ramshackle bedroom. Her husband is drunk and is seated in the room far away from her. I am sitting in the middle. I am talking on and on about the truth of the dreams and how one only has a genuine relationship through God. Suddenly, she stands up, he becomes sober, and they move closer and closer to each other and are closer than they have ever been in their whole marriage. [3]*

18) *Sylvia came over to my house. I say to her: "I have tried to get out of my inner confusion, I cannot get out of it." Sylvia responds to me: "You can't do that without me. Your lies point to a deeper spiritual layer." I then see a white silhouette (image for the unconscious delusion of goodness). I know that is my lie and have to shrink. Suddenly I realize, that's it. I recall a dream of mine in which I was too fat and it was about "losing weight". [2]*

19) *I notice how disoriented I am and don't know what is going on in me, which thoughts and tendencies are gaining the upper hand. I am struggling with that and looking for clarity. I come to Sylvia.*

She talks to me very lovingly and resolutely. I know now what's up with me, am relieved, and freed. I want to hold on to that. [3]

- 20) Someone learns in a dream (April 30, 1982): *"It is not the same if Pastor X says something or Sylvia Dorn. Because Sylvia does not talk about her 'opinions'. God stands behind what she says. It is God's view."* [1; 2] (Comment: Through the repetition of this dream two days later this message was reinforced to the dreamer. And so, he had to tell this to that pastor himself. He did this only to reap the usual "church talk".)

It is sad how many people as a result of their limited ideas and unqualified opinions prevent themselves and others from being genuine. Many people talk about me, but they have no idea of me. They do this with many things. The worst part is that stupidity dictates that if many people assume something then it is true. The long neck makes people "moronic" before God, to use the dream reference. Whoever strokes the long necks, and they are just as vain as they are long and whoever agrees with the giraffe, whether in himself or with others, is living against God and against himself. Under their apparent friendliness such long necks despise people. That is why the dreams warn that power seekers are split and live arbitrarily either according to their sentimentality or their brutality, as it happens to suit their dishonest line of argument.

By the way I have met a great many people who accept their so-called pleasant dreams as being from God, but who devalue the unpleasant or incomprehensible ones. For most people, everything is fine and good so long as their own power giraffe is not being attacked. The revolt of the clergy began when they noticed that their "actor role" has been seen through:

- 21) A. N.'s dream: *I am telling a former classmate: "We are no longer in the church. My husband was a pastor. But he and his colleague had to leave the church because the church did not want to recognize that God is the giver of all dreams. Moreover, the dreams presented the pastors differently than they thought. That didn't go over well with them."* [3]

It is too bad that there is so much stupidity and thoughtlessness, which follow the power seekers. The leading giraffes do not like me for that reason because they have to fear that a light could go on in their followers who would then no longer blindly follow them, but, rather, scrutinize them.

22) Sylvia's dream (1982): *The pastors reduce the dreams to bad common ground by leading the people to believe that all figures in the dream would solely mean the own inner level of the dreamer. God does not have a certain person appear in a dream for no reason; the person also shows a reality which is valid before Him. The dreamer has to then acknowledge both:*

1. *In the image God shows "reality" (because it works) of the person in question, and*
 2. *The dreamer has to ask himself whether he does not exhibit a tendency shown in that person.*
- Nothing is specified, it can and should change. [1]*

23) Walter's dream: *A former colleague uses the wrong "official" understanding of the subject and object level in the dreams in order to argue against us. I understand my blindness that I did not see that both in literature as well as in my former colleague the subject and object levels were only understood "inner spiritually". I am given the explanation that the subject level means the inner spiritual area of the dreamer. The object level means that something has to be referenced objectively to the people appearing in the dream that they are not being shown for nothing in the various situations. In any case, the careful question of the truth does not allow for a strict separation. [2]*

All opinions and theories about dreams are overridden if God explains through His word how parts of dreams are to be understood.

24) Walter's dream: *If another dream is told or recalled in a dream, this means that God wants to particularly emphasize something, without taking away from the meaning of other dreams. [2]*

Many times, God has shown Himself in dreams to be the autonomous inner power which has total power in every person and is involved in everyone and everything. God is, as He is, and His reality happens in every person, even if this person doesn't notice it.

25) *In a dream Walter has to say to those who are with us: "You took it as being too self-evident that God speaks in so much detail through the dreams. He does this less in the case of others." [2]*

26) *God has given enough dreams. He doesn't need to give more. [2]*

God has given many dreams so that people realize that He is a reality in their inside.

27) *Sylvia comes into the room. I tell her, "I have just had a dream about nuclear war." She responds: "That's just your threat because you don't take the truth and the binding nature of the dream messages entirely seriously. Is it so hard to acknowledge the Greater One in oneself?" She continues to talk to me with love and patience. [3] (Comment: The threat of nuclear war in a dream means the highest threat from the core if God's truth is not taken seriously enough. The outer nuclear weapons are only one side of the threat. Only if the inner bomb is defused can an entire contribution to peace in the world be made.)*

28) *Sylvia's husband says: "Tough times are ahead. You should write down your dreams and take them seriously." [2]*

29) *I am thinking in a dream: "If war were to break out and I could only take a few things, I would not want to part from the green book in which I have written down my dreams. I have to be able to see in times of doubt or despair how God helped me yesterday and what he spoke to me about." [2]*

30) *Someone dreamed against many devaluing thoughts and actions: I am at the seaside. My "original spirit" is speaking in me: "The most important thing in my life are my dreams. They have told me what is most important." [2]*

- 31) Sylvia's dream: *I say to people who are standing in front of me*
"You can't prove that there is no God. But if you had the courage
to come honestly to me with your dreams, then I could prove to
you that there is a God." [1; 2]

God helps to assert His truth

1) Walter's dream (May 5, 1983): *I hear about the book by a Swiss author with the title: God gives the dreams. Then I counter: "But the author did not consider: Keep in mind that God has to do with everything and everybody. I know that both Sylvia's book as a whole as well as this dream message are yardsticks for whether something is true. Whoever does not pay attention to the fact that God is involved with everything and everyone can write what he wants — even with similar or the same words — it will not become truer as a result."* [3]

Against all split declarations God now gives with me an integrated and valid explanation which intends to grip people from the inside and make healthy. The belief of the church has been unable to prove to any atheist that there is a God. But with me, many a so-called atheist has gained insight into the fact that a reality of God exists to which he has to subordinate himself.

If it is not possible to prove with all of these empirical facts that God is an all-encompassing factor which influences our entire life and who is the secret organizer of our life? Our entire life is accountable before this factor, and it is the mercy of God through which one receives life and everything else in addition. We are really entirely reliant upon God in everything. Whoever believes they can escape the crowd and the zeitgeist without the mercy of God are terribly mistaken. Everyone remains obsessed with the secret power and reality of God. The only question is by which side.

A wave of senselessness is going through our time which is gripping many people and burying them under it. To combat this God gave his word in the dreams to help people out by recognizing the total power of God and, with that, Him as the Greater One in every person.

Mankind is so degenerate on the inside that it would rather seek to be right with its opinions and look to confirm them than to ask about the

truth. Short-term successes tempt people to believe in the successful outcome of structuring life in such a way. Against man's own illusion of power God becomes his inner opponent and, like a worm, He hollows out man's web of lies until in the end a major breakdown happens. When fools grin about the truth, they are grinning about themselves without knowing it.

God wants true people who give all glory to Him. To this end he wants to help with the dreams and correct from the inside. In a song it goes: "...All stands revealed before God's view, He shows you now your life brand new."¹ — I often sang instead: "... *His life brand new*". That is what it is about. We have to abandon our images or notions of God and people in order to have ourselves shown God's view.

- 2) Sylvia's dream (June 19, 1983): *I am talking with a person who always interprets me from the outside. By contrast, I always repeatedly present the interpretation from the inside out. At that she becomes a little more insightful. I say to her: "The most important thing is that you find yourself. If you do not recognize how God has power in you, then you will not come to yourself at all." I know when I say that: That is valid for everyone. It is very important to learn and know how God has the power in every person.* [3]

God shows His laws of life for us people and how they hold true for us.

- 3) Sylvia's dream (June 21, 1982): *The people have always explained things from the outside in. I should stick to explain with God from the inside out.* [2]
- 4) *From the psychological interpretation of body language, I learn that they are on the wrong path from the outside in. I see this scene: Sylvia is standing there with her arms crossed. Other women immediately interpret the position of her arms as "fear and insecurity". Sylvia counters in a relaxed and carefree way: "For me, that is an expression of safety and protection." Sylvia*

¹ Thuma Mina, International Ecumenical Hymnbook, Strube: München, 1995, Hymn 268

vouches for the fact that nonverbal body signals are understood from the inside out. [2]

- 5) *In a church room water is coming out of the wall because of a leaky pipe. I am wiping up the floor. Ms. W. from the parish says: "What, you're cleaning on Sunday?" More people are arriving because the church service is going to start soon. I want to ask them to be more careful with their judgement: "Be careful that you don't explain from the outside in." But she does not want to hear my explanation and, instead, wants to stick to her wrong assumption. [3]*

God knows the mendacity of people who do not ask what is true before Him and who instead want to stick to everything that puts them in a better light, what is more convenient, and what suits them. Opinions are everything but harmless. Opinions which are not true before God lead to every form of a pathological ideology and to attitudes that are hostile to life and people and that empty and impoverish people. They also lead to frigidity because it is as stated in a dream and a meditation image that every person has the duty to explain with the truth. But if a person explains against the truth which is valid before God the person becomes colder. Every single person has to sense this for himself.

With how many other books are conceits acquired instead of truth and wisdom which lead to new projections? If people start to think sophisticatedly and if God gives them a bit of a heart, they slowly understand who I am.

- 6) A. N.'s dream (October 12, 1983): *I am trying to tell old acquaintances about the new contents which God gave through the dreams. They are becoming very angry, are reacting aggressively, and think I am nuts. I say: "Sylvia is a true person before God. **And what does Sylvia say? God has total power in every person, and God said through the dreams that He gives all dreams.**" [3]*

There are already enough dreams and experiences about all of this in my books. Whoever is too sluggish in spirit and too lazy to ask about the

truth and to deal with me honestly and impartially, should not maintain he has understood something, let alone embellish his ignorance and his inability with pious sayings.

7) Sylvia's dream (July 23, 1983): *In a big way this is about how I only offer very exact explanations in keeping with the inner facts and that what I say in relation to these inner facts is the fully valid truth before God. I am struggling with all kinds of people who refuse to believe that and would prefer to have everything changed in their favor with their explanations. It is very exhausting (as well as in the outer reality), and I have to vigilantly defend the truth and keep it in mind so that the unconscious arbitrary standard of others does not falsify the truth. [3]*

In an earlier dream of mine there was a similar claim:

8) *I have lots of living knowledge in the dream. God's objectively valid truth and His reality stand behind me. They are binding for everyone, that is irrefutably certain. But many do not want to acknowledge this because they want to stick to presenting everything to themselves and others as it suits them. They think it is more convenient but they are fooling themselves. This has terrible consequences for them if they do not acknowledge it. [3]*

God stresses in many dreams of various people that I know about His reality and method of operation in every person and pass along His truth and that His Christ side and His blessing are behind me. God wants people to listen to what I tell them on His behalf. And where God gives sight and knowledge, doubt can also become a farce to dodge the binding truth.

9) *I am sitting with someone at a round table. Round pancakes are lying on it. The conversation is about the truth which is valid before God. The other person wants to discuss this with me. I respond: "Are these pancakes here or what? Just as pancakes remain pancakes, so does the truth remain the truth." [3]*

- 10) *I am having a conversation. I am talking extensively about how logical the truth of the dreams is. If one only follows logically and truthfully, one will see that. The person also understands that as well.* [3]

The dreams always talk of the truth when it comes to what I say. But they talk just as powerfully that in the world the truth is hardly sought. Whoever wants to turn the dreams into a liar makes God one .

- 11) *The truth is like a continuous text that has to be written in a little bit every day.* [3]
- 12) *Sylvia's dream: God helps me everywhere to enforce His truth.* [3]
- 13) *It is about the truth. Sylvia says she experiences the truth, that the truth is in her.* [3]
- 14) *We are distributing information about Sylvia's books. A student hands out the information saying: "We are coming to bring the truth."* [3]
- 15) *I am listening to Sylvia: "Your friend was relatively quick to take what she learned from me seriously."* [3]
- 16) *Walter dreamed of a young man who is not dealing with the truth seriously enough and, as a result, is at risk of having to take a "detour".* [3]

The number of dreams which God has given to different people and the unlimited richness of the dream images and experiences with God should prove that God is the only strength in everything. If we listen to God, we can save ourselves detours, being led astray, and going in circles. In the big picture of what someone experiences from me, he might start to see his own dreams, images, and experiences in a different light. In a dream someone learns that

- 17) *in the time needed to take an elevator one can understand what the dreams are about.* [3]

So, it does not have to take months or years until someone understands and receives inner access. The key is to have the right inner mindset; then God gives understanding and a true disposition as He promised in the dreams. In another dream, the same person receives an answer to the question of what one should do with the dreams which one does not understand:

- 18) *We should stick to the truth of the dreams even if we do not understand some things because God has greater foresight, and we are still not at all able to grasp many dreams. [3]*
- 19) *I am at Sylvia's place. Another person turns to me warmly: "You have to struggle your way through. It is about taking things seriously one hundred percent of the time." [3]*
- 20) *The meaning of the dream image of "glass shards in the belly" is explained to me. Not acknowledging the truth is like having glass shards in the belly which cause injuries on the inside. [2]
(Comment: To treat the truth which God reveals today negligently, carelessly, or to even throw it away brings with it inner self-destruction. God wants us as healthy and whole vessels that are completely open for His truth. Starting from a young age, many people poke holes in their life's vessel with their self-deception. As a result, they cannot retain anything and remain snagged in dry, boring, and empty conceits.)*
- 21) *I am watching a movie about people in the desert. Sylvia's husband explains: "It is the inner desert in people and it is very cold there." [3]*
- 22) *My friend says to me: "If we take the treasure, which we have received, so thoughtlessly and indifferently, we will have a desert in us every time." — The scene changes. It's about my mother. I should be careful. She does not take the truth as seriously as I think. My aunt is more open. [3]*

God is and remains the "Greater One" in us, and that applies for all thoughts and temptations. Whoever freely acknowledges this great-

ness and the power of God will be filled with love for mankind so that there will be a genuine change in this world because the capability to understand and a sense of self-worth are determined by God's light and merciful side which overcomes contempt for mankind and coldness. Whoever is unaware of how everyone is influenced and possessed by God will constantly interpret things in a schizophrenic, do-gooder way from the outside in and put their opinion and judgement above everything without asking how things look before God. But what only matters is God's view.

Whoever mitigates the truth boosts the lie. The lie fixates, steals, and makes hollow. Many are stuck with their pious conceits without a chance of finding God. The longer people realize the truth with the help of their dreams, the more frightened they often are when they realize again with what megalomaniacal arrogance opinions can become God.

23) *Sylvia's husband says to me: "It is not nice to be arrogant to a person who tells the truth like Sylvia." [3]*

24) *A young woman with a nice, short hairstyle appears. I know it is the deceased wife of Pastor M. She says it is sad that her husband needs so long to understand. [3]*

25) *I learn: "Woe be to the person who knows the truth and does not live by it." [3]*

26) *Sylvia comes toward me and is worried and tells me I should take the truth of the dreams seriously. I respond: "But I want to." I notice that it is not easy for me to accept that I don't yet take the truth one hundred percent seriously. [3]*

27) *I witness how Sylvia sternly warns someone. He responds: "But I want to take the truth seriously." But Sylvia emphasizes: "You have to!" [3]*

28) *God is increasingly urging all of us to take it one hundred percent seriously. Sylvia also takes that as a challenge for herself because*

she has said to herself on a few occasions: “Oh, leave that, say no more.” [3]

- 29) *I have played with the truth of the dreams in my life. That is why it is senseless and empty in me again. Now I have to struggle to take the dreams one hundred percent seriously and to submit myself to them. [3]*

Even other people repeatedly dreamed that they should take what I say one hundred percent seriously. Not for nothing does God emphasize in many ways in the dreams that what I say and am makes whole and heals, that I don't make anything mine, claim nothing, and do not fancy myself. I live according to the will of God and for His glory. That made me happy and whole and guided me out of all the divided explanations. Similarly, God gives that to each person who takes up the discussion with himself and his environment as I myself live it and have written down in my books. God has confirmed to people through their dreams that with me they learn to think “scientifically” in an “alert”, “sophisticated”, “warm-hearted”, and “impartial” way and in truth.

- 30) *A woman whom I now in the dream says to me in front of others: “You are standing there again so bleak and meaningless because you don't take the truth entirely seriously.” The same thing would happen to her that all self-confidence would leave if she doesn't take it completely seriously. And back then I was the one who beamingly took her by the hand and pulled her behind me to the wonderful truth. [3]*

- 31) *Sylvia looks me in the eyes over and over again and implies without saying a word that I should watch out for my meanness. I should finally start taking the truth completely seriously. [3]*

- 32) *I should fight against my aversion to the truth. [3]*

- 33) *Right through the night I try to find the right mindset about myself and in my dealings with the truth. I remain unsatisfied because my search is unsuccessful. The next night I experience the following in a dream: There is a struggle going on in me that*

is working from the inside along with. I become confident about that. [3]

34) *Sylvia thinks very carefully about what she says to others and looks at things in a very nuanced way. [3]*

35) *Meditation image: Sylvia stands alone and steadfastly for God's truth. [3]*

36) *Sylvia' dream (October 8, 1981): I am given an assigned seat in front of many practicing Christians who with their "long necks" position themselves above me, above my experiences with God, and above what He has passed on in the dreams. I say with a touch of sadness and humor: "That doesn't raise me up one millimeter." And then it is about the parishioners and that they would not want to let God in entirely but would like to stick to a "little bit of God". That is why the pastor wives could not acknowledge me for what I am, for that they are too conceited and they support each other. The parishioners put me down because they also place their views of God and their opinions above God. [1; 2]*

37) *I call out the following against pseudo theological arguments: "The truth remains the truth." [3]*

38) *It is sad that many people don't want to hear the truth. [2; 3]*

39) *Sylvia says I should be happy if I am shown the truth about myself then at least I know where I am at. [1]*

The schizophrenic mind does not ask about the truth, but instead argues as a dogmatist. But the dream requires the following: "You have the obligation to enquire about the truth." Whoever does not ask about the truth is given delusion and conceit by God.

40) *The following is said about someone who holds contempt for mankind: He should say the truth. That will release him. [3]*

41) *Dream of a friend: Sylvia and Walter are standing in the living room doorway. After a discussion with someone, Walter says:*

"So, I don't want to have any doubts about God's richness and greatness!" [3]

42) God is the sole strength in people. For that reason, it is crazy to pride oneself about any gift or possibility. [2; 3]

God has this dream message reappear in many dreams. After all, we cannot do anything without God because all strength comes from Him. In order to prove that He has everything under control, He can also use His power against us; then all of our own strength is taken, or depression and senselessness grip us. We can save ourselves all of that. If we freely acknowledge God's power, God gives all of His promises and his blessing.

43) Sylvia's dream (September 7, 1982): I am talking with others about how God has power in them, and they are merely the landlords. That doesn't suit them, they would rather keep the conceit of being homeowners. For me it is very clear in the dream that God has all power in me. But it is difficult for me to convince the others of this obvious truth. They are cold and indifferent to this truth. [2]

44) The biggest truths roll off the frigidity of many people. [2; 3]

45) Most people are not concerned with the truth. [3]

46) They only listen to what pleases them. [1]

47) Sylvia's dream: An unknown person passes on the truth exactly as he heard it from me. Like me, he encounters resistance and rejection. Suddenly, I find a piece of paper with the words: "If you really love people, you get a tremendous amount of filth." I know the unknown person wrote this, and, at the same time, I am aware that once upon a time I dreamed this sentence. [3]

To the question of what it would be like if one wanted to reveal the truth for the sake of an advantage, I say to someone in my dream:

48) "It is not worth selling the truth because the opponents would kill you anyway. Moreover, God could call you the next moment

anyway, and then you would find yourself standing before him.”
[3]

49) *My parents together with an uncle and an aunt are approaching me. A sort of inquisition is forthcoming. They want to tell me their opinion in advance; they prefer the inquisition, as far as they are concerned. My uncle quotes from books which are supposed to be somewhere in my closet but appear completely foreign to me. My father is talking about Jesus Christ, the women are sitting there stiffly. I respond to them, I become clear and vehement: “I am not going to renounce the truth because it doesn’t suit your prejudices. One day you are going to stand before God and will see. I am not going to hide what the whole world is soon going to see anyway.”* [3]

50) *Walter’s dream: I say to leaders of the church: “You were so nasty to us and still are because you are afraid that the truth could take hold.”* [3]

It is mean how many people wanted to turn God’s truth into a lie. If God shows in the dreams that someone before Him is pious at heart and lives His will and His truth, then everyone should be very careful with their own claims.

51) *Sylvia’s dream: The arguments against the truth which God gave us through the dreams are becoming thinner and thinner.* [2]
(Comment: There have often been slips of the tongue and pen here: “sillier and sillier”.)

52) *At a church event it is about conversions. A pastor says: “Now is a good chance to convert someone back to the church who has decided for the truth.” A young man wants to do it “on equal terms”: Some are in the church, and some are after the truth with Sylvia. But it becomes clear to me **that there are no compromises.*** [3]

53) *Sylvia’s dream (March 14, 1983): “If you want to live honestly, you can’t go to church!”* [2; 3]

It is never worthwhile adapting to the giraffe people. In our life it is only worthwhile to follow the great God (not the little church god, as a dream referred to it). I do exactly that and nothing else. God has shown this to many people in their dreams and will continue to do so. God has given me so many answers to outstanding questions, so much wisdom and love. Only soulless giraffes can kick all of that into the dirt with a clear conscience.

Despite all of the opinions God stands behind me and continues to give people dreams which strengthen what I say, encourage them to take them seriously, and prompt them to position themselves with their whole selves behind God's cause. My freedom is that I live from the recognition of God and not from the recognition of moody giraffe people who distribute and withdraw their goodwill randomly as it suits their conceits and moods. As long as a person does not let himself be honestly challenged by God, he remains a bundle of crazy conceits and projections.

Don't make **one** thought yours

God works as He wants. That is why it has to be acknowledged that He has the power of thoughts in us. I know about the reality and efficacy of God, which fixates every person on his opinions who does not ask very humbly about the will of God and the truth which are valid before Him.

Asking about the Great Father and about what is valid before Him prevents one from becoming numb due to cold conceits and unconsciousness. This opens up a big dimension which looms in the dream image of the Old One's big key, a dimension, which nobody can obtain deviously or earn, but, rather, which is the gift of God to everyone who loves Him with all their heart and wants to ask about His will.

- 1) Sylvia's dream (January 22, 1982): *For a long time, it has been profoundly about the truth which I have to say, the truth from God, that, namely, all thoughts and feelings have to do with God.* [1; 2]
- 2) Sylvia says: *"God is our entire inner life. God even gives us our despair as well as our happy feelings."* [2]
- 3) D. N.'s dream (May 8, 1982): *An acquaintance says to me: "I am offering you a deal." It is about a trade, one idea for another. I am shocked: "That's not going to work. Our ideas don't come from us, they don't belong to us!"* [3]
- 4) *How can a person pride himself on something when God gives everything, for instance the strength, the ideas? God can just as well clamp off everything.* [2; 3]

If God does not help, our efforts are to no avail. In everything we are reliant on the fact that God helps. It is ridiculous to want to push away dreams that prove that God is the sole strength. God is the power which works as it works, and for our life here and in the afterlife, everything depends on whether we have this power for us or against us.

The truthfulness is important for our life now and for the life in the afterworld:

- 5) Sylvia's dream (September 6, 1981): *I learn that life here is also binding for life in the hereafter and that the determination cannot be changed by anyone concerned. It is very important what we gain insight before God here on Earth. There, no more incorrect justifications apply.* [1; 2]
- 6) *Everyone takes their opinions and judgements into the next world like a bad inheritance. The dreamer sees that in images in front of him. He suddenly understands the extent to which opinions and judgements can become a burden.* [1; 2]
- 7) *I am standing before an unknown factor. Before it no justifications and arguments count. Everything has to be clarified and settled as the Greater One wants.* [2]
- 8) Meditation experience: *Our life is like a network of veins that starts at the bottom with a large vein and which ultimately branches out more and more into a multitude of many finer branches. At every fork in the road we decide what happens next. Every decision is important.* [3]

God lends assistance in dreams to the conscious discussion with thoughts:

- 9) *God corrects thoughts in dreams, but He doesn't have to.* [2]
- 10) Walter's dream: *I see the thoughts of the past day go by in images. At a particular spot the train of thought is stopped. With complete seriousness one thought is held against me which I let pass by unchallenged and which was the cause for everything which went wrong for me that day. At the same time, the other healing thought is named, which would have set the course for things to go in the right direction. I am full of sorrow over how serious the effect of my thoughtlessness was.* [2; 3]

- 11) *I am told emphatically: "Every time God gave you only one arrogant thought as temptation, and you didn't reject it fiercely enough. And each time God had to "close" you again and exclude you from the truth which He gave Sylvia." I experience again the emotional change between "being open" and completely "closed". Moreover, the condition is repeated to me that God releases again if one tells Sylvia the thought. [3] (Comment: God has given me the gift of being able to look into peoples' eyes and tell which side of God is more or less gripping them. Many have experienced that blockages were resolved when they expressed their thoughts honestly.)*
- 12) *Sylvia Dorn appears and says to me: "You were almost completely closed." I feel in the dream how it is when one is closed. Sylvia is speaking with me, and I experience how I "open up". For the first time, I feel the difference. I have to look into Sylvia's face again and again, it exudes so much warmth, light, and inspiration. [1]*
- 13) *I hear how a person is making disparaging remarks about a dishonest young person. I tell him: "Be careful, this dishonest boy is also an area in you." The person I addressed refuses to believe it and looks at me in an empty-headed way. "That is what makes Sylvia special", I try to explain to him, "that she sees everything in herself; that makes her a true person and that's why she can help us." [2]*
- 14) *A woman has to let herself be instructed in a dream that one can have every complex. [3]*
- 15) *I approach Sylvia. She says to me that I am at odds with myself. I suspected that but was not entirely sure. Sylvia says that I am carrying all of my relatives and the whole of humanity in me. [3]*
- 16) *I am having a discussion with an acquaintance. I tell her that everything comes from God and that all possibilities are latent in every person. She is appalled. [2]*

- 17) *I am at Sylvia's and say while having a conversation: "I have never learned to also allow and think 'negative' thoughts as well."*
[3]

I do not identify with any thought and do not deny any. I know that every thought comes from God and I consider very carefully which ones I agree with.

God is also the giver of emotions and projections. In dreams He has shown over and over using "Do's" and "Don'ts" that he presents people from the inside with decisions and that once made, such decisions, lead in one direction or another, without it always being possible to make a correction immediately.

- 18) *Sylvia is sitting beside me in her long, red gown. She says to me: "You have been so crazy in recent days because you have thoughtlessly made the truth yours and, with that, you have downplayed me. You have not even apologized."* [2]
- 19) *Sylvia's dream: When the figure of D. appears in the dream, it is meant as a transition to me. As an explanation: If the figure doesn't keep the truth in mind, the figure is naturally not used as such in the dream.* [2]
- 20) *Sylvia addresses me: "You have now been able to get to know so much. But take it seriously already and implement it!"* [2]
- 21) *Sylvia warns me: "You have to be careful otherwise you are going to lose everything again." — I notice how my coldness and my arrogance could grip me.* [2]
- 22) *A woman received this meditation image regarding the discussion with the thoughts: First comes the cold thought. If it can settle down it gets its "brother", and this one says to me: "Just turn everything around and never mind."* [3]
- 23) *Ms. K. is accusing someone: "You are not living the truth." I say to Sylvia: "Something's not right there. That's not how it works." It makes me really angry that K. of all people who is not living*

*the truth, puts herself above others. Then I turn to her directly:
"It is the mercy of God if one is able to come to oneself." [3]*

24) *Sylvia repeats: "I have told you that the lie divides and makes schizophrenic." [3]*

25) *God takes the lie much more seriously than people think. [2; 3]*

26) *I hear Sylvia say to another person that he still has very infantile tendencies and is not exactly living in keeping with the truth. [3]*

27) *Sylvia is standing in front of someone. I also feel addressed when she says to him: "One has to simply admit one's inclination to superficiality." [3] (Comment: To own up to all the trends and tendencies is an important step en route to oneself.)*

28) *Sylvia's dream: I warn a man of his own naiveté. [3] (Comment: I told him this dream. Later he admitted he had to think a long time about it and that he recalled some situations where he really stupidly and naively accepted what others said without asking whether it is true before God. He went on to say that he realized that he used to believe himself just as naively and perceive things as superficially as he was himself and that the tendency of letting himself drift so thoughtlessly is still putting him at risk.)*

29) *A friend dreams (February 23, 1984): I am talking on the phone with J. I notice that he is devaluing the dreams and no longer accepting them. Everything I say he turns around on me. I say to him that if I didn't take the dream messages seriously, I would immediately feel like a leaf at the mercy of the wind. On this note I recall my dream [3]: "People without God are like leaves in the wind."*

30) *Someone is empathically warned to take the truth completely seriously then God gives him his humanity; if not, he will be driven like an animal. [3]*

31) *Someone is telling me that someone had a dream about me in which it states: I should take the truth of the dreams completely seriously then I will find the path to myself, and God will give me my humanity. If I don't take the truth seriously, it states God is going to take my humanity and then I would live life being driven and move on all fours like an animal. [3]* (Comment: Nobody has their humanity as a possession. For the wrong game, the lie, the harmlessness and the self-deception, God can take away the humanity and fixate on a "life as an animal". But God wants people to find their way out of their compulsions and fixations.)

God has promised me over and over in the dreams:

32) *He releases everyone who establish an honest rapport to me from their negative and destructive bondages. [2]*

It is the overconfidence of a person that takes away his insight and trust in the greatness of the divinity. If a person is unable to imagine anything greater than his own head, he starts to degenerate. Today, people everywhere have an arbitrary standard as their center.

33) *Sylvia's dream: A relative is totally sleepy, and I can hardly wake her up. I am talking to her but she constantly jumps to an opinion without understanding. [3]*

34) *Sylvia's dream: I am talking on the phone with a woman who is worried about her standing in the parish because of her contact to me, and I point out to her: "Some people have already noticed that I am telling the truth. Yet outwardly they stick to what they have always talked about. They are doing this for the sake of their own standing. To such dishonest conduct I can only say: 'That is mean.'" [3]*

35) *Sylvia's dream: Mr. U. L. is very much at risk with his thoughts and notions. First, he is too quick to interpret a situation; then he thinks things can only go on as he likes. But if things happen*

differently, he wants to give himself up. But for good or ill, things won't continue as he thinks. He is not yet asking for God. [3]

- 36) Sylvia's dream (September 11, 1983): *A terrible power seeker with nasty meanness in his face, who wants to live out his delusion of power on others, is standing across from me. He says: "There is no God." In doing so, he expresses his schizophrenic attitude with a grin and without saying a word: He is God and can agree with his own power because no God is preventing him. That is the proof that there is no God. — I notice that in his delusion of power he is no longer able to take God seriously. I talk against his delusion. Then he argues coldly and in a schizophrenic way: "If I do something evil, then it is God's fault because God gives me evil thoughts." I warn him and say very empathically that God will hold him accountable for every thought which he agreed with. After he would have wanted to vent his delusion of power on me yet again, he leaves me alone. — I reflect on that in this dream about how our whole life is lived before the eyes of God and hope that this man contemplates what it means that he is responsible for every thought which he agrees with. [3]*

- 37) Sylvia's husband says to me that I should watch my thoughts. [3]

The real temptation is the one that involves making us the standard and center. People can hardly be taught how much they themselves with their standard and their opinion god sit in God's place. This is what the following dreams say about arrogance: "*God empties for arrogance*", "*He gives mean thoughts*" (this alone makes one notice how dishonest the goodness is), "*He narrows the awareness, and that leads to a reduction in the size of the brain*".

- 38) *If we only make one thought ours or attribute it to ourselves, if we agree with one arrogant thought, we lose access to the truth which Sylvia received from God. Everyone who downplays what the truth is will be at the mercy of the "Mother of the Antisocial People". [1]*

- 39) Sylvia's dream: *God makes stupid for the conceit. [3]*

If God tempts us whether we want to agree with arrogant thoughts and whether we still know everything better and want to make ourselves the standard then we should rigorously reject these thoughts. All thoughts come to us without our assistance, completely autonomously. But we have to decide what we make room for. The possibility to choose makes up our humanity. If God is not in the middle of our life, we remain vain and inflated, but also empty and hollow. Dream:

40) If God is not in the middle, then the person is off-kilter. [2]

Become merciful and don't boost yourself

I know exactly that I receive my thoughts and my feelings from God. It is because I know not to identify with them but am aware of the power of God in my own psyche and deal in a sincere and humble way with everything that is in me, but what I am not, God does not inflate me. Instead, He gives me an abundance of spiritual substance. I take my vessel and my substance from the God, Whom I have loved my whole life and for Whom I have searched.

That is why others also dream in all kinds of ways that they are too high or are far above or hovering, but Sylvia Dorn always has both feet on the ground, clear eyes, and lots of warmth.

- 1) *A dreamer sees himself coldly as he sits up high with many others and speaks ill of Sylvia Dorn. But she is standing below with both feet on the ground and affectionate eyes. When the dreamer comes down to her, he experiences genuine emotional values and warmth. [1]*

The power complexes keep people trapped in cold, empty, and dishonest overconfidence and ultimately destroy them. The dreams describe this delusion and how it works often using the image of the long neck of the giraffe.

- 2) *Sylvia's dream: I am prepared in the dream for the dispute with others. I am told: "Everyone who comes to me is an experienced giraffe from a young age who always presents himself better and others worse." And that is exactly what I am confronted with. And then I am shown an example for how people treat me: My knowledge, my love, my time, in short, they use me arrogantly and present everything, as they like, so that they look advantageous. Nobody asks how I am. I have to proceed against this because giraffes even lie with the tone of their voice. God also showed this to me in the dream. [1; 3]*

- 3) Walter's dream: *The response letter written by a relative is lying on the table. From the unopened letter I learn about the basic mindset with which the letter was written. On the envelope in the handwriting of the relative there is "I did not write with arrogance." But God lets me "look inside". The letter is full of arrogance on the inside. It is perfectly clear that it was written with the same attitude as the response letter from Pastor A.* [2]

Any arrogance makes people more divided. Contempt for mankind and human destruction start with different nuances, like with the cold irony, the contemptive gesture, the icy silence. This continues on to the megalomaniacal vampire of the Übermensch, who with frigidity and "good reason" has the defamed subhumans wiped out.

God is unerringly a power of the truth, and the dishonest person is for that reason schizophrenic because he lives before himself and others in pure dishonest justifications. Nobody should arrogantly place himself above the "schizophrenic" conditions of the other because what becomes visible is the Great One, who now takes a negative hold to prove His power. In dishonest goodness someone has to say the following about themselves in a dream:

- 4) *I can't see anything bad about me.* [3] (Comment: But he sees it all the more in others. I am not writing that so one can look down coldly on others, but rather so that everyone becomes careful about what he himself believes, what he believes of others, and what he wants to have others believe. The worst thing is that the giraffe makes every person stupid and mentally sluggish so that many tendencies to avert imprison people in their conceits and prevent them from every genuine inner progress.)

A pastor feels completely innocent of the talk about us, but the dreams present him this way:

- 5) *Walter's dream: He is so convinced of his "innocence" that Sylvia's jaw drops. His wife supports his superstitions of innocence and good intentions toward us.* [2]

- 6) Acquaintance's dream: *My husband and I are talking with an acquaintance about everything related to Sylvia Dorn and the dreams. I observe his face inquiringly and ask myself whether he is as open to the subject as he is at the moment he is talking to us. Soon after the talk I meet a relative of his and learn from him that he talked very differently about this to his family members. I say to this relative: "That's precisely the nature of the giraffe to talk one way to one person and another way to another."* [3]
(Comment: This dream speaks for itself and nobody needs to look much beyond himself to find such two-faced behavior.)
- 7) My mother says: *"That one talks like this to Mr. Müller and like that to Mr. Meier, is normal."* I call out: *"That is the giraffe!"* In doing so, I think of the dream of a woman that she had to say: *"That is the nature of the giraffe to talk one way to one person and another way to another."* [3]
- 8) Sylvia's dream: *Years ago, I dreamed that the wife of a pastor had already noticed that many aspects of the parish piousness were not ok, and that she was at risk of playing a dishonest role in the parish. She went by titles. I say to her: "Many a big head has burst on the long neck." — Moreover, I say to her that it is important for her to recognize her genuine and true needs, then she can help others. In the dream I learn that on the outside she lives the opposite of what is true on the inside.* [1]
- 9) Sylvia says: *"The giraffe is always standing right beside you."* [2]
- 10) Sylvia says that it is not nice that she has to struggle every morning anew with my giraffe. [2]
- 11) Sylvia chides because I am getting haughty again. [2]
- 12) Sylvia reprimands: *"Come down and stop priding yourself so much."* [2]
- 13) Someone says to Sylvia: *"I came quickly to you because I was up too high. Now I am feeling better again."* [2]

- 14) Image: A big circle is drawn around Sylvia like a protected zone, a free space for people. Everyone who leaves this free space goes back to the sphere of influence of the large giraffe, which attracts such people like a magnet. [2]
- 15) I am at Sylvia's place. We are being very serious. I sense in me both options, either to become a person or to keep my "long neck". I am suffering from the fact that my second side is still controlling me in such a tremendous way. [2] (Comment: The dreamer positioned himself more clearly and, in the dream, has to recognize his ambivalence toward both opposites and face the conflict.)
- 16) Sylvia addresses a friend, it's probably about his giraffe. He wants to get discouraged about this. His wife says warm-heartedly to him that those are the labor contractions, he's not supposed to run away from them. — Later in the dream I recount this dream to Sylvia and the person in question. Sylvia then asks him how many devaluing judgements he still has in his mind. [3]
- 17) I see two women go to Sylvia; one is shown as being warm-hearted, the other more as being hard and stiff. Sylvia says: "That can change. Whoever is hard and stiff now can become warm-hearted, but also the reverse." [3]
- 18) Someone who also takes the truth seriously says to me: "The uncertainty, so to become doubtful about himself, is one of the best means against the giraffe. Because giraffes don't like that." [3]
- 19) I see an unmanageable [glaring] large crowd of unknown teenagers. A few girls are talking amongst each other. They just arrived with a bus. One says: "The fact that we felt so bad in the bus was definitely due to our giraffe." Now I understand that all of these young people had heard of Sylvia and are therefore familiar with the term "giraffe". I realize what a great gift or happiness it is that I am allowed to know Sylvia personally. [2]

20) Sylvia's dream: *If God makes a statement about a person in a dream or if a dream says someone is a giraffe, then the person also has to recognize that. Otherwise this has negative consequences, and there is no change.* [3]

21) *I am running with Sylvia toward a house with a garden. I say to her: "Sylvia, I got to know my giraffe. It is sooo cold, mean, and nasty!"* [3] (Comment: When recounting the dream, the dreamer slips up several times and says instead: "... got to learn how to fight my giraffe". The dreamer became really happy in the dream to realize this so as not to have to continue to be stultified in dishonest goodness and in the delusion of being special.)

I have written about the self-deception of the giraffe in people in another context. It is a gift from God if people are at all able to see their self-deception in very specific areas, and most of the time it is quite a struggle until the consciousness recognizes the inner facts.

22) *I am with Sylvia at the table. She speaks to me: "You have a grimace, something's wrong." I begin to see that my "grimace" has to do with the fact that I gloss over certain brutal tendencies in me.* [3]

23) *When people grow up, they suppress their unscrupulous tendencies and go into "doing good".* [1]

24) Sylvia's dream: *I learn how people can find access to me, namely, if they are willing*

1. *to give up their dishonest goodness and*
2. *to see their inner filth.* [1]

25) *I am telling Sylvia a dream, but in the process, I have the tendency to put myself in a particularly good light. Sylvia notices this right away and speaks to me about that. I respond: "Yes, I know the most important thing is that we always have to keep our filth and our darkness in mind."* [3]

- 26) Sylvia's dream: *A close relative is on the phone and says something about her "injustice" toward me. But the very next minute there is uncertainty as to where her insight will last.* [3]
- 27) Sylvia's dream: *With regard to someone who came to me the following day: The dreamer is at risk of ignoring his filth with pious conceit that would inflate him. Oh no, I think in the dream, I have to tell him that tomorrow because when he gets inflated everything will roll off of him.* [1]
- 28) Someone else dreamed: *I see that nothing is right with me and nothing is changing. But I am corrected: No, it is merely a long, arduous path because I was, as you know, very haughty.* [2]
- 29) *I am out and about with Sylvia. From the right a pastor approaches me. I say to him: "Your very long neck has to go before God!" But it does not have an effect on him. Sylvia comes and says the same sentence to him. Then he loses all of his negative aura, the dishonestly pious mask disappears.* [2]
- 30) *An unknown young woman dressed stylishly in jeans is involved in the church; she dances and sings and wants to achieve something. I have to tell her: "The split comes from the fact that we don't acknowledge God and don't take Him seriously." She pauses.* [3]
- 31) *I am talking with Sylvia. She says: "Take the dreams seriously." She recommends my dreams to me.* [2]
- 32) *I say to my sister that if she doesn't take her dreams entirely seriously she can't understand anything.* [2]
- 33) Sylvia's dream: *A dreamer who has not yet had very many experiences with himself is at risk of brushing aside his inner dream experiences with the opinions of others.* [1]
- 34) *I am sitting with a few people at a round table. A "know-it-all" is also there. He thinks he knows something about dreams. But he twists everything around and has not understood a great deal. He wants to convince me of his opinions about dreams. I know*

that I will no longer sell Sylvia. Contrary to the whole nonsense of the know-it-all, I hold on to the truth in me. [2]

35) *I am at Ms. Y.'s place and am talking to her about my dreams. Suddenly it dawns on me with horror how cold and arrogant she treats them, without thankfulness to God. I say to her: "I am not going to come any more." I want to end my duplicity of going to Ms. Y. and then talking to Sylvia again about my dreams. Upset and indignant I say to Ms. Y. about her work with the dreams: "It is such that we become merciful and not that we elevate ourselves." I know that now I am going to Sylvia to work with her. [2]*

36) *Sylvia explains a dream to me. She encourages me to be thankful for the dreams because they help to differentiate. [3]*

Any sort of indifference or platitude is dishonest and cruel. God can help to differentiate. And this is exactly what He wants to do through me. The long neck leaves every person in his unconsciousness and simplicity. Only humility before God and the love for His truth and His will gives us genuine, nuanced humanity.

We owe everything to God, even all inner spiritual experiences. Every dream is a gift; it is like a letter from God to us. It makes people happy to love God; and because everyone is His child, they can and should learn to be inclined to each other in pure love and to give their giraffe in people a kick so that not do this to people. I know exactly how to distinguish between giraffe and person according to God's will, and God wants people to learn this from me.

Recently a few people were accused in their dreams of not taking what I say seriously enough. They should write things down and deal with it more seriously because I am not going to be around for much longer. But we all have to answer to Him for the years of our God-given life.

37) *Sylvia warns me. I should take care, it could turn me around, too. [3] (Comment: That would mean having to throw away all experienced truth.)*

- 38) *Sylvia had a dream about me that I give thanks with my mouth if I had a dream, and also share it with others, but that on the inside I am ice cold. That is because I live too much as I like. [2]*
- 39) *Sylvia is working with a few friends for an hour on the dreams. Suddenly, she says to one of them appalled: "What a sight you are again!" I notice that he is so inflated that he can hardly refrain from laughing; everything rolls off of him. Later he tells me the reason for this. He only appeared to work on the outside and thought to himself: "I could have been doing this or that in the hour." [3]*

Wherever people want to remain in their delusion of power and think that they do not have to listen to what God wants to tell them through me or if they just want to misuse it to elevate themselves then God will become someone who jumbles things up and thwarts all their lovely plans.

- 40) *Sylvia says I have to watch out for my "Lieselotte". "Lieselotte" is someone who takes in everything Sylvia says enthusiastically and can understand, but as soon as she is gone she loses everything; it becomes trivial, and the Dorns are then just any acquaintances for her. [3]*
- 41) *I put an arm around a young girl and say: "We are on the right path." (what is meant is the work on the dreams with Sylvia.) Apparently, she was thrown out of her home because of this, and her training was kyboshed. [3]*
- 42) *D. N.'s dream: An unknown person takes a brochure from us for Sylvia's books to advocate to others about what Sylvia has received from God. He is ultimately not convinced and has reservations. We talk to him over and over, explaining, correcting, and trying to make it easier for him to understand. It is very difficult. But the unknown person stands up for us time and again in the case of people to whom he has access. The only thing that keeps the path to us open for him and allows such conduct is that he reckons with God's word today (unlike many others) at least in principle. [3]*

If the world is destroyed, then by the people's delusion of grandeur

1) Sylvia's dream (January 18, 1982): *If people who come to me with their dreams don't take the truth seriously, God makes them closed (this is His second side at work). I saw how their eyes turned cloudy and empty. Otherwise they have very clear eyes when they listen to me. I also saw their clear eyes and thought: "Hopefully they will finally take what they experienced seriously." It was a bad and a nice difference.* [1; 2]

For good or ill nobody can say that one person or the other is one way or the other because one single thought which grips a person can change everything. I have experienced so often that all insights were no longer worth anything if someone trivialized what I said to him. In a flash the old thoughts took hold again. God said through the dreams what is true before Him and what applies for our time. If I say that, it is the standard of truth from God. What makes God angry is trivialization. With that the truth is aligned to one's own standard.

2) Sylvia's dream (January 22, 1982): *For a long time, it has been profoundly about the truth which I have to say, the truth from God, that, namely, all thoughts and feelings have to do with God. In addition, everyone has to accept the truth just as I have to tell it from God. Nobody may weaken what I am and say in relation to the two sides of God in us. I know in the dream that it is difficult to teach people this because they won't or can't accept that God is my standard. Downplaying this means bringing everything down to one's own standard meaning that: "If people downplay what you say and don't exactly accept what you say to them in God's name, and don't take it seriously that it is not your standard, but, rather, God's standard, then God only gives one arrogant thought, and the people have to devalue everything — their dreams and you — and lose the truth."* [1; 2]

It is and remains true that God is committed to that and releases people from every destructive obsession if they listen honestly to what I say to them on His behalf.

3) *The one who gives and takes the madness is one and the same Lord.* [1; 2; 3]

4) Walter's dream (about a former colleague): *He could be free of his pious obsession if he acknowledges:*

1. *Keep in mind that God has to do with everything and everyone.*
2. *God has total power in every person.*
3. *Sylvia has had her mandate and her gifts entrusted to her by God.* [2]

5) Sylvia's dream: *Very unconsciously people are standing around and are silently asking, "Why do we need you?" I see their unconsciousness, their dull and arrogant faces and think sadly, "So that you get an idea of who you are and what is going on in you!"* [2]

6) Sylvia's dream (April 1982):

1. *God gives and takes the conceits.*
2. *God gives the dreams.*
3. *God helps you (Sylvia) to understand the dreams and see what is going on in people.*
4. *Life is to be brought before God "with fate, suffering, and guilt".* [1; 2]

7) *Someone asks Sylvia how he can get rid of his many conceits. She responds: "Only if you take your dreams very seriously will you get rid of your conceits."* [1; 2]

In the struggle for totally acknowledging God, the greatest risks are vanity, sensitivity, arrogance, sluggishness (dream messages). It is not easy for anyone to deal with them.

8) *The worst thing which misery continually brings to people is that they view themselves and others as harmless. But a full strength works in us. If it hadn't saved me, it would have already destroyed me.* [2]

In light of all the offers from God to show His merciful side of Christ to people, it is negligent and stupid to disregard the other side of God. Mankind messes with it if it does not give all glory to God and neglects to love the One from Whom they have everything. All war and misery in people and in the whole world have their root cause in that megalomaniacal presumption of the giraffe in people toward God.

- 9) *It is about the truth which Sylvia has to say to us. Those who reject it start a great war as a result. Many men dressed in olive green uniforms are running around a huge grass field which is used as an airfield. Suddenly, they all running to the right in the direction of where the airplanes are starting. They are fleeing as though they are being driven — men, women and children. They board the huge airplanes, the men in the first one, the women and children in the next one. From the cockpit of the aircraft I learn we are approaching a huge river that is very wide. Over the middle of the river the aircraft drops all of the passengers into the river with no mercy — a nasty surprise for the crowds of ignorant people. The river's current pulls everyone to the left. (Comment of the dreamer: This image occurs to me when I wake up in which someone saw that a huge vampire had hooked those people on the inside of its wings who had rejected the truth of the dreams in the church; he shakes them all into the ocean. — cf. [2]) [3]*
- 10) *I am at Sylvia's. She says it is crazy to say that she causes the conflict and the war when the cause lies in projections. She talks about a young man who comes to her with his dreams; in a dream he was told he has to fight so that things can become nice. [3]*
- 11) *If you do not take the war inside you seriously, you will have war on the outside. [2; 3]*

The denied inner dispute is like a time fuse which is not diffused by any outer peace initiative. God specifies the path for humanity to arrive at peace, namely, in that in keeping with the inner facts it takes in the explanations and assistance from the inside out which God gives through

the dreams. The image of war in the dream wants to achieve by applying the whole existence that the greatest challenge can be accepted which is to advocate that God is at the center of life. The human awareness is therefore at war on the inside because with the “long neck” vis-à-vis God it lays claim to what belongs to God. The inner threat as expressed in the dream images of war and the threat of war turns against the giraffe in people. However, if this inner challenge is not taken up collectively, it increasingly evokes the escalation of the outer level of life, and, in this way, the dreams can become a warning beyond the individual of the outer war. The war on the outside is the last consequence up until “the people’s delusion of grandeur” advances “the destruction of the world” (dream message).

12) *Sylvia says: “When are you going to understand that people are not harmless!” This has to do with an imminent attack. I say, “Yes, I see the danger.” [3] (Comment: Whoever downplays his own destructive possibilities is unable to correctly assess the risk in himself or react alertly in outer situations. Either he sees everything threatening in other people, or it is “not all that bad”. God’s view about the inner and the outer conditions is binding. Disregarding these means mocking God; but this brings madness and war to everyone.)*

13) *The harmlessness constellates a negative unconscious. [3]*

14) *Sylvia’s dream: This dream is about three people who for a long time now have had many experiences with their dreams, but their cold, highbrow arrogance makes them fall back over and over again to their own standard and threatens them with the loss of inner access to God. I am suddenly driving with them and know that they are very much at risk, but they are sleeping or are sluggish and can hardly be woken up to realize the threat and to act. I see how their harmlessness leaves them stupidly in danger. I call upon them several times to wake up and to take over the wheel, but they are dozing despite the growing threat. Vigorously I take the wheel and drive them in a flash out of danger. [3]*

- 15) Sylvia's dream: *For her counselling sessions, Ms. E. K. switched from Walter to another pastor because the latter helped her to trivialize what the dreams said. But, as a result, she lost access to the inside.* [3]
- 16) Sylvia's dream (October 16, 1983): *I am standing in front of Ms. P. B. and have to tell her that she has understood much less of what I said than she thinks. Then I learn that Walter's dream about being fixated is the explanation for Ms. P.B.'s dream. She dreamed of a man whose access to his inner life was taken away for his pejorative arrogance toward me. In the dream she said with tremendous intuition: "They are going to have all kinds of lopsidedness." — This lopsidedness was portrayed in Walter's dream as complexes that stand waving at the edge of the road and entice people to stop. In the process, though, they themselves are fixated, and everyone who falls for the appearance runs the risk of the same* [3]
- 17) *A relative of Sylvia's appears. Sylvia turns to her warmly and offers to take her out of the war zone. But the relative doesn't want that. She is cold and mean. I confront her full of anger. Suddenly she becomes a little more open and is no longer so dismissive. She now wants to go with Sylvia. It becomes clear to me that things really just go from one thought to the next.* [3]
(Comment: The "Sylvia" helps the person out of his "inner war zone" so that wars on the outside can also be prevented. But the most intense devaluation against my person happens if people need to recognize what God has continually proven through the dreams and will prove to everyone, namely, that I act on His behalf and with His authority. Many would like to make use of the dreams and the aids, but God has made the specific rapport to me the criterion as to whether the person really wants to find their humanity.)
- 18) Sylvia's dream (August 1, 1983): *I have to warn someone who wants to leave me indifferently and who does not understand that complexes have gotten to him because he trivialized them.*

I explain to him what it means if F. or I. H. appear in a dream. I know what belongs to both of these complexes: They don't take anything they have learned from me about God's word and the inner processes seriously. They think they could ignore everything they had by way of dreams and experiences and what they heard from me and could proceed to live as they had up to now. This misconception drove them away from me. [3]
 (Comment: Whoever listens harmlessly to others, puts himself at risk of having to devalue the truth about himself. Then he presents it as it suits him. As a result, he remains unaware and destructively obsessed by the Great Mother.)

- 19) Sylvia's dream: *Married couple X (both come to Sylvia with their dreams) is still downplaying*
 1. *what I say in God's name*
 2. *that God gives the dreams*
 3. *the fact that God makes their parents fixated on their conceits for making themselves the standard*
If they don't take this seriously, they will lose access to the inside. They have to devalue everything proportionally to their downplaying, become blind toward the inner facts, and become like their parents fixated on conceits by God. [1; 2]
- 20) Sylvia's dream (August 21, 1982): *I am observing B.R. He is kind, sentimental, and has his preconceived notions about dreams. It is exactly to counter what I notice in him that I tell him the dream that God fixates people in conceits for making themselves the standard. Then he becomes noticeably cold but is nonetheless curbed because I counter him very decidedly, which was also the message of this dream: "God gives the dreams." Before I can tell him another dream about his monotony and frigidity, he turns away from me to more comfortable people, with whom he attempts to downplay the dream messages. [3]*
- 21) *They ignore their frigidity with sentimental judgements. [3]*

The denied filth drives people crazy, and it was the frigidity of the parishioners that attacked me when their goodness was challenged. A tight-knit crowd very quickly turns mean toward individuals; that's the same in the church as everywhere else. It's too bad that the "love" of many Christians consists more of goodness than of genuine interest in their fellow human beings.

22) *I am together with other people. Someone is playing the piano. Suddenly someone says that on the outside everything is so harmless, nice, and friendly, but that on the inside, everything is full of tension and unrest. I can only confirm this because these are my feelings, too. [3]*

23) *Sylvia is unhappy with me and angry because I trivialized again. [3]*

24) *Sylvia says to me: "You are completely closed." I am very shocked at this because I saw everything in me as being much less harmful. I thought it wasn't that bad. [3]*

The inability of so many people to have a rapport with themselves keeps them unsatisfied and unhappy in their social ties. Whoever lets himself drift entirely "normally" without addressing it makes room for his lack of relationship.

We should become people in keeping with God's will who want to do without all the ridiculous arrogance and hand over all claim to power to God so that we become happy in recognizing the Great Mother, God. Nobody will be happy who says "only me" or "only the others". Every person is so valuable to God that He created them. Whenever a person decides of his own accord for love, the struggle then begins with his own power seeker. But in the discussion about this, God's promise applies that He will let the humble and sincere succeed. But one also has to make a conscious decision for the people.

25) *We are at Sylvia's house. It is a relatively large group. An unknown woman had a dream that shows that with the exception of Sylvia we are all much too harmless toward people. [3]*

26) *Sylvia says that to date we very much blocked the change which God wants to bring about. Someone says that earlier God was so important for him or worth as much as a conceit. [3] (Comment: That person used to be very active in the church.)*

Stopping the God-willed change is something that happens if we don't stand entirely behind the will of God and His truth. Then we stop that which wants to have a healing effect in the world, and thereby we contribute to the further fall and chaos in the world.

Without God's help people are full of misconceptions. Nobody can command the power of God. God's autonomous strength has either a healing or a destructive effect. The explanations of people alternate with each other, although the strength of God in them has always been the same. It is just that nobody noticed. Now God is letting us know who is the master of the psyche in people. I am only explaining along the lines of His will. Even chronic fools and notorious liars can now have an opportunity to experience God because through the dreams He talks with a lot of truth, wisdom, and love for us. That has to convince the people that we have everything from God. We should not be full of ourselves or make one thought our own.

"The long necks are there to be handed over," as required in a dream. Wherever that does not happen, megalomania and delusion of grandeur destroy individual people and the world as a whole. The psyche must no longer be trivialized because in it and through it an entire strength works which says of itself that it can keep and heal us, but that it can also destroy us.

27) *Sylvia's dream: It is about acquaintances who have already had an incredible number of experiences with their dreams and with me. They still don't take the threats and the promises seriously which God shows them through the dreams. [2]*

Trivializing dream messages, something God stresses repeatedly in the dreams, means making one's own self the standard. God does not allow us to stand with our standard above that which He shows us in the dreams. His greatness is and remains autonomous.

- 28) A. N.'s dream (November 13, 1983): *I say, "I have learned that an autonomous factor in people reacts to what people live."* [3]

God's great and shocking power remains even if people want to downplay it. Downplaying things does not eliminate facts from the world. On the contrary, as a result, they become all the more dangerous. Wherever God turns against the power seekers, nothing is harmless anymore; He fixates them in delusion and conceit. Very fast the feeling emerges that "everything is pointless." It is so important for people to understand that they are only getting this feeling in response to their long neck because with the long neck everything becomes pointless.

- 29) *Suddenly it becomes clear why I was so empty and poor on the inside. There were five minutes when I lived wrongly.* [3]

- 30) Sylvia says to me: *"You now know enough about God to also live it. Not living what you know makes you so sad and miserable."* [2]

Not acknowledging the "Great Mother" means wanting to get rid of the life-giving and nourishing entity as well as the devastating, devouring side of life, to align oneself only rationally, and to want to ban the contrasts from one's life. The only chance for the future of people is to take seriously the fact that God's merciful side changes into the "devil" (His destructive side) if they put themselves in God's place.

- 31) Sylvia's dream (August 28, 1983): *"If you don't recognize that God is the sole power then God will become the devil for you."* (Comment: I had to emphatically say this consequence in the dream.) [3]

If people ultimately do not recognize God as He requires now they will ultimately lose all blessings, and for mankind things will be more and more like the cold and arrogant young boy in my dream:

- 32) *He says to me: "I am demonic." — "Yes", I answer, "that's one way of putting it, but it would be better if you said that you are possessed by the second side of God. All of God's blessing is lost."* [2; 3]

It is not true that happiness and self-confidence come from the outside no more than the root of all evil lies on the outside. Every person carries the strength of God which becomes an opponent for the long neck, entangling it in projections and holding it captive in conceits. Loving God must never become a tiresome duty but should arise out of thankfulness.

- 33) Sylvia's dream: *In a cautionary tone I have to say to another person: "God is the power in both of your arms. If you reject the strength of God which is in Christ for you, you receive the strength of God which is against you."* (Comment: With Christ, God's light, merciful, and conciliatory side is meant. That was already clear to me in the dream.) [2; 3]
- 34) *"If you do not acknowledge the destructive side of the Great Mother (God), it will destroy you."* [2; 3]
- 35) Ms. P. B. dreams: *Sylvia comes to me, she is sad and says that the inner spiritual life is over for a man because he devalued the truth. I say from the bottom of my heart: "They really experience all kinds of lopsidedness if they lose the rapport to Sylvia."* [3]
- 36) Sylvia's dream: *A woman is speaking ill of me and putting me down because she doesn't want to acknowledge the two sides of God. But I have to say to her that her son is being gripped increasingly by the second side of God, which is controlling him with destructive thoughts on account of his dishonest arrogance.* [1; 3]
- 37) Sylvia's dream: *If people don't bring their filth honestly before God, their own filth inflates them, and then they even look down on others.* [1; 3]

Many dreams warn about trivializing the second side of God and about destructive obsession. Harmless people are so boring because they do not understand anything of life and make their limited horizon God. God's standards make one healthy from deep within and build us up. But the standards of people amputate life and constrict it. It makes God angry if people put their opinions and notions above Him.

38) *My mother-in-law is completely gripped and says to us: "Then go to your Great Mother!" I know she means Sylvia and I scold her: "You haven't understood a thing. You are twisting everything around." — In the dream I know my mother-in-law has put herself in God's place (in the place of the Great Mother). It is as though she is gripped and crazy. I know it is dangerous. If God wanted she would have to kill me. — I quote Sylvia's dream: "God hates the 'good' people"! The 'good' people are always cold and the better ones." She hasn't understood anything of Sylvia. [3]*

If the power seekers see the devil then always coldly and in others whom they look down on. They cannot see the devil in themselves because in their destructive obsession (through God) they have to project everything inferior, evil, and unloving onto everything which challenges their untrue system of thought and their cold and dishonest goodness.

39) *Sylvia's dream (August 7, 1983): I experience with tremendous intensity: If F. appears in the dreams that means great devaluation and dishonest arrogance. It is very important that one says this to the dreamer right at the start if he is at risk of being gripped by this complex. The F. complex rolls down like an avalanche and gathers momentum; the destructive thoughts simply bury the person in question. [3]*

40) *Someone else dreams (December 18, 1983): Suddenly it occurs to me just how fast, so from one second to the next, destructive thoughts or questions about the meaning of life can crop up so that whoever does not know and keeps in mind that God is involved in everyone and everything, will snap. I know, treating inner facts harmlessly is really crazy. I think about what it would be like if I suddenly had to die. It is clear to me that it is sad for God that we so often overestimate that which turns to dust in us and underestimate that which remains forever, namely, our entire inner life.*

41) *The same person dreamed (December 27, 1983): I am telling someone my dream that from one second to the next God can put the question of meaning or death before people.*

- 42) *In the Dorn's apartment. I hear what Sylvia says about me and my spouse: "That was already their second chance (to establish a rapport to me and to the truth of the dreams)." I think: "And one day the phone rings, and we come for the third time." And on this note the next thought is shown in an image: I see an obituary which Sylvia is holding in her hand. [3] (Comment: The dream is sending an emphatic warning to not squander a chance by counting on the next one. Whatever the obituary symbolizes, it is by no means not self-evident that God gives chances, and they can very suddenly be gone.)*
- 43) *First God lets people know in the dreams where things are at with them and warns them. Then he sends the accident. The dreamer understands, "That is considerate and wise of God. If he were to send the accident right away, we would merely say: What an unjust fate! But this way the accident is the result of not listening." [2]*

Everything is a gift. We should understand that only the path of acknowledging the darkest and worst in us leads to genuine knowledge about us and about God. God will make those people blind who do not honestly recognize the lopsidedness in themselves and call it by name. Either one has to pride himself about his lopsidedness, or fight it blindly and coldly in others, or simply give up saying: "It's no use, nothing is going to change, that's just the way I am."

- 44) *We have been made so "closed" by God again because we quickly let ourselves down and give up if things don't progress as we imagine. We don't take the dream seriously for ourselves personally: "The biggest pig does not have to stay one." The second reason for God's inner counter reaction is that we want to judge others as to whether it makes sense to work with them or not. — God wants that we don't give up on ourselves and refrain from imposing our standard on others. [2]*
- 45) *Sylvia is sad about me. I say: "Then I'll just give up and go." Sylvia counters: "But that's always the case, your knee-jerk reactions!"*

— I am conscious of the fact that I sometimes don't know what is inside me, then I don't have access to me. Once we had talked a little about that, I am myself again. [3]

46) Sylvia's dream: *If what I say is taken one hundred percent seriously God heals and makes happy. [3]*

47) Walter's dream: *In my dream I receive directions and practice for how to deal with my destructive complex areas. The factors which appear and which put me at risk have very specific names and have to be whistled back so that they don't destroy "my person" like wild dogs. But I know that will only succeed in connection with Sylvia and through her authorization. The complexes have to be called by name so that one may find his person. [3]*

48) Walter's dream (March 15, 1982): *I am told that my marriage with Sylvia was happy right from the start, but that I risked it on some occasions because I did not take things as seriously as God intended, meaning what He entrusted to Sylvia by way of gifts and dreams. (Namely, always if I didn't want to accept God's path with Sylvia, trivialized it, or even devalued in thoughts, so, in short, wanting to make slight changes to the entire events of God with Sylvia.) [2]*

Wherever God is not the center of relationships between people, they are prevented by hostile relationship projections from forming a genuine and viable relationship.

49) Sylvia's dream (about a woman): *After an intense discussion she receives a very deep, brown soup ladle from me, but only if she takes God entirely seriously; that is emphasized strongly. I am happy for her because she can also dip down deep and distribute. [2]*

Woe be to the one who knows the truth and does not live it

- 1) D. N.'s dream: *A conversation on a stair. Two former colleagues are standing above, and I am below. I say to them like a conclusion about their dealing with us and the matter of the dreams: "You know too much so as to deal with the matter that way, and too little to talk about it so disparagingly."* [3]
- 2) Sylvia's dream (April 26, 1983): *As competition for the dream message, "Keep in mind that God has to do with everything and everybody" the following sentence is making the rounds in the church: "God has to do with everything." I know that this sentence deceives everyone who doesn't notice how nuanced the similar dream message is. In the dream it is very clear that the sentence from the church is a general statement. In the church they know nothing of the power of God in people. But basically, they are only concerned about devaluing me, and with the sentence, "God has to do with everything", they are deceiving themselves and others that they do not know the extent to which God is really involved in everyone and everything. Their sweeping statements deceive everyone who cannot differentiate.* [3]
- 3) Walter's dream (about a former pastor colleague): *He uses two books (I see the titles and the authors) to look for arguments against us. I learn that both books are missing the fact that God gives the dreams.* [2]

God is familiar with the many theological arguments and their many hypotheses all of which do not know anything. God alone knows how He stood behind Jesus and what was going on inside him. God alone knows what I am thinking and how He is standing behind me. God alone knows the people and knows which thoughts they agree with.

- 4) A. N.'s dream (September 26, 1982): *We are receiving reactions to the Farewell Letter. The relatives react very coolly, they don't*

have anything personal to say to us. But one of them wrote that he received a few dreams which had convinced him, namely:

- 1. The church Christians with their mistaken "Jesus Christ" are very cold.*
- 2. Only arrogance and stupidity devalue Sylvia Dorn.*
- 3. Further dreams about Sylvia.*

I am very happy and surprised that this relative has gained insight.
[2]

- 5) Walter's dream (May 15, 1983): I see a relative, who agitated against us in our former church. She even says, to divert attention from us, that she had a dream about a bishop, in which he receives a full plate. I think to myself: "She normally devalues all the dreams. Now she is interpreting her dreams as she thinks best even though she has no idea. After all, it is important to know what someone is being served up on their plate."*

Every time this church gossip comes up, I intervene with an intensity like John the Baptist. But the church people draw their "curtain of mercy", so that they don't have to deal with anything. This is particularly bad in the case of a bishop because under no circumstances does he want to see his own filth which is why back then and to this day his approach has been so militant. Instead of having an honest discussion, he draws his dishonest mercy curtain over his filth, and everyone in the church follows suit.

I intervene, my choice of words is not soft. But the church people brood together and draw their "curtain of mercy" over their filth and over what they did to Sylvia and me. [3]

- 6) Sylvia's dream (about another pastor): He helps the people with his judgements to get through times when God makes them innerly uneasy. It was very awful for these people. Vigorously I say to him that it has to be about the glory of God, not about his own glory. [1]*

- 7) Sylvia's dream: In two ways, the Christians have with the Bible helped themselves to a free ticket to the afterlife. For one, they*

have misused the person and the life of Jesus for their purposes. For another, there is an incorrect understanding of God as being only a “loving God” and about His mercy appropriated by the Christians.

I am leading a conversation evening and talking in detail about the dream messages. A pious relative and some parishioners are present but they are cool and distant. With much love for God I try to convey to them the new, God-given contents. After I have spoken, the relative comes up to me and says that my statements could not be true because she did not feel comfortable while I was speaking. I look at her sadly and say that she experienced it that way because she was always trying to devalue everything. I add she should no longer overlook her life’s filth otherwise she will have to continue to see her filth in my face. [3]

God continues to show that the church has put itself in His place and that the “piousness” of those who devalue me is only tremendous self-deception before Him.

- 8) Sylvia’s dream: *I say to others: “If I were to agree with my mental sluggishness, I would go to church.” — I notice that a few young people are looking for the meaning of life. I recommend the book that I wrote to them. On the one hand, they are interested, but, on the other hand, lazy. They want to avoid making an effort, even if they lose all deeper meaning about this. Because of their laziness they don’t take what I say seriously and distance themselves. [2]*

How often the dreams work against a lazy consciousness that is unwilling to ask what God wants. After all, in addition to arrogance, sluggishness and laziness are the dangers which prevent people from developing and growing their life. Our power seeker has to be handed over to God, and the constant and tenacious honest discussion with all tendencies in us has to be taken up before God.

- 9) Sylvia’s dream (November 1982): *Something written is being handed around the church; what it says about us, is not true. [2]*

I know that the church wants to dismiss the truth of God as a false doctrine and the dreams as opinions. But when everyone in the church had their interpretations about the dreams and the pastors wanted to become knowledgeable dream readers lickety-split, God mocked them through the dreams; however, they don't want to hear that.

10) A. N.'s dream (January 5, 1984): *Sylvia is sad and perhaps angry, too. She says we have to proceed much more vigorously against the accusation that we are a sect. It's clear that "sect" is meant to be an insult and is also just that.*

11) Repeated dream message: *The church is now even blacker (i.e. has become more unconscious). [3]*

12) Walter's dream: *The church has entangled itself so much in its regulations that the paragraphs count more than people or love. Then I call out to the parishioners in all seriousness and at the same time concerned as to whether I may say God's judgment about the church: "The church is going to die; God wanted to entrust her with great things, but you excluded us with everything, with all the contents of the truth entrusted by God and with Sylvia. The church is going to die."*

In saying this I recall that the dream was of someone else. Moreover, the dream occurs to me in which God explains what the dream in a dream means, namely, that God wants to say something with particular emphasis. That's why I am repeating this in all seriousness: "The church is going to die." I think and hope: "If only the church could realize this!" [3]

13) Sylvia's dream: *There is a kind of Bible discussion going on. I look at the group of people in attendance. At the end of the table someone is sitting in a superior position, who, when it comes to interpreting the Bible, is regarded as being knowledgeable by the others who hunch over their Bible in unawareness and with a lack of sophistication. In their unawareness they have no other option to deal in an intellectually independent way with what the self-proclaimed interpreter of the Bible says. Two women seem*

to understand each other, but really, they only understand their conceits. I see their heavy faces. Pastor R. is said to work hard at studying the Bible. I think: "... and if he didn't love ..." Any kind of Bible reading is useless without love. I say to myself: "...and if you had all the knowledge and didn't have love ..." In doing so, there is a depth of wisdom in me that then all knowledge would be worthless. When I wake up, the dream occurs to me right away, in which I said to a female student who fancies herself and her knowledge: "Before God only love counts." [3]

- 14) Walter's dream: In a small city there is a church on the left and on the right side of the main street. I am walking along the street between the two churches. At one church visitors are going in for a church service, and at the other one churchgoers are leaving a church service. I can hear the conversations of both groups: On the way into the church they are talking about the others, and when they are coming out of the church, the same talk continues. All of the gossip was only interrupted for a short time. [2]*
- 15) I experience that there is no difference between the "godless association" and the "pious". In both the "opinion giraffes" prevail. I am shown the pious female boss as being cold. She is teaching a moronic man to learn to say pious sayings by heart. With a feeling of sadness, I think: "These are the kinds of people they really want to have in the church ones who don't think and say slogans off by heart." [2]*
- 16) Walter's dream: The churches determine what the people may say in them. [2]*
- 17) Nobody is given their true identity if he has not given God his claim to power. [1]*
- 18) I gave my boss, who is a woman, both books. She doesn't even say thank you. She doesn't react to me at all. But behind my back she is talking to the others: "I have always said how crazy the world is. And now they are even dealing with the dreams." But through all the gossip the news spreads. My colleague is suddenly*

interested in the “yellow book”. She is apparently a little open to it and wants to buy it for two of her husband’s colleagues. I know I just have to keep in mind that it is true, regardless of what the others say. I will become more resilient as a result of the dispute which has now started. [3]

- 19) *Sylvia says to me: “That’s not how it works. You can’t just make it cozy for yourself and maintain your good intentions; only if you involve your entire existence will there be proof as to how serious you are about the truth.” [3]*
- 20) *It is about how we should involve ourselves with our entire existence. [2] (Comment: Realizing the request from God is not easy. Life is built upon so many “reasonable” guarantees.)*
- 21) *Sylvia’s dream: I see the brutality in the eyes of young people. I am frightened at how for the sake of their justification they get others of the same stripes on board. It is bad, they don’t have any warm, human feelings. They get reinforcement immediately, in order to get rid of every scrutiny. [3]*
- 22) *Sylvia’s dream: I am talking with a relative on the phone. I am trying to bring the truth to her and to pull her out of her conceits. I am genuinely concerned about her. In all warmth I make an effort where she is concerned and say to her among other things: “You’ve got to see for yourself that your whole life you have played a role, and your assessments have fooled you.” I tell her my dream about a minister she knows well who is not concerned about the truth or about God. He stood there coldly in this dream and only what was in his head was deemed to be correct. Although I am on the phone, I see the face of the relative. While I am talking with her, she becomes cold and unreasonable. The truth is visibly unpleasant for her. She does not want to relinquish her pious role. [3]*
- 23) *I say to my sister: “You can even distort the truth by asking questions in a harmless way.” [3]*

- 24) Sylvia's dream (August 9, 1983): *It is about how I have to hold a talk about the inner spiritual facts. I don't like talking in front of crowds. To start with, I listen to the talks of the others, who talk with great importance about the most trivial topics. Then I decide to talk. While I am waiting for the right moment, my son beside me makes a comment: "Trivializing is bad." I know he means downplaying what I say. On the one hand, I am happy that he has understood that, on the other hand, he has to watch that he doesn't start chattering away before I have explained the context. [3]*

Self-deception is the root of all evil both in the individual as well as in relation to humanity as a whole. It is worth resisting the temptation of making oneself the standard by countering with the fact that God alone is the standard. But often people judge before they can know anything. That is not harmless.

- 25) *If the world is destroyed then because of people's delusion of grandeur. [2; 3] (Comment: This applies for the entire outer world as well as for the "inner world" of the individual.)*
- 26) *It is very bad, I experience that if the "Mother" — and I know this is about the Great Mother — says to the person from the inside: "If the thought comes to you to kill yourself, then do so right away." (Comment: This means people in the eccentricity of their delusion of grandeur can reach the point when the Great Mother, God, no longer gives any more supporting and positive life-affirming thoughts, but, rather, only life-destroying ones. They are the last warning to the person and warn him to recognize God's power in him so that God's light and merciful Christ side can have a healing effect.)*
- 27) *I am congratulating an acquaintance on her birthday and say the following words: "I wish you all the best, and above all, God's blessing." But she reacts totally depressed and says: "Man, what's the point! I was just playing with the thought of killing myself." I answer her: "Nobody gets rid of God." [3]*

- 28) *I am having a conversation with a man. He says to me: "I don't want God." I reply: "But God is involved causally in everything."*
(November 10, 1983) [3]

The worldly and the church atheists are not that different from one another, and, unfortunately, there is more atheism and striving for power behind the Christians than is agreeable. But the worldly atheist giraffe has no reason to look down on the church atheist giraffe and allege that they are ridiculous proof that there really cannot be a God where only the godlessness of the Christians becomes visible.

God darkens every conceited mind and fixates it wherever it has made itself the standard, on its own opinion god.

- 29) *An acquaintance wants to ridicule me in front of others. She says I look old. I respond to her: "You dreamed yourself, that, although I have known about the truth of the dreams for a long time, I still have tendencies to devalue. That's why I look this way. And with that you could see just how true the dream is." I notice she is trying to use all available means to find something about me to devalue me. Dref22T7.60*

- 30) *Sylvia's husband sincerely points out my wrong attitude toward dreams. He says: "... so that your face doesn't turn flat and dull like Handkäs (a type of German cheese that is completely round and flat)." [3]*

- 31) *Sylvia's dream: It is about a man who came to me, but who went away with arrogance and devalued what I told him. But then he comes back again. My husband says to him he is feeling bad because he devalued me. I speak with him. Slowly he starts to lose his cold arrogance. Thereupon he feels better. In the dream it is clear that people will always be very inclined to underestimate me and to wrongly devalue me with their opinions. [3] (Comment: In the dreams God has outlined the condition that He releases if one admits to these devaluing thoughts and says this whenever possible to "Sylvia".)*

- 32) Walter's dream (August 7, 1983): *For a while now, an acquaintance has treated Sylvia meanly. Now she smacked him in her exasperation over his stupidity and laziness and on account of his materialism. In him it is rumbling as to whether he wants to be angry at her for that or whether he understand something. I say to him: "If Sylvia slaps someone that is the last resort in terms of reactions so that insight can be gained. Or should God Himself react? That is worse."* [3] (Comment: Even in other contexts it is known that, for instance, in the case of altitude sickness or in a similar panic situation a slap is the last resort to bring a person back to his senses again before he continues to put himself or others at risk. — By the way I never gave the acquaintance a slap in real life.)
- 33) *The thought occurs to me in a dream: If Sylvia is upset, it is not her standard.* [2]
- 34) Sylvia's dream (December 10, 1982): *I know that someone was gripped by the devil because he devalued me and that it will be the same if he doesn't take everything seriously again. I see how his eyes are when he is gripped in a negative way. The eyes are so bad, cold, and piercing, that I jump away from him.* [3]
- 35) Sylvia's dream: *The dream was intense and about how only the cold giraffe who makes itself the standard rejects me. How one deals with the substance which he receives from me was dealt with very severely.* [1]
- 36) Pastor C. (who had a big influence in the devaluation by the church — as God confirms in many dreams) is very arrogant, and, for that reason, he receives many mean thoughts. *If I were as arrogant as he is, I would receive them just the same.* [2]
- 37) Sylvia's dream: *I learn how people look before God who malign and devalue me: They are literally drunk on schnapps.* [2] (Comment: The awareness is foggy, their perception is clouded, they have made the "spirit" theirs. They are not entitled to do this.)

Too many people wanted to arrogantly devalue or ridicule the uncomfortable or tell me to keep quiet. Often this became apparent in the position of: “I don’t have any desire to deal with that, I don’t even want to understand if it does not suit me, but I have my opinion.” God criticizes this opinion god in the dreams all too clearly. That is precisely what always proved to me how true it is that God brings people through the dreams to an honest discussion.

38) Sylvia’s dream: *I am shown people who don’t deal honestly with themselves. I know they see their negative contents in me because they have denied their own inferiorities and suppressed them. I am standing across from them and feel directly how their projection happens as if they were applying their filth and everything inferior in layers on my face. As a result, I am not at all recognizable for them. They only see their filth on my face. That is bad for me and for them.* [2]

The more unconscious a person is, the more he will have to project his overconfidence, arrogance, and stupidity on me. But since God shows in many dreams that He is fighting for me, I continue to confront the giraffe necks and their beloved and practiced self-deception with the unpopular truth.

39) Pastor X and his wife are sitting across from me. He looks lost through sheer negligence. Sylvia and Walter are talking about the dreams. I notice how he always wants to devalue everything. I say to him that he can’t devalue what he doesn’t know. Suddenly, Sylvia is standing behind me and says: “You see, you told so much about yourself and are being covered in filth for that.” [1]

40) A. N.’s dream: *I meet a woman from my former parish. She is not really listening to me, instead she has her filthy opinions about us, which she is not willing to correct or only with great difficulty. Firmly I say to her: “It doesn’t matter what you believe, but if God says something in a dream, then that’s the way it is, then it’s a fact.”*

41) *Sylvia's husband goes against the arrogant devaluation from my family; in particular, he takes aim at my brother. Very deliberately and clearly, he says that the devaluation dirties what is the truth before God, meaning what Sylvia says and what she is before God. At the word dirties my brother is indignant, but Sylvia's husband says energetically: "If God uses the word 'to dirty' in the dreams then He means it just like that!" I support Sylvia's husband and confront my brother's angry rejection: "But, in order to clearly visualize what devaluation basically is." — While I say that I notice that the word "to get filthy" is often embarrassing for me and with it I trivialize the devaluation and its effects.*

Until there is a genuine change in the consciousness, and it recognizes the Greater One in it and embarks on the path of "becoming a person", it is a struggle in everyone. Often a lazy consciousness wants to remain in its self-deception and its conceited role if God were not to make it quite uncomfortable for him on the inside and out. God urges that the new contents which He has revealed through the dreams are accepted and integrated into the daily lives of people.

42) *Sylvia's dream: The willingness to accept what God has entrusted to me as His revelation lies somewhere in the air. But people don't yet know that inside them everything is just waiting to take in the new, God-given contents. [2]*

43) *What we have experienced through the dreams will continue, spread, and branch out (like a network of veins or a net). However, it will be a struggle in every person to recognize that God has total power in people in keeping with the message of the dream: "Keep in mind that God has to do with everyone and everything." [2]*

44) *Sylvia's dream (May 15, 1983): I am talking with people about the truth which God has entrusted to me and about distributing brochures. I make it clear to people that the distribution is not my business, but God's business. I say to them: "God wants it to become the matter of the people." When I say "the matter of the*

people”, the dream occurs to me: “We are en route to finding the new republic.” [2] It becomes clear to me that the dream is to be understood exactly this way. [3]

- 45) Walter’s dream (May 22, 1983): *An acquaintance I used to know wants to work with us. I talk to him about the political future in Germany: “Either there is a completely new form of government which includes God’s word through the dreams and the truth which He has entrusted to Sylvia, or there is a totalitarian government. But a democracy like we have now won’t last.” [3]*

The only way against a total collapse is to acknowledge that God gives all time, strength, and ideas. Only people who are filled with the love of God from the inside can still counter the chaos of the world. Any and all arrogance toward God advances the chaos on the inside and outside.

God is really the only strength. Wherever we do not use the strength according to His will and for His business, He starts to drive us or make us lame. The most important thing is that this strength of God in all people is appreciated so that they start to notice how they are dependent on the involvement of this inner strength. Nobody has the right before God to look down on anyone else. Rather, we have to attune ourselves to the truth before the Great God.

- 46) Sylvia’s dream: *I know I am only following the “Great God” and His will. That’s why it is bad before God if I am devalued by someone. In the dream the dream of another person is present in me in which it also states, “following the Great God.” The “great” is emphasized strongly. [3]*

God gives me a key promise on 23.1.1982 that can be emphatically experienced. Many people could have testified to this up until now as to just how true this confirmation from God is:

- 47) *“It is God who voluntarily releases His power and frees people of their conceits if they come honestly to you. Nobody should dare put themselves in the position in which God has put you. God’s*

promises are valid for you and are tied to your person, and to nobody else.” [2]

48) Sylvia’s dream: *“Whoever tries to build a rapport to you (honest contact), will very quickly be granted inner access by God, and then God helps through dreams.” [1]*

49) V. says to me that the best hours of her life were spent at Sylvia’s. [3]

50) Sylvia’s dream: *I experience that wherever people advocate without self-interest for the truth God gave me they “got an unexpected promotion” in their professions. Because they established a rapport to me, God helped them get jobs. But they are now at risk of attributing everything to themselves and ignoring the context between God and me. I am to remind them so that they recognize what God gave them and that He stands behind me and helps them for my sake. [3]*

51) I say to Sylvia’s husband: *“It is important to be happy to assist others in learning about God’s word through the dreams. On the other hand, one has to struggle against one’s apathy.”* (Dreamer’s comment: When I woke up another thought comes to me immediately: If one has to struggle with apathy then something is wrong with the attitude.) [3]

52) *If I realize how infinitely ridiculous and stupid it is not to do what God wants, I can continue to work again wholeheartedly. [3]*

It is madness to want other than what God wants. To love and do God’s will frees us from all conceits.

53) *Sylvia’s husband reminds me of two dreams which he had at some point. In the first one it was about how even the birds would give thanks for the tremendous treasures, which we have received. (I can’t remember the second one.) A friend says that she and*

others were gripped again in a destructive way. In her case, it was as bad as a scream. She didn't know how to confront it. Then she laid down for an hour and afterward it was gone. — Sylvia nudges another acquaintance and brings up her self-conceit with regard to her high school. [3]

54) *Image: If I were to adapt and sell the truth, it would be as though I were to throw myself as grub to the large black bird; it would maul me. I go quickly to Sylvia's house. [2]*

55) *From one second to the next God can take everything from us. [2; 3]*

56) *If we make the right decision, God will lend a hand again from the inside. [2]*

Everyone who rejects God's offer to become a pure and genuine human being and to reach God-willed self-determination with the help of the dreams remains dependent upon wrong determinations. Through many dreams God shows that humanity is shockingly far along on its path to its self-destruction. There is only one attitude toward life which God requires of every person and which leads out of all evil: "I have everything from God, and I apply everything for God." God has shown numerous times in the dreams that this is exactly the attitude toward life which I have. Therein lies a chance for everyone who takes what I say on God's behalf seriously. And so, God wants to show His light, merciful, and conciliatory Christ side to everyone.

In the messages of many dreams God emphasizes what He expects from us. God wants us

1. *to acknowledge Him as the Greater One in us.*
2. *to deal honestly with all that is in and around us.*
3. *to hand over the role of dishonest goodness because we have God to thank for everything.*
4. *to have the willingness to see our inner filth.*
5. *to acknowledge that God is the giver of all dreams.*
6. *to make God alone the standard and not ourselves or others.*

7. *to leave God in the center, then everything that is off-kilter will be adjusted; a valid self-confidence and genuine ability to have rapports emerge in place of former conceits and projections.*
8. *to be thankful and deal humbly with the dreams because God does not allow himself to be mocked.*
9. *not to be discouraged by others and how they deal with the truth of the dreams. [2]*

Everything I write applies to every person for self-examination. God is not just the power which helps one to obtain true insight into oneself. He can also inflate people very fast, make the lies believable, and fixate in conceit.

What I write is the valid truth before God and binding for everyone. If someone thinks he doesn't need to take that seriously, God leaves him in his unconscious state and dominates him with His destructive side which fixates in blind and cold compulsion. But why all that when God wants to make every person happy and give him a rich life full of awareness!

- 57) *Sylvia's dream: I am addressing an unknown person about what is going on inside him. I saw it in his eyes. At that he appears indignant toward me, and I think that he's going to abandon me right then and there. But I am mistaken. Suddenly, he apparently sees the truth of what I said, and he must have also just noticed that I mean him because he suddenly embraces me very warmly because he understands what I mean. I am happy. [3]*

Whoever has understood should give God the answer which He expects.
Dream:

- 58) *The only right answer to God's gift is:
Gloria in excelsis Deo,
Glory to God in the highest [1]*

“Sylvia is a true person before God”

I would like to summarize what God has promised me and confirmed to me on many occasions in the dreams:

1. *God helps me understand the dreams.*
2. *God shows me what is going on in people.*
3. *God releases everyone who comes to me from their spiritual confinement.*
4. *God gives them dreams.*
5. *Everyone who takes what I say seriously will receive clear and radiant eyes.*
6. *Whoever establishes a rapport to me will receive from God quick access to the inside, which is otherwise impossible. [2]*

1) Walter's dream (February 12, 1984): *I am visiting a family. The family life, the problems and their coexistence in everyday life are plain for me to see. I sit with them the parents and both children (16 and 18) and eat at the kitchen table and summarize for them once again what Sylvia is all about as a person and how God uses her figure in the dreams. I list three main points about her:*

1. *Sylvia has loved God with her whole heart from the time she was a little girl. God has confirmed this to others in a great many dreams.*
2. *Sylvia speaks the truth and what she says is true. God has confirmed this in the dreams of many people.*
3. *Sylvia is a true person before God, a fact God has said many times in dreams.*

In dreams, God uses the figure of Sylvia in two ways:

- *Sylvia appears as a helping, correcting, and loving figure, who strengthens what God's will is.*
- *With the help of the Sylvia, God wants to show the dreamer his negative projections which disturb the rapport to Sylvia or at the moment are still preventing it. That becomes evident in the*

dream in that the figure of Sylvia transforms and appears in an image which deviated from the thousands of dream messages about Sylvia. The deviation of the dream image from the three basic messages of God about Sylvia (she loves God with all her heart, she speaks the truth, and she is a true person according to God's will) are intended to make the dreamer aware of the degree of his negative projections which hide Sylvia's true nature for him.

Someone at the table asks if others could misuse these messages by claiming this about themselves. They could then dismiss every unpopular dream which someone has about them as being a projection of the dreamer and reject it. — I respond: "Power seekers would all too well like to make these messages their own. But as long as it is not God saying in a dream that he is a true person then he is not allowed to claim that for himself."

If my recognition were not so important for God, I would not say anything. But I know why it is so important for God that people take what I say seriously. It is precisely that which God wants, what I know through God, and what helps people along. Wherever that is not taken one hundred percent seriously, the many opinions and the earlier unconsciousness are rife with a myriad of conceits. Then nobody knows what is true. Also, nothing changes on the inside toward a warm-hearted and nuanced human being. God simply does not move into the middle, and the individual person similarly counts for little.

In all kinds of ways God bears witness through the dreams and slips of the pen and tongue: If someone goes to me, then he goes to himself and to God. Everything else is a lie. And it is really very difficult amidst the many opinions to bring people to themselves. I always try to awaken people so that they examine things and don't fall to self-alienating opinions, which prevent them from themselves and with which they also negatively influence other people away from themselves. In our world there is nothing greater than to help people to themselves and to God.

2) *With Sylvia Dorn one receives the greatest form of autarky. [3]*

- 3) Acquaintance's dream (October 28, 1983): *Sylvia is talking to me because she notices that once again I am thinking too little and am letting myself drift; she says: "Even at the slightest insight, when one is starting again to truly think in the right direction, God turns again to the person because God wants to give people the best and really doesn't want to empty or destroy them."* Sylvia adds with emphasis and full of grateful delight: *"And because He loves Sylvia so much."* [3]

It is vital that humanity learns that God loves every person. The whole mercy of God is devoted to **people**. However, that is not a carte blanche for the giraffes, and nobody should trivialize God's second side. It is the reality with which God prevails in the "world of the giraffes". The liberating effect of even the smallest insight of what God says through the truth of the dreams is another big promise.

- 4) Meditation image: *The house of the Dorn family is like a place where people can experience transformation and emerge happy. But if once outside they don't stick to what brought change in them, the giraffe dance starts up again.* [2]
- 5) Walter's dream: *An unknown man who wants to have contact with us is walking with me. Sylvia says to him that he is also still a giraffe. Initially, the man doesn't understand anything, but he asks and is insistent. Then I explain to him: "Yes, Sylvia can tell by looking at people how long their 'neck' is." He stops short for a bit, but then he walks with us.* [3]
- 6) God says to another person in a dream (March 10, 1982): *Sylvia Dorn is a great visionary. She says: "I also had to struggle with my giraffe." — It's clear to me that it's not possible to derive a dogma from what she says. Doing this would mistake her. Similarly, Jesus also did not want for a dogma to be derived from what he said.* [1; 2]
- 7) *Someone dreams that I have my "gift of seeing" from God and that I would see less if I were further away from God.* [1]

- 8) *Some people believe there is no bridge over the “abyss”. I tell them: “I know one person whom many dreams emphasize: The bridge over the ‘abyss’ is Sylvia Dorn.” [2]*
- 9) *I hear Sylvia’s husband talking to someone, “Don’t you know that you have a female intermediary?” I am thinking about that and then it becomes clear that Sylvia is meant. [3]*
- 10) *Sylvia Dorn can’t be imagined; she is just as God created her and wanted her to be. [1; 2]*
- 11) *I say to Sylvia, “We both have a lot in common. But the big difference between you and me is that I am arrogant and you aren’t.” [2]*
- 12) *Sylvia is the humblest person in the whole world. [2]*
- 13) *Sylvia sits down in a hurry to eat something. I watch her to see if she prays. She actually prays. But then I think, “What nonsense that I look at the praying position. I know that Sylvia is truly pious.” [3]*
- 14) *It is clear to me that it is rude if we approach Sylvia with our standard, for us it was never about people; S. learned from a young age to love. I pass this on to someone. Then it occurs to me that Sylvia said I should not say it as though I am talking down but rather, tell what I experienced. [1; 2]*
- 15) *Loving God starts by loving Sylvia. [2; 3]*
- 16) *Sylvia says, “I do not presume anything.” [2]*
- 17) *Sylvia Dorn does not pride herself on anything; everything is going to your head. [1]*

God has professed Himself to me and bears witness to this again and again. But hardly anyone accepts this because everyone is more or less caught up in their overconfidence. I myself can only confess in all honesty and humility that God has given me the answer to the age-old questions about God and people. But now it is just like my dream said:

- 18) Sylvia's dream (November 1981): *"People don't like what you have to say to them. If they don't have any more arguments left to devalue what you said, they ask: 'What is she?'"* [1; 2]
- 19) Sylvia's dream (December 21, 1981): *In front of me on the right I see a long line of figures emerging. They all have a kind of crown of thorns. I know these are people who have handed over all of their power to God and who have truly geared their life to give glory to Him. For this they have since borne the brunt of the power reactions from their contemporaries since time immemorial. I am shocked and sad to see that. And then it is about me: I am spared this, but I always have to fight against the arrogance and overconfidence of my giraffe contemporaries who downplay me in every possible way and underestimate me. But I am very well prepared for this thanks to the tremendous assistance from God and I fight bravely for the truth.* [1; 2]
- 20) On behalf of "my husband" I am supposed to talk at a church event. Shocked I see among the parishioners a close relative who thinks nothing of me. I ask "my husband" to help me speak at this event. Shocked by the discriminating attitude of my relative I call out: *"He doesn't respect anything female!"* [2]
- 21) Sylvia's dream: *To most people I appear to be not enough.* [2]
- 22) Sylvia's dream: *M. doesn't want to see a certain part of him and has to project it onto me. I say to him: "I see everything in me and deal with everything honestly. That is the task of everyone. I never maintain that something is not possible with me, but I live in an alert inner discussion with all tendencies."* [2]
- 23) Sylvia's dream: *I think that I know so little. "That doesn't matter to God", the dream indicates to me, "God has often made it so that an apparently uneducated person receives more wisdom from Him than all of the scholars of his time together."* [1]
- 24) *Sylvia has found an unusually large and beautiful shell with two sides, one is beautiful, and the other is ugly. The shell has a*

radiance, it protects people from the zeitgeist, overconfidence, and arrogance. [2]

- 25) *Someone dreamed: Together with her inner husband, Sylvia can help people because she is happy. And why is she happy? Because she likes being the Sylvia. [3]*
- 26) *Sylvia says to me: "I not only have outer gifts, but also an entire inner wealth." [2]*
- 27) *I am standing across from unknown people. They know nothing about me, but I know that they have opinions about me. Suddenly an unknown man who up until that point stood silent among the others says: "I know what Sylvia Dorn is about because I had a dream." Happy and interested I wait to hear what he says. He reports: "Sylvia Dorn has an exemplary rapport to her inner husband (Animus, a personification of the autonomous unconscious), like a real marriage. Moreover, I was shown that I should also establish a rapport to my inner self and deal with me in the same way, like Sylvia Dorn has done. That also applies for everyone else to take up the dispute with themselves just as Sylvia does so with herself and the Greater One in her." [2]*
- 28) *It is about how Sylvia talks with us: She considers very carefully what she says to us. Her speech is differentiated, it is not opinions; it is full of love. I think about it, but her manner can hardly be described, much can only be felt. I am happy and thankful about this. [3]*
- 29) *Sylvia sits down next to me. I say: "I know you love me." She explains to me that there are people worse than me and despite everything it happened relatively quickly with me. [3]*
- 30) *Whoever cannot establish a rapport to Sylvia Dorn, can't establish a real rapport to anyone. [1; 2] (Comment: In this way, the ability to establish a rapport to me is an indicator for the ability to establish relationships in general.)*

- 31) *I should continue to work on the rapport to Sylvia Dorn so that I don't orient myself outwardly. [1]*
- 32) *I dream of my rapport to Sylvia. I should continue to work and stop the back and forth. [3]*
- 33) *I know that with the rapport to Sylvia my misery disappears. I prefer to stay with her. [3]*
- 34) *I notice that my vanity has gripped me and I can't get away from it. Sylvia says I should contact her or start talking to her then I would be able to manage myself. [3]*
- 35) *Sylvia's dream: I warn two employees about underestimating today's decline in values. Then I see that only the vanity between people prevails, women and men. It is a bad system whereby one uses the other. One misuses the other for his own purposes like in a negative symbiosis of purpose. [2]*
- 36) *Full of love I think about a family we know and write to them in a book about their relationship to us and about the inner facts. I have a conversation on the phone with the woman in question and notice that her relationship to me is in jeopardy in three ways: sensitivity, arrogance, and vanity. [2]*
- 37) *Sylvia says that I am completely "shut". I am amazed I didn't notice that, I underestimated it. [1]*
- 38) *A woman dreamed roughly two years ago: "Watch out, Sylvia won't survive another winter." [3] (Comment: Frigidity is meant by winter. The dreamer is being warned about the loss of "Sylvia" and, with that, also about the constructive side of God. I myself dreamed about the same woman long ago: I take many detours with her and her spouse because they always think they know everything better. I go on to say to her that it is bad if the figure of Sylvia dies in her. She looks at me coldly and hits me in the face. — Often, I have been given the neck for genuine feelings.)*

39) *I am shown how the figure of Sylvia can change in the dream if my rapport changes to her. I experience the other side of God which is really terrible and frightening.*

The same night I dream again of Sylvia: Behind her there is lots of light. It shines into the darkness. [3]

(Comment: In both parts of this dream the dreamer is warned, on the one hand, about trivializing the second side of God, on the other hand, the broadening of his consciousness is shown to him which he gets with the “Sylvia”.)

40) *Walter’s dream (14.10.1983): It is about being liberated from destructive obsession. I am reminded of my earlier dream [3]. I see a circular hole in the Earth, but without water. Below is someone who in the meantime has pulled down another person to him. E. B. comes and wants to pull that person out. But he is more at risk of falling into the hole. Because if the strength of the person helping is not stronger, the person will be pulled into the hole. Sylvia sees the situation and helps from the bottom up. She goes down to those who fell into the hole and helps them out. [3]*

41) *I come to Sylvia and have thoughts in my mind that God must be good to me regardless. Thereupon I lose Sylvia and am startled when an inflated, social misfit of a figure appears which goes around itself in circles. [1]*

42) *Sylvia is struggling with all her strength and love for someone. He says nothing at all. After a long time, he stands up and says: “I can’t see it that way!” [2] (Comment: The dreamer experienced how I was struggling for this person so that he would not be excluded from the truth and unable to see anything bigger than his own head.)*

43) *Someone who witnessed a similar discussion had the following dream afterwards: It is about yesterday at the Dorns. Sylvia is struggling with her whole person. She is talking with love and anger, with her abundance of feelings. There was everything:*

*informing, ranting, shaking, loving, canvassing. I feel how a healing effect is emerging that is bringing order to the chaos. How it works obviously depends on one's own mindset, whether it **is allowed** to work. [1]*

44) *Sylvia has all kinds of feelings. In the house I notice how she expresses her despair and sadness about the terrible state of humanity. I think about what I can do. There is only one answer: **Fight along with her!** [3] (Comment: I am struggling for honest and warm-hearted people because Humanity has enough giraffes, it needs a few more people. — Dream, cf. [2])*

45) *I am talking and gesticulating to Pastor Z. about my experiences. He asks me irritably: "What about this business with Sylvia Dorn?" I respond : "She's right, more than you would like her to be." [1]*

46) *Sylvia's dream: An old woman from the church is telling me in the dream about her dream: "I dreamed the church labelled you as arrogant. But in contrast to this you have a kind of true and open discussion with yourself like no other." [2]*

47) *Sylvia's dream: Many see their denied inferiorities and delusion of grandeur with me. [3]*

48) *Sylvia's dream: Many don't see their delusion of grandeur. In return they have to see their arrogance in me. They even take me as an example: "So you can see where arrogance leads." They foist their own delusion of grandeur upon me. [3]*

49) *Sylvia is talking about Ms. B. Although she didn't understand what Sylvia said she looked down on her. [2]*

I am not too small for God. He repeatedly emphasizes in the dreams:

50) *The church Christians with their "Jesus Christ" are very cold. Only stupidity and arrogance devalue Sylvia Dorn. [3]*

51) Dream (Walter): *If the church puts one of us on a pedestal, it devalues the others. If it devalues one, it does it with everyone.* [2]

52) Sylvia's dream: *It is about H. O., he stands for many. He is sick. Now his fellow parishioners are rushing to visit him. But it is very clear that they are not concerned about H. O., but with two other things: They want to recruit parishioners, and they want to look good in their own eyes and in the eyes of others. I notice that and think that he'll fall for it if he lets himself be put on a pedestal by them. I know in the dream that I will never even go to the starting block with such people. H. O. has to decide. On the outside I am not running around him like others who are putting him on a pedestal and who are more comfortable for him, but deep down in me it is about him. I know that he is still at risk of falling for the others who flatter him.* [3]

53) Walter's dream: *Large crowds are waiting to meet an "alien spaceship". They all want to go on test flights, but it is not harmless. I discover Ms. Z. among those waiting and call out to her: "Ms. Z., but Sylvia loves you!" That gets her attention. Without saying a word her husband makes sure that she doesn't come close to us. I know he would prefer to let her go everywhere, even to the "aliens", the main thing is she keeps her distance to us.* [3]

54) *Sylvia says she was shown by her mother — and I know she is talking about her inner Mother — that the rapport to Sylvia is like the opening of a pair of scissors; the longer the neck, the greater the split from Sylvia.* [3]

The resistance of a person to me corresponds to the length of his neck and his self-deception. By the way, the apparent pious argument usually did not want to find God, but was an expression of self-deception about, as some say, being able to keep the "childlike belief", which, however, before God is a childish superstition. The opinions people have in their

minds and convey to others about themselves, God, and the world are often really incredible.

55) *Sylvia replies to my many opinions and ingrained habits, "For once can you not ask what God wants instead of always what you want?" [2]*

56) *The conversation turns to Sylvia Dorn. Some people talk pejoratively about her, although they can't know her at all. Some have heard incorrect things about her and are repeating them. [3]*

57) *I meet Ms. I.N.; she accuses me of having a delusion of being special, since I was at Sylvia Dorn's. I respond to her that the opposite is the case. On this note I tell her the dream in which it states: "You have the self-elevating complex which you foist on me, and if I were not at Sylvia's, then I would have it, too." [3]*

58) *Sylvia's dream: Sadly, I think in the dream about a married couple who lets everything I say to them roll off: "I should be what I am in your head." [3]*

59) *Sylvia says: "Then live that which I am for you." [2; 3]*

60) *Sylvia is talking to me: "If, in another life, you see as much as I see and your shoes are as big as mine, then the small and very tight shoes of the others into which the others squeeze you will hurt." [2] (Comment: This is exactly what I am forced to experience when others cast judgement over me with their opinions and assessments.)*

61) *I am at Sylvia's place. She says she saw my dreadful eyes yesterday like in a vision. I admit: "I know, I see it myself." She says, if I could see what she sees in the eyes, I would be cured. [3]*

62) *Sylvia is happily talking about dreams and experiences. Then she says: "I have told you so much now, and I don't even know how you hear that." [3]*

63) *Many young people are sitting with Sylvia in a large room. I have pejorative thoughts. Sylvia sees that and looks at me disapprovingly. [3]*

64) *Sylvia scolds me because of my cold thinking. [3]*

65) *It is about my tendency to devalue. I experience it as something that has me and which results in having to interpret Sylvia the wrong way. [3]*

66) *Someone dreamed about a third person that if there is a misunderstanding between him and Sylvia, he would accuse her of the filthiest thoughts. [2]*

67) *Image: I see myself as I throw lots of filth on Sylvia. A large hand comes from above and catches the filth and throws it all back to me. [2]*

68) *I shouldn't scold Sylvia any more, not even about the so-called small things. [2]*

69) *Sylvia's dream: I see the cold and empty face of an acquaintance. Lies and deviousness are written in his face. He looks poor and infantile and is chewing on his fingernails. He wants to bring me a package which he had others give to him. I try to make him understand that he shouldn't bring me anything: "I am concerned about you, about your humanity." [2]*

God gives people quick access to the inside who have a rapport to me. Conversely, the rapport to the inside strengthens the rapport to me.

70) *Sylvia's dream: I am speaking with various people whom we know. While doing so a man is watching me; I didn't notice him doing this before. He came with the others. He must have been looking me in the eye a long time before he says to me: "Your truthful eyes have convinced me." Then I look at him attentively. I notice he has hardly understood a thing and is still very unaware. But he has trust in me, and that will help him along quickly. [2]*

If God stands behind a person because this person stands up for His concern in a genuine and truthful way and wants what God wants, then God works on his side. Everyone could maintain this, and with such claims many have fooled themselves and others. But God confirms again and again that I am a person of His will and only say and write what He has shown me.

71) *There is a struggle inside me for the recognition of what Sylvia is before God. When I tell Sylvia all of my arrogant and pejorative thoughts, I feel more comfortable. [2]*

72) *If someone is cold and distorted, one has to tell Sylvia all the thoughts. If one tells them to another person, the listener's own judgements are mixed into the reaction because they are projecting. That doesn't happen with Sylvia. [2]*

73) *Sylvia says to me: "You have clear eyes now. But the next moment another thought occurs, and in every moment the question is how you decide." [3]*

74) *I am at the Dorn's sitting at the table and am cold and uninvolved. The thought occurs to me: "So, I ignored my own filth too quickly and too carelessly again." I know that I should talk to Sylvia about this. [2]*

Often individuals are encouraged from the inside to turn to me. I am interested in people who are buried under conceits. In order to "dig them out", no work is below me. After such an "excavation" the "reanimated individual" received confirmation, e. g., in this dream:

75) *It was absolutely fitting the way Sylvia approached my nasty arrogance. [2]*

76) *Sylvia's dream: I give Z. F. a slap in the face because of her meanness. But also, to show her that I love her nonetheless and am well-disposed toward her, give her an affectionate kiss for her person. She stands there and reflects on whether she wants to be offended or not. Then she realizes that it was not right what she did to and thought of me. In short, she forbids herself*

from being offended and understands my reaction. Thereupon her eyes become clear, her face becomes happy and sincere, and she establishes a genuine rapport to me. [3]

77) *Sylvia's dream: Someone is open for the knowledge I have been entrusted by God, and for what I say on His behalf. Full of happiness about this and full of love for this person I can write him a few things about the inner facts in the person. [2]*

78) *Sylvia's esprit gets me going. [2]*

79) *My life is pale and colorless. Sylvia appears, and now it can change and take on color. [1]*

Do not hide what the whole world will see anyways

On January 23, 1982 during a meditation seminar, Walter received the following image right in the middle of a text meditation:

- 1) *The Earth opened up and a huge inkwell emerged on a cart. In response to the question of what he should do with it he received the answer: "Write down everything Sylvia says."* [1; 2] (Comment: That was at a time when nobody thought of writing down what God has given me.)

I have shown in my books how God works in us, and that is also my intention with this book. I would not write any books without God wanting it. It would be dreadful for me to write without God's blessing and with that to put books and opinions in the world, whose consequences would lead people away from God. That is why I am thankful from the bottom of my heart that God has given and intended the contents of the books. But it always requires one hundred percent recognition of what I say on His behalf. I do it with the dreams which He gives so that opinions that are not true before Him no longer prevent people from themselves and from a genuine experience with God.

- 2) *Walter's dream: Sylvia and I are relaxing at a small stream. Our feet are aching from the long walk. Jörg Zink, a pastor known for his TV appearances, stops by our resting spot. He doesn't have time and wants to keep going. But Sylvia talks to him and tells him about God and the dreams. He initially starts going back and forth uneasily. Sylvia doesn't get deterred by this and continues to speak when he turns his back on us. Taking turns with Sylvia I tell him dream examples. I know, key for his understanding is my earlier dream [2] If he acknowledges that "Jesus died as a result of his contemporaries' delusion and not to forgive sins", he is allowed to and can understand what God has in mind with his words today. I tell Zink about Sylvia's life: "Over the past ten years from 1972 to 1982, Sylvia has done a lot of work and*

studying. She went through the collected works of C.G. Jung five or six times and gathered 10,000 dreams. We have never experienced any absurd dream, whether from children or adults. I was at most too stupid to understand a dream.” [2]

- 3) *Sylvia’s dream: I am between long tables where many people are sitting. I move among them without being recognized; I am happy about this. I call myself Sylvia Horn instead of Sylvia Dorn so that nobody notices who I am. I believe I served coffee, at any rate, in this crowd I was working for individuals. Suddenly, someone asks me my name. To my amazement I forget to hide my real name and say: “Sylvia Dorn.” I am afraid because I gave myself away. I felt so comfortable and would have preferred to remain unrecognized. I quickly go away, as if there were hope there would be no consequences. But it is too late. In a flash the word spreads. I hear how they are saying to each other: “That is the woman who wrote the three books.” But I am happy that they are more concerned with this topic than with me and that their arrogance was evidently curbed as a result of the books. [3]*
 (Comment: A few weeks later I received the following dream: *If the church Christians recount a dream, they are met in the church with far less arrogance than we are. A deceased member of a parish where Walter used to be pastor tells me he knows about my dream. He dreamed what the name “Sylvia Horn” is all about: “Horn” means “Horn of Salvation”.*)

Is it really so hard to understand what many dreams say? A child can understand and everyone who has a heart.

- 4) *Whoever has a genuine and sincere heart can understand this book as well as its objective, which God stands behind. Whoever does not have a heart cannot understand and he will find many external reasons for this. For a person with a heart it is about the content. Whoever struggles to understand learns how the heart and mind grow from the inside. That is a gift. [1]*

Whoever does not find this inner mindset could be faced with the same fate as a few pastors who read the original version of my letters to a “befriended pastor” in part or in whole. God said the following of them in a dream:

5) *With the mindset with which they read, it's as though it was not read.* [1]

If I did not know how true the dream message is, that God sends people to me, and then helps through dreams, the “love” of the church giraffes would have hushed me. But:

6) *Someone dreamed that those who want to devalue me were out of breath faster than me.* [2]

7) *Walter's dream: I see three figures from various churches standing together. They are whispering to each other, and I know it can't be good. I am warned: If God sets a time, He knows why, and you have to make every effort to keep this time. — In the middle of the night I am awakened by the dream and am sent emphatically to work on the book.* [2]

8) *Sylvia's dream: It was said about the books that “God gives everything: He gives the contents, helps them in form and technique.”* [3]

9) *Sylvia is sitting on the water and is writing in her red-bound book. An acquaintance asks worriedly if the book could fall into the water. But Sylvia denies confidently.* [2]

10) *What we have experienced in the dreams will continue, spread, and branch out like a network of veins or a web. (cf. p. 85)* [2]

11) *Walter's dream: The contents of these books will go around the world. This will start now and continue in coming generations.* [1; 2]

12) *Walter's dream: We clarified to someone who said that we had said everything with the first book: The first book is just a small*

part of what God is going to give us by way of dreams and experiences. [2]

13) Dream of a friend: *I am saying good-bye to old friends because of their coldness and devaluation. To begin with, I think it is a departure for good, and a rapport would no longer be possible. I am encouraged and told that Sylvia's book offers a chance. [2]*

14) Sylvia's dream (September 25, 1983): *I am speaking with Ms. S. from the parish in D. I tell her that the three books are willed by God, a fact that has been proven, and I prove that to her with these dreams:*

- *My husband dreamed about the first book that it is flawless in terms of the contents. When he said the word "flawless", he was very surprised. Both of us had never used this word.*
- *I dreamed about the second book that, with it, God takes away the projections if what I say is taken seriously.*
- *My husband dreamed that the third book receives an award.*

Ms. S. is now willing to take what I say seriously and wants to promote the books in the church. I say to her that a new leaflet about the books is coming. It has a smaller font and more compelling messages than the last one.

I add that God has acknowledged my books and that He feels expressed in them as He wants. The messages about the Great Mother correspond exactly to the truth. It is about taking the Great Mother seriously. [3]

15) Sylvia's dream: *Only the dishonest goodness devalues the book. Keep in mind that God has to do with everyone and everything. [3/208f]*

16) A. N.'s dream (September 26, 1983): *I give a student by the name of Marie a brochure. Pleased, she passes it on to her best friend. The Catholic principal hears of this. The nuns prohibit Sylvia's books from being distributed any further. I take action against this and say to them that the books are just like God assesses them. I repeat Sylvia's dream of yesterday: "In a dream God*

describes the first book as 'flawless'. This is a word that she otherwise does not use. About the second book it says that God takes away projections if people take it seriously. The third book, so it states in a dream, will receive an award from God."

While I deal with the Catholics, I think to myself: "And they are supposed to be the ones who are going to record the contents — but now it looks so hopeless." I see they are all busy, the outer form fills out everything. [3]

17) *Sylvia's dream (December 25, 1982): It is about how God's standard has to be acknowledged that stands behind me. That also applies to the first book, in which the standard of God is expressed. [3]*

18) *I meet with a man I know whom I want to give a book brochure. I say: "Not everything can be said in a short talk, so read the books. There are many dreams in them. The third book is coming out at Christmas. Again and again, the dreams talk about how Sylvia is a true person." I go on to say: "God stands behind Sylvia like He did behind Jesus back then." [3]*

19) *I say to someone that he should take all the dreams seriously from the red book Keep in mind that God has to do with everyone and everything because all of these dreams show God's view. [3]*

20) *Sylvia's dream:*

- The book that I wrote Keep in mind that God has to do with everyone and everything is good against the madness of humanity.*
- I am writing the letters against the sweeping judgements of others. [2]*

22) *Sylvia's book is against the unconsciousness and in favor of the becoming aware. [3]*

22) *I am walking around in an unknown city and go through a prestigious area. I know the rich people are not happy, but, rather, empty and hollow. A woman I know provided me with a small note, with which she urgently asks for Sylvia's book. She then*

referred to it as the “book of awareness” or the “book against the unconsciousness”. She writes she was feeling very bad. — I wake up from the dream and feel an urgent need to give her the book. [3]

- 23) *Sylvia’s dream: A church institution has entirely different motives than to make the love to God important for people. The church uses the stupidity and ignorance of people for its own purposes. The brochures for my books land carelessly in the garbage. I put a lot of effort into making people aware of the whole dishonest church structure. The crowd has not yet noticed anything and has fallen for all the wrong motives of the church. However, a few understand and come with me. [3]*

The unconsciousness of humanity is a tenacious and sluggish mass which hates everything that wants to challenge it and shake it up.

It is not that someone has to receive many dreams. It is about thinking along the lines of the book which I wrote in an open-minded and unbiased way. Then one will come to his own true nature and to God. The dreams which God has given and will give about me and the books prove this, too. But whoever believes they can ignore me only to decorate themselves with contents will be gripped by God’s dark side and emptied. I can only send a warning here. God requires that the dream messages are taken one hundred percent seriously just as He gave and gives them, even the ones about me. God has always required that my understanding of dreams be acknowledged because before God I have the right attitude toward life and interpret exactly in keeping with His truth. Everything else is a lie. And God also calls it that in the dreams.

Many people have fooled themselves with their arrogance which is why they were unable to see any great God. But I see Him and many along with me. And God will work in people so that more and more recognize Him. I recall that:

- 24) *God wants that it becomes matter of the people. [3]*

“You have the God-given ability to heal people, but to most, you appear to be too little”

- 1) Sylvia's dream (1981): *A stretcher is brought before me. A stranger is lying on it whose eyes have virtually no more light left in them. Shocked and with love I think of him and look at him. Then his vision becomes clearer, and he looks at me. “Oh blast,” I think, “It’s just like with Jesus. Oh no, what are people going to foist on me!” I would have loved to have pushed that away from me.* [1; 2]
- 2) Sylvia's dream (1979): *In the dream I receive a green authorization card which allows me to show people the way to find God. I know in this dream that I have this ability from God. But I realize that for people the small sign which leads to great possibility is too little. That’s why they are doubtful and reject it. I am sorry for them.* [1; 2]
- 3) Walter's dream (January 18, 1982): *I am told about Sylvia: “God gave Sylvia the ability to heal people with the help of dreams, but someone else (a pastor) does not have this ability.”* [1; 2]
- 4) Sylvia's dream: *“You have the God-given ability to heal people, but to most, you appear to be too little.”* [2]
- 5) Sylvia's dream (1981): *I am told: “Regardless of what the people have; if they come to you honestly with their dreams they will get well.”* [2]
- 6) Walter's dream (just before completing the second book): *I am at an old, unknown editor with pages from the manuscript. He shows me a passage in Sylvia's book which should be elaborated on. It is about Sylvia's gift which was evident early on that God helped her to sense causes for outer sicknesses and that He caused her inner unrest if she was firmly confronted with supposed correct medical diagnoses. I am reminded of examples for this.* [2]

Through the dreams God has shown the way to recovery and to healing. Many people have meanwhile experienced how true the promises of the dreams are:

7) Sylvia's dream (March 17, 1983): *A man comes to me to talk with me. In addition to his inner problems he also has various physical ailments. I suggest he acknowledges the power of God in him. I know that if he takes what I say seriously, that will have a positive change in him. But with regards to his physical illness I am unsure whether God would take this away entirely from him. For this reason, I express myself very carefully. — Then a dream comes (in the dream), which says: "If the man takes what I say completely seriously, he will also lose all of his physical ailments. This applies unreservedly for everyone." In the dream I am happy about God's promise and now know that I may also pass this on exactly. [2]*

8) Sylvia's dream (September 22, 1983): *I am looking into the eyes of a woman. I know that God took away a sickness from her, at least physical ailments, to prove to her that what I say is true. Now that she is healthy on the outside, her opinions are at her again, and she is once again devaluing what God said in the dreams about me. I know the only reason that her eyes are so cold is because she is again downplaying the connection between me and God. I warn her because on the outside she only stands there aligned and says nothing. I see by looking at her what she is thinking and I emphatically tell her the dream twice: "If people take what I say seriously, (then?) God takes away all their lopsidedness, obsessions, alcohol and drug dependencies, physical illnesses, and Satan." When I say: "... and Satan", I give her a serious look and see her gripped and cold eyes and warn her that he is gripping her more and more, even though she doesn't even notice it because she devalues what God says about me. Moreover, when citing the dream, I become aware: "Whether or not the 'then' is included and where, doesn't really matter." It is clear that it is only about the truthful, analogous content. I tell*

the woman why God stands behind me with His entire authority, namely, because I only follow the Great God and nothing is my "opinion". I tell her that even others have dreamed that I only follow the Great God. [3]

- 9) Sylvia's dream (July 3, 1983): *It is vividly about how among all evils of humanity there is one great evil: The people impose their own standard on themselves and others. This leads to many sicknesses and is the root of much evil in the world. In the dream, it is clear that people put themselves and their standard above God. Their self-deception prevents them from progressing positively. Whoever portrays his own guilt and his own wrong so hugely in the way he is inclined to see it, but not as big as God shows it, then God fixates him on his own applied, incorrect, and untrue standard. If something has a certain standard before God then it is arrogance and delusion of grandeur before Him to reduce or increase this standard. But with me people learn to attune themselves to God's standard. [3]*
- 10) *Sylvia is competent when it comes to distinguishing between outer and inner sicknesses. (December 23, 1982) [3]*
- 11) *Sylvia is very sad and says to me, "It is bad that you still don't take seriously that God is causatively involved with every sickness." (November 2, 1983) [3]*
- 12) *Sylvia's dream: I work in a hospital and see the situation exactly. I write a letter about it with great accuracy to someone who is very dissatisfied with the circumstances that prevail in the hospital. The atmosphere is one of discontent, be it the patients who exude this or the ones who are treating them. I write several pages; the following lines have remained in my memory verbatim: "Many people wake up in the morning with pain, depression, emptiness, and a feeling of futility. In the hospital this is mostly only treated symptomatically. The root evil of humanity is and remains the long neck." In the dream I am aware of a talk with a friend, an ENT doctor. I had told her many people wouldn't even need to*

go to her if they took their own long neck seriously. I give her a few examples of how God took away bodily symptoms. [3]

- 13) *Sylvia's dream: It states that in the obsession the tyranny of consciousness is cleared away. That can also happen through a physical sickness which then prevails over the people. [3]*

God is the power in people which destroys if it cannot build up.

- 14) *Dr. P. W.'s dream (October 31, 1983): I am in the US and am invited by Prof. R. and her husband to a festive lunch. For some reason I miss the appointment. When it occurs to me again, it is already four in the afternoon. I want to call to say that I am still going to come. An unknown man responds to me on the phone that something very bad has happened to Ms. R. She is in bad shape, she is terminally ill, and the doctors have given up on her. I am deeply shocked and want to go see her in the hospital. Ms. R. is lying there in the middle of a large room, but as a totally aged and shrunken woman. She was already waiting for me and wants to hear dreams. Shocked over her condition I say to her she should take the dreams seriously and then I tell her one dream after another. Stunned I notice their effect. Life flows back into Ms. R., she becomes bigger and starts to resemble her original healthy self again. I would have never thought it was possible for the dreams to achieve what they did. I still have no idea of how tremendously God works. [3] (Comment: Dr. P. W. was in the US for scientific talks. He knows the professor and also gave her the first book. Going by the dream, she has not yet understood the binding truth of the dream messages. The dream shows as do many others how devaluing the dreams written in my books has a negative impact, while acknowledging the binding nature of what I wrote down according to God's will gives great promises and much growth for inner liveliness.)*

- 15) *I think about how depressed I was when I used to walk the streets before I came to Sylvia. I recall what Sylvia said the day before that people actually deal quite indifferently with each other and*

are not genuinely important to each other. I think for a long time about that. Sylvia says it is important to make a conscious decision in favor of the genuine interest in the other . [3]

I see in every face which side of God is at work, but I also see how little the people know about what they are all obsessed by. People can squeeze by God's truth only to their own disadvantage. Whoever wants to love people, should attune themselves to God because He is the greatest doctor; He alone can really heal people.

16) In the banquet hall of N. there is a big event at which Sylvia is giving a talk and then responding to questions. I am at my parents' place. Everyone is going to the event; just my aunt is staying at home to cook. I tell her many dreams. She listens reluctantly. While talking I forget the time and come too late to Sylvia's talk. The hall is overflowing. A middle-aged man is talking. Then the people asking questions form a line. Lumped together in the middle is a group of mean people from the church. They only want to ask trick questions. I recognize my father among them and a slick, hypocritical pastor as well as many others. I think to myself now that I have to line up as well to compensate for the church gossipers. Sylvia's husband is also standing on the podium and is helping to answer questions. A woman in front of me asks about a healing experience using a special oil. Sylvia responds: "That is all imagination to say that healing is brought about by the oil; God has the sole strength and power in people." (August 16, 1983) [3]

The superstition surrounding the healing power of medicine could sound a note of caution for everyone who has experienced how fast the effect of medication fizzles or turns out to be the undesirable opposite. But it is irrational that the same medication helps one person to heal and has a dangerous if not deadly effect on another (e.g., penicillin).

17) Walter's dream (March 20, 1983): About E.R. it states that he could save himself all the medications the doctor prescribes. All of his bodily symptoms are of a psychological nature. — God

wants to show us where medication is necessary and where it isn't. [3]

The following examples show the causal connection between wrong inner attitudes and outer pain and how the pain disappeared as a result of a changed awareness that acknowledges God's sole strength. That is not automatic, but, rather a gift of God, which He wants to give, but which cannot be forced.

- 18) *I come into the room. My sister is already lying in bed with her husband. I say to her: "The headache only comes from the long neck!" They ward off that with both hands. I add: "Yes, I know, I also experienced it." (December 11, 1982) [3]*
- 19) *Someone else dreamed: Someone has a headache. "That comes from the long neck," I say and think: "And how seriously do I take that myself?" (December 22, 1982) [3]*
- 20) *Experience of an acquaintance (26.8.1983): "The whole time I had a bad headache which started at my back. And otherwise I feel empty and miserable, things were simply not right in me. Suddenly I received an image and saw Sylvia at my place sitting in the kitchen. After the image, my headache was blown away, and my self-confidence also came back." [3]*
- 21) *Sylvia's dream: An acquaintance avoids all conflicts. That's why she suffers from asthma and the onset of Parkinson's disease. That unsettles me, and I think in the dream: "If I could only tell her the background to her sickness." [2] (Comment: The outer sicknesses of the acquaintance are a painful reality, the dream has an explanation for this situation. If we take up the conflicts, we have with ourselves and others, as God wants, we can save ourselves and them many diversions.)*
- 22) *A dreamer writes: While I am sick I suddenly can't breathe anymore. It's not asthma like it usually is, it's somehow odd. Then I lie down in bed and dream: Sylvia is reading out an important text. At the sentence, "woe be to him who knows the*

truth and doesn't live it," Sylvia starts to cry about mankind. Eventually I am the one crying and wake up from it. All of the symptoms of the illness are blown away. [3]

- 23) Sylvia's dream (November 1, 1983): *I am standing in front of an acquaintance and search her face. I notice that she suffers from asthma and point out to her that she has only gotten it again because she doesn't live seriously enough by what I tell her. — Initially she doesn't want to admit that she has asthma again and she comes across as being quite ingenuous. She knows herself why it has come back. [3]* (Comment: The woman had asthma before she came to me; the medications did not help. By listening to what I said with the help of the dreams, her sickness disappeared. This dream is at the same time a warning for her to take seriously and keep in mind what she knows from me because — thank God — to date there is no outer symptom of asthma.)
- 24) Someone else dreamed: *I am going into the hospital because my spirit is sick. I refuse to believe that. I am carrying a white sheet under my arm. The door to the clinic for the mentally ill is opened for me. But I say my adage: "I am not sick!" [3]* (Comment: The consciousness of the dreamer has to first acknowledge before God that it is sick, as the dream says: "If God is not in the middle then the person is off-kilter." — The dreamer has to realize that only a little incentive from God would have been needed to clear out the conceited control of his consciousness. When the shock of living so "crazily" sets in, the road to recovery begins with God's help.)
- 25) Sylvia's dream (July 7, 1983): *I am walking with a staff member. Suddenly I notice that we went through the open arched entrance of a madhouse. I know the management of the facility wants to let its dangerous crazy people and basically criminal psychopaths loose on us, as if to say: "So, she can heal, let's see how she deals with them." It is clear to me that they want to play a mean trick on me. My acquaintance is startled and looks at me helplessly. I*

might also become apprehensive but then I recall God's promises in the dreams that He will position Himself in front of me like a general, that He cures if people establish a rapport to me and listen to what I say. The dreams occur to me which are about how God has the power even in every crazy person and in every schizophrenic. I remind my acquaintance of the dream messages that God is the sole strength, and that He has total power in every person. I also know that God can end the greatest madness, if He wants. I feel very clearly: "You were planning evil, but it is God who is behind everything." — Thereupon we proceed safely. I know exactly that God helps me and will stand by what He has promised. [3]

- 26) *I learn that God is also involved in the so-called occults. Nobody has the right to put themselves in God's place with their judgement. Even this area belongs to God, and it is very dangerous to make these abilities part of oneself. Once again, I have to confirm in a dream to someone that even this strength comes from God, not from a devil. [3] (Comment: Whoever makes strengths and abilities from God their own or attributes these to himself, is putting their inner health at risk; many people have gone crazy for doing so, ended up in psychiatric ward, or had to kill themselves. How the church belief would like to dismiss experiences with the word "occult" and to assign everything suspicious to the "diabolical" area with its dogmas, opinions, and images of God. This is the reason why even today medieval states of consciousness prevail in this area in people.)*
- 27) *Sylvia's husband addresses someone about his appearance which is gripped with destructiveness. The person inquires: "What can I change about it then?" But then he admits: "I haven't wanted to recognize that God has total power even in schizophrenics." [3]*
- 28) *About B. R.: "Now he is neurotic." I want to tell Sylvia this part of the dream on my own. But she implies to me with her eyes that that's not possible and says: "That's precisely your danger." I should also tell this dream to the others. [3]*

- 29) *Sylvia shows me my blatant conceits. I don't find it hard to accept that because I sense myself how true it is. But Sylvia continues and shows me how differentiated you have to see things, especially when the blatant conceits are worn down. She also deals with my underlying, less noticeable conceits, which I no longer notice. Every time I have to decide whether I agree with the truth or whether I am offended and want to justify it, as I see it. [3]*
- 30) *The highbrow doctor who is a true believer in science is removed from the “inner ward”. Sylvia is put in his place as being capable. She now has the task of determining the measures to help sick people. (Comment: What is meant is the responsibility for inner spiritual facts.) [2]*
- 31) *This is about a doctor. A girl says she dreamed about him. I say that can also mean be the inner doctor, namely God. — I suddenly feel miserable because pejorative thoughts emerge in me. I want to go as fast as possible to Sylvia. [3]*
- 32) *This is about a married couple: If the woman is gripped in her delusion, the husband doesn't notice at all how seriously harmful it is. The more he trivializes, the more gripped she is by delusion. If she is regretful and tries to flee, she loses every bit of self-confidence as well as the possibility to experience life. As a result, she is driven almost to the point of suicide. [3]*

Over and over nurses have told me people have tried to throw away their life and how they started talking to such patients. It was important that they were able to tell them that the entire threat of the consciousness was only against the long neck, because God loves the person, but not the giraffe and its megalomania. Whoever does not learn to distinguish that ends up throwing away in “suicide” the giraffe and the person.

- 33) *In a dream it is very clear to me that we have missed a great opportunity by not bringing our relative to the Dorns. (Comment of the dreamer: Back then we thought that we couldn't bring everyone to Sylvia. The relative suffered from depression and committed suicide.) [3]*

- 34) *If X and Y went to Sylvia Dorn, they would also recover.* [1]
- 35) *Sylvia's dream: It is about K., she is ice cold, everything rolls off of her. Her eyes are starting to fall "shut". I make an effort where she is concerned, but any effort is too much for her, almost unresponsively she looks at me. Walter calls to me, "Tell her that she has to see her inner filth." I know it is her last chance. I say emphatically, "You have to see your inner filth."* [2]
- 36) *I feel terribly miserable and awful and am at a loss. Sylvia is there briefly, but if I don't listen to her, she can't help me either.* [2]
- 37) *Image: I feel like a shell, totally caked and empty. Somewhere there is a plug blocking me from being filled with a substance that will make everything smooth again and let me come alive.* [2]
- 38) *Image: I see a huge pot of ointment. Sylvia is distributing the ointment with a large ladle. Everyone who holds up a container gets some. The ointment helps everyone, and they can also pass it along to others for healing.* [2]
- 39) *Sylvia has a small black box which houses a large, white crystal. It lies in water and is slowly dissolving, there is a solution. Sylvia puts a drop of it into the sick eyes of a girl. They are healed as a result. — Now two siblings come and also want some. Sylvia distributes the solution, but by her face I can see that she knows about the inner attitude of both. They only want it so that they can leave with a fuss. (April 10, 1983)* [3]
- 40) *Sylvia and I are sitting with two work colleagues at a long table. One of the two asks me: "What should I do now?" I say: "You should take the dream seriously which I had about you and your pussy eyes and that you should take the truth seriously, as is described in Sylvia's book, Keep in mind that God has to do with everyone and everything, otherwise you will never again have healthy eyes."* [3] (Comment: The image of pussy eyes shows

just how sick the consciousness is and the capability of gaining an understanding. Whatever brings solution and healing is associated with God's word through the dreams and with the "Sylvia".)

- 41) Someone dreams: *If he doesn't take the inner facts, the dreams seriously, he will go blind.* [1]
- 42) Walter's dream (April 21, 1983): *We live in a spacious bungalow with a garden. It is in the evening. A relative wants to come to us. I want to help him in because he arrives in a wheelchair. When I touch his wheelchair, he stands up and can hop and jump. But at this point he very much resembles another acquaintance. I know how he was healed: He made his way in confidence to Sylvia, and that is why God healed him.* [3]
- 43) Walter's dream (April 21, 1983): *If people make their way to Sylvia, that can have a healing effect. But the inner and the outer belong together. Many people would like to take advantage of the outer healing and separate it from the inner process. But that is not in accordance with the will of God.* [3]
- 44) Sylvia's dream: *I turn to a deaf-and-dumb person full of warmth. I speak to him and at the same time I wonder because I know he is deaf and dumb. I am all the more astonished when he reacts and shows me that he obviously understood me. I see people with crippled limbs and rack my brains whether it is associated with gout or rheumatism. Then it becomes clear to me that for such hopeless pathologies the dream of D. N. applies (p. 17), that even more promises of God stand behind me. Furthermore, it is reinforced that God pays very close attention to the motives one has when they come to me. That is why He doesn't always take away the sickness immediately, but, rather, He looks to see how people establish a rapport to me, which mindset they have, and whether they perhaps do so only to scheme.*
- 45) Walter's dream: *Women from the neighborhood come with different spiritual needs (e.g., suicidal, depression). They have already*

heard one sentence from Sylvia. It starts with: "God is . . . , God has . . . ". They have already passed it on and experienced that the sentence has implications. Now they come to have more than one sentence. They are in need of extensive help. [2]

46) We are in a large hall at an event which is about Sylvia. She is also present, but she doesn't say anything, but rather the director is talking who was healed by Sylvia. He had a crooked back and had a plate tied to the lower back. My father is sitting excited in the audience; he is reading in Sylvia's red book and is looking to see if he can find counterarguments. But he doesn't find any. He has no power. Then the location changes. Instead of the large hall we are sitting in a small group. My wife says she now actually has to say that she was healed by Sylvia. She has tears in her eyes. (February 20, 1983) [3]

47) I am in my former parish. It is somehow strange. A woman greets us; she is friendlier to my husband than to me. She indicates that she and the people are worse off because they had heard all that stuff about Ms. Dorn. I interrupt her and say: "No, it is the other way around. It has negative, even in some cases physical consequences if someone doesn't take the truth seriously. That's what the dreams say, I have observed this in others or have heard about it from them, and I have even experienced it myself." Then I tell her: "A dream said that in the church a sentence is making the rounds: 'God is involved in everything.' — But the dream message before was: 'Keep in mind that God has to do with everyone and everything.' — The sentence: 'God has to do with everything', is missing the main part, namely, that God is involved with every person; and exactly there the arrogance is meant which goes on so quickly between people."

The woman is now not yet open, but I know she shouldn't be written off. I have a dream about her in mind that at some point she establishes a rapport to Sylvia. [3]

(Comment: The dreamer had already dreamed earlier of this person. It states looking ahead: A woman from the parish

contacted Sylvia. As a result, the woman is now happy, she has new self-confidence and she looks quite different. — [2])

- 48) Sylvia’s dream (May 28, 1983): *It is completely clear that I only follow the Great God and His will, and it is a tremendous wrongdoing before God to want to arrogantly devalue me. Someone was sick with cancer. He had a chance to heal. But because he didn’t decide to help me, God got him. I am amazed in the dream because I didn’t know about his connection previously. [3]*

If people acknowledge God in such a way as He now shows that He has total power in all of us, He releases from all the destructive obsessions, sicknesses, conceits, and all delusions. Therein lies the goal of all discussions as this dream also demonstrates:

- 49) Sylvia’s dream (June 24, 1983): *I arrive at an event with many parishioners. One of them, a relative, comes up to me and acts as if nothing has happened. I dismiss him very vigorously and accuse him of what happened and that he always participated in the nasty gossip about us. The scene becomes turbulent. I can tell by the faces of the people how they are trivializing their nastiness and refuse to believe it. But I say to them that it is like that before God. Even before the decisive conference which brought with it the dispute with the church, someone dreamed they would be nasty to us. Following the proof in this dream they have no more excuses. Again I say to the people how dangerous assessments are that one easily gets hung up on the wrong one and that the assessments deceive. I also say that in reference to a pastor, who stirred up things in the entire dispute with the church, and the people were fooled by him. Ultimately, he was behind everything. His innocence lies only in the fact that he doesn’t have to do anything more because the whole thing is running on its own. But the real mastermind, that is very clear in the dream, was he, and he was also the one who predominantly determined current opinion in the church and who was behind the very nasty wall of filth against us. In the dream it is clear to me how much meanness took place behind*

our backs, how meanly these people spoke of us, and how mean he the leader was.

Then I see that pastor among the people. He is sitting there coldly and arrogantly as if nothing has happened, and ideally, he would like to continue to play this role. But I am becoming really angry. Rather ironically, I accuse the parishioners of listening to such a stupid and inflated pastor, who thinks he has the expertise, but who is nothing other than a cold gossip. I look into the crowd and see, on the one hand, the faces of people and, on the other hand, him, how he wants to downplay his injustice toward us as though nothing had happened. He doesn't say a word about that. But I am so gripped and have to take action against this nastiness and this dishonest filth in the church; he doesn't get anywhere. Moreover, the strength of evidence of the dreams is much too great and as well as the tremendous authority, which God has placed in me, so that I can say all of that. Thereupon I turn to the church people and call out to them:

"If the people take what I say seriously on God's instruction, He takes away all of their projections, lopsidedness, obsessions, alcohol and drug dependencies, and physical sicknesses, even Satan, namely, the second side of God which He shows to them for their arrogance." I know they would all too well like in their projections to see Satan in me because they do not notice how they are dominated by him as God's second side. [3]

The Truth Remains the Truth

Sylvia Dorn (born in 1947) prepared this volume in keeping with God’s wishes in addition to her first three books. In a dream, God instructed her to do so. He outlined the contents and determined the topic and scope. *The Truth Remains the Truth* is a volume that is supposed to summarize what God has revealed and, at the same time, also serves as a warning to those who devalue His word as spoken in the dreams by arrogantly ignoring the person to whom God entrusted the valid truth. God’s truth will continue to be made known. In a dream He promised Sylvia Dorn: “God helps everywhere.”