

JUDGE`S DREAMS I



Juan Moisés de la Serna

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Аннотация

The judge fell asleep and, some three hours later, when he woke up rested and with his mind clear of the heaviness of the day, he established visual contact with a scene that he wasn't familiar with. As if he was transferred to some other place, where he could see and hear everything that was happening. The kind of presence, where he could observe all the assistants in detail, whilst not physically there. The judge fell asleep and, some three hours later, when he woke up rested and with his mind clear of the heaviness of the day, he established visual contact with a scene that he wasn't familiar with. As if he was transferred to some other place, where he could see and hear everything that was happening. The kind of presence, where he could observe all the assistants in detail, whilst not physically there. It was the first time something like that has happened, and so he found himself with fear. In the beginning, he kept a distance from people that he was watching and events that he was witnessing. But soon, he realized that this could only be a dream, and nothing could really happen, and so he got mixing with the assistants, observing everything from different positions. When they did not detect his presence, he finally decided

that, effectively, this was a dream, and that he could learn something from things that he was seeing and hearing.

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Prologue

The judge fell asleep and, some three hours later, when he woke up rested and with his mind clear of the heaviness of the day, he established visual contact with a scene that he wasn't familiar with. As if he was transferred to some other place, where he could see and hear everything that was happening. The kind of presence, where he could observe all the assistants in detail, whilst not physically there.

It was the first time something like that has happened, and so he found himself with fear. In the beginning, he kept a distance from people that he was watching and events that he was witnessing. But soon, he realized that this could only be a dream, and nothing could really happen, and so he got mixing with the assistants, observing everything from different positions. When they did not detect his presence, he finally decided that, effectively, this was a dream, and that he could learn something from things that he was seeing and hearing.

Dedicated to my parents

The First Dream

The judge fell asleep, and, some three hours later, when he woke up rested and with his mind clear of the heaviness of the day, he established visual contact with a scene that he was not familiar with. As if he was transferred to some other place, where he could see and hear everything that was happening. The kind of presence, where he could observe all the assistants in detail, while not physically there.

It was the first time something like that has happened, and so he found himself fearful. In the beginning, he kept a distance from the people that he was watching and events that he was witnessing. But soon, he realized that this could only be a dream, and nothing could really happen. So he got mixing with the assistants, observing everything from different locations of the room, and when they did not detect his presence, he finally decided that, effectively, this was a dream, and that he could learn something from things that he was seeing and hearing.

He had no idea how he found himself in a great hall, presided by the King himself. Someone who looked just like him was sitting beside the King. He was so surprised that he exclaimed out loud, 'What a strange dream! I see myself!' He knew that this reality was not physical, as well as that, in this dream, he continued being a judge. There were others just like him, also judges. As well as those who served as prosecution witnesses

and those of the defense. There was also one who was presenting the case. He stated that the subject matter was the Elders of the Community. The one who seemed to be in charge, the current prosecutor, argued that they should be made to vanish, whilst the defense was saying that they were to be respected. And, in the end, he himself – or the one who looked like him – had to pass his JUDGEMENT, to state his opinion.

Once everything was over, the King, who was still present there – he was an observer, not a participant – made a decree upon this judgment. But all of this is better told in detail because it is important as the teachings then spread through some town.

For clarity, I must tell you here, in this first chapter, that the judge saw himself as a living being but, rather than made of physical matter, he was made of energy, which made him undetectable to others. But to himself, his senses were intact, and he could move from one place to another, not walking, like the physical body, but rather, thinking. Thoughts took him to where he wanted. It took a few attempts to learn to move this way because, usually, thinking bears no importance on the movement. So when what one thinks is suddenly fulfilled, one realizes the enormous capacity that a man has.

The judge, while the speech was taking place, moved from one place to another, passed between the characters, listening to their words and thoughts, finding many things out. He felt himself a part of that physical world but, at the same time, knew that it was all a dream. A dream that someone immensely powerful,

someone Superior, has sent upon him. The very first thing he wanted to find out was who was it that sent him these moving pictures, and, to his amazement, he discovered that it was the HIGHEST himself.

This is what he saw. In a large rotunda-shaped room with pillars on the sides, some chairs along a large table were placed. There were five armchairs. It all looked like a tribunal hearing, where he himself was the judge. He arrived before the other people entered. He saw armed guards and understood that someone important – as he soon had confirmed – would be present. Well-dressed people began to come in, wearing what I would call luxurious cloaks and elegant hats covering their heads. And – as the case was – two characters that entered last, was the King, and another one, who looked like his Minister of Justice.

Those noble Lords sat down in their armchairs and gave way for those of lesser rank to enter. As they were entering, they were saluting and bowing their heads right from the boor. To the judge's astonishment, he saw himself among that group.

Naturally, he realized that none of this was reality, for he was still asleep. But, at the same time, he was in this room as if he were a spirit; present, seeing, and listening.

They all took turns to stand and speak in front of the King. The following was said.

The King had summoned them as the best among those who considered themselves judges, and thus – although he was only a Capital Judge, without even his own jurisdiction, and could only

administer justice in the souk – he was called because he had gained fame.

To publicly acknowledge the arriving at a judgment, they would say a prayer. They would say the right thing; thus, it would be a permanent truth. This is how all verdicts were usually recognized as fair; an aspect that, in other cases, did not prevail as the verdicts tended to favor one over another.

The unfair verdicts, the ones that tended to favor that who had better financial means, or stronger arguments, or that who had prepared better evidence, the rulings were given in their favor. The one who was inferior or ignorant never had justice served in their favor, therefore, among the people – and especially among the merchants – it was said that justice belonged to the powerful. Except for one judge. There was the one who always did the right thing.

The King had learned of this and wanted to check if what he was hearing was true, so he said to himself – against the advice of his Minister of Justice, who attempted to distract him from the matter, as it could cause them harm – that he wanted to witness this man passing a judgment. So, he presented himself disguised as an observer and, once he decided that he liked what he saw, he arranged Judgements to Society to be passed. It seemed that they now had a judge who came from the Justice of the Spiritual World, and people would benefit from it. After some thought, he arranged and called a tribunal, to be presided over by this very special judge.

When all had said their greetings and introduced themselves, the King sent the Minister of Justice to speak. He explained that he wanted to know how justice was served among the people, and that, to assess the competences of the judges, he had arranged for judgments to be passed before the King, who would listen but not intervene.

He said they did not want justice to be based on opinion but, instead, on the right thing to do. He also established who had to serve as the Accuser – or the Prosecutor – and who had to serve as the Defense. As well as who had to act as prosecution witnesses, and those of the defense alike. And, the last of all, he appointed the Chief Judge, who was none other than the dreaming judge.

The man, who struggled to shake off his amazement, who never liked being held important, and who, at this very moment, was sitting in the very last of all the chairs – the place considered the most remote and the least relevant – upon hearing his name called for the position, got up, and tried to excuse himself:

”I thank you for the position, but having those superiors to me here, and considering that I am the least of all those present, I think you have made a mistake in the appointment,” the judge continued speaking slowly and in a voice for everyone to hear. The room was large. ”Tell me, how are they, who are more, are now to be less, are to submit to my judgment? Is my word going to have any weight? Especially with the grand charges to be defended or prosecuted, and they are well prepared, while I

hardly have what it takes to conduct justice in the souk. Which, as you know, are simple matters and do not require significant preparation.”

He put his arguments forward and, just as the minister, who was in agreement with his explanation, was going to change things around, the King, who seemed to be the only one that was clearly determined to make it happen, intervened and said:

”Let us see how you do it, now that you are not in the souk, and how others handle being at your command rather than being those giving orders. Let the tribunal begin!”

Once this was settled, more chairs and tables were brought, and the tribunal was formed. Also, as the King wanted to keep a record – because he sensed that something important could come out of this – a court typist was called to put down on wax tablets what judgment will be passed, so that it can be either archived or applied, according to its value.

The judge – now that he was of such importance – asked for the subject matter that he will be required to rule on. He was advised on it and, rising to the power that the King himself awarded him, he ordered for the debate to be opened. But, as no one had the King's intentions communicated to them in advance, he arranged that they all have time until after lunch to think, to put their arguments together, and to prepare the witnesses.

All seemed happy with it, except for the King. He appeared to be in a hurry, as he said so himself.

The judge, acting as Judge, replied:

”See, my Lord, we can do as you wish, but if you want justice, this has to be well thought out as well as well-defended, and if someone, because they did not have the time they needed, does not do it well, then they will say that the King wanted it that way, that he did not want justice but speed instead.”

The King understood and said:

”You are the Judge, you have the power. It will be done as you say.”

The judge – the real one, the one who was sleeping in his bedroom at home – continued sleeping, while his spirit – the one that saw and heard everything and was still amazed at seeing himself in this surreal situation – was listening to all the commentary. He got closer to some of the important judges, without them noticing.

In fact, they were the most important among the judges, as well as considered to be significant men outside of courts too. Approaching, he listened to them murmuring that they would settle the score with the judge later, once they all left this place, while others said:

”We will let him do it, and, when time is right, we will set a trap for him in front of the King.“ They were all intelligent and enjoyed the support of the Minister of Justice, who clearly showed that he was not satisfied with the arrangement or with the roles assigned.

The judge – the one who had been given the position of the Judge by the minister following the orders of the King – saw

himself sitting alone on one side of the room and, when one of the other judges approached him, he heard himself say:

”Until the tribunal is over, I have nothing to comment. Your comments could also undermine the tribunal, knowing one side but not the other.”

The chosen subject was THE ELDERLY. The hearing started once they had organized themselves. The Principal judge with the most authority began to speak. Since he was the one with the most authority, everyone was listening to him, and it was for everyone to see that he was trying to show off. But things that he was saying were nothing new. He had been told to present the case, and that is what he was doing. Without much detail, just to play his along.

Then the next one spoke, also Principal judge, second in authority, and everyone was listening to him. He made his presentations as an accuser – or the Prosecutor – and he himself realized, while on show, that he just wanted to get it over with and get out of there as soon as possible. He felt uncomfortable and considered this whole thing to be a King’s whim.

Then came the third, the one who was appointed to serve as a Defender. Since the accusation had been put forward so badly, he did even worse, as he did not feel he could show up his superiors. And, although in the end, he tried to summarize and clarify what was said, it was apparent to everyone that he wanted to do the previous speaker a favor.

The prosecution witnesses and those of the defense continued,

and so until the end. When everyone seemed to have finished, and the Judge's verdict was supposed to be passed – undoubtedly, it would be favorable to the principal of the highest authority, which everyone, including the King, expected, as it all seemed straight-forward – they found the Judge speaking the following:

”Let me go and say a prayer before you hear my Judgment,” and he retired.

When he returned, his face indicated concern. And so, on his feet, he asked the King for permission to speak. The King granted it, and the judge said:

”Well, all of you now have had a chance to shine before the King, but if he wants justice, we will have to do things differently from how they have been done so far. Otherwise, we will continue to repeat the same mistakes that we have been making until now.”

The principals took those words as an insult, and, rising from their seats, they started laying into the judge. But then, in turn, the King had begun to rise, calling them back loudly. And so they all fell silent again, and listened to him say:

”I am glad the Judge was the one to put you all in your place because, if he had not done it, I would have done so myself. The things I have seen are of no use to me, and I want things new and different. So stop worrying about looking good. To me, you are the Principals, and you do not stand to lose anything. So let the Judge do his job. Let's listen to what he has to tell us. Considering the length of time he spent preparing the speech, he must have

more to say to us than he has so far.” And he sat down.

With those words from the King, the judge felt his authority reinforced and began by organizing the work. He announced whom he wanted to hear first from and – as he had done before – said:

”I hope that you are better in your courts because today, you lacked quality. Prepare your work well for tomorrow.” He did the same with all the others, surprising even the King who, on the one hand, at the beginning saw this to be a game, but, on the other hand, he liked the tone and the approach of him whom he appointed as a Judge. They all left discontented.

The Judge, resorting to the authority that the King had awarded him, ordered that the tribunal continued the following day. He spoke to each one separately and gave them time to prepare for their respective roles. Of course, with all that out in the open, and seeing that the King himself who until then ignored them was now taking part in the tribunal itself. Albeit only as a spectator, they all made an effort.

At this point, the Spirit of the Judge returned to his body, flying, making his own thought turn into reality. Before entering, he looked at the house from above and found it curious, as he had never seen the building from this angle. Upon entering the room, he saw his beloved wife sleeping peacefully. He found himself in another room, also sleeping, although in a rather unhealthy posture, and entered the body. When he did so, The Judge – the Physical Judge – woke up. He got up and went to his bed, feeling

utterly exhausted.

The judge woke up the next morning and felt as if he was almost sleepwalking through his day as if he were not rested or had a fever. But he remembered every detail of what it was that he had to do. He remembered very well what he had dreamt. He felt so anxious that he decided to consult Him in Prayer. He was told:

”Await tonight for the dream is not over yet.”

The day had eventually come to an end, too slowly for his liking. When the time came to get some rest, he fell asleep, totally exhausted. That, however, did not prevent him from waking up three hours later and reliving everything he had seen in the last night’s dream. He then fell asleep again and re-entered the Court, where the ELDERLY was on trial.

The same thing as the night before happened. The Spirit of the Judge left the physical body and, after looking at it for just a moment, he thought of being in the King's palace. And just as he thought about it, he flew immediately over in the direction of the place where they had to meet up. He was the first to arrive, so he watched everyone else, the last of whom was the King, enter. The King sat down in his armchair, with the Minister of Justice as well as two more Ministers that he invited beside him. Once everyone was present, the Judge commanded to begin.

Tribunal began with the Judge explaining the reason for the gathering and setting out things that had to be done. He also brought up a subject of anyone potentially having any prejudices

or pressures or motives for the tribunal to be deemed invalid. Everyone knew that to be the case, and so the Judge spoke aloud the words:

”I know that this is so; however, I understand that you are all Judges, so you should – before entering – be able to leave at the door whatever it may be that may affect what is said here.”

All agreed, and it seemed that, with the night that they had to reflect, their aptitude had changed. They realized the Judge was being serious and could give them a cause to be concerned if they did not comply, especially with the King being there.

The Session was opened by him, who had to lay down the accusation and who you would call a Prosecutor. He argued that all the elderly at a certain age or of certain circumstances had to be either killed or permitted to die since they were now useless. Instead, they were a great burden to their family, who had to have people dedicated primarily to them. He argued that, in ancient times, when someone reached the moment of not providing any value anymore, they were left on the mountain to wait for their death, alone and starving. All there would be were two to four days of suffering. He said that it was nothing when compared with the years of suffering that they could otherwise endure if they were cared for, as it could last for years. And then there was suffering of others.

Everyone listened and, although they did not like the subject, it was well presented and well-argued. And so the man who seemed to be made of iron continued with his harsh words:

“Naturally, there are exceptions but, as a rule – and because a Judgment must encompass a general rule, and only then, in its light, each particular case is considered – I say that suffering neither purifies nor helps in your Spiritual life. So there is no point in prolonging suffering because it is also worthless for your internal Spirit. After all, there the minds do not govern. And it is known that the Spirits and the physical body connect through the mind. So, if the mind does not work, this connection is interrupted. The Spirit is waiting for the death of the body to come, so it can leave it behind and go to a place where the Spirits dwell.” Judging by the demeanors of the others, it seemed that what he was saying was considered right.

The Accuser – or the Prosecutor – called on one of his witnesses, who said that his father, whom he had lived with for a long time, was such a heavy burden that everyone wished for him to die. This had been going on for more than ten years. It was the consequence of an accident, a fall from a horse.

This was going on day in and day out. The man could hardly be moved because he was a heavy load and had problems with his back. He had to be bathed and his personal needs attended to. As you know, the sick do not have control of their functions, and thus he was often laying in filth. Everyone seemed to agree.

The man – who was a Judge of the assistants and who ended up with the role of a witness in support of the charge – was saying:

“I am the one who suffers the least since I hardly see him. When I leave in the morning, he continues in his bed, and when

I return, he is in his bedroom. All the work falls on the woman and the children, and they can no longer bear it, especially being aware that he occupies a space in the house which we need to be able to separate the children – who are both males and females. They are older now, but must continue sleeping together.” He offered many arguments.

Once he was finished, the second prosecution witness continued:

”You will see that my case is different. I have a father who is already very old, and his mind is gone. But, since he is still alive, according to the Law, the inheritance cannot be distributed. So we just have to endure not being able to do anything while he says, ‘Everything stays as it is. Once I am gone, you can sell up or do whatever else you want but, for now, all the assets are mine to do whatever I want with them.’”

”He does not believe that we would take better care of it if he left the money for us to manage. And he understands that, when he does not own the fortune anymore, we may abandon him or get rid of him, as has happened in some cases that he says to have known throughout his life. See, this is a lot for us to take; and his hair and beard are already grey. He constantly humiliates us by making us ask him for money to be able to continue with the estate. He is bad in the head, and he cannot look after it. He did not see that it was necessary to replace a pair of animals for mating in order to have good livestock. As you know, that costs a fortune. We told him, ‘We sell a piece of land, and with the

money we buy animals.’ And, because he is not right in the head, he said to us, ‘By the price you are telling me, it sounds like a robbery.’”

“Since he does not live in our times anymore, he thinks that everything is much cheaper. And there is nothing we can do.”

The witness looked at everyone and, seeing faces reflecting agreement, continued:

“I end by saying that we want him to die, and we believe that things would be much better if such a thing would happen. In our case, he experiences no sufferings, but he has imposed the suffering on us. He seems to have still a body that can endure life, and it will mean ruin to all us brothers.” And here he closed the matter.

The Judge listened, but his face was not giving away whether he was convinced or not. Everyone knew that a judge could not show whether he agrees with any of the parties and that he must reserve that for when the passing of the Judgment comes. Regardless, everyone still expected to glimpse some indication. The prosecution witness finished his presentation, but he spoke again and said:

„I reserve the right to speak again, in the end, after the Defence has spoken.” And, although this kind of thing was rarely ever done, he wanted to show off in front of the King and had thought of this as something unusual to impress him.

The accuser – or prosecutor – finished, and gave the floor to the Defender, who proceeded with the following:

”When a person is sick, they are cared for, so life can go on. If, when we are of no use, when our minds are not bright – because of fever or illness – they look after us, life can continue. This kind of situation can often last quite some time, sometimes even longer than a year, but once it has passed, it is forgotten. How can we treat the elderly as a disease?”

”We are all bound by ties of brotherhood and consider that we have a Spirit within. We are not animals. We have humility, as well as feelings and obligation to help those who need us. That is the basis of our Communities. Look at that – since ancient times – our communities have been formed on the basis of MUTUAL HELP AND MUTUAL PROTECTION.”

The Defender, looking around at everyone and seeing from the faces that his arguments were well-conducted, continued.

”But, what is more, we have been taught since ancient times, and we know it from tradition, and also from some writings, that customs as barbaric as those that have been just presented justifying these deaths, were disavowed by the Spiritual Masters. We have been told that our actions have a spiritual undercurrent. To think, what would that make us if, not only we do not look after those who need and try to make their death easier for them, but, instead, leave those people to die without assistance?”

”Looking at us as representatives of everyone,” continued the Defender arguing, ”we are all of the age that we will soon be considered to be elderly. And age will also happen to our children, as time passes. We are imposing harm on these people

for having the disease of old age. And, above all, we promote the lack of comprehension in the youngest, for which we ourselves will be judged when the time comes.”

”We will be committing a crime. The greatest crime that can be committed. They are defenseless beings, and they need our help. They have been giving themselves to others throughout their lives. For this reason, I say and maintain that the elderly must be respected and treated with the courtesy and affection they deserve as people. As well as parents of those who now want to get rid of them and take what is theirs.”

”But not only this. Right now, you are trying to decide whether it is right or fair to support the elderly who are of no use to humanity while they are alive. Keep in mind that, if we are not going to offer arguments to some powerful or not so powerful as to how to stop all those relatives imposing their will, then they will have the right to decide for themselves.”

”See that, based on the above, they will only stay with those who they know will treat them right. We will be covering a crime with the corresponding actions of that who will become the victim. And, as you know, that who is in danger of death has all the right to the Defence.”

”But also consider that, if we do such a thing, all those who reach a certain age will have made sure that their fortunes had been exhausted. And they will not worry themselves with securing their estates, so as to ensure that nothing is left to that who would execute them in order to keep their property when

the supposed time comes.”

”You know that everyone who owns something is concerned that their assets be preserved through others. As well as that, although some may think that hoarding assets here on Earth is foolish, some people feel like that, and the Kingdom is an excellent example of it.” As soon as the Judge said this, he realized that he had just meddled with the Crown, which was a mistake. And so he continued to correct himself. ”Not to say that this latter case is a bad example but, rather, the desire to ensure the best of everything for their own, so all can live in better health and with access to food and clothing for all.” And, when he considered that he has recovered from the failure, he continued. ”Of course, the matter that we are deciding on is important! But what also lays behind it, is the fundamental question of, ‘Who has the right to give themselves permission to kill?’ Because that would be what all men would think as they gradually approached old age. Or who has the right to kill another? Because would it not be – and that serves to reflect – the father who had that right over his children who, after all, have come from him?”

”Perhaps when I wished I would not have that right?” The Defender continued. ”And then, if we deny it to him, how can we give that right to the children, if the father is that who has given them life? Or, maybe, men of our minds do things that defy nature?”

Here he made another mistake and, after immediately realizing that, corrected himself again.

“Admittedly, nature has these customs developed in some animals. But if we carry out such act, we become carnivore animals, who kill to be left with the resources of others or simply because they do not benefit us, even when they do not bother us.”

Here, the Defender paused, and utilized what in the trials is known as “the silence of attention.” By allowing for this silence, one has everyone still, waiting for what follows, and focusing attention on the next thing that is going to be said. The Defender, raising his voice, continued:

“So I raise my voice, as loud as I can, to say that life is important and no one has the right to take it! And if one has fought for their Country, for their land, for their family, no one from this Country, from these lands, or from his family has any other right than to protect them until the end of their days.”

After that, it was the turn of a Defense witness who said:

“You know me as a Judge, and you also know my reputation that I never lie. I want you to listen to this story, which is real and was not only prepared for this defense.”

“I have my father in my home, and I feel blessed having him beside me because he is a wise and just man, and he brings his wisdom into the house. He can hardly help out at home, but what he gives is a pleasant compensation of joy and sweetness. It has been five years that he is with us and, although we hope that he will heal, we do not know. He was in an accident where he was run over by a soldier's mount, which left his back with injuries, and his legs suffered several fractures. We know that he will never

be the same and that he will always need help, but his head is just fine, and he continues teaching his wisdom to everyone around him.”

”I also want to emphasize that he is very close to my children, whom he loves more than he loved us, and it shows that they match it back in the same measure. One of my daughters says that she wants to take him home with her. She is getting married soon, and he would provide company and sound advice, which they will need for they are young.”

The witness had his say and, when he had nothing more to add, he finished up assuring that his father was a very different person before. He had always been busy with work and merchandise; he was a merchant who had little time for his family.

”But, since the accident, what we lacked before he is now giving us and, although it was a disgrace that we hope he will heal from, I bless the moment of the accident for the change we have had in him.”

Then it was the turn of the Judge who was acting as a second witness of Defense. After he greeted everyone, he went on to say what he had prepared:

”I do not have a personal testimony to offer, but that of many men and women who would have to change their ways of thinking if we were to do something as monstrous as authorizing the death sentence for the elderly. And that is what our accusing judge – or prosecutor – has tried to convince us to do.”

”As you will know, a long time ago, Druids arrived in these

lands and settled. We derive from them in terms of our culture and our ways of thinking. And, although some of our concepts differ now, such as the Spiritual. As you know, for the Druids, nothing existed after life, but everything returned to mother earth or nature. We believe that there is a spiritual life after the physical one and that it is lived in the form of Spirit, the Spirit that we all carry within ourselves. But our differences are not in terms of physical life.”

”We know, and we are taught in the Spiritual School as children, that the Spiritual world exists, and that everyone who has been good in the physical world will be allowed in. Apart from those who have committed a crime against life. The principle that we are taught, the one of the twelve, is that Life is sacred.”

”The principles on which our customs and our traditions are based are basic – RESPECT FOR LIFE AND HELP another when they are in need. These two fundamental pillars are not only Spiritual. When we entertain this idea of killing or letting die, we forever lose our right to preach the Upper world.”

”See, what we are here discussing is the killing of the very special people to whom the Society – as well as families and communities – owe a lot. Or letting them die. For that reason, I fear that we may be authorizing something that others do not want and do not think to accept.”

”Will the Judge who will be passing this Judgment please consider that he may have to get soldiers to carry it out? And

let him consider the communities of the mountains. None of them will comply. Or the communities of the valleys, and of the lowlands, where the commitment to unity is even stronger. How can we, a few judges, even with a King in front of us, claim the right to try to change something so deeply rooted in our own Ethiopian essence?"

The man was radiant, and he knew he was heard. He was good at reading the public, so he did not prolong the subject so as not to spoil it. He ended with:

"So I tell you, if you approve of such a thing, you will not be worthy of being Ethiopian."

And, as a man who had put forward his argument in this manner, he took a few minutes of silence so that his last statement can settle in everyone's mind. After confirming that it was over and saluting everyone, he sat down.

Now, everyone was watching the Judge, who got up to speak in front of the King. He greeted him and said:

"As you can see, my Lord, it has gotten late. If you wish, we will continue later because the morning is over, and the noises in the guts of the attendees could be heard for quite some time now." At that, everyone smiled because it was true. The King himself had noticed it and said:

"Very well, we shall continue later. But, remember, you cannot take the discussions of this subject outside with you, because you have the whole city listening and that would not serve justice." He got up and left the chambers.

When they resumed the session, the King, who had been waiting for the right moment, said:

”So, now is the time when you say your prayer and ask for advice before you pass your judgment, right?” He was looking at the judge who, in turn, replied:

”See, my Lord, Justice cannot be done a hurry. Remember that the Accuser – or the Prosecutor – had reserved the last turn, after the Defense had spoken. So it is now up to him to continue.”

The Judge to whom he had referred took the floor. However, he came short. He had initially intended to make a great speech, but the apparent haste that the King had shown advised him against it. He determined that he had nothing new to add, and so the time for Judgment to be passed had come.

The judge, the Spiritual Body, observed himself serving as a Judge’s in a court session that was all a dream. He saw himself take the floor and say:

”You will have seen, my Lord, how the matter has been presented. It is not an easy task. As a Rural Judge, I have not been gifted with wisdom.”

”Remember that I only administer Justice in the Souk and for the Souk, so I need all the help that can be given to me. That is why I always retire – to ask for it. I do it through Prayer. You all know that, when we do that, our Spirit gets connected to the Spiritual Master, which is always attending to us, young men.”

”You also know that this Master – who to me is SUPREME – is the one who always advises. In my case, he always does so in

all aspects of life, in which I feel that I want to consult him. He advises me in the courts and tells me what I have to say. All I do is repeat in words the ideas that he had given me.”

As the King – attending in disguise – had seen him conduct the tribunal, he did not believe that the advice that this man can receive could give him any greater wisdom than he himself had so, upon hearing this, he jokingly said:

”Go and ask for this advice, and make sure that it is a good one. And that it is different from the one we all know. If not, we may find that it is your own mind that advises you, and what you are looking for in the Prayer is time to think as you are already old.”

The judge considered this to be an insult and blushed. He turned to the King and said:

”My Lord, you have the strength, but not the reason. If the reason is sustained by force when you are deciding what you expect from your people, you will be hated rather than loved. Because, if justice is done under pressure and by force, no other but fear will result. Is this what you are seeking?”

Everyone was suddenly frightened by the words he had addressed towards the King. Even the Judge himself. Therefore, he assumed an attitude of submission that would please the King and said:

”I think your comment is good and fair, albeit a little harsh. I want my people not to fear me. So take the time you deem appropriate, and we will see if that advice is worth the time that

we are losing.”

The judge – the Spirit – watched how the Judge retired from the court hall and into a solitary place where he began to pray. After some time, he saw the sloping figure nod and nod again. It continued for some time; he sat down on his heels, and with his eyes closed, he listened. When he had finished, he left the room and went back out to where everyone was waiting. The King said:

”It is late, so, as you need your time, we will continue tomorrow. Everyone, go now, and return for the second session.” And that was when everyone knew that it was time for the sun to become vertical.

In the morning, everyone gathered again. The Judge greeted the King and the Minister of Justice first, followed by the other ministers who had come. There were already several others in addition to those that were invited by the King. They have heard about this and, not wanting to be left in the dark, they came of their own initiative. He greeted his companions and proceeded to speak.

”You see, my Lord,” he addressed the King.” The one who listens to me and the one who advises me has also listened to your words, and said the following:

‘Tell your King that he can cut off your head as he has that power; that he can cut off your tongue as he has that power; and that he can sell you for a slave to the Egyptians because he has that power too. But the voice of the Spirit cannot be silenced. If he does not speak through my lips today, he will do it through

someone else's. Because, if the Spirit must manifest itself, the power of the King is not enough to stop it. You see, if he so wanted, he could choose your own lips to speak to others.”

Everyone found themselves frightened because they knew about the power of the Spirits. They understood that the Spirit of that man had to be very powerful to explain what he did. Right there, in front of him, was the one who was in charge of the Temple – or of the Spiritual School. Upon hearing these words, he became scared and approached the King to tell him something in private. The King was looking serious and said nothing until The Judge finished. Then the King spoke up and said:

”See, all this is new to me. I never wanted to offend anyone, neither Spirit nor my citizens. And you yourself are respected, since you are old, and I have given you the role of a Judge. So, continue with the subject matter and let us end this.”

And here, the judge began to explain what he had been told.

”You see, a man has two bodies: one is Spiritual, and the other is physical. We all know very well that we see with the physical body and suffer from it too. But, if we look, neither of the two bodies had been made by us. Therefore, I am asking now – who made these bodies? The parents made the physical. But what about the Spiritual? Who is he, with a disposition of the physical world, to condemn the body which the Spiritual world inhabits? Do we not carry the obligation to protect our body from suffering for the Spiritual one to find rest in?”

The judge posed more questions, some of which seemed to

be intended to help, and others to condemn. He continued:

”The Judgment is as follows, and it will depend on the scenarios that I am going to discuss. If the children or people who are in charge of the elderly have benefited from the elderly person’s resources, which they acquired during their life, they should welcome them with love and readiness. If this were not the case, or if they had been mistreated, the Authority would remove the elderly. It would also remove their assets and give them to someone who wanted to host them.”

”If the old man has no assets, neither the children nor relatives are obligated to look after him. But if he raised someone or contributed towards someone with what he generated throughout his life, in the name of Justice, that, who had received these benefits, will be the one who has to return it, when the need arises. This includes the Kingdom that gets the taxes from its people.”

”See, there may be many different circumstances, but I will only refer to three. The first being that which I just laid out. The second is the one where one has children, but they do not want him. Because he is a hindrance, or they want to kill him because he occupies space in the house, or because his mind is not what it used to be. In those cases, the King, in the name of Justice, with the help of the judges, should intervene. The situation will be heard and remedied.”

”All citizens will be able to go to court and ask for justice when they feel harmed. And when they do not have resources,

Justice will be free. As for those who make a living from justice, they collect the taxes. So, if they need or want justice, they will have to pay for it, as it cannot be charged to the Kingdom by a request of a wealthy individual.”

”If a Judge hears a case of an old man who is not wanted at home – or if he incidentally finds out by himself of an old man who is being mistreated – he will visit him, talk to him, and will always hear him out. He will also listen to the family because the elderly can also sometimes not be in their right mind. It is, indeed, the reality that they can become strange and selfish.”

”But if he sees that it is true and that it is the children who do not want him by their side and who mistreat him or want to kill him, the Judge will determine that he is better off being cared for elsewhere, by a family that wants him. The costs of his care and maintenance will be borne by the children.”

”The children might not have received any assets, but they do not seem to know to pay back the life they were provided with by the old man. They do not know what it took from the old man when they were children. The sleepless nights, the care it took when they were both healthy and when they were sick. And, sometimes, the protection. Without ever thinking once that, one day, when he needed it, it will have to be paid back to him.”

”But there is also the third scenario, you see. And that is the responsibility of the Kingdom to those who have been paying their taxes throughout their lives. So now that they need assistance, and nobody wants to help them, the King, as Lord of

Justice, has to intervene and help the one who has been helping him his whole life.”

”For this reason, a system should be formed, which would create places where they would be accommodated and looked after with kindness. These unique places should be built thinking of them and the difficulties they face, and good food, as well as good clothes, should be provided.”

”The meeting of the needs that the elderly person has, such as food, hygiene, and medicines, as well as other things, must be guaranteed. And those who will care for these elders, the specially dedicated people, will also have to be remunerated and required to do their job well.”

”This will have to be paid by the Communities because they had also benefited from that helpless old man’s work, their love, as well as their help when it had been necessary. When a fire occurs or when heavy rains arrive, or when The Communities are attacked by gangs of assassins, who defend them? The soldiers, yes, but they are not enough. Those who live in the Community contributes. So the Community is in DEBT.”

”So that this does not serve as a surcharge to taxes, it would only be fair that, when someone receives an inheritance from their elders, they contribute to the Community a third of the inheritance. This is to cover the expenses of those who have nothing. After all, those who receive it have done nothing themselves to have earned that wealth. It had been given to them. So let that gift also to be distributed among those who have

nothing.”

”And it needs to be ensured that it will not be surrendered to someone in particular but, instead, given to the King. He will ensure that money is always available to cover the needs of all those who have lived under his rule. Thus, he will be in charge of collecting this part of the inheritances from those who receive it. Everything will be paid to the King, and the King will give it back to the Community, which will be responsible for the wellbeing of its people.”

”Thirdly, if someone hasn’t contributed anything that they would have to be paid back for – because they were foreign or because all their life they did not receive a salary and, hence, nothing was paid to anyone, which in itself is something very strange since it could be seen as if the collection does not work, but it is well known that it does – the Kingdom will be the one who has to pay and assume as a debt what the old man had spent. He has been in his land before he turned old, and he has been eating and spending, and with it, he has negotiated his right, and the owners of the land have allowed it.”

”It creates an obligation in the same way as when one allows someone to enter their home. And, if this results in expenses or losses, one must assume it because he allowed them to come in. If one did not want to assume the responsibility, one should not have let them in.” The judge continued. ”Now, I will announce the final Judgement. And since we are all going to end up in those kinds of situations sooner or later – if we do not disincarnate

before – it is better that we build these places where the elderly can be looked after.”

”This will be especially suited for all the Capitals and large cities, where the number of people is considerably high, and where there will be many similar cases. It is not very common in rural Communities, where the elderly are respected and cared for in a particular way, where their wisdom is considered to be helpful to all.”

”There will have to be a farm where no rent needs to be paid. Not too close as to not be disturbed, but not too far either so that everyone can come to parties and celebrations and take part in everyone’s joyful occasions. As well as have dedicated places for celebrations built in these farms.”

”These places have to be planned giving regard not to someone’s taste and the foreseen duration, but to those who are going to be using them. These buildings will be adequate and made of suitable materials, both outside and inside, keeping in mind the cold weather, which can affect the elderly so much. Good food will be served there. And they will be given the help of employees, who will be more responsible than family members. That way, they can be calm about the future and can see life as worth living. And so the following should be considered:

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