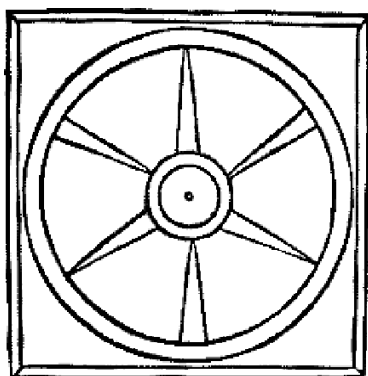


The prayer book
Of the holy
Brother Klaus

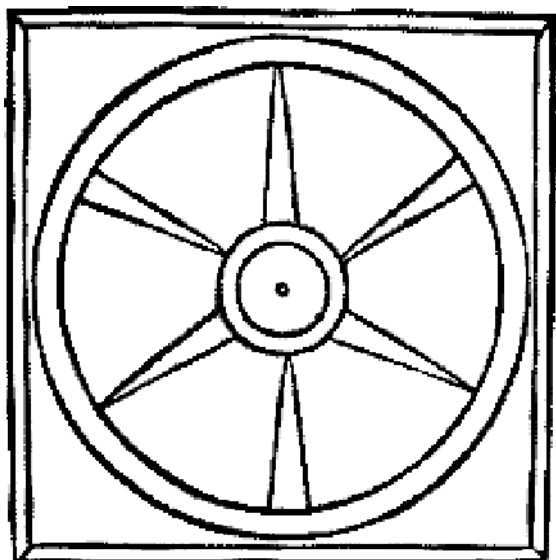
Secret of the middle

**Meditation picture
of the holy
Brother Klaus**



Creation of the picture

There is no final clarity about the origin and origin of the picture. The detailed picture is obviously based on the sketch of the wheel. In the middle is a simple point, surrounded by an inner and an outer circle; these two circles are connected by six rays. Probably brother Klaus not only had this sketch, but also the painted picture that may have originated in Alsace.



Meditation picture of St. Nicholas of the Flüe (1417-1487)

How brother Klaus meditated with the help of his picture, we know from two textual witnesses of that time, from the "pilgrimage tract" of an anonymous pilgrim, printed in Augsburg in 1487, and from the Records of Heinrich von Gundelfingen from 1488. Possibly both texts are also from the same author.



The picture of the wheel

According to the pilgrim's tract, the hermit showed the pilgrim a figure that looked like a wheel with six spokes, and explained: *"Do you see this figure? That is the divine nature. The middle signifies the undivided deity in which the saints rejoice. The three spikes going in the middle, at the inner ring, signify the three persons. They start from the one deity and have embraced heaven and earth. And so, as they go out in divine power, so they go in, they are one and undivided in eternal dominion. That means this figure. »*

The human Face of God in Jesus Christ

The wheel picture is also clearly recognizable in the painted picture as an inner medaillon surrounded by six outer circular pictures. Now, in the painted picture in the middle, which, according to the statement just quoted, "denotes the undivided deity" is to be seen a crowned human face. Why is God portrayed with a human countenance is explained by the pilgrim as follows:

"... because the Lord has spoken: We want to create a man according to our image and our nature" (see Gen 1:26) and because "God

descended from heaven and took on human form". The reason God's portrayal of a human face is that God created man according to his image and likeness, and that God Himself became man in Jesus Christ.

The crowned face in the middle of the meditation picture is face of Christ, the Son of God, who became man. He is the image of the invisible God (see Col 1:15). And who sees Him, sees God, the Father (cf Jn 14,9). God is the way Jesus was. God is not an anonymous, faceless omnipotence, but God is given us a human face - in Jesus Christ

Hungertuch, after the motive of the 1480 created meditation picture of brother Klaus

God is in the middle of everything. Everything comes from God and everything returns to God. This is indicated by the six rays between the inner and the outer circle. What that means is the same in the six outer medallions illustrated - according to the pilgrim's statement: "I added a parable to each spoke of the wheel, so that I could understand everything well."



God the Father, the creator of the world

But before we get to these equations, we stick to the six rays or "spokes" of the wheel. In these it is the case **that three rays have their tip on the face, more exactly one in the ear, one in the eye, and one in the mouth.**



The ray with the point at the ear the pilgrim wants to understand, "that God knows everything, both the past and the future, and He knew how He wanted to create all things, in what way, shape and form, every creature in their character ...

Therefore He is the Creator of all things and the Father of everything, for He has done everything. That's why He's called Father, the first person. For He is eternal, before and after, in His sublimity, and in His counsels things were born and made in made in advance. " Accordingly, the outer circle to which this ray emanates from the ear of the face of God constitutes creation.

God-son, the Redeemer of the world



The ray emanating from the point of the eye of God leads to the image of the cross of Christ. This ray

tells us: "that He is the God who sees all things and to whom nothing is hidden ... Therefore He saw our great misery," which came into the world through sin. And there - as the pilgrim's tract goes on to say - "mercy gained the upper hand, and it was realized that God was to send his only begotten Son, and that he should accept human flesh so that He might make up for the Fall. So the second person has come out, that is the Son of God, who is united with God in eternal essence, undivided, ever and ever".

God, the Holy Spirit



The third ray with the point at the face of God comes from the mouth. The following can be read in the pilgrim act: "He (God) is the fountain from which all

wisdom flows and is communicated to the one who desires them out of true love. That is the sweet inflow of the Holy Spirit, which enables us to look at his pure deity forever. "This ray goes to the picture of the Annunciation to Mary. "The angel of the Lord brought the

message to Maria, and she received the Holy Spirit."

As the Holy Spirit worked in the womb of Mary the incarnation of God, it is the Holy Spirit who breathes into us human divine life, so that we can reach God.

Not without effect

The three named rays with the point of the divine countenance, then, signify the three persons who have departed from the one deity and, with their great power and breadth, embrace heaven and earth; they are united in eternal power, always and ever ».

Heinrich von Gundelfingen writes of the other three rays that end in the inner circle with the broad end: *"As the three persons in their power send out the tips of those rays, they return in the same force, more broadly, back into the mirror of Divinity."*

The work of God in the world is not without effect, but causes in man the participation in the life of God, as already written by Isaiah:

"How the rain and the snow fall from the sky and do not return there without watering the earth and germinating it, It's the same with the word that leaves my mouth: it does not return to me without causing what I want, and

achieving what I have sent it for. " (Isa. 55: 10-11).

In the rays which signify the "return" of the divine persons, our way to God is indicated; Heinrich von Gundelfingen explains:

"By perceiving the tangible effects we have achieved and by zealous thinking, we can arrive at the realization of the incomprehensible deity. This is indicated by the rays that touch the divine image with their broad part. "

Varied viewing

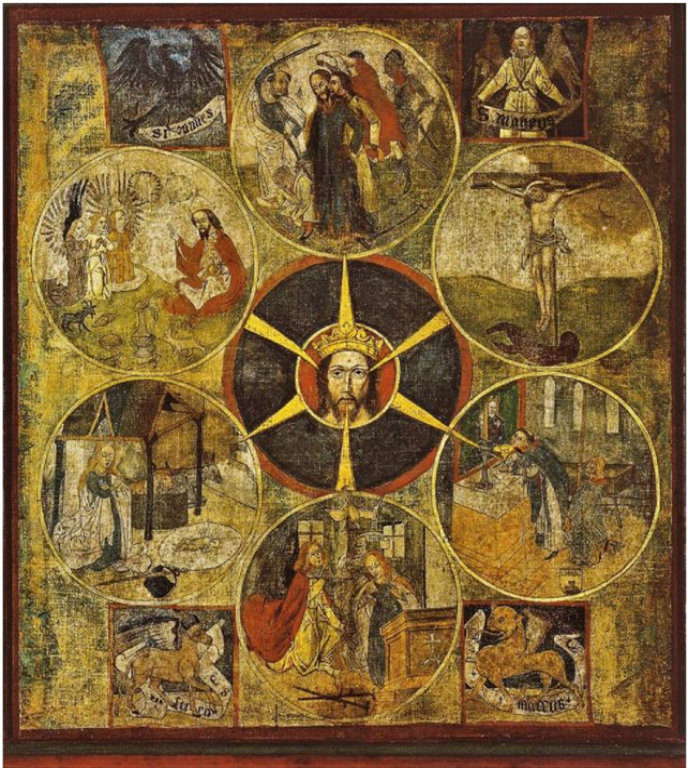
As already mentioned above, the outer medallions want to illustrate like parables, what sounds in the rays of the work of God for us humans. And these images can then stimulate a variety of viewing, meditation, and prayer, such as the life and work of Jesus, the works of mercy, the Lord's Prayer, or faith, hope, and love.

The Prayer of Brother Klaus:

*My Lord and my God,
take everything from me
that keeps me from Thee.*

*My Lord and my God,
give everything to me
that brings me near to Thee.*

*My Lord and my God,
take me away from myself
and give me completely to Thee. Amen*



The outer medallions

The outer medallions want to illustrate as parables what in the rays of the work of God for us humans sounds and then to a diverse viewing, meditating and praying, for example, about the life and ministry of Jesus, on the

works of mercy, on the Lord's Prayer or about faith, hope and love.

Consider the life of Jesus

Because God looks at us in Jesus Christ, because God is like Jesus, Brother Klaus has always been thinking about the life and death, the life and actions of Jesus. The contemplation of the life of Jesus is the fundamental meditation in the image of



objects. It starts at the bottom of the picture and then goes clockwise all the way around.

The earthly-human life Jesus begins in the house of Nazareth, at the Annunciation of

the angel to Mary. Through the action of the Holy Spirit, God's eternal Son becomes human in the womb of the Virgin Mary. She, the chosen woman of Nazareth, may give flesh and blood to the Son of God so that God can take on a human face.

The next picture of the birth of Jesus in the stable of Bethlehem is extremely meager and shows only Mary, the mother, the naked child and the ox and the donkey.



The "poverty" of this image recalls that God's Son has become poor to make us rich through his poverty.

The third picture can be interpreted differently. As a picture of creation - God created everything: angels, people, sun and moon, animals and birds, mountains and valleys. In the context of the study of the life of Jesus, Jesus also shows us as a teacher. He came into the world to bring news of God and his kingdom, which will be completed when he returns.

While he is being wronged, He shows that He loves people to the last.





The fourth picture at the top center shows us the betrayal of Judas and the capture of Jesus. After the picture has previously reminded of the announcement of Jesus, this image also wants to make the healing work of Jesus visible. Just as he heals the ear of Malchus in the picture, He came to heal what

was wounded and himself suffered the suffering of men.

Opposite the Christmas picture is the picture of the death of Jesus on the cross. Also this picture is extremely barren and kept simple. Jesus, the living Word of God, falls silent in death, but the louder his message goes here: God is like that! So much did God love the world!



After the first five pictures show the incarnation and birth, the talking and working of Jesus and his death on the cross, one would expect a picture of the Risen One in the sixth medallion. But instead we see a picture of the holy mass here. And that is quite an Easter picture. For in the Eucharist, the risen Christ is always in our midst, hidden under the signs of the sacrament, until He comes once again in glory.



Look at works of mercy



The stations and images of life, of speaking and acting, of the suffering and death of Jesus lead us to the love of God and are an appeal to our love. Our response to the call of God must be in love with fellow human beings. That is why Brother Klaus has looked at the works of mercy in the same pictures that speak of the life of Jesus, , also the works of mercy. These works of compassion are also contained on the margins of the pictures in small characters. This second series of observations also begins at the bottom of the picture and goes all the way clockwise.



In the picture of the Annunciation we see two crutches below as a symbol of the work of charity, to help and visit the sick. The connection with the image of the incarnation is that God has entered into this world to visit and haunt us, to strengthen us, all of us who are in some way in need of affirmation heal and comfort. We may make this love of the Lord achievable to the sick and suffering.

In the Christmas picture we see a walking stick and a travel bag at the bottom as a symbol of the work of mercy to house

strangers, and homeless people. The connection with the life of Jesus is clear: He was born in the stable because there was no room for them in the inn, and as soon as He was born, the Holy Family had to flee to Egypt because they were after his life sought.



In the next picture, we see bread and wine as symbols of the works of mercy, feeding the hungry and drinking the thirsty. Jesus gave bread to men and at

the same time told the disciples: Give them food!



On the edge of the picture of the capture, we see a chain: it recalls the work of mercy, visiting and comforting prisoners.

The connection with the life of Jesus is clear: Jesus let himself be captured to free us from the bondage of sin.



In the crucifixion picture we see a dress at the foot of the cross as a symbol of the work of the compassion to dress the naked. Jesus himself was robbed of his clothes and of his honor before the crucifixion. Jesus, however, took everything to give us the new garment of divine honor and love.



On the Eucharistic picture, which is also the Easter picture, we see in the background a coffin for the work of mercy, burying the dead and

comforting mourners. We reverently treat the body of the deceased because he has become the temple of God in communion, and we can comfort the mourners because of us in the resurrection Jesus is given a hope beyond death.

Look at the Lord's Prayer

In the life of Jesus, Brother Klaus recognized the action of God for us human beings, and in the works of mercy, man's jaunty answer to God's action. Such contemplation is always motive for prayer and prayer itself. But for the Christian, that prayer has a precedence, which Jesus Himself taught us to pray. Since the Father-our contains in a few sentences, as it were, the whole message of the Christian faith, Brother Klaus was able to recognize and apply this prayer in the pictures of his meditation board.

This third consideration begins at the top left of the image and then continues counterclockwise.

The image of creation includes the first petition: "Hallowed be your name." God has created everything. Everything is through him and towards him. All creatures praise the Lord, as the psalms say. Or, as it is said in the Prayer IV, "all creatures praise you through our mouths," so we are to sing to men the dumb praise of creation his name is sanctified.

The image of Christmas includes the petition: "Your kingdom come." In the arrival

of the Son of God in the world, the kingdom of God is broken. Not yet in perfect fashion. In the second petition of the Lord's Prayer, we pray that God himself will complete what He has begun in this world, and the Kingdom of God in His perfected form.

The kingdom of God comes through the work of God, but God wants to involve our human participation. The Kingdom of God is coming and expanding, where God's holy will is accepted and fulfilled in heaven and on earth. This is what Mary's answer says: "Behold, I am the handmaid of the Lord; to me, as you have said. "For this reason, the image of the proclamation includes the bible: " Thy will be done, as in heaven on earth. "

The image of the Eucharist is the request assigned: «Give us Our daily bread today. "With this request everything is meant, what man needs to live, also the earthly goods. But man does not live by bread alone, but by every word of God's mouth, and above all by the living bread that comes from heaven. For Brother Klaus, this was so real that he lived almost on the bread of God.

The petition "Forgive us our guilt, as well as we forgive our guilty party", we look at with the image of the crucifixion. Jesus himself interpreted and said his death in such a way

that his blood is shed for the remission of sins.
But here too, in the midst of the salvation



event, it is quite seriously meant that God wants us to participate: He wants us to be ready for reconciliation and to forgive and forgive one another.

"Lead us not into temptation, but release us from the gust." When **brother Klaus combines this last request of the Lord's prayer with the image of the betrayal of the Judas, the interpretation and the confession are thus filed in an honest manner: Suffering in the temptation and all action of evil, all human**

sinfulness is profoundly a betrayal of Jesus, of his message, of his love, a betrayal of faith. We pray that God will protect us from it and release us from it.

With the praise "Because yours is the kingdom ..." we return to the middle at the meditation table - to the face of God, to whom all honor belongs.



Varied viewing

These three reflections show how Brother Klaus prayed and meditated with his meditation board and how this panel can also inspire us to prayer and meditation. There would be other benefits courses and possibilities, for example the contemplation of the action of the three persons of God in creation, in the salvation and consummation of men, or the three divine virtues of faith, hope and love, etc.

Adler
Symbol
für den Evangelisten
Johannes

**Gefangennahme
Jesu** (Mt 26, 47–56)
Und führe uns nicht in
Versuchung, sondern erlöse
uns von dem Bösen

Mensch
Symbol
für den Evangelisten
Matthäus

Schöpfung
(Gen 1)
Vater unser im Himmel
geheiligt werde dein Name

Brot, Kanne:
Hungrige speisen,
Durstigen zu trinken geben
statt Hunger
Nahrung

Fessel:
Gefangene befreien
statt Gewalt
Freiheit

Kreuzigung Jesu
(Mt 27, 31b–44)
Und vergib uns unsere
Schuld wie auch wir vergeben
unsern Schuldigern

Gewand:
Nackte bekleiden
statt Armut
Kleidung

**Das göttliche
Antlitz**
Denn dein ist
das Reich und die Kraft
und die Herrlichkeit
in Ewigkeit
Amen

Geburt Jesu
(Lk 2, 1–20)
Dein Reich komme
Wanderstab, Reisetasche:
Fremde beherbergen
statt Vertreibung
Heimat

Eucharistiefeier
(Mt 26, 28–29)
Unser tägliches Brot
gib uns heute
Totenbahre:
Tote begraben
statt Krieg
Frieden

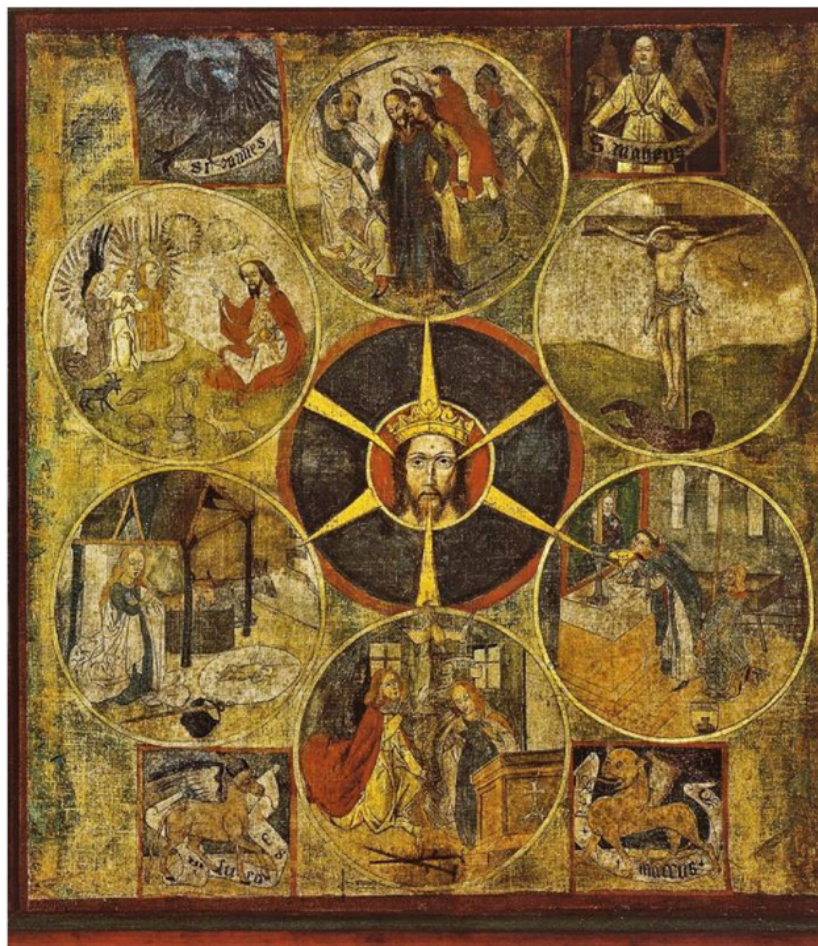
**Verkündigung an
Maria** (Lk 1, 26–38)
Dein Wille geschehe
wie im Himmel
so auf Erden

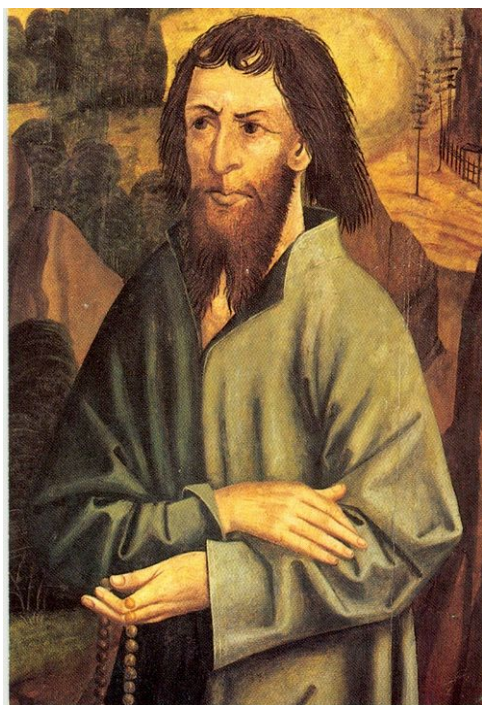
Krücken:
Kranke besuchen
statt Krankheit
Heilung

Stier
Symbol
für den Evangelisten
Lukas

Löwe
Symbol
für den Evangelisten
Markus

Traditional view of the illustrated cycle
picture after the "Our Father"





500 years ago, the b. Niklaus von Flue saved the Swiss Confederation from collapse in the so-called "Stanser Kommommnis" and entered the history of Switzerland as the "Father of the Fatherland". Niklaus von Flue brought it from farmer to captain, councilman and judge and then lived as a hermit for 20 years. He has left nothing to write on, we only know his short prayer "My Lord and my God" and his so-called "book of books", in effect a meditation board, in which he asked himself again and again meditating and praying; It comes from the spiritual world of God's friends and gives us, like a microfilm, insights into the spiritual workshop of Brother Klaus and into the secrets of our invention and the resulting claims to Christian life in the so-called works of the spiritual Compassion. Winfried Abel, a young, poetically gifted pastor in Kasset, has attempted to decrypt the visual testament of Brother Klaus, and we are astonished and grateful to find out what God foreshadowed and revealed to the little ones. Here is bread for the soul, according to which the person threatened by the emptying of meaning is starving as never before.



**This picture
you will never look, never realize,
if you have not before washed clean
your picture of every blemish
and just wiped off and made white
like snow.**

**If you can do that &
and have rightly cleaned the picture,
nevertheless you will not look at the
archetype,
if it's through the Holy Spirit
you are not unveiled.**

We may regard it as a happy coincidence that just in our time the Sachsler meditation picture has been taken out of its hiddenness and has become widely used. Modern man encounters the image of a prayer of a great saint, who at first gives up some rites.

How gladly did we today, what went on in the soul of the great Brother Klaus von Flue. Jeckr's attempt to penetrate his "intimacy" leads to an impenetrable zone of silence. Prayer remains the deepest secret of every saint.

Brother Klaus has rarely spoken of his innermost life. A shyness inextricably linked with his mission laid this restraint on him. If we had an opportunity today to ask him about the psycho-psychological background of his prayer experiences, he would certainly look at us in astonishment. For him, prayer is not just psychology - not even a methodical way to any of God's experiences. He has learned, like no one else, that prayer compels the whole man - with the lived devotion of all his physical and mental powers and soul.

Just as the doctrine of Jesus alone becomes tangible in the lived succession, so too is an entry into the spiritual world of

Brother Klaus only through the comprehension of his praying

Brother Klaus knows that this is a risk. That's why he once said to a young man, "God does not allow man to taste contemplation as if he were going to dance, and conversely he refuses to make him contemplate as if he were fighting in battle." So, if we want to know more about brother Klaus, then we have to get down to his "battle field" and sink to his knees. We will have to contemplate ourselves into images and secrets that he has considered. For this he left us a precious key: his "book".

Brother Klaus could neither read nor write, and yet he lived in a world of images and symbols whose science he "studied". With his unclouded gaze he looked more in the things and events of his environment than our photographic eye can grasp. He has not yet forgotten the amazement. Thus, even as a child, he may have taken in and amazed the Gothic wall paintings in St.Niklausen in amazement. They were for him a living Bible and catechism class.

After all, even the strange visions that he had as a child correspond entirely to his mind, which is well-known to the observer. He understands them to "read". In this he is far superior to today's man who, in his

helplessness, has had to make mauls in depth psychology.

One day Brother Klaus receives a visit from a German pilgrim. He is having a longer conversation with him, the details of which are still to be found today.

After some time, when he was He was more listening than speaking, Brother Klaus noticed that his visitor had not come into the bargain out of sheer curiosity, so he became more confident and opened the door to the unknown pilgrim prayer.

But let us tell the pilgrim ourselves:

"Brother Klaus said: If it does not upset you, I'll let you see my book as well, in which I learn. He brought me a drawing, a wheel with six spokes. Do you see this figure? Such is the Divine Essence. The inner circle is the undivided divinity, in which all saints enjoy themselves. The three spikes entering the inner circle are the three persons; they have gone out from the triune deity, have taken hold of heaven and all the world, and return and are united and indivisible in eternal power.

Now I also want to tell you about the pure Maid Mary, who is a queen of the heavens and the earth. It has been provided for by divine wisdom and has been cleanly and delicately protected by the Divine Grace. Look in the

wheel the wide spoke that ends in small: thus the magnanimous God, which covers and covers all the heavens, a small child's linen wisdom in the virgin - intact her virginity - entered and out again. - You see a second spoke expire: his indiscriminate godly generosity has given us food in the little host. - And another one Spoke empties out: our life, which is small and destructive. But in this little time, through the love of God, we may deserve an inexpressible joy that will never end". We may regard this account as authentic; because he brings nothing new into the life of Brother Klaus. From other reliable sources, we know that Brother Klaus was deeply rooted in the Trinitarian with his prayer life.

The pilgrim must have deeply impressed the encounter with Brother Klaus, because he continues: "So I thought in my heart, as I would like to reason with my reason the wheel of the wheel, which he has shown me. I asked God, that he should lend me this grace, that his name should be hallowed. "In this way he continues, as it were, the contemplation, the subject of which Brother Klaus has given him.

The fruit of this reflection, inspired by Brother Klaus, is the precious meditation panel (not a vision picture!), Which today is hung in the pilgrimage church in Sachseln.

Many have since grappled with the mysterious picture. There! this picture is indeed mysterious - so no artistic representation

Typical of that time corresponds to proves the Fact that it was presented to the Council of Trent for authentic interpretation. A result of this is not known to us today.

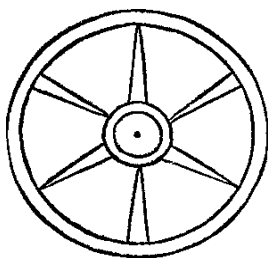
Anyone standing in front of the blackboard today as a viewer may easily be tempted to take the picture of the circle of six To read medallions. There was a flurry of speculation at all times.

So try : For example, many read out of the picture a chronology of the life of Jesus by saying that Picture - from the announcement scene - read clockwise. However, the creation picture stands at the top left, as a foreign body in the picture Ways. Therefore, they interpret it as a summarized representation of the entire social life and Teaching Jesus in the form of a "world court scene".

But because in this chronological order other important events of salvation, such as resurrection and Ascension, missing, they are projected - so that the theory is saved - in the Eucharistic celebration, right down, which is indeed a representation of death and resurrection.

Finally, in recent times the overall picture has turned into a "world court tablet", which one owes because of the symbolically indicated works of mercy only on the background of the Gospel of the Second Coming of Christ (Matthew 25: 31-46). Such and similar attempts are not only unsatisfactory, but they destroy the actual "mysticism" of the picture.

* The pilgrim himself explains pure representation of the medallion on the top left not as a judgment of the world, but as a creation of the world: «Well, I want to tell you of the spoke that emanates from the gijn-mirror: what God, the Father, has gone out as a creator of heaven and earth, as you have heard before. Because all things are made of him, but nothing is done without him, he is a father of Father of the creatures. "



However, if you read the pilgrim's report correctly, you understand that the picture unfolds in three steps:

1-The heart of the picture is the "wheel" that Brother Klaus sees in the various spokes as the three-fold mystery of God and the becoming small of God in this transient world. The pilgrim is thus given the well-defined meditation thematic to which he has strictly adhered.

2. In a second step, as illustrations to the wheel described by Brother Klaus, the seven medallions were created, the most important of which is the face in the middle. The painted face represents the three

The invisible Father becomes manifest in the Son, whose love is the Holy Spirit. * The middle medallion thus symbolizes, as it were, the inner-business mystery "before all time." How this mystery unfolds visibly "in time" is shown by the pilgrim at the other medallions. Here, too, he adheres strictly to the theme given by Brother Klaus, even if the manner of presentation corresponds entirely to the style of his time. Thus the Father appears as a

creator, the Son as Redeemer, and the Holy Spirit as the power of the will.

** In 1503, the French scholar Charles de Bouelles (Bovillus) saw the picture in the ranch and remembers having seen the head in the middle with a triple crown and a tripartite beard*

The painter points to the downsizing of God with the externally rejuvenating rays. These end in the three medallions of birth, capture and the Eucharist.

This results in two triangles placed one above the other, whose medallions lie next to one another in a mixed manner. (See illustration on the next page.)



The woodcut in the pilgrim's tract
(about 1487)

3. It is only in a third step that the symbols of the works of mercy are added. These are, so to speak, the fruit of pious observation.

The pilgrim writes: "I remembered the words that Jesus Christ, our Savior, spoke in his teaching: when the time of judgment will come and the Lord will sit in His Majesty, so he will speak to all families and will demand of them the six works of holy Barm-heartiness *."

**The ecclesiastical tradition usually speaks of seven bodily works of mercy. On the other hand, in Matthus (25, 35f.) Only six are found. The number seven goes back to the first Christian centuries, in which one is based on Tob. 1.17 "Dead buried" added.*

The pilgrim here has in mind only the Matthus quotation, although according to tradition he represents all seven works of mercy. "Hungry food * and" thirsty food "(bread and wine jug) are combined in the medallion on the top left.

With these thoughts, the pilgrim creates a connection of the revelation secrets with the life in the following of Christ. Figuratively he shows the human answer to the call of God.

The symbols of the works of mercy are thus the pilgrims' own property and do not go back to Brother Klaus. For the interpretation of the overall picture is that of great importance.

So we have to start the discussion with Brother Klaus in the middle and the individual wheel spokes from the inside out! to follow.

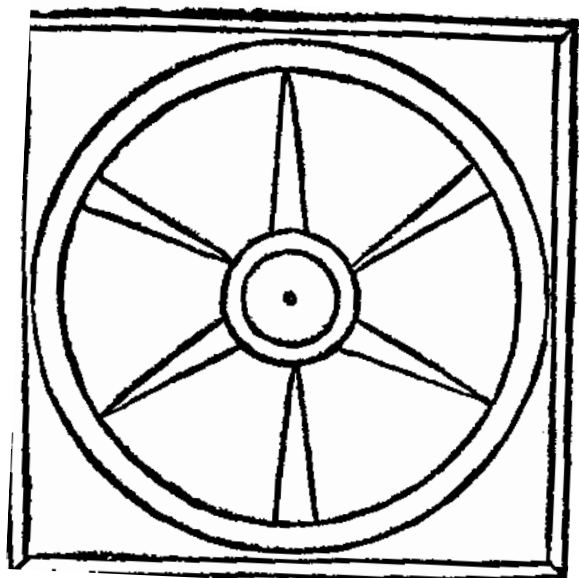
Now we have a Trinity picture in mind. Very impressively, the "two-fold, three-fold" mystery describes the descent of God (downward-pointing triangle) and the penetration of human nature, which rises in faith, hope, and love for God (upward-pointing triangle).

Who has the inner structure of the picture in mind, can now begin to contemplate the inner medallions without getting lost in them. He will always find his way back to the center, the divine ground.

The viewer may then follow with his eyes the various lines and movements that are hidden in this image. For he will no longer succumb to the temptation to make the astonishing interconnections between the pictures (of which there is a fullness!) Absolute principles of picture-closing. These references are not intentionally put into it, but they result from the connection of the divine healing secrets, which are represented in the two times three medallions.

The consideration presented in this booklet is only one of many possible. It starts from the Trinitarian center and follows the

circle of images in a clockwise direction: from the Annunciation to the Eucharist. This corresponds to a theological line that is not uncommon in medieval iconography. It assumes that the Marian-Christological mystery, as the "wisdom of God," precedes the creation created for Christ (Col. 1:16). The sinful case (medallion of the betrayal of Judas) calls for the Revelation (cross-medallion), which remains in the sacramental Secrets (medallion of the Eucharist) until the end of the world.



The wheel

PRAYER BOOK

We open it and start:

*In the name of the father and the son
and the Holy Spirit!*

The Rad and the little point

Rabbi Yizchak Meir once went out on a late summer evening with his grandson in the courtyard of the schoolhouse. Then he began to speak: "When a leader becomes, all sorts of things must be there: a schoolhouse and rooms and tables and chairs, and one becomes a steward, and one becomes a servant and so on. And then the adversary comes out and pulls out the innermost part, but everything else remains as before, and the wheel continues to turn, only the innermost part is missing".

The rabbi raised his voice: "But God help us: you cannot let it happen!"

From "Tales of Hasidim" (Martin Buber)



A little Point only...
Let Angel skill be a message of joy,
turn the dark stable
into a light-filled house,
and give the dumb creation a mouth.

A little Point only...
shatters the chains of captivity,
make of the wood of shame a tree of life,
and give the bread of the earth
heavenly taste.

A little point only
transforms every nothingness into being
and gives the crooked, restless creature
the final fulfillment of circular shape.

O magnificent monstrosity,
you wonders of all wonders!
Secret of all secrets!
Radiant image of the triune deity!
You are the consacred host
in the midst of the radiance
of unnamable mysteries!
Who should ever understand you,
you middle,
there our dull look
of the picture wreath/rim surface can only
palpate!
Who could ever capture
how all being flows from the depths of
your deity!
You are the center of all beings,
Archetype of all pictures,
which unfold in trinity
in works of your power and love.
Every image penetrates to your midst
as all pictures of the center have their exit,
of you, unamenable,
soul of the soulful!
The work of creation points to you,
the father
The cross shows you, the Son,

as the savior of the world.
You, spirit, are received by the pure maid,
and so the sick world receives
the healing power from height.
So the trinity is depicted in the pictures:
what we see,
leads us into an unfathomable light,
into those centers that we call love,
that strikes as the heart
in the midst of all things.
You are the love,
which gives itself overwhelmingly,
that humiliates itself in the gracious
works.
You will be low in birth in the stable
and small, where you, betrayed,
disgust us.
But you have become the least
in the weak bread
on thousands of old people.
Three-fold deprivation!
You, life stream of blood and water,
which expands from
the very heart of the heart
and gives new life to the slack.
He who understands you
never understood you.
And who denies you, it shatters on you.
You invisible reason of all visibilities:

of the pictures wealth lives out of you
alone.

What were the world, birth and death
and lowliness and self-forgetting,
if you were not,
the middle of all centers?

The series of images would be
madness dance and would not be
the ornament of the monstrosity.

Twice threefold love!

You descend to us,
you humiliate yourself and die.

And how you end up,
our being will be fulfilled
with faith, hope, love,
and climbs up to you.

With us rises free
the once enslaved creature
and bear the new face
of your being.

There's only one heart left,
Heart of all things - you!

And we who are still alive
in the round of these pictures,
temporally and perishable,
we bring you with hope and thankfulness
our praise.



Living mirror:

Look at the face
and read with astonishment.
Learn admiration, fright and joy.
What is still alien and confused
to your eye,
This will suddenly become familiar and
intimate to you.
You look in the picture, as in the mirror: -
yourself.

The picture is encounter:
the image meets the archetype. -
And amazed you realize:
God is not hidden;
he has a face
he does not look into the void:
he is looking for you,
as once the distressed father had the son.
He is looking for you.
Because your life is life out of God
and spark of the light
of everlasting splendor.
You are the answer of love,
an echo of the eternal Word.
Trifold love, in you and in me.
So He seeks freedom
in your tormented heart,
He calls them out in thirsting love:
"Simon, son of Jonas, do you love me?"
And shamefully falling silent,
happens to me
Disclosure:
this picture - this face - that louder mirror,
that was me, that should be me!
But what did I become?
I lost the crown - I wasted it.
My splendor is gone.
I breastfeed the hunger of pigs.
The light of my eyes is dead,

I am as blind as the beggar.
My face bears traces of lies and treachery.

Disfigured by Lusts,
the leaves of fornication cover me.

So I look to you,
not in the euphoria of brutal love.

From the dust,
the image looks to the archetype
and beg for mercy:

Son of David, have mercy on me!

Your eyes meet me,
full of seriousness,
full of sadness and love.

This healing ray
goes through kidneys and heart
and shakes my dead bones.

And hearing the crows of the rooster:
I find forgiveness in a flood of tears.

And as I raise my eyes again,
still timid and dumb –

all admonished out Mercy,
Your smile hits me there.

You give me - like Veronika –
now your face

and call me not servant from now on,
but Friend.

Now I'll look at you again
without stains and wrinkles,
in the radiance of your splendor.

What restrained silence

in the morning of eternity.
Yet you are, Triune God,
in your own conversation.
From father to son the word goes
and prepare the answer of love
in the infinite tides
of the flooding spirit.
You open your mouth,
and from the abysses of eternity
comes the all-powerful
FIAT – Be and it is!
The spirit floats over
the waters of the deep,
it listens to the prepared creation.
The currents break out.
The floods of eternal life
break through the dam of eternity.
Through the messenger service of
his angel
the Creator knocks on the creation
The swinging sound of
the omnipotent mouth
seeks the echo answering love,
which should never fade away forever.
The creator seeks his creature,
he looks like a groom after his bride,
He attracts and he asks
and he begs - for love.
It listens to the prepared meadow:

- Maria.
Whole she is the creation
the humble maid,



Fiat

the humblest among the humble,
the most prepared of all.
It is like the crumb of the field,
obedient and willing,
unquestionably to take
the seed of the word

and to hold it in oneself.
O mysterious mixture
of deity and humanity!
You most amazing of all harmonies!
The sounding word of the father
finds its tender echo - the answer:
FIAT - happen to me!
What a powerful word
from the mouth of the poor virgin,
powerful through grace alone!
Now the Spirit is flooding.
And as once the expensive spikenard
The house of the Southerners filled
with delicious fragrance
This is how the unction of the anointing is
on all injured
and heals the infirmities.
The lame man throws the crutch off
and jump like a deer.
It rejoices the amazed creation
in infinite joy.



Archetype of creation

O Wisdom of the Most High,
you are looking for you on this earth
as archetype and model of creation
a child!

There it lies in the dust,
related to the dust,
like a seed on fertile ground.
This is the place where this child
starts his busy run
like a giant
and draw the created
into the transformation,
that takes away the breath of forgiveness

and the horror of death.
Here is my prototype:
I am also created for him,
I have essence and soul from him.
Now the creation also leads the way -
the path of littleness - childhood.
Because every knee must bend,
every one of them backs down.
And who wants to be the greatest,
you must be small in everything - like Him.
The creation is now baptized,
she has a name:
the name of,
who carries them on the shoulders,
on weak shoulders of humanity,
like a cross,
frail and poor,
low and vulnerable.
So does that epiphany in the mystery.
The angels cheer her
and admire the creature,
to them in all meanness
to prepare to serve.
Thus he becomes
the archetype of the pilgrimage
and connects to the finite cycle
of evanescent life.
And here in the foreign land,
far from the father's house,

he gives strangers the way
to their homeland.
He wants to become a staff
for the mild and weak,
the needy
a storage bag of the remaining goods.
And in the nature of our mortality
he agrees in the sighing and
groaning of the creation.
The longing for perfection
is fulfilled in that new birth,
the Bethlehem of the end times,
where we kneel adoringly
as once the gifted maid,
but not in the foreign.
Already he goes ahead,
to prepare our house in heaven.
Now it is fulfilled the mighty work,
a masterpiece of orderly love
and creative power!
The praise of the creatures is on fire
and penetrates the ear of the father.
Already the stars are drawing their circles
on tracks of eternity.
They go through the universe
like sparks from fire fountains.
On a green carpet
the priceless things of nature
like sparkling gems on velvet and brocade.
The elements murmur

a powerful symphony.
What an unheard harmony!
Never could a human
reconcile the forces of fire and water,
of earth and air!
But here everything is in peace.
The sun is giving away
in light and in heat,
the air gives the bird the wide space.
The earth gives home
to the animals of the field,
and the nimble fish stirs in the water.
The unknowable has come true.
And this amazing harmony
brings out those fruits



the seventh day

which we call bread and wine
thankfully dedicate to the Father.

And he blesses with joy
the work of his love.

But hurt the man,
who does not want to hear anymore
the singing and the sound of the creature,
which disturbs their fragile harmony
and refuses to sing the praise of things!

Woe,
who spurns the community of angels
and cannot kneel anymore adoringly
before the ruler of the worlds!

God has man
placed in the community of angels,
so that he completes
the price song of creation.
And as after completed work
the ruler rested on the seventh day,
so he invites us
to share his calm.
But first, the order applies:
grow and multiply,
love and praise!
So that the transient world
unfold to the sacrament,
in which God is
all in all!



freedom, alone can break the shackles

Whether man
can make himself even smaller than dust?

Love can do it.

Here she finds the answer to the sin,
the betrayal, the falsehood and the pride
disempowered.

Love uses its most effective weapon:
the helplessness of the lamb.

You will never understand
because you can never be so low
that you count yourself

among the criminals
and remain innocent,
like a child;
you - when others pull the swords,
and the malice in your back fills you -
nothing else thinks
as a foreign need to relieve.
Who can grasp it, take it:
the human love heals,
where others only make evil plots.
So, Peter, put the sword in your sheath!
With your sword
you will never defeat the sword,
with wickedness
you cannot defeat malice!
Now the time has come
No more "eye for eye"
or "tooth for tooth"!
Where love became overpowering,
There, swords become dull
and arrows ineffective,
yes, even the poison
has lost its toxicity.
No one on earth has such great love,
as who gives his life for the enemies.
The judgment of cowardly people
cannot hurt where only the judgment of
God is
So you find the way into

that great freedom,
which the Son of Man wants
to expire for you: freedom, alone
can break the shackles.
What else can separate
from the love of Christ,
Death or hell,
Walls or barbed wire?
Because nothing is stronger than love!
They cannot smell the sea.
It is true that sin has a ugly face in the
world disfigured,
and their scars even bear the Son of Man.
But where the sin was overpowering,
there the grace wins in the power of love.
It is fulfilled!
What a strange contrast!



Nudity

On this green carpet,
who revealed the fullness,
on which creatures of all kinds cavorted,
and overflowing with the scent
of colorful flowers,
where the song of creation did not stop,
there prevails - silence,
Emptiness, darkness,
the loneliness of death.
The father once rested on the seventh day
of creation;
The son only gets around the silence

on the cross.
It is fulfilled!
It seems as if all forces are merging,
as the creation's ultimate goal
to sprouts the one tree
and the one fruit:
the tree of the cross
and the fruit of love.
The seed was put
in naked
in dark soil.
Outlined are his last powers,
and poured out his life juices.
Now die and become!
The father has given away himself
in his son.
And since his eye looks well,
his wide heart is closing the world.
It is fulfilled!
Nudity hangs on the cross;
she stripped off the dress of the sin,
that man prepares himself from skins
in his powerlessness.
The powerlessness now gives us a new
dress, the dress of mercy,
that alone can cover the blasphemy,
the dress that the lost son frittered,
his father gave him back as a festival robe.
And so surrounds the earth dust again
the glory of the Lord.

Already our eyes see the perfection;
we see thousands in the white dress,
purified in the blood of the Lamb,
that crushed our guilt.
A song of victory comes
from all the people,
we happily join the "Amen".
Even smaller than at birth in the stable
and even lower as being at the mercy of
the traitor, is God's humbleness
in the weak bread on the altars.
Love always finds new ways to people,
she becomes bread,
she bends dividing and distributing,
take and eat.

Even as consumed, it remains unbroken
and always new
and undiminished.
Just like in a focal point,
the rays collect,
so bunch up in this little bread
of salvation secrets
in abundance and indelible.
The priest carries in his weak hands
the Lord of the world,
who wears all the words.
What began in obedience once
in the simple yes-word



Eucharist

of the humble maid,
what in obedience is completed
on the cross,
that remains as a pilgrim's bread
to the gate of eternity:
the same for all time,
For all people always within reach.
More love cannot grasp heavenly space,
as this contains weak bread.
The wisdom of man breaks

into a thousand pieces,
where God's wisdom is revealed - as folly,
Folly of love!

Do you want to understand,
become a gate yourself,
grab the bread,
it makes you fool!

Then you stand at the truth threshold,
You are dead
revealed as a door to life.

You are transformed into that new power,
who rolled the heavy stone
from the grave.

The bier remains for you only a parable
for everything that was transient to you.
But as the bread of life gives itself to you,
the Lord,

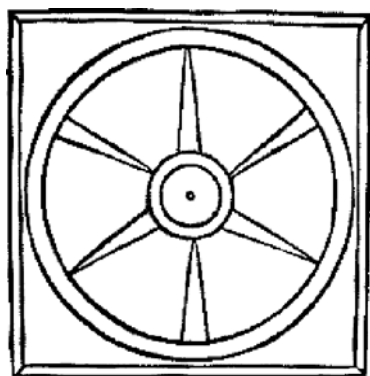
he lives hidden in you
as the offspring of your pilgrimage,
as a source of life,
in the middle of the heart,
in you,
arises- that is inexhaustible.











The Vision of Peace of Brother Klaus von Flue

Peace was first and foremost the way of life of Brother Klaus. His vision is still valid and can help in combatting the problems of our day.

Now we go the way of the Mystic, who was so close to God.

- The farmer boy was always close to nature in Flueli; and with his family and relatives strongly associated with his home life. He knew the place and space where he lived like nobody else. However, that which was visible to everybody wasn't enough for him. He had a tremendous urge to also understand and see the reality of God. It was for this reason that he went to secluded places and walked away from the games of his colleagues. He thought a lot about his life and prayed to God.

- At the age of sixteen, he saw „a lovely, high tower on the same place where his small house and the chapel stood. That was why – from his youth onwards - he was always willing to look for a 'unifying Being', which he also always did. He longed for this; and to connect the following all together: underneath and above, the world of objects on earth and of God, the creation and the creator. It was now

that he started a dramatic way of seeking all of this, which drew out over a period of a decade



and finally came to rest in the Ranft.

- The hard living of a farmer and the official duties of the town council and canton didn't leave him much time.

In spite of this, he cultivated a way of contemplation and prayer – especially when he

was on his way to work, or after work, or during the night when his wife and children were sleeping. This was witnessed and testified by his oldest son, Hans. Always and at many times, God would give him light on the way.

· The farmer was once woken up by an experience: he wanted to look after his cattle and waited in a field, then suddenly, he saw a lily growing out of his mouth and rising up to heaven. His animals came along and his eyes glanced at a beautiful horse. Then the lily bent over and the horse ate it. Then he asked himself the question: „Could it be that even the animals might endanger my love for God?“.

Niklaus took God's hand and just let him lead him where he himself didn't want to go. After Dorothea and his eldest son allowed him, as pilgrim, to leave, then he wanted to go as far away as possible. However, three experiences in Liestal made him turn back again. Then when back at home, he hid himself on the Alp Chlisterli until God asked him to begin his task as a hermit in the Ranft, which was right at the end of his farmland.



- Another time, he went to Melchi (a piece of land by the High Bridge) to mow the grass and on the way he prayed for a devout life. Then he heard a voice out of the clouds, which told him off: „He should just do the will of God“, otherwise he would be a silly man. If God wishes to use him for something special, then he needs to be willing.

It was with Niklaus, just as it was with Peter as he met Jesus after His resurrection, „When you become old, will you let somebody put a belt around you? Then you would stretch out your hands and let the other person just lead you?“ (John 21.18)

„This was the place where he initially didn't really wish to go.“

- Therefore, it was there in the Ranft where he made his „home“ and the long way of seeking the right place was at an end. Niklaus von Flue – now known as Brother Klaus – knew that he was at the right place and had reached his objective. His longing after the „one Being“ had now – after sixteen years – a first sign – the tower. In his manifold seeking, his picture of God has developed and had become richer and more colorful. It was then in Ranft that Brother Klaus saw the symbol of the wheel and in this the overflowing life of the

triune God. How did Brother Klaus interpret this symbol?

- Let us make „a visit to the Ranft“:

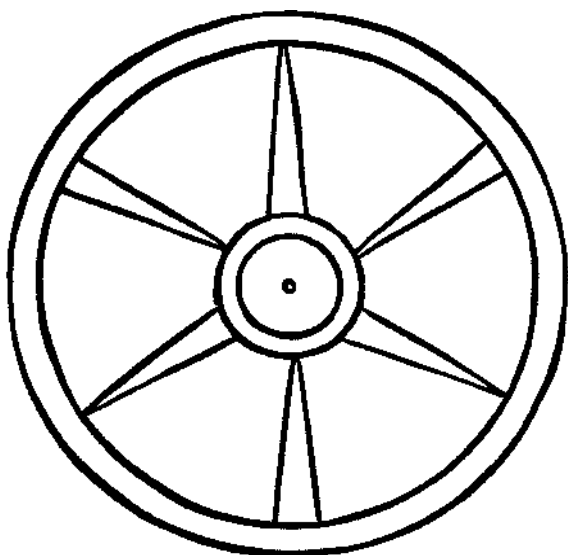
It is before 1480. We meet Brother Klaus in discussion with a pilgrim (who later wrote these experiences down and then in 1487 had them printed in a „Pilgrim tract“.) He invited Brother Klaus: „If it's not too boring for you, I'll show you my book in which I learn.“ The pilgrim is curious.

Then Brother Klaus showed him a drawing of a wheel and started to explain it to him:

The point in the middle shows the unfathomable secret of Godliness.

The hub: God with his saints in heaven.

It's then from the middle that God emanates out as the Father, the Son and the Holy Spirit. (This is shown by the spokes, which get wider as they go towards the outside.) They take hold of heaven and earth, all things and humans, and penetrate the outer space and hold it all in His hand. It's like they emanate from the inner secret, then return again to the same place – in the „indivisible power“. (This is shown by the spokes, which go towards the inside and become wider like a river).



In looking for the „One Being“, Brother Klaus found the secret of the triune

God. In the drawing, he didn't see a dry theological cut-out, but experienced the untouchable fullness of God:

God broke out in His triune secret and folded apart himself. Then in going back to the middle, he became the triune God.

Also godly communities fold apart themselves. However, often they fall apart. That's by God not the case. He didn't as a

triune God fall apart. He always found His way back himself.

Brother Klaus always found in the triune God and the three-in-one God a strong symbol for peace; you could even say the original source of peace.

Also this living experience found its expression in a letter to the Council of Bern. Brother Klaus dictated to the writer namely:

„Peace is always in God. Then God is the peace.“

The Prayer of Brother Klaus

This prayer is the complete expression of this longing for the very „One Being“.

However, Brother Klaus prayed for this in another order.

Firstly, he named the tip of the mountain – the perfect exchange of love. Only then he asked God to take away the barriers, or to take away the hindrances. Then lastly, he asked the driving forces, which are so often reduced, or fail.

*My Lord and my God,
take everything from me,
which hinders me to you.
My Lord and my God,
give everything to me,
which helps me towards you
My Lord and my God,
take me and just give
me completely to you o Lord.
Amen*



Afterthought to „The One Being“:

Niklaus von Flue found that „One Being“ already before his departure. He lived close to God in everything: his work, with his family and in politics. That „light from above“ reached him, even though he was still working here on this earth.

Also the mystic didn't live behind seven clouds. In Ranft itself, Brother Klaus, held the political understanding, working competence and the meaning for humanity. However, the human wisdom was always accompanied by the Godly.

The Message of Peace of the Saint of Peace Meaning and Importance:

The word of peace of the mystic is not only a pious phrase, and the word of the practical person was not only a farmer's rule found by coincidence in a cheap moment. There was still more behind it.

The words are the expression of experience, which Niklaus von Flue had made during the whole of his life – and these were made during a difficult time! They are the basis of a valid vision of a political society – which would be further substantiated in everyday life. We should now further look into this point and clarify it:

- The confederates were – at this time – fighters and had more confidence in their strength and halberds, rather than in discussions and meetings. The politician, Niklaus von Flue, stood in a headwind. He proclaimed a new political culture:

A civilization of ruling with the fist was now confronted by a culture where the hand was outstretched for peace.

- Disputes were – at that time – carried on by later generations as well.

The judge, Niklaus von Flue, in a headwind tried a better way. In the legal discussion, he was for a culture of mediation.

Instead of confrontation, he propagated a way of discussion, and instead of fighting each other, he tried to find a way by working it out together.

- The way of the rude country farm labourer in the household was not a good culture in the family; whereby the husband would often have the last word. Niklaus von Flue didn't agree and did the contrary. He again stood in the headwind and lived a new type of family culture.

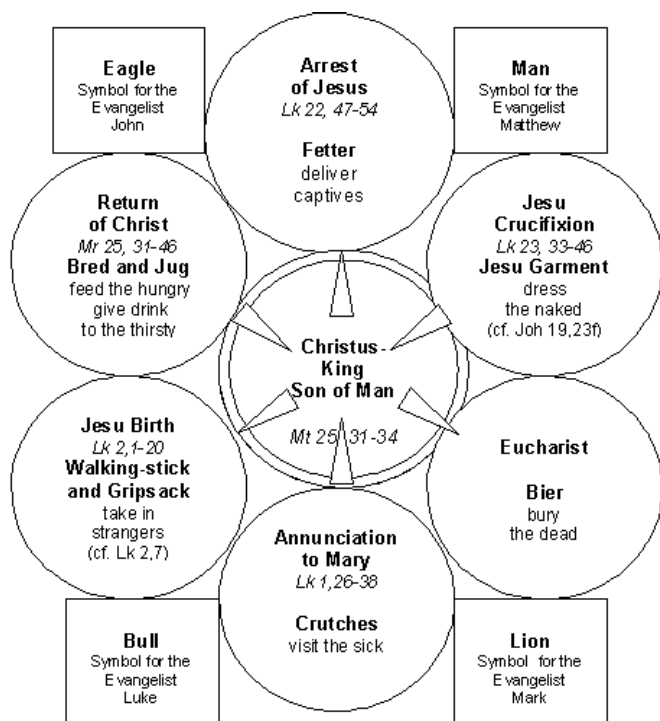
He confronted a civilization of standing one's ground and enforcing the opinion with a culture of feeling and sympathy on the other side.

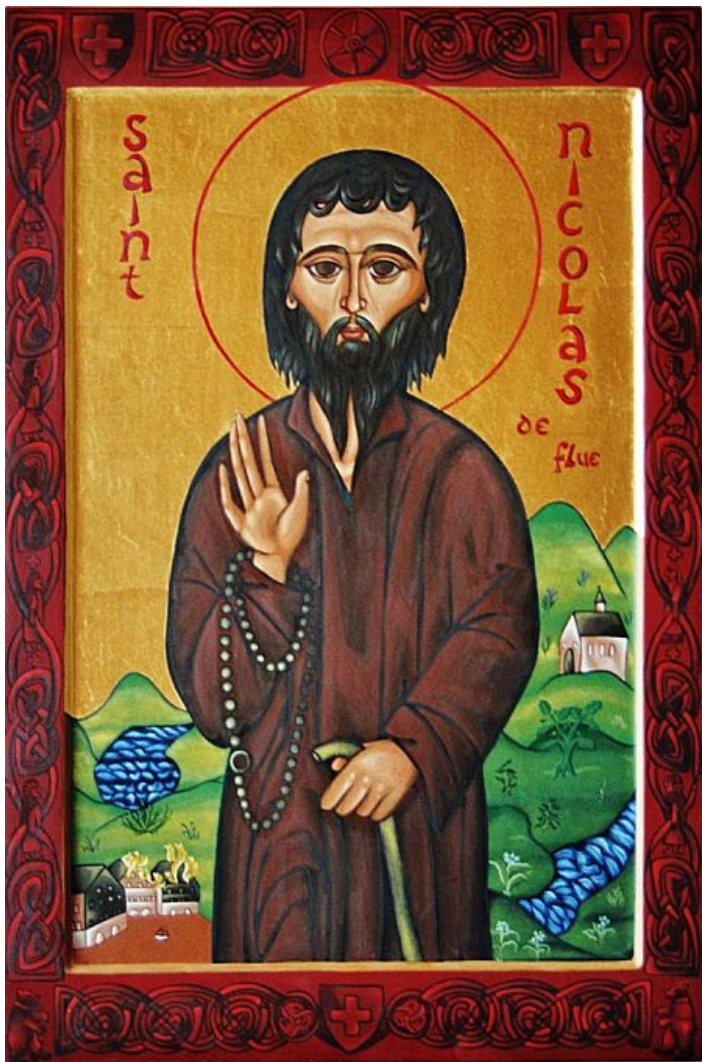
For the same reason he later dictated a letter to the Counsel in Constance: „something good can always be passed on again to the next person“. Doing this always helped much more than threatening and punishing.

„Listen to one another“









Saint Nicholas of Flue

*When he see something of the
beauty of his native land, a
beauty that nourished his
reflection and piety:*

**“O man, think of the
sun so high in the sky
and consider its
splendor :
but your soul has
received the splendor
of the eternal God.”**



Shaykh Nazim's
Saltanat TV



A Sufi Saint about Brother Klaus:

Shaykh Muhammad Nazim Al-Haqqani An-Naqshibandi, Sohbat from January, 1991

“I was passing through Switzerland and I was visiting a holy man through Switzerland. According to traditions, he was a very simple person, never belonging to emperors or kings. Simple and poor person, living through forest, far away from people, running away from people, running to his Lord's service.

Running to be able for his Lord's servanthood better. He was asking servanthood for his Lord. Perhaps, 300 years or more, he passed away. But yet, he has been respected and visited. Because his Lord dressed him honor from His Divine Presence.

And it is someone that belongs the nation of Christians.

But he was a true believer in his Lord and in His, Almighty's prophets and His Beloved Prophet, the Seal of Prophets, Sayyidina Muhammad, peace be upon him.

Now that I am speaking for him, he's sending to me to say that "I was follower the Seal of Prophets also. Don't think that, that honor given to me only to be follower Jesus Christ." That was the reason he was saying "that I was escaping from people away. And blessings that coming with me, it was a protection for this country. And so many years, through centuries, I was a guarantee for the peace, to be peace in Switzerland."



In June 2018 Sheikh Mehmet Adil al Rabbani (the son of Sheikh Nazim Al-Haqqani) organizes a Retreat at Bruder Klaus in Flüeli-Ranft



