

A Tiber Talks
Vision Quest Tale
by
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EPISODE
FOURTEEN
TIBER TALKS
SIN



Travis had a perfect time with Anna at the Bronx Zoo, and the lesson he received from Tiber while they were there was exceptional. Of course, Anna didn't know anything about Travis meeting with his discarnate professor, but she also had no way of knowing that such a meeting or lesson had taken place. It also wasn't really important because she was only concerned with having a good time with Travis, and from her perspective, she did not have to share that time with anyone else.

Travis was aware and active on a conscious level in more than one place at a time. That was handy.

But today, Travis would request a lesson with Tiber because he wanted to know the answer to something that had been bothering him in the last several days. He had heard several friends talking about sinfulness, and Travis honestly didn't think he knew what a sin was. He knew what most people meant when they mentioned sinning, but did he understand the implication? He thought not, and because he had an agreement with Tiber to have him teach Travis about anything that he wanted to learn about, this would be the choice today.

One of the more annoying things about this arrangement of meeting Tiber was the summoning process. He couldn't just ask for Tiber and have Tiber show up. Tiber had a bizarre sense of humor and enjoyed appearing when Travis least expected him, and this time was not going to be an exception. He kept thinking, Hello Tiber! Where are you Tiber? Please visit Tiber! Nothing! No surprise was evident here!

So, Travis just kept walking down the street on the way from his school to his house and sending out a summons the entire way. On a leash with their owners, dogs walked by while Travis stared at them. The owners gave Travis some pretty weird looks back in return for the stares given to their dogs. Occasionally a cat strolled past him. Travis figured that Tiber might have decided to be a cat again, but that was unlikely as he tended to be original in his appearances and would not be likely to repeat performance.

Travis was walking on a tree-lined shortcut to his house. Birds flew by without stopping, as usual. No luck with them. And Travis began to suspect insects such as flies and ants. He realized how many of those were all around him.

Then suddenly, Travis heard a voice that seemed very close to his ear. "Why don't you look for the obvious, my boy?" He turned around, and there just above his head was a green snake wrapped around a tree branch. Travis was startled and even jumped a bit when he saw lips moving when the snake talked. "You thought that you would like to study in today, my inquisitive student, and what better symbol for initiating that lesson than a beautiful snake-like me?"

"You are certainly the original Tiber," Travis responded. "But I'm not sure I like snakes giving me a lesson very much."

"There you go being bigoted again Travis. I am, after all, a beautiful snake, and you have no reason to believe that I will bite you unless, of course, you continue to insult me."

"I'm not insulting you, Tiber, but I will be much happier if you will morph into your professor body, and then we can get on with learning about sin."

"Are you planning on sinning today, my boy? Is that the reason for your persistent inquiry?"

"No Tiber, I am not! But I would like to know what sin is, so I can decide if I want to sin a little or a lot in the future."

"OK! Let's get on with it, my boy. What do you think sin is? That's a good place to start." And with that Tiber morphed into a middle-aged professor. Tiber was as usual, appropriately dressed in khaki trousers, a neatly ironed dark brown collared shirt, and a light brown suede vest. He, of course, also had a tortoise-shelled pipe to smoke while he was conducting this lesson.

Travis remarked. "You look pretty good, but smoking is not good for your health Tiber."

Tiber replied, "If I had a physical body, I would agree with you, but I don't, so we will let it slide."

Travis looked Tiber over appreciatively and then thought for a moment before he answered Tiber's question. He then offered. "I think that it is largely, if not exclusively, a religious concept. To sin is to break or ignore a religious law, particularly if adhering to that law is thought to be demanded by whatever God you

might believe in. I don't think you can consider a sin to have anything to do with non-religious temporal or, perhaps better said, Earthly laws."

"That is correct for the most part, Travis. A sin is exclusively religious, although some governmental lawmakers would love to elevate their demands to a sinful status if allowed. And this differentiation between temporal and religious demands is quite important to consider. In a religious context, sin is a transgression against divine law, and therefore each religious culture has its interpretation of what it means to sin. Sins are usually considered actions. Therefore, any thought, word, or act considered immoral, selfish, shameful, harmful, or alienating might be sinful if it relates to a culture's religious prohibitions."

Travis smiled broadly and exclaimed. "Wow! That means if I don't adhere to any religion, I don't have to worry about sinning at all. I like that."

"I bet you do, Travis. But it's not as easy as all that. A sin, such as the ones you are thinking of adopting in your teenage mind, may include acts that were considered sinful by other non-religious authority, and therefore have to be considered as you stagger carelessly into adulthood."

"What are you talking about, professor? You have no idea what kinds of sins I am planning on if, indeed, I am planning on any sins at all. And besides, you just said that sins are against religion and not anything else."

"Ah! Hearing this overly defensive tone of voice certainly sounds like I am on to something with you, my boy. Perhaps you do protest too much?"

"Forget it old man. I am truthful when I say that I am not planning to do anything particularly sinful, but I want to know what the concept is before I make up my mind to do something or not."

"OK, Travis! I got it, I guess. But perhaps we can benefit best by observing a sin being made rather than discussing sinfulness. How would that be?"

"Great! Let's do it."

Tiber then focused his consciousness. The strength of his will encompassed Travis within this process, particularly and only because Travis had given his permission to include him in this or any act he wanted to do. While still maintaining a presence in the earthly realm, Tiber and Travis entered the Spiritual

Timeline, and they were both instantly transported in spirit-form to another time. They were far distant in both perceived time, space, and concept to the one they just left. Travis knew that it would be to the same instance that they left when they returned. Nothing would have seemed to have occurred while they were gone, to anyone else existing in that time and space.

They were now standing in a room full of German officers. From the look of their uniforms, Travis assumed that they were Nazis. The Akashic Record quickly confirmed this and let him know they were in a Nazi conference room in 1938. Chancellor Adolf Hitler, Reichsfuher Heinrich Himmler, who also led the SS, Hermann Goring, President of the Reichstag, and Theodor Eicke, the concentration camp Dachau's head attendance. Of course, they were not aware that Tiber and Travis were there and viewing them.

The Akashic Records informed Tiber and Travis that from its rise to power in 1933, the Nazi regime built a series of incarceration sites to imprison and eliminate real and perceived "enemies of the state." Most early prisoners were political in the first stages of the concentration camp expansions. Still, then they added German communists, socialists, gypsies, Jehovah's Witnesses, homosexuals, and peoples accused of "asocialsz" or socially deviant behavior. Hitler and his team believed that it was easier to deal with people they didn't like if they kept them in prisons or worse.

Travis was aware of how much damage a group of men like this could cause, particularly when they held unlimited authority over everyone. But he wasn't quite sure why Tiber wanted him to observe them and listen to those in this gathering. He glanced over at Tiber, who told him to watch and listen. He would soon understand.

It seemed that the reason for this meeting was to plan for an additional expansion of the concentration camp system. The Third Reich was now in its maximum expansion mode, and Adolph Hitler set the tone for all those under his control. Nothing was to be considered that did not promote adherence to his ultimate goal of world domination, and nobody would be allowed to stand in his way. Hitler's movement swept up ordinary people. Nazi Germany appealed to many European nations, and its wartime conduct included efforts to dominate the European economy. There seemed to be no meaningful resistance to the actions of these ruthless men, at least in the beginning of the Third Reich.

Tiber told Travis that he wanted him to pay attention to what, but more importantly, to how these men were talking about the actions they were about to instigate. The Akashic Record, of course, knew every detail of what had ever been said. Tiber requested those conversations and knew what took place, in great detail, of course. But the Spiritual Timeline will also accurately demonstrate what these men were feeling about the content of the words they said. Using a refined degree of spiritual empathy, Travis and Tiber would be able to focus on the actual conversation and the intent of these men. They would then ascertain the real meaning behind those words as they would not be distracted by a vocal interaction typical within normal conversations.

The conversation had reached a point when Reichsfuher Himmler said they would need to add many more detention centers to receive and contain the Jews in East Germany. The summer of 1938 marked a severe change in the management of the concentration camps. A radicalization of this issue by the Nazis no longer needed justification for their arrests. In the Nazis' eyes, being Jewish soon became a crime demanding imprisonment and often death if need be.

There were no arguments or even counter-suggestions during these conversations, but Theodor Eicke said that Dachau was overly crowded as it was, and there was a great need to expand that prison and build more. Then Himmler suggested that there were many ways to remedy overcrowding. He suggested gas chambers and group eliminations using a firing squad and immediate burial and subsequent trench cremation. This would help to solve that problem. Additional suggestions and agreements bounced around between these leaders, and Adolf Hitler stated that they had resolved the problem. He also said that he had more important issues than the elimination methods for Jews, and the others could handle the details. The conversation on that subject was over, and they were to add more prisons.

Travis and Tiber then left the conference room and instantly appeared inside the concentration camp known as Dachau. Immediately, the overall impression was of horror as new prisoners were delivered to the camp. The SS guards were armed with birch rods and seemed to enjoy executing heavy lashings. There were over 3,000 people who were new arrivals, spending the night like cattle, lying on top of one another. They were awoken in the early morning and stood until the afternoon without receiving any food. They then came to a room to be registered. Personal information, such as previous convictions, previous membership of political parties, etc., were recorded.

The prisoners were then sent to the washrooms, stripped completely naked, and personal effects were set-aside. A terrible scene played out in front of the doctor. Individuals had to approach the doctor to provide information about previous illnesses. A clerk, who sat to one side of the doctor was always a young SS man, was equipped with a birch rod and a pointed object. He either pressed into or struck the sides of the naked bodies. The wounds that resulted from this were such that they were still clearly visible after two and a half weeks. The worst of it was the mental anguish caused by knowing that you would be tortured in the same way as your predecessor in a few minutes. The SS men need only the slightest reason to carry out this cruelty.

The day of arrival was disrupted by slaps around the face, kicks, and lashings. Older prisoners informed them that these occurred on arrival to enforce discipline in the camp. As soon a prisoner was in uniform, the worst was over. New prisoners received no sustenance, often for four days, and after traveling for 14 hours in a special train, were herded and treated like cattle. Usually, for little reason, the prisoners received terrible beatings from the SS guard. Many arrived in Dachau dead. It would appear that many Nazi soldiers gave in to their cruel tendencies. And their victims were often those who had a very Jewish appearance which indicates a highly bigoted tendency.

Travis and Tiber learned from the Akashic Record that between 12-13,000 Jewish prisoners were in Dachau. Alongside this, there were many Aryan prisoners there. Buchenwald had more prisoners than Dachau near Weimar and Oranienburg camp. The best estimate is that the number of imprisoned Jews in all of Germany is at least 80,000.

Jews who arrived last had to keep their civilian clothes on because the camp administration had seemingly not bargained on such a large influx. They ran out of uniforms. Also, the straw used for bedding on the floor was thin, and it became smaller day by day, and eventually, prisoners were lying down on bare wood. They were lying so close together that every single movement disturbed a person next to them.

The weakest bodies were the first of the victims of this camp to die. Then it was the next weakest and on and on. It was clear that most deaths occurred amongst the most older people.

Tiber then transferred themselves to 1943, when the Nazis reacted to the fact that they were losing the war. They decided in the concentration camps that they

needed to dispose of the Jews altogether and used their gas chambers as the ultimate solution. SS men escorted the men, women, and children selected for death to the gas chambers. Trucks carried those too infirm to walk. They marched the rest there. People had to disrobe before entering the gas chambers.

With large transports arriving in 1944, people assigned to death in the gas chamber disrobed in the open air. The SS kept the people fated to die, unaware of what awaited them. All prisoners were told that they were being sent to the camp, but they first had to endure disinfection and bathe. After the victims undressed, they were taken into the gas chamber, locked in, and killed with the gas. The remaining prisoners were made to drag their fellow corpses out of the gas chambers. They cut off the women's hair and removed all metal dental work and jewelry if they had any. Then they burned the corpses in pits, on pyres, or in the crematorium furnaces. Up until September 1942, some of the corpses were buried in mass graves.

Bones that did not burn completely were ground to powder with pestles. They dumped the ashes into the rivers or in nearby ponds. They also sprinkled ashes in the fields as fertilizer. Sometimes they were also used as a landfill on uneven ground and marshes.

There was no respect being shown to other human beings by the SS leadership. It was perhaps the vilest attitude evidenced against fellow souls ever recorded.

Travis and Tiber left the Nazis and returned to the present day. Travis was visibly upset over this affair. He asked Tiber how humans could be that uncaring and cruel.

Tiber then said. "And so starts our discussion on sin, my boy. Even though I agree that sin can be defined as violating a religious tenet, there are instances of human behavior that elevate wrong-doing to being sinful. We saw and heard in that Nazi conference room was a prime example. Now is the time for a discussion of sin. And for us to state the reasoning for declaring some acts as a sin."

"This should be easy, my professor. I would think that what these men were thinking of and proposing is so wrong on every moral level that was simply saying that it is improper or wrong or illegal doesn't cut it. What those Nazis proposed and carried out was certainly evil and could not be considered anything other than a sin. Am I right?"

"You are right, my boy, and I am proud that you came to that conclusion on your first try. Even in a non-religious context, certain pronouncements or acts reach the level of sin because they are far too egregious to be called anything else. And simply stated the results of having encouraged or demanded evil acts violate the rules of Supreme Consciousness. This is because specific acts that lead to overruling another soul by acts of torture, subjugation, murder, or even some forms of coercion, atrocity, etc., do violate every conceivable law of every conceivable Creator. Therefore, at some point, they should be considered an evil act, even if the intent was not originally to do so."

"So we mean that merely acting wrong in a situation is a far distance from committing an evil act. Right?"

"Right, Travis. Doing or saying something wrong does not imply that you are doing great harm against someone, even though that result might end up occurring. Perhaps sinful acts were not the original intent, but they might become an evil intent within its process. You can see where the intent is a very important factor in deciding as to whether something is evil or not."

"But Tiber, I am still concerned about the men who perpetrated these evil acts. What would cause them to do this?"

"That would be reason enough for an entirely different and lengthy lesson Travis. Determining why people engage in horrible acts is a complex subject, and needless to say, the explanations could be many and varied. However, we can accept the logic that bad people commit bad acts and leave what makes people bad open for future consideration."

"Is there ever a justification for someone engaging in evil acts Tiber?"

"No! Unless they were not aware they were doing evil acts. An insane or mentally challenged person who didn't know what they were doing cannot be held responsible. Another borderline case to consider is that of well-meaning individuals. For instance, let's take a country's President who decided to declare war on another country. Wars always have dire consequences. These leaders always justify their actions, even when they cannot be easily justified. But they convince themselves that they are right. Their decision could be considered an extremely wrongful act, but not a sinful one unless the intent was to do it for evil reasons."

"In the case of those Nazis, we don't have to guess about such a thing. These men set out to reach a goal that could not be justified morally. They understood this from a social, religious, or spiritual viewpoint, and they knew that what they were doing was wrong but decided to do it anyway. They were seeking power or treasure, and they knew it. The intent was there, and it was evil intent.

"The consequences to any soul perpetrating what we could call evil sins are, in the long run, actually worse than to those souls that they set out to damage. It doesn't look like this is true from our perspective in this obstructed realm, but it truly is. Their actions involve a form of Karma that they cannot escape. Karma is the spiritual principle of cause and effect, wherein the intent and actions of an individual soul influence the future of that individual soul. Good intent and good deeds contribute to good Karma, and bad intents and bad deeds contribute to bad Karma, and their actions attract severe forms of self-punishments in future reincarnations.

In the case of these concentration camps, the individual souls that were tortured and murdered suffered greatly, but that suffering was over once they left this realm. They had placed themselves into this circumstance for a learning or karmic experience or atonement in many cases. The Act of Karma may have been meant to atone for previous self-actions. However, each soul is different, and their immersion into the camps might have been sought for different reasons, known only to themselves at some point in their experiences.

"For those that caused these horrible acts, the suffering for them was just beginning. This is because of the Act of Karma. Their arrival into the Transition Realm, which is a realm of contemplation, and self-judgment following death here, does not allow for any avoidance of seeing their acts in this realm as they truly were. They must judge themselves from the perspective of the laws of Supreme Consciousness. And the judgments they lay upon themselves are often stern indeed. They must pay for and learn from their sinful actions in this and other realms. There cannot be any avoidance of these things."

Travis thought about this and said. "I am still conflicted over the fact that an individual soul would place themselves in these awful situations. What happened to men, women, and children in these camps was way beyond being terrible and was truly evil. Who could choose to have such a thing within their lives?"

"The situation in the Nazi concentration camps was a dramatic example of individual souls perpetrating evil, and other souls living out those evil happenings for the experience or perhaps as a form of atonement. As I said, each soul had their reasons for placing themselves in a suffering experience. It is usually a primary reason they are returning to a specific incarnation. There will be no need for these things to occur at a point in their spiritual development. Still, a broad experience of dealing with pure and impure life experiences is essential in early development. They are all brief experiences in our immortal existences, but it doesn't seem all that brief when you are experiencing them.

"An analogy that expresses this is the experience of having a severe toothache. There is not a worse feeling than that pain you are experiencing at the time, but it is just a blip in your total life experience. However, it does have the positive lesson experience that you must take care of your teeth or rid yourself of the bad tooth as the case might be. Everything that happens has its value, good or bad, and the more intense and lengthy the experience, the greater the lesson will be for your growth.

"Well, I must say Tiber, that you demonstrated about sinfulness was pretty much overkill as far as I am concerned. I won't sleep well for thinking about what those poor people went through."

"I agree, my boy, but I can assure you that you have also been through a lot of life experiences that were almost as horrible. It has made you what you are today spiritually. Do you want to go on the Timeline and see what they were?"

"No, Tiber! I do not unless it is essential for my understanding of something important. And even so, I wouldn't want to see or feel anything like that for quite a while. So I'll just take your word for it.

"OK, Travis. Perhaps that is enough for this lesson. Do you have any ideas for the next one?"

"Not right now. Do you?"

"No, but I would like you to recap what you learned today and put it in a summary statement."

"Sure! I have learned that not every wrong thing done by a person or soul is evil. I have learned that evil is generally an act in violation of religious law. And it

can be upgraded to an evil act by anyone as determined by a person's specific intent to perform or cause an evil act or sinful event to happen."

Well, I'm not going to give you an A or A+ on that description, but it sort of does the job. I think you are too stressed over our visit to Nazi Germany, so I'll cut you some slack. Go play with your new girlfriend. I believe her name is Annabelle."

"No, it's not. It's Anna, you old coot. You changed it on purpose."

Tiber laughed as he faded into a wriggling snake and dropped to the ground from the limb he had originally appeared on. He slithered towards Travis' legs and made him jump out of the way as he yelled "Love Ya!" on his way to a group of bushes.

"Love you too, you old curmudgeon," Travis responded with a smile.