

Personal Accounts from the Beyond:

5 March 1958 is the beginning of a lecture series given by ascending spirit beings – that is, deceased human beings who report on their experiences in the beyond after earthly death. By 1970, 91 such firsthand testimonies have been conveyed thru Swiss [medium Beatrice Brunner](#). In 1962, a selection of these personal accounts is published for the first time in the book [Was uns erwartet](#) – *Erfahrungsberichte aus der Geistigen Welt* (What Awaits Us – Personal Accounts from the Spiritual World).

Experience reports 1971-1974.

from past life, reported from the other side, recounted spiritual experiences, when they just entered the afterlife.

here then google translated from German to English: remark this has been found in German language online, and translated here via Google into English, for personal use, and mistakes can certainly be found here, both in the translations, and in Googles perception, interpretation of the language otherwise. At some point in time, these messages will surely be translated and "approved" by the group, glz.org.

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these were originally only made to increase my personal understanding of the afterlife and how life there might unfold. But eventually I thought that this was so important also for others to understand, so therefore I post it in this unprofessional form, which can still be useful for the searching soul - who cannot understand the German language at all, so *here google translated to English*. So even if this translation is not perfect, it can still raise understanding for the searching soul, who can thus prepare for the afterlife, and understand his/hers destiny.

link audio-mp3's of this:

GL ZURICH,
EXPERIENCE REPORTS 1971–1974.

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Introduction.(copied from [here](#))

The seventh and final volume of the "Experience Reports" series contains the 23 lectures by spirit teacher Joseph, in which he reported on behalf of and in place of ascending spirit beings about their past earthly lives and their further development in the afterlife. Since the listeners at the lecture evenings on the first Wednesday of each month expected the revelation of an ascending spirit being, Joseph explained at the beginning of some of his lectures that he himself was now giving these reports and why. For example, in the lecture of March 3, 1971:

"My dear brothers and sisters, I must tell you what happened to one or two deceased people, respectively. I will tell you about a Xaver and a Jacob. Those are their names. You will hear their experiences from me, and if you now ask yourselves: 'Why then can't certain of these ascending spirit beings, whose experiences we hear here, speak for themselves?', then I must give you the

following explanation: Some don't dare, and others, we don't want to allow. The reason why I am able to give you these reports in this way is that the entire event was played out before my mental eyes and I was allowed to experience it. The people I will be reporting on, are present and naturally have knowledge of what is being said and that I am giving you, my friends, these explanations for your instruction. So they are also standing here and listening. They will try to give me additions, but you cannot see how they draw my special attention to this or that – perhaps it will not escape the attentive listener and viewer.”

A more detailed explanation of why certain beings were not allowed to speak through mediator Beatrice Brunner was given by Josef at the beginning of the report about Hermann:

“Dear brothers and sisters, I know it would be your wish today that an ascending spirit being would speak to you himself. Now, it is precisely such an ascending spirit being like the one I would like to speak about today that causes us difficulties in monitoring. When such ascending spirit brothers and sisters talk about their past, it becomes so vivid within them that they forget themselves. They then use a language that we cannot approve of. It is therefore more cautious if I speak about this spirit being myself. If we were to take the risk and such a being were to forget itself, then you would be prepared to say, It was an evil spirit, and one cannot understand why such a spirit is allowed.

We say again and again: We could tell and explain much more to you, but we must also reckon with your lack of understanding. Therefore, I will now tell you about his experiences in this brother's place. It is true that so much instruction can be given to you precisely through the experiences of ascending spirit brothers and sisters. Such experiences are much closer to you, and you can draw comparisons to your own lives. Therefore, we prefer to tell you about these brothers and sisters and their experiences. On the other hand, we want to show how one reaches the heights and that everyone is given the opportunity to do so. If someone takes the first step, we will try to encourage them in their higher desires and help them reach their goal. (May 3, 1972).

Regarding the selection and compilation of the reports, Joseph explained:

"We, the spirits of God, try to discuss together the things we consider important, instructive, and necessary to present to you. From this, you can see that we also consult with one another and not everyone simply does as they please. The spiritual order in which we live also requires that we discuss with one another what and how we can best teach you from time to time. You know, we have many helpers who go to you and all our friends to inquire about their thoughts and their questions. We are happy to answer questions of general importance. We also adapt to people's current earthly circumstances. We therefore try to present our instructive reports of experiences, as well as the Saturday lectures, in a context. You should experience something edifying. We can also suddenly decide on a different topic if we see that it is better for you. We are aware of all people's great desires and questions, but we cannot always address them. What people hear from us should be a guiding principle for them in life, so that they can strengthen their faith in God or rediscover it. That is why it seems particularly important to us that one has one's own experiences and acquires insights. One must also be aware of one's own spiritual powers, as well as of all the valuable things that lie deep within a human soul. So much is encapsulated within and cannot emerge.

In my last two Saturday lectures [on February 12 and 26, 1972; see the annual volume "[Spiritual World 1972](#)"], I have tried to make some things clear to you about this. [overview](#)

`What I'm telling you today about an ascending spirit being can be considered a continuation of what you heard last time and the time before last. For this, we select suitable spirit beings. Depending on the situation—and I would like to emphasize this—we have to go sometimes into the depths, sometimes into the heights, to summon these spirit brothers and sisters to our presence and to talk with them, or simply to read everything about them from their soul, from their soul or their 'spiritual field,' as we have always called it." (March 1, 1972).

February 3, 1971.

Beno and Maria – blessed are those who suffer, for they will be comforted.

An exploited, poor servant couple experiences God's compensatory justice in the world beyond.

Josef: Greetings. Dear brothers and sisters, on behalf of two ascended spirit beings, I must tell you their stories of their experiences. These two spirit siblings were a married couple in their lifetime. They served a lord, that is, in a noble house. ***What I am reporting took place approximately two hundred years ago.*** I have chosen this case to show you once again how people lived back then, how there was a class of people who were rich and treated their fellow human beings accordingly. *They amassed their wealth by using and exploiting their fellow human beings.* So I now want to explain to you what happened to them back then and what they experienced when they entered the afterlife.

I now describe this servant couple in the last days of their life and work on this earth. These were two pious, God-fearing people. Their belief in God and in an afterlife was their only asset. They served in a noble house, and the pay was very poor. They had worked there for three decades. Their masters should have given these two a small stipend/com*ensation once a year, along with food and shelter. *But they received no payment, so to speak, in all these many years.* They received food, but only sparsely, and they were given worn-out clothes. That was all the masters had given these two. I am only speaking of these two, but there were others who must have served this master.

The master was very quick-tempered, ruthless, and beat his servant when it suited him. His servant's name was Beno. Beno's wife was called Maria. Their room was very poorly furnished; there was a very modest couch and a table, that was all. In the evenings, they comforted each other. Maria comforted Beno, and Beno comforted Maria when she had something to complain about. For Maria was beaten by the mistress, and Beno by the master. That was nothing unusual back then. If the horses needed to be saddled and the master didn't like something or something wasn't as he had ordered, it wasn't difficult for him to give Beno a good thrashing with the whip. Beno suffered, but he didn't complain. Maria also occasionally received blows. She, too, suffered and didn't complain. The other male and female servants fared no better. Some felt it more, others less, because they were used to it and no longer worried about it.

When Beno and Maria were together, they complained to each other about their suffering and comforted each other, saying: "God sees all injustice. We want to entrust ourselves only to him, for we live by his will. We serve him, the Creator, and take everything upon ourselves. We hope for a better future life. We believe in a better life."

So they comforted each other, and they also made an agreement: the one of them who was to die first should manage to take the other one as well. And so it happened. Beno died first, and, having arrived in the spiritual world and greeted by his relatives, acquaintances, and angels from heaven, he initially found it difficult to find his way; everything seemed too unbelievable to him. But he immediately expressed the wish that Maria might come too, so that she could share his joys and live with him in this peace and contentment. He constantly asked his relatives and friends, who

were there to greet him. Higher beings were also there and heard it. *But he didn't know that these elegantly dressed beings were angels of God. He knew that a change had taken place within him, but he wasn't sure whether this was truly life in the afterlife or whether it was a dream or something else.* He didn't quite settle into these new circumstances. And yet, he could see that a great change had taken place, and he was aware that he never wanted to remain alone here. He had made a mutual promise with Maria that one would then bring the other. The divine world granted this request, and only a few days passed before Maria was also brought home.

Thus, the two were together again. But now I would like to point out what was said back then in that—in quotation marks—"noble house." The servants said: "Beno has fetched his Maria. He didn't want to leave her to her fate. It was Beno who fetched Maria." This also reached the ears of the master and mistress. But they didn't think anything of it.

Art of gilbert williams, not from book>

Beno and Maria were now allowed to be together. They met in a beautiful garden. Beno was sitting on a bench; he had been led there. Then they brought his Maria to him. The joy of seeing each other again was great. But Maria felt the same way as Beno; she didn't quite know: *Was she in the gardens of the city where she had lived?* Yet where she was now was much more beautiful. Everything was more colorful, more flowery, and the birdsong was wonderful. It was such a peaceful, wonderful atmosphere, so completely different from where they had lived. Beno was able to tell her: "We died for the world. We are now in the afterlife, and we must have a very good time here." But Beno was still tired, for, by human standards, he had only been in his new existence in the other world for a few days. Maria also felt tired. But she seemed a little excited, for all the new things had impressed her greatly.



Then they looked at each other and complimented each other. They no longer needed to give each other comfort in the sense that they did in human life. *They looked at each other and realized that they had actually become quite young.* In their spiritual memory, each other's aged face was still there; but now they saw each other as quite young, and memories of earlier times arose within them, when they had met as young people. But the surroundings were different than they had been then; they bore no resemblance to human life. So Maria, too, had to be convinced that a great change had taken place. So they looked at each other and noticed that they looked young and actually quite decent, even pretty. Their clothes also seemed beautiful, even elegant, to them, and they pointed it out to each other, for Maria said, "You look like a gentleman." And Beno, too, had to say, "And you like a mistress. Look at your shoes. Have you ever seen anything like this in your human life? Not even your mistress had such fine shoes as yours. And what a delicate weave is the fabric of your dress that you are wearing. Who has ever worn such a fine dress as you?" So Beno spoke to her and complimented her, and both felt free. They felt completely different than they had during their lives. Maria, too, had to compliment her Beno on how finely he looked and how beautifully he too was dressed.

Then they asked themselves, "Where did we get these clothes from?" They couldn't remember ever having received such a garment during their lifetime. They were amazed and had questions upon questions—and actually, *there was no one there to answer them.* So they agreed: "We have died and are now in heaven. And in heaven there is glory, bliss, and one can have everything one desires. There is peace, and we no longer need to work. Life here can only be beautiful. We only need to express our wishes, and everything will come true."

So they talked to each other and wondered what their wishes might be, where they should live, and so on. And while they were engaged in such a heavenly conversation, a very distinguished, noble,

and gentle being approached them. It had a bouquet of roses in its arms and asked Mary, "Do you wish for a flower?" This being took one such rose, shortened the stem, and held it very close to her. And Mary said, "Yes, gladly," and took it, for this was her idea that heavenly life included surprises, and one would be led from one surprise to another. But what should she do with a rose? She was already about to give this rose to Beno, for the noble angelic being had only given one rose. "No," said this magnificent being, "I think it will be a wonderful ornament for your hair." And it then placed this rose in Maria's hair, looked at it, and said, "I think it suits you well, and it goes well with your dress. It makes you beautiful." And with dignity, it walked away again.

Maria and Beno watched this being in amazement, but in fact, they almost took what had happened for granted. After all, that was how they imagined heaven: Everything should be full of surprises. Yet they had only been in this divine world for a short time, and great surprises had already come their way. They hadn't really had a chance to think much more deeply about how life would continue, since they couldn't sit on this bench all the time. But for them, what they were experiencing now was a piece of heaven. They didn't worry about what would come, for even in human life they hadn't been used to asking about tomorrow. Everything had been entrusted to them, their independent thinking had been taken away; they only had to obey. And so they wanted to savor everything to the fullest and in moderation. They contemplated the magnificent surroundings and suddenly realized that they were not alone at all. In this beautiful garden, there were others strolling along, engaged in lively conversation, and it seemed to the two of them as if everything in this garden or in this place was overjoyed, as if bliss reigned.

Suddenly, they heard footsteps again and a somewhat strange trotting. And now an angel of God stood there again, approaching Beno. This angelic being held two horses by the reins, two beautiful animals, and they greeted Beno. Beno stood up, returned the greeting, and it seemed to him as if they were some horses that had once belonged to his master, which he himself had already once saddled. He stroked these horses, even held his head against them, and the angel asked, "Are you happy to see these horses?"

- "Oh yes! Are they my former master's horses?" And the angel said, "No, they are not, these are somewhere else. Occasionally you can see them too. These are heavenly horses, they belong to me. But you know, I'll put them at your disposal for a while."

Beno was astonished. What would he do with two horses? Where would he keep them? He was thrilled by these beautiful animals, because as a human being he had always loved horses. But what would he do with these two horses? Maria also stood up and admired the animals, and she too wondered: What would they do with these two horses? And before long, some beings arrived pulling a chariot. They placed it next to these horses and harnessed them. Then he said, God's angel: "Now I will be your coachman; you two should get into this carriage and sit down. **Then we will look at this new world and admire it.**"

They couldn't believe that and didn't want to accept it, as it would be too noble for them. But the angel insisted that *he* was now their coachman, and they should take their seats; this new world had

to be thoroughly examined and admired, for they couldn't sit on this bench all the time. < Picture not from book. So spoke this angel coachman, and had to help them a little to get them into this carriage. Beno didn't want to, but Maria pulled him up. And so they sat down. Maria had to



remind Beno again and again: "You know, we're in heaven, we have to get used to surprises. I told you: One surprise follows another."

So the two were content and happy, and proudly they now sat in this carriage. This one looked somewhat different from the one belonging to the master they had served. It was, of course, much more beautiful, but the two thought: "In heaven, everything can only be of the most beautiful splendor and full of preciousness." For their power lay in their faith, their faith in God, in His justice, in His heavenly world, which was full of peace and glory. Now they were in glory, and glory offered them surprises.

So they moved forward in this carriage, and it seemed as if they were going down through a valley. They encountered various other spirit brothers and sisters, and as they drove through these villages, the beings who saw them clapped their hands and admired them. For those who saw this carriage with Beno and Maria assumed that they could only be angels of God from the highest heavens, if they were striving to reach the lower spheres in this way. Now, however, Maria and Beno realized that where they were going, the surroundings and the atmosphere were no longer so colorful, no longer so peaceful; It seemed to them as if there was a lot of activity and activity going on here. And so it was. But they didn't think about it. For them, it was heaven.

Then suddenly they met acquaintances. They were acquaintances from their lifetime, people who had been friends with the master and who were not at all fond of this pair of servants. Now they stood at the side of a road, looking shabby in their clothes – in contrast to the clothes they had worn during their lifetime. Beno and Maria saw it and couldn't help being amazed. They suddenly realized that various acquaintances were there, and they could look around and greet everyone. Those who now had to look up at them were surprised, and some said: "That's impossible, it must be a mistake. Those were just the servants. How come they're being led around in a carriage?" So spoke some, and others said: "What noble beings these are! They are angels from heaven, striving to come to us. What does this mean? Will they get out? Will they speak to us? Will they comfort us?" But the coachman let the horses go forward.

Now, by human standards, only a few weeks had passed, and the master who had once beaten his servants had died. He, too, had to cross the threshold of the afterlife. He was not well; he had entered a deep sphere. The angel of God descended with this vehicle from the heights into these various spheres, and here Beno and Maria encountered the very same people with whom they had had some dealings in human life, those who had caused them suffering. These people were to see what had become of the servant couple.

There, too, stood their former master at the side of the road. He no longer looked like a master as he had before. His clothes were rather ragged, and he was no longer as upright and proud; he didn't seem to have gotten any younger. Now they came driving up, very close to him, and the coachman pulled on the reins and stopped. The former gentleman involuntarily looked up and saw Beno and Maria in the carriage. Now he became angry and asked them: "How dare you get into this vehicle?"

But they slowly trotted away. This former gentleman ran after them and tried to hold on to the carriage, but he couldn't. Then he called after them: "You are thieves! You stole my horses, you stole my carriage! You are thieves!"

And so he shouted as loudly as he could and ran after them. His screaming and shouting had attracted the attention of others. Some, who had already attained higher knowledge, said to themselves: "He doesn't know where he is yet. He doesn't know anything about justice yet." And those who had not yet attained higher knowledge said: "Yes, one has come down from the heights, pretends to be something, and thus wants to show the Lord that one has become greater in the world

beyond. But what an injustice to exhibit such a thing, to show such a thing! It is an injustice. They are surely thieves." Thus spoke those who had not yet attained higher knowledge. They protected this former lord and truly believed this vehicle to be his property, for they did not yet truly know that they had died—although, on the one hand, they accepted that a change had taken place, but on the other hand, everything seemed so human to them that they still couldn't believe it.

This former lord now ran after the carriage. But he had to admit that it was impossible for him to keep up with it, for very soon it galloped off. So he stood there and began to curse in the same manner as in human times, *for his nature had not changed*. But now he no longer had a whip, and no one took any special notice of him. He could call to his Beno as loudly and as much as he wanted, but he never returned – it seemed to him as if this vehicle was on the upway. And so it was. Beno and Maria saw their former master in spiritual distress. They looked at each other and remembered the many humiliations and great suffering they had had to endure in his house. They should have been given a small payment only once a year, but that had never happened. They would have been entitled to clothing – they had only been given hand-me-downs. And bread had also been very, very scarce. They were also beaten. But now it became clear to them: In the kingdom of heaven there is justice – just as they had always discussed with each other, that God sees all injustice and there is retribution. ***Now the servants were higher in status than the master.***

For these two were pious in mind and heart, while the Lord was merely calculating and lacked true piety. Beno and Maria drove with their coachman back to the same place, to the same bench where he had picked them up. He got out and asked the two to sit again on the bench where they had met. He said goodbye and said to Beno: "I only temporarily placed the horses at your disposal; I was only temporarily your coachman." With that, they said their goodbyes, and the angel left with his horses, heading for the heights. And so the two sat there again, simply blissful. It seemed to them as if they had experienced the most wonderful feast. But on the other hand, it still distressed them to have seen their former Lord in this state, and both would have been only too happy to assist him, show him the way up, and forgive him. They had no hatred or resentment in their hearts, even though they had had such a miserable life in his house.

After a certain time, the angels of God asked them to come with them, for they had already experienced something of the new world. They were led around and learned that there were different levels in the kingdom of heaven, and that not every village, not every city, not every valley was of the same beauty; that it was actually like on earth, where there were particularly beautiful cities that one would prefer to live in, and on the other hand, cities that one would rather avoid as a place to live.

In heaven, however, it had a different meaning: Here, the cities were all the more beautiful the higher 'up' they were situated and the closer they were to God. This was how they were taught, and it was also explained to them that there had only been very little that they had been able to experience; they had been taken to that lowest level so that there would be an encounter between them and their former Lord, who would reflect on the fact that he had seen his servants exalted in the kingdom of God, while he, who had always exalted himself in life, was now humbled.

This former Lord had to think about this. He secretly hoped that Beno would come to his aid, for he suddenly remembered: "He was always a faithful servant" – surely he would not abandon his master and would remember him. So he wanted to wait for him. Beno would have liked to go to his former master, but they wouldn't let him. They told him: "He must now undergo his own purification, and the distance between you and him is too great. He must now remain in this lower level *for exactly one human lifetime*. But you can now measure this glorious world in which you

live even further. But remember, we still have much to teach you, for the heavenly kingdom is not utterly complete."

Just as you imagined it with your childlike mind. In the kingdom of heaven, work is done. *The heavenly beings, who are strong in spirit, must guide and support the weak.* But there is an order and a law, and everything is done according to the law. **Anyone who has committed a debt in life must first pay these debts.** Once they have paid them off and become accustomed to the new world, once they have joined the order, once they are willing to obey everything that is commanded and ordered in this new world, then they can be taken care of. However, it is not yet time for your former master to do so. But many other tasks await both of you.

Your human life was marked from birth to be a life of suffering. And now you are in the divine world, where you have been promised that all who lived in injustice and had to bear heavy burdens, who were degraded and humiliated, will be accepted and allowed to experience heaven. They shall be comforted in heaven, they shall be allowed to experience the glory of heaven."

And so it happened to them. Then someone said to them: "Now you shall become more familiar with the higher spiritual laws and with the order of God. God's creation shall be revealed to you. You still have much to learn, and we want to give you heavenly teachers to teach you. *And once you have been initiated into all the wonders of heaven, we will send you out into the human world as heavenly helpers to influence people's thoughts and actions, to fight against evil, and to win people for the Kingdom of God. That shall be your task.* But until that time comes, you still have a long way to go. Enter the heavenly schools and allow yourself to be taught and instructed.

And participate in the heavenly festivals; they will delight your souls. You shall experience heaven, you shall become strong in spirit, for a new task awaits you: later you will enter a new earthly life, and there you shall prove that you have become strong in spirit, that your soul is permeated with a high, noble spirit. So, when you enter a new earthly life, you should be noble people who stand up for the fact that there is a Kingdom of God, that there is a Creator who, through his messengers, will judge right and wrong."

This is how it was announced to them, and so they faced their tasks and fulfilled them. Then, as commanded, they entered their new human life. They had become strong in spirit, in their soul. Thus, they were able to fulfill their tasks in their new earthly life, and the heavenly world was pleased with them.

The heavenly world can be pleased with those people who align themselves with God's will, who, with the strength at their disposal, fulfill God's will and thus work and live for the heavenly kingdom, and who then, trusting in God, return to the kingdom of righteousness and bring with them their spiritual capacity, which no one can diminish, which no one can destroy. This spiritual capacity can be expanded, can be increased in a new human life, in which one adapts to those new circumstances and lives according to those. In new circumstances, one must prove whether one has the strength to complete one's task, to work more for God than for the "world."

So, dear brothers and sisters, I have given you insight into the ascent of two people who went through much hardship, had to endure much suffering, and who ascended to the heights. You can reflect on all these things, and it will give one or the other an answer for the life they live. Serve God more than man, listen more to God than man.

So, dear brothers and sisters, may God's blessing permeate you all. May your hearts and souls be warmed, may your thoughts be lifted. May you be happy people, and may you appreciate knowing that you are connected to a divine world above you. Greetings from God.

Report of the experience of spirit teacher Joseph through his mediator Beatrice Brunner in the hall on Münchhaidenstrasse, Zurich.
Original: tape recording.

Headline, next case.

March 3, 1971.

Xavier and Jacob - how a rough carter found his way into divine order.

A surprising reunion with a former acquaintance who, as a mentally impaired person, was humiliated and ridiculed in his earthly life.

Joseph: *Greetings from God. My dear brothers and sisters, I must tell you what happened to one or two deceased people. I will tell you about a Xavier and a Jacob. Those are their names. You will hear their experiences from me, and if you now ask yourselves: "Why can't certain of these ascending spirit beings, whose experiences we hear here, speak for themselves?"*

' - then I must give you the following explanation: Some don't dare, and others we don't want to allow. The reason I'm able to give you these reports in this way is that the entire event was played out before my mind's eye and I was allowed to experience it. The people I'm about to report are present and naturally have knowledge of what is being said, and that I'm giving you, my friends, these explanations for your instruction. So they're standing here listening. They will try to add to what I'm saying, but you can't see how they're drawing my attention to this or that—perhaps it won't escape the attentive listener and viewer. But now I'll begin.

One of them was called Xavier; he was both a farmer and a wagon driver. I would like to tell you about the heart of his life. He had a family, a wife, and grown-up children who had to help in the house and on the farm and wherever there was work. The whole thing took place approximately—I can't or don't want to tell you the exact year—eighty to one hundred years ago. *I'm only telling you this so that you can understand everything better and try to immerse yourself in a time.* Because that would be good, since we are choosing these examples; you should also experience a piece of the past. It's not just me who decides which accounts of experiences are given to you, but my other spiritual friends who are active in this community also decide.

So, this farmer and wagon driver, Xaver, had a few cows, some sheep, and goats on his small farm. He also had a horse with which he performed various transport duties. Sometimes he had to fetch flour from the mill and bring it to the baker. That was one of his main occupations. In this way, he served not only the people in his village, but also in neighboring towns. But his occupation wasn't just that. Now and then, for example, at a wedding, he could transport the dowry in his wagon to the bride's future home.

It might also be interesting for you if I try to describe it as I saw it, as it was explained to me. Because everything I tell you is meant to be of use to you. So, this Xaver had the opportunity from time to time to fetch such a dowry, or "bridal cart," as it was called back then. It was customary for the bride to set up her dowry in front of her house, i.e., in the town or village where she had previously lived. This gave the neighbors the opportunity to see what she was bringing into the marriage. The whole thing was then loaded onto the cart, and with much shouting and jubilation, with singing (for me) and shouts of joy, it went to the groom's house, the bride's future home. There, too, the people from the neighborhood had the opportunity to see what the bride was bringing. Just imagine! Drawers and chests were opened, and so one could also count the sheets and linen that the bride brought. So that was one of the activities that this Xaver performed.

Of course, there was also the wedding, and two benches were simply attached to the same carriage, and it was a merry affair. The bride and groom, along with their best men and relatives, were led to the church on this carriage. The carriage was garlanded with paper flowers, and then they went to

the church. But that was really only possible for the well-off, because not everyone could afford such a fancy wedding celebration—for that time. It wasn't possible to look into every bride's chests and drawers, simply because some of them had nothing to look at. So those around them knew right away. Well, such wedding journeys were also an activity that Xavier could do; they gave him joy, and he was correspondingly cheerful, and there was also a paper flower on his hat.

Now, of course, there were also deaths, and even then, people called Xavier to load the coffin onto his carriage. It was the same carriage in which he had previously led a wedding party, with a cheerful expression and a flower in his hat. But when it came to picking up a deceased person here or there and loading the coffin onto the wagon, the wagon was covered with a black cloth or black crepe paper. Then Xavier walked beside the horse, reins in hand – and the woman might have had to remove the flower from the hat he had worn the day before at the wedding reception, just before leaving. When it came to escorting a person to the grave, he adopted a somewhat more serious expression. But it was the same wagon, whether wedding or funeral procession; it was simply decorated a little for the occasion. This Xavier always spoke in a somewhat carter's language, if I may put it that way. He also went to church—this was customary—and pretended to be praying; but he wasn't so serious about praying.

There was a man in the same village named Jacob. He was mentally deranged, partly; he was a poor man. He was taken in by relatives, but his stay wasn't permanent; for they didn't love him, and he was essentially rejected and surplus to requirements everywhere. The villagers laughed at him, made jokes with him. So, as I told you, he was a mentally limited person. When he died, he naturally wasn't fit for a funeral like the one for which they had Xavier brought. Instead, they treated him like they treated many others:

They loaded the coffin onto a cart and took it to the cemetery, and when the funeral was held the next morning, the coffin was already there. For such cases, Xavier had the option of fetching this person or that person with a handcart. They didn't waste much time; they simply did things the way I explained it to you. Why this Jacob was a mentally limited person, people didn't know, just as little as they know such things today.

But now I would like to talk specifically about Xavier. He had a family, as I've already mentioned, but he wasn't a loving father and husband. His speech was very rough. His adult children had to help out a lot, and the eldest son sometimes had to do the same work as his father when he was busy elsewhere. That meant he, too, had to lead a horse at a wedding and pick up a coffin elsewhere and escort the funeral procession.

This Xavier hadn't earned any special merit in life. As I said: His speech was rough, that of a wagon driver. He lacked finer feelings, nor did he have a great understanding of his fellow human beings and their worries. He was simply a man with a rough exterior and a rough temper. Now hear how he fared in the world beyond.

Once upon a time, his parents were there, who could only greet him quickly and whom he didn't take much notice of. For Jacob, the very same one who had been benighted in his human life, was also there to greet him. Now Xavier was very surprised to see this Jacob. He recognized him. Jacob was easily recognizable, and yet his appearance was completely different from what he had seen on earth. He wasn't alone; he had two companions with him. These companions were very elegantly dressed and wore a serious expression. Jacob greeted Xavier and expressed his joy. Xavier, however, was somewhat surprised, for Jacob had been quite different in life, and when he greeted him, he immediately expressed his astonishment: "To see you here and in such majestic company?"

This astonished him, and Jacob had to say to him: "This is a different world here, as you will soon see. I would like to talk to you."

Xavier agreed, but he didn't like these companions. To be more precise, he had some reservations about speaking in the presence of these two noblemen. For even in the other world, he still spoke harshly. So he said a little more quietly: "Can't you send these majestic companions away?" These two divine highnesses must have heard this, and they moved away a little.

Jacob now had the opportunity to speak to Xavier, and the first thing he wanted to know was: "Who are these two? What are they doing here?" And Jacob said: "They are teachers, spiritual leaders," and he had to make it clear to him now: "You must try to put aside your harsh language here. You can't speak the way you did as a human being. There are different laws here, this is a different world."

At first, Xavier didn't seem to take these words too seriously, and he responded in his usual, partly mocking, partly carter-like manner; for he couldn't do otherwise. There was this roughness in his soul, and he couldn't speak any more elegantly; he still spoke the same language he had spoken as a human. But now he wanted to know from Jacob: "How is it possible that you look so different now and are so normal? Are you no longer the same as you were in the world?" And Jacob said: "You see, you expect me to be the same here, but you certainly expect something better, something higher from yourself. You know, there was a reason why I had to go through life this way. I had burdened myself with a lot of guilt in a previous life and had to pay it off in this way. You have now experienced that life after death is not over. One lives on, and what one brings with oneself from one's earthly life into the world beyond is carefully examined. And here one has to work."

Yes, Xavier now realized that everything was completely different here. Then he asked: "What can one possibly hire a farmer and a forman for?"

Will a man like me need you in the kingdom of heaven? I don't have a profession, and I'm not particularly trained either. What use is ours for anyway?" And Jacob replied: "There is certainly a job for you, because now it's all about you changing something. You must now realize that everything is done differently in this world than on earth. You can see: I gained through my earthly life; I had to put up with a lot as a human being; I was humiliated, laughed at, and mocked by everyone. And when it came to mocking me, you were there too. But my spirit was not sick; I could see and experience everything in spirit. My human thinking, however, was not healthy; it was overshadowed, so that my spirit did not have the strength to work through the body the way healthy people with healthy thinking can. My thinking and actions were limited. I remained a limited human being and was humiliated in spirit. But I endured it. But you have disregarded people in many ways, and you had no compassion for the suffering and sorrows of your fellow human beings. Therefore, you cannot expect to be welcomed here with surprises and shown special kindnesses. You will have to make up for some of the sins you caused in life."

Now Xavier wanted to know what he could be used for. And Jacob replied: "There is enough work for everyone, even if someone believes they are good for nothing in this new world; there is something for everyone." Then Xavier showed his rough, coarse hands. The hands of his spiritual body still had the same appearance as those of his earthly body. For as a human being, his thinking had been of a rough nature, and this roughness had influenced his mind and soul. Thus, the spiritual body possessed no refinement; it had to absorb the murky human od. Thus, there was nothing noble about it. So Xavier showed his hands and said: "Look at my coarse hands. I imagine that here in the

Kingdom of Heaven, people do nicer, better jobs, jobs that aren't as dirty and as difficult as those people do on Earth. I hardly think I'm needed for anything here."

Jacob persuaded him and said, "I know where you're going." Xavier immediately wanted to know, "What is it that has been prepared for me? What should I do?" And Jacob replied, "You must change, you must adapt to the new world, and over time, your hands will also become a little finer. You will come to a communal house, and you will have to work together with others in a communal hall." Xavier replied, "It's like a factory, when you talk about community. I don't agree with that. You know, a farmer doesn't allow himself to be constrained like that; he wants to be free. He loves nature and freedom and his animals. I'm not fit for this world."

- "Well, what do you think," replied Jacob, "you could simply escape this world and flee? You have to try to adapt to this new world."

Now, however, this Xavier had discovered that it was possible for him to return to his village, to the house where he had lived. He saw that this possibility existed, and he wanted to take advantage of it. But Jacob pointed this out to him: "You won't gain anything if you do that. But nothing stands in your way; for you are allowed your freedom for the time being."

By then, the time had already passed for the two to speak to each other; for the two higher beings immediately stood next to Jacob and wanted to leave with him again. But Jacob called out to his former acquaintance: "I won't let you out of my sight. I'll take care of you again." And Xavier replied, "It's good like this," and they vanished from each other's spiritual sight.

Jacob returned to his world to carry out his further duties there. He still had to be taught further there, and he also had a job there. The higher spiritual world had now taken hold of him – he was to receive and greet this one who had come from the world. This Xavier was to see that Jacob was now completely healthy and no longer dazed as he had been in human life. This was to show him that he had come to another world; he was to think about it and, at the same time, submit to this new world.

But it doesn't happen that quickly, and it didn't happen that quickly for this Xavier either. He was simply drawn back to his home on earth. And there he saw that everything continued as before. His wife worked, and his adult children were busy, and everything went on as it had before for him – only now this rebellious father was no longer there. Now he thought he could still raise his objections here and there as a ghost. For one time he was in the stable, another time, He walked around the house, trying to alert his relatives to his presence. But they didn't see or hear him, and his father was quickly forgotten. Now he had to accept that no one in this world missed him and that things were actually a bit boring for him here. He did take care of the animals in the stable and everything that was going on in the village, but that didn't fill his time. He also couldn't engage in conversation with the people he would have liked. There were spirit beings there with whom he could have spoken, but he didn't really want to have a relationship with them.

When he was in the stable again, he remembered that in his human life, there had sometimes been sick animals, whether in his own or in others' homes, and that it was customary to call in a "faith healer." There was no veterinarian anywhere nearby, but there were faith healers, as the people called them. One of these lived nearby, and whenever an animal fell ill, he was called. He would then come and rub and anoint the animal with something and pretend to pray. Sometimes the animal would heal, and sometimes it wouldn't. Xavier remembered this, and now he wanted to seek out this faith healer, because he was still alive. He wanted to find out what this and his work were all about, because it now made sense to him that it might have something to do with the spiritual.

When he came to this faith healer, he could see various spirit beings living with this person and conversing with each other. They spoke of nothing other than the fact that an animal here, a person there, was sick – for these faith healers were also called to sick people. Now Xavier wanted to go with these spirits and converse with them as well. This was possible for him, because now he was a spirit like the others who lived with this faith healer. And then he asked them: "What are you doing? How is it possible that you can heal an animal or a person? If you can do it, I can too. After all, I can choose a sick person, be it a person or an animal, and I can help him just as well as you can."

But it didn't go down well with these others when he told them he could do the same as them. These spirits who lived with this faith healer wanted nothing to do with him. They knew him from his human life, they recognized the spirit, and they forbade him from coming near them, because this work was entirely their own business. So they didn't want anyone else there. And I must note in passing why they didn't want it: They didn't want it out of jealousy or ambition. They didn't want anyone else there to help; they wanted to keep to themselves. For this healing, as the people called it, wasn't just about praying. People certainly believed that this faith healer was really praying; But he wasn't interested in praying at all, but in the money or the goods he would be given if he managed to make this or that person healthy again. So there was a lie behind it, and especially in the case of the one Xavier was with: He never prayed, he only pretended; he folded his hands, but he had no honest or pious thoughts in his soul.

If such a person returns to the spiritual world, he will of course be punished. Only lower spirits come to someone who pretends to be able to accomplish something and deceives people by saying he prays—there are no good spirits around such a person. And if here or there a sick animal or person did experience an improvement, it was possible that these lower spirit beings could temporarily exert their influence—but they were not the ones who had the final say on whether an animal or person recovered from their illness. People were simply deceived. Therefore, these lesser spirits, who were now with this faith healer, did not want to admit anyone with whom they were unsure whether he would remain faithfully in their alliance. They did not want to have with them anyone who had not been removed from the world for very long and who only wanted to experience or participate out of curiosity. They wanted nothing to do with him, even though they knew he hadn't done much good in his life.

So Xavier could see these machinations, he could see the activity of the spirits, which they exercised through humans. This was already a small lesson for him; he hadn't known how the whole thing was accomplished, how to use a human being as a tool. But he also didn't want friendship; he wanted to be alone. So he remained bound to his old place of residence for a while, until Jacob returned and made it clear to him: "You can't stay there forever. There's nothing else for you but to join God's order." Then Xavier confessed to him that he was simply hesitant and afraid, because he couldn't imagine working in a community. He loved freedom, he wanted to be alone or at least do something similar to what he did in human life, perhaps he could work with animals. But Jacob told him: "Here, you don't decide what you have to do. Here, the higher world decides. And there is nothing else for you but to join the order."

Following Jacob's urgent advice, Xavier now went to this workshop for a trial. Here he introduced himself, and the Spirit of God who received him didn't make long speeches or ask long questions, for he already knew about these beings who were coming. He was used to it – there was always a constant coming and going, and there was no question of reliability with these newcomers. This Spirit of God simply explained his work to him and advised him to carry out this task

conscientiously. This task consisted of breaking up large stones, crushing them, and then sorting the crushed stones according to their shape and color. This was to be his initial activity, and this Spirit of God told him: "You complained, I know, that you have such rough, coarse hands. Here you have spiritual tools, and it won't be difficult for you to crush these large stones." And he gave him instructions on how it should be done. Then he was also explained what these stones were needed for; he was told: "This is the first task, and after you have practiced it for a while, you can do something else; you can then try to do something artistic with these stones." Xavier had to laugh and said: "A carter and farmer has no sense of art. I'm not in the right place." But the Spirit of God insisted: "You just have to adapt to the new world. Try it sometime."

So Xavier did it for a while, and then he stayed away from work again, as was customary there, since these spiritual brothers and sisters showed no reliability and could not convince themselves of the importance of their work and obedience. He then simply returned to the people, to his village, and also to one or another inn, to converse with them, to participate in their activities – in spirit, of course.

Jacob wanted to take care of him, and so he too went back to this village to bring Xavier back – and he succeeded. He succeeded in bringing him back to his level in the afterlife, and he explained to him: "You see, it must be simple; you must become a different person." But Xavier laughed at this and said: "Do you perhaps think I would become a saint like you overnight?" - "No," Jacob replied, "it's not possible overnight." But you must become a saint." Xavier didn't want to understand that, he couldn't comprehend it. He was far from being a saint, he explained.

Jacob nevertheless managed to stop Xavier from immediately returning to his former dwelling on earth at every opportunity. Instead, he was able to make him understand: You must adapt to this new world, otherwise you'll suffer the same fate as I did. You may then be led into a new life and experience as much contempt as I did. Do you think it wouldn't be possible in this world to bend your will if you were so stubborn?

Yes, that did give him something to think about, and he then said to Jacob: Yes, I see it. I soon believe it takes a whole human life to enter into God's order here and understand it; I believe it takes a human being to prepare for the other life."

"Quite right," Jacob confirmed, "it takes an entire human life to prepare for the spiritual world, for the new life in the spirit." But Xavier had not prepared himself for the world beyond in his human life. What a failure! He now realized this, and now questions upon questions arose. He thought about it and asked Jacob: "You were insane in your last life, and that was supposed to be a punishment? Why do you have to become human at all?"

Suddenly, Xavier wanted to know more and more and asked questions upon questions, and then these two higher spirit beings who had accompanied Jacob came along and gave him friendly answers. Now there was amazement, and Xavier began to show interest. But now he had to admit that he had actually gained nothing special from his human life. And then he immediately asked another question: "Why Isn't man informed that this is so? Why doesn't the Church proclaim that one must prepare oneself in life for the future, for the spiritual life?" And they said to him: "Even though so much falsehood is spoken about the teachings of Christ, there is still enough truth in the messages that are repeatedly proclaimed to be able to find this truth and cling to it. Whoever is willing to seek will hear the answer and be led onto the right path, and they will accordingly prepare themselves in life for their spiritual future. The message of the redemption of humanity is proclaimed to people; they hear the message of the Lord's birth, of his death, of his resurrection—

everything is proclaimed to people in the Christian message. The spiritual world takes it upon itself to proclaim this message to humanity in such a way that its truth content is still so great that people can adhere to it."

This explanation was a bit much for Xavier, and he believed the Church should have done more and been clearer – and that, ultimately, for many, it was unfortunately only about money, something he had to admit. Now it felt more and more like a veil from his spiritual eyes, and he began to see more clearly. Thus, he also became aware of his burden of debt and realized that he had acted wrongly in his human life and had achieved nothing special.

But then he wanted to know: "How about prayer? As far as I can tell, I'm not at a high level here. But my wife is a pious woman; she goes to church, and she prays a lot. I'm convinced that she also prays a lot for me, so that I may be saved. That's what you do, you pray for the dead, that they may rise again, that they may be saved. Where is the benefit of the prayer my wife says for me?" And the Spirit of God answered him and said: "If you yourself have a connection to this prayer that is being sent, if you understand the devotion and holiness that lies in prayer, and if you appreciate and acknowledge the value of prayer, then it can be of benefit to you. But up to now, prayer has had no benefit for you because you have not appreciated it, because you did not know its value and had no connection to the conversation with God. It could not serve you. Only when you desire prayer and it is to be a comfort to you if you pray along, only then will you benefit from it. But up to now, you have had no desire to be prayed for."

Now he wanted to know whether a prayer would be of any use at all if it did not benefit the one for whom it was being sent. The Spirit of God replied to him: "There are enough suffering, unhappy spirits who seek out people and pray with them; They see the connection, the longing, the appreciation, and the holiness of prayer. Some are afraid and do not want to appear before God's judges, and others live in distress because they must make amends, because their souls must be purified, and they must live in pain. When they approach people who are in devout prayer, this prayer is like a medicine or an anesthetic for them. Their discomfort disappears for a time—this medicine or anesthetic, or whatever you want to call it, only works temporarily. Once such spirits have healed spiritually over time, they seek the path to the heights under their own power, and they then come into contact with other spiritual beings under their own power. They overcome fear and enter into dialogue with one another, and thus they pave the way for themselves."

The angel of God explained this to Xavier. However, much was still not entirely clear to him, for he lacked spiritual insight. But these explanations gave him sufficient clues that he now had to change his thinking and adapt to this new world, that he had to perform the work that was prepared for him and be obedient. This new world made a great impression on him. Of course, he was also disappointed, for he realized that he was a penniless citizen of this new world and that he would have to work his way up, which would take a long time. But after much, long reflection and much back and forth, he came to his senses and adapted to this new world. And to his great surprise, he found that he was beginning to lose interest in what was happening on Earth; it no longer interested him, but now he was devoted to this new environment and the tasks here. And in this, this very Jacob, whom he had once despised, was a great helper. It was Jacob who guided him spiritually and explained many things to him. He could learn from him. For Jacob had paid off much through his painful earthly life and largely purified his soul. He himself was still being trained, but in between, he was given the opportunity to take on this Xavier, whom he had known in life. And that made an impression on him, because he knew Jacob and was warned: "If you don't obey here, things could go worse for you."

Well, Xavier didn't have to constantly crush those stones. When he was ready to submit, he was led into another room where other spirit brothers and sisters were gathered, diligently assembling precious mosaics. Suddenly, he became interested in it and developed a sense of color and wanted to participate. There was no pressure in this activity; everything proceeded calmly, and that gave him joy. Thus, he became willing to take on anything that would serve to purify his spirit and accelerate his ascent. There was so much for him to learn, so much was coming his way. He had become willing to submit, and over time, he had lost his harsh language. He adapted to the new world and slowly, gradually, advanced, upwards.

So, dear brothers and sisters, there is much in this story for you to ponder about what it is like in the spiritual realm, something that people don't believe. You are always told: "There is so much human to experience in the world beyond." And many a person returns and regrets not having made any preparations for their future spiritual existence in their human life. They stand there as a penniless citizen and have to be made aware of the smallest things, of law and order, which they simply don't want to understand in the beginning. So you have the great joy and advantage of perceiving all this now in your human existence and of glimpsing the other world; and if you are willing, you can make the preparations for the higher life in your (present) life.

Now, dear brothers and sisters, I return and leave you to God's blessing, and all present with me wish you God's blessing, health, and well-being. Greetings.

Experience report from spirit teacher Josef through his mediator Beatrice Brunner in the hall on Münchhaidenstrasse, Zurich.
Original: Tape recording.

Headline, next case.

May 5, 1971.

Karl - the afterlife experience of a former farmer from Central Switzerland.

Karl's love for his animals keeps him tied to his farm for a long time after his death; but it is precisely this love for the animals that ultimately awakens in him an interest in spiritual ascension and in God's plan of salvation and creation.

Josef: Greetings. Dear brothers and sisters, it is I again, your trusted brother. This evening I will tell you about a deceased person. [...]

From this experience report, you can see how people judge in the spiritual world and what life is like there. You have been told so many times: the spiritual life has many similarities to human life; there is so much that is simply alike to it, and people often cannot comprehend this.

In this hour, I would like to speak about a man who was a farmer. He lived—this time with you—in central Switzerland. This farmer had a not-so-large farm, but he had a number of animals. He lived about eighty years ago. (1880s). I mention this because you value knowing. This farmer had faith in God, but he didn't know any spiritual teachings as you know them. That people believed in life after death—no, they had no idea of that at all, they didn't think about it. He prayed, but he lived

without any idea of what comes after death. If someone had told him that life continued after death and what would happen to him, he would probably have laughed; he wouldn't have believed it.

Now I want to explain to you what happened to him after his death. But first, I must touch on his life. He had a family and children, and when he died, his children already had their own household and children of their own. In the last years of his life, he still worked part-time in the farm business. He had handed it over to his eldest son, while his other children were employed outside the home.

When this farmer fell ill and passed away, and he opened his spiritual eyes, he didn't believe he had died. His mother greeted him, and his father came as well, and they explained to him: "You have died, and now you must try to adapt to the new world. *It is somewhat different from yours.* You were a farmer, but now you must think differently and occupy yourself with other things." He believed he heard and experienced this in a dream, for he felt that he was alive; he didn't believe he had died. He also still wore the same clothes as on earth; his thoughts were still so tied to this earthly matter.

Now he was to return to this earthly world.

He wanted to escape and enter a spiritual realm where he was supposed to submit to order. But he didn't. Because he realized he had a certain freedom and could make his own decisions. And since he especially loved animals, his primary concern was that the animals in his stable were well-being. So he stayed on his farm and looked after them, even spending time with them in the stable. I would also like to mention this: During his lifetime, he occasionally liked to drink a little too much, mainly on Sundays. He would go to the inn at lunchtime, and sometimes he had to be called out of the inn in the evening because otherwise he would have neglected his duties as a farmer.

So now he was a spirit, and he stayed in the stable with his animals. He saw them all and knew them by name. Now he knew: "I'm actually dead" – but he couldn't part with his animals and his stable. During his lifetime, it had always caused him great pain whenever an animal became ill and had to be put down prematurely. Having now discovered that he was a spirit, he believed he possessed supernatural powers, which he now wanted to use to keep these animals healthy. After all, he wanted his son to have healthy animals, to increase his earthly possessions, and thus become richer. So he wanted to look after the animals first and foremost, and stayed in the stable.

He became a little bored there, but he didn't want to leave the animals. So he went from one animal to the next, and when the animals were fed, he also went up to them and personally gave them a little extra. He even called the animals by name. When night fell and it became dark in the stable, these animals would lie down. But since he couldn't and didn't want to walk around all the time, he took a milking stool there, sat down on it, and was very happy. He had discovered a harmonica near this milking stool, which had been left there by one of his grandchildren. When he was young, he had often played it. Since he had nothing to do, he took this harmonica [that is, the spiritual fluid surrounding this object, the etheric copy of it-] and played – he sat on the milking stool and played. It seemed to him as if the animals were hearing the music, and he enjoyed it. He wasn't at all unhappy that he had died. For the stable with the animals was, so to speak, his heaven. And so he called them by name, one animal at a time and then another. Then he went to them, lay down beside them, and pretended to sleep with them. As he did so, he had the firm feeling: "*These animals sense me, and they see me.*" *For whenever he called an animal by name, he always noticed that it made a sound, that the animals perceived him.* And so he was content with it, for that was what he wanted: to at least see to it that everything was in order in the stable; That, he believed, was his job.

Well, the poor fellow was mistaken. *He soon discovered that he wasn't the only in the stable.* He first made this observation when he saw a beautifully dressed being coming from high above through the walls and floating back and forth above these animals. When he saw this for the first time, he was amazed and, so to speak, speechless. But he found it wonderful, because it was clear to

him that an angel from heaven had come and looked after the animals. He was very proud of this. So he thought: "All the animals, everything is in perfect order under God's blessing."

But then came disappointment. Others came who didn't float down from above, but rather came through the wall, or rather, through the stable door. They were very dark creatures. They also went back and forth, walked among the animals and then departed again; they didn't stay long. This, too, astonished him.

Now it occurred to him: In his lifetime, there had been someone who, it was said, would cause an animal to become ill if he entered a neighbor's stable. Now he believed that the intrusion of foreign beings could perhaps actually cause the animals to become ill. On the other hand, it had also been the case back then that people had so-called faith healers, who worked for the animals' benefit. If an animal or a family member was ill, they would inform such a faith healer; however, they would call him more to the animals than to the people. In his memory, on the one hand, there were these faith healers who worked for the animals' benefit, but on the other hand, there were also people who were said to be evil people with supernatural powers who, if they entered a neighbor's stable, would manage to cause harm. And he remembered another person whom people were afraid of, whom they had never met.

He liked to see him coming near. He had always made it impossible for him to enter the stable. Now he sat there and kept watch. He believed he now had reason enough to keep an eye on things in this stable, because even strange, unknown creatures were coming in. And as he sat there, he noticed that the very neighbor he had been afraid of and whose way into the stable he had always blocked, was now coming into his stable – *for he had also died*. Now he became very angry, because he certainly didn't want any harm to come to the animals. He still remembered how frightened he had been of this neighbor. He got up from his milking stool, went towards him, and wanted to chase him away. The other was somewhat surprised that he was treated this way – he was chased away with many insults. Now the farmer on guard wanted to be absolutely sure of his position and ensure that nothing happened to these animals, that they didn't get sick. For even back then, there were illnesses that weren't immediately recognized. He wanted these animals to stay healthy and bring good yields for his son and his family.

Seeing that it wouldn't be so easy to take on those who were coming into the stable, he had to secure something. For it wasn't just one person coming alone, but three or four suddenly appeared together. Some came in and quickly left the other way; others tried to lie down and rest. But he didn't tolerate anyone, so he took a fork as a precaution. And when I speak of a fork, that is, according to your concept, a material object. *But this earthly matter also has its spiritual/etheric layer or core*. So he took the purely spiritual part of this fork and held it in his hands. He couldn't grasp earthly matter, but rather the spiritual fluid surrounding this earthly object, for all objects also have their spiritual fluid. He believed he could manage with this fork. And indeed, whenever anyone came in, he stood up, went to meet them with this fork, and chased them away.

These spirits who entered the stable didn't necessarily all have to be evil. Many simply came out of curiosity. They were earthbound deceased, who weren't part of the order and didn't know what to do or where to go with themselves—they looked around here, then there. And when they entered this stable and were immediately greeted in this unfriendly manner, they quickly fled again; they wanted nothing to do with this man. And then word soon spread among these deceased/spirits in the area: "Never go into Karl's stable!"—that was the name of this farmer, I first forgot to mention his name. "Never go into the stable to see Karl," they laughed. "He sits on the milking stool with his fork in his hand."

So this Karl stayed in the stable and kept an eye on things. When his family came into the stable during the day and fulfilled their tasks and duties, he was just as content and happy. He would put

his fork away again and go from one animal to the next, stroking it and calling it by name, and as he did so, he had the feeling: "The animal sees me and recognizes me."

And indeed, it is true: *animals are particularly sensitive and can perceive these spiritual beings*. Karl's voice had long been familiar to these animals, for this old farmer had repeatedly gone into the stable during his lifetime, checked on things, and helped out. The animals knew him. There was also a dog on the farm, and he went to it, too, and talked to it, conversed with it. This dog, too, had recognized and accepted its old master; He, too, felt content and happy when Karl manifested to him; he, too, perceived it.

But things couldn't go on like this for Karl forever. He remained in this task for a long time, which he believed he was fulfilling with full right. Then his parents appeared to him again and pointed out to him that the divine world would not like him to remain in his former earthly abode and in this stable; he should be interested in higher things.

But he answered them: "Look, I wasn't the best in school; I wasn't that intelligent; but for my trade, I understood exactly what I needed to understand. I had concerns: When I come to the other world, more will be demanded of me; but what else can I do? I can't do anything other than be a farmer." His parents said: "We were farmers too; **we** had to adapt to this new world and change. You must, too."

And so it took a lot of thinking.

He persuaded them to leave, because he both wanted to and didn't want to leave the stable. On the one hand, he liked staying on his farm, and on the other hand, he had misgivings. He considered himself not too wise for a higher world, and furthermore, he knew that he had done many things in his life that would certainly not be approved of in God's world and that he could be reproached for. So he said he wanted to put it off as long as possible; it would then be soon enough when he had to appear in the world beyond; for the time being, he still saw his tasks in this stable.

Well, his parents were unable to do anything further. And then, of course, a higher, more significant being had to come to him and explain to him that things simply couldn't go on this way, that he must now leave his place and go to the higher world to take on new tasks. So, over time, he allowed himself to be persuaded.

These spirits of God told him about the heavenly world, about its order, about the justice and love of God. They told him something about creation, about the plan of salvation, and were able to make it so understandable to him and bring him to the point where he finally agreed to leave the stable.

He left the stable with heavy feelings, but not before going from one animal to the next, blessing it, so to speak, wishing it all the best, and promising to always return and see to it that things were right. So he had to go, *against his will*. The angel of God led him away, and Karl wasn't so disobedient that he wouldn't have wanted to submit.

Now he was being led into his sphere, into his world, which corresponded to his spiritual development. There were deceased people who were equally indebted, and he now had to first and foremost meet them. Then another angel of God came to him, who first pointed out his mistakes and explained to him: "You did this wrong, you did that wrong; this needs to be made good in this way, that in another way. We'll give you the opportunity to do so."

The angel of God made a compromise with him, so to speak: "If you are willing to do everything we ask of you here in this world, then we will make your purification easier." And he agreed to this. However, he asked that he be given an occupation in the spiritual world where he could work with animals. And he said it right away: "Look, I'm not very well trained and not particularly intelligent, I'll tell you that right away. But I get along well with animals. Give me a task involving animals. I would like to know where all these dead animals live and how they progress. I want to take care of them." And so they promised him.

"First, you must enter purification, and you must learn something about God's order. You must attend a school, because we demand a little more from you. But it is not so difficult that you cannot learn it."

When they spoke to him like this, he complied. He underwent this purification, which didn't seem particularly harsh to him, because as a farmer, he wasn't effeminate, weak. I only say that to point out that the same feelings one had during life, are also present in the spirit, in the soul. If someone—, by the way—is not particularly sensitive or, as you say, not a touch-me-not, then the same feeling is also present in the soul; and someone who is not so sensitive is able to endure some things better in the spiritual world, whereas the sensitive and delicate person doesn't get over things as well, because everything is much more complicated and difficult for them.

So, it wasn't so for this farmer. He had undergone his purification and found that what he had to endure had been mild, while someone else would have complained bitterly about it. Now he was to have his tasks with the animals, for they, too, need the spirits of God. They must fulfill their duties in the earthly world as watchmen in the pastures and stables, and everywhere where animals are, even in the wild. Spiritual watchmen are needed everywhere to see that things are right. In a certain sense, they have to protect the animals. They are the watchmen of nature, appointed by God; they are God's instruments. *For if they weren't there, evil would reign as it pleased; evil beings would harm people in nature, and animals, as and where they saw fit.* So, it has been ensured that this doesn't happen.

So there would be more than enough work for this Karl in this regard, be it on Earth or in the spiritual world. In the spiritual world, there are vast fields where animals that have returned from the earthly realm are housed. They will be cared for in the afterlife, brought together in the spiritual world and have to wait for their further spiritual ascent. *They first remain at the same level for a while, and then their transformation into a higher level begins.* All these animals also need to be cared for.

One should not imagine that the animal's way of expressing itself would be any different after its departure from Earth, because it is now a spiritual animal. Spiritual animals may not have this dangerousness or wildness within themselves, but they do have their demeanor or behavior that corresponds to their species. *And so, such guardians are needed.* And for this, one selects beings who are interested in such a task, because not everyone is interested in it.

Well, so Karl could be a guardian among humans for one time and care for the animal world there; another time he fulfilled his task with animals in the spiritual realm, and so over time he actually forgot his earthly life. He was happy living with the animals and found a wonderful task there. He was able to witness how these spiritual animals were transformed into a higher level, and this always delighted him. He suddenly found creation something miraculous.

In the spiritual world, much of what was being transformed in nature was revealed to him. This gave him great joy, and so he focused his interest on these events, and less and less on the earthly world and his relatives. He certainly had a connection to his relatives, but as a former farmer, he wasn't so squeamish; he didn't want to know exactly what this or that relative was doing. He had drawn a line under it, the matter was closed, and he devoted himself to a new task. And this new task pleased him, and so he had submitted to the new order and felt happy.

This continued for a while, and then it had to be made clear to him: "You shouldn't just allow yourself to be taught this and be interested only in that. You must also turn to other things, because there is so much else interesting to experience in the spiritual world."

It had to be made clear to him that this task was over for him and that they wanted to give him something new; he needed to be interested in other things as well. He was willing and found it extremely interesting to devote himself to another matter and to experience as much as possible on this path of ascension. He recognized this spiritual world as a wonderful world of diversity, in

which there was so much to learn and which made him so happy. And so this Karl still lives today in the spiritual world in his gratifying tasks.

It is very important to us that everyone who comes to us is allowed to take on a task that makes them happy. Therefore, even the wishes of a returned soul are occasionally fulfilled if they wish to be active in one way or another. **The spiritual world—this just to be noted in passing—makes use of the talents one had in human life.** If these talents are also significant in the spiritual realm and can be effective for the development and advancement of other beings, then a returned soul will certainly be allowed to pursue an activity for a time in which they can express their full talent, just as they had it in human life. *This talent is also utilized in the spiritual realm.*

If, for example, a person has a special appreciation for the fine arts, then they will certainly be able to work in this area in the world beyond. *Beings with a sense of beauty are needed in the spiritual world just as much, or even more, than on this earth.* For heaven, in all its beauty, must always be transformed, and it is left to the spirits to continually bring new ideas. It should be from one surprise to the next. Fellow brothers and sisters in the divine world should marvel at the diversity, the achievements, and the abilities that God has given his creatures. It is this versatile ability of creatures that makes the whole of heaven interesting, worth living, and blissful.

So, dear brothers and sisters, I have given you another insight today. [...] May God give you the strength of insight and inner peace. May you become content, happy people. May you fulfill your tasks with enthusiasm, wherever you are, and be grateful for living in connection with the world of God. Show your gratitude for this and be honest people. Greetings from God.

Report of the experience of spirit teacher Joseph through his mediator Beatrice Brunner in the hall on Münchhaidenstrasse, Zurich.
Original: tape recording.

Headline, next case.

June 2, 1971.

Exhilarating development of an artistic talent.

How a mother who was suddenly taken from her earthly life was able to overcome the separation from her relatives thanks to her love of music.

Joseph: Greetings. Dear brothers and sisters, I have the task of explaining to you again some of the divine laws. *And the best way to do this is always through personal accounts.* I will now tell you about a mother and her child who died suddenly in an accident, as happens so often today. The mother saw the misfortune approaching, but could do nothing to prevent it. She was sitting next to her husband and had a two-year-old child on her knees. In the back of the car were two other children. So there was a sudden collision, and this mother, as well as the child on her knees, died instantly.

When the spirit of the mother was released from the body and could perceive the entire situation, it discovered that the body was trapped. This mother and her child were thus separated from the earthly body and, as spirit beings, were now in the immediate vicinity of this entire event. They screamed, and the mother called for help. She saw herself trapped there; she also saw her husband, who wanted to help her free herself. But she couldn't grasp that she was now observing the entire event with her spiritual eyes and that she was

s actually seeing her dead body with the dead body of the child. The memory of how she had just sat there with the child in her arms was still present to her. And that's how she saw herself, but now with her spiritual eye. She, the spirit, now wanted to free the body and the child's body,

believing that they weren't dead after all. She didn't understand it at all *and didn't realize that she was really there as a spiritual being*. She had all the memories within her and believed that this was simply her personality. She thought she was only fainting—but she could still speak, and she wanted to, so to speak, shake herself and the child awake.

But then she had to hear her own husband say: "I think they're both dead." She screamed and said, "No, I'm not dead, I'm still here!" Then she tried to touch her earthly body, which she easily succeeded in doing because she could penetrate this earthly matter. But she wasn't able to free her body from the earthly matter that trapped it. She also watched as her body was finally placed on a stretcher with the child's body and driven away, while she was still on the spot with the car.

Now she continued to call for help. Then spiritual beings, missionary spirits, came. It is the task of missionary spirits to assist those in distress in such situations. These spirits told the mother: "You have now left your earthly body. You have died for the world, but not for us, not for God. You are alive; you have eternal life, and so does your child."



This mother, that is, her spirit, still held the child in her arms. She held it tightly in her arms – not the dead body that had been taken away, but the spiritual body. And the child, the spirit child, wept. For its soul had felt the pain and heard the cries, and so this crying, *this crying, came from this spirit child as well*. The mother tried to calm the child. But she herself was extremely worried. They told her: "You're dead."

But she didn't want to believe it and said: "That can't be possible. I have two more children, and I have a husband. They need me in the family. It can't be true that I'm no longer alive. *I'm alive, I can talk, and this is my child.*" And she pressed the child to her as a sign that she was truly alive.

But the poor girl, she knew nothing of eternal life. No one had ever heard of such a thing, never spoken of it. But it did seem strange, these figures that were there, these personalities. *They were much more noble in appearance than a human, and their countenance was much kinder and more loving.*

Then a missionary spirit came with a vessel and a cup. He poured from his vessel into the cup and gave the mother a drink, saying: "Take some of this; it will calm you. Give some to the child as well. If you drink it, the child will too." The missionary spirit filled the cup and explained: "Drink as much as you like, as much as you can. It will do you good." The mother took some and found it a delicious drink. The angel of God refilled the cup, and the mother gave it to the child to drink. With tears, the child also drank from this cup.

Then other missionary spirits came to help. The mother soul was carefully supported with the child in her arms. Because this potion that had been given to her was supposed to put her into a gentle sleep - there was nothing left to do but to calm this mother.

She had nothing to do with her child. She had been supported at first, but then other missionary spirits came along, and her spiritual body, along with the body of the child she still held, was placed on a spiritual bier. Then they fled with them, away from the scene of the disaster, into a spiritual realm—I could perhaps also say, into a pre-heaven or a piece of heaven. There they were taken to a house where it was very quiet and a wondrous, delicate atmosphere prevailed. The room where the bier with mother and child was brought was also carefully maintained.

They allowed the two to sleep for a long time. This careful, wonderful atmosphere that prevailed in this room did its part to ensure that this spiritual sleep was not interrupted too soon. So

the spirit of this mother was allowed to rest here, and the child was left in her arms. Angels of God were at their side, watching and caring for the two.

When it was realized that calm had set in, both were awakened from their sleep, first the mother and then the child. This mother soul was naturally very surprised; the surroundings were completely foreign to her. But she was no longer restless, and she no longer needed to cry. The child also seemed calm, but she held it tightly in her arms. The angels of God, who were conversing with her, had to make her aware of the new situation and talk to her about her and the child's future. They explained to her that it would be best if she handed the child over to the angels of God for care; for she had to be taken care of now, since she was now in a new world. This was a new situation with different possibilities, and so everything had to be arranged differently.

This mother soul, however, could not agree to this. Although she had become much calmer, the feelings in her soul were still so strong and the bond with her relatives so strong – thus, the memory of the past had not been erased even by this sleep. It had brought reassurance, but not forgetfulness. And the mother said, "What you are offering me is right and good, and for that I am grateful."

But she looked back with her mind's eye to the house where she had lived; she saw the surroundings where she had lived, and she felt so attracted to these surroundings, and it didn't seem like a great distance to her at all. So she expressed the wish to simply return to her house, that they should allow her to do so. She said, "Please let me return, perhaps for a few weeks; perhaps I only need a few days, I don't know. Perhaps I have the feeling and the desire that I must stay there for a longer time."

And these angels of God said, "As you wish. But it's a pity. We could help you here in your new world, and you would be very happy here." All of this was of no use. *She wanted to go back.* And so she was drawn as if by a magnet, and very soon she was back in the house where she had lived before. Now she was actually amazed to see that everything was in perfect order. A relative had come to the family and now seemed to be seeing things in order.

What interested her first was the time: She wanted to know what month and what day of the week it was, and she searched for it. And then she discovered that, according to her, according to human calculations, *three months had already passed since her death.* On the one hand, she was pleasantly surprised to see that everything was in order. Of course, she sensed the grief of her relatives, her children, and her husband.

She had taken the child to her former home. She hadn't left it with God's angels, and they hadn't insisted on it. Now, what did the mother do? She felt that the child was tired and should now go back to its crib and sleep there. So she placed the spiritual body in this small earthly bed and told her child to be calm, that it was back in its crib. The child also seemed content, for everything seemed familiar to it again. But there was little peace and quiet. This spirit child didn't want to sleep, it didn't feel tired, and it kept trying to get out of bed, and partially did. And the mother took it back, put it back, and spoke to it. Then this spirit child began to cry, because even a spirit being, even a spirit child, can cry.

But now this mother realized that she wasn't actually alone in her former apartment. Strange beings were coming and going, as if it were their right to go in and out. On the other hand, she had to realize that it was no obstacle for these spiritual beings to go in there. She thought about it, and believed: "Yes, it almost looks as if I were in the open air, and people or beings or whatever they may be can come to me without any obstacles." **The earthly walls were simply no obstacle for the spirit. She wasn't yet educated enough to know that this was the case.**

Now she saw such spirit beings coming, and they saw the child's restlessness. Among them were some who began to engage with this spirit child. They spoke to it, told it stories, gave it little treats, began to play with it—in other words, they stayed with this spirit child. At first, the mother

thought: "Yes, that's all right and good, that's what you do when you're outdoors; people come up to you and start talking and conversing with you. But after all, it's my home," she thought, "and they have no right to just come into my home."

But it just went on like this; as soon as one left, someone else came. And they were all very friendly. No one came with any bad intentions or nasty remarks; they all seemed to be quite friendly. But she herself became increasingly uncertain. She saw that she actually had nothing to do in the house, that everything was going well. Then she began to become thoughtful, while her child, the spirit child, walked around this room as best as she could given her age—and also her spiritual years.

Suddenly, an angel of God entered this room. He took no notice of the mother, but of the child. This angel of God went to the child, pulled a flute from the pocket of his coat, and began to play. He knelt down next to the spirit child, and the child began to play with him, crawling around on him, feeling the flute, and indicating that it wanted to possess it. The angel of God gave the flute to the child without further ado to play with, and to the child, it was just a toy. Soon, the child had enough of it and simply dropped it. The angel of God took it back and began to talk and sing to the child. Other beings who were concerned only with this spirit child also appeared. They began to talk about what one could experience in heaven and even made the child smile. The child was no longer so restless, for it had suddenly found joy in these colorful, divine beings. It could, so to speak, do whatever it wanted with these angels; they allowed itself to be entertained. The mother watched with pleasure and a certain sense of comfort.

Now, of course, these angels had to say goodbye again. They left again, and the mother stayed behind with the child. Naturally, the child began to cry, for it was filled with pain after this conversation. But this mother soul actually wanted the child for herself; she didn't want to give it away. And so she tried to comfort it as best she could. She kept wanting to take it back to its old crib so it could rest there. But sleep wasn't coming easily. The child didn't want to. Now this mother soul had to accept that things couldn't go on like this and that she wasn't in the right place. She wondered whether the child had been taken care of. "Actually," she thought, "it's just like being on the street or in a park somewhere: people are concerned with the child, not with the mother. It's just like that here, too." But she felt strange and abandoned.

Then she heard her relatives coming home, but they took no notice of her or the child. So, no one saw her—to her great disappointment. Although she called everyone by name, no one noticed her. Then she had to consider whether it might not be better if she integrated herself into the new world. And so, all she had in mind was to wait until such a being came near her again, one that she could determine was a divine being and not just any being that was simply hanging around. For the angels of God are easily recognizable by their appearance; they have their dignified presence. And it wasn't long before they came again, these angels of God, and they seemed to want to talk to the child again. Then the mother objected and said: "Leave the child with me. Either you occupy yourself with me too, or I'll leave here with the child."

She had no idea that these spiritual beings could follow her, that she couldn't stay somewhere and hide—so she couldn't just go anywhere with the child, so as not to leave it to the angels. She had in mind that the angels also wanted to talk to her and she asked them what they should do with her, and so she said, "Please take me too, not just the child. I'm abandoned. Take me to a place where I can live with the child." Then these angels said to her, "This isn't possible; we have to take the child away from you. You can't come to where the child will live in the future. Your child needs care, and we want to raise it in heaven, too."

The mother couldn't simply accept this. She was afraid, even though she saw how loving these beings were with her child. She simply wanted to be there. And the angel said, "You see, you should also have an activity; you should also be interested in certain things and be active. And we will take care of the child and talk to it, just as we have done up until now."

Then a spirit came very close to this mother soul, took her by the hands, and said to her: "You have made music in your life, you have talents for making music. You still possess these talents. Why don't you want to demonstrate them here as well? You have much more opportunity here than in your human life. *We want to give you the opportunity to make music.* We will care for the child well and look after it."

She was somewhat surprised to hear this. For in her human life, she had truly loved music above all else. Now she heard that she could now make music in her new world, and, as she was told, in an even more beautiful and better way. Now they suggested that the child be taken into her care for a while; and while the child was being cared for by the angels, she should now try to find her purpose in music. She agreed to this, for she knew that what the angels promised would certainly be fulfilled.

So she placed the child in the care of the angels. And so they escaped with this mother soul into a spiritual realm where she would be allowed to live in the future.

They led her into a house where a great conversation, an important conversation, seemed to be taking place. They were sitting in groups, all of them musicians. They had their instruments, and here and there, in groups, they were trying to compose, to talk. So, lively conversations were taking place. What also struck her as strange was that entire walls were covered with wonderful paintings. They talked about these paintings, about individual images in these paintings, about these landscapes, flowers, people, about everything that was captured in these paintings—some of them were people, some of them spiritual beings, some of them angels of God with their flowing robes. It was simply something wonderful, something new that she was experiencing.

So they talked about these paintings, and then they began to tune the instruments. They were supposed to put together a symphony around these paintings, or around a painting, or a section of a painting. There seemed to be teachers there, explaining everything in great detail. In these paintings, everything was wonderfully depicted in rich colors, so vividly, as if the picture were speaking a language.

This mother soul was very interested in everything she was now experiencing, and she actually began to forget the child. It was a very interesting new world that she was now experiencing. And then they said to her: "You can play your violin too. We have all the instruments that we have in the human realm, and more besides. You'll have to get used to the new things a bit, but you have a sense for music, you have talent for it; so it's easy to immerse yourself in all of it and experience this new thing."

She was fascinated by all of this, and she listened intently to the teachers as they explained everything in great detail. They spoke of sound and image and everything that it meant, how they should reproduce it, and how it was imagined. And so, very soon, she also received a spiritual violin in her hands.

She had also been introduced to a small group of spirit brothers and sisters. But as a newcomer, she first had to make attempts to settle into this new environment, to become familiar with it, and to understand all the new things. Strangely enough, it wasn't all that difficult for her to understand everything that was offered and everything that had appealed to her. For now she had the feeling: "A whole new, wonderful world is opening up, and I can understand the music much better."

She had a wondrous feeling; she felt lifted by happiness—and in the process, she forgot about her child. An angel must have approached her and said: "Come, I remind you of your duties. You said you wanted to be with your child again."

"Oh yes," she said, "I want to be with my child," and then, as if lost in thought, she left the room, but inside, she was filled with the new, with what was offered to her. Then she went to the child. She was happy, and she found it peaceful and calm, accompanied by angels of God. And now she herself, asked that she continue to care for it in this way, for she now wanted to devote herself to the new task—and, of course, she wanted to be with the child from time to time. And then an agreement was made: The angel of God would fetch her and lead her to the child, and she would talk to it, play with it, and teach it to speak.

So this mother soul stayed with this child for a certain time. But a longing within her drew her back to the others, for what she had been able to experience there had captivated her so much. And suddenly the thought came to her: "This is the true heaven. Oh, how stupid people are. They cling so to a life full of sorrow and worry, while far away there is a splendor that can be savored and enjoyed, in which one can be creative. Oh, how self-conscious people are and so taken up with their world, which they will have to leave one day, which means nothing, which brings nothing but sorrow and worry. How can people devote themselves to transience while something so wonderful awaits them?" Oh, that was simply this mother soul in her innermost being, that was in her consciousness. She had no idea of other heavens, she had no idea how diverse, how great they are—and how much sorrow there is also in this other world, among the ascending spirits [in the deeper spiritual planes].

So she went back to the others and began to talk with them and play music, join in the singing, and learn along. And then the teacher drew their attention: "Yes, we have now spent some time here, in a room in front of this painting. Now we go outside. Now we go into our world, into the spiritual world, where these wonderful gardens of God are, where these heavenly forests are located, and the beautiful, glorious animal kingdom. We also go into the children's paradise, we stay wherever we are addressed. And there we try to compose a poem for ourselves about everything we experience in the spiritual realm, about everything that speaks to us. And everyone is required, everyone."

So it went in groups, and everyone had to compose a poem about everything they experienced. The angel of God explained the wonder of heaven. He explained these divine flowers in their splendor, in their glory, for whom they were there, to shine, whom they were meant to delight. So they went into the spiritual forests to observe the hustle and bustle there, to capture this spiritual language there, in words and later to shape it into music.

At first, of course, it wasn't so easy for this mother soul. She was given a teacher. He taught her, and she had to accept that there was a lot to learn, that it wasn't all that simple. She had to learn, but she was very eager to learn. This new, glorious life fascinated her so much. In everything she encountered—in these spiritual objects and living beings—she saw not only form and shape, but also the sound, the music. She heard a spiritual language from every life that was there. And that was the task of those beings: to gather it together and shape it, to form it, and to make it into music, To be creative in music. How wonderful it was. But she also saw how much she still had to learn before she could join in and play music in the great heavenly choir. They left her like that for a long time, and so her soul was filled; that is, her entire thoughts and desires were directed toward all that was wonderful. She had creative talents.

But there were still some things that needed to be put right. After all these wonderful things had been explained to her and her future work in heaven had been spoken to, they also had to make it clear to her that other things still needed to be put right. She had also stumbled in life. This also needed to be put in order, and in addition to her creative activity, she needed further spiritual training. She found herself ready to do everything you ask of me. I feel happy here in this world. I see that if one wants to be creative, then one must also do work, not just in one specific area, but one must develop a wide range of interests. I want to have knowledge of the laws of this heaven, and so I ask: Teach me. I want to be a grateful listener to you. And I want to make amends for

everything I have done wrong in life. I want to place myself in the service of God. Stand by me, support me, help me, and I want to be a servant to heaven."

With such goodwill, with such zeal, this returned sister had approached her creative task. Heaven had opened its gates to her and, in this way, explained and showed her what must be done in heaven as well. Spirits of heaven are constantly creatively active, in the most diverse and varied areas. For heaven, as you are repeatedly told, must be redesigned. Again and again, he must surprise and delight the highest princes of Heaven with his diversity. New things are continually created and presented. And every single being receives this creative power from God. God gives them strength so that they, in turn, can be creatively effective where their talents have been given to them. There they are to develop, for their own happiness and also for the great joy of Heaven.

So, dear brothers and sisters, I was permitted and allowed to give you a special insight for your joy on the occasion of these Pentecost days, these festivities that are also celebrated in Heaven. I was allowed to give this special explanation for a special occasion. You can also learn from this, and you can see what Heaven has to offer the blessed when they return—that it is not the case that one only needs to be reprimanded. There are also those who come to us who are of pure thought and will, and who are supported in their pure thought and will. And if one has special gifts, one allows them to have this gift and gives them the strength to develop further, allowing them to experience this creative world. This is a special response to my friends who have faithfully gathered here.

May God's blessing be with you all, may God's blessing accompany you in life. May you be supported and inspired in your thinking to do the right thing and speak the right word in the right place. Greetings from God.

Report of the experience of spirit teacher Joseph through his mediator Beatrice Brunner in the hall on Münchhaidenstrasse, Zurich.
Original: Tape recording

Headline, next case.

October 6, 1971.

Mathilde - Spiritual distress and the path of insight of a mother who died young.

The world of God can call a person back to the afterlife earlier than planned if it wants to prevent them from suffering a setback in their ascent.

Joseph: Greetings from God. My dear brothers and sisters, I am familiar with you, and I have the task of telling you this evening about and explaining what happened to a mother soul who was suddenly taken from this world. This mother soul had been a believer in her childhood and youth. But later, she could no longer believe, for she had been so marked by fate that she believed that if there were a loving and just God, he would surely have compassion on her as well.

Well, she died a sudden death and left behind three underage children. *When she entered the spiritual world, she was initially surprised that life continued.* For she no longer believed in God, nor in an afterlife and its influence on people. So she was astonished, also that an acquaintance who had long since passed away greeted her—it was the former village priest. He came to her and greeted her with the name she had borne in her human life. Then she was called Mathilde. The priest explained to her that life goes on and that she had burdened herself on earth.

So she became completely absorbed and had completely forgotten her child—she was so filled with everything that surrounded her. But the angel of God came to her again and explained to her that it was time to take care of the child. And then she begged: "Please take it into your care. I will come back to you occasionally and look after the child. I am completely reassured knowing it is in your hands, for it is being well cared for by you. It is, after all, in the Kingdom of God, and you care for it with God's love. I cannot give it as much as you do."

Fundamentally, it was a fortunate circumstance in the spiritual development of this mother soul that she was able to reach that stage. She had died relatively young, not yet overburdened, and she brought her talents with her, and the divine world did its part: It benefited from the talents of this deceased human being who had returned home and gave this spirit being the opportunity to further develop itself in the spiritual realm. And because this mother soul was made aware of this miraculous and glorious thing right from the beginning, it was possible to handle the separation from her child much better, so that in the end it was, so to speak, painless, and she even expressed the wish that God's angels would continue to care for the child with God's love. And she herself wanted to devote herself to the high art. It was glorious and actually quite different from that of humans; one could be creative in music. How wonderful it was. But she also saw how much she still had to learn before she could join in and play music in the great heavenly choir. They left her like that for a long time, and so her soul was filled; that is, her entire thoughts and desires were directed toward all that was wonderful. She had creative talents.

But there were still some things that needed to be put right. After all these wonderful things had been explained to her and her future work in heaven had been spoken to, they also had to make it clear to her that other things still needed to be put right. She had also stumbled in life. This also needed to be put in order, and in addition to her creative activity, she needed further spiritual training. She found herself ready to do everything you ask of me. I feel happy here in this world. I see that if one wants to be creative, then one must also do work, not just in one specific area, but one must develop a wide range of interests. I want to have knowledge of the laws of this heaven, and so I ask: Teach me. I want to be a grateful listener to you. And I want to make amends for everything I have done wrong in life. I want to place myself in the service of God. Stand by me, support me, help me, and I want to be a servant to heaven."

With such goodwill, with such zeal, this returned sister had approached her creative task. Heaven had opened its gates to her and, in this way, explained and showed her what must be done in heaven as well. Spirits of heaven are constantly creatively active, in the most diverse and varied areas. For heaven, as you are repeatedly told, must be redesigned. Again and again, he must surprise and delight the highest princes of Heaven with his diversity. New things are continually created and presented. And every single being receives this creative power from God. God gives them strength so that they, in turn, can be creatively effective where their talents have been given to them. There they are to develop, for their own happiness and also for the great joy of Heaven.

So, dear brothers and sisters, I was permitted and allowed to give you a special insight for your joy on the occasion of these Pentecost days, these festivities that are also celebrated in Heaven. I was allowed to give this special explanation for a special occasion. You can also learn from this, and you can see what Heaven has to offer the blessed when they return—that it is not the case that one only needs to be reprimanded. There are also those who come to us who are of pure thought and will, and who are supported in their pure thought and will. And if one has special gifts, one allows them to have this gift and gives them the strength to develop further, allowing them to experience this creative world. This is a special response to my friends who have faithfully gathered here.

May God's blessing be with you all, may God's blessing accompany you in life. May you be supported and inspired in your thinking to do the right thing and speak the right word in the right place. Greetings from God.

Report of the experience of spirit teacher Joseph through his mediator Beatrice Brunner in the hall on Münchhaidenstrasse, Zurich.
Original: Tape recording

Headline, next case.

October 6, 1971.

The world of God can call a person back to the afterlife earlier than planned if it wants to prevent them from suffering a setback in their ascent.

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Well, she died a sudden death and left behind three underage children. When she entered the spiritual world, she was initially surprised that life continued. For she no longer believed in God, nor in an afterlife and its influence on people. So she was astonished, also that an acquaintance who had long since passed away greeted her—it was the former village priest. He came to her and greeted her with the name she had borne in her human life. Then she was called Mathilde. The priest explained to her that life goes on and that she had burdened herself on earth.

Firstly, she hadn't passed her exams, and through her unbelief, she had further burdened her soul, and God had intervened in her case. She had been taken from life earlier because they didn't want her soul to be burdened and indebted even more. Thus, her life was shortened.

This mother's soul found it a great injustice that she had been taken away from her three underage children. And so she began to doubt God's love even more. But then she was taught by the pastor, who explained to her: "Yes, God is love. In time, you will come to know God's love and understand it." But this mother was only concerned about what would happen to her three underage children. She was afraid that they would be placed in a home or perhaps with relatives where they wouldn't have a good life. She was very worried and sad about this, because her love was really only for her children. In her great concern, she asked this former pastor that if he now had a reputation in the divine world, since he had worked as a pastor and servant of God in human life, then this kind God must also listen to him and fulfill his wishes. And so she would ask him to intercede for her, for something had to be done. For she did not want these children to suffer any harm.

She now longed to return to her family on earth to see that things were right. And the former pastor said: "Well, if that is your desire, then you can go and try to exert your influence. But you will realize that it will not help you. For your relatives will do whatever they please on their own." However, she had a certain trust in her husband that he could keep the children with him, and she wanted to persuade him to do everything in his power to do so. The pastor said: "Well, you can try." She went and talked to her former husband. But he didn't listen. She herself was sad to realize that his husband was actually helpless. He was in doubt and didn't know what to do now, whether he should put the children in a home or give them to relatives, or whether he should simply manage with them on his own and perhaps hire a helper.

So he didn't really know what to do. His former wife considered what would be best and found that the only best thing could be for her husband to remarry so the children could have a mother again. But she felt worried, she considered it, and thought: "If any woman comes into the house, she might not love my children and not be a good mother to them." She didn't want that either. She discussed it again with the priest: "What should I do? What is best?" She could recognize her husband's thoughts and tell the priest, "He's undecided; he doesn't know whether he wants this or that." And she said, "I think I have to go looking for him, so he can find another wife, and she should be a good mother." The priest replied, "Yes, if you believe it's possible for you to find such a woman and introduce her to him, if you think you can succeed, then do it."

And so she went to the village where she had lived and looked for a suitable woman. But she had some criticisms of both. No one was good enough, right enough, they lacked love. But she still wanted a good wife for her husband and a good mother for the children. So—I would like to emphasize this—*she had no jealousy of any kind*; she was only concerned with finding a good mother for the children. So she searched up and down the village, and no one seemed right enough.

The priest gave her the following advice: "You don't necessarily have to look only in the village; you can also look outside. And then perhaps I'll be able to help you make your wish come true."

So she went, but she found no one. No one was right enough to be a mother to her children. Everywhere and with everyone, she found fault. And so her distress, her inner unrest, and her dissatisfaction grew ever greater. So she had no help. She also tried to talk to other acquaintances she had met in human life, who were also in the spiritual world and offered her their friendship and offered to support her with advice – but nothing was right or good enough. Then she discussed with the priest again what would be too much, and the priest told her: "Without help from the world of God, you will hardly succeed in achieving what you wish. For you have neither the strength nor the power to put everything into action as you see fit. There must be the spirits of God, to come into play." Yes, she agreed. But the priest had to tell her: "This help is not simply given to you as a favor; for you must also fulfill your obligations for it." She promised everything, she was willing to do everything, and she was willing to strive to strengthen her faith; she also declared, "I will atone for all the wrongs I have done"—all this out of her great love for the children.

The priest felt compassion and pity for this restless soul. She did not want to entrust herself to any of God's angels; she believed she possessed the ability to put everything right because, as she believed, she had been disappointed in her life by God's love and justice. She had felt abandoned in her human life, and so she had simply put her faith aside; she no longer wanted to believe, and **could** no longer believe. Therefore, God's spirit world was not so readily willing to offer its help. But God's angels alerted this former priest: "Go to this soul and try to save it there; try to enlighten it." We will appear later." This was a good task for this former pastor. He was eager to take care of this deceased mother, but he realized that without divine help, a happy outcome would not be achieved.

Then this pastor conversed with an angel of God about this mother's soul and inquired: "What is to be done? This soul will not find peace until it can see that its children are well protected and cared for. But it will find fault with everything and everywhere. No one will be able to do it right. And yet, it wants its former husband to remarry."

So the pastor discussed it with the angel of God, and the angel said: "Yes, we will try to cooperate without this soul suspecting anything. For we took her from life because we didn't want her to burden herself any further." So this mother soul had to take on this spiritual, inner pain and learn to bear it. This wasn't exactly a punishment; for the future paths had been mapped out for both the husband and the children, and so, in essence, things shouldn't be as bad for them as the mother soul feared. But because she was without faith, without hope, without confidence, nothing was good enough for her family.

Now the angel of God said: "We must try to pave a path of friendship through the children. Only in this way can it be possible for this man to find a wife and the children a mother." The children also had their friendships, and since they lacked a mother, the eldest of the three siblings had also developed a friendship with a child who lived in the next village. He often went there; he felt safe there, he experienced a sense of love – and there was a young, single woman who took special care of this child. She would often talk to him and even accompany him a long way home. And so a friendship had developed between this young woman and this child. This friendship had already lasted for some time, however, until the eldest girl told her father that she was always cared for and accompanied by a very kind woman, and that this young woman also supported him in various matters. She helped to dress the child properly, she helped him with his schoolwork, and with many other things. Thus, the child actually viewed this young woman like a mother and began to truly appreciate and love her. And so she told her father more and more about this woman. Initially, he was dismissive, so he didn't want to get to know her better. But over time, he became curious and wanted to know how this woman looked like and who she *really* was. And then, at his father's request, he was allowed to bring this young woman home. Over time, this friendship generally grew more intimate. The young woman also took care of the other two children and came to the house often.

The deceased mother had seen all of this. Since some time had passed since her earthly death, she was also able to determine what the soul life of people was like. Over time, she no longer only observed people's outward demeanor and their mentality, but she had begun to concern herself with the inner life of people, with their soul. She had thus recognized that the living is immortal, and by penetrating into the human soul, she learned a great deal from it. She was able to draw comparisons between those people who were kind and self-sacrificing in their nature, and those who were impatient and dissatisfied.

She could compare the forces radiating from the soul, and thus she saw that *good people* also had a completely different aura, a completely different light, than the others and also—as she noticed—exuded a pleasant atmosphere. In the presence of such people, she also felt content as a

spirit; she loved this atmosphere and found it beneficial to be near such people. And so she discovered with surprise and joy that this young woman in question was actually quite pleasant, lovely in her entire being, just as she also felt as a spirit. She felt attracted to this woman because she also radiated spiritual warmth, and *so the mother soul immediately decided that the two must marry each other*. Thus, she believed she had found a good mother for the children and a good wife for her husband.

She then resumed conversation with the priest and reported to him. She asked him at the same time whether it might not be advisable for the two to meet, and she explained to him the observations she had made in her dealings with people: she felt repelled by some and attracted to others; she had thus become acquainted with the inner life of man and discovered that not all people possessed the same spiritual radiance and this pleasant atmosphere.

Naturally, this course of events was very welcome and pleasant to the priest. For he had been made aware of it by an angel of God, and an angel of God had the opportunity to approach the child. The child, whose soul was not yet so burdened, was closer to the angel than to the father or to other adults. *The angel had thus sought the child's proximity and led it to the home of this friend, and the angels had invisibly contributed their part, as they do in many, perhaps even most, things. They can – invisible to humans – put things together, bring them together, and shape them; they can prevent people from doing something; they can help people find peace and provide them with what is good for their spiritual salvation; they can also initiate something that brings them special joy in some way, if they deserve it.* They accompany people and see their wishes, and sometimes they give these wishes a certain nudge so that they will pay attention and ask themselves: *"How is it possible that this or that is coming true for me, even though no one knows about my wishes?"*

Those who don't believe in the spirit say it's coincidence or telepathy or something similar. Many other explanations exist, but no one wants to know anything about the truth, as it really is. This: just a side note.

So it was the activity of God's angels. They had yielded to the desire of this pastor, less to the desire of the mother soul. This pastor had indeed brought many merits from his human life into the divine world. He had been a good pastor and had lived according to God's will. Thus, the angelic world had granted his wish, for it had also been used as an excuse when receiving this mother soul. But the angelic world did not know in advance what decision the man, the father of the children, would reach; nor did it know in advance whether the deceased mother would comply.

I would just like to note this in passing: *it is all about allowing everyone to have their own will*; everyone should be able to make decisions based on their own free will, according to their own views. In this way, an agreement was reached between these two people, and this young woman truly became a good mother to the three siblings.

Now the mother soul in the divine world realized: "My children are taken care of. Now they have the mother I wanted for them." The priest pointed this out to her and said: "It wasn't just my skill or my task to arrange it this way; *it was the love of God that invisibly assisted you*. It initiated everything, it arranged it this way. It gave you grace. It influenced people, and so you have now found peace of mind."

And now this former priest could also explain to her: "You were taken from the earth early because you struggled so much with life. Had you lived longer, you would have burdened your soul with great guilt. Therefore, your life had to be cut short." Now that everything was over and the children were cared for, it was actually pretty indifferent to her that she had been taken from the earth. She firmly stated: "I am in eternity, and I must submit to this eternity." And she was ready to do so.

They explained to her: "Now the time of purification will come for you. You must now make amends for the guilt you have brought upon yourself." An angel of God had now approached her

and judged her. He reproached her and explained: "In your youth, you had kept your faith and lived a religious life. But then, when you became ill and weren't as well off as your neighbors, you began to quarrel. And you violated God's commandments, you accused other people, and caused them suffering. And they didn't really want your soul, which had achieved great merit in previous lives, to be burdened like this now." For she belonged *to the same plane* as the priest; it was from there that she had entered earthly life. She had once entered this plane from a previous life with great merit, having made great sacrifices for her fellow human beings, thereby enlightening her soul and bringing her gain. However, if this soul had burdened herself even more in its new earthly life, it would have been virtually impossible to return to this former heaven, even though in this heaven, or in this sphere, as you call it, *there are different planes that differ from one another in their beauty*—there are beautiful, very beautiful, and less beautiful locations.

Yet it may also be possible to banish such a soul from its sphere for a certain period of time, until it has made amends. They did not want that; they wanted to prevent a greater burden from being placed on this mother. There should be another place for her in this heaven where she could undergo her purification. If she had burdened herself more in life, she would have had to be banished from this heaven for a certain period of time. They did not want that, and so they gave her the opportunity to depart from the world prematurely. This caused her spiritual pain, as she had to separate from her children. *This pain accompanied her in the other world for a long time.* But then—through the explanations she had been given, that she was allowed to remain in this heaven, but that a period of purification lay ahead of her—she recognized it as important and significant that God had allowed it to happen and had intervened in her life. She accepted it and submitted. She also accepted the accusations from the divine world and was ready to face the reparation.

Thus, she had been forced to learn the meaning and purpose of life. She was now on the same plane as this former pastor. This plane was beautiful, and life there wasn't particularly characterized by hard work. But since she hadn't fulfilled the expectations placed on her on earth, she had to take a place in this plane that wasn't particularly beautiful. In every heaven—I would like to emphasize this in passing—there are activities that must be performed; Some are very enjoyable, others bring less satisfaction, but they too must be done. *In every heaven, work must be done, regardless of whether it is higher or lower.*

I would like to add the following explanation: In the ascension planes, it is still the case that one feels degraded and humiliated when one has to perform work that one believes to be of a lower nature; one sees it as a punishment. This only applies to beings who are still in the ascension planes. In the higher heavens, however, all kinds of activities also arise, and there too there is—I want to put it in your human sense—higher work and lower work; but in these higher planes, there is no difference in evaluation. Even if someone performs a less beautiful or praiseworthy work, one does not recognize any degradation or humiliation of the person performing this work.

In the higher heavens, one recognizes the necessity of performing every activity. There are spirit beings whose sole task is to serve. However, through their service, they possess just as much prestige as someone who holds a leading position. They are on the same level in their spiritual, inner development.

And so, a leading, higher spirit will not degrade a servant, but will regard him or her as a brother or sister of equal status. However, the abilities that God has given his creatures are not the same everywhere. The abilities differ. And that must be so; it is a necessity even in the higher heavens. There cannot be only spirit beings in leading positions, and no one wants to perform the other work that must also be done. The higher the spiritual levels, the more respect and consideration one shows others; *one would never see any work, no matter what kind, as a degradation of the person.* One is of the same spiritual level, but it was God's will to distribute the abilities. The leading angel depends on the servant; he needs him, he is necessary to him; and the

servant is proud to assist and be close to a leading angel. And the serving angel sometimes gives his leader this or that piece of advice.

In the heights of the divine world, it is not like it is with you humans, where it is considered degrading if someone has to take on a serving position, or where the master refuses to accept advice from a subordinate. This opinion still prevails among beings on the ascending planes; there, one still feels inferior if one has to perform 'lesser' work than the other. This is a general remark.

This mother soul now had to undergo purification; for that, there was still a place for her on this plane. It was one of the smallest and least beautiful places in this great city. But this was meaningless to her. She hadn't been spoiled in life with beauty or comfort, with a pleasant life, and so on—she was content with everything. She was allowed to briefly experience the beauty of this plane: The angel of God, who was now leading her, wandered with her through this city of God and showed her the magnificent buildings, the magnificent grounds, and everything that shaped and beautified this city in all its diversity. She had words of admiration for this. She wanted to be obedient and grateful. They had also promised her that from time to time—on Christian holidays, it was supposed to be—she would be allowed to enter her children's house and look around to see what was going on there. So she was content with it. She had become happy because she had been given this help by the former pastor.

Now they wanted to give her time for purification; She was supposed to be able to reflect on all the things she had done wrong. In the solitude in which she had to live, she was given some books to read. They were written in the language she had spoken in her own life, and dealt with God's creation, the plan of salvation, God's order, and the meaning and purpose of life. She was supposed to read these books in her quiet room, and when she had done so and had retained some of this knowledge, she could speak up; then an angel of God would come and ask her what she had learned from these spiritual books.

It wasn't easy for her, because she had never been used to reading books and understanding what she had read. So she often had to start over, and it seemed almost impossible for her to absorb this knowledge. Then it occurred to her to ask God to enlighten her soul, to give her strength so that she would be able to absorb this knowledge, so that it would remain within her – the whole thing would be remembered in her soul, nothing would be forgotten. So she prayed for this. For she had come to realize that it was impossible for her to absorb this knowledge. And so she turned to God in the hope that he would grant her this enlightenment. For she reasoned: "If others have been able to acquire this knowledge and have earned the right to live in this magnificent, divine world, then it should be possible for me too. I, too, want to achieve it, but I can only achieve it with God's help."

So, at first, she didn't look at these books very often; instead, she prayed. She begged God to forgive her for all the sins of her previous human life and to enlighten her soul. She had to pray a great deal before she became somewhat capable of retaining something of what she had read, something of the content of these spiritual books, in her soul. *For everything was new to her.* In her human life, she had rejected belief in God; she hadn't cared whether there really was a world beyond or not. She had lived a spiritually superficial life. And now she understood that God, in a gracious way, had given her the opportunity to reintegrate herself into this place from which she had once come into earthly life.

Thus, she learned and absorbed this knowledge; through her begging and pleading, it had become possible for her over time. *She began to find great interest in everything written in these books.* And she herself must have been amazed at how what she had read remained firmly in her

spiritual memory, if I may put it that way. She could no longer forget what she had read. And so she could again experience an influence of the divine world.

Over time, she reached the point where she believed she could now ask for an angel of God to come and question her about what she had learned from these books. And with her request, the time had come: The angel of God entered her silence and questioned her about one book after another. She was able to provide information, though not in all the details. The angel of God must have been able to discover her zeal *and see that she had once again become willing to integrate herself into God's order and submit herself to God's will*. The angel of God saw her merits from her previous life. The strength of her soul could once again shine forth from her, and her own strength helped her once again to remember what was offered to her. For this knowledge, which she was to absorb from these spiritual books, had already been present in her soul long before she entered reincarnation.

She was now being taught by the angels of God and was allowed to experience these laws. And so, the grace and love of God had come to her in such a way that she was able to experience everything again, and all the knowledge came alive within her once more. The more zeal she showed, the clearer it became to her that this knowledge had been confided to her before. For in this way, she felt her own inner strength. The angels could now take her out of her distress; they could lead her to other tasks in this heaven, where she could pursue an activity that gave her particular joy.

Meanwhile, many years had passed, by human standards. During this time, however, she had not severed the connection and bond with her relatives. She was still interested in what was happening to her family. And so she could see that the children had grown up, *and so she now had the one wish: to be the guardian spirit of all three*. She wanted to be in touch with her children and support them later in life. They should live a different, better spiritual life than the one she had lived. She wanted them to escape these lower influences; *she wanted to fight for her children's spiritual advancement*. This was permitted. She had fulfilled her duties in the Kingdom of Heaven, she had undergone purification, and *she was allowed to be her children's guardian spirit*.

And so it remained her task to protect her children from harm, to always approach each one, and to inspire and guide each one so that they were burdened as little as possible. She wanted them to remain protected from harm in life, and so she had the opportunity to do so. She had long since become familiar with the spiritual laws and was aware of the influences of the lower world that come to people, and so she kept watch over her children. She still felt as if she were their biological mother and had to fulfill her duties. Thus, she fulfilled her duties, occasionally calling on the assistance of other spirits when the need arose.

For she had realized that one spirit alone does not possess the power to guide and influence a person through life as the spirit would like; for spiritual influence cannot be expressed as desired through the person's own will. However, it becomes possible when several spirit beings from the divine realms approach and influence a person.

Thus, she considered herself fortunate and waited with great joy and longing until the lifetime of her children was over and they, too, could enter the spiritual world. She was—and now I'm taking a big step—present at their greeting (-at the transition to the other side).

But she had already prepared a great spiritual reception for that representative mother. She had asked the heavenly messengers, with whom she maintained friendship, to be present at the visit of this representative mother and to receive her with praise and reward her for all the good and love she had done for her children. The number of spiritual friendships this mother soul had acquired over time in the world beyond was quite considerable, and so she summoned these spirit siblings, and a small celebration was held when the soul returned, having fulfilled her task as representative mother. She was received with much joy and jubilation, for she had truly fulfilled a great task. She

had given her love to these children as if they were her own. Sacrifice and devotion are highly valued by the divine world. Thus, this mother soul was rewarded greatly. *The bond that results from such a human life—this is still a general explanation—lasts for a certain time in the spiritual world.*

The bond of togetherness is tightly woven and remains so until one has acquired higher interests and also been assigned higher tasks, in the fulfillment of which one is so absorbed that one sees only one goal: to serve God and to fulfill one's tasks to please God and to want to help fulfill the plan of salvation.

Then, as this striving becomes ever more intense, the sense of togetherness that stemmed from earthly life slowly fades. **One then notices for oneself how many different friendships are formed in heaven, how happy one feels, and how absorbed one is in one's tasks, so that one no longer feels bound to those with whom one was together in earthly life.**

For one is also taught about the future, and then one must realize that one is being prepared for a new earthly life. If one is on a [higher] spiritual level, *one also establishes contact with those spirit brothers and sisters with whom one could possibly meet again in a future life.* Sometimes one even searches the depths to free a spirit from its misery. One might even find one of one's own spiritual relatives there, or one might be willing *to make a voluntary sacrifice and enter a life of hardship simply to facilitate another's ascent.* These are all paths that are illuminated there and that one can follow. And once one begins to take an interest in these things, the ties from previous earthly lives, or from a particularly previous earthly life, slowly lose their significance.

And so it happened to this spirit, to this mother soul. She had to be called away from earthly life earlier, and she also had to experience suffering in the spiritual world. ***It was a great sorrow for her to see that her children were now abandoned, without a mother, and that her life partner was undecided about what to do next. This caused her great pain, and it was considered part of her purification.***

Because she then submitted to the divine world and followed the instructions of the spirits of God, she was able to achieve her ascension again and was allowed to return to this city and experience it, to resume her activities as before. She had returned to the same place from which she had come into earthly life. She had not ascended because she had not achieved anything on earth for the divine life.

So, dear brothers and sisters, I have told you enough today. You can reflect on this, and through our explanations you will experience Heaven again and again with its order and its laws, with its love and grace, but also with the necessity of severity and punishment when one has burdened oneself. **This is how Heaven intervenes, and it only wants the progress of each person, only ascension.** *Thus, the divine world must sometimes intervene in a person's life and also inflict pain. Sometimes it is only through this pain that one becomes insightful, because one gains time to reflect.*

But what is so important and full of meaning for you, is sometimes not so in the spiritual realm. People are expected to endure this suffering and then come to spiritual reflection and ask about the meaning and purpose of life.

Now, dear brothers and sisters, I wish that God's blessing descends upon and fills all those present, and that this blessing accompanies each and every one of you, and that you return home happy and healthy; for some of you still have a long way to go before you return home. *So we, together with the other spiritual brothers and sisters, will accompany you on your journeys. And we will try to strengthen everyone in faith and faithfulness and bind them to us.* Greetings from God.

December 1, 1971.

How victims of war and hunger are cared for in heaven.

Unusual circumstances of death require special care; This also applies to small children's souls, which need to be calmed.

Joseph: Greetings. Dear brothers and sisters, you live in a time of great wars and hardships, and you have surely already thought about what happens to those who die in those wars, those who escape this hardship into the world beyond, what spiritual level they are at, and how they fare. As a rule, I give you accounts of experiences taken from circumstances similar to your own. The idea is that this will broaden your understanding. The point is that you will not feel like strangers in eternity one day, and that you will be aware that you are/exists, after your death, you will be together for the most part with deceased white people. You will be together with spiritual brothers and sisters who are at a similar or the same level of development as you. With this, I express that precisely those peoples of color who are now experiencing so much suffering on this Earth are occupying a different level of development. They, too, were sent to this Earth for their spiritual ascension and must accelerate their spiritual ascension through reincarnation. Similar things have already been explained to you.

You are now considering that in these countries where wars are raging, there is real spiritual, mental, and physical distress. It has been so clearly shown to you recently how people are starving, and how children in particular are starving. Innocent children are falling victim to these ravages of war. Attempts are now being made to save innocent children by providing them with food, clothing, and shelter. *) However, very, very many have already died of hunger, both children and adults, and people are still constantly being tortured and tormented.

*1) In the Bangladesh War of 1971, serious war crimes and genocide were committed against the Bengali civilian population. Around 10 million people fled to India. In August 1971, several Swiss aid organizations decided to launch a joint campaign, "Save Bengali Children."

And you ask yourselves: What is their actual situation when they enter the spiritual world? I would like to give you some explanations about this in this hour, and I believe it is more appropriate for me to present this explanation here in this somewhat narrower and particularly intimate circle of my friends [in the hall on Münchhaidenstrasse] than if I had to explain it to people who are still unfamiliar with this spiritual teaching. It would be somewhat difficult for me to explain these things to such people. And so you should gain greater benefit from it and thereby be able to enrich yourselves somewhat.

Let us now first consider these little children who had to die of hunger or who were killed. These little children are not on the same spiritual level as white people. With this statement, I absolutely do not want to pay white people a compliment; rather, it is simply a matter of time and development that a large proportion of white people have made some progress in their ascent. But even among white people—you know this as well as I do—there are some who are backward in their development and have very low levels of thought and will. Thus, for white people, too, there are similar stages of ascent, from the lower to the higher.

But let us now consider these innocent little creatures who had to accept humanization so that they, too, could accelerate their spiritual development. Here, an explanation is certainly needed of what happens to them when they enter the spiritual world. *I want to make it clear that people carry their feelings and memories from their earthly life into the spiritual world.* Memories are part of the

They have become souls and remain in their innermost being, even after they have laid aside their bodies. Therefore, those who have gone through hardship and died in hardship retain these afflictions, these feelings, in the memory of their soul.

Small children – depending on their age – are not capable of considering or understanding things; they get used to what is around them. They get used to their mother, to the people who nurture and care for them to the best of their ability. They feel a sense of belonging, an attachment to their own kind, to the people of their race. The small child recognizes its surroundings, it feels security or insecurity, excitement or calm; it is receptive to all of these. If such a small child dies, be it of hunger or violence, its human thought, its memory, is still alive in the soul. And when it opens its eyes in the spiritual world, it is just as surprised by the new world and the new impressions as a person who dies in adulthood.

It is a false opinion to believe that with death, with the arrival in eternity, everything one experienced as a human being disappears. It is also a matter of personal development whether a spirit can immediately attain higher insights in the world beyond.

A small child—whether it is a child of five, six months, or up to three years old—has already had a relationship with its environment during its earthly life. Now in the spiritual world, it is received by angels and spirits whose appearance, or, I should say, whose skin color, is the same as that of the people with whom it lived. The environment, these beings—and among them are also angels of God—thus bear a resemblance to those people with whom the child was together on earth. For it is entering its world, to which it belongs; according to its spiritual development and the development of its people, it will take its place in the divine world. But nevertheless, these beings here are alien to it, and the environment is also foreign to it. There is not the great poverty here as on earth. Even if this child is at a modest spiritual stage, it has awakened in an environment full of tranquility. Peace reigns here, and feelings of security will soon influence this small being.

But despite all this, the environment is foreign to it, and the beings are unknown to it. The child who lived with its mother on earth still has this biological mother in its soul memory. And it is not only her image, her appearance, that an older child remembers; it is also the mother's emanations or emanations that the infant perceives. I'd almost like to say that the small child recognized its mother by her smell, and in the spiritual world, this sensitivity, this capacity for feeling, is not taken away from it. It misses its mother, for it doesn't sense this atmosphere, let's say, this odor that the mother emanated. I'm not talking about particularly pleasant smells here, not at all, for those people tend to be rather unkempt due to their poverty and hardship. But every person has their own odor, even if it isn't necessarily perceived by others. *But the spirit itself is very sensitive to smells.* The child had been familiar with the mother's smell, and in the world beyond, the memory of it has remained. The spirit child misses the mother's smell; it doesn't feel safe, it feels among strange beings.

One wants to take care of this little child; there are helping spirits present, both departed humans and angels of God, who want to take care of these beings. But now, for example, there is such a child who cannot be consoled. It is therefore erroneous to think that the spirit of such a child is simply calm. No, the child, whether it is only a few months old or three years old, cries for its mother.

You have been informed that deceased persons who come to us in the afterlife are usually led into a spiritual sleep. For this sleep is supposed to bring them calm; in spiritual sleep, an adjustment, an adaptation to the new world takes place. They may enter this new world disappointed, agitated, and after a spiritual sleep, they may possibly awaken calmly—but only possibly. It is the same with these children. When they cry and are inconsolable, one must put them to sleep. This is not done by speaking kindly to the child; for the child would not sleep in its agitation, just as it does not fall asleep immediately in the human body after great agitation. So that it does not continue to cry and cry for too long, one gives it a spiritual medication, let's say, that puts it to sleep. You rub an oil or ointment on its forehead, under its lips, and the child immediately falls asleep. Then the spirits of God watch over the child, for it may suddenly awaken again. It may awaken too early and begin crying again. The sleep was too short, the medicine too weak; so the child will be put back to sleep.

Angels of God watch over this closely. They know exactly how long such a small child should and should not be allowed to sleep, and how high the dosage of this medicine may be. If the time comes for a child to even be awakened, the spirits of God will awaken it. But if this new world is still foreign to it, it will immediately begin screaming and crying again. Then you first try to give it something to drink and something to eat. These are based exactly on the way it was cared for during its human life. The taste of the drinks and food is very similar, and the eating utensils, i.e., the vessels, are also very similar in shape to those used during human life. One does not want to present anything foreign to the infant; one wants to bond it to this new world. If it refuses food, then one must investigate how this child can be calmed.

I would now like to tell you about such a case. The spirit world of God has insight into, or retrospection of, that world from which the infant comes; it knows where, in which village, it lived, and from what environment it comes. And so it will immediately investigate whether its mother is still alive, whether any relatives remained behind, or whether this mother has perhaps also died and now resides in another sphere. If this child is truly so inconsolable, then one seeks the mother. And in this case, which I am reporting, the mother was found on earth – desperate, sick, and crying, she was in hiding. She had lost other children as well; they were older children who had found care in the spirit world and could be comforted. Her surviving children were with her, and they were all starving.

The spirits of God could glimpse into the future of these people and determine whether they would survive or whether they, too, would die of hunger. And since it was recognized that they, too, would die of hunger and illness, their deaths were hastened. Thus, their suffering was shortened and they were also welcomed into the world of God. These older children, who were already able to muster a little more understanding of the new world, could be immediately interested in this and that; they could thus show them their way, while the mother was now absolutely necessary for this youngest child, who could not find his way or who was so unhappy and could not be comforted.

It took a lot of persuasion to make it clear to this mother: "You have put human suffering behind you, and now you should dedicate yourself to those who live in eternity. You will meet all the children occasionally, but the youngest needs you now." For the mother, this was a surprise, a joy. She didn't mourn life; after all, she had only experienced hunger, illness, hardship, and misery. Thus, she felt more comfortable in the divine world and was able to adapt immediately. The heavenly beings who had received her were extremely polite, extremely friendly; they gave her beautiful clothes to wear, cared for her, primarily her appearance, and gave her food and drink. Then they led her to their youngest child. The child recognized the mother immediately. This may only be somewhat incomprehensible to those who are unfamiliar with this spiritual teaching. Yet the appearance of a returned soul [in the early days] bears the greatest resemblance to its former earthly appearance. The earthly body was left behind. But one is still so connected to the odic power of the body that the purely spiritual appearance is still overshadowed by it.

This was also the case with this young soul: *Her earthboundness and thus the concentration of her od were still so strong that she still looked as she did during her human life.* The infant, too, although spiritually unburdened, still had the same appearance due to the connection to its earthly od, so that the mother could also recognize her child.

Thus, this mother was led to her infant, and the infant recognized her immediately and accepted her naturally. It felt comfortable with its mother, and the mother was overjoyed. She felt true peace in her soul. She was freed from distress, from torment, from all discomfort, and was able to hold her infant tightly in her arms. Thus, they were both overjoyed. The mother soul was further informed and comforted that she would also be reunited with the other children, but that they were all in good hands and that she could rest assured. Since so much joy and so many surprises were given to her in the most pleasant way, she had no doubt that what she was told was true. Despite her still close

connection to the abandoned world, she now affirmed her new surroundings and had only one wish: to never be separated from this new world again. She gained trust in the beings here, and so she believed that she would also be reunited with the other children.

In this case, however, the angels of God were primarily concerned that this 'little screamer' finally find some peace. So the mother was commissioned to care for the child. During the time when it was sleeping—for a small spirit child needs increased sleep just as much as a toddler in a human body—this mother was also needed for other children. For there were so many more of the same people, and among them, too, there had to be a comforting being who bore a resemblance to the relatives they had left behind in the world. They were not to be beings who were white like her, but whose skin color was also dark in the spiritual realm.

Thus, this mother was allowed to fulfill her task not only with her own child, but also with others; for she considered it her duty to offer comfort and support to others as well. She was then led to her other children and was allowed to be with them, to converse with them. But she herself recognized that her task now lay in the children's paradise of her youngest child, while the others, who had progressed somewhat in their growth, could no longer enter this small children's paradise. But the mother had the opportunity to meet with her other children as well.

These somewhat older children didn't cry about having to leave the world. They, who already possessed a little more understanding, were extremely happy and full of joy to be allowed to live in this new world. They experienced so many surprises and so much beauty here. But they also had tasks to fulfill, for they were growing spiritual brothers and sisters who needed to be trained. Although they didn't particularly appreciate this school, they recognized the necessity of being taught in this way. For it was made clear to these children, who already possessed a little more understanding: "You must occasionally return to human existence. But then you should be able to live as spiritually strengthened people."

Thus, it was explained to them that they also needed to be trained in the spiritual realm. The greater their zeal, the more likely it would be for knowledge to deepen in their souls, and then, in their future human existence, it would be easier for them to accept what they would then be taught as human beings. They would then be spiritually strengthened, able to reason and think better, and able to attend school and be treated equally by other people, or by white people. However, it is necessary that they now do everything in their power in the spiritual world to take a major step forward.

This is how these adolescents are taught. I must emphasize, they are adolescents, **for they did not die as adults**. They were not yet fully developed in their physical development on earth, so they must go through this phase of spiritual growth in the spiritual world. These children are largely diligent, striving for better knowledge. The terrible events, the poverty in their lives, are still in their memory; they still have that in their memory. For that is no more erased than any other memory of a white person. Yet they are much less concerned with greed, avarice, jealousy, and the like—they see the suffering they have experienced, their poverty, and are impressed by it. They have entered a better world that offers them beauty, and thus they have no reason to dwell on that sad world. It is always an advantage for God's spirit world when such young spirit brothers and sisters are willing to be taught, and when these teachings can be imparted to them without any particular effort. If they already have a certain understanding and power of reflection, it is easier for the spirit world.

Things are always bad for small children. They lack understanding; they suffer from longing for their loved ones, even if they have lived in extreme poverty. They have now entered a strange world, and not all of them can be calmed, despite sleep, food, and fine drink offered to them. There are some who can be made content and happy; they find joy in the spirit brothers and sisters who spend time with them. Angels are there, they have a lovely appearance, and they play games with

them; this helps some of these beings adapt to the new world. The divine world is always happy about this, too, because it gives them additional work when these minds cannot be calmed.

Now I want to talk about another small child who was just as inconsolable. It is always important to first determine the child's past. God's angels do this in every case; for each person who comes is a personality. One deals with each one in a very special way, and so God's angels inquire about a child's past. They look for the parents, seek their whereabouts, whether in this world or the next; or they investigate what it could be that is making this child so anxious that it cannot be calmed despite sleep and food.

And in the case I am now reporting, an angel of God investigated and determined that neither mother nor father nor any siblings had particularly cared for this two-year-old child, according to your human calculations.

It is true that, before the great famine came, they had given him the necessities he needed to live. But when there is a shortage of food and there are so many children, then unfortunately, the parents do not cry when one, two, or three of their children die. They have nothing to give, and there are other children. They might prefer to feed two rather than see all ten or more go hungry. So they do not mourn when one dies and do nothing about it. The parents or the mother, usually She is alone, and becomes so apathetic. She herself suffers from hunger, and no one cares for her. Both the children and the mother are so apathetic and feel abandoned.

This experience also remains in the memory of such a child. She has no sense of togetherness in the memory of her siblings, of her mother; she was left alone so much, left to herself in her filth, in her hunger, in her need – she had no special bond.

But this child, of whom I am now telling you, did have something to which she clung. It was a very primitive doll, cobbled together with some wood. This doll was the child's everything. It cried and screamed just like the others. Although it received all possible support and comfort – it was allowed to sleep through the night, it was fed, and cared for – it could not be calmed. But it didn't cry for its mother; it only cried for this pitiful figure of a doll. And the angel of God took this doll—not the physical doll that had been left behind on Earth, of course, but the condensed spiritual form of it, which could be fashioned from spiritual matter.

The spiritual doll was given to this spirit child, and it radiated and rejoiced in it. According to your new theory, you might call this doll a mother substitute or a love substitute. That may be true; it was a certain substitute for this child. It had something that belonged to it and that it could love in its own way. And so it needed nothing else but this doll. The angels had recognized that. But to do this, they had to concern themselves with this child's past; they had to return to the village, observe its surroundings, and look back at how it had lived. And in this way, they could determine what the child was lacking. People sometimes have the mistaken notion: "Yes, God knows everything, and everything is present for Him."

No, that's why I explain these things, how it is possible to give a child what satisfies it. In this case, the angels had to return to their former earthly surroundings and look for these things there. So this child retained this doll form for a long time. But then it quickly got used to the new surroundings. It liked them, for the angelic beings were loving to it; they had a lovely appearance and were also beautifully dressed. Such a spirit child can only rejoice in these spiritual beings and quickly becomes friends.

Soon, this child was brought more beautiful dolls, more beautiful, better toys, and over time, it also became accustomed to the new things.

This is one of hundreds of different events that take place in the spiritual realm when such small children return and long for relatives or perhaps, as in this case, for a doll.

I would like to tell you about another small child who cried so much and was inconsolable in the new world. I want to speak primarily about such cases today, because one cannot assume that

for those who escape poverty and hardship into the afterlife, everything simply dissolves into happiness and bliss after their earthly death. For them, it is similar to, say, deceased white people: They, too, still feel just as attached to the environment they left behind and to their world.

Thus, this child, of whom I am now reporting, was inconsolable, and in this case, too, people investigated why it could not be calmed, whether it would cry for its mother. Now, in this case, this toddler had grown up on earth with animals—with goats, sheep, and other feathered creatures. This child had been happy and content with these animals, for it had also been largely left to its own devices. It had therefore had its animals with which it tried to entertain itself, and this environment, these animals, remained in its memory after its earthly death. Now, in the same way as I described earlier, the divine world had also investigated why this child could not be calmed down, what could be given to calm it. And so they came to the conclusion that it was missing its animals. And since the spiritual world is not particularly pleased when these children scream and cry incessantly, they try to do something to calm them down. You must not think that one would simply calm these little beings with spiritual medication. That would not be normal; one should not do that. One can use medication if it is spiritually necessary for recovery, but if other options are available, that will of course be done first.

So what did they do with this toddler? In the spiritual world, and therefore also in this children's paradise, there are, of course, animals. They don't live in the houses where the children are taken in and cared for. These children's paradises have their gardens, just as they do their spiritual nature, even their small forests, **and an animal world exists at all levels**, whether on lower or higher planes – the different animals simply differ in their own spiritual development. On the other hand, special animals can also be temporarily introduced to a children's paradise to delight the children there.

So, this child was simply taken without further ado and brought to the garden where these animals were. There, it found all these familiar animals again, just as it had been during its lifetime. And so it immediately stopped crying; for it felt as if it were back in its old home – even though everything in the spiritual world is well-tended, while in the earthly realm everything was in disarray and chaos. But a spiritual being quickly gets used to this order, especially these children. Angelic beings spend time with these children, and they like it very much. This child was able to find peace in this way.

This child's parents were not in the spiritual world; they still lived in their village on earth. Therefore, one cannot simply cut short the life of a mother or father in every case just to calm a child. That's not possible, because everything is bound to order and, in the divine world, is aligned with order. *This child was able to find peace among the animals.* Of course, it was then taken back into the house, but it knew exactly: "I can return to the animals," and it adapted to this new environment very quickly.

It then enjoyed this spiritual upbringing like any other child. Only in the beginning did it need this accommodation so that it could adapt more quickly to the new world.

Now I would like to explain something about adults who enter the divine world. And here, too, I don't mean white people, but people of a different skin color, who came from the chaos of war, who had to suffer hunger, who were killed. So, there was a woman who had died of hunger. When she opened her eye in the divine world, she beamed; she was overjoyed, because the first thing they offered her was food and drink. They gave her clothes, proper clothes, and made it clear to her that she would later be able to meet with relatives who were also in the spiritual world. But first, she had to look around and make friends with the new world.

The new impressions were so great for this female being, and she was so happy. She had heard something about a Christian teaching during her lifetime, and now she was allowed to hear so much about it: about true love and goodness, and about the kingdom of heaven, which opens its gates to those who had to suffer in human life, who were plagued and tormented by other people, who had

to endure great hardships and even had to die of hunger. They were now to be accepted into the divine world, and the divine world would try to make amends for what they had suffered through the great fault of other people.

And so, this spiritual sister particularly enjoyed it, and she had only one desire: "Never send me back into a human existence." She was also willing to do anything, to perform any work. She could only marvel at all the wonderful things she experienced in her humble world. For she, too, was still on a lower level of ascension. But she found the brothers and sisters there to be all so friendly, so helpful, so good, and she experienced her new home as a paradise in contrast to what she had left behind on earth. For her, it was heaven, even though it was a lower level of ascension, where a spiritually more developed deceased person, had they been sent there, would have felt deeply unhappy; for everything was still so primitive. But for this spiritual sister, it was heaven.

You can now perhaps imagine what it means for a deceased person, coming from a primitive world where huts were made of tin and rags and where they had to be happy to have something to eat, to suddenly arrive in an environment where everything is ordered and every object and everything has its place. This is heaven for such a being, and in this heaven these ascending spirits feel content and happy. It is the task of the angels to look after these beings.

This task is not easy; it is very great, for these are spirit brothers and sisters who come from below. They are on their way upwards and need to be taught, and one tries to encourage them in such a way that their ascent is accelerated. For there are still so many who come from below and 'push the others forward'. Thus, some find their happiness in the divine world even in a very humble environment, and they already consider everything to be the highest heaven.

Another spirit, of the same stage of development, also had to endure the turmoil of war, hardship, suffering, hunger, and torture as a human being. This spirit, too, still remembered everything when it arrived in the divine world. And it was full of hatred; it could not forget and could not forgive those who had caused it such great suffering. Thus, this spirit was encouraged and comforted in the world beyond. It was explained to it that it must try to change its thinking. But it did not succeed, and so this being had to be put into a prolonged spiritual sleep. This sleep was meant to bring them peace; after awakening, they would no longer have to live with feelings of hatred. Thus, the spirits of God attempt to do this by putting such a being to sleep until it is recognized that, through this sleep and the extended stay in the new world, some of the condensed, heavily burdened earthly od has dissipated.

If this od is then no longer present in this coarse material form in the deceased, one can assume that their feelings and thinking have changed somewhat. However, as long as this condensed stream of od is still recognizable in this spirit being, they will not yet be able to forgive. The memory of what they suffered is also still so deeply rooted that the divine world must contribute further to diminishing the being's memory of the bad times. In such a case, the spiritual world has the opportunity, and it uses it, to remove this memory to some extent by allowing it to sleep longer. She gives them a so-called spiritual anesthetic and lets them sleep until this dark odour has somewhat dissipated. And then one can make the observation and have the certainty: A transformation has occurred; one can speak to this person who has returned home in a different way, and they will accept the encouragement and comfort.

This, too, is only an explanation of what the spiritual world does in such a case. When so much suffering is inflicted on a person, when people innocently fall into such hardship, then the kingdom of heaven opens its doors and not only gives grace to those returning home; the kingdom of heaven gives them love, it helps them in their ascent, and tries to offer and give them as many pleasant things as possible.

What I explained to you today bears a great deal of resemblance to the message of the Sermon on the Mount. If you read the Sermon on the Mount, you can see how the kingdom of heaven is

ready to provide support to those who suffer (Matthew 5:1-12). These people don't necessarily have to have lived or been raised in the Christian faith; they can belong to another religion. But they are all brothers and sisters from one kingdom, from the Kingdom of God, for whom Christ suffered and died just as He did for all others. And so, in this respect, they still need to be taught and instructed in the spiritual realm.

But you now have the answer to what happens to those who return to the spiritual world from a world full of misery and need, what is written in God's law and order, how such people are treated, how they are encountered, and how they are helped. I emphasize this because there are always people who believe that God only needs to speak a word and everything will be as He wishes. God's order has its laws, and everything must follow these laws.

You had the opportunity to hear more about these divine laws this evening, and so I would like to assume that all this will help you to expand your spiritual knowledge somewhat. It is our wish and desire that you be surrounded by the blessing of God, that you be in the company of spirits of God, that your thoughts and will be of such sublimity that only subtle od surrounds you. For this subtle od, which you have within and around you, will one day determine which world, which heaven, you will enter. For the higher one ascends, the finer, the more radiant, the more glorious, the more distinguished, and the more noble that world is, and the more happiness and peace the souls of those spiritual beings feel, for they have come closer to unity with God.

Now I must leave you again and would like to invoke God's blessing upon **you** all. May He protect and protect you and help everyone present to heal in body and soul. God bless you.

Report of the experience of spirit teacher Joseph through his mediator Beatrice Brunner in the hall
on Münchhaidenstrasse, Zurich. Original: Tape recording

Headline, next case.

February 2, 1972.

Balthasar - Spiritual Experience in an Earthly Forest.

A loner who remains bound to the earth with his dog after his death gains insight into the spiritual animal world.

Joseph: God bless you. Dear brothers and sisters, I am speaking to you again, your trusted friend. I know, people have wondered why it is not possible for a spirit to give these experience reports again. Certainly - we assume that this will be possible again. But we have our reasons for conducting the lectures in this way now. It is simply not possible to conduct them in the way you currently prefer. So you will have to make do with what I have to tell you. This report, which I am giving you, serves to expand your knowledge and to help you become acquainted with the spiritual order and its laws. We are pleased to note that new friends keep coming here who first need to learn these laws, who have no idea about the spiritual order. And since they have many questions, we try to explain the spiritual teachings to them in this way and make them understandable.

So, this evening, I would like to tell you about a man named Balthasar. He had a dog that always accompanied him through life—that is, various dogs accompanied him one after the other. I must ask you to try to absorb what I say carefully; because everything I explain to you is very meaningful and instructive.

So, first, I want to tell you about the life of this man who lived 400 years ago. This man had a small farm. He was unmarried, but he had a farmhand and a maid. He owned a stable with horses, and he traded in horses. He always had a dog – the last one was named Nero. Each dog he had was given a special name by him, because he wanted them all to remain firmly in his memory. He didn't,

as is sometimes customary, give each subsequent dog the same name – no. Every animal, like every creature, has its own special characteristics and is characterized by its peculiarities, always distinguishing itself from other members of its species through its own particular traits. Therefore, he wanted to give each of his animals that accompanied him through life a special name, and each dog remained firmly in his memory.

This Balthasar used to go from village to village with his dog, visiting the farmers and inquiring about the animals. He bought horses and sold horses. He wasn't a rich man, but he wasn't poor either. He had gained a reputation through his consistent life and earned the respect of his fellow human beings through his justice.

But he had one major flaw. This flaw was that he was stingy, very stingy. He had no connection with his relatives; He didn't want to have any contact, because his relatives weren't as well off as he was, and he feared he'd have to take them in, as he had his own house. So he didn't want to know anything about his relatives; he distanced himself from them.

So he lived with the farmhand, the maid, and the dog, leaving early in the morning to visit these farms. He couldn't travel from village to village with a horse and cart, as was customary in his time, but had to walk. So every now and then he bought a horse and took it home. He cared for the animals well and always made an agreement with the farmers to whom he sold a horse. A handshake, as was customary at the time, wasn't enough for him; they had to sign a document: He reserved the right to take the animals back if they weren't properly cared for. And so some people made an effort to really take good care of the horse; because they knew that otherwise this Balthasar, as he was called, would come and get the animals and give them back the money.

Now, for example, he once saw a farmer overload the cart with hay and the horse couldn't move. The farmer beat the horse, and Balthasar came over with his dog, Nero. Balthasar then began to curse the farmer. He swung himself onto the cart, took the fork from there, and simply threw half the hay down, right where the cart was parked. Then he led the horse back to the farm himself. Naturally, the farmer got angry, along with his followers. They cursed this Balthasar—while his dog, of course, made a lot of noise. But it didn't help, Balthasar, He prevailed. And so this same farmer had to return once more and fetch the rest of the hay.

Balthasar warned him: "If you ever hit this animal again or burden it with too heavy a load, I will take the horse away from you." Back then, things weren't as easy—and I must tell you this—as they are for you today; you couldn't go here or there and let them know that you wanted such an animal. The farms were far apart, and there was no way to quickly find each other; you had to walk for days until you got what you wanted. It wasn't as easy as it is for you today. That's why this may seem a little incomprehensible to you, but it was true.

Well, this man was highly respected—except for his greed. *But now the hour came for him, too, when he had to leave this world.* He became ill, and soon it was time for him to die. And so his relatives came, too. They were only focused on getting money from their brother, their relative. They had no interest in anything else. And when Balthasar died, they didn't know what to do with the dog and sealed his death sentence – he too had to die.

Now I want to tell you, in essence, what this Balthasar did. His spirit had escaped from his body, but he was still bound to the house and to his animals in the stable. *He was very earthbound.* The spirit of the dog had also escaped from his earthly body when he had to die. However, the spirit of this animal was not immediately led away from this world, for a spirit of God was already watching over all these events and experiences, and thus Balthasar and his dog had found each other in spirit.

Balthasar was thus bound to this earth. Higher or divine thinking hadn't really developed in his human life. *He had simply been too preoccupied with material things.* The dog was also earthbound; He was bound to this house, to the people who lived and had lived in this house. Thus,

the spirit of this animal had not been removed, and so this animal spirit simply took up residence where it had lived. Now Balthasar recognized his dog, and in retrospect, he was able to witness how his relatives had judged the dog, and so it was quite understandable to him that he, too, had become a spirit.

He was very interested in what would happen to the animals in the stable. And now he had to realize that people were coming, and one horse after another was being taken away and sold. And all the proceeds were then divided among the relatives. He had to watch this. But he was content to have his dog. *He had never been friends with people.* He was therefore not unhappy that his dog had to die too; he wanted to continue living and being with him now. He had no shortage of interests. He went to the farms with the dog, believing that he should always check on things there and give the farmers advice on animal husbandry. But he realized he could no longer trade with them. He also went into the forest with his dog.

Even during his lifetime, he had visited these forests with him, leaving early in the morning and returning home late in the evening. In a certain sense, he had been an eccentric who felt connected to nature. People had meant nothing to him; he couldn't give them anything, he was stingy. He had shown no consideration, no understanding, and no love for his fellow human beings. All his love for animals had vanished.

Well, even as a spirit, he wanted nothing to do with people. So he sought out the forests with his dog and made his observations as a spirit: He could see people working in the forest, but he observed the animal world in the forest and could now see the spiritual – and that began to interest him. He saw sick animals that were dying *and could witness how the spirit escaped from these sick animals.* He was also nearby when hunting season came and the animals were hunted. He observed them and felt sorry for how they were hunted. Then he was able to determine that spiritual beings lived in this forest.

He saw various spiritual beings in this forest: those who were actually only concerned with nature, with the growth of trees and with everything that grows in the forest; he observed special spiritual beings who were mainly concerned with water, with the streams that flow through the forests, and those who even collected stones and 'drew' trees. Then he also saw beings who were concerned with the animal world; he saw spiritual beings who were companions of animals, and not just animal spirits, but they accompanied all kinds of game on their journeys through the forests.

These spirit beings were just as nimble as the fleeing animals, and when the animals played with their own kind, these spirit beings even joined in the game. *The whole of spiritual life now seemed very interesting to Balthasar.* And his dog, who was always at his side, sometimes took off and occupied himself with everything that was happening in the forest. He approached these other spiritual animals, went to them, but always returned to his master.

Balthasar was now also able to observe how spiritual beings cared for sick animals, how they gave them remedies – *living animal spirits living in physical bodies were thus cared for by spiritual beings.* Balthasar also saw animal spirits hunting around in the forest. These were the spirits of animals that had been hunted and killed by humans.

They continue to run away for a certain time, even after the body is already dead. The spirit is not dead; **The fear of humans has passed into the animal**, into its soul, and so these animal spirits continue to run around for a while. Spiritual beings follow them, and for these animals, too, the moment comes when they tire and lie down. They have not yet necessarily achieved the awareness that a transformation has taken place within them.

For the animal also has the feeling "I am alive," just like the deceased human who awakens in the spirit world and cannot necessarily determine that they have actually died, because they feel the ego within themselves, because they say: "I am alive, it is I, I am here." They may be able to detect a change, but they do not believe in the departure from the body.

Spiritual beings come to these animals and take them into their care, leading them away from this earth. They take them with them into the spiritual world, for their time on earth is over. Some animals are picked up and led over, others are drawn back as if by a magnet. This means that after a certain time or days, the spirit is released from earthly matter. When the earthly od that filled its entire body and bound it to this earth—and this od not only permeated the body, but a remnant of it was also connected to the soul of this animal spirit—when this od has flowed back, then complete separation will also take place, and the animal spirit can then be easily withdrawn to the spiritual level where it belongs, into the spiritual animal kingdom; one is drawn in, another is led in.

I also don't want to omit to mention that there are spirit beings who have a special love for a particular animal, who accompany this animal during its lifetime and then, when its time is over, guide it back to its spiritual level. So you must also familiarize yourselves with the idea that there *are even higher spirit beings who, for a time, prefer to accompany wild animals in the wild.* And when the time comes for those animals whose life here on earth is over, this higher spirit is there to receive the animal spirit and also guide it into the spiritual animal kingdom.

As for the wildness of certain animals, it is the case that in those feared by humans, most of their wildness is broken when they have laid aside their bodies—most, but not all. For just as this living animal is in its wildness, something of it is also present in its soul. For every animal has its soul.

The od [life force] that connects the animal body with the spiritual body is one and the same in both. Through the death of the animal, the heavy od that had made it possible for the animal to live here in the first place, to be incorporated, vanishes from the earthly body; it returns this matter.

But in the soul, these basic nuclei are still present, which emanated through the body into which this animal was incorporated and which it filled with one and the same ode. For every animal is marked by its own special od, just like humans. **No human has the same od as another; everyone has their own od, their own radiance.** You know this—proof of this is how a dog finds its master again. It finds him by the od band, by the smell; for every od, whether it is bound, weighted od or purified, pure od, has its own scent, leaves its own scent behind. Where a human has passed through, a trained spirit being can track by the od band, on the one hand, and by the scent, on the other.

Now, when a wild animal has died—however, it doesn't matter—weighted od still clings to the depths of its soul. The body has been removed, and the soul remains. This animal spirit will not find its way at first, will also experience a certain fear, anxiety, and will run around. This will, of the spirits of God, are closely observed, and such an animal spirit has a special, let's say, protector—this could be a higher spirit who has a special interest or love for this particular animal—the higher spirit will assist it and help it to free itself from its wildness by approaching this animal spirit.

For I must say this: You should not believe that such an animal spirit has the ability to attack another spirit. This is not the case; rather, the wildness simply expresses itself in restlessness, in running around; this is how it shows itself. However, one sees that this animal spirit is, so to speak, in pain. It is suffering, and one wants to assist it. Such a higher being has the ability, through its proximity, to create an atmosphere for this animal spirit that acts like an anesthetic.

Such a being also has additional means that it uses and with which it comes close to the animal spirit—in fact, this is true, even if you may find it difficult to understand. It coats the animal spirit with oils and ointments, thereby completely removing its wildness, and the animal spirit can also be put to sleep through these means.

Here I must return to this and remind you once again that it is possible for the spiritual beings who accompany humans to approach humans using spiritual means. They can, let's say, perhaps give them injections while they are asleep. But it doesn't necessarily have to be while they are asleep; it can also happen while the person is working quietly, not in a hurry, and not nervous.

Whether they are standing or sitting is irrelevant; the main thing is that a certain inner relaxation, a certain calmness towards their surroundings, is present. Then a spiritual being can approach the person using spiritual means and can even give them injections. The person doesn't notice it. You don't notice it either if you are bitten by a mosquito now and then.

Even more refined are the needles and instruments that the spirit beings have to provide humans with these means—for their salvation, for their health, for their progress. Thus, the spiritual beings have many possibilities to assist humans with their health, if necessary, and to guide and distract them in their thinking. They can therefore lead humans.

Spiritual beings have great power over humans.

I would like to point out: In the interest of justice, lower spirit beings also have the same opportunity to approach and treat humans. However, it is in God's law that lower spirits may not harm humans in a way that would cause them suffering. What these lower spirits are permitted to do is take possession of their thoughts and, to some extent, even their will. They direct their will. And here, too, it depends on the human being: If someone is strong-willed and directs toward good, if their will toward good is strong, then no lower spirit can direct them or dissuade them from doing good. ***Thus, it is always the person themselves who can decide.***

But their willpower plays a crucial role. Spirit beings, even good ones, cannot easily accomplish anything with a strong-willed person. If people are willful, even the good spirit world cannot guide them.

On the other hand, those with weak wills are easy tools, especially of the lower spiritual world. And if a person further lacks sound thinking and reflection, then the possibility is even greater that they will become a willing tool of the lower spiritual world. Thus, a strong-willed person is needed; one should spiritually embrace a higher development or be willing to move toward it, to be in its fulfillment – then one does something oneself, then one is in control of oneself.

Divine beings value and respect the will of the human being. There are various reasons, which I have listed for you, that create the possibility that the spiritual world may approach the human being or take possession of him.

But now I don't want to deviate from what I have told you: about the spirit of God, which even takes an interest in a wild animal. He gave the animal spirit sleep so that it could be freed from its wildness, just as humans returning to eternity are allowed to sleep and rest. This sleep serves to ensure that upon awakening, a greater peace comes over their spirit, that they are somewhat freed from their ties to the earth, and that even the memories that might plague them fade into the background. For sleep depends on how much a person needs it. Some need a short sleep, others a long one, and some don't need to sleep at all—it depends entirely on the development of the person returning home.

Sleep therefore has the advantage of detaching oneself from earthly things, of being freed from them and no longer viewing what lies behind one with distress or heaviness, of having already gained a certain distance. Time has passed, one has become calmer, and one also decides to adapt to the new environment. This is true for humans who have returned to eternity, and this will be true for animals. *This sleep also belongs to animals.* It is, so to speak, an adjustment sleep that enables them to adapt to the new environment into which they have been led.

You know, or otherwise you must acknowledge, that there is a spiritual animal kingdom. In this spiritual animal kingdom, the spirit beings are led from one level to the next. In the course of their ascent, they each take possession of an animal body again, until their final stage of living in animal bodies—until they reach the point where they can enter a human body. Then, a transformation from animal body to human body takes place. If a spirit of God has a special bond with such an animal, then there is a reason for it. It may well be that these higher spiritual beings also have certain preferences, as is the case with you humans; one loves this, another has an affection for something

completely different. That is the diversity in God's creation, that is the diversity among you humans, for not everyone is meant to love and promote the same thing; one should be different, there should be diversity – from diversity, a whole emerges. It is the same in the spiritual world. It may be possible that a spirit of God simply has this particular preference for one species of animal. But it may also be that a spiritual bond exists with a specific animal that goes back far, billions of years. The spiritual bond has not been broken, or it was deliberately not torn apart. For the possibility exists that all ties from the past, that is, from the time before the apostasy, have been severed.

But it is also the case that primarily higher spirit beings recognize certain bonds they have not severed, in order to always be able to follow this spiritual bond—or this od ray, for that matter, to make it more understandable for you—in order to observe the person in question in their development. This is also the case with the wildest animal in its spiritual ascent. And even a completely wild animal may once have been a spirit being of a higher rank. Thus, a higher spirit being may once have been in contact with it and deeply regret that it has not yet been possible for this animal spirit to ascend further, that it has not progressed more quickly—although every higher spirit knows that everything has its time and will go through its development.

One is interested in how it is doing, at what level it is, and how long it will probably take until it is possible for it to reach a higher level again.

Higher spirit beings can therefore also be interested in very lower animals and concern themselves with their spiritual ascent. *One should not be under the impression that wild animals are something that has to do with the lower spiritual world.* They are in God's creation, live in God's creation, and occupy the place determined for them by their spiritual development, and must tread the path marked out for them as a result of their past apostasy or transgressions.

Thus, every spirit, whether belonging to a higher or lower plane, rejoices in learning where the relatives with whom they once lived are in their ascent. *It is difficult for you humans to understand—for you are all too concerned with time, and you are always in a hurry—that a high spirit awaits the return of a former relative, let's say, one who was once very close to them during the time of their highest bliss, and who then separated and became so heavily burdened and indebted that they are still far behind.* They will not be forgotten by the one who remained behind in heaven; they will take an interest in them and, in turn, will do everything to facilitate their return. He will try to assist him.

But the animal spirit doesn't live in this high consciousness. It doesn't have the consciousness of a human, of a more highly developed being, but its consciousness is so limited; it isn't clear about the divine consciousness. I was allowed to give you this additional explanation.

But now I would like to return to Balthasar. He had just been in these forests and had seen how spiritual beings occupied themselves with nature, just as I told you—one with this, another with that. At first, he kept his distance; he didn't want to have anything to do with anyone.

He already had a unique character in his human life, and this peculiarity remained in his spirit as well. One should not think that with death, all bad habits are abolished. That is precisely the point: *All these bad habits, these peculiarities, are not a part of flesh and blood, but rather they are a part of the soul and fill the whole person, emanating from within.*

So it was with this Balthasar as well. He first had to familiarize himself with his surroundings, and it took a long time before he became friends with these many spiritual beings who dwelt in the forests. He didn't like to go to people in a village or a city; rather, he loved nature and lingered in the forest, and life there seemed very interesting to him.

But then the time had to come for this Balthasar and also for his dog when they would free themselves from this earthly bondage. He had already initiated conversations with the beings who passed by him. He approached them, conversed with them, and exchanged views and opinions. He realized that those he was dealing with and speaking with didn't know much more than he did. They

were all bound spirit beings—spirit beings who, therefore, couldn't enter eternity, their spiritual realms in the order of God. *Their attachment to the earthly was still very strong, and so they were bound to the material earth and to all those beings who were and are engaged in something on earth.*

But since higher spirit beings are everywhere, ensuring order and cooperating, Balthasar entered into conversation with a higher spirit. This spirit said to him: "Wouldn't you prefer to leave this environment for once? You can't stay here forever. You must ascend, you must enter eternity, and you must be interested in something higher than just what is here."

It probably took a lot for Balthasar to decide to leave this world, for he believed that only what he experienced here was his fulfillment. And he didn't want to part with his dog either. For the dog was still his companion. So it had to be made clear to him: *"The dog belongs to his spiritual plane, and you belong to yours. You can inquire about this animal spirit again. You can visit it, but you must not hold on to it, for it, too, must have the opportunity to ascend and transform."* The higher spirit made it clear to him: *"You too will not rise, you will not move forward, if you cling to this earthly world and still concern yourself with everything that happens on this earth. Detach yourself, separate yourself, and enter eternity. There you will experience the spiritual realms. Here you will face the material forest and experience the spirit beings who are bound – there are certainly higher beings who fulfill their task on earth, but your path now leads into eternity."*

So he allowed himself to be persuaded. But it took a lot before he heeded these admonitions. Then he also had to part with his dog. But he already suspected, when people spoke of eternity, that God was exercising his power here and that he now had to give God an account of his life. And that was actually something that always held him back inside.

He was partly afraid of his real future, and partly he liked living this way. Why should he enter an unknown world, face something he was apprehensive about? So he simply wanted to postpone it. But he had to be persuaded, and he had to leave the earthly world and was then led into a spiritual realm, away from the earth. There, of course, he encountered the spirits of God. They approached him and said to him: "Yes, we have to settle accounts with you, for you lived as a human being on earth and had to pass your test there. It wasn't about a pleasant, comfortable life, but about your soul, about your spiritual progress. You were known as a stingy person; you burdened yourself with your stinginess. And your soul is still filled with this stinginess."

Now it was a matter of getting rid of this vice. But that can't happen by the angel of God speaking a few nice words to him and saying: "Yes, out of the love of God, I want to free you from this vice." That's not possible. People sometimes believe that one can pray for someone and then their worst sins will be forgiven. That's not true, you have to remember that. What is engraved in the soul cannot be removed immediately. And so it was with this spirit and its greed. Only, the circumstances he has now found himself in, are quite different from those on earth. There are no longer such opportunities to indulge in, greed as there are as a human being.

With you humans, money plays a major role. There is greed, avarice. Lies can be told. And it is sometimes difficult to provide evidence for these lies. That is the world. But these are the trials, the hard trials for humans.

In the spiritual world, there is no money; one cannot lie—that is, one can also lie, but one sees when someone is lying, and it does them no good, because the truth is always obvious. And so one must be ashamed of oneself if one lies to another. It is quite different with us. One begins to avoid those who lie. And so, on this path, they will have to realize that one must not lie to others. So one has the opportunity to lie, but the truth is illuminated, *one always sees it*. Sooner or later, one will always come to the realization that lying is useless. And one doesn't have the opportunity to be

stingy like one does as a human being. It's not about possessions one can have or acquire for oneself that one doesn't want to give away. *In the spiritual world, possessions belong to everyone; where one is, in the sphere where one is, possessions are divided.* God is Lord over all, we know that. And **one cannot acquire anything with money.** That doesn't exist. So, in this regard, many burdens are already removed.

In the spiritual world, the spirit must acquire higher thinking—it is guided to a completely different level. It must learn to be of service to others; it must learn to tolerate others. That's what the community houses, which you are always told about. When living together in a community, one must learn to get along with others, to understand others. For others speak and act exactly as their true selves are. *They express what is within them.* And some are annoyed by the behavior, speech, and actions of others. They must learn tolerance; they must learn to understand others and accept them as they are. ***And all those who are on the ascent go to spiritual schools.***

But it isn't just demanded of one person: "You must be tolerant, you must have noble thoughts and actions," and the others can do as they please. No, everyone is addressed. One must not only demand of others, *but one must give oneself.* That's what these spiritual teachers are for. They teach one in this regard. Thus, such a returnee, who no longer has the opportunity to show stinginess because the environment is completely different, will then, so to speak, lose this vice entirely. It will not find expression, or it will slumber within them and remain in the depths of their soul; it has no opportunity to unfold.

Now I would like to return to this Balthasar, to his previous life, not the one he lived four hundred years ago. *In a previous life, he was a landowner.* He had horses, beautiful horses. The love for them remained in his soul. He had a penchant for these animals. In his following life, however, he was no longer a rich man. He was not poor, but he was not rich either, as I explained to you. He had earned the respect of his fellow human beings. He kept his distance; he still had the same qualities within him—and also this greed. He had also had greed as a landowner, and he carried it over into the next life. *Thus, he had not been cured of this vice in the divine world; he had not had the opportunity to show it there; it had simply slumbered within him.* And so it found expression again in his subsequent life.

Now, when this spirit is reincarnated, one and the same thing will always be at the forefront: greed. He will be tested for it again and again. In the world of God, he is trained, and the possibilities for liberation are given to him. But what is so deeply engraved in the soul cannot be easily resolved—precisely such a vice, which cannot unfold at all in the spiritual world, which lies dormant. *It can only be tested anew through rebirth to see if one can now overcome this vice.* That is what it is all about. **That is why human life is a necessity. For whoever wants to ascend to the highest heights must be one with God in high, noble thought and will.** That is why human life is necessary.

One person has this vice of greed; for another, it plays no role; instead, something else burdens them, and they cannot free themselves from it in the spiritual world; they are not given the opportunity to do so. This burden, this fault, lies in the soul, and it is tested again and again in human life. *They must become human again and again until they have overcome all these vices, or at least achieved such a level of development that he can continue upwards from that stage of development in the divine world, so that he no longer needs to become human, and his ascent can take place in the spiritual world.* This requires a great deal.

But there are also those who are destined to undergo their spiritual development in the spiritual world [in the so-called parallel stage]. They are specially marked by a covenant and perhaps—I may well say it—in most cases are not as burdened as the spiritual beings who must become human.

Yes, dear brothers and sisters, if I were to open the curtain to the divine world for you, there would be so much to say, so much to explain. I have now tried to explain something to you based on the account of this Balthasar's experiences—how he lived and why he could not overcome his vice in the divine world. **If one knows this spiritual teaching, one should strive in every way to free oneself from all burdens, so that one develops evenly upwards and is thus equally developed on all levels.**

It is true that a person can be at the peak of their spiritual development on the one hand, and yet still have a vice, so that they are at the bottom of their spiritual development. Then balance must be created. So, for the spiritually aligned person, it is all about finding this balance and developing evenly on all levels. That is the wonderful thing, that is the beautiful thing. Then one can experience true bliss upon returning.

Well, I have spoken to you and persuaded you a great deal. I am happy to assume that one or two of you have understood something of it. I would now like to withdraw and leave God's blessing to you all. Greetings from God.

An account of the experience of spirit teacher Joseph through his mediator Beatrice Brunner
in the hall on Münchhaidenstrasse, Zurich. Template: Tape recording

Headline, next case.

March 1, 1972.

Cäcilia - Insights into the Ability of Clairaudience and Clairvoyance.

First Afterlife Experiences of a Fortune Teller.

The first words of the lecture are missing. In the original publication in the magazine "Geistige Welt," the editor at the time wrote: "Spiritual friend Josef preceded his description today with a lengthy introduction, which is reproduced here somewhat abridged due to lack of space: He said that, as usual, he himself would speak to us again about an ascending spirit being, he had already mentioned the reasons for this, and for the time being, it would remain so."

Josef: We, the spirits of God, try to discuss together the things that we consider important, instructive, and necessary to present to you. From this, you can see that we also consult with one another and not everyone simply does as they please. The spiritual order in which we live also requires that we discuss with one another what and how we can best teach you from time to time. You know, we have many helpers who come to you and all our friends to inquire about your thoughts and your questions. We are happy to answer questions of general interest. We also adapt to people's current earthly circumstances. *We therefore try to present our instructive reports of experiences, as well as the Saturday lectures, in a context of these.* You should experience something uplifting.

We can also suddenly decide on a different topic if we see that it will be better for you. We are aware of all people's great desires and questions, but we cannot always address them. ***What people hear from us should be a guide for them in life, so that they can strengthen their faith in God or rediscover their faith. That is why it seems so important to us that one experiences oneself and acquires knowledge.*** One must also be aware of one's own spiritual powers, as well as of all the valuable things that lie deep within a human soul. So much is encapsulated within and cannot emerge.

In my last two Saturday lectures [on February 12 and 26, 1972; see the annual volume ["Spiritual World 1972"](#)], I have tried to clarify some things about this for you.

What I am telling you today about an ascending spirit being can be considered a continuation of what you heard last time and the time before last. For this purpose, we select suitable spirit beings. Depending on the situation—and I would like to emphasize this—we have to go sometimes into the depths, sometimes into the heights, to summon these spirit brothers and sisters to our presence and to talk with them, or simply to read everything about them from their soul, from their soul or their "spiritual field," as we have always called it.

And especially today, I would like to speak of a deceased woman who practiced clairvoyance—let's call her Cacilia. She had a good ability to see clairvoyantly, but she didn't practice it without payment; she was well paid for it. She had a great ability to see, partly into the future, partly into people's past. People came to her who were simply unable to overcome their problems through their own strength and reflection. They wanted to know in advance how this or that would turn out, and how they should react to it.

Now you must try to follow carefully everything I am explaining to you. The gift of clairvoyance that she had is comparable to a gift that other people have, for example, in the artistic field. It should also be noted that this woman had not given any thought to life after death, nor did she speak of God. She was a person who lived a very superficial life herself. She never asked herself, "Who gave me this vision, why can I do this?" Her mother already possessed this gift, so she assumed she had inherited it from her; indeed, it was self-evident to her that she too had this predisposition. She had indeed inherited it from her mother. Even as a child, she often listened to her mother and already knew her sayings. However, these only served to deepen Cacilia's understanding until she was able to tell people's fortunes. She could do it from her hand, but she didn't even need it for that purpose; in most cases, her hand only served as a means of contact. It was about being very close to the people questioning her. She couldn't, after all, discern the spiritual life of others with her human eyes and offer explanations about it. Rather, through touch or the proximity of the other, she was able to see into their spiritual realm through her gift. It wasn't actually the person as such who possessed this vision, **but rather the spirit of the fortune-teller.** Her spirit was able to free itself from its—let's say—human prison. Her spirit could penetrate and see into the other person's spirit.

Thus, this fortune-teller could both read from the past and project images of the future. But how are images of the future to be understood in this way? It is like this: In the person's spirit, in their spiritual "mirror," let's say—and by this, I don't mean the spiritual form, but rather their radiance, their *od*—the fortune-teller's spirit could see and recognize everything that was determined for the person's future. One can recognize what is fixed therein as the person's future.

There are unchangeable, fixed things, problems, karma, and the like, which stand out clearly in their nature. However, there are also things where it is questionable whether they will come to pass. Thus, a clairvoyant, clairsentient person, will also respond accordingly to these still-questionable events that they see. He will say that these events won't happen immediately, that their occurrence is questionable but possible. However, he will recognize enough things that he can predict.

Then there is something else that must never be forgotten: If someone tells someone's fortune in this way for money, they will try to conceal the negative they see so that the other person doesn't know how to interpret it and can understand it in two different ways. The fortuneteller himself cannot be entirely convinced that everything will happen as he sees it, *because external circumstances always play a role that can change the entire picture.* But if you give someone the hint that something could happen this way or that—which would be advantageous to the person asking—then they will, of their own accord, take that path so that the prediction can come true. The person himself will be spurred by the prediction, as long as it corresponds to his own wishes, to do his part to ensure its fulfillment. So that's also an answer. But now, there's much more connected to this fortune-telling, this clairvoyance, this making contact—much! The fact is that the spirit within a

person, which has the ability to work in this way, has a much more highly developed sense of smell—similar to that of a spirit being—than is the case with another person. When a person has this gift of clairvoyance and clairsentience, it is their spirit that expresses itself through their mouth.

According to their disposition, the human spirit has the power and the ability to express itself through the person—just as I speak to you in ways that you can relate to and understand. One cannot speak of a trance state in this mode of action of a clairvoyant or clairsentient person, but rather the inner perception can be spoken of, and explained by him with open eyes, in full consciousness. But what such people say is not always and necessarily for the benefit of the person seeking advice. This fortune-telling is therefore a matter in itself. If something does not lead to a person's spiritual advancement, we reject it. **If it serves to guide a person higher, to strengthen their divine consciousness, then we affirm it with all our might.**

Thus, it always depends on how one utilizes what one receives from the spiritual world and what purpose it serves. If it is for purely human benefit, we cannot affirm it in all its aspects. And anyone who exercises this gift only for money and in return for payment will only tell others what pleases them, or they will choose their words so that they can be understood in two ways. It would be important to be allowed to tell others the truth. But they won't hear it if they don't like it, if it perhaps even promises them momentary, temporary material damage, or if their reputation suffers as a result, and the like. But enough of that.

I would like to point out something else that also has to do with clairvoyance, clairsentience, and precognition. *There are people who possess such abilities.* It may well be that most people lack these abilities because they don't know the spiritual teachings and because, if they had these abilities at their disposal, they would use them to their own detriment. Such an ability presupposes that one knows the spiritual teachings and knows exactly how far one can go, what is permissible to say.

I simply want to confirm the words of our spirit sister Lene that there are powers within people with which they can contribute to their own recovery and to the resolution of their problems. By joining with others in prayer, certain powers are released from those praying that can lead to the recovery of sick fellow human beings. In this way, someone with the right disposition may experience a spiritual insight that allows them to peer into the spiritual life of a troubled person present.

But you know that in this community, we do not advocate for one person or another telling another what they have seen in their person. This is because, as we see, this ability is still too insignificant and almost completely locked away in most people, so that what can be said is too banal. We cannot advocate such a thing because we do not want to allow it to get to the point where one person or another succumbs to a delusion and believes they have heard or seen something that is not true at all, and then repeatedly asks us: "Is it true that it is so and so?"

Often, it's pious people who strive for a righteous, spiritual life who are deeply offended when they have to be told: "Dear brother or sister, you didn't see correctly." This is a very embarrassing situation for us, or for me, for that matter. *If I tell the truth, people don't think I'm a good spirit because they don't want to hear the truth.* That's why we stopped this kind of activity in the early days of the community, because the spiritual development of the individual is simply not yet advanced enough in this regard. But it would be our greatest wish that all these abilities, which lie dormant here and there, could unfold honestly and on a higher level. But this requires something more than just the desire to be able to work in a mediumistic way. It really requires a true talent, just as a great singer needs extraordinary talent.

You've already been told the analogy: Most people can sing, but whether it's enough to perform in front of many people? That's another question. Because demands are placed on you, and then you are criticized and ridiculed. So you have to remember that. And today, dear brothers and sisters, it is the case that within our community, people make quite high demands. This is—I must say—on the

one hand to our joy, and on the other hand to our sorrow. For if we ourselves look back at the beginnings, when people rejoiced at every word and every sentence spoken by a mediumistic person, something we might laugh about today, then this was indeed a beginning.

And today? Today, people demand and criticize. It makes no difference to us, because we much prefer it when people begin to consider and think; *when they draw their own conclusions and grow spiritually in this way. It is also true that we can address entirely different problems today than before.*

And I would like to emphasize this to you today: We could tell you much, much more, but you are incapable of understanding it, and you would resent us. People would make their own superficial remarks, which would harm the whole thing. That is why we are reserved about many things. We speak the truth; we would like to tell you even more. But just as you develop spiritually and become more enlightened, we are enabled to offer you something more and more. It doesn't depend on us; it depends on you. It depends on your will, on your life, and on your work in the community.

And now I come back to a point concerning mediumship. You yourself can come to your home and to your own family and hear people say—without knowledge of premonitions, mediumistic gifts, and so on—"I sensed it; I felt it." *There was a feeling in the air that something was wrong.* So, one had suspected it. And many a person who entered their house sometimes sensed that something was wrong and said, "**It was in the air.**" This can also happen to oneself when one arrives at one's workplace, and there, too, one says, "I felt it right away, it was in the air again."

Yes, what was in the air? Always only the heaviness, the negative, the oppressive atmosphere created by nervousness or arguments. Thus, the atmosphere of an apartment, a room, or an entire house is filled with it. This heaviness can emanate from a single person who spoils everything. And those who are sensitive perceive this immediately and say, "There's something in the air again." It is indeed in the air. There are people who immediately sense another's disharmony or even their nervousness without even talking to them. Their proximity is enough, and they immediately sense their restlessness. and dissatisfaction. You feel uncomfortable around such a person, you don't like them, you want to avoid them without really knowing why.

The answer to this is that the other person radiates their disharmony with such force that a large space can be filled with it, and the people within it are, so to speak, under pressure, becoming oppressed and frightened. As a result, nothing subtle emanates from these people, and this disharmonious od current then dominates everyone. In addition, their spiritual sensitivity is stimulated, and their soul recognizes the gloomy surroundings of the soul of the disharmonious person.

But one cannot feel comfortable in a gloomy environment. Likewise, every gloomy od, every disharmony, has its own particular color and its own particular smell, namely a disgusting smell. This can hardly be perceived by humans; your organs are not developed for it. However, if a person has this predisposition to sensitivity, they absorb the gloomy current, but also the unpleasant smell, without being able to perceive it as a human being. He simply feels disgusted, but he can't even grasp how this feeling comes about. *It's something that takes place on the spiritual level*, something that can only be perceived by the spirit. You've heard of it, and perhaps you've experienced it yourself, that lower spirit beings who make themselves known also emit a foul odor. Sensitive people can perceive this, too. And this confirms that a dark, lower spirit being possesses a dirty, gloomy odor that has a bad, musty smell. This is also confirmed in the Bible, where the devil is mentioned. Spirit beings from the heights, in their luminous form, spread pleasant fragrances. The higher a spirit being is, the finer their radiance and their smell. This, too, can be perceived by a sensitive person, in whom higher consciousness plays a role and the inner person can perceive something.

Observe animals. *Their sense of smell is developed differently.* The dog finds its master by scent. Everything that lives on this Earth, the plant and animal world as well as the mineral, has its own special od-body, its own color, its own radiance, its own smell.

And so it is with humans. Each person has their own—let's say—spiritual smell, which you cannot perceive among one another. You perceive what the human body exudes. This is something coarse that you can detect. But you can hardly determine a person's spiritual smell. You certainly couldn't identify one person from many by their spiritual smell. Flowers spread their fragrance, and you can distinguish them from one another by their scent. It is the same with fruits. But you can only perceive these smells because they are already coarser. *But I am speaking of the soul*, of that which is invisible to you, of the subtle. This can be perceived by mediums when they enter this elevated, concentrated vibration.

What I am telling you is intended to enrich your knowledge. You should absorb it into your knowledge that it is indeed the case that a spirit being can see into the human soul and that spirit beings on the same level and plane as one another have this vision.

The higher spirit beings also have the downward vision; but lower spirit beings do not have the upward vision. If one is not yet on an elevated level, one cannot speak about these superior, higher spirit beings; one does not have this vision if one is not on the same high vibration, if one is not connected to them and shares life with them, if one is not oneself included in the great soul of God, if one cannot look into the great soul of God and read and breathe from it.

Now, I promised you I would speak to you about this fortune-teller. *But it was necessary for me to preface this explanation.* For this woman entered the world beyond without true faith. Now she had to realize that eternity exists and that she lives on. She also quickly realized that she was subject to a higher power here, and yet she preferred to have nothing to do with it. In the spiritual world, she no longer needed her fortune-telling, but she still wanted to use it. She didn't believe in God and still belonged to a lower spiritual stage, and she met other spiritual beings who corresponded to her development—not that they possessed the same abilities in life as she did. *But when she met them, it seemed to her as if she were glimpsing into her previous earthly lives.* So she went to one person after another, told them stories about her previous human lives, and told them things the others laughed at because they didn't understand. Yes, she was able to recognize something about their spiritual birth—something. She could not recognize her true spiritual birth in the heights [before the fall of the spirit], but she recognized the spiritual birth of these beings in the spiritual transformations from one level to another, from a lower into a higher life.

She could see this, and she told the others everything she saw. On the one hand, she still felt like a human being, for she hadn't noticed any great change in her outward appearance. It had certainly become clear to her that she had left the earthly world, but since she had remained undisturbed since then, she believed that life after death would now continue in much the same way as it had on earth.

She had never even thought of a higher spiritual world full of harmony, diversity, and great joy. But she looked into the past, and so she believed that, unlike the others on her level, she had achieved a proper development. For she could only see the depths through which others had traversed in others—she could not see her own. In this respect, everything before her was shrouded in mist. And so she went from one to the other and told them things that didn't inspire them at all.

They immediately separated themselves from her and mocked her; for what she had to tell the others was simply not uplifting. These were beings who came from below, and they didn't want to believe it, saying that if it were so, they would have been enlightened long ago. They didn't need to let her tell them these things. So they didn't believe her, and it was their right to doubt her words. They weren't taught by the higher spiritual world. They also had no intimate contact with higher

spiritual beings, but spiritual teachers were nevertheless destined to show these brothers and sisters coming from below the way upward.

But even in the spiritual world, one can't explain everything to everyone at once, just as it is impossible for us to explain everything to you as we experience it; for we know that you don't have the concepts for it, don't understand it, and would possibly mock us. So we're so clever and just don't say it. We have to wait, wait until development has progressed far enough, or until there are enough stable people together to be able to bring themselves to have this or that conversation.

So the others didn't want to know anything about this fortune-teller, and so she left the spiritual plane into which she had been admitted. She was still so earthbound, and her only desire was to return to Earth; she said to herself: "Then I'll just go back to where I lived, or I'll look at the rest of the human world." *She immediately realized that she could cover even the greatest distances in a short time.* She felt attracted as if by a magnet. She knew nothing of spiritual laws and had no inkling, that she walked through her own od-road; she went back down into the depths the same way she had come.

I must add a side note to this. When we speak of spiritual spheres and planes and their developments, you mustn't imagine and think that there are enormous distances from one level of development to another.

Yes, that may be true, but these earthbound souls aren't too far from the Earth; they may have their plane in the air. From these heights, it's not far to return to solid Earth. *These earthbound souls are attracted to the Earth as if by a magnet.* A few thousand kilometers from the place where one lived means no distance.

So this Cacilia returned to Earth. But she could no longer predict fortunes for anyone. She knew she was separated from her earthly body, and she no longer needed money. She had already realized that it was pointless to approach people in this way, to tell them things when no one would listen to her anymore.



So she went to a zoo. Now she wanted to try it with the animals, not out of love for them, but out of a desire to experience the vision with them – after all, in the spiritual world, she had been able to see and determine to some extent what processes and transformations had taken place among her own kind until they had become what they were now. When she had seen this, she had to ask herself whether this was really possible – she simply saw it. Finally, she accepted it, for no one was there to confirm that it was really so. And what she herself experienced in this way

was, after all, truth for her.

Now she observed the animals in the zoo. She wanted to have the vision of her previous lives with them too – if I may put it that way. And as she observed the animals in this way, she noticed an intense movement or vibration in her surroundings. She also noticed various repulsive smells.

Now this vibration was so strong and powerful, but in a jumble. She had believed that when she stood before an animal, she could detect a transformation from this animal into another from the movement and vibration she saw above it, which twisted and unwound. She had become so absorbed in her vision, but could not see a true, solid image. She experienced the constant transformation by engaging with it so intensely. She had this ability to see in her mind; it had remained with her. But she did not have a purified, beautiful vision.

She could not have a vision into the light; instead, she had a vision into the darkness, into the depths. And she lacked the strength, the knowledge, and the insight to determine what this meant. No one taught her; she went alone.

Once, she even stood for a long time beside a large snake. There, she had made the same observations. One time, she thought she saw a spirit being hovering above this snake, but immediately it was an animal again—half animal, half spiritual form. It was a constant intermingling of impressions; she couldn't perceive a fixed image, for her gift of sight wasn't that great. What she could see was partly clouded, and she couldn't penetrate this fog to discern its origin and the transformations. She could perceive the vibrations of the atmosphere of the zoo, everything that had taken place there.

Now you will think that animals exist everywhere. Yes, everywhere, dear brothers and sisters, this intense vibration is present everywhere. It differs only through different densities and different brightnesses. Where the vibrations are faster, nothing of the transformation will be discernible.

Thus, this soul had gone to a place where it was possible for it to have such a vision with the various animals. It was made possible for it through the emanations of these animals, through the traces they carry with them, which cannot be erased. She could recognize them, but she could only see a confusion, no clear picture. This soul was not meant to concern herself with that. But only after a long time did she leave this zoo again to shift her observations to the surrounding fields. Then she also went into the forests, and everywhere she noticed that there were differences in her vision and experience. Then she discovered that this was connected to the various emanations. As long as she did not concern herself with God, she could not experience anything further. Only from the moment she strove for higher consciousness could the possibility for it be created. But this soul had not earned this vision from a higher plane. **She was, after all, a burdened soul who had lived without faith.** Her abilities remained with her after death, but only to a limited extent. This spirit being should be given the opportunity to strive for its spiritual ascension from now on.

Unbiased, guided by divine beings, this is how it should move toward ascension.

You have often been made aware that a human being may exercise a special ability on earth, but that if they fail to prove themselves, if they commit some offense, or *if they burden themselves with their talent, this ability is taken away from them for several lifetimes* or for a longer period of time, that is, it is locked away in their soul. For this ability has been given to them by God, and it will one day find expression again in a spiritual community. *But these gifts must slowly emerge from the soul again.* The fog that has settled over them must be dissipated.

I would like to add to what I said at the beginning, and what I am not the only one to say to you: that *in every human being, in some area or other, certain abilities exist—namely, valuable, sublime abilities.* They are all still locked away within them.

But what is the human being who stands there and struggles in life? He is simply not in spiritual balance. Unfortunately, he is not. **As a human being, he is influenced by this world, and the world rules him.** And so there is no balance between his earthly thinking and spiritual insights. But through spiritual teaching, one can achieve this balance, and then one has done something for one's spiritual salvation and progress.

Now, dear brothers and sisters, I have spoken to you for a long time, and I hope I have not weary you. We would like to give you something to think about today in this way as well. We must admit that there are always new listeners, and there are younger ones among them who are interested in this. They should be able to recognize the difference and experience what it means to be connected to the spiritual world. The spiritual world of God wants to enrich people in the depths of their souls. It does not want to give them false hopes or deceive them with beautiful things.

If you only knew how repugnant we are to talk about this world, to concern ourselves with worldly matters – it is truly repugnant to us. We like to concern ourselves with the eternal, with what endures, with what is beneficial to your soul. And if you delve into spiritual teachings, your life will become much more valuable. You will also understand it much better, and you will no longer cling so much to transient, superficial things. The value of life will be appreciated, and it will also make people happy.

Thus, we deeply regret that Christian churches fail to edify people's souls, and that they only hear the words of pastors *instead of grasping them with their living spirit*. They should feel that they belong to the great soul of God, that they draw from the great soul of God. For it is right to pray:

"God is in me,
I am in God,
I live in the breath of God,
His breath is my breath."

But one must grasp this spiritually. One should not dissect these words in a human way and not know what to do with them. You have to grasp it: **What a spirit says can only be understood with the spirit.** *A person who only concerns himself with earthly things cannot make any sense of what I have told you in this hour.* **But for those who grasp it with the spirit, it will come alive, and they will rejoice in it.**

But now I will withdraw to my friends, and we will discuss what we have to say to you next Saturday. So may God's blessing come upon you. May you live in God's blessing. May his breath be your breath. God bless you.

Report of the experience via+ spirit teacher Joseph through his mediator Beatrice Brunner in the hall on Münchhaidenstrasse, Zurich. Original: First published in the magazine "Geistige Welt"

Headline, next case.

April 5, 1972.

Albert - everyone has to make amends according to their own faults.

Difficult path of purification and final insight of a violent spirit brother.

Joseph: God bless you. My dear brothers and sisters, I will tell you about a family man; I will try to explain in broad terms how he lived. He was not popular because he was a brutal man. His children did not love him. When they grew up, they no longer cared for their father. He was truly brutal and evil, and his wife had a very difficult life. We will give this man the name Albert, and I would now like to describe to you what happened to him in the spiritual world.

He was ill for a certain time before he died. When the time came and he opened his spiritual eyes, he could not understand or comprehend that life continued; for in his time as a human being, he had not believed in God. Therefore, he also did **not** believe He believed in life after death, in an eternity.

Suddenly, his deceased parents, father and mother, stood before him. They didn't seem to have a friendly expression, for they were truly sad. But they greeted their son and asked him to come with them. Somewhat reluctantly, the deceased, this spirit now, followed his parents' pleas. At first, he expressed his astonishment that his parents were there. He was still somewhat dazed and didn't realize that he had really died or what had happened to him. He believed he was experiencing it in a dream.

From afar, an angel of God watched everything. Albert couldn't see this angel of God. He was asked to come to the center; he followed his parents' instructions, and so took his father and mother him to the center and wanted to escape with him from this ashen world to the place that was destined for him. As he looked around a bit, he recognized other former acquaintances, those with whom he had also quarreled in life; *he had lived in conflict with almost everyone*. Now they formed a semicircle around him. Father and mother had their son in the middle, and at the back of the semicircle were those acquaintances, and it seemed as if they formed a wall to prevent him from escaping. So he simply followed his parents, and he didn't have to do anything; it was as if he were simply being pushed. They fled with him into 'eternity', away from the earthly world into a spiritual plane. Once there, all his acquaintances immediately left him. There was no special greeting or

farewell. He soon realized that those who had come had not come to honor him, to greet him warmly; in fact, he had found it more of a burden that they were there.

The plane where he was led was desolate and empty. He was escorted into a barrack-like building. But far and wide, there was no other such building to be seen. It seemed to him as if he were completely alone, even in the distance. What he could determine was that there was a well near his hut or barracks. His parents also said goodbye to him without much ado, and so he suddenly found himself completely alone in this new and strange world. He looked around and realized that everything was desolate and empty. He saw the well and thought: "I have nothing to eat here, I'll starve. Water, at least I have water."

Then he considered: If his wife were here—and we'll name the woman Monika—if Monika were here, she could try to bring him something edible. Since this barracks stood all alone, he imagined that there were surely other buildings and dead people some distance away. So he simply expected his wife to help him. He had such confused thinking. He had died, and it simply seemed to him that his wife would have to come here soon, and he wanted to live with her. That seemed perfectly natural to him. So he waited for a while, and of course, it was very boring. But then he realized that a change had taken place, that he was actually no longer the same in his outward appearance.

The discomforts he had experienced with his earthly body in human times were suddenly no longer there. So, things were much easier for him in his spiritual body. He no longer felt any discomfort; he felt lighter. But he was abandoned. There was no one there to care for him. So it seemed perfectly necessary and natural to him that his wife, who belonged to him, would also come here. And then he believed that it was just like that in this new world: they had to work things out for themselves, that it would be a new beginning for them, so to speak. He had no intention of investigating what was going on in the area himself, but rather wanted to send his wife out.

But since nothing had changed, and he was forced to live off the water because he believed there was no other way, he nevertheless had the desire to return to where he had lived and see what was going on there; to see if it might soon be time for this Monika to return.

So he had a firm desire to return to his former life, and he thought about various things. Everything was still in his memory, nothing had been erased. He found it quite strange that one remembered everything, that nothing had been forgotten. Of course, he had also quickly considered whether there was a God after all, or something that exercised power; for he was alive, that was understandable to him. But he had no contact with others. Those who had greeted him had left again. And he thought: "After all, they must live somewhere, and so one must go in search of them." The road to them can be long." He hoped that he would find the way and then be able to establish such contact.

Since nothing special happened, nothing at all, his wish and desire grew ever greater to return to where he had lived. So he set out on his journey. This wish to re-enter his past life made it possible for him; he was carried there, so to speak; it wasn't difficult for him at all. The more he thought about the past and imagined the surroundings where he had lived, the faster he came, he had the feeling, to return to that place.

So he found himself in the house where he had lived. There was his wife; she was healthy, and she lived quietly and peacefully. But he approached her and spoke to her, asking her to leave the house and come with him. He talked to her, but she hadn't seen him, hadn't heard him. She had, so to speak, erased him from her memory. She no longer thought of him at all, but she lived her peaceful life. This now even made Albert angry. But that didn't help either. He tried to make noise, to knock things over, but no one seemed to see or hear him; no one took any notice of him. He also saw that Monika was receiving visitors and could hear people talking about how she was fortunate to be living a better and quieter life now, and that she hadn't had an easy time with her husband. So she should thank God that he had given her such a peaceful time to live.

His wife was a believer, and she had suffered greatly from her husband's unbelief and brutality. Now he could hear the opinions people had of him. *Everyone who came into the house said it was fortunate that he had finally died. He didn't like that. And he liked it even less to hear that Monika was healthy and that he*

couldn't expect her to return to him anytime soon. But people were talking about his sister. His sister was very ill. Now he went to her, hoping to be present during her transition into the spiritual realm, to follow her.

He thought to himself: "Well, then at least my sister should come to me. I'll do what they did with me. I'll hold her and then take her into my house. She should work for me. She should stay with me until his wife returns." He believed he could already make demands on his sister, who had been unmarried, that she should now help him in the spiritual world. He didn't intend to work; he wanted someone to work for him.

So he went to his sister's house. There he met relatives and acquaintances who were there again. He remembered well how he had been held captive, and it now occurred to him what the reason might have been: probably so that he wouldn't run away. And that's how he wanted to do it with his sister. He was there when she died, and he was able to observe and witness how the spirit separated from her body. Then certain spiritual beings unknown to him also came to this sister to hold her lovingly, to accompany her into the spiritual world, into the spiritual realm.

Since Albert had not lost his brutal nature—for it was, after all, a part of his soul—he wanted to use this brutality now as well. He was very rude and tried to push over these spiritual beings, who now wanted to lovingly accompany his sister, to fight with them, to chase them away. He did this in a very brutal way. But the spiritual beings would not let him chase them away. They had, after all, embraced their sister tightly.

There were also acquaintances there, but they did not form a semicircle around the sister; rather, they stood there in a relaxed manner, seemingly happy about her homecoming, and he was a troublemaker. While this—I would like to say it this way—entire spiritual group set out to escape the earthly plane, he still strove to take possession of his sister. For he thought: "You have to fight, otherwise the others will win. And the sister has to return to my house, because she is my sister, and I have a right to her." So he became very brutal. He tried to push over anyone who stood in his way in this brutal way and to fight with them.

Well, all of a sudden, an unknown being approached him from behind. He didn't see it. With a quick movement, this being placed a head covering on his head. This head covering actually only covered the back of his head. The moment the spiritual being did this, Albert collapsed. He fainted, to put it in your language. The others were able to continue on their way. So they went with this sister into the spiritual world—they led her to the place where it was intended for her. And so this Albert had fainted – into a spiritual, truly spiritual faint.

I would like to offer an explanation for this. Just as it is possible and necessary to put a person under anesthesia when operating on them, *this is certainly also possible in the spiritual realm*. It is only carried out in a different way. In the spiritual world, other means are available. There was no need to hold anything in front of Albert's nose to put him to sleep; rather, a specific object or headgear, which essentially contained an anesthetic, was sufficient to put this being to faint as quickly as possible, simply by touching it. On the one hand, it was a narcotic; on the other, it was a spiritual force that had paralyzed this being.

Now this Albert was carried away. And he was not brought to the hut that had been intended for him. He was brought to a spiritual realm, to a house that, according to your own concepts, you would call a guardhouse or a reformatory (penal institution). We have such houses in the spiritual realm as well. For you should realize that not all who come to us are obedient. (also [see this book](#))

Just as in your nature there are spiritual guardians to ensure order—that neither nature, nor humans, nor animals are harmed—so too there are in the spiritual realm. If a deceased person, who was so brutal in life, returns to the spiritual world and this brutality remains, it can hardly be expected that he will quickly gain better insight there. For these vices, these degeneracies, are part of his soul, his entire being; he cannot suddenly come to a different realization. This must be repeated to the person, the believer in the spirit, again and again, because *he is under the false impression that once one has laid aside the body, these vices will also be laid aside. This is simply not the case.* The entire demeanor and manner of expression of this deceased person remained the same. This isn't just an isolated case; *it's the same with others who believe they must act in the same way as they did in human life. Therefore, this kind of transgression, brutality, or meanness, or whatever you want to call it, cannot be erased with death.*

And so the spiritual world must have its ways and means. It won't simply put someone who didn't believe in God and who burdened their soul so much into sleep and let them sleep so long that they would have put aside many things and calmed down afterward. They didn't deserve such a thing at all.

Spiritual sleep is given to those who deserve it. God's indulgence and grace are truly great, so that such people are granted this healing sleep so that they can forget certain things and pave the way for their further ascent. *Spiritual sleep is something sacred for a being and is given to those who are worthy.*

But this Albert certainly didn't deserve to be put into a prolonged sleep. So he was put under anesthesia or paralyzed in this way, so that he was no longer in control of himself. A similar thing happens, as I just emphasized, with all those like Albert who use their brutality in the spiritual world.

Thus, Albert was brought to this reformatory by some spiritual beings, and he was placed in an anteroom. There he remained for a certain time in this unconscious state. Angels of God, strict angels of God, stood there, and they determined how long he would remain in this unconscious state.

I would like to say something general about this house, where all these spiritual brothers and sisters must live. Each one has a job to perform, and it is not the case that everyone does the same work; rather, each one is assigned the individual work that is for his spiritual well-being. It is not physically strenuous work that would overtax the person concerned.

Let me put it this way: Unfortunately, in many countries, it is common practice for you humans to force prisoners or those held captive—be they political prisoners or whatever they may be—to perform work that is beyond their human capabilities and requires great effort. The spiritual world is not interested in this. One does not want to instruct or even torment those who have returned home in this way. *They simply have a monotonous job to perform.* What is required of them, however, is diligence. They have to do exactly as much work as is intended for them. One cannot shirk this work. It is therefore not difficult or strenuous in the sense that it simply *has to be carried out*, and the person concerned must be obedient, obedient, and diligent.

He has to do as much work as is determined for him. And not everyone is given the same amount. The individual is required to do exactly what he is capable of, *and on the other hand, he must atone for his faults.* This is a general explanation for what happens to these spiritual brothers and sisters.

With Albert, it was like this: This spiritual anesthesia no longer worked after a certain time. The spiritual world had the opportunity to put him under anesthesia again, but he was allowed to awaken. Of course, he had no idea what had happened to him. So they explained to him that he was in the spiritual world and that in this spiritual world he had to be obedient and, above all, make amends for what he had failed to do in human life; that he had to atone for everything he had done wrong. The language with which he was treated was, so to speak, without any mercy. The conversation was very harsh, sharp, or stern. He could expect no leniency, no compliments of any kind; he had received no credit for anything; he was spoken to only with severity and the utmost harshness.

He was able to speak again. He was allowed to speak when it was deemed right and proper for him to answer. When he then realized that he could defend himself and answer questions, he believed it was his right to defend himself again in a similar way to what he had been used to as a human being. He believed he could treat these angelic beings just as rudely. *He was not yet fully aware that he had now entered another world,* one in which heavenly laws applied, and that he had been placed in a different order, unlike human life, where one could assert oneself through force. This brother had been allowed to speak, and when he then tried to confront these heavenly beings in a way they would not tolerate, he was simply suppressed and put under this anesthesia again.

For a certain time, he was prevented from resisting in this way. His inner attitude could not be changed, *because even this anesthesia could not change his nature.* Thus, this anesthesia actually only served to interrupt the proceedings and prevent him from speaking. After a short time, this brother was awakened again. He again faced the same angels of God. He was told that they would not tolerate this way of speaking and expressing himself, and that he should refrain from doing so. If he was not capable of it, harsher measures

would have to be taken. Then he began to remain somewhat silent. But the angels of God spoke to him, and they had his entire past life presented to him before his eyes.

So he had to take a stand on many things again. And when he tried again to encounter the spirits of God in this foul manner, they once again pushed him down, making it impossible for him to speak or defend himself.

Now, however, the patience of these angelic beings seemed to have run out, and they had him carried away—not to the house where these various spirit brothers and sisters were now, who had to perform their monotonous work, but to a house nearby. There, they had brought him into a kind of cell and laid him there. The angels of God knew exactly how long it would take until he woke up, and then he could look around and determine what had happened.

And so it happened to him. Now he was alone. When he awoke, he saw nothing but walls around him and became angry. He looked for the exit, but there was no exit; there was no window, there was no door, there was nothing. So here he was imprisoned. That was now quite clear to him. And this seemed to be hell for him after all. He remembered that people were talking about hell, and he thought he had just been led to that hell. So he became desperate; he began to scream and rage. But no one heard him, no one came to him.

Over time, however, he grew tired of screaming and calmed down. He also thought, "No one brings me food" – *because he still lived with the feeling that he had to eat*. No one brought him anything to eat – so, he thought, he would just starve to death and then his life would be over. He believed that this life, too, would come to an end. But it wasn't so. He did feel temporarily hungry, but this was only because he lived with the idea that he had to eat and would be hungry. Things had been arranged for him so that he wouldn't feel hunger; He wasn't getting anything to eat.

So it took some time, and he no longer felt that hunger. And then, suddenly, everything became quiet around him. He sometimes thought back on his life and wondered if his wife had returned and was perhaps waiting for him in the house where he had first entered. He made his plans and believed that his wife had surely made preparations for him, that she would surely have returned and gone out to explore the surroundings and brought back what was necessary for her future life.

This, he thought, was surely what would happen. On the other hand, however, he saw nothing that would have brought him out of this confinement. He was locked up. **By your human standards, he remained there in this spiritual prison for several years.** Over time, he was able to calm down. At first, he raged and screamed, but no one answered him, and no one visited him. So, over time, he preferred peace and his way of thinking changed. He began to ask and pray. He also remembered that people prayed for the poor souls. He knew that his wife, Monika, was a pious woman, and he hoped for her prayer. He expected that her prayer would also be granted to him. But he did have to wait a long time. The prayer his wife offered was for many other poor souls. In her piety, she had also included her husband in the prayer, but it didn't reach him. *And that it couldn't reach him was his own fault.*

Now I must give another general explanation, because believers often believe that one only needs to pray a great deal for these unfortunate souls, and then they can be freed from their misery through prayer. I can give you this explanation: If someone, even if they are burdened with great burdens, has gained insight in the world beyond and recognizes the rule of God in this new world, then prayer can be of benefit to them. It can be of benefit to them in that they can be led to the person who is praying. Now, when someone truly prays devoutly—but truly devoutly—this suffering spirit finds relief because prayer acts like a balm. This has already been explained to you in this way.

But prayer can also be offered to these unfortunate ones as a balm, when an angel of God or an ascending spiritual brother declares to them: "We are praying for you," or: "You shall now participate in the prayer." The angel of God himself prays with these unfortunate ones—be they individual or several—and while this angel of God prays, he declares: "This is the prayer that people offer for the unfortunate spirits." During this time, when the angel of God prays, a ray of light descends upon the individual or several, and the light gives them relief, relief in their thoughts. It brings them into a more pleasant atmosphere. It makes them

temporarily happy, temporarily joyful, and they begin to hope and believe that they will be redeemed. In this way, they measured the prayer of an angel who was with them and praying for them, who declared: "It is the prayer of men, offered for unhappy spiritual brothers and sisters."

So, here too, there is consolation and balm, but for those who are worthy to receive this consolation; those who have accepted this new order and the law of God, who have begun to believe in God's power and submit to His rule—they should be able to receive this consolation. *But to someone who resists it, who still has the same nature, who still possesses the same brutality—no prayer can reach such a person. No prayer reaches him, no angel comes to him and says, "Now prayers are being said for you," and brings him relief.*

But the moment the wretched man himself turns to the divine, *the moment he has recognized the evil he has committed and becomes repentant, the moment a transformation has taken place within him, then he may experience the divine, he may experience divine mercy – then he is given consolation.* He has indeed drawn closer to the divine. He is no longer at odds with the divine; he wants to draw closer to the divine.

That's how it was with Albert. He was humbled in this way. And then he began to pray and ask God to free him from this prison. The realization did come to him. He knew about life in the spiritual world. He had been with relatives. Higher spiritual beings had been near him. And as he reflected on all this, it must have become clear to him that someone could come to his aid again. But he had to first kneel down and ask God for forgiveness and be willing to become different, to speak differently and to think differently. Not after the first prayer he prayed, was he allowed to beg and plead with his help. He was allowed to beg and plead until he had wept spiritual tears out of despair and had truly become serious about the transformation. Only then did an angel of mercy come to him. He was able to come close to him, passing through these spiritual walls. *There was indeed a door through which one could enter and exit. But this door had been covered with a spiritual fog so that he could not see it.* Now the angelic world had removed this fog, and the angel of mercy had entered through the spiritual door.

For you should never forget one thing: In the spiritual realm, spiritual laws apply, and there is nothing impossible; nothing impossible can be expected. When we spoke of walls, we meant that this door, as I said, had been covered with a spiritual fog so that Albert would not be able to see any entrance or exit. *The angel was able to pass through the spiritual door, through this fog. For he was, after all, a higher being; his power was so strong that he could penetrate and overcome the lower, bound being. Therefore, this lower vibration had to be overcome, and a higher spirit could do this.*

So the Angel of Mercy stood before him and explained: "I have come to give you support. If you are willing to give me your hands, if this is done out of true honesty and with the full conviction that you are sorry for everything you have done, and if you are willing to make everything better, then I have the opportunity to take you out of here." This Angel of Mercy had received the commission from the angels who had brought Albert there. He needed to be made aware of this brother.

Well, this Albert, he was ready. He said, "I want to do everything. Please, take me out. I've realized that I've done so many things wrong, and I want to be silent, I want to be obedient, and do everything you ask of me." "Good," said the Angel of Mercy, "then I'll take you out and take you to a community center." But that wasn't the same house, the reformatory, into whose vestibule he had been led. No, they weren't taking him there now. He had promised to be obedient, and they believed he had changed somewhat. So he could come to a community center and live in community with others. He was supposed to fit in with the community.

There he was assigned a job, and he was supposed to live in community with the others. He had to get used to them. So he was already very content and happy. He thanked them for having helped him. And he was received in this community center with much attention and much love. He wasn't received as an outcast or condemned, but it seemed to him as if no one knew anything about his past. They were very friendly to him.

It was just like that: They wanted to show and teach him kindness and amiability. He had to learn this first. He had become willing. What higher spirits think of such a person has already been made clear to you

through other accounts of experiences. But to explain to you what it boils down to: **This spirit gained insight through this long agony of suffering.** For if he had, let's say, been immediately placed in a new earthly life, his vices—they were convinced of this in the spiritual world—would have resurfaced, perhaps somewhat mitigated. So, there had to be a certain amount of impression and perhaps retraining in the spiritual world. They had to keep him in this community house for a longer period of time.

He had to be taught about God's order, something he had no idea about yet. He also had no idea about the plan of salvation and redemption, and he had to be taught about it. He was now to be with beings whose task it was to always treat their neighbors with kindness, tolerance, and love. This was their test in this community house. Spirits of God carefully watched over communal life. Those who could communicate with others in the right way thereby earned their merits.

Albert had then passed his test and could be assigned elsewhere, to more independent work, and thus could move forward toward his further spiritual ascent. Thus, in spirit—through this stay in the world beyond and through harmonious coexistence with the others—he had to completely forget his old self and his former actions. He was to become someone else. He was to have different views, different convictions. He was to mature more internally through his stay in the spiritual world.

In this way Albert approached his spiritual ascent. In the community center, he no longer worried about whether his former wife had returned, whether she could give him support. He didn't need her. The bonds of togetherness had been severed. True bonds of togetherness in the human sense were nonexistent, and certainly not in the spiritual sense.

So, when the wife passed away, she didn't inquire further about her former husband. They explained to her how he was faring, and she was satisfied that they were helping him.

So, today I have explained to you in detail the consequences of a reprehensible life. In this way, I am able to. If you listen attentively, you will also be able to glean some insights from it. You can always make comparisons, and it should become quite clear to you that there are laws in the spiritual world, laws that are followed and not overturned by God. People often believe that impossible things can become possible in the heavenly world. No, in a world of order there are also laws, and these laws must be emphasized; they must be followed. So, in this hour, I have explained a few things to you again. And whoever doesn't understand should discuss it with their friends, ask them. Surely one or the other will be able to give an answer. For my part, I return and leave you to God's blessing. God's blessing shall accompany you and be effective in you. God bless you.

Report of the experience of spirit teacher Joseph through his mediator Beatrice Brunner in the hall
on Münchhaidenstrasse, Zurich. Original: Tape recording.

Headline, next case.

May 3, 1972.

Hermann - Homecoming and Healing of an Alcoholic.

How sorrow and suffering become balm for the soul because they create the opportunity for it to find God.

Joseph: God bless you. Dear brothers and sisters, I know it would be your wish today that an ascending spirit being would speak to you himself. Now, it is precisely such an ascending spirit being as the one I would like to speak of today that presents us with difficulties in monitoring. When such ascending spirit brothers and sisters talk about their past, it becomes so vivid within them that they forget themselves. They then use language we cannot approve of. It is therefore more cautious for me to speak about this spirit being myself. If we were to take the risk and such a being were to forget itself, you would be prepared to say it was an evil spirit and that one could not understand why one would allow such a spirit to exist/to speak.

We repeatedly say: We could tell you and explain many more things, but we must also reckon with your lack of understanding. Therefore, I will now tell you about his experiences in this brother's place. It is precisely through the experiences of ascending spirit brothers and sisters that so much instruction can be given to you. Such experiences are much closer to you, and you can draw comparisons to your own lives. That is why we prefer to tell you about these brothers and sisters and their experiences.

On the other hand, we want to show how to reach the heights and that everyone has the opportunity to do so. If someone takes the first step, we will try to encourage them in their higher desires and help them reach their goal. Therefore, there are many things that play a significant role and can cause difficulties. We must take you, your disposition, and your attitude toward us into account. We have already had our experiences in this regard.

It can occasionally happen again that we allow an ascending spirit being to come if we are quite certain that it will not say anything or use any expression that we could not approve of.

Now, I want to tell you about a man who had drunk in his life and was a great annoyance to those around him. It was winter when he made his usual visit to pubs or restaurants and drank too much. As he was making his way home, he slipped and fell to the ground. It was cold, and he was freezing.

What is the awakening of such a person in the spiritual world like? He saw himself lying on the ground, and he couldn't yet fully comprehend what had actually happened to him. He tried to massage his body with his hands; he, that is, his spirit, which had left the body and stood beside it, wanted to reenter it. But he saw that it didn't work, and he tried to straighten his body. None of this helped, however, and so he stood there beside this frozen body.

Suddenly he heard a familiar voice. It said: "Hermann, it's a shame; it's a shame how you lived, and it's a shame how you died." Now he looked around, for this voice seemed familiar to him: It was his wife, who had died before him. He could see her briefly, but then she vanished from his sight. But he still heard her words: "*It's a shame how you lived, and it's a shame how you died.*" He still didn't really want to believe that he had died, for he saw himself lying on the ground.

He hadn't believed in a continued life, for he had no faith at all. He didn't know about these things or how they would play out. So he remained beside his frozen body until morning. Then someone passed by and saw him lying on the ground. He knew him, for Hermann was known throughout the village. He went for help, and a doctor was called. But it was long too late; he had frozen to death. They knew he had drunk so much that he had stumbled and then fallen asleep and frozen to death. They didn't waste much time! He had a cart brought, loaded the body, and carried it away.

Hermann saw all of this, of course, and now he had to understand that he had really died and that the words that it was a shame how he had died were indeed justified. But he didn't bother himself much about it; he thought he could deal with it all. He saw how his earthly body was simply carried away and no longer cared about it. He had died, he had realized that, and yet he lived on. What would he do now? He didn't know anyone, and he didn't know where to go. He stood on the ground of this earth and noticed that he could move much better now: it was much easier to move forward.

And what did he do first? He sought out the inns. Since it was morning, they were empty. But he himself heard them talking about him, that he must have stumbled on the way, frozen to death, and was now dead. He, this poor fellow, was doing well. *That's what people said about him.* But he didn't know where to go or what to do. He looked around and realized that there were other spiritual beings there, just as lost as he was. He wanted to talk to them, but those others didn't want to talk to him, because they had no interest in him. They were dissatisfied, restless, and also looking for a place to stay. He spent the first day in the village, returned to his house, and then to the inn.

Meanwhile, it had become evening, and the word in the village was that this Hermann was now dead; he had been found frozen to death that morning. Hermann had chosen a seat in the inn he had always gone to. Naturally, he once again had a craving for alcohol and a smoke. But he had no money, and no one gave him anything. They didn't see him either, he knew that—it was impossible for them. So he simply tried to sit here or

there, and when the men raised their glasses to their lips, he would go very close to them to drink with them and thus enjoy themselves. And he also wanted to smoke, because it was so strange for him not to drink alcohol and not to smoke. *He couldn't imagine how life would go on without alcohol, as he had been addicted.* So he tried to drink with people and now and then take a drag from a cigarette, a cheroot, or whatever was being smoked.

It went on like this for a while – he went from pub to pub, and of course he wanted to eat too. He sat next to people who were consuming something. ***He also wanted to eat, because in his feelings and thoughts he was still so human that he couldn't act or think any differently.*** During the day he visited houses because he was curious and wanted to know what was going on here and there.

This is how he spent his days. In the evenings, he went to the restaurants until the last person had left. Afterward, he sat down somewhere and tried to sleep. He always found his place in the restaurants, too. This was how his life passed; there was no question of any reflection on how things might continue.

How does the higher spiritual world behave toward such a person? His wife had been able to greet him quickly; however, she had no kind, friendly words for him; rather, she felt it a shame that he had died in this way. His other relatives also received news of Hermann's death, and so she was embarrassed. Since he had been living like this for a while, the spiritual world of God wanted to intervene. It did so in the following way. It was invisible to him, for he could not perceive these higher spirits, these luminous beings, with his clouded spiritual eyes. He could not see or sense them. He could only perceive what was on the same spiritual plane, no was on the same vibration as him.

When he again tried to get close to a man to take alcohol with him, a guiding spirit approached him. This guiding spirit—I'll call him that—made a lightning-fast movement. This Hermann couldn't see what was going on. He could only perceive that something was wrong as he tried to take the first sip of alcohol with this person.

I've already explained how this happens: It's the spiritual products, it's the spiritual od that rises from this alcohol that this Hermann could take. He couldn't take the material as such. But the spiritual is and remains present; he took it, and that gave him satisfaction.

Now he suddenly realized that the alcohol was so disgusting; it had a disgusting taste in his mouth, and it just didn't 'agree' with him. It seemed to him as if he was feeling sick. He believed this man hadn't been given the right alcohol. However, he noticed that this man was drinking it and it didn't bother him at all; he didn't feel sick. But this Hermann, as a spiritual being, suddenly felt sick from this alcohol.

For weeks, he had been drinking it night after night, enjoying his pleasure and well-being through it. Now he thought this disgusting taste might just be a one-off. After all, he also had the urge to smoke. So he went over to those who were smoking and tried to inhale the smoke and take a drag with them. But it made him feel even sicker, and he couldn't understand why. He thought this smoker, of all people, was smoking a very bad weed. So he went over to another man, but it didn't get any better—on the contrary: he felt really sick.

Then he withdrew to a corner of the inn, watched the people, and listened to what was being said. However, he couldn't join in; he couldn't go from table to table, drinking, smoking, and eating with them, as he had done other times. He couldn't explain how this was suddenly no longer possible, even though he usually felt so light. *He could walk so well, whereas in life he had had difficulty walking, and now everything was so easy.* But he still felt sick.

I'll give you the explanation. Spirits of God have the ability to intervene. However, they have to do something for it; it's not enough to say, "Now you're going to feel sick," and then he feels sick. That Spirit of God, that guiding spirit, whose task it was to 'assist' such spirit brothers and sisters—in quotation marks, of course—had very small 'bombs'. (interpreted as smell and taste "bombs". R-notation). These could not be perceived by this lower or earthbound spirit being. In the tiny bombs was a concentrated, disgusting odor. The Spirit of God simply burst this very bomb; it crushed it, and thus there was such a disgusting taste. Only this spirit being could perceive it, because it was spiritual odor; humans couldn't perceive it. The same thing happened with

smoking; There, too, when Hermann approached the person, the guiding spirit exploded a small bomb in his face, and this disgusting smell emerged. It was concentrated, concentrated, low, disgusting odor.

The spirit world of God can do that; it's a tool for it, just as it has the ability to help sick people. If a spirit of God is interested in helping a sick person get well, it can give them injections, it can anoint their hands and face with oil. People don't notice it, because the hands of a spiritual being are so delicate, so fine. The spirit world can also influence them in other ways—with a concentrated spiritual oil to make it healing for sick people.

Well, they wanted to dissuade Hermann from visiting restaurants in this way. This foul smell and the nausea, as he felt and must have felt, naturally disappeared after a certain time or a few hours. And Hermann didn't give up so easily; He tried again the following evening. But the guiding spirit was there again and used the same method again. *Hermann now had to realize that staying in these inns had actually become pointless. There was no point in staying there anymore, because it wasn't good for him.*

Well, he was still so earthbound. He slept somewhere in nature, wherever he pleased, or he went into a house. But that too was to come to an end; 'they' wanted to make this spirit brother aware of the other life and make him understand that he had no home here on Earth. But that wasn't easily possible.

He now avoided the inns. Then an ice being unknown to him came to him **and** said: "I see you're completely lost. You don't even know what's happened to you. You're living in a new world and can't find your way. You have no home. What if you tried to go to a church now and stay there where you see people with good intentions? They also come with their worries, but they present these worries to God. They talk to God and seek help from him. That's why they go to church. Go and come with me to church. Then you'll surely find someone who will show you the way into the future."

Hermann agreed and went to church. But the church didn't mean anything special to him. He had no relationship with God; he couldn't pray, he couldn't talk to him. However, Hermann thought, "Perhaps it's possible that someone can help me." Now he realized that people simply walked past him. No one showed any interest in him. But suddenly he realized that there were quite a few spirit beings there, ready to assist the people. These spirit beings spoke to the people, and it seemed to him as if they were talking to him/them. On the other hand, he saw that the people didn't react at all; most even had their eyes closed. And so he believed that such a spirit being couldn't possibly speak to such a person and make itself known to them.

However, Hermann had observed that these spirit beings stroked the bodies of the praying people with their hands. The people didn't notice anything, and he thought: "This is superfluous. *These people leave the church without having any idea that such spiritual beings had spoken to them.*" He had made this observation, but his companion said: "Yes, the human being himself cannot perceive it that way, but he can in spirit. After all, humans also pray to God in spirit, and their prayers pass into the spiritual world. The prayers are not directed toward this earth, but the worshippers raise their eyes upwards to the angels, to God. They direct their feelings upwards, expecting help from above. They do not expect help from their fellow human beings; they have not given them the help they need. Rather, their fellow human beings have disappointed them and caused them distress. The worshippers want to enter into conversation with someone they believe will understand them."

This is how the companion explained it to Hermann.

This was, of course, difficult for him to understand, because he had no idea that a spirit being could speak to a human being and that the spirit that dwells within the human being should hear this. He didn't really want to grasp it. The companion told him: "You just have to learn it. It's just like that. This is the higher life, this is what is being addressed. It is so delicate and so subtle that people who can truly pray and who enter into dialogue with God in prayer feel better after leaving the church. They are then freed from pressure and find more courage and confidence."

This is how it was explained to him. It is precisely the higher influence that is now being expressed, the spiritual life, the higher life with which one has connected and which is now becoming effective. People cannot see it with their earthly eyes. This companion explained many things to him and said: "You too saw your body

lying there, and you knew that you were alive, that you were there, that you were 'among the living'. *Therefore, it is not the body that perceives the higher. Only the spirit indwelling the body perceives the higher.* This should then be translated into human thought. In human thought, the conviction of faith should arise and a desire to support this faith, to live in it."

Thus spoke the companion.

Who was this companion? It was not an angel of God, but rather an ascending spiritual being. It was sent to assist the unfortunate and thereby help him/herself. This companion was to teach this brother everything it had learned self. If this ascending spirit makes the appropriate effort to ensure that the other person listens to it, it can earn something from it. It will therefore make a very special effort to help and assist this brother.

Now, this Hermann should also enter into conversation with the higher spiritual world or wait until it is addressed. The companion explained to him:

The church is the appropriate place. Here they come, the helping spirits, because they want to assist people. Now you just have to have some insight; you have to realize that you have done so many things wrong in life. If you are willing to change, you will receive help. Then a spiritual being will come to you and bring you something or show you the way."

This Hermann had declared that he would stay and sleep in the church. There was plenty of room there, and he could sit down wherever he liked. He was to wait until a helping spirit appeared before his spiritual eye. The companion told him: "You will have to wait until you have asked for help. This request should come from the depths of your soul – that you are sincere in wanting help. Then you will be seen."

At first, Hermann was somewhat suspicious and said: "I have done so many wrong things, and I am a great sinner before God. No one can see me. There are so many other, better people here who have also died. They will be seen, and they will be helped." He had to be spoken to again: "**When you have the desire for someone to help you, a light shines in your soul for a very short time. This light is seen.** Then someone comes and inquires about you. You yourself give the sign that you should be helped. But the light that shines in your soul for a short time can only shine if you truly have the desire to draw closer to God and to change."

The companion now said goodbye to Hermann. He had done his part for him, and he still had plenty of work to do; he was looking for other brothers and sisters to give them good advice.

But Hermann still needed some time, because this doesn't happen overnight. He thinks for a long time, the past keeps coming back, and all the wrong things he's done keep coming back. But one thing comes and becomes very effective: conscience—the bad conscience, one must say here.

So Hermann began to think and think that he couldn't be seen at all, that he couldn't be helped, that he wasn't good enough to be helped. But it was precisely in the church that he was able to make so many observations. And the longer he stayed there, the more he became convinced that he had to send out this cry for help. He saw that so many were receiving support, even if only for a short time. He said to himself: "If you help these people, you can ultimately help me too."

He tried to become repentant and reflected on all the wrongs he had done. Silently, he asked for forgiveness from all those he had caused pain, especially his former companion. He said to himself: "Oh, Marie"—that was her name—"if only you could forgive me. If only it were possible that you would come to me again, then you could help me and show me the way. I would kneel before you and ask for your forgiveness." He had to say that to himself many times.

And then the moment came when this small light suddenly shone in his soul for a very brief time. This light was seen; a spirit of God approached him and asked: "What do you want from/with me?" This Hermann was embarrassed when the angel asked what he wanted from him. He said: "I am a sinner, and I don't know if I will be accepted into the heavenly world. I don't know what kind of world there is where one can live in bliss, in peace, and tranquility. If you can help me, I will be very grateful, and I will do something for that."

He continued: "If it were possible for you to bring my former wife here, I would be grateful. I could talk to her more easily." Hermann was somewhat afraid of this angel; he looked very beautiful and distinguished, but

also strict. Hermann sensed that he might receive punishment, and therefore he wanted to speak to his former wife first. The leading angel asked him: "Why do you prefer to speak to your former wife first instead of to me? Why can't you talk to me?"

Hermann replied: "You basically know everything, because I believe you see into my soul and I have nothing to say to you about it."

The angel replied: "I want to hear it. I want to hear what you have to say to me."

Then Hermann became very sad; he could hardly speak. For now he began to sense the higher power, that power he had never acknowledged in his human life and never wanted to know anything about; he now stood face to face with it. And he had nothing. It suddenly occurred to him that one should also bring something with one for eternity, for this other life; that, however, no earthly goods were required, *but rather that it had to be spiritual wealth, a wealth belonging to the soul. And he had nothing.*

Hermann said to the angel: "I am a poor creature. I have drunk too much in my life, I have brought much discord into my family, and I have made my relatives unhappy. I don't know if I can be forgiven."

The 'narrow man' replied: "Of course you can be forgiven. But you will receive your punishment for what you have done wrong."

Well, he was afraid of the punishment, because what people had said about hell and purgatory suddenly came to his mind. He asked, "Is there a hell? Is there a purgatory? Are you thrown into the fire there?"

The angel replied, "There is never a fire in that sense. *No, you will have to make amends in a different way.* You must also gain much more insight than you have now. I can only temporarily extend my hand to you now and lead you away from this earthly world, out of this earthly church, into the spiritual realm, where you must live. You will have to do penance, and there we will give you the opportunity to reflect on everything you have done wrong. Then you should also consider how you would like to make amends."

Hermann thanked this angel and said, "I beg you, lead! me." He thought: "God is grace, great grace and great love. This love is spoken of in all religions." It also occurred to him that Christ is the Savior. People had talked about that, too, and he had celebrated the Christian holidays at that time. Christ would surely save and liberate him; it was in him that he now hoped.

The angel of God led him to a house in the spiritual world. Where he led him was very, very poor and modest. The house seemed more like a hut. In the surrounding area there were a few meadows and bushes, but otherwise the square and the streets were deserted. It seemed to him as if everything was full of dust. It was not particularly beautiful to be able to enjoy this spiritual nature. One thought it was simply the level he had reached through his human life, and from then on he had the opportunity to achieve better things.

The angel said he would have to leave him alone for a while, because now they wanted to give him the opportunity to reflect. He should then he would make suggestions as to how he wanted to make amends. He was informed that there were other similar huts, each containing spirit brothers and sisters. He could visit them, talk to them, and engage in dialogue. They should share their experiences and accept good advice. The angel continued: "I'll check back occasionally."

Now he was alone in this hut. There wasn't much that could have made it livable. Everything was on the ground floor, and the spiritual walls were empty; there was only a couch. He could have sat down on this couch and started studying what he wanted to do. But he wondered who all lived in the area. Perhaps he would find acquaintances. So he immediately went out and went from one hut to the next. Everywhere he found a welcome; people were friendly to him, and it seemed as if everyone was happy if someone else joined them so they could talk to him.

This Hermann had quickly forgotten what the angel had actually said. He should think about what he had done wrong, and he should think about how he could make amends. But wherever he went, all they talked about and recounted was what they had done on earth, where they had lived, and who they had been with. Both men even tried to portray themselves as better than they really were. They talked about everything they had had and how sad it was that they had had to leave everything behind. No great change had taken place with these others. Hermann, too, had quickly forgotten what the angel had said. And he, too, began to recount

everything that had happened to him. He recounted the conversations he had had in the inns. He, too, wanted to show that he had been someone in human life. They had all joined forces, and so for a long time they met, now at one person's hut, now at another's. But there was no trace of reflection on a higher life. What was in the soul, the lower thoughts and wills, resurfaced. This was expressed, for now there was no one there to warn them that they should not think this way, and that they should now leave the past behind and strive for something higher. No. And so they found their joy.

But this joy came to an end. Angels of God came, going from one hut to another. An angel of God was not only destined for Hermann to instruct him; the others felt the same way. They were made aware of the disappointment they had now experienced, since they had returned to human life with their thinking, that they had drawn the human and the lower to themselves and had even developed lower thinking.

Things should not continue this way. They had been given the opportunity to reflect; they However, hadn't changed their thinking. The angels told each one that they had to intervene and that they would now lead them away. Each angel went with their charge—let's call them that—out of their humble hut and out of this very humble environment. They were led to a mountainside, and they quickly reached this place. There was one door after another, and each angel opened the door for their charge and invited them to enter. Inside this mountain, it was dark, *a spiritual darkness*. And there was no couch. *They were spiritual rocks, and it was completely dark.*

Each angel said to their charge: "Here you shall repent, here you shall find God. When you have found Him, the door will open, and the light will enter."

The angels said to each one: "We will take you back, but not until you have truly changed, found God, and have the desire to do better things, *to devote yourself to the higher world and cultivate higher thinking.*" For each of them had already received his teachings, just as Hermann had received them from his companion who had led him to the church. The companion had explained to him that through his desire for God, a light would be kindled in his soul and that he would be given assistance.

Much was explained to each of them about help, about the higher life. They were all immature; all burdened in similar ways—drinkers, smokers, addicts—and they had difficulty bringing out any of the darkness in their souls. They were only temporarily of good will, and therefore this path had to be created for them. Each angel, in turn, had given words of warning and declared: "I will come when you have truly changed." Then each angel closed the door. They could call, scream, and cry as much as they wanted, but it was no use. Each of them was now given the opportunity to find God and to recognize that there is a power and that one must find God and submit to His laws. It was long enough for each of them to remain in this dungeon. They could lie down on the spiritual earth and plead and beg. They were kept locked up for a considerable length of time. It took varying amounts of time for those who were led there to realize their true nature. Hermann wasn't one of the first. It took him quite a while. If someone has lived and drunk, so to speak, their entire life to the detriment of others, all of this—in human terms—cannot be overcome overnight. It takes years for this darkness to dissipate from the soul. But when he finally reached the point where he believed he had found God and was ready to obey him, the door opened, and the angel came to him again.

The angel had the impression that a different being was now standing before him. For consider this: Being spiritually imprisoned is painful, very, very painful. One receives no comfort, no support. When the angel took Hermann, he knelt before the angel and asked for forgiveness.

He continued to pray: "Please send me my former wife. She will be my support, she will help me, for she prayed in life. She will always admonish me when I have a wrong thought." The angel replied: "This time I will grant your wish." His wife was led to him, and together he was able to continue his path of purification. He had to work, and his former wife had also voluntarily undertaken the same work. They were taught together; they had to attend spiritual schools together, for there was so much to learn. They had to be taught about all these things, and they had to hear what God does not like in human actions and how one must obey Him.

When he greeted him, his wife was somewhat sad, for she had once said to him, when she first perceived him as a spirit: *"It is a shame how you died, and it is a shame how you lived."* But now she saw the purification Hermann had undergone, that he had been punished, and it seemed to her as if he had become a different person. The time of penance, of being locked away, had done his soul good. In this way, a homecoming person must now and again go through a harsh purification.

Now his wife was with him, and he felt like he was in heaven. Although the surroundings and the place where he now had to live were not particularly beautiful, he felt very happy. He perceived everything as a glory—he had become so humble. He had to turn inward; he had become humble. Never again did he want to be punished in this way. Now he wanted to do everything for his further advancement, and his former wife was helping him.

She was also able to witness that He was able to ascend step by step, albeit with difficulty. She shared the path with him until an angel of God came and declared: "Now you two must go your separate ways again." Thus, the woman had voluntarily taken something upon herself, and it was credited to her. And Hermann had gone through spiritual suffering and sorrow. In doing so, he had brought balm to his soul.

Thus, the spiritual world hopes that such purification will bring benefits for a future life. The darkness in the soul should have fled, as should the baser emotions, and such a spirit sibling can begin anew; one can expect a new beginning from them. They should be taught for a new earthly life. Then the test can begin anew. In the new earthly life, it will become apparent whether the valuable things that the soul once achieved through pain and distress have retained their strength and not escaped from the soul, or whether such base thoughts and desires had been so deeply engraved in the depths of the soul that they can unfold again.

People must decide for themselves. They are led into a Christian world and given the opportunity to live a Christian life. These opportunities are created so that they do not forget heaven and the spiritual world with its many, many helpers, with the angels of God who are ready to serve humanity.

Dear brothers and sisters, I had to describe to you the life of Hermann, who is now in the process of ascension. Such lives and such purifications occur again and again. If one knows about eternity, then one should base one's life accordingly. What one has overcome here, one has also overcome with us. If one is spiritually uplifted and spiritually joyful, one remains so with us.

So, dear brothers and sisters, may God's blessing flow through all of you, and whoever is sick, be it in body or soul, may heal through their faith in God and in the entire holy spiritual world. Greetings from God.

Report of the experience of spirit teacher Joseph through his mediator Beatrice Brunner in the hall on
Münchhaidenstrasse, Zurich. Template: Tape recording
next case.

September 6, 1972

Eugene - Integration into God's order after long-savoured freedom

Why the late Eugene was unable to make up for the things on earth that had never been possible for him as a human being.

Josef [the first words of the lecture are missing]: Eugene was not a particularly pious person. He only prayed when he was troubled by worries; then he sought God and told him of his needs. He was very helpful, but despite his helpfulness, those around him didn't always have it easy with him. When he arrived at our place, he had the great advantage of being received by his parents; his father and mother had come to greet him. Without him, he would have felt like a stranger in these new surroundings, although he found them admirable. He was also surprised by his parents' much younger appearance. **He still remembered well how old they had looked when they died. That's why he was astonished to see her again, looking so good and looking almost youthful.** He wasn't surprised that no other acquaintances had come to greet him. He did,

however, see some distinguished figures nearby; they were strangers to him, and he believed he had nothing to do with them. *But they were higher spirits, and they had been observing him.*

Since he felt hopeless without his parents in this new world and strange surroundings, he was glad that his mother took him under her wing and invited him into her spiritual home. *How surprised he was—as he was by everything he now encountered—that his parents truly lived in a house here like the one on earth. It was simple, but very orderly.* Eugene soon discovered that his father was actually just a guest in his mother's house. He heard this from their conversation. So, naturally, he had questions upon questions.

Now it was a matter of Eugen adapting to this new world, and as he soon learned, no idleness awaited him here. His mother instructed him that he had to learn a trade and start learning, then he would be given the opportunity to correct his spiritual deficiencies. At first, Eugen didn't think he was hearing things right when his mother admonished him to learn a trade. He was dismayed that even in heaven, one had to work and learn. As a casual laborer, he hadn't been particularly trained, nor had he been particularly intelligent. At certain times, he had dealt with people who came from far away to spend their holidays in his native mountains. They came from everywhere and spoke many languages. And when he saw and heard them, it was his greatest wish to one day travel the world like these people.

He knew this wish would never come true, but he always said to his acquaintances: "If I had as much money as these people, I would also travel and visit every country. I would go to America, to Japan, to China, to India." He wanted to go everywhere, and he said this at every opportunity. This was his innermost wish. He would have loved to travel, but this was not to be, it was not possible. This deep longing, however, had penetrated deep into his soul.

Since, at his mother's behest, he was now supposed to learn a trade in the spiritual world, he felt unwell and replied: "I have no skills, I'm clumsy, you know that. I can't learn anything; perhaps I can do something similar to what I did in life." *To his astonishment, Eugene discovered that he no longer had any physical ailments.* He felt quite comfortable in this new state and soon became acquainted with his immediate surroundings. He was full of admiration for this new life. But it could no longer keep him with his parents. He was grateful that he was allowed to stay with them temporarily, but then he told them: "Now I finally want to measure what I couldn't do in human life. I want to see the world and all the people, and I want to know their customs and traditions. I want to go back to people, everywhere they live – I want to see everything on earth, everything interests me. When I've seen enough, I'll come back." He promised.

Then he questioned his mother about how he could go about traveling everywhere. But his mother couldn't give him any real answer. She saw the impossibility of his desire and tried to talk him out of it. But he was so stubborn and know-it-all, and he didn't listen to his mother's advice, who tried to dissuade him from his plan. Finally, he said: *"If you and the others here can't show me the way, I believe I can find it alone; for from heaven, everything is attainable. After all, they speak of a blissful kingdom of heaven, where one only has to express one's wishes to be at the place of one's desires very soon. If one can express wishes in heaven, they will surely come true, and I want to savor the fulfillment of my wishes."*

This good Eugene knew nothing of God's order. Up to now, he had thoughtlessly savored everything possible. But now he had already made demands – he wanted to see the whole earth and its people.

An explanation for this, mentioned in passing: Eugene's way of thinking was too human; he didn't think spiritually; he didn't consider that in the spiritual world there are so many beautiful cities – which, however, were beyond his reach. His thoughts only accommodated what he had desired and thought about as a human being. *He had no higher thinking.* He desperately wanted to be among humans again, and so he devised a plan for himself. For now, he wanted to return to his earthly home, where he had lived. He believed he might be able to take a few important things with him on his journey. In every respect, he could still only think and reason humanly.

Then the moment had come; he said goodbye to his parents and their spiritual home. He didn't know what was happening to him, whether he would be taken away – the ground moved beneath his feet, and after a very short time, he was back in his village and in his house, where he had lived as a human being. Here, he

immediately turned, as he had humanly planned, to all the things he thought he could take with him on his journey. But he found nothing more, because the house had already been thoroughly cleared out, and on the other hand, he couldn't really take the material objects in his hands. *For everything he could touch with his spiritual hands was also only of a spiritual nature.* He penetrated earthly matter with his spiritual hands. Finally, he gave up on taking any of these things with him on his journey. He realized that he could manage without these things and that he would surely find accommodation. He had already learned that; he hadn't had to ask for long to be taken in somewhere.

He had also made room for himself in his earthly home. He paid no attention to the fact that he wasn't seen by people. He set about organizing his journey; first, it would be by train, then by ship across the sea. So it was clear to him: He had to look for the timetable at the station. *So he went to the station, and since a train was about to arrive, he got on.* He hadn't bought a ticket first; everything was so easy. He immediately chose a nice seat without first worrying.

He seemed to have known for sure where the train was going. This was completely indifferent to him, for he told himself: "I have plenty of time now; no one is waiting for me. I can travel for years, and no one will reproach me." He had only one desire: to truly savor his freedom.

Thus, he still believed himself in heaven, where everything would go according to his wishes. On the other hand, he still felt quite human. Because of his earthly confinement, he couldn't know that these were base feelings.

But now the train stopped somewhere, and he heard that it was no longer going any further. Consequently, he had to change trains, but even then, he didn't inquire about where it was going. It was completely indifferent to him; he thought: "The moment will surely come when I'll be standing where I want to be, and I'll be crossing the sea on a ship."

So he wasted a long time traveling back and forth. He didn't even notice that he never left the confines of the land into which he was once born. He had never crossed its borders. I also explained at the beginning that he wasn't particularly intelligent or educated. This is clearly the reason for his wanderings. He had relied on and believed that he was being guided by a higher power, so that his wishes would be fulfilled. He imagined that one only needed to have the firm desire to reach one's destination, and it would come true; it only required enough time. And so he traveled back and forth, never leaving the country.

Then, during an encounter with a spirit being, he occasionally inquired how he would actually have to leave his country; he would like to make a sea voyage. He was then asked whether he was always alone and had no knowledge of how to leave this plane/level. "No," he replied, he simply trusted that his wish would come true. Then everyone he asked from time to time and to whom he told such things turned away from him again. They were spirit beings who wanted to fulfill the tasks they had been given. They didn't particularly care for this helpless spirit brother, because they suspected that as soon as the time was right for him, an angel of God would surely take him on.

Since Eugene realized that he would never reach his desired destination, he turned to a city. There he spoke to a spirit being who had a good appearance, for he thought to himself: "This being must be someone who knows and can show me the way."

So he addressed this noble being he met on the way. Well, this being had to explain to him that he hadn't taken the right path, that he would never get out of the country this way, let alone on a ship and across the sea. The noble spirit of God explained to him that he still so bound to earthly matter and incapable of leaving this land. He would simply go from one place to another, but he could not cross the boundaries set for him; for that was according to the spiritual order into which he was placed. Even as a spirit being, he was still bound to his land as if by a bond through his earthly confinement, and thus could never leave this land of his own accord.

Thereupon, Eugene inquired whether it were possible for the noble being to break this bond. The being tried to explain to him how he was chained to this earthly sphere and thus could never cross it. Naturally, it quickly recognized that these desires, deep within the soul of this spirit brother, still stemmed from his human

time. So the Spirit of God advised him to return to his mother's house, where he had found shelter, and to follow the recommendations he had been given. There he should take up an activity. This is what this angel also said.

The brother was amazed that he was told the same thing again; because he couldn't understand that. "In the kingdom of heaven, one must have a profession?" he asked. "I can't understand that."

- "Yes," confirmed the angel, "one must work in the kingdom of heaven too, and you will have to learn a job, even if it is difficult for you. You will also have to attend schools, because you absolutely must get a better education."

The angel's words made him uncomfortable. He no longer wanted to go to school, for he still knew very well that he had been a bad student, and so he was afraid of learning. The angel saw his concerns and tried to dispel them, saying: "Don't think that you are the only one who has crossed over into eternity and does not want to obey and does not want to learn, who does not want to learn a job. Because you know, people practice professions that we have no use for. So they have to relearn with us, and for this they are trained so that all the inhabitants from their work in eternity."

The brother tried to contradict the angelic being and wanted to know whether one couldn't also perform messenger services in the Kingdom of Heaven, as he had performed messenger services as a human being. Yes, the angel replied, "there are serving beings of this kind, but they too are all trained spirit brothers and sisters. They must be familiar with the laws of God. They must also be able to speak different languages if they want to work as servants in the Kingdom of God. Likewise, they must master everything, both spoken and written, with the utmost precision."

This was too much for Eugene. He knew he hadn't been a bright student, so he was simply afraid of embarrassing himself in front of the others. But the angel commanded him: "Return to your mother's house; she's waiting for you."

So, for better or for worse, he had to leave this world, and he did so with heavy heart. He would have loved to have discovered everything, but he didn't want to be tied down anywhere. Now he thought: "Very well, I'll let myself be led back to my mother." I will be her guest again."

The angel spoke to him: "Well, if that's how you feel, I have time for you right now; I want to accompany you." And Eugene accepted this offer, for he thought it could only be to his advantage if he appeared before his mother together with such a distinguished being. His mother could surely be proud of him for having made the acquaintance of such a distinguished brother, who did not consider it beneath his dignity to speak with him and advise him.

So the Spirit of God led him back to his mother and said to her: "Take him into your house as a guest and try to impart to him some of your knowledge and what you have learned. Familiarize him with this world. We will be patient with him, and when you have taught him the basics, I will come back and fetch him. Then he must first contemplate himself, and for that, he must go into silence and meditate on his origins and his destination, and on his divine status. Questions will be asked of him that he will have to meditate on. He will be asked about his opinion of who Christ was and what mission he fulfilled. He should try to find the right answer to it."

Thus, the Spirit of God had taught the mother soul in broad outline what it was all about. She was supposed to explain God's laws to her son to some extent. The time available to her was so short, however, that she couldn't even teach him the most important things. They wanted to give this spirit brother Eugene the opportunity to explore himself, in peace, away from everything that had once occupied him as a human being. *He had wandered around the earth long enough as a spirit, and he had also made the acquaintance of spirit beings and discovered spiritual life.*

He should reflect on the sublime meaning of spiritual life. That wasn't very easy for him. He asked his mother to pray for his enlightenment; for this world, with everything that was demanded of him, was something impossible for him. He had no idea about anything. And the mother soul promised to pray for him.

Then it was the angel of God who had brought Eugene to his mother, who came again to to accompany him into silence. There, turned away, he was to contemplate himself. He was to explore who he was, what meaning his life on earth had, what meaning eternal life within him had, and that he had nevertheless died. He was to recognize that the eternal within him was precious and that he had to unite with other divine life and other spiritual beings.

Thus, the mother had already tried to enlighten him about all the essentials. But she realized that he was still so earthbound, that the heavy od of human feelings and desires, human thoughts and wills, still clung so tightly to him. So she was only able to accompany her former son part of the way and then had to let him go. For he was being led far away from her and, as it seemed to her, into great solitude. But scattered throughout this vast wilderness were very small huts, actually only cells. And it was in one such cell that he was to contemplate. At first, it was very, very difficult for him, for he was plagued by longing and homesickness. He felt unhappy and ill, and he feared that he would not be able to breathe in his cell. He was, so to speak, locked away and could no longer leave. This meant great pain for him.

But now he began to think about what he had done wrong in his life, that he had also sinned greatly, and that he must first ask God to forgive him for all the wrongs he had done. That seemed to him to be the most urgent thing: to come to terms with himself. He could not afford to think in a higher way. He couldn't be bothered to explore spiritual laws; he first had to come to terms with himself and beg God to forgive him. As he reflected so deeply on himself, he truly felt like a great sinner. He felt a great longing, but he didn't know for whom or why this homesickness plagued him. Those left behind on earth hadn't triggered this longing in him; he felt detached from them. Nor did he even feel so tormented by longing for his mother. He truly didn't know why he felt so unhappy. But this spiritual pain drove him to what he had done as a human being when things went wrong: He began to pray to God and ask him to forgive his sins and set him free. He implored all the saints in heaven to assist him, and he prayed to Christ. Thus, in this respect, he had come somewhat closer to the divine.

He had to admit that he had done many things wrong in life and saw that he was being punished for them. He had actually had a different idea of purification: with fire and violence, as some had presented it as punishment to believers. Now, instead, he experienced a great deal of leniency.

But now he had reached the point where he admitted himself to being a sinner, and he also asked for enlightenment, that someone would illuminate his spiritual understanding and his powers of comprehension, that someone would enlighten his thinking. He had already come that far out of the depths, but only after much pleading.

But then, quite suddenly, he became aware of the questions being asked of him, the ones he had to answer. He began to ponder, talking to himself, and asking himself questions. And then it seemed to him as if he heard the answer. He didn't know where from; he thought it would come from close at hand, but there was no one there, he was locked in. So he assumed the answer would come from within himself, probably from his conscience. And indeed, the answer came from within himself, but how it came was a mystery to him. He didn't see an angel of God assisting him, and yet one was with him in his cell. *But he couldn't see him because he was still too deeply enveloped by his own dark radiance.* His spiritual od within him hadn't yet been purified, but it was in the process of being purified. It emanated from him now and then, somewhat brighter, but fell back into darkness when thoughts of impatience and doubt again came over him.

The Spirit of God, who, invisible to him, was so close to him and held him close, made itself heard by him in such a way that the answers to his questions seemed to come from within himself. Thus, he heard the angel from time to time, but not continuously. He himself didn't know the laws of God, he knew nothing of the grace and mercy of God, of the great help that is given to everyone who enters the order and knows how to appreciate the help. In life, he had been stubborn, opinionated, and occasionally quick-tempered.

Slowly and slowly, the Spirit of God succeeded in giving this brother's soul more and more enlightenment and imparting knowledge to him. Even though this knowledge was not yet extensive, Eugene was already able to answer the questions posed to him.

Then this period of purification came to an end, and the Spirit of God led him back to his mother. He was still her guest; he had not yet been assigned a home of his own. As a guest, he remained with his mother, and now other spirit brothers and sisters also came to visit and converse with him.

An exchange of ideas took place with him, and so Eugene continued to receive further instruction. This didn't happen quickly, but slowly he realized: *"I have become someone else; something has happened within me."*

From then on, he felt drawn to this spiritual world and no longer had the desire to think like humans and return to Earth. This was a relief, but it was only a beginning. But he had made contact with this new world of his.

But now he was to leave his mother and enter communal life with others. He was led into a house inhabited by spiritual brothers and sisters who were on the same level as him in terms of development, knowledge, and feelings. From there, he had to attend school and begin his spiritual apprenticeship, learning an activity valued by all brothers and sisters in the spiritual world.

On this long path, Eugene had finally worked his way up. It had been difficult for him to pay attention in school, and just as difficult to endure this apprenticeship. He managed it, but it had taken him many decades to achieve this. In this way, however, he had ascended in the spiritual world, thanks to the help of the messengers of God who had taken him under their wing.

You may wonder why this is. Why wasn't Eugene immediately led into purification, and why not into a strict purification from the very beginning? **Everyone who returns will experience what they deserve, what suits them according to their development. As a simple person, Eugene had to endure many hardships.** While he lacked a deep faith in God—he had to regain that first—no significant burdens were recorded in his soul, except for his stubbornness, his dogmatic nature, and his occasional hot temper.

However, he was distinguished by his great helpfulness—I explained this at the beginning—and this counts for a great deal for the human soul. When you are helpful, when you assist others, you accomplish something wonderful. In this way, you can enrich yourself internally. But in the same way, you burden yourself with malice and resentment toward others, when you harm them, when you speak ill of someone. That weighs heavily and counts heavily.

Sometimes people believe they are dealing with serious offenses that are not serious before God, and sometimes those are precisely the serious sins they believe are not serious, and they try to gloss over them, making many excuses for them.

So you see, dear brothers and sisters, on the one hand, it doesn't take much to win the Kingdom of Heaven and to be able to enter into harmony there, to live in joy and bliss, and to face the saints of Heaven without fear. On the other hand, it does require a certain amount of effort. While it is an effort for some, it is not for others. Hence the different stages of development and views of people. Each person expresses his development in his own way, at what stage he stands, with words and gestures.

Now, dear brothers and sisters, I have spoken in detail and sufficiently about this spiritual brother who is on the path to God. There is much here that is worth knowing and reflecting on, from which you can recognize that, on the one hand, there is great freedom in heaven and **that those who come to this new world already with spiritual knowledge have great advantages.** When a person comes to us with this knowledge, they certainly don't have to search for all sorts of things or believe they have to get to know the entire earthly realm first. There are higher things to recognize; they are more important.

Now, dear brothers and sisters, may God's blessing be with you. May you be protected and protected from hardship and danger. God bless you.

November 1, 1972.

A self-sacrificing mother soul as hostess of unhappy souls.

From the heartfelt desire to care for one's loved ones in the afterlife, a significant work in the service of God's world arises.

Joseph: Greetings. Dear brothers and sisters, many of you have remembered your deceased loved ones today. You call today's day "All Saints' Day" and tomorrow's "All Souls' Day." You are therefore thinking of your relatives, friends, and acquaintances who have passed into eternity. Whoever has lived a true Christian life—a *true Christian life*—has entered the realm of the saints. But there are also those who have entered the realm of the unblest. So whoever passes into the spiritual realm, takes their place there with the blessed or unblest spirits.

If you are now united in thought with the departed, you have surely already asked yourselves *whether they see you*. Yes, if you raise your thoughts to them, then it will also become possible for those in the spiritual world to take an interest in you and make an effort for you.

The following can be said about this: For those who have taken their place in eternity, who carry out their activity in the spiritual world, **time** – according to your concepts – stands still. It is no longer the case with you, where one counts the days of the week, where one has a calendar and orients oneself precisely according to the months, knows the months. **All of that is eliminated in the spiritual world.**

Then, time is no longer as easy to calculate as it is for you. For beings in the beyond, calculating time is always more difficult.

It is the same for me, because we do not calculate in this time and with time as you do. Time and space are something we have difficulty dealing with as you do. However, it should not be forgotten that there are, of course, spiritual beings tasked with calculating time. There is also a spiritual time, but this spiritual time plays a role in development, for the higher spiritual world, which must also deal with time.

Those in the process of ascension care little about time. They are classified, and they are called to certain festivities. There are no clocks like you have; time is not the same as it is with you.

But if, as a spirit being, one wants to align oneself with the human's time and wants to know exactly on which day the relatives go to the cemetery or church, or even say prayers, thus thinking especially of the deceased, while they don't do so so often throughout the year, then those spirit beings, since they don't concern themselves with time, can inquire about it.

They inquire of those spiritual beings whose ability lies in this and who have knowledge of human timekeeping. They go to them, ask for the time, and at the same time request that they be allowed to go near the relatives, since they are thinking of them especially now.

Some are allowed, others not; there is no pattern. One cannot simply assume that everyone is there, that everyone is allowed to come, because people from a certain country are thinking of their departed now. So it's not like that; there is an order in eternity. One inquires and asks for the possibility of going near the person. Spiritual beings who are not part of God's order, who stand outside of that order and who are with the person anyway, and are interested in them, also know how to count days or time.

However, those spirits who are part of God's order, do not come into contact with these unordered spirits, who stay with people and wander around. **Therefore, one cannot obtain information from them about when the relatives are particularly concerned with the deceased. This requires an inquiry from a higher spiritual being who is above these.**

One then inquires and asks: "Is it permitted for me, may I go there at such and such a time? Please guide me there." And then they go; they seek you out and go near you. Now, for you,; it's true that you can't perceive this with your senses; you can't see them. However, the spiritual beings who are connected to you try, whenever possible, to make their presence known to you. They try to approach people at the time when

they're thinking of them, or perhaps they appear in their dreams in such a way that they are truly reminded of them. *They do this as best they can.* Then it also depends on the person's attitude.

A very busy or materialistic person who doesn't have time to think about eternity or concern themselves with it, naturally doesn't establish the connection or the right wavelength of spiritual connection with their loved ones. But someone who is somewhat elevated in spirit, who concerns themselves with the spiritual beings, who dwells on them and harbors the desire to feel their presence, to hear from them, will in many cases—**can't say in all cases, but in many cases**—receive a sign from them, especially if they constantly have these former loved ones present before their earthly eyes.

Then it's just that these deceased people try to stand before people and say: **"Yes, I'm alive, I'm here. I will make preparations for you and look forward to your arrival. I'll be there for you when you come and do you favors."** *They will speak kind and comforting words to these people on earth.*

So it's also a matter for the people themselves. If I may give you some advice in this regard: *Try to ask a few days in advance to be allowed to hear something from them in a way that's understandable and comprehensible to you.*

Of course, you can't demand impossible things; you can't demand that you believe they're there if some photograph you've set up in their honor, falls to the ground, or something like that. You shouldn't express such wishes, but you must mentally engage with the spiritual.

Your spirit within you is capable of perceiving the spiritual, *and your spirit must attempt to transfer what you have experienced into human memory.* And the finer the connection between your human thinking and your soul's thinking, the more likely it is to hear something from your loved ones, to sense something, even to experience something. **They are happy when they see that you are thinking of them. And they are even happier when they see that you have firm faith.**

On days like these, many think of their loved ones, but simply in a superficial way. They are cherishing the memory, so to speak, and that is all. They lack an inner, spiritual-spiritual connection. Few have a true faith. Practice seeing them again and knowing they are in God's hands; **most people have no idea of the world beyond.**

Therefore, it is certainly an experience for a person to be able to establish this connection. But they must pave the way for it themselves; they must find the silence or peace. In this way, they can already hear something from their relatives. **For the joy is great when one is allowed to be with them [in spirit].** They also want to wish their survivors blessings and all the best. And they also commend you to the higher spiritual world.

I may also say that precisely for those who have this connection to the world beyond, consent is obtained from the higher spiritual world. Many a higher spirit is summoned and asked to come to a loved one and inspect their soul. They may rejoice with them to experience and see how this person has a firm belief in eternity.

These higher spirits or these angels of God also rejoice. For they want to bring joy to their spiritual brothers and sisters and share it with them *that this person has a belief in eternity.* Because, as you yourselves know, this is not necessarily so self-evident.

On the other hand, I would like to remind you that this is not entirely true in human and Christian thinking: On the one hand, people cherish the memory of their loved ones, and some go to the cemetery and pray for their loved ones at the grave, even though nothing remains there. The dead body or ashes may still be kept in the grave, **but the spirit is not bound to that place.** It goes with the loved ones; it doesn't want to be in that cemetery at all; it doesn't want to think about its body or ashes being kept there deep down, but rather it says to itself: "I'm alive after all."

And one should concern oneself with the living. These spiritual beings simply want to speak; **they want to make known that they are there.** (as also told in [this](#) old book + [this](#) [/ +audio](#) R-rem.) Those who are happy want to reveal their happiness. They want to tell how beautiful the Kingdom of Heaven is and that it is worth living and working for this Kingdom of Heaven.

Now I have given some explanations because this has also concerned some friends, and they have asked themselves whether it is possible for loved ones to be around them on such days. This is indeed the case; it is possible not only on these memorial days, but also at Christmas and on all Christian holidays in general, to be in contact with loved ones, and for them to come close, to celebrate with them. The closer the connection one has, the more likely it is that they will be allowed to come and share in the joy of their loved ones.

Now I would like to share with you an account of a mother who entered eternity. She had left behind a large family; she had given birth to a large number of children and was a good, loving mother. She had her merits, her **great** merits. She had been accustomed to serving others in her life, to being there for them, to caring for them—she gave her life, so to speak, to her relatives. This helpfulness, this kindness, was simply part of her being, present in her soul.

When she entered the spiritual world, this desire to care for her relatives continued, even though she was received by the angels and explained to her: "Now you are in eternity. You will find your reward for everything you have done. You will now have to go your own way in eternity, for you must, after all, move toward ascension—you lived as a human being, you bore children, you had a great part in God's plan of salvation. But in eternity, further tasks await you. The time will come, and you will become human again. You will be allowed to become a mother again and have children, so you are doing your part in God's plan of salvation. You must now sever your family ties in time."

This was what an angel of God told her. The spiritual world recommended it to her, for it wanted to support her in her spiritual ascension. She knew this soul's will and its desire to devote itself especially to its relatives. Spiritually speaking, this is essentially a narrowly defined love and sacrifice, for in eternity, one must be able to give love equally to all siblings. In eternity, one should come to the realization that kinship ties must also be severed. **Not everywhere, but in most cases, these kinship ties are severed because each person is pursuing their own spiritual ascension.** Essentially, every soul is searching for its dual, and this, its other self, may perhaps be even further away. It can be at a deeper level of development, but it can also be more highly developed. Thus, when one has reached a certain spiritual maturity, one is made aware of the togetherness with the other You and that one should strive for it and seek it out. However, this is only revealed to a spirit that has certain spiritual insights and gains, that has reached a heightened spiritual development and knows what to do with it. Someone who is not informed about this **other You** or about heavenly marriage—if I may put it so clearly—would be astonished and would not be able to understand it at all.

Thus, in the spiritual world, one never speaks about such things if the individual is not capable of receiving them; rather, one speaks to each person in a language that they can understand according to their spiritual development.

It was just revealed to this mother soul that she should now go her own way. But she was far from that; she did not agree with it. As a just and pious woman, she had, so to speak, lived her entire life only for her relatives and had been concerned for the well-being of the family. Therefore, she believed that it was her duty to care for these relatives in the spiritual world as well.

They then explained to her that she could move into a beautiful house that she wouldn't have to live in alone; from there, she could pursue her further development. But she didn't want that. She said, "I can only feel happy in this heavenly world if I know that I can have all of my family in my house." By this, she meant her children and her children's children. She would only be content when she had them all together in one house.

Now they had to make it clear to her that this could take quite a long time. They tried to calculate the time with her. She wasn't impressed by that either. She asked that a house be made available to her, specifically that this house *could be located at the lowest stage of development where the last of her relatives were, so that they too could enter*. She would therefore forgo the beauties of heaven and wait until the last of her relatives had returned. The angel listened and said: "Well, it's possible. I'll see that a house is prepared for you in an intermediate heaven."

However, the angel couldn't foresee that far into the future or have a foresight of how things would turn out for the grandchildren, their spiritual development, and what burdens or merits they would bring with them as they passed into the spiritual world. This angel explained it to the mother soul and said: "It may be possible that you will have to dwell in a lower heaven for a long time, quite unjustly. I can't foresee how your relatives will develop spiritually. If we could," the angel said, "incarnation would be unnecessary, for incarnation is always accompanied by many trials of various kinds."

That, however, was all the same to her. She didn't yet have much empathy for spiritual laws, for she lived under the assumption that not particularly great differences could be experienced in the heavenly worlds. *She hadn't yet understood that there are high and less high heavens, places where significant, exceptional happiness can be experienced, and that there are also places where one lives in greater or lesser distress, or places where one gets by quite well, has nothing particularly to complain about, but isn't afforded any particular joys either.* Thus, the mother soul hadn't learned the differences between these heavens.

Despite these explanations, she simply refused to understand. Her attachment to her relatives, the sense of togetherness, the sacrifice for her own, was more meaningful to her, much greater. She wanted to support even the last of her relatives—by which she meant down to her grandchildren—in any case, **because she believed she had to care for her relatives in the spiritual world as well.** And since she was told that she had merit, she assumed that she also had a significant say in the spiritual world among her relatives and, in accordance with her spiritual merits, a say outside the home as well.

This mother soul had been granted a house, and so she had to wait. One after the other, they returned, and she was allowed to fetch each of her relatives. According to spiritual law, these returnees would not necessarily have been allowed into this house; but this mother soul went to her relatives, persuaded them, and spoke to them. Since they had already respected this mother during her lifetime, they wanted to do her this favor. She managed to do it, even though she had objected, and believed that perhaps it would be better if they went their separate ways.

But this mother soul wouldn't let them go. She took them all into her home and promised to care for them, explaining that she had already had her experiences since she had been in the spiritual world. Many years had already passed, and she also had her work to do. She had insight into this and that spiritual world and was able to connect with other spirit brothers and sisters—both blessed and unblessed. So she had already learned quite a bit. She had also promised to wait for her relatives. The mother soul believed she would be doing God a favor by taking special care of her own family and leaving her own beautiful spiritual home, which she would have been able to experience.

As I explained, it is difficult for a spirit to concern herself with and calculate time. This mother soul did indeed have to wait a long time. But she was a cheerful soul—she had been so during her lifetime and was so now in the spirit world as well—and had sung a lot in her house.

At first, when she was alone in the spirit world, she sang. She had opened the doors to her spiritual home wide and asked the spirit beings who were near her to come and stay with her. This cheerful soul had conversed with her, prayed with them, and sung with them. Since these others had no permanent abode—they were only her temporary guests—they had to leave this house again.

Word had spread in that plane or in that intermediate heaven, where various things still take place, that there was a soul or spirit in a house who had such an encouraging, loving, and comforting effect on other spiritual beings. Thus, it had become possible for her house to be, so to speak, always filled with spiritual beings—those who could free themselves from their work, who were allowed to be free for a short time; For no spirit is constantly bound to its work; it also has its free time. So these beings simply went into the house of that mother soul and conversed there. Everything happened within a heightened spiritual framework, for this mother soul herself had a true glow in her soul; she had great kindness and love within her.

Without actually wanting to, she had now done what was right in spirit. At first, she believed she could only support her own loved ones; and now she suddenly began to help others. Whoever was there: If she felt that someone was dissatisfied and unhappy—it wasn't a particularly elevated sphere, after all—then she would

take them to her, talk to them, and comfort them. Thus, she had created a house bathed in bright light. Even the spiritual light from her soul shone so brightly.

Through her great love, through her sacrifice for others, she had found connection to the divine light. In her own way, She was connected to the divine light thanks to her helpfulness, thanks to her kindness. Her house was seen shining from afar. And many spirit beings who lived there in distress and discontent approached this luminous house and found help from her.

This mother soul, as mentioned, had to wait for her relatives. Now and then, one returned to the spirit world; but there were considerable periods of time between them. She now had to persuade her own relatives to serve in the same way that she now served. She encouraged them, whenever they had found her entrance, to go to the Kingdom of Heaven in search of those unfortunate or unfit for service, those discontented, for there were plenty of such where the house stood.

The relatives were, so to speak, harnessed to serve as missionary spirits. The mother soul accomplished this; she truly had spoken out both inside and outside her house. The divine world had left it that way, for this mother soul was now actually rendering a service to others in the spiritual world. She was permitted to do so because she was a spirit full of kindness and love.

I must now take a big step forward. When the last of her relatives had returned to her home, her task would have been fulfilled, so to speak. Fundamentally, however, she had no intention of leaving her house. She had long since begun sending her relatives out to search for the unfortunate spirits and comfort them. And whenever possible, they brought them into the house. Thus, some of her relatives had also become independent. They did not return to the house of this mother soul, but were guided by higher spiritual beings. They had discovered that their mother's house had become a spiritual inn and that she was actually in superfluous in this inn. Indeed, according to their spiritual development, they didn't belong on this plane at all.

The house was lit because it was inhabited by a soul who radiated a spiritual light, and this was conducive to the plan of salvation. This house became a house as if inhabited by an angel of God. *Angels of God also have their abodes in the most diverse stages of development in the heavenly world. As you have already been told, they go from these intermediate heavens to their tasks. They receive guests into their house, be they angelic beings, ascending siblings, or those who request admission. It is a house that is not generally accessible to everyone, but rather a very special house.*

This mother soul was so happy in her spiritual inn that she completely forgot what she had actually asked for: that she would have all her relatives with her. Over time, she realized that all her relatives had become independent. None of her relatives returned to her inn. And she no longer had any desire to care for them, for the ties of family had been separated or torn. This mother soul now saw her true task in the heavenly world: to help all those in need. Thus, she saw the interconnectedness of all and wanted to help everyone who needed it.

Finally, the angels of God came to her and asked where her relatives were now. According to human time, she had been in this plane for many decades. It was actually an intermediate heaven, and fundamentally, she didn't belong in this world at all. Now she fully remembered her relatives from the past and realized that they were no longer there, and she no longer had any particular need to be with them! The angels explained to her: *"You see, we already told you at the beginning that these ties of kinship must be severed. You have now determined it yourself and accomplished it thanks to the spiritual values you possess in your soul and thanks to your high spiritual qualities. But now we would like to ask you to leave the house. This will give us the opportunity to offer the house to someone else. You shall now be rewarded for all your merits and ascend to heaven, where you belong."*

You may believe that this mother soul would have said with joy: "Yes, I would like to ascend to these heavens."

No, she did not want to; she wanted to stay there, on this plane where she did not belong at all. She rejoiced in her beautiful house, for she had discovered, or had been allowed to discover, that her house was a single light and that it was seen far and wide in these spiritual planes. She felt like an angel to herself. So she

explained that it would be a shame if this inn were to be closed down. Many had long known – it had been passed on from mouth to mouth – that she was welcoming people and lovingly welcoming these spirit beings into her home. It would be very sad for them if they had to forgo this. The angels then asked this mother soul to at least visit her heaven, which belonged to her – her place and her home there. If she then felt the desire to go back down to continue her work there, she could do so; but she should at least look at her heaven once. This is how she had allowed herself to be persuaded.

The angels of God accompanied her up to the heights to her heaven. Now, of course, she had to express her admiration, for it was not only the house in which she was allowed and supposed to live that shone brightly, but the entire surroundings. The spiritual beings who wandered around there were much nobler and more distinguished than those in these lower levels, where she had had her spiritual inn. She had now been brought to the point where she was living in their house, at least for a while. She was not alone, for she had her spiritual siblings here as well. And these siblings also spoke of heavenly tasks that had to be fulfilled. The mother soul listened and realized that her siblings were also active and that, on their level, they were probably fulfilling very significant and important tasks. **These conversations were always about helping others:** They were about deceased people who were returning; they were about people who were still alive in the world and who needed to be supported. But they were also about spiritual beings in eternity who needed to be supported or who needed to be shown paths for their faster ascension. So there was a lot to do. While in her previous house she had been the sole leading force and person, she now presented herself. as She now realized that in the house where she was now to live, there were a number of spirit beings who consulted with one another and made suggestions to one another. They discussed which would be the best way to provide support and assistance to a spiritual being. She actually liked all of that.

She had to realize that everything here was much more colorful. The interior of this spiritual house was richly furnished; it was not as simple as hers had been. The appearance of all the helping spirit brothers and sisters was also so elegant, and this pleased her. However, it pained her when she thought that those who were on these lower levels would receive no more help, or would receive less help. They made her a suggestion and said: "Good, try giving the same task to someone else, so that this task is carried out in that house in the same way as you set up 'the spiritual restaurant'. Another being will carry out the task as you did. You will then be in charge of ensuring that everything is done correctly. Your home, however, is now in these higher planes.

From here, descend and monitor the activities of those spirit beings." They had given her to understand that she would be allowed to perform even more work and that she could enrich herself with further experiences. She immediately realized that in this high heaven it was possible to gain higher insights and provide greater help than in that lower plane. She thought: "Perhaps I can combine both." The spirit world agreed; Mary had explained to her: "You can fulfill more significant, greater tasks in your heaven, which will now be your home for a long, long time. You can also return again and again to this intermediate heaven, to this house, which, through you alone, has become a luminous inn. You can observe those and give them advice on how to work and help."

For it was an achievement of hers. **Through her helpfulness, through her service, she had been able to prepare such a luminous house for the others.** Through her activity, it became possible to establish something so divine on deeper levels and to give it to those who sought it from the local love. Only those spirit beings who sought love and understanding entered this house, to this spiritual mother—if I may call her that—were allowed to enter. Those who were willful did not go there; those who preferred the human world did not go there either. **The spirit beings who went there were those who were seeking help, for true divine love.** It has become something additional, and this was made possible by the great willingness to help, by the great service of this mother soul.

Something has come about in that heaven that was not actually included in the plan. But such a thing is possible and can become possible through the willingness of a high-minded, noble spiritual being who is prepared to make sacrifices. This soul could have experienced a more beautiful plane, a more beautiful world,

from the very beginning, but it had voluntarily renounced it for a long time. It placed itself solely in the service of its neighbor and, through its perseverance, managed to transform this house into 'a spiritual inn.'

It should be noted: It often happens that a deceased person makes promises in the early days and is full of good will to accomplish something special. God's spirit world also gives such people the opportunity to do such things, but they often lack the perseverance. Suddenly, they realize that their devotion must be great and is always required of them. But they themselves also want to experience what they have earned through their merits; they want to experience this blessing. And it becomes too much for them. They lack the stamina and believe that it is enough to be in such divine service for a certain period of time. They then allow themselves to be led to the tasks in their world or in their heaven and are no longer willing to voluntarily do anything for others further down, *in the lower planes*. Instead, they ascend; they have the right to do so. There is enough work for them from that place of residence for them to be effective.

What this mother soul did and what is fortunately still done here and there – that such spiritual beings are willing of their own free will to carry out work on lower planes and to serve in God's plan of salvation, *thus leading souls upwards – does not occur very often, but it does happen.*

It is possible, as in the case described, where these precious values are present in a soul. If the strength within the soul is so great, these precious values can unfold from within, and one can do this not just temporarily, but for a long time. These souls are distinguished by that They usually belong to a corresponding choir of heavenly beings or a choir of angels whose abilities lie in this kind of service and giving. ***They are distinguished as helpful spirits, so that they can be deployed as missionary spirits.*** On the one hand, they reach such a height in their spiritual development that the spirit world is able to illuminate the remaining, less developed aspects and bring them to these heights. ***It is indeed a joy for Heaven that there are such souls who, even in the spirit world, are willing to serve and help their brothers and sisters.***

I have now chosen an example and shown you that this mother soul, who had returned home, initially felt a sense of care only for her relatives, but then filled the long time she waited for the next relative to return with serving God. In this way, the others who were nearby were also helped. She welcomed them and now became to them what she actually only wanted to be to her own closest relatives.

This is true heaven; true heaven has no limited love, but the love there is very many-sided and multifaceted. Everyone will be given what they seek, if they are worthy, to be given it very soon after they have entered the Kingdom of Heaven. Who wouldn't want to feel this true divine love when they come to us, from someone, even if it isn't their closest relative? Who wouldn't want this? ***To be received into heaven, to find entry among blessed spirits, that makes those who come to us happy.*** They then recognize in eternity the difference between limited human love and divine love, which is carried out by heavenly beings—beings who experience the closeness of God and him in his qualities and virtues. To experience this beautiful world is to be desired for everyone who comes to us.

Now, dear brothers and sisters, you can reflect on what I have explained to you. There is much you can meditate on. I have told you what to do to feel something of heaven and of its loved ones. I have given you a hint of the great, divine, heavenly love. It should not be limited, and it is good to enter the world beyond with such an attitude.

Now, dear brothers and sisters, I would like to send you off with God's blessing. May this blessing of God also become a spiritual hospitality for you. May this blessing of God become a light around you, so that others are addressed and ask for entry into you because they feel the warmth of your soul and see the preciousness in you, that which is not so commonplace. Thus, everyone should be a blessing from God and a piece of the Kingdom of Heaven. Greetings from God.

Report of the experience of spirit teacher Josef through his mediator Beatrice Brunner in the hall on Münchhaidenstrasse, Zurich.
Original: tape recording

next case.

December 6, 1972.

Vincent and Frederik - when false doctrines hinder ascension.

How the idea of eternal damnation blocked the path to higher insight for two burdened spiritual beings for a long time. Only after experiences with pious people does the longing for truth, salvation, and happiness awaken in them.

Josef: Greetings. My dear brothers and sisters, in the near future, in the next few days, Christianity will be particularly reminded of the incarnation of Christ. However, the meaning and purpose of his incarnation is not universally known. Many Christians believe that the incarnation and death of Christ freed humanity from mortal sin. That's true; but they don't know what this mortal sin means. Try it in your immediate environment: If you ask someone—and you can really only ask practicing Christians or believing Christians—they might answer: "Yes, that had something to do with Adam and Eve. Because they sinned in Paradise, God punished all of humanity for it." This is still the belief in the souls of Christians in many places. They were told this, they were taught this. If one were to reflect and know God as he really is, if one were to experience God within oneself, one would certainly come to a different conclusion. For God will never punish so many for the sin committed by two others—if one speaks of a just and loving God. So, something is wrong here.

We can well understand that this suppression of the truth or this confusion regarding the plan of salvation and redemption hinders people's progress; if they do not know these truths, they are hindered in their ascent. Thus, Christians were not taught about the truth as they should have been. If this had **happened**, then Spiritual progress would have proceeded more rapidly. Not all Christians suspect that there is an invisible, active spiritual world that cares for humanity, lives with humanity, and wants to help humanity. This great, important truth is precisely what is being suppressed. And belief in something spiritual is declared to be a sin, such a belief is diabolical, harmful to humanity. But here too: if one delves into the depths of God's plan of salvation and creation, it becomes clear that this belief in the spiritual is the great fundamental principle for further development, for progress, for ascent. The essential, important thing that one must know about the plan of creation and salvation is that there is a holy spiritual world that can and wants to be active among humanity; that one can live in union with it, with these saints; but that, on the other hand, there are also other, lesser spirits who also care for humanity. If this knowledge were a component of the Christian faith, then many things would be different. I will now try to explain to you, using an account of my own experience, the damage this ignorance causes both to living people and to the deceased in the spirit world.

I will tell you about two spiritual vagabonds. During their earthly lives, they were constantly in conflict with the law and had spent more than half their lives in various prisons. These two, of whom I am telling you, did not know each other on earth; it was only in the world beyond that they met, and in the following way.

When the two awoke in the spirit world, in the world beyond—let me put it this way—they noticed no great change. Life seemed to go on for them as before, except that they no longer had the opportunity to function as they had in their human lives; but it was the same environment, as when they lived among people. The two of them tried to spend time with people, each choosing people they liked – people who, so to speak, did the same things they did in their earthly lives; they felt comfortable with them. One day, when one of them – we can call him Vincent, the other Frederik – was with people in a restaurant where they were arguing, the other, Frederik, came along. They found they bore a great resemblance in appearance, and they spoke to each other and seemed to understand each other immediately, for now each had the feeling: "I am accepted by the other." For up until then, it had been like this for them – as they also told each other –: They knew that they had died and that they lived on in spirit, but they had noticed that others who looked better than they were afraid of them, were afraid of them. And that's why they were happy now, for they immediately agreed with each other and had become friends. Everyone now had to confirm: "You don't run away from me, and you don't detest me like the others." And Frederik said: "They always run away as if I had the plague; they don't want to know

anything about me, even when I try to have a human conversation with them, the kind of conversation decent people have with each other." Vincent had to confirm it and said: "I feel the same way; I also have the feeling the others are acting as if we had the plague. But you know," he said, "I know why they're running away from us: We're damned, nobody wants to know anything about us, we belong to the damned."

Frederik said: "I don't like that word. You could also say we belong to the outcasts." Vincent agreed with this, but he said, "Don't you remember? We were taught this: If, like us, one has done so many things that pleased the devil, it is nothing other than that we are damned; we are damned for all time and eternity. How long have we been here?"

Vincent then asked the other, "Can you count the years, measure time?" No, neither of them could; and so they had agreed that they belonged either to the damned or to the outcasts.

So they stayed together for a time. For a time, they went together to live with those people who lived the same way they had done. For they said to themselves: "No one wants to know anything about us, and so we live in hell. Hell is not as we were told, that we would burn in fire and that we would have to live in torment; it is not exactly like that. But we are expelled, and no one wants to know anything about us. We experience hell daily and forever. Because we can only feel good if we live with them and live as we once lived. That that was wrong is understandable to us, and it will never be forgiven."

- "That's what the Church taught," the other then claimed, "it's clear to me, we are and we belong to the outcasts for all time and eternity" - it was an unhappy existence, they agreed, that they should live there.

Then one of them explained that he had already tried to enter into dialogue with others, to talk with them. And indeed, he said, he had the feeling that above hell – for they considered this sphere where they lived with people as their spiritual hell – there was something else. He claimed: "I believe it quite definitely, I know quite definitely that it is so. There is something else above our hell, I believe that above our hell is purgatory; It is somewhat better there; in this purgatory there will only be those who have to do temporary penance. And if I'm not mistaken, perhaps there is something else above this purgatory, perhaps heaven begins above purgatory."

So they agreed with each other for a time, then they changed their minds and believed that it was indeed as they had been taught in life: those who lived in mortal sin, who didn't believe, and never attended church, were damned and would have to live in damnation forever.

For a time, one of them claimed it, then another. But then one of them came back to the idea: "You know, I believe we just have to wait for the Last Day, and the Last Day will free us from our hell too." They talked to each other about when this Last Day would come, since it must still be so far away. And so they saw no beginning and no end; they felt as if they were forever in this damnation, or in this exile.

Now, a remark on this: These were two souls who were truly as in their human lives. They had done many wrong things and burdened themselves very heavily. They had killed people, they had robbed, and everything else that came with it was less serious for them; but perhaps the worst were robbery and murder. It is understandable that they were not immediately taken care of. And they knew nothing of the existence of a helpful spiritual world, that one can turn to a helpful spiritual world even in the afterlife.

As humans, they had no inkling of this, knew nothing of the fact that they had to make amends for everything, down to the last detail. They had no conscience, so to speak; they could not hear their inner voice; they could not perceive anything that came from the depths of their souls, for all of this lay locked in deepest darkness.

These were two spiritual beings who were in the process of ascension, who came from the lowest stages of ascension. They were to prove themselves in a human life and show that it was possible for them, too, to gain the path to the top.

Regarding this plan of salvation and redemption, they could learn nothing about the truth from humans. At that time, people spoke of eternal damnation, that they would be lost forever and ever, that no one would take pity on them – that's what they were taught. This teaching, these words, had penetrated the depths of their souls, and so they lived with this belief. It was a great misfortune for them. But they allowed the two of them to continue in this belief. They were spiritually immature.

There is no such thing as eternal damnation, no eternal lostness. But there is redemption, and this redemption can be very, very hard. Because the two had done so much evil in their lives, they had to live in affliction for a correspondingly long time.

Now I want to explain to you how the two moved among the people and what impression the Christian holidays, which people celebrate, made on them, even though they had simply ignored them at first. They had to see and experience it, because they lived with people, and they lived with those who also lived the same way and did the same wrong things as they had done in their lives. But Christian holidays also came to those people. They were also affirmed by people who did not believe in Christ. People had simply celebrated the festival out of tradition and acted as if they were, and had also spoken of Christ's birth and the redemption of humanity; but they had not really given it any thought. So the two, who were then together again and went to the people—precisely where Christmas was celebrated, as people call it, where they sing in remembrance of Christ's birth, light candles, are full of joy, give each other gifts, and are ready to forgive each other—had also mingled with such people and then asked themselves: "Is it really true, Could this be Christ? Or is it just a fairy tale that's being passed from mouth to mouth? For we, at least, don't experience a resurrection or redemption. What could possibly be true?"

And so they were able to witness it and discover that precisely where people were truly gathered in great religious devotion and lived in a firm faith in God, *there were also spiritual beings*. These people held to Christ, even without knowing the laws of cause and effect, without knowing anything specific about the plan of salvation and redemption, but simply because he was praised as the Savior, because the Church held that he should be loved, praised, and honored.

And so, upon seeing those spiritual beings, these two had come to the conclusion: "*These come from another world, they are alien to us; We don't live with them and they don't live with us, but they also have a home.*" So these two discussed it with each other, and one claimed that above them, above this hell, there was a purgatory, and that above purgatory—in his opinion, of course—the heavens began.

They believed they were right in assuming that there were even higher worlds above them and that hell didn't necessarily have to be in the depths of the earth [which was a common opinion, especially in the Middle Ages], since they lived alongside humans. Thus, they came to the conclusion that there must be something else.

They then tried to make contact with these noble-looking beings. But they didn't dare approach them. For on earth, where they lived and which for them was now hell or outcast, other beings came, who looked better than themselves, but who always got up and left when they saw these two—just as they had said, "I leave them" - away, as if they had the plague. Now they timidly tried to approach these noble beings. But then it was strange for them: These beings disappeared before their eyes again, and darkness returned around their spiritual eyes.

So they began to doubt. After the festivities, they talked to each other. Everyone told what they had seen, and one said that he had been on the verge of going up to such a beautifully dressed being and plucking at it, but then he hadn't dared. The other also explained what he had seen. He had even seen spiritual children, who were so beautiful, so beautifully dressed, their faces so fine, so shining, so delicate, so beautiful. Even the angelic beings—as they called them, for they assumed they were angels—were simply something almost incomprehensible to them; it was something so dreamily beautiful. But when they tried to get closer to them, they were gone; nothing was there anymore. And so they talked again and said: "Is this perhaps just an illusion, isn't it true after all, or are we not quite clear in our thinking?" They were confused.

Then they returned to the firm conviction that they had just been cast out; perhaps the curtain had been opened a little for them, but that world was closed to them – they weren't meant to learn anything about it, only to be allowed to glimpse it just once, just a tiny bit.

Then they had to wait a long time again. They tried to go from one family to another during the times when people celebrated Christian holidays. They went to churches, they sought out people, lonely people who were quietly introverted and deeply connected in their faith, who prayed for spiritual help and for support in their

transition. They were able to experience all of this there – and so they were in constant uncertainty. Each time they experienced something new, and then when the holiday season was over, they experienced the people again as they were. This was a great disappointment for them. It was only a few days, they said, and this time was far too short for them to immerse themselves in this event and find the truth. This time was too short; for they couldn't get close to these beings; they vanished so quickly for them; and then they had to wait again, and it wasn't always easy to find people with whom one could glimpse a little into heaven.

If I may offer the following explanation: It was precisely for these two outcasts that they could each see a piece of the kingdom of heaven, which bent down to earth and which, however, soon disappeared again for them.

Now I will give you the explanation why they were only able to experience this so quickly: Their eyes were actually shrouded in darkness and were only accustomed to seeing and experiencing the dark and the gloomy; it was, so to speak, impossible for them to see into the light.

Thus, in order to enable them to experience this, there had to be an influence, an intervention by the spirits of God. It was allowed, for a brief time, that these two were able to perceive spiritual reality; and just as quickly, it vanished again, for it was only allowed to become an experience for them for a moment. They were to experience something of heaven only slowly. They were to come to the conviction, from within, that there really is another world: a world of peace, of light; a world where one learns to understand that Christ brought salvation to humanity—and that the way to heaven was opened, but that each person must pave the way to these heavens for themselves; and that the salvation of humanity means something different from what these two had been taught on earth.

This explains why it was only possible for each of them to see a piece of the kingdom of heaven for a brief time. The time of purification lasts according to the passing of time. These two had burdened themselves heavily; they came up from below. Each person is given punishment according to their spiritual development; they must experience the hardship that can be expected of them. Thus, they certainly had a very unpleasant life in this oppression. But it was especially important for those who came up from below to go on their own search, since they themselves had the desire to turn to God, to believe in the God of whom they had also spoken in their lives. They were to realize on their own that they had indeed passed over into eternal life *and that this eternal life has no condemnation, that it is guided by God; and that this Christ, of whom it is spoken and spoken, was truly the Savior even in their time when they lived on earth.* But they were to research and seek for themselves, to change themselves inwardly; they were to search for the meaning of their existence. In this way, they were to teach themselves, to find the way for themselves.

They were given plenty of time, for they didn't have to stay only with like-minded people; even in their time, when they were in distress, there were people who led a spiritually elevated life and oriented themselves toward life's higher goals. And even as unfortunate beings, they could still come close to people who were spiritually elevated, to observe them and learn from them; for even unfortunate people can learn from spiritually elevated people if they want to.

Now I'll tell you about their further journey. This was one Christmas season when each of them had the opportunity to see a piece of heaven for the first time. A small window had been opened for them, and this experience never left them. Even though they initially sought out others of their own kind, they continued to talk to each other, and they became increasingly certain of their conviction: "The kingdom of heaven is for us, and we must seek it out." So they knew: "There are holidays again when people gather together."

Easter also gives such unholy spirits the opportunity to gain insight into the Kingdom of Heaven, into the plan of salvation. They can visit churches. There they hear Christian teachings being spread; they see people, and they hear them praying and singing, and they look into souls and hear their conversations. And what is significant is this: **When people gather in the name of God and in Christ's name, the saints of heaven are also there.** Such unholy spirits seek out gatherings of people like yours. There are so many spirit beings here who are now listening to what I am saying to you.

Before you came here, a good number of spiritual beings were already gathered here. They were already taught by spiritual beings about the plan of salvation, about God's order. And when I am no longer speaking to you here, when you are gone, these spirit beings are still here. They will be instructed by other spiritual beings about the things I am explaining to you, and even more about the plan of salvation and redemption. For they are told: "When people are together in Christ's and God's name, then Christ is also there; that is, those who serve on Christ's behalf are also there."

Just as I am allowed to give you these explanations, spiritual beings before and after me will instruct those who are willing to be instructed. Thanks to you, through your presence here, they will benefit from these teachings. In this way, you will not only contribute to enriching yourselves in knowledge; ***you will also, without realizing it, help many others.*** For I am not alone here speaking to you; I have so many who have come with me. And the whole, the opportunity offered in this way, will be utilized to its fullest extent and savored in every respect. This is just an explanation in passing.

Where people are together, discussing things with one another, asking each other questions, and engaging with eternity, individual beings can also listen and draw their lessons from it. This was the case with Frederik and Vinzenz. This experience they had, their first spiritual experience, never left them alone; and so they constantly searched from one place to another, seeking to learn something new and experience something new; they wanted to see these spiritual beings again and stayed with believers again. But it took quite a long time before the world of God was ready to engage with them; for they had to have a real desire of their own. And so it happened again when people were together, and it was another Christmas celebration that these two went to.

They still believed and felt that they belonged to the eternal outcasts, and so they partly lacked courage. They didn't have the strength to step out and ask God: "Have mercy on me, and receive me, and give me help." They convinced themselves that they were cast out. Thus, in eternity, everyone must take a step toward their ascent, and it must happen out of inner longing. When Christmas came again, and these two were at such a celebration again, they were once again able to experience how holy beings descended to the people, hovered over their heads, and then approached each one very closely. One was embraced, another had his hands laid on his head—they were able to observe various things.

Such experiences became increasingly possible for them over time, for they began to concern themselves more and more with eternity. But they also began to lose interest in those people who had once meant so much to them, who were like them; they had begun to separate themselves from them. They sought the company of other people who spoke of heaven, who prayed, and they tried to linger among them. In doing so, they shed some of their heaviness. For they were so gloomy in appearance, and they had no gleam in their spiritual eyes. Thus, some of the heaviness and darkness had to be lost. They had to slowly adapt to a heightened atmosphere, and this could only happen through their attitude.

This was what these two had agreed upon beforehand: They both wanted to be together, and they would approach a being whom they believed to be the most significant. They based this assessment on appearance: The most beautiful, the most noble, they believed, would also be a correspondingly significant being from the highest heavens. They wanted to approach such an angel immediately, they wanted to hold on to him, not let go, and ask that someone show them mercy and take them in. And they wanted to question him and tell him that it certainly wasn't true that there was eternal damnation. They wanted to escape from this damnation, and therefore they wanted to capture such an angelic being. They had discussed this thoroughly beforehand. Of course, they had misconceptions and opinions, but they believed they would succeed. Deep down, they now had the desire to escape from this world, from these people. And they wanted to be content if they could only cross over into purgatory—as they thought—for once; they wanted to be content with that.

There, at one such feast, they had just chosen such an angel, as they had agreed upon, and so they approached him. The angel was with a human being, standing beside him. I would like to emphasize, however, that the intention of these two had long been observed by the angels of God, that they had not been left to themselves; they were also observed in their abandonment. But this abandonment and outcast was their

affliction, their purgatory, or, as they saw it, hell. And thus, a certain time was set for them, how long they would have to live in this wretchedness. They themselves could contribute to accelerating it by changing their attitudes: by no longer having the desire to be with those of their former selves; and by becoming serious about engaging with a higher life, since they knew nothing and were uninstructed in spiritual laws and order. For them, the most important thing seemed to be simply to hold onto an angel for once, or, as they said, they wanted to capture one. And so they did.

But let this also be explained to you: Of course, one cannot capture an angel of God, for one would escape from the hands of such wretched people. But They allowed it to happen because the time of liberation had now come for them, and because it was to be the occasion for it—because they had dealt with it. Because they had talked about it: "Now people are once again celebrating the birth, the incarnation of the Savior, so this redemption must have a meaning." And so redemption must have a meaning for both of them as well: They laid claim to redemption for themselves, they longed to be taught, and they also wanted to be among those who would be redeemed. They would then be willing to contribute their part, if it became necessary to make amends. But they ultimately no longer wanted to be excluded; they wanted to come into the circle and into the great spiritual family and be accepted; that was their desire.

And so they held onto an angel who was the most distinguished and the most beautiful. And this distinguished and beautiful angel asked them: "What do you want from me?" Well, the two couldn't speak, because this was the first time a higher being had spoken to them, even though they had been avoided until then. Everyone kept walking away, because no one wanted to know anything about them. It was obvious to them what lowly beings they were, and they were afraid of these two, Vincent and Frederik. And the angel had mercy. At first, the two couldn't speak at all; they were shaken.

This beautiful being looked at them with love, with mercy, and asked them: "What do you want from me?" Then finally, one of them plucked up courage and said: "Take us with you." And the angel said: "Take us with you, where?"

So they had to say: "To where you live, to your heaven. We know we are not worthy. We are poor sinners, but we don't want to be cast out. Have mercy on us. We hear people praying and singing, and people believe in salvation, and we too are saved. You just have to say yes to it."

Thus, they gained more and more courage, for the fear and anxiety they felt vanished. For soon they also saw other beings; it was no longer just this beautiful figure before them; they were suddenly surrounded by angels. And for these two wretched ones, it wasn't just the events that were taking place there—the singing and the playing and the joyful gathering of the believers—but it had also suddenly become bright and light around them, as if heaven had fallen down upon them.

So these two fell to their knees and begged: "Have mercy on us and take us with you to your kingdom of heaven." And this beautiful angel said: "Do you believe in Christ, the Savior, that He exists? Haven't you talked for a long time about the fact that He doesn't exist?"

- "Yes," they said, "but we have come to the realization that He does exist. We have suffered enough under lies, in untruth. Have mercy," they begged.

And the angels took pity on these two and gave them their hands, raised them up, and said: "Good, but we cannot take you to our heaven. But we can free you from your exclusion, we can raise you to a higher level; you shall no longer belong to the singled out, the excluded."

This beautiful, noble angel had commissioned others to take care of these two; for he himself fled from this plane/level again, back to his kingdom of heaven. But on his face, such contentment could be seen and experienced; a happy countenance shone upon these two for a long time. They saw the angels fleeing, and they seemed to be separating themselves from the humans in song and joy.

Other spirit beings then took care of these two and said to them: "Now the time has come for you to say goodbye to this earth with the humans; now and in the near future, you have no business here anymore. A time of instruction and teaching now begins for you, and then a time of hard work. Then you must prove that your faith is true."

Thus they were led into heaven, that is, into this sphere where they were accompanied and taught by the angels and constantly instructed. Now they could live in the company of the saints of heaven. But this life was not yet the heavenly life; it was far from it. For these two, however, it was the highest heaven they could imagine—they were in the company of heavenly beings, they were experiencing heaven.

They were explained how life is lived in the highest heavens. They had to learn; there was much to learn, from God's creation to the plan of salvation and redemption; there was truly much to learn.

And afterwards, they were to prove that they had absorbed what they had learned, what they had been instructed to do, deep into their souls, and that they were putting it into practice. **These two souls are on the ascent and are proving that they are serious about reaching the heights.**

That, dear brothers and sisters, has all been said and done, as a retrospective view before my mind's eye so that I can tell you as it is. That's why the Christmas festival that people celebrate is not only something that brings joy to their hearts. If you celebrate this festival in truth and love, you make yourself and many others happy. What you cannot see, what you cannot imagine: ***You are helping this other, invisible world strive for ascension, just as the invisible ones, whom you cannot see, strive for you. You have no idea what is happening around you.***

Thus, dear brothers and sisters, I have brought heaven down to you, explained to you what it is like in the spiritual world for those to whom God is a stranger, who want nothing to do with God's order and have no faith. But for them, too, the time must come when they will be accepted. And Christianity should know this, and it should make them happy: There is no eternal damnation, it doesn't exist. There is an ascension. The question is only how long it takes for your ascension.

Now, my dear brothers and sisters, I leave you all to God's blessing. With this blessing, you shall depart, protected and cared for. You who are sick, whether in body or soul, shall recover. The saints of heaven accompany you and help you in your life, helping you to carry on your work. They help bear your worries if necessary; but they also help you solve problems. And they want to rejoice with you, for good spirits love content, happy people. God bless you.

Report of the experience of spirit teacher Joseph through his mediator Beatrice Brunner in the hall on Münchhaidenstrasse, Zurich. Original: Tape recording

next case.

February 7, 1973.

Ferdinand and Martin -

a lengthy path to the order of God.

How can one ascend in the world beyond and attain a more beautiful heaven? Only through respect for divine laws and through obedience to the guiding divine world.

Joseph: God bless you. My dear brothers and sisters, I am telling you this hour about two deceased people who came to us—how they behaved, what impression this new world made on them. First, I would like to talk about a person who didn't live very long, having actually always been ill from early youth. He died, as we would say today, in midlife or in the prime of life. He died of pulmonary tuberculosis. This man—let's call him Ferdinand—had a difficult life: He was alone, unmarried, and since he was always ill and always felt tired, he couldn't, so to speak, do any work. Therefore, he had no income, and his appearance reflected this in every respect.

Neighbors cared for him in the last days of his life. He was taken to a sanatorium and died there. Now, if a person—this is a general explanation—didn't have a good life, if life had become a hardship for him, so to speak, he generally finds his way around here much more quickly. This is what happened to Ferdinand at

first. It became clear to him that he had died, for spiritual beings had greeted him, and acquaintances had also come and introduced themselves to him. He was actually glad that he had died, for life had offered him nothing. He had had no job and no income, and had always been tired and sick. So he had nothing to lose, and so he actually welcomed this new life. But he also had to familiarize himself with it first, for here, many things were so different.

They had tried to introduce him to a spiritual family community. They explained to him that he would be cared for there and that he would have to be taught many things. For in the beginning, although he now felt healthy and happy in spirit with his spiritual body, he still had the impression that he had actually been neglected in human life. He liked this environment into which he was now being introduced, but it also became clear to him that there had to be something better. And suddenly, he could no longer agree with everything: that he should stay with this family, with these teachings that were given to him. For now he had to come to the realization that much of what people had been presented with in terms of religion in life was wrong, that so much was different. This did bother him over time. Although on the one hand he was content with this new world, he now sensed something better, and it caused him some difficulty in thinking that he was not allowed to live in it right away.

At first, he had been allowed to look around this new environment; he was supposed to observe what it looked like. But there were also certain times when the world of God, was concerned with him and had to be prepared to be taught something. But he still had plenty of time to move around freely and explore this new world. *And so he saw that this new world wasn't all that different from what was on Earth.* He also realized that everyone had to pursue some kind of occupation, that there were schools, and these schools had to be attended.

Once, when he was away from his family and looking around his new surroundings, which bore so much resemblance to the autumn atmosphere of the village where he lived, he met an acquaintance. This acquaintance had been a respected, wealthy man in human life. They greeted each other with amazement: "So what, you're here too?" For each believed that the other should actually be ranked somewhat higher intellectually, but they naturally realized that they belonged together and were content with that. They came from the same village, and the once wealthy man knew about Ferdinand's modest life. He believed that precisely because he had to live in such poverty, and had always been ill, he might have an advantage in the afterlife, while he was aware that he had some things to settle because of his business dealings, which hadn't always been so honest. So he thought about it. He, too, had been allowed to explore this new environment and try to adapt to it.

He—we'll call him Martin—had been in the spirit world for some time. He still had the opportunity to move around freely, meaning he simply hadn't yet been integrated. He had also been assigned to a family with whom he could have stayed, where he would have a home. But he was free to explore his surroundings. He also had the freedom to return to Earth, to his acquaintances or to his former business. So he had this freedom.

After the two had greeted each other and exchanged the latest news, Martin said: Yes, he regretted not having done more good in life; for he had had to leave behind all his possessions, and his descendants would not appreciate at all what he had gathered and worked for. And when he now considered all the good he could have done, it would have benefited him now in the spiritual world, in eternity, and he would be somewhat better off.

While they were talking, they had also observed their outward appearances. Martin had owned a clothing store on earth and sold suits, i.e., garments, and he regretted looking so neglected now: As a human, he could have afforded the finest garments, and here he didn't even have that. Both of them looked equally neglected. Ferdinand, who died a poor man, was just as humble in his appearance, just as neglected, although he had done no harm to people and hadn't had the opportunity to do much good, because he couldn't. He had, so to speak, lacked faith. He hadn't strived for faith; he hadn't endeavored to gain a higher, better understanding, even though the pastor had come to him and explained that he had to prepare himself for eternity. But he didn't listen; those who wanted to prepare him for eternity couldn't make much of an impression on him, since he

received no money or support from them. He said he was ill and would be glad if someone would help him in this regard. But this wasn't the case, and that angered him somewhat. So he thought that what he was being told about faith wasn't true anyway – you couldn't tell someone that you had to believe in God and his justice, in his love and his mercy, and then experience no mercy from these people.

So he had no faith in God, and that was something that weighed on him. "No faith in God" is perhaps too strong a word. He already sensed the power that was over him, but he didn't make an effort to pray or strive for better, higher thinking. He had neglected his inner self, and this was held against him.

Martin, on the other hand, went to church now and then; he certainly had a faith, but this faith wasn't that deep, because it didn't bother him to deceive others despite his belief in God. *So he hadn't accumulated all his earthly possessions in an honest and upright way.* He now had to recognize everything he had done wrong. And he also regretted that he had not given more alms or done more good; he should have done more, had he had enough opportunity.

So both of them came to the realization that they had failed and that they could expect nothing else from this eternity. But Martin was somewhat better trained than Ferdinand, and his thinking was somewhat sharper. Ferdinand, on the other hand, was not particularly intelligent, and as a human being, he had made no effort or strain to think about things. And so it was now in this new world.

Martin observed this environment, and he didn't mind wandering everywhere for a long time in this new spiritual world. He wanted to explore it, and he believed that there would surely be a way to cross the boundaries of this environment where he lived and enter another world. He observed other beings and realized that they came from somewhere else, where it must be more beautiful. They each brought goods with them, which they offered to their spirit brothers and sisters here, giving them as gifts. These beings also brought them comfort, and he noticed that friendships were formed with them. But no friendship had been established with him. He explained it to himself by saying that he hadn't been in the village in the spirit world long enough, where he had been led.

Since this world in which he lived seemed less populated or animated, it didn't seem so impossible to him to find a place where there might be a barrier he could cross. He wanted to step out of his surroundings and into another village or town. He had already heard that such barriers bordered this village, but that it would be difficult to get there. There were barriers and guards everywhere, and one simply wouldn't be able to cross this place. He wanted to investigate.

Now that he had met this Ferdinand, he said to him: "The heavenly world doesn't end with us, that must be clear to you."

And so they conversed with each other and also discussed Christian doctrine. They hadn't yet been taught by higher beings. They had to accept what other spirit brothers and sisters told them. They themselves were to blame for not being taught, for they were too willful and self-reliant; they wanted to explore and follow their own path, and they had no intention or will to make themselves available to God's guiding spirits to be taught.

Now that they had examined each other and realized that their appearance wasn't particularly beautiful, they asked themselves whether they would even be admitted to another city or village; for it would be immediately obvious where they came from.

It had become clear to them that spiritual development or spiritual status was also expressed in their outward appearance, in what they wore, their clothing, and their overall appearance. They felt that their hands were so coarse, their spiritual form was still somewhat disharmonious or misshapen. They both felt that they had actually looked much better in human life than they did now in the spiritual world. Could that perhaps be an obstacle? They discussed that, too. For this Martin said: "When I think of those who come from the city or elsewhere, they look much more distinguished than we do."

And now they set out together in search of the border, to cross over to the other city or village. So they walked together, and they had no shortage of things to talk about. After a long time, they came to a river. This river was very, very wide, and they wondered whether it might be possible to swim across and look out on the

other side; whether this river might be the border. As they walked along the bank, they noticed that in places there were bridges crossing the river, and that in front of each such bridge there was a barrier where spiritual beings stood. But they also noticed that there was always a back-and-forth movement. Some came across this bridge from the other side—the very side they would have liked to see—and they were allowed to cross without further ado. And there were some who crossed over to the other side.

They, too, were admitted or allowed through; they were allowed to cross this bridge; this barrier was opened for them without further ado. So these two thought, "Yes, we'll try it too," and they also approached such a bridge, where spiritual beings stood as guardians, blocking the way. So, one couldn't simply cross the bridge.

This barrier I'm speaking of is symbolic. It is these spiritual beings who bar all unauthorized persons, as they made it impossible to enter the bridge. These two, Martin and Ferdinand, nevertheless lined up there and acted as if they had every right to cross the bridge. They were denied entry and told they had no right to cross the bridge.

Then they wanted to know why the others were allowed to cross. They were told that they had their tasks, which they had to perform here and there, and that every being with permission to cross the bridge wore a sign; but they had no such sign. They wanted to know, "What kind of sign is that?" and where could one get this sign? And these angelic beings just smiled. "Yes, this sign," they said, "can't be obtained just anywhere. It has to be earned, it has to be worked for. You have to have permission to go back and forth."

So they weren't allowed through, that much became clear to them. They had already had concerns from the very beginning that they would hardly be able to cross the bridge. And then they walked together again, close to the riverbank, believing they might find a way out to cross somewhere. But then Martin had his reservations and told Ferdinand not to dare go too close to the bank. He himself wouldn't dare either; for if it wasn't permitted to cross there, then it was certainly ensured that one could never get too close to the bank of this river. He wouldn't dare. He already suspected something, since he was wiser than the others and always listened to what others were saying, even if he didn't interfere in their conversation. He had heard of a certain order and laws, and that these were strictly enforced and no one could simply do what they wished and wanted.

But Ferdinand believed they could still try. He wanted to get a little closer to the bank, and perhaps, if he were so close to the bank, he would be able to see the other side better to see what was actually going on there. Martin couldn't stop him. Ferdinand now went very close to the bank of this river. That is, he didn't get too close, because the closer he got to the bank, the more he felt that it was getting hotter and hotter beneath his feet and, so to speak, more and more tingling.

He felt as if he were being electrified. But he tried it nonetheless. Martin stayed back a little and warned him: "Don't go too close to this bank. I don't trust it." So Ferdinand simply tried it very slowly, and then the moment came when he went a little too far and received a strong shock. He was so electrified that he let out a scream and called for Martin's help. Martin went to meet him, but Ferdinand was then able to free himself and went back to Martin.

The latter reproached him and said, "I told you. I told you. These are the boundaries from one heaven to the other. It's well done. You know, we can't do whatever we want here. It's all very cleverly thought out and wise." So they were both amazed and said to each other, "It's indeed wisely done. No one goes anywhere except where they're allowed to go."

They knew nothing of a spiritual order or spiritual laws, but they did sense something: that these villages and these towns bordered each other, but were so cleverly separated from each other that it wasn't possible to simply get there. One had already been warned, so to speak, that one shouldn't cross the boundaries or this bank. And so they should have guessed that if the bridges over this river were guarded, everything else was also fenced off. So they believed they had become a little wiser, or so they believed. And they began to be amazed.

But they were simply unwilling to conform to the order. Martin said, "You know, it should have been obvious to us that we wouldn't be allowed in the state we're in. We have to strive to look better. Because you've surely noticed: everyone looks better. We look like beggars."

Oh, Ferdinand didn't think it was so bad, because he hadn't been so spoiled in his life. So these two, who knew each other from human life, stayed together. *But Martin would never have imagined that he would be with this Ferdinand after his death.* After all, he was a respected man on earth, a good businessman, and yet he wasn't at all poor, unlike Ferdinand, for whom he had always felt only pity and compassion. But he had never given him anything. And now they were together. Martin now believed he could find a way to be together in other ways. He wanted to look better, but he didn't want to recognize the right path; he didn't want to. He believed he could achieve it with cunning, and said to Ferdinand: "Come on, let's try it and return to my shop where I lived. There are enough clothes for us there, decent garments. Let's go there. Surely, in time, we'll be able to wear something and get rid of these rags. That should be possible. In fact, I'm wondering: How do we even come to look like this? We never looked like this. They put it on us. Well, then surely we can get rid of it and put on something better. Then we'll look different, and then people will treat us differently. Let's try it. After all, we can't miss anything."

So the two went to the shop, which was now run by Martin's descendants. There they worked on the clothes. They had a hard time even agreeing on what they wanted to choose. They searched and searched, believing that it must somehow be consistent with what the spirit brothers and sisters they encountered in the other world wore; for they weren't dressed so humanly; they didn't wear clothes exactly the way people wear them. "They're not wearing a white shirt, a tie, a skirt, or trousers. You don't see that sort of thing," said Martin. "We have to be very careful what we choose from what's available."

So it wasn't easy for them to find something that resembled what the spirit brothers and sisters they encountered in their world wore. But they believed that in time they would find something and be able to deceive the others. They just wanted to get rid of what was clinging to them, for it seemed to them to be a coarse kind of material, and in any case, the garment they wore had no shape; it was so 'impossible'. That's why they also realized that people really didn't want to know anything about them. They wanted to look better. Finally, everyone had found something they thought they could use to deceive the others. They had to put these garments together, though, because they couldn't just use a suit, as men are accustomed to dressing.

They then decided on these and those garments, and what they had narrowed down to their choices they held firmly in their hands; they would try to put them on; they had to try it on. This might not be so easy, they expected, but they wanted to help each other put them on; somehow it would work. And so each of them tried it alone first, but it was so difficult. *Their hands kept going through the fabric of the garments they had placed on the table, on the physical table. Everything was transparent, and when they even tried to hold the garments against their spiritual bodies, they melted away.*

They tried so hard; they tried to strip off their old garments, but they seemed to be glued on, interwoven with their spiritual bodies. *They weren't able to get rid of them.* They always believed that the new garment they had chosen would adhere firmly to the old one, that they could press it onto the old one, but they weren't successful. *For this reason, for your understanding: These materials, these garments, were of a material nature. They themselves were spirits, however, and wore spiritual garments. They couldn't unite the material with the spiritual, for they permeated this earthly matter. And that was a great disappointment for them. They couldn't find a better garment that would stay with them.*

So, disappointed, they returned to their world, where they came from. Then they began to consider whether it might not be a good idea to make themselves available to the higher world, to declare themselves willing to work for this new world, to be accepted there. They agreed, and they wanted to do that. And they had the opportunity, too, for there was such a lively life where they were supposed to live; there was a constant coming and going. So once, on occasion, they stopped a spirit being who looked noble, and they knew: Judging by its appearance, it must be a higher being from a higher world.

And Martin asked it: "What can we do? We are tired of life here. We would also like to do something good. We would also like to cross the bridge and go to a better, more beautiful city or village. We would also like to work. Give us a good job."

And the angel said: "Yes, of course, you can achieve it. You must work for heaven, but you must first gain better insight, for the thinking you still have within you is too human. You must first change your human thinking, overcome, and you must affirm this world, where you stand and where you are meant to live, just as it is. You must join in and work for heaven; You must do hard work for heaven if you want to advance so quickly."

And then this higher being took his leave, because it wasn't his job to converse with these two in more detail, and on the other hand, he knew that if these two were truly willing to join the higher order, they would be taken care of.

But these two were, in a sense, outsiders. *They believed that with a certain amount of cunning, they could overcome and make invisible some of the burdens they bore, and thus enter a better world.* That was just a human consideration. And this Martin, who had been a businessman, believed he could outsmart heaven in this way. After all, he hadn't really been such a pious person.

But the words of the noble spirit being stuck with the two of them: It takes hard work. And when time had passed again and they hadn't made any progress, they decided, quite energetically, to change something. Something had to be changed. They didn't want to live forever in this state; they would have liked to have had and seen something better. Then they agreed:

'We will try, by force and with the strength still at our disposal and within us, to improve ourselves and serve Heaven.' And so it was always Martin who had something to say. "Haven't you noticed," he asked, that there on earth, where people live, one sees so many things? You've also seen what goes on among people, those annoying fellows who deceive and influence them, and people have no idea about it. You must have seen that when we went to my shop."

- "Yes, of course I saw it," Ferdinand replied, "but I don't want to have anything to do with them."

Then Martin said: "That's just it. This is how we want to try to serve Heaven quickly. We will now take care of all these annoying beings who harm people and who only make fun of people who are unwell and sick. This way, we will get our due, and Heaven will have to agree with us. We will now drive these evil beings back to their own world. We will do our part for Heaven."

So he was full of courage and confidence, but with a completely wrong way of thinking. And Ferdinand, who was, so to speak, the follower and did everything Martin said, also thought that perhaps they could now surprise Heaven in a completely unexpected way. And when I speak of Heaven, I mean the spiritual beings, the order there, the laws, everything that is important for the guidance of these spiritual beings. So they believed they could intervene energetically to accomplish something great and serve Heaven.

So the two had decided, and so they left their world and went to the people. They were attracted to this earth by their lower thinking and the human emotions that still clung to them, and therefore it was easy for them to get close to people. It was also easy for them to encounter such lower beings, for they existed here and there. Now Martin had carefully discussed this with Ferdinand and said: "We'll try one first, and we'll choose one now."

By this, he meant a lower, evil spirit that bothered a person. It was a lower spirit that always tried to possess a person and drive them spiritually mad. This lower spirit, was bound to this person because it wanted to settle something with them; a bond of hatred existed between them—from a previous earthly life. This spirit expressed this hatred by harming the person. No one from the higher spiritual world objected. This lower spirit thus had the opportunity to take revenge on this person because he had once caused him great harm.

Martin and Ferdinand had no idea of the spiritual relationship between these two and nothing of the retribution this lower spirit was exacting; they simply saw how he was harassing this person—in their eyes, unjustly. They had made up their minds, approached this person, and now tried to take possession of the lower spirit that largely controlled this person and throw him out. They tried. But the lower spirit did not vacate his

place. He was strong and said: "This is my house, here I will stay, and you will not succeed in taking me away from here."

Ferdinand and Martin laughed and said, "We'll see about that; after all, there are two of us." And they tried to force the base, evil spirit out of this man. And so the two had to take possession of this man's dwelling, that is, of his body, of his thoughts—they had to penetrate his human body—and then had to make the painful discovery that with this fight they wanted to wage, the man was in fact far worse off, that he was becoming far sicker. **Such confusion was created within him that he could no longer stand upright at all. It was no longer just that spirit that wanted to take revenge; the others also entered his house—by which I mean his earthly body—where they didn't belong.** They thought they were creating and bringing order, but they created disorder, for they began to argue with each other.

This person's own spirit had to witness all of this; it no longer had any power over its earthly body, and it begged these two: "Just let go! Just go away! It's already enough with the one who persecutes me. What do you want? This isn't in the right order. What you want is well-intentioned, but wrongly done."

Now this time it wasn't Martin who came to his senses, but Ferdinand.

Ferdinand remembered the time when he was sick as a human being and often so tired. He saw how this person was becoming increasingly sick and said: "No, we can't do this, we have to go again. We have to give up the fight; we won't succeed, because this person is getting even sicker. He's even more miserable than before; that won't work."

With much persuasion, he was able to convince Martin. And Martin saw that things would be better if they didn't possess this person as well, in order, as they thought, to bring out the other spirit. Because they didn't succeed. And so they had to realize again: "This is simply the law. There must be an order, a providence; there's nothing we can do. We wanted to help, we believed we could do it with our own strength, we wanted to bring this person freedom, but we couldn't." They tried elsewhere, here and there, but they only tried, because they didn't want to harm anyone anymore. **But everywhere they had the same experience: that they failed to drive away those lower spirits.** After a long, long time, they came to the realization that this wasn't the way to reach heaven either.

And so they returned, sorrowful, back to their spiritual village, and set out on their journeys together again. For they couldn't agree to live with these families where they had been led; they didn't like that. But they had encouraged each other and explained to each other that perhaps it would be good to leave one's own fate to a higher guidance.

After a long time, they both realized that they could not control their own destinies, that they had to entrust them to a higher guidance. So they were dejected, depressed, and sad, and went about together like that.

Then, when they were both so distressed, a higher being approached them and asked why they were so sad and distressed, why they weren't living with their families where they belonged. And then they told this spirit of God what their intentions had been, how they had believed they could earn heaven more quickly, win it, and pay off their debts more quickly. They had been told that they had to work hard, and they had taken it literally. They had believed that with their strength they could block the path of these low, unfortunate, annoying beings who influence people and harm them; but they hadn't succeeded.

And this divine being said: "Yes, you certainly meant well, but it's not that simple. If it were that simple, we would have enough spiritual helpers at our disposal who could ward them off and keep them in check. But it is precisely these unfortunate beings who tempt people. **It is these lower spirits that move on earth, against whom people must beware, and for whose sake they always pray to be protected and guarded, and not to be tempted. These are the beings who tempt people, who lead them astray; for the world still belongs to the Prince of Darkness, and he has his right within it. Thus, you can never succeed in intervening there. We have work for you, more than enough, but first you must try to practice obedience. And even if it is difficult for you to live where you have been led, you must still try. That is the beginning of everything else. Everything else comes later. You, too, will learn about**

be able to walk over the bridge, you too will one day receive a sign so that you can walk over the bridge to a more beautiful place, to a better world. But first, you still have a few things to settle here."

Now this divine being said: "Shouldn't I lead each of you to the family you were once led to and pray for you that you be accepted?" And so they allowed themselves to be led, somewhat reluctantly at first, but they saw that there was no other option if they wanted to move forward.

So the two, Ferdinand and Martin, separated, promising each other that when they were better off, they would meet again and talk about everything that had happened or what they had experienced. They then separated, and the angel led one to this side and the other to that side. Each was joyfully welcomed into the family, and a place was made available for him where he would live, where he would have to practice living together with the others, where he would have to cope with the different peculiarities of the others, where he would have to practice patience and love. He had to work from there and be taught from there.

But he had a family, he lived in a family, meaning he lived with other spiritual brothers and sisters. He had to share everything with them. In the house where they lived, everything that was there belonged to everyone. No one could claim anything for themselves. Everyone knew: everyone had their right to it. They had to learn to share, they had to learn to understand each other, and so this was the first step towards their improvement and the beginning of their change of thinking. They were taught, and from there their ascent began. They had submitted, they had become obedient, practiced obedience, and performed their work.

And so the hour or moment came to them when they could stand before the bridge and receive the signal to cross the bridge into a more beautiful village or a more beautiful city, to a more beautiful, better life, where they would meet with higher, nobler beings and from where they could pursue their further spiritual ascent.

So, dear brothers and sisters, I have told you about these two things today, and this is something that happens again and again in our world in a similar way. ***People don't want to embrace the new world, they don't want to separate themselves from what they once had. They don't want to say yes to the condition they have entered. They are bitterly disappointed and sad because they have lived wrongly, because they haven't understood what true Christian teaching is and what it has to say to everyone, and because they didn't want to grasp what eternity is, and because they didn't want to accept that life continues after death.***

So, dear brothers and sisters, I have explained it to you. You can think about it for yourself, and this will also expand your understanding in this regard. For there are always friends here to whom what is being said is new. Consider how the life you live differs from one to another, how families live, how one has to work, and how one has different opinions. ***It is the same in the spiritual world.*** But the higher one ascends, the more understanding one gains, and the nobler one's entire being becomes, the more refined one's posture and thinking. Thus, everyone contributes to the harmony of the heavenly world when it comes to attaining it.

So may God's blessing watch over and protect you all. May you live and work in God's blessing. And this blessing shall not depart from you, for it is like sunbeams around you, and these sunbeams give strength, power, and health to body and soul. Greetings from God.

Report of the experience of spirit teacher Joseph through his mediator Beatrice Brunner in the hall on Münchhaidenstrasse, Zurich.
Original: Tape recording.

next case.

March 7, 1973.

Belinda - on spiritual remedies and medicines used in humans.

Connectedness beyond death: How unhappy souls long for the return of a deserving relative.

Joseph: Greetings from God. Dear brothers and sisters, I want to give you another account of my experience in this hour. It contains teachings and, at the same time, confirmation of my own experiences with the spiritual world; it should give you confirmation that my intuition and feeling were correct. So, I will now try to tell you

about a spiritual sister. What I am telling you is not a one-time occurrence, an exceptional case, but something that occurs again and again—and you can then think about it for yourself.

I want to tell you about a sister today; we will name her Belinda. This Belinda lived an exemplary life; she had very great merits and a purified spirit.

However, this sister had relatives and close relatives, as well as friends of her relatives, who were anything but spiritually well-developed people. Her parents and grandparents, relatives and acquaintances, who were already in the spiritual world, were in the lower stages of ascension; they were very, very burdened.

Belinda had been ridiculed, sometimes even scolded, by these relatives because of her faith and her God-pleasing life. As human beings, these relatives had not wanted to believe in life after death; they possessed only a lukewarm faith in God. They suspected that there might be something after death, but they had no idea of it. And they could never believe that one could really go on living as I proclaim to you.

Now, it is like this: If you don't have a particular faith, then you don't take life very seriously either, that is, the spiritual laws. One does what one believes is not wrong and cannot be caught by earthly laws, but in one's heart and soul one has no desire to do anything better, and one believes one is not responsible to anyone. One does not want to come into conflict with earthly laws. But that by no means means that one would then be a particularly good or divinely oriented person. And so it was with these relatives. Many things were done wrong, and this was not made public. But those around her suspected that it might have come from this family, that she had committed this or that reprehensible act.

When Belinda's relatives were in the divine world, they had to recognize the great difference between them and their relatives still living on earth.

Now I must make a general statement: It is the case, or it can be the case, that deceased people know of an acquaintance or relative still on this earth who is in the light or lives in God's favor. They see this, and they know it from other spirit brothers and sisters. One has, I'll put it this way, been in the spiritual world for some time; one has already had experiences and has entered into conversation with others. Just as you can talk to one another and gain insights from conversations with others, so too do those in the beyond.

For when one passes over into the spiritual world, one is still so ignorant, one is a stranger, and not everything is immediately revealed to one from a higher source. Much must be achieved and earned oneself. ***One will slowly come to a better and higher knowledge, through one's own experiences, through teachings.***

Now, in general, I would say, it is like this: If one knows that such a deserving relative is still alive on earth, one expects something from them when they return. One longs for their return – in the pleasant hope and expectation of gaining advantages through their return. It is similar to you humans when you expect a visitor who is respected and with whom you live in a pleasant, harmonious relationship.

In short: You are happy in every respect about this visitor who comes to you, because they are perhaps also respected and because you have nothing to be ashamed of them. You can even be very proud to await this special visit.

It is similar in the spiritual world. It can also fill you with a certain pride to receive someone and to be able to say: ***"This person in question is one of my relatives, and they are spiritually respected; from a high position, I take special care of them."*** You are delighted by this, and with pride you declare that this person is indeed a relative. You wait for their return for a while; you would then like to take the opportunity to speak to this returning guest and ask them to do something for you, for your ascent, for your progress.

For those who are there in the spiritual world—even if they are assigned to work—have their wishes, their desires. They want to ascend higher; But it is not just about ascending higher; one can also have a desire to do something, to perform better, more satisfying work, or one would like to be taught something specifically. One can show one's interest in the spiritual world in various ways. If one already had such interests in human life, they will not have disappeared after death.

So it is like this: one has many wishes, and one has a great longing for such deserving relatives to come home. These spirit beings, who still maintain kinship ties, are also repeatedly given the opportunity to speak

about those who are still in this world. One talks to one another when it is permitted for them to come together, when one isn't somehow so distressed that one is bound and it's impossible to engage in conversation with the other.

It's common for spiritually ascended individuals to care *for those further down; for from above one can descend downwards, but those from below cannot begin the upward path.*

And so, for many returnees, family ties very often remain intact for extended periods. In many cases, this may even be to their advantage. It is the relatives who also care deeply about the well-being of those left behind on earth. If they are permitted and have the opportunity, they will do everything to ensure that their loved ones are well, that they are cared for and protected. One concerns themselves with them, even with matters of daily life.

Very often, people who believe themselves to be spiritually oriented are on the wrong path if they believe they can rightly say that higher or better-off spirits do not concern themselves with such worldly matters. That is a false opinion. *Spirit beings can care for a person, for their well-being, in a completely human way.* The question is always: "Is it permitted and possible to come close to a person?"

That's not always so obvious.

It very often happens that relatives are denied access to their loved ones. So that can also be possible. Furthermore, it also depends on the bond. One can have a very loose connection to one's closest relatives and have had no interest in them at all during one's human life. Then one shouldn't expect such interest to exist on the other side, i.e., after death.

So it all depends on the level of connection one has—or whether one takes the right and, for selfish reasons, expects to receive something from a relative for one's own benefit.

Now, one wishes for the speedy return of such people who live there in God's favor. One can hardly wait for them to return because one hopes for something from them. *Therefore, these spiritual beings wish that their loved one leave this earthly world as soon as possible.* It is possible for spiritual beings to find their way to a person—it may be a relative, but it may also be someone with whom they are connected from previous lives. A spiritual being must have a very special interest in such a person living here for some reason.

Thus, it may be benevolent toward this person, but it may also be the opposite. If it is benevolent toward them, it tries, wherever possible, to intervene in their life and promote their good. They try to prevent anything that could harm them in any way. However, the other, who is connected to a person in malice, wants to harm them, and they do so wherever they manage to slip through the cracks. They harm the person in some way or influence their life in a way that pleases the burdened spirit in question.

This can be possible; they allow it. But there are always certain limits to the extent to which influence, whether for the good or the harm of a person, is permitted. If this framework is exceeded, or if such a being allows itself too much, then God's spirit world intervenes. But one should not believe that it is unjustified for an evil being to exert its influence on a person. Such a being does not have evil intentions toward a person at random. **There are certainly some reasons, and so some things are permitted.** But there should never be too much, neither on one side nor the other.

Thus, it happens that deceased relatives, friends, or interested spirit beings attempt to strengthen a person toward whom they are well-disposed, be it in body or soul. This can happen through their presence, by influencing the person or guiding them, entering them so that they can direct their thoughts and will. This can be possible in this way. But how necessary it is that everything be supervised in every detail by the divine, so that nothing untoward happens, will now be demonstrated to you with these explanations. It is therefore possible to influence a person in this way—during the day, when they are working—and to guide them if they are willing to be guided. However, if someone has too strong a will of their own and such preconceived opinions, it will be difficult, if not impossible, for a companion to influence them in this way. This applies to influence for good as well as for evil.

Thus, spirit beings have the possibility—I repeat—of taking possession of a person and changing their

to direct thought and will. But this is not all that happens on the part of the invisible beings. Now I must say something that may be particularly difficult to understand for those friends here who are not yet so familiar with these spiritual "conversations," let's say, and who simply don't know the laws of the other world, and even less the order and life there. You have your chemical medications that you use on a sick person. But you also have very simple natural remedies that, in certain cases, can also be used and serve to heal and improve a person.

Thus, with spiritual influence, it all depends entirely on the person's attitude and how great their receptiveness is, on the one hand, and how strong the influence of a spiritual being on them is, on the other.

For sometimes such a relative, who sees a little more into the future, would like to exert a stronger influence, but they don't succeed, or aren't allowed to, or they don't have the means or the opportunity to do so. So, as a human being, you can't simply say, "I'll get help," or, "It'll work out somehow."

Various factors always play a role. But in addition to this influence, I now want to talk about these means. For you are not the only ones who have such means to help and assist people; for everything that is used here on earth for human healing, be it these chemical means or natural means: the core, the original, lies in the spiritual. However, what is in the spiritual realm is of a subtle nature; it is refined, it is in a purified state—so we couldn't speak of chemical means.

Of course, we don't have anything like that with us, but there is the origin, the purely spiritual, of these means. And that can also be used, if it is allowed.

This can happen during the day, when people have no idea that spiritual beings approach their charges and attempt to assist them with these spiritual means. They resort to these means at the moment when people's thoughts and will can no longer be guided and directed by other means, because the situation has become such that such influence is no longer effective. Thus, they turn to these healing means.

There are various ways to administer such means—regardless of how they were extracted or produced in the spiritual world—to people: They are added to their daily diet, or they are administered to the body during the day, depending on what they have to give it. They can be oils, they can be drinks, they can even be spiritual injections. These are so subtle that people don't notice them. And to those who believe, "Oh, what's being said is impossible; there's no such thing," I would like to say: Surely each of you has been bitten by a mosquito; you didn't see or feel it when it came and stung your skin with its delicate proboscis. You didn't even notice it—and that, after all, is something that happened in the material realm.

Much later, you saw the swelling and you felt it. The spiritual aspect is even more subtle: ***you will feel a spiritual injection even less consciously.*** Perhaps sensitive people, when they are at rest, can feel something, such as a sudden heat sensation in a very specific part of their body, but without giving it much thought or having any inkling that, right now, something has been given to them from the spiritual side to strengthen their earthly body or to alleviate some kind of ailment.

People have no idea of this, but it happens. It happens in the way described, and it also happens when certain substances are added to the food they eat.

Now, here again I would like to emphasize—because we always strive to do so—that what we are explaining is not generalized. So you shouldn't believe at every opportunity that you can claim: "I, of all people, have been helped in this way!" We always emphasize that people try to stand firmly on the ground and fulfill their duties as human beings. When they are at work, *they must devote themselves fully to it, because everyone must conscientiously fulfill the task assigned to them.* There is a danger with certain people when such explanations are given—I must put it this way: They immediately take advantage of them and claim that they have had such substances in their food now and then, and this and that. So, dear brothers and sisters, when such things are simply told among friends, there is always a big question mark. to do or make. For it is precisely these people who are not served in this way by the spiritual world of God. That is what I want to say. ***Everyone who is helped and is allowed to be helped must deserve it; they must be in connection with the spiritual world of God.***

So it can happen, or it can happen, that relatives are interested in a person living there and are concerned for their well-being. However, it still needs to be clarified whether the spirit in question will be given the

opportunity to receive these resources. It is much easier to guide a person to correct thinking and will through guidance than through these healing resources added to their food or given to them through some kind of physical contact.

For the otherworldly cannot simply take these resources from anywhere. They must be given to them; one must earn them, they must be acquired. It is like with you: certain resources are not easy to obtain; one must go there, and one must be allowed to receive them. Of course, there are resources to which spiritual beings have access; These are, as you say, these natural remedies. You can collect plants, herbs, you can make tea from them, you can use these leaves for certain illnesses, and so on. There are many possibilities; that's nothing special; it's permitted; it's there. *And it's the same in the spiritual world:* There are things that the individual spirit can use if it knows that this remedy will help the person in question; for it must also have this knowledge.

In the spiritual world, however, very many people think quite differently and are quite differently minded; they are primarily concerned with their own well-being—this now belongs to a general explanation. Thus, there is the possibility that a spiritual being might try to harm a person it is eagerly awaiting—as I explained—in order to force their premature death. But even above this, as I said before, the higher spiritual world is in charge, and nothing unjust will happen. There are those who attempt to shorten the life of a loved one because they want to have that person with them in the afterlife—perhaps even for selfish reasons. Thus, there is the possibility—I say, there is the possibility—of provoking the use of such means, at their own risk. And then one must recognize that there is an intervention from the higher spiritual world, and such an act is not permitted. But at least there is the possibility that one may harm a person in some small way through this influence or this act of influencing.

For spiritual beings—if they are permitted to come near a person—see various possibilities for influencing and guiding them. You also pray that one will not be tempted or that one will be guided in times of temptation. This is the answer: It is possible that some, no matter where they come from, will approach a person and try to harm them. So, it always depends on the person's personal attitude, their will, and their faith. A person can immediately fend off such influences if they are spiritually so strong that they cannot reach them at all.

But now I would also like to point out that spiritual beings who wish for a loved one to return, but who never want to do anything wrong, go to higher beings and ask and plead that an attempt be made to end that person's life. In such a case, the entire life plan of the person in question is considered first. It cannot simply happen that someone goes to a higher angel and says, "I beg you, please let my brother or sister, father, mother, husband, or whoever it may be, come back; we want to live together," or, "This person on earth cannot find the way. Please allow it, bring him back too." It depends on the spiritual connection one has with this person who has been left behind. A life can sometimes be shortened through pleading and begging—sometimes, I say. But the judgment of a returned person alone is not enough for that; The judgment of several higher spiritual beings is also required before such a thing is permitted.

But now I would like to return to our sister Belinda. I have gone into some detail and given these general explanations for necessary reasons. This Belinda was allowed to reach a ripe old age. She was now cared for by the higher spiritual beings and received from them the necessary strength for her life. Therefore, it should not have been the case that this sister should have been allowed to return so quickly at the request of her deceased relatives, so that they could benefit in some way.

To this Sister Belinda, who lived such a godly life and, even in her advanced age, was a shining example of a righteous life to her fellow human beings, the angels came and gave her the invisible substance that strengthened her body and soul. They didn't need to influence her thinking—it was already focused on the higher life, on the divine—but her body, which was decaying due to old age, still needed to be strengthened. And so, various means were added: They added some to food, gave a drink, gave injections. This person was strengthened spiritually.

My friends find confirmation that such a thing is possible in the teachings we have already given: It happened in a similar way with Christ. Christ himself was strengthened by the angels of God in this way. It is

recorded in the Holy Scriptures that in the Garden of Gethsemane, he received an invisible drink from the angels of God, which strengthened his body, restoring him spiritually and physically (Luke 22:43). But even on his long path of suffering, when he had to bear the cross and was so weakened, he often received such invisible strengthening. And he also received it during his greatest time of suffering, when he was on the cross. Then, too, the angels came to him and gave him this strengthening, invisible to humans. Otherwise, Christ would have died long before this crucifixion could have taken place. But even while he was on the cross, he was given this invisible strengthening.

Friends who are not yet familiar with spiritual teachings may now ask themselves again: "Why did Christ have to die at all?" But I cannot explain this to you today, and besides, explanations have long since been given. I would just like to point out Christ's significant words when he cried out: "My God, my God, why have you forsaken me?" (Matthew 27:46). He no longer saw these helping divine beings. Christ was clairvoyant; he saw them coming to him, he took the drink offered to him—and now they were gone. The fact that he had been strengthened does not mean that the physical suffering he had to endure had been alleviated. He had to endure all the suffering, as any human being would have had to endure under those circumstances. But they wanted to keep him alive for so long. And now he no longer saw the helping divine beings, and he felt abandoned and unhappy about it. But he knew that God's will was being done in him. This only serves as confirmation that this assistance was given to Christ and that such assistance was not only possible for him, but that it is still possible today to assist a person in this way.

And so it happened to this Belinda. She received such healing or strengthening remedies so that she could think clearly into her old age and her body would remain somewhat strong. Thus, these same relatives waited in vain. They saw that this person was being helped in this way. It was nothing strange to them, for they knew of Belinda's great merit and therefore sensed that it was God's will and her merit that she was being cared for by the angels in this way.

But now I would like to return once again to the influence of humans and offer some general explanation. This influence of a human being by spiritual beings does not only occur in the way I have just presented to you. ***When a person is asleep and their spirit is calm and detached from the body, there is also the possibility that spiritual beings converse with the spirit of this person, that they speak to them about their future and try to solve problems with them. Since spiritual beings have a glimpse into the future, they can also explain to them what will happen in the coming days or times.***

Thus, attempts are made to influence people in this way as well. *However, when people awaken in the morning, they are again so strongly influenced by the externals that surround them, they are so tied to earthly things, that they know or suspect very little, or nothing at all, of the conversations that have taken place.* It is a pity, then. But people who believe in the spirit and live with trust in the spiritual world should have hope here that they will receive help, that spiritual beings will approach them, influence them, and want what is best for them. However, it is primarily up to people themselves to never lose their trust in the divine world. They must be in a relationship of trust with the divine world.

In this way, he creates his path to the source. He himself constantly reaches out to the divine world, from where the heavenly beings grasp it and guide and direct the human being. Thus, the divine, the invisible, have various possibilities and ways open to them to give a person living with worries their answer or a vision of the future, a glimpse into the future. A person who is struggling or ill can be given hope and confidence, provided they live with deep faith in the spiritual world of God.

But it can also be the case that a person is so plagued by worries that they are no longer capable of acting and thinking independently, so that they now need fellow human beings who are their tools, who act for them, think for them, support them, and guide them. These fellow human beings are those who trust and believe and can be instruments of that helping spiritual world, and who then, in their human way, attempt to convey and confirm what the spiritual beings cannot do directly because those plagued by worry are unable to consciously experience this connection.

Now back to our Belinda. For her, too, the hour came when she had to leave this world and was carried by the angels to their own world. All of this remained no secret to all these relatives, who had long been waiting for Belinda and who were not at all pleased that these invisible beings had strengthened their sister for a longer life. Now the news spread from one to the other that this Belinda had arrived. Her parents were allowed to be there to welcome her upon her entry into eternity. But the parents were taken away again, because developmentally they did not belong together at all. They had greeted each other briefly, and the parents themselves expected Belinda to take care of them.

Thus, the news of Belinda's return home spread from these parents to the other relatives and siblings. And what do these people do now, who are filled with the greatest anticipation when such a deserving person dies and enters eternity?

All those who are in the afterlife and in the order – unless they are currently isolated and bound somewhere – have access to higher spiritual beings and are in conversation with them. So they will go to them and explain who has come. They will express their wishes and make requests that they send their greetings to this Belinda and ask her to visit them. And these divine beings promise to do so. These relatives are – I can say – perhaps even intrusive with their requests. They repeatedly go to the angels and inquire: "Have our wishes or my wish been explained?"

So they go, these angels, and make their requests. And a returning soul, one who has achieved such high merit and served others in human life, also desires the well-being and happiness of their own relatives; they also inquire about them. So, Belinda is allowed to visit individual relatives. Since she already knows them well from before, she is given the names of all the relatives and of all those who eagerly await her. She is also asked to do something, to intercede for her relatives who have fallen behind in their ascent. This Belinda promised to help wherever she could and visited the relatives. She was unhappy and regretted that they were not allowed to live in greater harmony. But she promised to do something for them. And this meant that Belinda had to enter into dialogue with other, sublime divine beings and present the requests.

If a deceased person returns with merit, one does many things to please them. That is, one wants to prove and demonstrate God's mercy in their honor. One promises to assist their relatives. But, of course, this doesn't happen so quickly. For when such a deserving person dies and returns, there are first greetings. Invitations are extended, one enters into conversation with the divine beings, and it takes a while before one gets around to dealing with these relatives. When the time has come, one inquires about what needs to be done for this or that person. For not all those who waited for Belinda were on the same lower level. Some were somewhat elevated, and some were very low.

In conversation with higher beings, Belinda learned what needed to be done in each individual case. Here and there, she was able to put in a good word for her relatives, and this gave them relief. In Belinda's honor, for the merits she had achieved, others were allowed to enjoy mercy. For those who were at the lowest or most profound spiritual level, however, it was said that the period of purification simply had to be endured because the burden was too great.

However, Belinda was to have the opportunity to live with these burdened spirit brothers and sisters for a certain period of time and to help bear their suffering or distress by doing so voluntarily and by voluntarily taking on some of the guilt of the others.

*This meant that Belinda, for her part, although living in a higher spiritual sphere, now had a special work to do to atone for the guilt of her relatives. **She voluntarily took on a burden.** This is permitted, and with the help of such an exalted spirit, this reparation can usually be accomplished in the spiritual world itself.* Such an exalted spirit then bears the suffering of the other together in the sphere, and this is accompanied by many teachings and admonishing words. The burdened spirit in question is proud and pleased that a spirit of such high merit from his own family has decided to descend to endure the affliction with him.

Naturally, the higher world does not wish that an exalted being remain in such voluntary affliction for too long, but rather will prepare ways to remove both from this affliction and enable the burdened spirit to progress more quickly.

Through the influence of this relative, the spirit will also be strengthened in its will to do good and to be taught higher knowledge. Thus, this exalted spirit will have more influence on its relative than any other being. This is an expression of God's mercy. This Belinda, who had lived in the service of man, had already, through her merit, taken upon herself a portion of the guilt of others in human times. She was actually a follower of Christ the Savior, who also recommended that everyone take up a cross and try to bear it. So Belinda had consciously done this in her life; she had consciously carried a cross. She could have made her life easier, but she chose to serve her fellow human beings. This should suffice as an explanation for you. In her honor, it was permitted that her relatives were given a share of this mercy, so that they were all satisfied and happy with the elevation they experienced.

With this explanation and this view that I have given you, I only want to point out the importance of you and your lives, as well as the necessity that you should live your lives in such a way that when you return one day, it should not only be a merit for yourself, but your relatives should also be included in the merit. Your loved ones should be happy and blessed to know they have someone in this world who they can expect to be of benefit to them one day when they return. If a deceased person enters eternity with so much spiritual ability, others will also benefit from some of this spiritual ability. All of this, however, is given out of the love and mercy of God. This should encourage you to fulfill your duties as shining examples in this world, for your own salvation and the salvation of many others. This is how one is truly a follower of Christ.

Now, dear brothers and sisters, you can reflect on this and draw your own conclusions. So I want to send you off with God's blessing. This blessing of God should guard and protect you from every hardship and from all dangers. Be steadfast in your faith and ask for support for your life. This support will be given to you in a way that is beneficial for the salvation of your soul. Greetings from God.

Experience report from spirit teacher Josef through his mediator Beatrice Brunner in the hall on Münchhaidenstrasse, Zurich.

Original: Tape recording

next case.

April 4, 1973.

Monika - a person's early death can have a special meaning.

How a child, after their premature departure from this world, is allowed to grow up in a spiritual foster family and attend spiritual schools.

Josef: Greetings. Dear brothers and sisters, the experience reports you hear here serve to expand your understanding and gain a better insight into the spiritual world, greater understanding, and above all, knowledge of the life of the beyond. In this hour, I want to tell you about a young daughter, or perhaps better said, a child, who died at the age of ten. I have the opportunity to explore the spiritual world at various stages, and I am accompanied and made aware of what is most appropriate, would be to explain to friends.

Our world is so vast and powerful, and the events are so diverse; and so we must—as already explained—decide among ourselves what makes sense to tell you, what you are capable of understanding. And it has often been emphasized that more things could be explained to you, but you wouldn't have the understanding. Some would, I would say, but we have to take all friends into consideration; and so it could happen that misunderstandings arise through certain explanations or statements, and that it might even be more harmful. That's why we must be cautious in many things. We must align ourselves with your thinking and your concepts; and we try to explain it to you in such a way that you understand it and that you benefit from everything that is said to you. *So I try to pick out and—in agreement with my spiritual friends—present to you what is meaningful and instructive for you.* Now we've decided to tell you something about these young people, about these children.

A child was ill for years and died at the age of ten. We can give her the name Monika – this doesn't play such a significant role, because in the spiritual world, one bears the name until one has developed spiritually to a higher level and has been assigned to an activity that now requires a new name, a new designation. For all

spiritual beings also have their names, and some have several names – this is the case with angels. But, for example, a deceased person, after awakening in the spiritual world, may also wish to be called something different than on earth because they are dissatisfied with that name; they can say, "That name never pleased me, I don't want to be addressed that way," and one does them this favor unless, let's say, they are a particularly burdened being to whom one shows no consideration.

So, if someone comes to us and expresses the desire to no longer be called this or that, but perhaps to bear the name of a friend or relative, or whatever it may be, then the higher spiritual world will decide on this; and such a request is rarely rejected.

One should not assume that one will simply stubbornly continue to bear this name. Of course, it is quite natural that one also carries this name in one's spiritual consciousness, and that not everyone wants to part with their name. Those who want to part with their names are those who didn't enjoy it even during their lifetime. That's what I mean.

Now, to this daughter, who died at the age of ten and, as I emphasized, had been ill for years beforehand. **You know that children who die in childhood go to a children's paradise in the spiritual world, where they are cared for and looked after—according to their age.** *This sometimes makes it difficult for some of our friends to understand that the spirit of a dying child remains a child's spirit even in the afterlife.*

Here I would like to point out once again that before incarnation in the world beyond, preparations for earthly life are made, and a transformation of the spirit is required—that is, the spirit must be transformed so that it comes into harmony with the child's earthly body—and therefore an intervention, a special guidance and providence from the divine world is required.

Explaining this in more detail or going into it would not be understood by some; therefore, I must say: There is a transformation, an intervention from the spiritual world, which makes this incorporation possible. And so the spirit, which now takes possession of a child's body, must grow together with this child's body. There is a shared growth and a shared empathy and familiarization with this new environment, an adaptation; and this can only happen very gradually and is connected to both spiritual and physical growth.

Therefore, those who die at such an early age continue to be cared for in the spiritual world after their earthly death. Of course, they know nothing about having lived other earthly lives. They stand there in their new world and are surprised, too – the little ones, like those to whom one can already attribute a certain degree of independence. *It is suddenly a strange world; one feels abandoned by one's relatives, one longs for those with whom one lived. For all this is, after all, the possession of the soul; these memories, these wishes, these feelings did not die with death; they live on, and they must now be guided, directed, and transformed differently in the spiritual world.*

That's how it was with this ten-year-old daughter. I would like to hear from her. I'd like to speak about this in particular. She was cared for with particular love by her parents. She had been ill for years, and it was known that she would die, so they actually wanted to make her life as pleasant and as beautiful as possible; and the parents were able to spoil their daughter somewhat in this way.

This Monika, of course, hadn't familiarized herself with death; she hadn't been told that she would die, although her parents had talked a lot about the existence of heaven and that one would enter this heaven after death. But her parents themselves were poor in spiritual knowledge, and so this was really just a consolation for Monika.

Now, when the time finally came and she had opened her spiritual eyes in the world beyond, everything was, of course, strange to her—although she awoke in beautiful surroundings. She was led into a house, and everything was very lovingly and beautifully designed. Angelic beings were there who were immediately ready to greet Monika and give her certain instructions. Naturally, she longed for her parents, for they were all foreign beings. And now they had to tell her: *"You are no longer a human being on earth, but now you are in the kingdom of heaven. You are no longer sick. You left your sick body to the earth. Your spirit, your spiritual body, is completely healthy. There may still be some confusion in your thinking and feelings that still need to be overcome, but you are no longer sick."*

She was happy to hear that she was no longer sick; but she still longed for her parents. And so she asked that, since she was already in the kingdom of heaven, she absolutely wanted to be with her parents. They should also bring her parents right away; and then she would like to live with them—for she still had fond memories of how loving her parents had been to her.

So she wished that her father and mother would also come to the afterlife. You had to confront her and say: "Do you really wish for the death, the dying, of your parents? You have siblings, and they wouldn't have any parents afterward; it would be very unfair and very selfish if you, of all people, wanted to have your parents with you. That can never happen. But we will give you very loving foster parents." And there was a reluctance; she didn't want to, she didn't want foster parents, she wanted her own parents. She still lacked the necessary insight.

Then she asked that the other siblings, the whole family, be recalled to the afterlife as well. Because, as she realized, everyone would eventually leave this earth and enter eternity; time wouldn't matter, after all, and that way they could live happily together. *That was childish thinking and reasoning.* They had to talk it through with her thoroughly and say: "That's not possible. There is an order from God, and there are laws, and everything is arranged according to these laws. You have now entered the spiritual world prematurely, and it is no harm to you that it is so. You can develop here in this world. You can ascend faster than your relatives."

And they told her: "And then, when the time comes for your mother or father, or whoever it may be from your family, to return, you can receive them; you can greet them, you can show them heaven, and they should be happy with you." All of this had been explained to her in this way.

Now they took her to these foster parents, even though she didn't like it and resisted and cried. She didn't want to; she couldn't find her way in this new world; everyone was a stranger to her. And they explained to her: "You'll soon get to know everyone. Your foster parents are just as loving as your own biological parents. They will give you the attention you need, and you'll have a wonderful time here, too." They had to persuade her and talk her out of that.

A side note: People are full of grief when they lose a child or any other relative; but they don't think about it at all. They don't consider that others are also worried and grieving—they don't think about that. They only feel their own pain, but they don't think about the grief of others.

And some people here on earth could contribute a great deal to calming those beings from beyond if they didn't constantly mourn and cry for them and live in such great longing for them. In this way, they hold them back, they draw them toward themselves, they prevent their ascension. Because a large part of such otherworldly beings still experience this grief, can see how the relatives mourn and how one is full of longing, and this brings them into a certain, unrest. They are restless because of this, and they would like to say to them: "Don't be sad, don't cry, but let me go, wish me all the best." They would like to say that to them, but they can't; yet that is how people speak in the afterlife.

That is why they tell a person who believes in the spirit that they don't need to be so infinitely sad and grieve when a loved one has to leave them, but rather they should consider themselves fortunate to know that someone in the afterlife is paving the way for those left behind. It is even an advantage for some people living there to know that they have a loved one in the spirit world with whom they lived well and who lived righteously.

This person might even do something for them, make certain preparations, prepare the home, so to speak, the path, so that it is easier for the relatives who are still left behind. It's supposed to be an advantage if you have a truly good, free connection with someone and don't simply draw them to you out of selfishness and want them back because you can no longer live together and have to forgo this and that. If the love and separation are purely selfish, then it's no good; you don't help those beyond, and they can't provide support to those left behind.

Okay, back to our daughter. She was then led into the house to her foster parents. Now she saw that these foster parents had five other spirit siblings—that's what I'd like to call them—of the same age. They introduced her to these five siblings and said: "With you, we now have six spirit siblings." And these foster

parents explained: "It is our job to care for you. You must go to school, you must be taught, you must learn languages."

This is how it was: Two by two, they spoke the same language—two spoke German, two French, and two could only speak English. The nurses could speak all languages and converse with their charges and charges in these languages.

Now it was the task of these children to attend school. They also had to receive a spiritual education, namely a general education, which had nothing to do with education or knowledge about the plan of salvation and redemption and the plan of creation. Rather, they were to receive the kind of education that is customary among you, that one must have a certain level of formal education—if I may put it that way. ***It is the same in the spiritual world.***

As a result of their illness, these children had not received this general education, or only received it to a limited extent. Thus, as spiritual beings, they were to be taught what they should have learned as human beings in their elementary schools. It is not, as you think, "Yes, when you are in the spiritual world, then you know everything, you are knowledgeable about all things, the spirit knows everything."

No, I emphasized at the beginning: A transformation has taken place, and now the spirit must adapt to this new world and this new atmosphere; And when this spirit returns to the spiritual world so early, these necessary insights have not yet immediately resurfaced in its consciousness, in its inner being. With the entry into a new earthly life, previous knowledge disappears, and thus this knowledge must be acquired anew. This also serves as general instruction.

So these six siblings had to reacquire general knowledge. They had to go to a school like this, where they were taught the necessary knowledge *as if they had continued to live as human beings*. That was once the only school. ***Of course, I would like to emphasize that learning is not as difficult for these spiritual beings as it is for a human being.*** One is freer, and the opportunities are there to acquire knowledge more quickly because one does not have this body around one and is not distracted by many things because so much has been removed. One is more focused, one has a better, faster grasp. But there are also beings who have great difficulty acquiring this usual, necessary general knowledge. These are exceptions. Typically, it's like this with these spiritual siblings, for whom learning wasn't so difficult.

However, they also had to learn the languages spoken by each other. It was wisely arranged: Two could always converse with each other; however, they had to learn the languages of the other siblings—and this was also made easier for them. And so, over time, all six siblings could speak these three languages and understood each other well. They learned at school, and they also learned together with their siblings in their spiritual home.

This is how it is wisely managed.: You don't hand such a child over to foster parents as an only child; they must live in a community. *In the community, the children learn to forgo certain things, and they can talk to each other. It makes sense to live in such a family, and the children have now reached that spiritual age where you can expect them to learn and be together with their other siblings.*

Our Monika, of whom I am mainly speaking, had quickly become friends with the others. It didn't last long, and the biological parents were forgotten. ***The new world had much to offer;*** it was very interesting, and one had to learn—one had to. One also had to pass one's exams, and these exams were administered by higher beings. One was responsible to them.

So, one had this school; and alongside it, one had the spiritual school, because it wasn't neglected either. This spiritual school is what all those returning home usually have to experience and endure, who, as human beings, had no idea of divine laws and order and now need to be guided about the truth. ***They enter a completely foreign world and understand absolutely nothing about this new world, feeling both rejection and admiration for it. But one must learn.*** *And this is also something that many do not understand and do not want to grasp: that one has to work and learn in this other world, that one must regain this knowledge, and that the time will come when one can pass these tests and acquire knowledge – as with humans, so it is in the spiritual realm as well. And so it was with these siblings.*

But I would not like to omit to say that two of these siblings did not have white skin – so there are also beings in the spiritual world whose spiritual bodies are dark in color. I do not want to utter the word now, what you call these people; But I can only tell you that these people in the spirit world, if they are of a somewhat spiritually elevated status, are admirable, beautiful beings.

This is also part of the diversity of heaven, part of the diverse creation of spiritual beings, and there is no distance in the afterlife because of this spiritual skin color. That Monika came to this family, to these foster parents, was wisely guided; for all these spirit children belonged to the same spiritual stage of development.

You are told that people with white skin generally occupy a higher spiritual stage of development. But here I have to raise a question mark. I can only say the following: Among the spirit beings at this higher stage of development, there are also beings with dark skin. They are not in the majority, but there are some who are on the same spiritual stage as the beings with white skin—and there are quite a number of them. Furthermore, I will not fail to mention that in the highest heavens there are princes who have dark skin. Perhaps there will be a better opportunity to go into this in more detail, which I cannot do this evening [see the booklet "Meditation Week 1974," 4th evening].

But you should be certain that these dark-skinned people are not simply less respected in the spiritual realm or at a lower level of spiritual development. Of course, they are on the ascent upwards; they are moving from the bottom to the top in large numbers—I may say that. And I may also say that among them are those who occupy a higher level of spiritual development.

This was the case with these two children with dark skin who had reached this spiritual level and were placed in these foster parents. *Their early departure from this world was intended to accelerate their ascent.* You know: If one departs this world early, that is, leaves this world before one has burdened one's soul so much, there is still the possibility of being further trained in the spiritual realm and being able to ascend and develop more quickly. With this, however, I do not mean to suggest or encourage the feeling among you that it would be good to die as early as possible – no, it is not like that. After all, every person who lives here is given the opportunity to contribute as much as possible to the other life and to find their reward there accordingly. They can earn such great merit in this world that they are led to higher levels in the world beyond. One can achieve much as a human being. However, there are possibilities that one may leave this world early, and perhaps this is a predestination of the divine, The spiritual world, because one wants to promote and accelerate the spiritual ascent of these beings.

And there are reasons for this. The fact that a life is so short can indeed be God's decree—destiny, if the early death was not caused by humans themselves. So let's talk about God's decree: It was already determined at the time of birth that life would only last a certain amount of time. The reason for this may be that a previous life of this person had presented certain burdens, but that they then strove for spiritual ascent in the afterlife and achieved great things, so that the higher spiritual world now has an interest in promoting this being's ascent in order to prevent or avert anything that could have caused further harm or obstacles to their spirit or soul.

For living a human life is always associated with spiritual dangers; no one knows in their youth how their future life will unfold, how or whether they will experience burdens that could mean a standstill for their spiritual ascent.

For most people, life is given as a test. They are supposed to prove that they can achieve something. This applies where there is no special order, no special intervention necessary, where things continue as usual.

But there are always possibilities, as in the case of these six spiritual brothers and sisters I am now talking about. ***The divine world did not want them to live any longer, so that they would not burden their souls again and they could then be further trained and supported in the divine world because they had previously earned merit in the spiritual life.***

However, they were not really trusted to survive a human life without incurring debt and burdening themselves in the same way as before. That is the reason for this. This is also something the spiritual world can determine for one person or another.

This is not a generally common occurrence—I would like to say this—it always involves very important things. Each individual being is observed from a higher perspective. One recognizes its previous spiritual existence, which it once had, at the time before the apostasy; one recognizes whether it is less or more indebted; One recognizes how far one has achieved something and progressed in one's development as a human being; one recognizes the weaknesses or strengths within one's soul. And so the spiritual world will intervene to achieve lofty goals.

Everything is planned in the divine world. ***Every individual being belongs to a spiritual family, to a spiritual group. Leading beings are present in these spiritual groups.*** And the main thing is always to promote these spiritually leading beings. Such beings who have and have had the ability to act as spiritual leaders can be promoted by the divine world. This is similar with you humans: There are so-called leaders who lead their fellow human beings, they have the ability to lead and organize people forward; and others are incapable of doing so; they have no foresight, no insight into the future, they cannot judge or consider anything.

These are people or spiritual beings who lack this very ability to lead, to take others along and lead them forward or upward. And so the spiritual world intervenes. I would just like to explain in particular why the spiritual world intervenes at this particular point. This is how it happens.:

Parents are usually very sad when they have to give up a child so early. But if—I emphasize again—this early death is not their own fault, then it is a spiritual providence so that these beings can then be spiritually trained. And it is self-evident that one achieves much more in a spiritual school than in a worldly one.

These various teachers of the divine world are spiritual beings who occupy a higher spiritual level, or they are angels of God who teach these beings. And everything that takes place *on these elevated levels* occurs in complete harmony and in God's presence—if I may put it that way. These beings know: "We are in the kingdom of heaven." They have a greater feeling for God, they have a greater longing, a greater desire for him, and a greater respect and appreciation than humans.

For God is something foreign to humans, even if they live in faith. If God were so trusting and so close to them, then they wouldn't commit many injustices at all—if God were truly close to them. But God is simply a stranger to them.

Those in God's world, however, are close to God and know that they have to work and learn with all their strength for a higher, beautiful, and significant task. Thus, of course, they are no longer great, significant. They are exposed to the same dangers as in a human life. By that, I mean spiritual dangers; I mean, they are not exposed to temptations and stresses. Thus, a being in this way can no longer burden itself so much and concentrates on its spiritual life. ***Thus, early death becomes a great benefit and a great advantage for these children.***

This is how these children grow up in the afterlife, too. And Monika had attended school with her siblings. Now, to make it understandable to you, I have to express it in human terms: Until about the age of sixteen, they were allowed to stay with these foster parents; they were cared for by them and had to learn—a lot, so much.

But they were also given time for leisure. They also had the opportunity to devote themselves to the arts. This, too, was left to them, and they could decide for themselves. Wherever they felt drawn, they could be taught or participate. Then, when they were no longer viewed as children, but as grown-up, somewhat mature spiritual siblings, they were separated. They no longer had their foster parents in the same sense, but were to enter a different community life. Now they were to serve God's plan of salvation and order.

But when you live together with others and form a family, there are bonds, spiritual bonds; and you also form your own ideas – you went to school together, were taught together, and you also sealed a spiritual friendship. ***These six spiritual siblings promised each other friendship and loyalty.*** They promised to visit

each other, never to become strangers to each other. They had become close, and there was no distance between them because of their spiritual skin color. Rather, they promised that if the opportunity ever arose for them to meet as human beings, they would devote themselves to each other and show interest in each other.

This was promised, *even though the six spirit brothers and sisters were taught that with a new incarnation, all these promises, all this knowledge built up in the spiritual world, would no longer emerge, that there would be a new beginning. But the entire experience, everything that was experienced, could never fade or be forgotten in the spirit. It was fixed in the soul, and a force, an urge, could emanate from the soul that one as a human being does not fully understand; that one does not understand why one feels drawn to these people; that one as a human being does not comprehend why one devotes oneself particularly to these people, only having the feeling of fulfilling a task through them.* It is not even necessary to know this, for one does not have to be obsessed with a cause; one should only be compelled from a higher perspective to achieve and do noble, good, and distinguished deeds.

Thus, fundamentally, these promises to maintain friendship would have no meaning if they were to re-enter human life. The only thing that mattered was the power of the spirit and the power of their soul, which they had acquired in the world beyond. **This power was supposed to be so strong that it would one day permeate the entire human being.** And this spiritual power, this power in the spirit, flows through the earthly body and is able to enter the consciousness, in order to impart some of it to the human being.

But it is perhaps already too much to say "enter the consciousness"; here I want to speak only of the power of the soul and the spirit. These two spiritual forces will flow through the organism, the human body, and thus have the possibility of influencing thinking. Now it is the human being who decides, who has a different environment, different impressions, and *who knows nothing of what he learned and promised before his birth* – now he must, as a human being, attain a higher spiritual knowledge. He must try to foster this spiritual knowledge. He must be aware that there is something higher within him than just his usual human thinking, his usual human feelings. **As a human being, he must realize that he has something higher within him, a higher consciousness, that he can be guided from within outward in a higher sense.**

But if a person says, "This is something I can never grasp, never understand," then he sets up barriers for himself that make it impossible for him to allow this higher spiritual power to take effect, so that he can attain higher knowledge. These are great barriers, great obstacles that people set for themselves. And it is something that many simply do not understand and do not want to understand. That is why we always emphasize: This spiritual teaching, that we give you has a beginning.

I would like to put it this way: You begin with a beginning in first grade and then move on to higher school, and *you can't just enter a higher grade in the middle and believe you have all the knowledge.* You have to know the beginning; you have to acquire this knowledge of the first stages of spiritual knowledge. Only when you have this knowledge do you understand other things better. And we will not stop explaining it again and again, because we have our good reasons for doing so.

My friends who come here to listen over the years are enriching their knowledge. I am thus able to sow further seeds with these explanations. Their insights are expanded; they make a little more effort to attain higher insights and to retain and maintain the insights they have gained. This is necessary. You should never think that you have enough knowledge, that you now know everything, and think: "That's enough now, and I don't need to know any more." Poor people who talk and think like that are poor people. Heaven is so vast, so diverse, so great, so powerful; and man thinks he has enough knowledge, that he knows everything. This is only a hint.

This is how it was with these brothers and sisters: They had made their promises and entered human existence again. But they were guided and directed by the spirits of God, for the spirits of God had taken special care of them. They had reached a certain level of spiritual development, and they had been encouraged, and this encouragement has its meaning and purpose. However, there are also other children and young people who die prematurely but who reach a lower level of spiritual development and accordingly

enter a lower spiritual world after their earthly death. **They are then simply introduced to the general schooling there, where everyone who comes there receives the same treatment.**

But what I explained was something special. These children were placed with foster parents in a small family, forming a small family, whereas in the other teachings I give, I often speak of entering the community, of living in community with others. ***This community can comprise fifty or a hundred or even more beings; it depends entirely on the development of the individual.***

Now I would like to speak about the meaning of this intervention. You will ask yourselves: "What is the meaning of all that they have learned in particular if they no longer remember it when they return to human existence?" Nothing they learn is lost; it is the soul's possession; but it must not be revealed in them as human beings; they must wrestle with their human will. Thus, they must demonstrate whether they are strong-willed or weak-willed, whether they believe in God or whether they are turning away from God. They must therefore provide proof again; it is another test.

Generally speaking, it's like this: If one is guided into human existence by angels and is, so to speak, destined or chosen for a higher purpose, then these spiritual beings will also show great interest in such a person's life and attempt to guide them in such a way that what they have planned in the spiritual realm comes to pass, without any particular person knowing about it.

And the spiritual world does its part by bringing them together so that they work together and, in a higher sense, fulfill tasks together. This then arranges and guides the divine world. But before one is led to a task in human life that is significant for the spirit or for the spiritual world, such people are also tested, sometimes severely tested, in their lives. They must prove that they are capable of fulfilling higher things, even as human beings. *For human life is, after all, quite different.* One must never forget the influence the environment has on the individual and what is the ruin of many. It can't harm some, namely those who are spiritually strong enough.

Once one has fulfilled these tests that the spiritual world sets for the individual, it will arrange and guide them in such a way that one attains these tasks as intended in the spiritual plan. For in the spiritual realm, the entire progress of humanity is also somewhat indicated. So much depends on the person himself, but in broad outlines the plan is fixed. It is set in such a way that one can or must make small changes if necessary. Once one has then endured his human trials, the path for his spiritual work is paved by those spiritual beings who are interested in his progress and ascent.

This is what happened with Monika and with all these others. They had been given this careful spiritual, proper education, and they had to be tested again as human beings. Thus, with one exception, they passed their tests; and each of them could be led by the higher spiritual world to work and live as a human being for the higher spiritual goals.

Now, dear brothers and sisters, today I have given you a special explanation, which, as it seemed to me and to us, was necessary to present to you in this way. So, if you know this spiritual teaching, it should be a necessity for you to strive for the higher goals. And even if you have not been able to achieve special achievements now, let's say, in this life, your spiritual knowledge as a human being should bring you these advantages.

As a human being, you have placed something of the spiritual laws, the spiritual order, the plan of creation into your human consciousness. And this is not just something superficial that lies there in your human thinking, in your human consciousness; **it also fertilizes your soul.** And when you lay down your body, all the strength that is in your body and that the body needs for life is returned to the spiritual body and soul with earthly death, with the separation of the spirit from the earthly body.

And that is why higher thinking and willing are necessary, for this strength of the earthly body is not so subtle. The strength in the spiritual body and in the soul, in the consciousness, is a special strength; it is of a subtle nature. It absorbs the physical strength, and this physical strength remains or blends with it. And if this strength is so great that it outweighs the physical strength, then this very human quality, the way one lived as a

human being, emerges: The vices, the stubbornness, the willfulness—these are essentially forces too—flow to the soul and the spiritual body and influence them.

The greater this force, this energy, is, the more it expresses itself in this way in the being. That's why it's like this: stubbornness remains, dissatisfaction remains, even if one was already dissatisfied as a human being, if one was jealous, or whatever these vices may be. If one indulges in these vices "body and soul," as you say, it's a bad thing. Then the soul has saturated itself with this power; and then it takes much longer in the afterlife, then it enters purification. This power must be expelled again; this thinking and willing must be purified; this od must be purified. **For there must be harmony between soul and spirit in their power.** And that's what it's all about until everything is purified. If people are stubborn in their thoughts and their peculiarities, all of this must be balanced in the spirit, it must be purified, it must be discarded. And that's something you can do in your life: refine yourself in the spirit, your entire being.

Then your human power becomes more refined. And that is what I wanted to say, what will one day be of benefit to you. For this power, this subtlety, blends with the spiritual body and with the soul. And then you stand in a completely different light. For the od can be subtle, so subtle that it shines. And it can be gloomy and dark, and then it just takes time until it is purified. That is what I have to say to you: Strive for higher thinking and will, and try to cultivate it.

And so I would like to send you off with God's blessing. It shall accompany you and influence your entire being. Thus, you shall be guarded and protected on all your paths, and whoever is sick shall recover in body and soul, in God's name. Greetings.

Report of the experience of spirit teacher Joseph through his mediator Beatrice Brunner in the hall on Münchhaidenstrasse, Zurich.

Original: Tape recording.

next case.

May 2, 1973.

Therese - a young maid, cannot bear the humiliation at the hands of her mistress and commits an act of desperation.

The first afterlife experiences of a servant and her master.

Josef: Greetings. Dear brothers and sisters, I am trying to open the gates of eternity for you again and tell you about the fate of deceased people. There are reasons why I am not mentioning the time or place where they lived.

It was a large, noble mansion with a large staff of servants. The mistress was not popular with her. She was very stingy and selfish, domineering, and feared by all, while the master - if I may say so - was kind, understanding, and polite to the servants. And now, when I speak about the payment of the servants, perhaps you will be able to figure out how far back that time lies. Once a year you would receive either a pair of shoes, a garment or some linen and, if things were going well and it was urgently needed, another pair of shoes or a garment, All worn items. In addition, there was a small amount of pocket money for a whole year, which, by your standards, was perhaps equivalent to ten francs. Food and shelter were highly valued at that time; labor was worth nothing. How poor people were back then just null —just compare it with today!

There were always quarrels and jealousies among the servants, especially when it came to wages, and here and there the feeling arose that someone else had received something better. There was discord and jealousy. The servants also included a young daughter from a poor family who must have been happy to have food and shelter. She kept a watchful eye on her, for this daughter was young and very pretty. She herself was neither pleasant nor pretty, and so she felt a particularly intense jealousy of this young maid. She was also very careful to keep her away from her husband, for she believed she had noticed during one encounter that he

looked at this Therese with a certain pleasure. That was enough to fuel her jealousy, and she always gave this servant the worst clothes and most worn-out shoes. She wouldn't give her anything that would have made her appearance more attractive. She also liked to bully and scold Therese at every opportunity. The work was never right for her. She literally followed her around to torment her constantly.

This child cried a lot. Therese hadn't known such malice at home, but there they lived in such poverty that she could no longer return home. So she always had to be prepared for the bullying behavior of her mistress/boss, who took out her anger on her and occasionally even beat her. This didn't bother the mistress. And so this child truly had a difficult life, for her interactions with her peers weren't the best either, because people were also jealous of her.

Therese was almost in despair; she would have liked to leave, but she didn't know where to go. The door to her home was closed; there was no bread and no room for her. So, for better or for worse, she had to endure it, in constant fear of the future, seeing neither a way out nor how it would turn out. She felt as if she had to live in hell alongside these people.

Only her encounters with the Lord gave her some support; he was always kind to her. But he could do nothing to improve her situation; he could only feel compassion for her. He certainly saw the injustice of the mistress toward her, but he could do nothing about it. So it finally came to the point where this child was in complete despair. And since the house also included a large garden with a large, beautiful pond, this pond became her grave. *She took her own life.* She jumped into the water.

The Lord greatly reproached his wife, saying she had been too strict and was responsible for the girl's death. But the mistress just laughed and said she hadn't taken her own life for her sake, she'd just had an unhappy love affair. So she still knew how to lie.

This large mansion also included a chapel where devotions were held and prayers were said. And so a memorial service was held for Therese and prayers were said for her, even though the mistress felt she wasn't worthy of it. But her husband had insisted on it.

The mistress always appeared regularly in the chapel and lit candles there in honor of the saints and for the deceased. She didn't allow anyone else to do the same; only she should be allowed to light the candles. So she knew exactly for whom and how many candles were burning. After Therese's death, however, she discovered that a candle was still burning that wasn't hers. She first inquired among the servants, but was told that they didn't know where to get such a candle. That was understandable, and she immediately suspected her husband as well. She confronted him and asked: "Do you always light this candle for this suicide? She doesn't deserve it, she's damned."

Her husband replied: "Yes, I light this candle for her." Then she forbade him to stop immediately. But he wouldn't let it stop him and continued doing it anyway. But what happened next?

She always extinguished the candle and left. This game continued for a long time. The husband continued to light the candle in memory of Therese because it tormented him; he had a guilty conscience. The whole affair no longer allowed him to rest; he no longer felt comfortable with it. He had always felt sorry for Therese, knowing his wife's great guilt.

Now I want to tell you what happened to Therese in the spiritual world. She had lived her life out of *despair*. She ended it herself. When she opened her mind's eye, she felt as if she were in a..... but she was immediately fully aware that she had lost the end. So she thought: "I must be lying in the depths of the pond now, and that's why it's so dark around me." But she felt no water around her, instead a tomb, deep and dark.

She had firmly believed she would die, and yet she continued to live in some way. Now she began to call for help. She still felt like a human being. So she called for help for a long time. Then it seemed to her as if someone was approaching her. She heard noises, and so she called for help more loudly. Then a voice spoke to her: ***"Therese, what you did was wrong; you shouldn't have done that. You had a difficult life, we've already seen that, but you shouldn't have ended your own life. You should have had greater trust in God's help."***

Who could speak to her like that? She didn't even know where she was. But she answered the voice: "Whoever you are, please take me out of here and free me, I want to go back to my work."

"No, you can't do that anymore," said the voice, "because you have died." Astonished, she repeated these words, half questioning, but the voice continued: "Yes, you have died and yet you live on. It is the eternally imperishable within you that lives on. **Only you no longer have your earthly body, but besides this, man also has a spiritual body, which you can now touch, for it is so similar to the earthly body.**"

Then she felt her feet, her face, and finally her entire body. In doing so, she realized that she was clothed. So she had to believe this voice, and she immediately remembered the proclamation of faith about eternal life after the resurrection on the Last Day. Well, the spirit being who spoke to her and saw her thoughts had to stand by this poor creature and show her grace and mercy, saying: "You don't have to wait for this Last Day; your Last Day is this very day. You were resurrected with your spiritual body, and here you must realize that life continues. When you threw yourself into the pool, you simultaneously plunged into darkness through your deed."

"Who are you then?" asked Therese. It was so dark around her. She could make out the outline of a figure, but she didn't know that it was a spirit being. The spirit being answered her: "I am a helpful, divine being who wants to assist you." But I can't stay with you too long, and I would advise you: Ask God for forgiveness; He will be gracious and merciful to you and not leave you in this darkness for too long."

Yes, she wanted to do that, but at the same time, she begged this being to stay with her; then she wouldn't feel so lonely and lost. The divine being, however, indicated to her: "I can't stay with you; you must now, all by yourself, contemplate within yourself. For that, you must be left alone, so that you can introspect and realize that what you did was wrong. You were a believer and knew what Christ had died for, what he had endured. But you couldn't bear the humiliation. Ask for forgiveness."

With these words, the spiritual being disappeared. Therese now groped around in her pit, thinking to herself: "There must be an exit that leads to the light. This being must have come through an opening and left again. Or did it somehow float here and away again?"

She had no answer to her questions, but she didn't want to dwell on it any longer. Instead, she prayed to God, to Christ, and to all the saints to help her and forgive her. She could no longer bear the many humiliations and torments and had committed the deed out of desperation. And so she spent some time in prayer.

Then the spiritual being came to her again. Therese heard the sounds again, but couldn't yet see it, so she asked: **"Are you back? Was it you who was with me before?" And the divine being answered in the affirmative: "This time I come to free you."** And now, of course, her joy was great, because according to your reckoning, it didn't take very long for Therese to spend time in this tomb. Now the spiritual being explained to her: "Slowly... You were wondering how I got here. You didn't see an entrance. Now we'll go back the way I first came here." Step by step they went out, and gradually they came to a place of twilight. But it was a long, long way, one that seemed endless to her. She leaned on the arm of her saving angel until she finally arrived in this twilight.

Therese was supposed to be able to gradually accustom herself to the spiritual light with her spiritual eyes. And so she had to be led first into the twilight, in order to gradually ascend into the light through ever brighter steps. Now a new world opened up to this daughter. It was as if she had ascended from hell into the light. When she had reached the last step of her long ascent, she knelt down and embraced the feet of her helpful being. Now she could truly see what a beautiful being had taken her under her care. And so she asked: "Are you an angel?"

"Yes," replied the spirit being, "I am an angel, and I have been commissioned to assist you out of God's goodness and mercy. But now you must experience eternity; you are in a foreign land. And where I will lead you and where you will have to live is not the most beautiful part of heaven. For you may have overcome the most difficult part of your affliction, but you still have much to make amends for; the shadow of your deed still lies over your soul."

Now, in life, Therese had also been a believer, and so she expected help through Christ's work of redemption and that, thanks to the Redeemer, she would not be led anywhere where the highest bliss did not await her. Thus, she believed she was coming close to the Savior and the saints, as she had been taught as a child. So she had to be told that she would have to forgo this for a very long time before she reached those levels, and that there was still much to overcome before then.

Now Therese suddenly became very sad again because she hadn't fulfilled her duties in human life. She became unhappy, dissatisfied, and began to cry. A spirit being also said: "Good, I too will understand your situation and try to help you so that the wounds of your soul will be healed."

And with these words, the angel led his charge into a spiritual house that looked like a place of rest. There they were greeted by very loving and friendly beings who offered support to all who were brought here. One could immediately tell the difference between them and the spiritually ill beings here. The latter were all dressed alike, wearing the same garments. The angelic beings were dressed differently and looked beautiful.

The angelic being said to Therese: "Here you shall stay for a while and find peace." It was a modest house, still in a world of the lower levels of ascension, but still such that one could have felt happy and content in it, especially after having ascended from the depths and being allowed to ascend.

But Therese was unhappy because she hadn't had the courage or the strength to endure her difficult life. So she was allowed to stay in this house for a while to recuperate. She didn't have to do anything.

There was a modest garden nearby, and in it, too, there was a pond, the sight of which always filled her with melancholy. She had to be told: "You shouldn't think back on the past, but rather get used to this view, for it all belongs to the spiritual world, and if you want and open your eyes more, you will see more than just this pond."

Yes, indeed, there were flowers growing in this garden, the only ones, it seemed to her, that existed here. One could certainly make out some greenery and bushes in the wider surroundings, as well as a few trees. And besides the flowers, some swans and ducks could also be seen in the pond, a sight that did bring her some joy.

The angelic being explained to her: "This world, where you now find yourself, is only very simple, humble. But you must now strive for something higher and more beautiful, for the divine world is a wonderful world full of surprises. There are wonderful cities and villages—one can admire its diversity and splendor again and again. You love nature; therefore, strive diligently to leave here, for you can overcome this plane again. You now have the opportunity to rest here for the time being and find some relaxation and reflection. But then do not disappoint me. God has given you much love, mercy, and grace. Prove yourself worthy of having received these and assist in God's plan of salvation. You, too, become a helpful servant for those who cannot find their way in this new world after their departure."

Yes, that is what Therese wanted. She wanted to strive forward, but she was still sick in spirit. For all the humiliations, pain, and injustices she had experienced in life could not simply be wiped away with earthly death. The wounds and feelings remained in her soul, and so she had been given the opportunity to overcome the difficulties, and she had been comforted and opened up plans for the future, so He said to her: "Behold, heaven has so many paths to traverse and so many heights to reach. And so you shall reach one of these heights to be blessed there."

And the angelic being admonished Therese: "Don't let it last too long that you have to stay here. I want to tell you this: When you died, you no longer cared about the world, and it was right. Your former master, in that large house where you lived, prayed for you that God would be merciful to you and not hold your desperate act against you. He made an act of atonement for it; he did something out of inner conviction, he had to do it to make amends. And so he went out into the village, where there are plenty of poor people, and there he gave some of these poor people large sums of money so that they could buy themselves out of their debts. He did it in the utmost secrecy; he told them it was because of a vow he had made. And the people accepted it gratefully and promised to keep quiet about it."

The angelic being then recounted this: "He who was your master in your human life has obtained God's forgiveness for you. We ourselves see what is right and what is wrong. Even a person's genuine repentance counts for much and will be taken into account."

And the angelic being continued: "When his time comes, when he too will come to us in eternity, you should be the first to greet him. He has indeed done many things that he must make up for, for he did not live his life without guilt."

Thus, accompanied by the heavenly being, Therese visited people in the time that followed and also gained insight into the divine world wherever possible. She allowed herself to be taught many things until the moment came when her former master passed over. And when he awoke in the spiritual realm, he was astonished at the sight of the stern-looking beings around him, but he was immediately aware that a change had taken place within him. He had believed that there was an eternity in which one would be held accountable. He believed, but he was still a weak person and had therefore done many wrong things.

Now, among all these stern figures stood Therese. She carried a shining torch in her hand and greeted her former master. He was astonished, but at the same time pleased, when he saw her, for he immediately recognized that she was well. And she, his former maid, addressed him and said: "Come, I will guide you and intercede for you. You have done it for me, and now I will do it for you." He heard these words gratefully after observing the stern faces around him. But he was still too tired, and so they gave him some time to sleep. Therese watched over him; everyone else had left. She had been informed of what would happen to him. And when he awoke from his sleep, she said to him: "Here you are no longer my master, here you are my brother, and I now lead you to those who must judge you."

Therese wore a long blue robe, and in her hand she held the luminous torch, although it was not dark here, where this brother awoke. It was an already brighter stage of ascent, a blessed village from which he had once departed, and now in earthly life, he was naturally drawn back to the starting point. Therese led him to a building where the stern judging angels were already awaiting him. In front of them, he could only bow his head and admit that he had shown little courage in life and had done many wrong things.

But Therese was courageous and always had something to say to the angels when they accused him of something. She explained: "I was told, and I saw it myself in the review I was allowed to hold: He prayed for me and lit candles, even though he was forbidden to do so. So now I carry the luminous torch before him, and no one can take it from my hand or extinguish it except by the highest command. Thus I will light his path for him, I will stand by his side. And I will pray for him for grace and forgiveness until he receives them."

Undaunted and energetic, Therese stood there and prayed for her former Lord. The angels of God, who were to judge, looked at one another questioningly. How should the returned man be judged, how should he be instructed and purified? Yes, just then another spirit being arrived, acting as if in a great hurry. It quickly intervened in the conversation of the others and declared: "I am his spiritual defender, I know well how things stand in this matter, but we should still give him credit for what he has done for good. He has helped people in extreme poverty. His wealth is not diminished by this, even though he helped these poor people, that's certainly true. But it's not about assessing it, it's about repentance, and he showed true, inner remorse. He was concerned with making amends for what had been wronged against this child."

And this spiritual defender pointed out to the others that it is of utmost importance for each person what inner transformation they undergo and whether they truly try to make amends with a sincere heart, as if to compensate for the damage they have caused. He had truly felt compelled to help these poor people, and they were truly... they told him: "Good, you won't be punished for this." Therese shall guide you."

When Therese heard this verdict, everything within her rejoiced. And here I will not omit to say that she had previously been instructed in the most precise terms by the divine being who had rescued her from the darkness and always accompanied her. He told her what she should insist on and how she should defend her former master. She had truly learned it well. She did not forget how he had tried to be kind to her. Thus, it had paid off, and he was immediately led to his tasks. Although Therese did not have to share his dwelling with him, she still diligently returned to this brother to check on him. Then she returned with her torch and handed it

over to the heavenly being who had informed her of everything and assisted her. For it was from this angel that she had received the divine torch.

This was the homecoming of the former master. Now the former mistress came: When she awoke in spiritual existence, she was Astonished and surprised to continue living in such an unpleasant place to which she had been led. She was accustomed to a demanding, indulgent life, to wealth and beauty, and to a large number of servants. And now the stern judging angels of heaven stood before her as well. Therese was also present. But this time she carried no torch. She stood among the heavenly beings. There she saw her former mistress, who called her to her and commanded her to help. But Therese remained motionless and said: "It is no longer my task to serve you. My noble brothers and sisters will explain everything further and tell you what is to be done with you."

That she was judged very harshly is perhaps quite natural. They hadn't actually spoken to her very many words, but had simply taken her away as quickly as possible, into solitude. Far away from all her spiritual brothers and sisters, she was to atone in isolation, left to herself in a desolate, dilapidated little hut. She didn't care to go there or to see any other building. She realized that she had been transported to the middle of a desert. She had truly entered a spiritual desert. No one cared for her.

Thus, a very long time passed until a divine being took pity on her and brought her comfort. All her pleading and calling for her husband was of no use. She even called upon the holiest of heaven for mercy. Her call was not heard. For now she was to experience and learn about this spiritual abandonment for herself, along with her helplessness. Here she was to begin to atone for some of her great guilt, all alone, without comfort. At one time she suffered from unspeakable thirst, at another she believed she would starve to death if food was not immediately offered to her. Thus, she was also tormented by hunger and Tormented by thirst. But the desire for it existed only in her soul, just as so much else that was impure was at home in her soul. She had to be humbled first, and that took time.

And if I now want to take a great step into the future of this soul, I must say that spirits from heaven, who later took care of her, explained to her: "You will be born into another earthly life, and in this future human life you will have to starve and suffer in the greatest poverty. You will have to be humbled by your fellow human beings. This is granted to you so that your soul can be purified and you can learn to recognize what is right and what is wrong. This has been commanded by God for your salvation."

But before that happened, much more had happened to her and many others. This former mistress, too, had to live with others—after being freed from her seclusion—in a large community and in the most humble circumstances, in order to overcome her former pride and arrogance, and thus restore her soul to truly pure feelings. But until one gets to the point in such a case where one can recognize all these character flaws, And so, in God's world, everything is judged justly. It is given to the one who gives, and it can mistreat others and treat them unlovingly. Then spiritual punishment is also imposed on them.

Now, dear brothers and sisters, I have described all this to you in some detail, for it is intended to serve as your instruction. And I know that there are friends among you who cannot understand and comprehend all of these explanations, to whom this language and the real divine world are still foreign. But over time, one will learn to understand. ***One must truly and truly realize that human life here is only a shadow of life in God's world, and that in the spiritual world, things are just as busy, but everything is under the rule of God and according to his laws.*** There, one must also make amends for what one has transgressed as a human being. And my explanations serve to encourage you to do something for your own salvation.

Thus, the gates of heaven were opened to you again, and the world of eternity was revealed to you. The time will come for each of you when there will be no shortage of experiences in the world of God. These spiritual acquaintances and experiences will be rich for many. So I would like to send you all off with God's blessing. May God's blessing watch over and protect you on all your paths. And whoever is sick in body or soul, may they recover through God's blessing. God bless you.

Report of the experience of spirit teacher Joseph through his mediator Beatrice Brunner in the hall on Münchhaidenstrasse, Zurich.
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next case.

June 6, 1973,

When the deceased are not allowed to return to their loved ones.

The world of God needs returnees with special abilities and virtues who can assist in the ascension plan.

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God's world needs returnees with special abilities and virtues who can assist in the plan of ascension.

Josef: Greetings. My dear brothers and sisters, I am trying to show you the divine order again and to answer a question various friends have already considered. I am now going to tell you about a childless couple. Both were allowed to grow old. However, they lacked deep faith, so life after death was questionable to them anyway. However, since they heard all sorts of things about it among people and there was a possibility that life would continue, they had agreed on the following: The one of them who was to die first would have to give a sign right away. *They had agreed on several signs*; it was possible that one of them might not succeed in giving one sign, but another. So the two had plenty of time to talk about it, but they actually had more fun with it. ***They hadn't really believed that life continued.***

So they agreed on it together. Whoever had to die first should give the following signals: The closet door should open – and whoever was left behind shouldn't forget to be concerned that it was really closed each time; because they would then want to be really sure that this would be an answer. The time at which the closet door should be opened was irrelevant, but if possible, as soon as possible after death. Then, the clock should be stopped. And if that didn't work, there was a small clock on the dresser.

It should then be possible to find it again after a few days; that would mean that people would be interested in it, and then it would have to become clear where the box had ended up. Or something else: One could knock over a vase that had always stood in the same place. So the two of them believed that was enough for now. Doing something about it might be possible after all; If life really does go on, then it should be possible.

But then they decided on something else, and it was the first thing they had discussed, and actually the most obvious: One should appear to the other in their sleep, standing in front of their bed. And they agreed: If life were beautiful, pleasant, and surprising, and one were content, then the person should smile. But if life weren't like that, then one could put on a serious face. *That was how they had agreed, and they believed that some of everything could definitely come true.*

Then it came to the point where the man had to die first. Now, of course, he experienced his first surprise. For when he opened his mental eye, his parents were standing before him, greeting him by name, and saying they were happy to see him there. They didn't have much time, however; they had to get back to work quickly, but they would surely have the opportunity to take care of him later, but now they couldn't take care of him any further.

Well, he accepted it, but was a little disappointed. **He was surprised anyway that there really was life after all.** *Then, of course, his first thoughts went back to the promise.* Where he was was no longer his home. He didn't know the surroundings at all; they were strange to him. So someone had escaped with him, a little way from his home and from the earth.

This environment was, of course, unknown to him. It already looked like the world; it had gardens, trees, flowers, houses, animals and creatures wandering around – so he really had to ask himself: "Is it true, did I really die?" But he knew now: He had seen his parents, and they were gone.

Now all he wanted was to go back to his former home and keep his promise. But that wasn't possible – he was in a village, after all. So he experienced his first disappointment. Two strange beings approached him and told him that he now had a new home; his new home was right in the next house, and that he had to go there. So he took a closer look at this house. It wasn't all that beautiful; it actually looked like an institution or a

schoolhouse or something; it was plain and modest. Then he said, no, he couldn't grant that wish at the moment; but perhaps they could grant him one wish now, because he had to keep a promise first. The two beings, *although they had long known about this whole agreement*, acted as if they knew nothing about it: "Well, what promise do you have to keep?"

- "Yes, I have to provide proof that I'm alive. That's certainly something important." Then these two said: "Surely, it would be very important to bear witness to one's existence. But you have nothing left to lose where you lived."

Yes, he replied, he absolutely had to go back; they would surely have to do him that favor, since afterward he would probably want to submit to everything. These two beings replied: **"We say no**, and besides, you won't find the way anymore. There's no point in you making any effort. You can't go back, and you can't keep your promise."

He wasn't satisfied with that and said he had also read and heard that people, even shortly after their death, had given some kind of sign that was proof to those left behind that life continued. And he had to keep that promise.

"No," they said, "you have nothing left to lose on Earth, and you aren't providing any proof."

He wanted to know why he wasn't allowed to provide any proof, while others were allowed to. "Yes," they said, "perhaps it can be permitted for others, but we simply won't allow you."

- "Why?" he wanted to know. Then they answered: "A person like you" - and they spoke very slowly - "such an honorable and materialistic person, it can only be good for him if he no longer finds his way there." He was somewhat astonished. Then they continued: "You haven't kept God's laws at all, and your Christian faith wasn't very strong at all. Now you must know that you are in the kingdom of Christ; but we don't find you worthy, so you will remain outside for a while. And you can't give us orders; we give them to you. So you must first be instructed."

They also asked about his spiritual possessions. Indignantly, he said: "What spiritual possessions? Everything I had now belongs to my wife, and my heirs will have them. I have nothing!"

Then they answered: "Yes, exactly. Material things don't matter to us at all; they're all transient. You know, they're nothing and mean nothing to us. We would like other things from you: We would like some understanding that you have shown your fellow human beings, some benevolence, some kindness. Have you ever shown mercy? Have you ever given someone something, even given them kind words? How are you doing with that?"

Yes, of course, he replied, he had given them kind words. And they said they couldn't remember those kind words at all.

So they showed him his past life, just as he had lived it. *Like in a film, he was supposed to see everything and everything else besides*. He saw an angel of God standing next to him, and they told him: "That is your guardian spirit. He is sad and has always been sad because you didn't listen much to him. He often admonished you. But you didn't want to know anything. You never cared about the well-being of others, but always looked out for yourself first. And now, now you have to make amends, and you can't expect us to fulfill your wishes."

Yes, he was a little disappointed. But he believed that someday he would find a way to escape. For where he lived, everything was so similar to Earth, and he thought he could then just ask other beings which way led from here. He would surely find his way back to his house. He believed that. It never happened. He couldn't keep that promise. And the woman who had stayed behind kept going from one thing to the other: to the cupboard to check if it hadn't been opened, to the vase to see if it hadn't been knocked over; Even the can they had talked about hadn't been hidden somewhere; she couldn't remember seeing her husband in a dream either. Everything they had agreed on didn't happen.

So she was disappointed and had to say to herself: "My husband would certainly have made himself known in some way if he were still alive. It's just the way it is; there's no afterlife, and that's a shame. We've lived a good life, but I don't need to worry about him anymore. That's the fate of every human being. And I

don't need to pray like others do. There's no point in me living in great longing. It's all over now, after all." That was her decision.

And her husband was placed in a mental institution. There were spiritual teachers there. He hadn't done much for a Christian life, and there wasn't much evidence of higher virtues. He was a true egoist and a materialist. For him, there was only himself. Only him! He took jobs away from others, so others wouldn't have anything. The best things were good enough only for him; the others could keep what was left over. **He was simply an egotist, in the truest sense of the word, doing everything just for himself.** And that's bad, Very bad. Because his soul was completely dark, completely obscured. It had no way of letting even a ray of light through. That's why they had to take him to this institution. There he was to be thoroughly instructed, and he had to work.

During one period, he was taught the bare essentials. He had to know about the laws and the order of his new world, what he had to do. On the other hand, they took him out into the forest with others. There he had to work. And they told him beforehand: "The work you have to do here will be somewhat unfamiliar to you. You have to go into the forest with the others, and there's a lot to tidy up, to keep busy; they, too, have to be organized."

Yes, fundamentally, this work could be interesting, but he had actually imagined something better, something more enjoyable, because in life he had occupied himself with other things. He was very interested in art, and that would have appealed to him more. But now there was nothing like that. He had never had to do manual labor in his earthly life, but now it was required of him; now it was all about hard work.

You may be somewhat surprised. That is, those friends who don't know these spiritual laws and God's order as it is are surprised. This is precisely what always somewhat hinders me from giving a more detailed explanation, because I recognize that one is not capable of understanding all of this. One simply imagines this other world in a—I would almost say—impossible way. If I were to tell you impossible things, one would be more likely to agree than if I were to explain something to you that bears so much resemblance to your surroundings, to the world in which you live. That's too ordinary for one; one doesn't want to understand it.

I must never fail to say that precisely everything that exists among humans, for example, what grows in the plant world or thrives in the animal world, that everything—whatever it is—is present in the spiritual realm in a subtle form. It is present there first, before it can grow and flourish in this world. It first grows and flourishes in the world beyond—but not in this condensed matter like yours, simply more finely.

I would like to draw a comparison between a spiritually more highly developed person and one who is, as you say in your language, somewhat coarse—that's a rather harsh expression. So, there is an unfeeling, rough person and, next to them, a sensitive, noble person. Both are creatures of God, both; both come from the Kingdom of God, from the heavens.

But the creatures once changed, and the heavens they enter changed for them. The people who have become there also have a different personal spiritual development; They have different comprehension skills, and the will of them can therefore differ greatly from the other – here the unfeeling, rough person, and on the other the distinguished, noble one. So, when you stand face to face with two such people, you must have the feeling: The distinguished person is something subtle, he is much more subtle than the other.

According to your concepts, you can only perceive this. He is simply more advanced in his education, different in his feelings, simply subtle. But you know no further concepts than that you say he is a distinguished, a refined person.

With these words, however, you are essentially expressing that this distinguished person indeed carries the earthly body like any other, but that even his body is more subtle, more refined than the body of the other, who is unfeeling and rough. His body is much coarser, much rougher. This person is unfeeling; This is expressed in everything, in his movements, in his words. He is also not so sensitive. So wind and weather often have no effect on him at all. He is so coarse-material.

And that, if I may explain it this way, is the difference. **The rough, unfeeling person is still so strongly connected to the coarsest matter. His soul, too, is still deeply spiritually developed.** For the soul gives strength to the body; everything is interconnected. When the body dies, it gives back some of its coarse materiality to the soul, and the soul feels in the same roughness.

The refined person, however, has refined his inner being, his soul. His spiritual substance, his soul, has become lighter, spiritualized, closer to perfection. And this, in turn, expresses itself or is reflected in his body, in his behavior, in his movements, in his feelings, in his words. But he is also much more sensitive. Certain conditions do not 'agree' with such a person. He is sensitive, because it is not 'made of' coarse material.

He is not so related and 'united with the storm', with these forces that are at work there. The refined human being is not one with the wildness of nature, but rather withdraws; he is more spiritualized; he is more refined, more sensitive, and his entire soul is aligned accordingly. He/she is different from the rough, unfeeling human being. And now to the spiritual beings in the world beyond: *Those who were just so connected to matter, to this earthly, to this worldly realm, cannot decide and act in any other way than they acted as human beings*, and it is difficult for them.

I have now given you the comparisons between the refined spiritual and the gross material. Now such a being comes to the world beyond and expects from it, the kingdom of heaven with beauty, harmony; he wants to immediately possess all the advantages, like another being who has earned it. And cannot understand that now, in its world where it has been classified, there are also coarse-material spiritual activities that must be performed.

But beings with a coarse-material spiritual quality are never capable of grasping and engaging with subtle matter. They lack the understanding for it. **They do not belong in a finer world.** Therefore, this is why there are different levels; this is why the world beyond is graded. And those who are so unfeeling and without spiritual merit, whose soul is darkened, belong precisely in this more solid spiritual matter. And therefore, such beings must perform corresponding work.

For example, they are led into the forest. There, there is plenty of work to do, hard work, and one deals with and occupies oneself with animals. *All of this takes place under the guidance of a divine being.* This is how one must learn; then, over time, one must learn to change one's feelings. **But first, one's thinking must be changed; once one's thinking has changed, one's feelings are refined. And this often takes a very long time.**

This man had to do hard work in this forest, sorting and clearing things out. This forest had to be restored to a more cultivated state. So, there's wild growth there too that needs to be removed, and order is being created everywhere in the spiritual world, too. I'll certainly have the opportunity someday—perhaps at a later date—to return to this wild growth and explain it in more detail; but I don't want to do that today.

But now I want to return to why this returnee wasn't allowed to keep his promise—to receive explanations—to go to people of their own free will and stay there, and to make themselves known to them if they want, if they succeed, if they have the opportunity. So there are some—as it was explained to you—who are set free, and there are some who are not. Therefore, no human being should really believe it would be possible for them to make a promise of this kind with the certainty of being able to keep it. As a human being, they can't say that. It may be possible that they are given the opportunity to do something similar.

Well, the woman, too, had to leave this world, and her husband was allowed to greet her, but only briefly – just as her parents had greeted him. He had to tell her that he might come to her at a later opportunity, but for now, he had a lot to do. He then had to leave her as quickly as possible. And so the woman, too, had her own way to go. She was very surprised, too. She saw that life continues; yet she had expected that there would be no afterlife. She wasn't particularly graciously greeted either. Just a side note.

I don't want to tell you anything more about her now, **but I must tell you about another spiritual experience, about another woman.** This woman was religious, pious, and had a large family. She had to leave life in the midst of it, leaving behind her children and her husband. Her pain in the spiritual world was very great when she realized that she was separated from her loved ones. She didn't know what would

happen to her husband and children. But she suspected and thought: "He has no choice; he must find another wife." She thought this and wished him a good wife and especially a good mother for the children. She was also welcomed into the spirit world, and since she was a self-sacrificing, good, and pious woman, the angels were kind to her. She also had a desire to see things right in her former home; she wanted to return to her family, and so she believed she could then guide her husband.

The angels took her to them, for she was very unhappy; she wept. This is understandable when a mother leaves her family with small children.

She was, so to speak, beyond consolation. She asked for only one thing: to be able to return to her home; she believed this would bring her comfort. But the angels also told her: "No. It will do no good if you go. They won't hear you, they won't see you, and any help you can provide is insignificant; for they will do as they please. It is better for you to stay here and adapt to the new world."

It was a great pain for her to hear such a thing. But they told her: "You don't have to be unhappy at all. Tell us: What should we do? How should we help and make ourselves known to your family? We will go in your place, you stay here. We will care for them as best we can. And we will let them feel as if you were here. But your task is more meaningful now in God's world. Don't worry, we will bring you any news, and you should rejoice in it. We can accomplish more than you, we have more knowledge, and we will do our utmost. We will even find a new wife for your husband and a mother for the children."

That might have given her some consolation. But nevertheless, she had to be led to a spiritual retreat, located in the middle of a beautiful garden, bathed in sunshine on all sides. She was allowed to walk in this garden, she was allowed to pick flowers. She did so and placed them in her room, which was granted to her; she did it in remembrance of her relatives who remained behind. She had been allowed to do so, she was **rightful** do so, she was supposed to recover.

And the angels made sure she got plenty of sleep. This was necessary, and it wasn't supposed to be a long sleep as usual; no, she was supposed to sleep again and again. For this, she was given a calming drink, and over time she became more relaxed and free. The angels always came to her and explained what was new. They even talked to her very humorously, telling her how her relatives had now assumed her mother was there, and how they, the Eneel, were now actually trying to do the same.

But the angelic world had something planned for her. If it ordered it this way and didn't allow it, and said, "It doesn't really make much sense for you to go back anymore," then it had something completely different in mind. It had seen how advanced the spiritual development of this mother soul was. She was used to sacrificing herself for the children and the entire family. She had a heart full of kindness and love. When the divine world sees that it can utilize and use what someone brings back, it quickly goes to work and tries to extract something from it. They also want to profit from what the person possessed and what virtues they had in life; they want to develop them even further in the divine world.

And I must also say in passing: It's just like with you; you have a labor shortage, so to speak; you complain and moan that you have too few people to work for you. Oh, we can say that too. We also have too few who truly work for us. And that's why we make use of those who are something and who have the ability—just like you.

That's how it was with this mother soul. She had brought something with her, and they wanted to utilize it. *She had entered a beautiful plane, a stage of ascension where things were already joyful, happy, and harmonious.* It was a colorful world, and as you already know, every spiritual stage of development, where deceased people are, working, and moving upward, is also associated with a children's paradise. **For children who die and return cannot simply enter the highest heavens because they died as children; they will return to the place from which they came.** Thus, a children's paradise was associated with every spiritual stage of development.

Of course, it is much more pleasant to grow up and live in such a children's world than to die in adulthood and be taught, instructed, and purified on that level of ascension, and to have to work hard. It is not like that in the children's paradises, of course. There, the child is raised with love. It is also his effort with these children. It

is the same with them, as I explained earlier. Children's feelings are not all the same. Some are more sensitive, more refined, and others are somewhat rougher, somewhat more solid, perhaps even more unfeeling, if you will.

So these children, too, are guided into their world, where they belong according to their spiritual development. The advantage for them, however, is that when they return to the other world as children, they are raised by loving spirit brothers and sisters. These may be angelic beings, but they may also be—and that is precisely what I would like to emphasize this particularly now – ascending spiritual brothers and sisters who have the ability and the willingness to make sacrifices to care for children. For there is a great difference between raising one's own child and raising and leading other, strangers' children.

In a children's paradise, it is not one's own children – that is the difference. And therefore, only spirit beings who possess this capacity for self-sacrifice, love, understanding, and kindness can be led to such a task. For in a children's paradise, no child may be treated with any kind of preference or bias. Everyone must be given the utmost attention. And the primary concern here is that these spiritual teachers, or, let's say, the spiritual mothers, who must care for these children, can truly show them true love.

For it is not possible to simply summon any deceased person, be it a woman or a man, from the same spiritual stage of development, to act as a teacher for the children. He lacks understanding for the children, he becomes impatient, and he is not kind to them. The ability must be present so that such teachers—I can also call them spiritual teachers—can be sent to these children.

And these can also be children who come from this earthly world and belong to a lower spiritual level. They must be raised by these loving teachers, and thus they receive instruction. Above all, their feelings must be refined, and this can be achieved by offering this great support. You can believe it: It is often very difficult with such children who return from this world. Some may have been spoiled, others neglected; they know no order or anything. One should also think about this. When one enters the world beyond, one encounters a world of order.

If children have been neglected in their lives—they may be wild and disobedient, so to speak—they must be raised with love, but sometimes also with severity.

So, such kind souls are needed, whether male or female—both are called upon if they possess the necessary qualities. First, they are trained. They are taught by higher spirit beings how they should behave, how they should behave toward these children. You can't just put them there and tell them; "Now take care of these children." Here, too, there's order; they are trained first. Then these helpful souls are sent to the children's paradises, and there they must devote themselves completely to the children. They must love them and sacrifice themselves for them as if they were their own human or spiritual children. That's not so easy, dear friends. That's why God's spirit world acts when it recognizes that a soul with such abilities is returning home. They want to utilize them, they want to profit from them. It's not simply a case of allowing these siblings to work only in their environment, so that only a few benefit from their kindness.

Each person is guided to the place where they are needed – and that is why it is so important for us: Every person who returns is closely observed and assessed by the angelic world. *One person can be expected to do something; one is sent to a special educational institution so that they can enrich themselves spiritually even more and help in God's plan of creation.*

Through their work, through their commitment, they will acquire the greatest merit for themselves; they can thereby rise higher themselves – and they help others. And then, on the divine holidays in the heavenly world, where heavenly services are celebrated and these spiritual beings have repeatedly spoken of great devotion, and that one should emulate him, that is when one experiences it, that is when it happens: Whoever has achieved the greatest gains in their spiritual work – no matter where, simply where they were needed, where they were useful and they had achieved a gain – is taken out by the higher spiritual world.

They are rewarded. It may even be that—depending on his spiritual development and where he stands—he comes very close to the king's house or one of his houses, that he is invited to go to him, that he is called by name or given a new name, and that the king is told that he is one of those who are very effective and very

active in God's plan of creation. This happens, this happens! But it is not so commonplace; it is not something that one could say happens all the time. Oh no, people would have to be much more good.

Now this spiritual mother, of whom I would like to speak: She was first taught, and afterwards she was supposed to go to a children's paradise. There she had the opportunity to love and raise these children. She herself stood on a higher level, and she had to descend. She would have had the right to enter a children's paradise on her own spiritual level to be active there. She was asked, however, whether it might not be possible for her to descend further and pursue her activity there. And so she agreed; in doing so, she could increase her own merits.

It's not always so easy for a spiritual being. Those of you who have children can roughly imagine that children, even if they are sweet and kind, are sometimes a bit disobedient and that you have to guide and educate them to be obedient.

We also tell them about the heavenly world, about heaven; we want to reveal this world to them to some extent. For the children's paradise where they live is limited. But you mustn't imagine that they might simply have a house or a garden here. No, these children are allowed to go into the woods with their spiritual mothers as long as they don't belong to a spiritual school.

In God's world, these exist just as they do in yours. And there is so much to experience there, so order must also prevail in this forest, even among the animals. It's possible that animals from another realm invade, that they cross the boundary in an unguarded moment. And that's what I alluded to earlier: putting things away, clearing things out, organizing things; that's how it has to be. You do have the opportunity to draw the boundaries precisely. You do that in some spheres, but not in others. You allow the animals to be together, but separate them again; but this also has its purpose.

So the children are allowed into these forests, and there they make all kinds of discoveries. But it's not just the forests you take them to; it's the meadows and the fields, the meadows—you go everywhere with these children, and you show them the spiritual life there and familiarize them with it.

So, over time, it becomes completely natural for these children. ***They can hardly remember that they once lived in a condensed, human world. These little children forget that so quickly.*** They also quickly forget their parents or the environment in which they lived. This is something that becomes apparent when children return to us before they're yet of school age: At first, they also feel a longing, a homesickness; they want to go back; they also need to be comforted, and they also need to be supported. Even very small children notice the change.

One shouldn't think that they don't feel it, for it is the spirit that sees a little further, a little more clearly. Even if the spirit isn't yet fully developed and doesn't yet have this capacity for perception, it still senses the changed atmosphere; it also senses that a different environment exists. And so, one must familiarize these little children with it.

When spirit siblings or, let's say, deceased people are given such a beautiful task and can dedicate themselves to these children, they refine their own feelings in the process. You can observe for yourself: You try to speak much more carefully and lovingly with children. Yes, a certain person can become completely different around a child; they know what's missing.

You will be somewhat more loving, somewhat more understanding with them. If, as a spiritual being in the spiritual realm, you continually deal with children and have to deal with them, you will refine your own feelings in the process. You will no longer—perhaps I can use this word—become nervous or get caught up in a hectic hustle and bustle. No, that possibility no longer exists; it has been eliminated; you have to take your time. You then also try to create all sorts of innovations and surprises for the children. You want to entertain them, because their minds need to be stimulated, they need to be active. You deal with them, you have to talk to them, because the little ones have to learn.

These paradises are separated by language. The spirit mothers speak the language they know with the children. Only when these children have grown a little older and have the necessary skills can they even grow

up speaking two or three languages simultaneously. They learn it quickly, because they also meet spirit brothers and sisters in their world, with whom they can speak these languages.

You always have the idea that all spirit beings have white skin like you. Oh no, that's not so. In the spiritual realm, all the races you have here on this earth are also present. Everyone speaks their language exactly as they spoke it here on earth. But they must also meet other spirit beings and communicate with them. This is also how one finds one's children.

A paradise where members of the same race, of the same people, are together and speak the same language with their spiritual mothers and fathers. You also find adults of the same people who are together and engage with one another.

Over time, if you become interested in learning other languages in the spiritual world, you can then open the doors to another plane to engage with those beings there. I can only tell you, the world beyond is such an interesting world, it is so diverse, so instructive; no one who returns there will be bored. If they are even spiritually united, willing to participate and fulfill something in God's great creation, then life will be wonderful for them.

It may be a bit hard in the beginning, because you certainly have a lot to make amends for and clarify first. ***It is an advantage for every deceased person who returns when they have certain spiritual insights.*** You no longer have to teach them everything. And that is already a great step forward. For one knows the necessity of divine laws, Christian laws, and their order; one knows what they require and what all belongs in this order. One will make more effort than someone to whom all this is foreign. One has greater understanding; one doesn't first need to rethink and come to terms with the new, because one has been influenced by something throughout one's life and cannot forget it in the spiritual world—which is only to one's detriment.

Spiritual language and spiritual teachings are wonderful and can mean a lot to a person even in this world. ***People have the opportunity to prepare themselves in this world for the time in the afterlife; one can already make their preparations here.*** Those who have not achieved what they desired in their life can be concerned about achieving it in the afterlife. And that may well be possible.

People who are rejected here on earth or perhaps remain unnoticed, but who are good in heart and soul, largely have an advantage in the afterlife. It's not as if those people who were able to establish themselves here—to put it in your language—would also be able to do so in the afterlife.

No, no, that's not the case. I explained this to you using the case of these two married couples who lived a comfortable life and knew no hardship, but who thought materialistically and were egoists. They had respect among people in the world, but in the spiritual world, things were quite different. There is a great difference between this world and the next. So, as a human being, one must also try to familiarize oneself with what is invisible. One should strengthen one's faith in that world; one will one day...

To return briefly to this mother soul: She was a good mother to her physical children during her lifetime, and she was also a good mother to the children in the divine world. I don't know if I'm saying too much—we coordinated with our spirit sister [Lene], and we made visits to these various paradises. Perhaps she'll tell you something about it when you're together. I accompanied her, we experienced beautiful things together, and I hope—it's not up to me—that she'll also tell you what she experienced.

Well, dear brothers and sisters, we still have our preparations to make, which means they were actually made long ago. But we're still communicating with each other, and we're very close to you. That should tell you enough. ¹ footnote.

I would like to send you off with God's blessing. You shall all be protected and cared for. All of you who are sick shall recover in body and soul. God bless you.

Report of the experience of spirit teacher Joseph through his mediator Beatrice Brunner in the hall on Münchhaidenstrasse, Zurich. Original: Tape recording.

footnote 1 Joseph was thus referring to the 25th anniversary of the community, which was celebrated three days later on the Pentecost weekend. Linus, the spiritual leader of the community, gave one of his rare speeches.

September 5, 1973,

The "Debt Fritz" - First Experiences of a Simple Farmer in the Afterlife.

Those who are good in spirit want to put in order what needs to be put in order. Those who are not compelled to do so by themselves will be prompted to do so by the spirits of God.

Joseph: Greetings. My dear brothers and sisters, through these reports of experiences, you will gain insight into the other world. You will learn about its laws and can imagine how things work here and what you can expect. So I want to tell you about a spirit, that is, about a deceased person: briefly, how he lived and how he encountered his new world. And everything else will be so, You'll hear it.

So I'll tell you about a man they called Debt Fritz. He lived in a village and ran a small farm. He had eleven children to feed, and there was no way he could make enough. His livestock was small, and there wasn't much profit to be made from his business. As they called him, that's just how it was – he was Debt Fritz to the people. The children barely had a pair of complete shoes, hardly any clothes; and in his desperation, he sent the children here or there to a shop – one can't even talk about shops as they are run today – and so, sometimes out of compassion, they did get a pair of shoes now and then.

Daily bread was also very bad. There was a baker in the village from whom this family got their bread. Every day they got enough bread to satisfy the children's hunger. There was no question of payment; the father had no money. What he earned he needed for other purposes, and partly, unfortunately – you'll hear about that later.

But this baker and his wife had a good heart. They knew the family's hardship, they had written down the debts, but over time, they stopped writing them down. They no longer wrote them down; they simply gave the family the bread they needed, even though the baker himself wasn't particularly wealthy.

But he and his wife were good people, and so they wanted to do something good in the Christian sense. They believed that their work would be blessed if they did something good in this regard. They hadn't told anyone else that they were giving the bread away for free, but people knew: Debt-ridden Fritz and his children couldn't possibly pay for all that bread.

This Debt-ridden Fritz, or this farmer, had a great vice. It consisted in his drinking, and he indulged in drink out of pure worry and sorrow; in this way, he wanted to forget his sorrow and worries, his hardship. So, over time, an addiction developed, and he used his last money to buy the drink he needed. He knew it wasn't right, but it was an escape from his poverty. And so this father sometimes drank too much – to the annoyance of the entire family and the annoyance of his fellow citizens, who, of course, didn't hold back with accusations and remarks.

So he remained just that debtor. Over time, the children grew up and left the village. They didn't want to live where they were known by that name, that is, where their father was called that. So they left home, and one by one they sought employment and a livelihood far from the village. Every now and then, they returned to their father, but they lived modestly themselves and couldn't give much to their parents.

Well, I won't go into that in more detail, I won't talk about it anymore, but I'll explain to you now what happened to him when he crossed the threshold to the afterlife. There, he first saw his parents, who greeted him briefly. But then he was received by higher spiritual beings and accompanied to his workplace; so he actually only saw his parents briefly. They also told him that he had died, and he himself noted the change, but he had earned the world of eternity or heaven, for his life consisted of much sacrifice—he had to sacrifice himself for his family—but he could have done more.

So they held him accountable for what he had had to forgo for the sake of his children. But they also explained to him that he had burdened his soul and that it was a pity that he had given in to alcohol and thus been guilty of neglect. They sympathized with him, since he had had to live in truly poor conditions and there was little to earn.

Now they assigned him a workplace, a so-called workshop. There he would learn to shape objects together with others. They also explained to him where he would live, namely in community with others. He would have accepted living with the others—because he didn't know them, and they didn't know him; they couldn't blame him or call him a debtor—but it was the work that he didn't like.

The community center and the workshop were separated, not in close proximity; one had to take a beautiful path, and this path led through a meadow and through various gardens. Now he noticed that in these meadows, trees were laden with fruit, and in the gardens, there were wonderful, ripe grapes. And so he believed that, as a former farmer, he would be much better off working in the fields than performing what he considered to be meaningless, monotonous work in a workshop. He had no skillful hands, he couldn't do anything; he had no patience, and he simply didn't enjoy doing this work.

So he complained to the others who worked with him that he would much rather be gathering fruit in the fields, and he would gladly work in these gardens—but there in this workshop, no, he didn't want to; he wanted to work outdoors.

Then he turned to a higher being and asked if they would give him another job, one in the fields. He would know how to handle fruit, how to pick it. But they didn't agree and weren't willing to grant his wish. So he reluctantly continued his work in the... Then he decided to leave. He had noticed that every now and then someone didn't show up for work, and he also heard in conversations with others that they had just left.

And so he wanted to leave too; he didn't want to do this work. He also managed to be drawn to the earth, for his longing was so great. Thus, he had prepared his own path to the earth. Through his great longing and desire, he was drawn to the earth. He was indeed led back to where he had lived; he was drawn there. **It was like a magnetic cord that drew him back to the place where he had lived.**

Now he wanted to visit this baker as well, for he had now thought to himself: "This baker has done us" – by which he meant his family – "so much good; for so many years he has given us bread for free," and he had never gone to him to thank him for it; he had simply been ashamed; he had preferred to drink and forget his worries. So he thought: "Now, as a spiritual being, I want to try to show him my gratitude and be of help to him."

That was now his wish. But he was not yet completely free of the longing or the addiction he had had. He also knew where the baker's cellar was and that the baker himself owned that large green glass bottle protected by straw. When he returned to the proximity of the earth and people, he felt a very strong desire to possess again what he once had, or, better explained, *he wanted to drink this liquid again*, as he had done as a human being. It had also become clear to him by now that he had run away from his work in the workshop and that this was certainly not right. And so he believed that he could forget about it for a while if he could get some of this drink. So his first step was to the baker, but then immediately down to the cellar. **There he could smell it – he sat next to the bottle and inhaled the fragrance or scent that, for him, emanated from the bottle.** >>(not from book)

Just entering it was a relief for him. So he fell back into the same addiction. He stayed next to the bottle for a while, believing he could enjoy it. It has already been explained to you—I would like to add this as a comment—that spiritual beings are very sensitive to smells. They can therefore perceive such smells more than humans, and they experience it as if they were using these substances themselves.

But now he couldn't sit in this cellar the whole time. The main thing for him was: He knew where he could go to forget his new worries. But he still wanted to go to this baker and see how he was doing. He wanted to thank him, even though he knew the



baker wouldn't hear him, even if he stood there and thanked him. But perhaps, he hoped, he could be of service to him in some way.

When he came to this baker, he made the following observation: There were spiritual beings around him, including his parents, who had passed away. These spiritual beings were attentive to him and talking to each other. And so the deceased farmer could overhear the conversations. Although the baker appeared to be healthy, these spirit beings now truly spoke of his death. They even predicted the hour and day when his life would now end; and they lamented that none of his relatives, including himself, had any idea that he truly must die, and thus no further preparation for his transition to the afterlife could be made.

The deceased farmer heard the conversations that were taking place: It was the baker's parents who were asking for their son to be made aware that he was no longer healthy and would soon die; that they would guide him and make him understand this, so that he could also make spiritual preparations for his new, future life. Then the higher spiritual beings, who were already ready to take him over, spoke to one another. They were talking about the place where he was supposed to go. This farmer heard everything that was being said. But he had something. So he could hear everything that was being said. The higher spirit beings spoke of the good works the baker had done; he had done so much good in secret, and things would not go badly for him. This was used to comfort the parents and explain to them: "Your son will prosper in eternity, for he lived as a good person. He stumbled just like everyone else; we will understand that." For the parents seemed sad. They saw the family there, the wife who would be left behind with all the work, everything that went with it, and with the children.

So the farmer listened to the conversations and pondered. He was very unhappy with himself and believed that before his own passing, no one would have had such serious conversations about him, for after all, he had only been a debtor and not always pleasant to his fellow human beings. He wanted to make amends and now believed he had found the opportunity with this baker. He thought to himself: "When he dies, I will follow these spiritual beings; and I will shout so loudly about the good things he has done for me that everyone will notice his good deeds." For throughout his life, the farmer had never shown gratitude for them; but now he wanted to do it, now the opportunity had come.

He also wanted to say to the baker's spirit: "You see, as a human being, I was not able to thank you for what you have done for me and my family. But now I will incessantly pray to the good Lord to take you to the highest heavens, and I will shout so much and make such a noise that you will be taken to this highest heaven."

This was the farmer's simple thought. He believed he could show his gratitude this way. So he waited. He hadn't left the house since, but he tried to get more distance from the cellar and stay closer to the room where the baker worked and where these spiritual beings were.

It had also become clear to him that, in time, he would have to forgo this pleasure. And so he experienced it: the baker actually died; he was there, because he was supposed to. All of a sudden, the baker had a stroke—as you say—and he died immediately. There was great excitement in the house, naturally great among his wife, his relatives, and his children; because they were unprepared. But the others, the spiritual beings, were prepared. Well, this farmer wanted to help, and he did.

The body had to be carried from the lower floor to a higher one. This baker was of rather strong, heavy build, and so neighbors were called to help. The farmer, as a spiritual being, now helped carry the corpse, and thus the burden—if I may call it that—became lighter for the others. When the corpse had been laid down, those who had carried it up there said to each other that it actually wasn't that heavy and that everything had gone well. Little did they know that spiritual help was available through the farmer and that he actually had the ability to overcome earthly heaviness or to take on some of the earthly burden, thus lightening it.

Now the farmer was also able to observe the following: There was a fine mist, a fog, around this corpse. He could now witness the spiritual body leaving the body. He saw how the spiritual body separated from the body and how this fine mist completely enveloped the spiritual body, until there was no more mist, no fog on or around the corpse; everything was, so to speak, absorbed by the spiritual body. What he noticed, however,

was that a bond was forming between the baker's spiritual body and his family. This bond also consisted of a fine mist; for the farmer, however, it gained solidity, becoming solid spiritual matter. All of this had happened so quickly. The spiritual body had absorbed all the powers of the human body, and this bond to his family and to the house, to his home, remained intact.

Now our farmer had to act with lightning speed; he wanted to accompany the baker. But that wasn't so easy, because besides the baker's parents and the spiritual guides, other spiritual beings were present who, out of curiosity, so to speak, had a special interest in the baker. But he, the farmer, knew him, and he wanted to show his gratitude now. This should also be of benefit to him, so that he might then be able to pursue another job—if he were so grateful to this baker, it might be possible that the baker could help him again in the afterlife.

He had thought about it in a flash, and just as quickly, he had to hold on to the cord that had been left behind to accompany his relatives. This gave him the opportunity to be drawn into the spiritual world with the baker's spiritual body.

Here, the spiritual body of this deceased person was carefully laid on a bed. The deceased himself was very surprised to learn that he had been taken from the world by a sudden death. Awakening was therefore not easy for him, for he had prepared nothing, arranged nothing for his relatives, and he saw the worries of his wife and children. This was how he had been carefully laid down at first. He was still dazed, and his thoughts were still confused. But the moment came when he could see clearly, and when his parents and the spiritual beings who had been near him days before explained to him: "You have now passed over into eternity; we want to help you."

This deceased person was in great turmoil, and his thoughts weren't primarily focused on God; rather, he still had so much human thought within him; he was still bound to the earth and his work. So he had to be given a drink so he could sleep and find peace through this sleep.

But the farmer didn't want to leave him. The other spirit beings certainly saw him. He always stayed close at a distance, for he didn't want to be turned away. He himself was a newcomer to this world and wanted to observe and wait for the baker to awaken. Then he would thank him and approach the angels, and he would tell them what good works the baker had done, how he had given bread to his family, and how he had provided him and his family with their daily bread. Thus, it was now possible to determine that the place where the baker had been taken was actually not far from the location where he had once awakened.

Then he experienced the awakening of this deceased person and the support that the higher spiritual beings gave him; they comforted him, and he was given some guidance. Now this farmer tried to step forward, and he came to the deceased baker, took his spiritual hands, thanked him, and said: "I will proclaim what you have done so loudly that everyone in this heaven will hear. For you were a good person; and I will shout so loudly that everyone will hear."

The baker protested: "Leave it, leave it, you shall have nothing to do with it." He was more interested in what the angels had to say to him. For first, he inquired about what was happening to his family, how much time had passed since his earthly death, and whether it might not be possible for him to return and inspire his relatives and perhaps be of help to them. Then they explained it to him and said: "You must try to adapt to this new world. It will be difficult for you. But we will do it this way: We will appoint someone in your name who will go into the house and see to it that things are right and inspire your relatives. But you should now devote yourself entirely to the new life." The fact that he would not return was also difficult for him.

And now a side note. People assume that when someone dies, they will have peace. *But this peace in the afterlife is not what these people believe. No, the deceased very often become very anxious, and they are perhaps even more concerned about their relatives than those left behind are concerned about them. The grief and suffering that the deceased temporarily feel is sometimes much greater than the suffering of those left behind who bear the loss of the deceased.* People have to adapt to the new situation, and very often, those who have passed away are forgotten all too quickly. In contrast, those who have returned home are still intimately connected to their loved ones, or they would like to be.

Now this farmer wanted to do what he had promised. He then approached these higher beings with courage and cried out loudly about what this baker had done for him. But they would have to reprimand him, and so he couldn't carry out what he had in mind, which was to shout so loudly. It was explained to him: "You don't need to tell us that. **Look at the radiance of his soul.** In this radiance is written all the good he had done in life." The farmer could see neither the soul nor its radiance, for his eyes were still clouded, and so he didn't understand what the others were saying; but he was willing to accept it when they spoke of this soul being radiant after all.

Now, the deceased baker had been led into an anteroom. There, it had still been possible for this farmer to speak to him; but this anteroom was not the permanent place. He was taken away because he had to reach a higher spiritual level. And so this farmer couldn't express his gratitude the way he had imagined. But the divine beings themselves recognized and acknowledged all the good the baker had done. And for that, he should be rewarded.

The farmer was disappointed that he could no longer see his former benefactor or live with him. So he decided to return to the house where the baker had lived. And this was very easy for him: It was the bond of solidarity that had been firmly formed with his family that was like a road for the farmer.

So he followed this bond into the house of the former baker. He noticed changes there and now saw that he, for his part, could contribute nothing to the family's continued progress. But he didn't want to leave so easily; for he remembered the workshop and the work he had to do, which he didn't like.

Then he experienced a great surprise: When he had settled into the baker's house, the deceased himself returned. He had been allowed to return. It was only for a short time to see to things in his family. His task now was to fetch this farmer. Now they met there in the house, and the former baker made it clear to him: "Come with me, join the order and do your work. You won't have to do this work forever. Only through obedience can you earn heaven and develop spiritually."

The farmer would hardly have listened to anyone else as much as to this very deceased man, who had done so much good for him. So he decided to go with him. **And so it was this former baker who accompanied him to the workshop and asked the others to take care of the farmer, even if he was somewhat clumsy.** The baker, with his merits, came and asked, and his advice was appreciated.

If someone comes along who is rich in spiritual gifts, they are not easily turned away. This was the case with this deceased person: *He possessed inner, spiritual wealth and was respected in the divine realm, and so his pleas were listened to.* They took care of this farmer and explained to him everything he had to overcome. They also told him that they understood his needs, since he had had a difficult life and—as emphasized at the beginning—had also made great sacrifices and devotion. But now he had to persevere in this workshop. The higher spiritual world determined the length of time he had to perform his work there. Afterwards, he entered into purification and was taught there. And after the purification and the teachings, it became possible for this farmer, too, to find work that gave him more joy. Thus, the deceased baker, who had done so much good to this farmer and many others, had the opportunity to assist him even in the spiritual world.

And this former debtor, who had so many inhibitions in life, who had to bear so much hardship, who had given himself over to drink for his own consolation and hadn't mustered the courage to meet the other and thank him—when he laid down his body, his spirit possessed further insights.

The spirit can wrap the mistakes made in life around this farmer as his benefactor; in the spiritual world, he wanted to thank him from the depths of his soul and ask God to take him to his side, for he deserved it, for he had a noble disposition. And the deceased benefactor had only one wish: to help the former farmer and give him support.

And so, in this way, both were helped, each in his own way. For they were both heard. *The gratitude of this once simple man was heard, and everything the benefactor had said and done in his life was heard and seen—he, too, would receive the reward.* The bond between this former baker and his relatives remained intact; it was, so to speak, a path of blessing that had been established. If he didn't return himself to see to things, others did in his name.

I want to emphasize and explain this because—and this is also a general explanation—it is very often assumed that after the sudden death of a relative, that same person returns and cares for those left behind. It can be possible. It is possible if one is so bound to the earthly realm. But if one is spiritually more highly developed, one affirms entry into the divine realm and asks other, higher beings to see to things in one's name. Sometimes it also happens that the bereaved believe they have seen the deceased, and they believe it lives with them. I can explain how this view comes about in the following way.

Everything that happens is recorded in the breath of God, or, let's say, in God's odic current. The gathering of people is thus also preserved in spirit. It is therefore entirely possible that the spirit world, in turn, illuminates and ignites this odic force so that a retrospective experience occurs. So, if someone believes they have seen and experienced a deceased person in spirit, it doesn't necessarily mean that this spirit being actually appeared at that moment.

Rather, it may have been placed there by the spirit world to hold it before their eyes, like a photograph or a film—to make it understandable to you—so that it becomes so vivid that they believe they have truly experienced it.

So, if you perceive such things in spirit, don't necessarily believe or assume that this deceased person is actually in the house or in the immediate vicinity. While it's certainly possible that this is really the case, one must always distinguish how spiritually developed such a departed person is, whether they are so bound to the earthly world that they cannot break free.

However, if they were a spiritually elevated person, they will live in the new world and affirm it, and they will ask the divine beings: "Let me greet my relatives, give them a greeting. Show them that I'm alive, show them."

And so the spirits of God try to do it this way, by taking something from the past and presenting it vividly and vividly to the person, so that they believe they are truly experiencing the departed person, are truly confronted with him. There are so many things to distinguish in spiritual laws and in spiritual life, and people always tend to generalize. I would like to share this with you as a lesson.

But I also want to say to you: How often does it happen that people in their lives don't have the ability or the courage to confront others, perhaps to express themselves in some way. They can't, but perhaps they can in the spiritual world. If one is good in soul, one has the desire to put all these things in order. And if one is not urged on one's own to put in order what belongs in order, the spirits of God will prompt one to do so.

Now, dear brothers and sisters, I have told you enough for you to reflect on. There are always friends who don't know these spiritual laws; and I try as best as I can to explain them to them as well, and at the same time to give my friends further information. So I will withdraw from you, leaving you all to God's blessing. In this blessing of God you shall live and be protected and guarded. God bless you.

Report of the experience of spirit teacher Joseph through his mediator Beatrice Brunner in the hall on Münchhaidenstrasse, Zurich.

Template: Tape recording.

Next case.

November 7, 1973. (p. 299 in book.)

Spiritual consequences of drug and alcohol abuse.

How various addictions and vices are treated in the spiritual world.

Joseph: Greetings. Dear brothers and sisters, today I want to speak of beings who suffered from addictions in their human lives, and here I would also like to talk about these drug addicts, or rather, a young person who was addicted to drugs and who died in a state of intoxication. For you humans, the death of such a person can be a liberation. One then believes that they are freed from these addictions and, as you say, that it was fortunate for them that they were able to die. So, people no longer need to torment themselves with such a sick person. But it is not so; one should not believe that the misfortune is overcome with death.

I will now tell you about such a young person who was addicted to these addictions and died from them. Awakened in the spiritual world, he was unaware that he had died; he was in a so-called delirium. But then beings came to him and informed him that he had died and that this vice was now over.

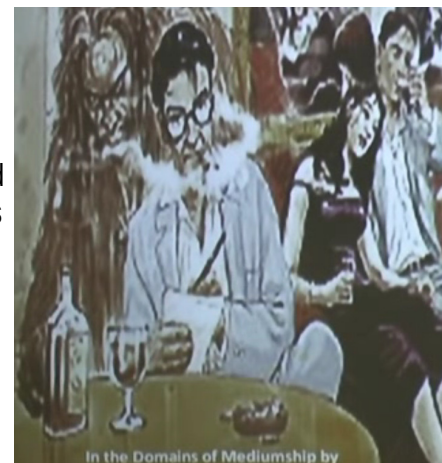
However, this person was still unable to take notice of this. I must explain this, especially for those friends who have too little knowledge of spiritual laws: **It is the soul that feels; even after death, it has the same desires within it as in human form. In the soul are the memories, the desires, the longings.** All of this is the content of the soul; it feels, and for this reason, these addictions are not overcome. Thus, such a departed person still longs for this substance, as you call it, to the same extent. It is unfortunate, very unfortunate.

Spiritual beings have brought him into a sphere; there he is given the opportunity, or the chance would be available, for him to sleep off this intoxication. Spiritually, one is prepared to give him medication to bring him into a normal spiritual sleep. Such returnees, however, refuse to take anything other than what they requested as a human. They can immediately tell the difference and thus know that these medications are no longer being administered to them and that someone is trying to wean them off them, so to speak. They recognize this immediately, even though they are not aware that they have truly died. They become restless and long to be among their own kind or to come among their own kind. The spiritual world is not powerless against this, but it does not initially intervene specifically. Each person is given the opportunity to decide for themselves whether they are willing to overcome this unpleasant situation or whether they are truly weak, so that the spiritual world recognizes that they can accomplish nothing and all good advice is of no use.

Thus, like many other spirit beings, they are allowed to escape from the places where they were led in the spiritual world. Since they still feel and think so humanly, they are attracted to the earth and people like a magnet. Only now, when such a sick person comes among his own kind on earth, does he realize that he no longer has an earthly body. He begins to talk to the others, urging them to give him such drugs. And then he has to realize that they take no notice of him. Then it becomes clear to him that he has died after all. But he is not content with his new state; he wants to enter into a new intoxication. That is his desire, for his soul, his feelings have—one might say—been poisoned; they are filled with this lower, impure od. Therefore, no better, higher thought is possible for him than to indulge in this very vice. So such a person seeks out and goes near those people who are also in such a drug-induced intoxication. And I will explain to you how this person did it, for I was allowed to do such things.

This person, who now refused to accept his new life, lay down next to a person who was in the greatest state of drug intoxication, and thus enjoyed it himself. This happens in the following way: By approaching a person who is in the same addiction and living in this state of intoxication, such a person is able to inhale the impure odor that emanates from the person; for this soul is capable of absorbing the scent. This being then approaches the person very closely, lies very close to the person, to inhale their breath, to take in the scent of their clothes. For this person, lying there in their intoxication, is full of impure odor, enveloped in a dark cloud of impure odor. For this substance is something pathological, something low, thus something that brings out dark and impure odor. Thus, this spirit being benefits from it, not only from the person's breath and their hands—from their skin, so to speak—which exude this substance, but also their clothes are filled with it. You know, if you are in a room where many people smoke and drink, this disgusting smell will also cling to your clothes. This is also the case with this person who has ingested these substances. They are full and saturated with this impure odor. Thus, this still addicted spirit being benefits from it and feels satisfied. And so this person goes from one to another. >> see illustration- but not from this book.>>

But they also know that they must struggle to obtain such substances or means. As a spiritual being, they now have a better overview of people's actions and behavior. They can therefore see the open paths where such means pass through or



such substances are traded. Thus, he is already carrying out a burdensome activity by inducing people, leading them, inspiring them, accompanying them to these people, and trying to remove obstacles from their path, **since he has every interest in ensuring that the person remains in this intoxication.** He must also help pave the way for them to access this substance.

So, that is also an activity. And thus, such a person becomes the tool of such an addictive, impure spiritual being. It is said that like attracts, and that is true in this case. Such an addictive spiritual being is only interested in such people, only follows those who also indulge in this addiction. And so, the people living here still find support, so to speak, from these spiritual beings.

The divine beings recognize everything that is being done there, and they do not let anyone out of their sight, including this spiritual being. They gave it free will, as is generally the case. Such people are given a certain amount of time at their own disposal, then there is intervention; For the world of God is interested in spiritual ascension, and it cannot simply stand by and watch such a sick being burden itself even further. It is given a certain amount of time, **and then intervention takes place.** And I want to explain to you that this is even more painful than a human weaning. When the spiritual world of God intervenes, it will intervene in such a way that it can see success.

It knows that it must also muster a great deal of patience. Just as it is painful and unpleasant for humans to wean themselves from this or any other vice, *it is even more painful for the spiritual being.* The spirits of God now want a gain, and they lead this sick spirit into purification. Thus, many earthly places must be claimed: These people often have to be led to where humans live and work, to their possessions and to their world, for their thinking is still entirely focused on human nature.

So I will now tell you what the angelic world did with such an addict. She retrieved this spirit and fled with it out into the middle of the sea. She placed it on the waves, and this spirit still believed the waves would swallow her. It felt more like a human being than a spirit; it was still so connected to the earthly realm. These divine beings didn't speak much to it. Everything happened so quickly, and they explained to it: "You will have to stay here until we see that your soul is healing."

Now such a spirit calls for help and begs not to be left behind. It sees the stormy situation and believes that it will certainly be swallowed up. On one hand, it tries to stand upright, and it even succeeds. It can even move back and forth on this water, it can walk on these waves.

Although it can do this, it is in the greatest fear; for this sea is so vast, and the waves often seem to be coming towards it so large and powerfully. And yet her/she/it does not drown. But it feels like it is being tossed back and forth. He lives in great fear and constantly calls for help. No help comes. His fear is now so great, it completely takes over him, that he forgets that he actually has such a vice. He no longer thinks about this vice. He only wants to live and constantly calls for help. He lives in great fear. And this fear, in which he must live, is a healing force for his soul.

I want to give an explanation. You generally know that spiritual beings can penetrate earthly matter, for example, any wall. They can also walk back and forth on water. I remind you of Christ; he also walked back and forth on water (John 6:19). And how was that possible? He had transformed his human od, which was also present in him in a condensed form, into spiritual, subtle od. His earthly od was thus overcome for a short time. The power of the spiritual od he possessed was so strong that it enabled him to temporarily suspend or dissolve this bound earthly od. Christ spiritualized the earthly, human od that surrounded him. This is why he was able to walk on water as a human being.

This spiritual being, of which I am speaking, is freed from the earthly body and can also penetrate earthly matter; there are no obstacles, even water is no obstacle. However, there are so many human feelings in the thinking of this spiritual being that triggered this fear in him. Memory, human thinking, had evoked this fear in him. This spirit no longer has an earthly body, but there was still so much bound matter on it that it could lie down on these waves. It can also walk, but it is unaware of the spiritual laws.

The spiritual world of God now utilizes this. She knows that if she now brings this person into such fear, they will forget everything else; they will only want to fight for their life. And so, from the divine side, nothing is

done to release the human, bound and clinging to them. They leave it, because it is meant to be a healing for them. This is their purification sphere or level, as you might call it.

Thus, this being was left in this fear and abandonment until it was believed that the worst had been overcome.

Then, in such cases, a spirit of God approaches such a person and asks them questions: whether they are now ready to join God's order, whether they are now also ready to carry out the commands of the higher spiritual world and to truly consider their vice, which poisoned their entire soul, as overcome, whether they are willing to stop thinking about it altogether.

In times of great need, they are naturally all ready to go to their own advantage and say, "Yes, I am ready." But I said clearly: Spirits of God recognize when the time has come to free such a person. And so, they approached him, this person in question. He declared that he was willing to do whatever was required of him and that he was grateful that he had been led on this path to healing. Then one takes such a spiritual being and leads it into the spiritual world.

Now the soul is freed from these burdening longings. However, so much impurity still clings to it. However, the world of God is primarily concerned with overcoming the worst. Then it is also possible to talk to such a being and explain to it the necessity of entering into God's order and of being instructed further, and that hard work now lies ahead. The divine beings are ready to support such a spirit, to strengthen it, to instruct it, and they are happy and satisfied with it that the disaster has been overcome.

How long such a time of distress lasts varies. God's spirit world decides this on a case-by-case basis. It comes, or how strong or weak his will is. God's spirit world judges accordingly. The time of distress can last a very long time. I don't want to specify a time.

If all these people knew what awaits them one day, what struggle they face, how much suffering they have to endure as spiritual beings, if they knew, ***if it could be made clear to them, many would muster the courage to overcome this calamity.*** And let me tell you this: It is not as people believe, that with death the calamity is overcome and the person concerned is free from addictions. It is not so. The addictions, these cravings, remain.

Well, that's the case of this drug addiction. This evening I would like to speak only about such, unfortunately unpleasant vices—I don't have any other word for them to truly call them by their name. ***Then there is also another vice, and that is alcoholism.*** From our perspective, there are, of course, different degrees of alcoholism. There are people who are so addicted to alcohol that they have completely lost their footing and can no longer find their way in this world. These are truly fallen people, without a home, who try by any means to indulge in this vice, even if they have to steal to obtain these means. To be addicted to alcoholism in this way is very bad, ***for it remains in the soul even after death and is not overcome.***

I will then tell you how the spiritual world tries to help such people. First, however, I would like to talk about the others, those who occasionally drink too much, but who cannot be categorized as someone who is completely addicted to this vice. Here, the spiritual world judges as follows: If a person has a vice—be it alcoholism or something else—and others are harmed as a result, then the person in question will be punished according to the extent of the damage they cause. Even if this damage is minor, the person who has returned home will be treated with leniency, and the punishment will not be so harsh. But if other people suffer from the vice of another, then the punishment can be very severe.

Now I will tell you about someone who was addicted to alcohol to the greatest extent and died in his intoxication. His awakening was also bitter. He probably didn't sleep off this intoxication, not even through death, for his soul has the same feeling, the same dissatisfaction, just as if he were in a human body. Here, one also encounters the spiritual world of God, and one receives reproaches from it.

The person in question is asked: "Why didn't you recognize the meaning of your life? Why didn't you seek the higher meaning of life?" ***Usually, they have no answer.*** They talk about being disappointed; they talk about their own suffering and the injustices they feel have been done to them. They try to excuse themselves in every way

The spiritual world knows how difficult it is to wean even such a person in the afterlife. As with drug addicts, one doesn't intervene forcibly with everyone. It may be possible to show the path immediately to someone who isn't too burdened and lead them into purification, which is very unpleasant for a certain period of time, while the other is still allowed free will. This person will also have the same desire to go to people, specifically to where people drink. And such people do exactly the same thing as the one I spoke of before. They sit down with these alcoholics, even sit on their laps—they have all sorts of ways to approach them, to penetrate them—and thus 'measure' the alcohol with them. Spiritual beings perceive the smell very strongly, as you have often been told. So they drink with them, feeling intoxicated and content in this intoxication. They then go from one to another, because one of them will eventually have to sleep off their hangover and go to work—unless one chooses a person who is constantly addicted to alcohol. **However, access to such people can be prevented by the divine world.**

That one does not intervene immediately and allows them the free will to seek out someone is also stipulated in God's law. These beings are also allowed free will, in most cases. However, there are cases where the spiritual world of God does not allow them to express their own will and decide for themselves; it intervenes, and for this, it has its rights under the law. In general, however, such spirits are allowed free will for a specific or indefinite period of time.

One thing is certain: one doesn't wait indefinitely until such a person comes to a better understanding of their own free will. One intervenes sooner, 'calls' the person in question, and declares: "Now, that's enough." One explains: "You had to realize that you were separated from the world. You yourself had determined that you were dead. It didn't escape you that there is a power of God, and it didn't escape you that there are helpful, good spiritual beings.

You also know"—and this is what one says to someone who claims to have lived a believing Christian—"and you emphasized that you are a Christian, and you should have believed."

So one speaks to these home bound souls and reproaches them. One explains to them that they were allowed free will for a specific period of time. This is because of the lower spiritual world, which is very, very vigilant when such burdened spirits return to humans and use humans as tools. Those from the realm of the dead are satisfied when such beings have the same desires as in human times. However, they cannot then accuse the higher spiritual world of simply influencing these spiritual beings with force or of using force to forcibly overcome the lower thoughts and will.

This is therefore a spiritual law. One shows the lower spiritual world that one allows the spirit in question the opportunity to decide, even though in such difficult cases one knows full well that its strength is not sufficient to choose the better path on its own—this may happen in individual cases. Thus, the lower spiritual world experiences that God is just and that these agreements, once made, will be kept by all parties. Thus, man should decide for himself, and spiritual beings of a lower level of development should also determine their own path, through their own strength.

Just a side note.

Now, such an alcoholic person, who died in his intoxication, certainly has, as I explained, the desire to return to humanity, and he is then taken away, and it is made clear to him that enough is enough.

I have now explained to you how to talk to him. Now they want to use what is known as work therapy on him. He should be able to overcome this desire through work, whereas the drug addict could not be persuaded to perform conscientious work; *he had to be harassed and frightened in the manner described in order to overcome his vice.* With the alcoholic, they try work, as you do—after all, your human spirit has adopted this from us, just a side note. For us, it is a harsh work therapy, which is expressed in a milder form with you.

Such spiritual beings are placed in caves in the invisible world. This also exists. There is a great deal of water on the spiritual floor of these caves, and it flows out of the spiritual floor. These beings are tasked with creating pathways in the cave so that the water can drain away. And they do so, albeit carelessly and reluctantly at first. But the fear of drowning comes over them, and they recognize the possibility of draining this water away. What I say is difficult for friends who don't know the spiritual laws and spiritual language to

understand. I know it, but I can't give the basic explanations every time. So I have to ask the friends to discuss with each other that in the spiritual realm, there is just as much matter as humans have in their world—albeit in a subtle form—and that in the spiritual realm, too, there are rivers, streams, and lakes. And that there are caves where so-called water intrusions occur. This is ordained by God.

For these deceased people who are led there want to live, and suddenly they realize that it could be unpleasant for them; then they begin to work with all their might. And it has increased so much that they believe they will soon be overwhelmed. They want to live, because there is still so much humanity in them, too, and in their souls and feelings.

It is God's will that they fight for their lives in this way. **Even if they are partly aware that they have died, they are still afraid that they might drown, that their lives might perhaps come to an end. The spiritual world takes this fear to its aid.** Sometimes it even happens that higher, divine beings even help with the work, to prove to the person in question that the higher world is concerned that there is not—as they believe—an end to their life.

This work continues for quite some time, and now they, too, forget their vice. He considers that he doesn't want to do such work for all eternity. When the spirits of God are near him, they make it clear to him: "This is not heaven; this is purgatory for you."

They tell him: "You must work your way out of this distress, and you will be freed from this work as soon as you change your thinking and strengthen your will toward the good and the higher. If you overcome these human desires, you will also be shown a more beautiful, better world."

Thus, the world of God succeeds in freeing such a person from his vices, freeing him so that he becomes capable of fulfilling a task in God's plan of salvation, in God's order. **He allows himself to be taught and no longer has the desire to come near people who live in these vices.** He is freed from these vices through this divine intervention. But it doesn't happen so easily overnight. One must work, endure one's share for the sake of it. And here, too, it must be said: Many who knew what awaited them could forgo it; for what awaits them can be very unpleasant.

In this way, God's spiritual world helps. There are certain religiously oriented people who believe that God always meets those who have returned home with the greatest kindness through his spiritual world. They say: "God is love and justice, and God never wants anyone to endure suffering. And that is part of the healing of the soul, the salvation of the soul. In this way, such vices and addictions are overcome."

Now, however, I would like to speak about something else—I hope there is still enough time—namely, about people who are on the spiritual ascent, whether still quite low, or even having already reached a certain height, but in a very specific way, Living with the vices of others; you might say "weaknesses."

And now I come to these vices: One is, let's say, domineering, another is quarrelsome, another is jealous, yet another has a need for recognition. Yes, dear brothers and sisters, the divine world is not uninterested in all these weaknesses of those who have returned home. It has a great interest in seeing these weaknesses overcome as quickly as possible. And here it is, just as in the first two cases I mentioned: these vices, too, are possessions of the soul. There is something within the soul. *Jealousy is within the soul, as is the desire for power, the quarrelsomeness. All these vices are vices that have not yet been overcome.*

You are always told about community life. In community life, the divine world finds the best opportunity for these returnees to learn to overcome their vices. In living with others, one person doesn't like this, another doesn't like that. How wonderful it is for one to be alone, to not have to consider anyone else. But then a soul can never prove itself, it can never mature.

A soul must also be tested to see whether it is spiritually capable of overcoming these mistakes from human life. Therefore, even the spiritual world directly challenges these vices in those who have returned home, and specifically in those—I must also say this—for whom these vices are significant in their development. Thus, as we say, there is the daily stumbling, that perhaps one person has temporarily expressed feelings that are not their entire being, that they have been overcome by them at one point; the spiritual world will also take that into account. But if one's own life becomes increasingly burdened and causes

harm to others, then this is something that the divine world punishes; it punishes when other people are harmed as a result, be it spiritually or worldly.

Now, such equally developed spiritual beings are brought together and have to live together in a family. They will carry out work together in spiritual workshops, but they can also carry out their activities in the free spiritual world. **There is so much that one must and can do in the spiritual world** – just like you. By equally developed beings, I don't mean that they all have the same vices; I mean those who are all burdened to the same extent. The divine world sees that they actually differ in the vices they have.

Now, a spiritual family receives a visit from the higher spiritual world – and this happens; you shouldn't imagine that one only has to work or that one is constantly singing, praying, or shouting Hallelujah. There is work, and there is also a time for these spiritual beings when they can enjoy themselves; they have the opportunity to even choose games themselves or what they enjoy; the opportunity is created for them to experience this.

Now, if a higher spirit being comes—and this intentionally—to a brother or sister of this spiritual family and asks the person in question to accompany them, and if this angel of God then leads this being, perhaps into a garden, perhaps somewhere else into another house, and converses with them—it may even be in a pleasant way, it may be a game, but it may also be about a serious matter—and if someone is jealous, they will be deeply indignant. This is especially true if such an angel of God repeatedly summons the same being. Those who do not have this jealousy are not indignant; they are happy about this visit and have no objections; they find it perfectly fine.

But those who cannot experience it and show their jealousy must live in this community until they no longer pay attention to this visit. Once this has happened, they have also overcome their jealousy. But this can sometimes take a very, very long time.

Then there are spiritual beings who are domineering and who believe they must command everything in this family, into which they have been placed. Now they must experience that these spiritual beings actually receive their instructions from the higher spiritual world and respond that they have already received their instructions and that conversation or this interest in others is completely unnecessary.

One must learn to overcome such things, be it jealousy, the desire to dominate, or even envy, avarice, and greed. The divine world has ways, for everything and for everyone, to challenge those concerned. And so these must and will show it, whether they are still in the same avarice or the same hatred, in the same envy, and they must experience it again and again until finally they no longer concern themselves with it, no longer see it, and can thus overcome it in this way. When such a being has reached this point, when the higher spiritual world sees that these or those vices have now been overcome, then the person in question can be removed from this family and assigned to another activity. **They can be placed on a higher level, or given a higher task.** The higher spiritual world tries to work from one to the other, it concerns itself and occupies itself with each one.

And now the following explanation: Although the spiritual world attempts in this way to work for the salvation of the individual, such desires can still exist in the soul and resurface in a later earthly life, perhaps again if the evil that truly sits deep within the soul has not been completely overcome.

There are also cases where the spirit world recognizes that these beings are unable to overcome these vices, despite the support and despite these trials. Then they must pave other paths for them. For the spirit world of God—and humans must be aware of this—wants to improve their spiritual state, to release the burdens from their souls, and to dissolve the gloomy, dark od in their souls, transforming it into radiant, bright od. Therefore, the spirit world, for its part, must also be interested in each person who returns home, supporting and helping them. It does this with each individual by assessing what can be achieved.

It tries with the best of intentions and often tests individual beings for a definite and indefinite period of time. But it also sees hopeless cases, and in those cases, another, more drastic intervention must be necessary, but again when the time is right. This can be in a subsequent earthly life. It may be that if such a

person reveals these vices even more strongly in a new earthly life, he or she will be dealt with quite vigorously upon returning to the spiritual world.

With this, I only wanted to demonstrate this evening that the higher spiritual world is concerned with raising each individual to a higher level, giving them spiritual instruction that will help them progress faster and better. Their return home should not only be a return to the Father's Kingdom, but their return should also serve to further perfect themselves in the spiritual world. This perfection is already required in their earthly life. And what does they bring with them? You probably know that best of all.

Now, dear brothers and sisters, I have given you enough explanations. If there are friends who don't understand, I ask them to ask the others and let them teach them. I am returning and leaving you all to God's blessing. May He watch over and protect you. May it give you the strength to think, to reflect, and to make it possible to draw this invisible world closer, to feel it, to sense it, and to truly experience it in spirit.

Greetings from God.

A report from spirit teacher Joseph through his mediator Beatrice Brunner in the hall on Münchhaidenstrasse, Zurich.

Next case.

December 5, 1973.

Adelheid - the grace-filled time before Christmas.

A deserving mother's soul is allowed to witness the light and grace that unfold from her love and kindness.

Josef: Greetings from God. Dear brothers and sisters, I tell you about the return home of a sister and her reception in the afterlife. I have chosen something in particular that fits in with your pre-Christmas season. I often have the opportunity to look around at my spiritual brothers and sisters, and I have them explain their past to me; and thus I also have the opportunity to look back with them.

For these brothers and sisters, whom I always tell you about, it is sometimes a special experience when, decades later, they are asked to recount what they once experienced. Some of those we ask don't want to. They explain to us: "It's over. We don't want to concern ourselves with the past anymore. Let's look into the future instead." And so they ask us to tell them something about their future and provide explanations from the heights of heaven.

So we have to explain to them that this look into the past has its meaning and purpose, and then they allow themselves to be persuaded and are willing to look back with us—and I'm not alone in this. They themselves have very often forgotten many things. **Some people don't like being reminded of the past, especially when it's something that weighs on them,** something that damages their reputation. They simply don't want to talk about it anymore. That's why they don't necessarily like it when someone wants to look back with them.

I said, we choose the people concerned.

We [people] your problems, your wishes, and your needs; we also move with your times, so to speak. You've already noticed that we offer explanations for your special celebrations or participate in them. These don't necessarily have to be religious or Christian celebrations; they can also be celebrations celebrated with family or tied to a country where people generally want to experience joy on certain days. It wouldn't be right if we didn't participate at all, because we are constantly connected to people, at all times, at their times of joy, at their times of sorrow. And even when they are mulling over problems, we also have a special interest in them and try to solve them with them. That's why we repeatedly ask our friends—and I may repeat this—to never make a hasty decision. Because then we have little opportunity to consider things and extract the best from

It's different when we realize there is no other solution; then we can spontaneously guide someone to something or give them the right words to help them make the right decision. This doesn't mean that we expect

our friends to think things through for a while in all cases. But generally, this is the case, and it's mostly beneficial for people. So there are certain exceptions where we have the opportunity to intervene immediately.

Well, you're in the pre-Christmas season, and your thoughts are focused on bringing joy to your fellow human beings. And that's all well and good. We welcome such things, because they actually belong to the realm of higher thought. Only Of course, the whole thing has two sides. You can, so to speak, pay off a debt to your fellow human being by giving them a treat. You can say to someone with a token of appreciation: "I haven't forgotten you, and now it's Christmastime, and I'm giving you something." These are all superficial actions. If something is supposed to have a deep meaning and if something comes from the depths of the soul, then giving, or wanting to give, shouldn't be tied to a specific time.

Kindness, like love, is something that a person must constantly have in their heart, in their soul, in reserve, so to speak, so that they can give at any time. They shouldn't remember it only when the time comes, when they usually think of others. This is actually just a side note.

Now I would like to tell you about a sister, and we'll name her Adelheid. She was a mother who had more than ten children. In the last years of her life, she was ill, and recently she was unable to leave her bed. She wasn't afraid of dying, because her whole life—how could it be otherwise—was pure devotion and sacrifice for her family. And so she lived in very modest, rather poor circumstances. Now the Christmas season was approaching. She was ill and unable to give all of her children the attention they usually did.

But this mother was beloved, not only in the family but also among her children. She had such a kind and warm heart, and she was full of understanding and love for others. Thus, she was valued and respected by her fellow human beings despite her modesty and poverty.

And this mother always said: "I'm not afraid of dying. How could I? I've served God my whole life. I've done what I could, according to the strength at my disposal. God wanted me to live as a human being in this world, and so it is also God's will that I return to Him."

She always said this to comfort her relatives, who were sad because they saw the end approaching. But her mother was so filled with strength and with great confidence and inner peace. She even longed to die, having been ill for a long time. She had a deep connection with Christ, and she had her special saints to whom she prayed. She also asked them to be with her when she passed into the spirit world.

The relatives then said to her mother: "Yes, you are prepared to celebrate Christmas without you, and that will probably be somewhat painful and sad for us." And her mother replied: "You shouldn't be sad. If it is possible for me, I will try to be with you as a spirit when you are together. And then, if it is possible for me, I will try to delight your souls and make you happy. I will, I hope, celebrate this Christmas season with the saints of heaven."

So she believed and accepted that such a Christmas would be celebrated in the Kingdom of Heaven as humans do. And so she said: "I will celebrate with the angels, and then I will make a detour to you and ask the angels to come with me. And then I want to be among you." She gave this to her relatives as consolation. And now it actually came true: her mother died shortly before Christmas.

Now I want to tell what happened to this Adelheid, this good mother. When she opened her spiritual eyes, she noticed the change. It was now clear to her that she had died, for she was no longer lying in bed and no longer in pain. She felt so well and so refreshed and believed she had become young again. Those who were closest to her prepared a great surprise for her. Angels had come to greet her and expressed their joy that she had returned home. And these, who were ready to receive the soul, were all musicians. Some played the violin, others the flute, then the shawm, and so there was a whole troupe of angels playing music. This mother soul initially believed that this was the Christmas festival being celebrated here and that she had arrived just in time. She couldn't yet think about anything in detail and wasn't yet fully aware of this new world she had entered.

But then an angelic being emerged, playing the violin. It went to this mother's side, took her hand, and now guided the bow together with her hand. And this mother was astonished. She herself had loved this music

in particular during her lifetime, and it seemed to her that it wouldn't be difficult at all, this one told her: "Try it sometime." But it didn't work. She didn't have this aptitude after all.

She didn't have the skill in her fingers, and so she accomplished nothing. So it was the angel who played the violin himself and only guided the bow with her. So this was a surprise in itself. She asked about the saints to whom she had prayed, and also about her deceased relatives—she had prayed for them as well. Then they told her: "You will see them, your relatives, but first, let us celebrate the reunion together, in joy."

And one of the angels, the very one who had taken her hand and guided the bow with her, said: "You know, all the musicians here have come to greet you. Because you have brought so much joy to heaven." And this angel listed all her children, one by one, with their names and their exact human birthdays. And again and again, when the angel explained that another child had been born at such and such a time, the music began again.

So this sister who had returned home actually experienced a great surprise. She hadn't expected that, she said, and then added: "Yes, I'm sure I've done some things wrong in life. Did I really deserve so much?" And then they told her: "Yes, you had such a kind heart, you were so noble in your nature, and that brings you the reward. Your life consisted of nothing but devotion, sacrifice, renunciation, and love. These are precious treasures, and Heaven knows how to reward them. So you have your reward."

An additional explanation: A mother soul who fulfills a task in this way in God's plan of salvation is particularly rewarded, for she thereby helps to fulfill the plan of creation, the plan of salvation. That is why this Adelheid was also particularly rewarded. Her love and her sacrifice were also part of it.

But then the angels explained to her: "It is good if you rest a little first." And they led her into a garden. There, a place to lie down had been prepared for her. She was indeed tired.

The surroundings were wonderful; it wasn't just a beautiful garden in the usual human sense. There was all sorts of things to admire in this garden, for it was very large. There were animals, the most wonderful plants and flowers, and ponds. One could also see small beings living there. These dwellings were adapted to the size of the small beings, and they lived, ruled there. It was their world, their blissful world. The bliss, however, wasn't intended only for them, so that they alone would be happy and content, but also for those who entered this park—that would be the appropriate term—who were to experience their wonderful surprises here. So, they were offered entertainment, so to speak. But all of this, this mother soul was still unable to grasp. She only desired to rest a little, for the change had tired her somewhat.

So she was guided by this special angel to her resting place. First, she was given a potion that helped her fall asleep much more quickly. During this time, the angelic beings and the musicians had departed, as had this special angel, who was a spiritual guide to this mother soul. The sleeping sister was now left to these little beings; they were to fulfill their tasks with her.

What I have to tell you here may seem somewhat strange to those friends who are unfamiliar with the afterlife and the diversity of the world beyond. Therefore, I will not explain it explicitly in detail, but rather in such a way that I assume I will be somewhat understood.

Now, these little beings are always very proud when they receive an assignment from an angel of God. And it wasn't just this mother soul who was led to this place to rest a little. For it was a place of general rest; it was a place intended for laying out a bed here and there and allowing these homecoming souls to rest, where they would also be surprised anew upon their awakening. They also wanted to overwhelm the homecoming souls—And so it was with Adelheid.

The little beings now cared for their sister with great pomp and circumstance, and as is so common among that people, that each one wants to be more than the other, this was also the case with the care of this sister. However, they let her rest, for they had already had experience with the "sleeping guests," as the little beings called them. These also constantly inquired of their other, higher siblings about how they should behave or what they should do.

Thus, the whole thing is monitored from afar by an angel of God – until it is recognized that the time of the adult, The soul has arrived and the returning soul or spirit has found some peace. And that is the most

important thing, or also the reason why it is arranged so that these returning souls sleep and rest for a certain period of time. For there is a general excitement in the soul, or more precisely, the emotions are confused.

The soul is the bearer of emotions. One takes the memories from one's human life with them; they do not die. When one awakens in the afterlife, one knows who one was on earth and where one lived – this is mainly in the beginning. Only later, when one no longer wants to know anything about it, will one slowly forget it, because it is no longer important, because more significant things are happening to which one pays attention, and because one speaks of the future and very often no longer likes to talk about the past.

When the time came for this mother soul to open its eyes, this had been recognized by a higher being. The helpful little beings were the first to arrive, giving flowers to the awakening sister and bringing her all sorts of things—I have to express it this way—to cheer her up.

I said that my mind and emotions had been somewhat confused before I went to sleep. You speak of nervousness when you have too little time, when you can't devote yourself to things enough and can't think them through. When things are urgent and you don't have the patience to make a decision, then you speak of nervousness. That's human. And as happens in the spiritual realm, I have found that sleep brings peace to the spiritual thinking or the spiritual being; it rests, and there is some order in the soul. So you are no longer so hasty and no longer so surprised; you are calmer and have grasped reality. And so you are ready to say yes to what this new life offers.

Thus, these little beings can now and then bring a special surprise and joy to those who are awakening. Naturally, a returnee like Adelheid, who knew nothing of the existence of such little beings, would say yes to this. She assumed that everything that happens in heaven is according to God's will, and so she could simply be joyful and happy. She had a smile and a certain gratitude and wonder, for it was a new world for her. Since she was pious in heart and soul, she had imagined that there must be surprises in this new, heavenly world, that, after all, one must rejoice in heaven.

For the human world is a world of worries and problems, but the world of the Heavenly Father should be a world of joy, happiness, edification, and surprise. This was how this soul thought and therefore was not particularly surprised or asked these little beings: "Why are you here, and why aren't the others who greeted me first here?"

Thus, these little ones perform their important work for these returnees. They had also helped this sister awaken, and then they introduced her to an angel of God. So an angel approached her, and it was no longer this violinist, but another one. He introduced himself to her and said that he had been very interested in her throughout her life and had always had a say: she had given birth to so many children, and he had chosen each one for her. That was what he wanted to tell her.

Well, the mother soul didn't understand it at all. But she accepted it as it was, and she gave thanks for it, because for her, every child was a child from heaven. She didn't know the laws, and she didn't know that there were such different heavens and such different spiritual developments. Everything was from God for her, and the angel then asked her to come with him. She did so, and then he placed a white cloak around her, for she was dressed somewhat modestly. This cloak gave her more security, and she also saw that what had been placed around her was indeed something precious.

The angelic being then led them out of the park to a temple that stood freely in a meadow. They would have to walk a short distance to reach this temple. At a certain distance, further buildings could be seen. It was a modest, not a large temple. **How should I explain this to you?** There were several columns, they were precious, and a roof was above them, and in the middle of this space, one torch stood next to the other. They seemed to be mounted in a holder. But they weren't burning; they were just standing there. Since several torches were already missing—this was clearly visible—Adelheid had the impression that she wasn't the only one being led into this temple.

The angel then took such a torch, gave it to her, and said: "You shall now take this torch with you; I will also take one, and Together we will now go." But these torches must first be lit. And the angel said, "I will now light your torch with your love, and the fire will spread to my torch as well. My torch, too, is caught in the fire of

your love." The sister was amazed. But there was really nothing that particularly astonished her anymore; she had already experienced so many surprises in such a short time. So she believed what had already been true for her as a human being: "In heaven, simply everything is possible."

But here I must give an explanation. With the word "love" alone, with the empty word, one cannot light a torch. Only when love has become an act, a truly divine act, can one ignite a fire. And so it was with this soul. I have already explained that she was full of goodness and full of love.

Well, even in the kingdom of heaven, there are different currents. Perhaps I should put it this way: These currents help in the growth of plants, of flowers, of everything that depends on such a force. So, a force is needed for this. You are able to help the extremely great force, the current of force that comes, that generates this warmth. This is how it is in the spiritual world. You just have to have the specific object, and in the spiritual world, the torch is meant to be lit from the fire of love or to be lit from an already existing, great spiritual fire.

So it was meant to be a surprise for this sister, and only later was it explained to her exactly how this fire had come about. At first, however, it wasn't a problem for her at all; there was no "why" for her; simply, everything was possible in heaven.

This angel now spoke of the love she had given in life, and he held this torch to her spiritual body. And so it lit, and the angel held out his own torch to hold the fire for her as well. Then these two departed. Thus, they were two torchbearers, and hardly anyone would have been able to distinguish who was the real angel and who was the one returning home. For when one encounters such beautifully dressed beings with such a torch, which is not something common, one knows that one is dealing with spiritually superior beings.

So these two departed. The angel was now the guide and said: "Now it is Christmas time for people." And he explained to her: "I know what a promise you made to your loved ones—that you would like to be there. So we will go to your relatives, and we will go from house to house to your children with these spiritually lit torches." So it was a spiritual fire. **These two beings could not be seen by humans, because their eyes are too coarse to perceive the subtle; thus, they could see neither the spiritual beings nor the spiritual light.** But the angel said to this Adelheid: "You know, if we come near such people with our torches who are now inwardly inwarding themselves, *they will feel the spiritual warmth. It will be a blessing for them.* But they believe that they will be made happy through their own inwardness." This was true, but in addition, they should be able to feel the warmth of this spiritual fire, enjoy and make them happy. It should be more than just human joy. It was meant to be a deep inner happiness filled with confidence.

So the two went to their relatives, and all those who were in such a state of internalization or in an elevated mood felt the warmth. And it was Adelheid's children who had to confirm it by saying to one another: "Mother was with us." And all her children had to confirm it. When I speak of children, I mean those who had long since grown up. They now had the feeling: **"Mother was there," without seeing her. But each one was so certain.** They knew their mother's promise and her sacrifice and devotion, and so they were all so blessed to have been allowed to have this experience.

But the angel pointed out to this sister: "There are people who need true spiritual warmth. But there are also souls who need this spiritual warmth and this light." Since this mother's soul had sacrificed herself throughout her life, the angel wanted to first go with her from house to house in the town where she lived. There she would share some of her warmth.

So they walked, that is, so she walked with this angel of God, and here and there they paused for a short time in prayer to implore blessings upon the inhabitants of the house. Thus they had completed their tour. Then the angel said: "The earth, the people who live there, will from now on interest you less, and you will not need to carry out your work there. You will, indeed, be permitted from time to time to care for your loved ones, and one will always bring you news of them. But now we want to move on to those levels in the spiritual world where there are no joyful surprises, where souls are in sorrow and grief, where they try to find contemplation. They are burdened siblings who have returned home, who had done wrong in their lives and are now being punished for it and must purify their souls."

When speaking of purifying the soul, one must realize that one's thinking absolutely desires to be transformed; one must become insightful. And this involves feelings that are the property of the soul. But since not every soul possesses precious qualities, those who don't have them must acquire these precious qualities. **These can only be acquired by learning and practicing insight, by changing and transforming one's thinking.** *It's always about the soul.* It's also about being willing to ask God for forgiveness. One must say yes to everything offered in this new world. And not everyone is ready for that; there is much resistance among these spiritual beings.

So the two torchbearers returned to where such beings were banished and asked them to transform their souls and their thinking. Such visits occur at these special times in honor of Christ, because humanity and the spiritual world remember the time when he, the Master, the Son of God, became man. These exalted beings do it in his honor and memory. In this way, temporary relief can be brought to both.

Those who have gained insight pray for this, requesting intercession for them. Indeed, there are some who no longer want to let such angelic beings go and believe they can hold on to them until they have given them a promise to pray for them or to return. The exalted beings are ready to assist and help those in distress; they do so because that is their task; they want to go to these distressed people, bring them comfort, reassurance, and, if possible, provide them with support. And so they memorize precisely the names of those who are pleading and the locations where they live.

For those who are in purgation are in distress, and so they separate themselves at these places of purgation—in one place it is particularly hard, in another there is temporary relief. Thus, this pre-Christmas period is a time of intercession. And intercession for them is offered in honor of the Savior. In His name, these exalted ones go to these afflicted ones and explain that by the power of the love of a person on earth who had lived in God's favor and who was so close to God in life that he was also so close to the spiritual, divine light. This is how they are made to understand it. Then they leave; they return to other exalted spiritual brothers and sisters who have the task of overseeing those in purgation. They present it to them, they pray, and try to make them charitable. This is done on the occasion and in remembrance of these special days when people remember the birth of the Lord.

They also want to please Heaven. But in heaven, gifts of the kind humans exchange aren't exchanged, but rather other gifts of greater value. These are the gifts I've just explained: These souls are given support, helped to escape their distress, attempted to support them in transforming their thinking, attempted to teach them and bring them closer to God.

This is done in remembrance of the Lord's birth and also out of immense joy and gratitude that a person with so many good works, with so much light, has left this world. In his honor and out of great pleasure that this person has fulfilled his life and passed his trials, heaven wants to rejoice. And not only do they want to rejoice with the person who has returned home and live in the beautiful world he deserves, but in his honor and out of gratitude, they descend and want to offer support to distressed souls and also lift them a step upwards, out of gratitude that this has happened.

This is explained to these ascending and liberated or set free beings. "You have him, her, to thank for being able to escape from your distress and take a step up. It was done in his or her honor, and first and foremost for the glory of God and his Son." Thus, love is praised, the godly life, and it is explained what benefits the godly life brings, not only to the person concerned, but to others as well. They enjoy liberation, peace, and happiness, just as Christ fulfilled his task so that his own should enjoy peace—I say, should—and that the one who enjoys it should.

He didn't have to do it for himself. He did it for those who belong to him. He did it for you, for all those who are on the ascent.

Now, dear brothers and sisters, I have told you about the life of a good soul, described the return home and life in God's world. And such a thing could be experienced by many if one takes life seriously, if one knows what pleases God, if one knows how to live. Thus, in this regard, man is continually taught so that he does not stray from the path.

So let us assume, dear brothers and sisters, that in the coming days and weeks, relatives of yours will also be near you who may return to you, and that angels of God may come to you and bring you something that will strengthen you in life and show you the path you must take. Try to enter into silence and internalize yourselves so that it is possible for a spirit of God, invisible to you, to place his hand on your shoulders or your forehead, for your salvation, for your blessing, for your happiness, for your comfort. So it shall be. Now, I will withdraw from you, but leave God's blessing to all of you.

But I would like to say one more thing to my brother, who has been coughing so much: This evening, take a warm woolen rag, which you have first dipped in warm oil, and place it on your chest, along with a hot cloth, which you have previously dipped in salt water and wrung out well – do this for a while, for a quarter of an hour, twenty minutes.

God bless you, dear brothers and sisters.

Report of the experience of spirit teacher Joseph through his mediator Beatrice Brunner in the hall on Münchhaidenstrasse, Zurich. Template: Tape recording

Next case

February 6, 1974.

Theres - praying with the wrong mind brings no benefit.

Observations and experiences of a deceased woman in an earthly church.

Josef: Greetings. Dear friends, I would like to tell you again in this hour about a soul who has returned home, about a deceased person. But first I want to say something about her life so that you can better understand the connections. These accounts of experiences have a meaning for you. Through them, you can enrich your knowledge and better understand the divine laws and order. Because that's what it's all about; you should learn something about the other world. For it is true that this other world is somewhat strange to some who come to me to listen, and it is not always easy for them to understand what is being said.

Well, I don't want to waste any more words on it, but let's start right away. I would like to tell you about a woman and give her the name Theres. I also don't want to omit to emphasize that I chose this spirit being and looked back into her past.

This woman had lost her husband, that is, her husband had died. They had no children, and so she was left alone. She was somewhat stubborn in her character, had a particular attitude, and wasn't particularly popular among her fellow human beings.

Now, after her husband's death, she mourned him deeply. He had been a craftsman and had left her a small fortune so that she could live modestly. Both were religious people in life—I must say, "religious" in quotation marks.

Now, of course, this Theres had a special idea of being received by God, or by Christ personally, or by the saints. She had this idea that for her, the angels or the spiritual beings I tell you about didn't exist. She believed that if one confessed faith in God, one would be received by him after death, and the path led directly to him. That was her idea. She also knew that one should pray for those who have passed away. She had also been taught, and she experienced, that one should light candles for the deceased; this was supposed to please God, and he would thereby show his mercy to those who had returned home and receive them. So she wanted to pray for the deceased, but she had her own ideas about it. She didn't know the true spiritual order.

Until then, she had diligently attended church and prayed as she had seen fit. Now, after her husband had died, the desire to pray was even greater, and she wanted to pray for other people as well. She wanted to withdraw more from the outside world. She knew that she wasn't particularly popular, and her grief for her husband may have contributed to this, and so she embarked on a very strange undertaking: She set up an altar for herself in a room at home. It was a table with a cross on it; On both sides of this cross was a larger

candle, and then the whole table was full, even covered with small candles, such as you see especially in Christmas time.

She had set up special plates for this purpose and placed these candles on them. The entire table was lit by these many candles. Now, however, one day she had all white candles, another all blue, then all red, just as many as she could afford. On certain days, the candles should be in all colors, and then again only in blue or red, or whatever color she had at the time.

She imagined that heaven—and of course God, for she prayed to God and Christ—would be pleased by this. She also had a few saints in particular whom she venerated. So she could kneel there for hours. And when the candles had burned down, she didn't have much else to do. So she knelt for a while, but then she got tired and sat down in a comfortable chair. She darkened the room each time to enjoy this glow even more. But she was more concerned with gazing at the splendor of these lights than with truly praying from the depths of her heart.

So she prayed for her husband, and then, over time, she began to designate each of these burning candles for something. This candle, that candle, also had to shine for other relatives who were in the spirit world. But that wasn't enough. There were people living in the same house about whom she didn't like, and many things: how they spoke and what they did. She saw many sins, many unpleasant things in their fellow human beings. And for everyone she found fault with, such a light had to burn so that God would be merciful to them. She saw the sins of their fellow human beings. She had gathered and selected the entire neighborhood, so to speak.

For everyone she knew had something wrong with them or in their family, she had designated a candle that would now have to shine so that God would be merciful to them. So she lit these candles for the sins of her fellow human beings. She enjoyed it, and she prayed; but her prayer didn't come from the depths of her soul. Thus, she had separated herself from her fellow human beings. And they immediately recognized that this woman had become different, even more willful, even more peculiar. But they didn't care, because she wasn't very popular with her fellow human beings.

Then—if I want to take a big step toward the end of her life—she became ill and had to go to the hospital. She deeply regretted that she no longer had the opportunity to light these candles here and let them shine for the sins of humanity and in honor of God.

Now came the moment when this woman passed away and opened her eyes to the other world. But this other world was not what she had believed during her lifetime. For she had only imagined heaven as something glorious and had never considered that there were many mansions in this heaven that would be filled with wonder. She wanted to converse with her, because there was indeed much to talk to her about.

This angel of God was not immediately recognizable as such by his appearance, and so our sister, Theres, didn't believe it could be an angel either. This spiritual being now reproached her greatly and explained to her the senselessness of the candles she had left burning, saying to her immediately: "What good did you actually imagine you could do by lighting so many candles for the sins, of your fellow human beings—fellow human beings who were even better than you? You also let these lights shine in honor of God, yet you hadn't offered a devout prayer; you hadn't established any connection with the divine world."

Now, Theres was very angry about such language and wanted to know how this being could treat her in this way. It had no right to reproach her and lecture her in this way; she had believed in God her entire life, lived to the glory of God, and diligently attended church; she could not agree with these words. *So she asked this being to bid her farewell and not to be seen again. In a commanding tone, this deceased person encountered the angel of God.*

Yet this angelic being had rightly made its position clear to this returning spirit. Well, the angel immediately left this sister alone and departed. The surroundings into which Theres had entered were foreign to her. She therefore suspected that she had entered the other world, but she did not agree with the places where she had been brought. She assumed it was a mistake, that she had been mistakenly approached by an unholy being, and she believed she was fully entitled to act this way, for she considered herself pious and

righteous. She always had the luminous table with the many candles in her memory, and in her opinion, this had been a noble deed and an expression of a high spirit she would have had. And so she struggled. This environment was—how should I explain this to you?

At first, she also believed she had been taken somewhere on Earth, that she had been taken to another hospital, that she had recovered, that she had left this hospital, and that she was now in some strange village. But then she had to realize that this was not true; for she had now realized that she no longer possessed the earthly body she had had during her lifetime, that her hands and her entire figure were somewhat different, and that she no longer had the ability to approach those objects and things as she had been able to in human life. There were certain obstacles, and many things were simply no longer there; *for it was spiritual matter that surrounded her now, and not all of these objects and things were there as they had been during her human life.*

Thus, it became clear to her that she had left the world. But she assumed she had been mistakenly led to the wrong place. She believed this because, even as a human being, she was so willful, stubborn, and knew everything better, and refused to be taught by anyone. ***This nature, which she had possessed as a human being, had remained alive within her; it formed her very being.*** It was, is, and remains the property of the soul, which also finds expression in the spiritual world.

So she sought shelter; she wanted to live somewhere. And so she had to go from one house to another. She believed she would then meet relatives or acquaintances. But everyone she met was strange and unfriendly. She begged that they would take her into their home and feed her, saying she was hungry, thirsty, and should give her something. But everyone she asked wanted nothing to do with her and said they couldn't take her in. All of them had no room of their own, already had enough to do, and were burdened with worries of their own. So she found no shelter, anywhere.

Then she thought back to the time of her human life and naturally longed to return to the village where she had lived. And since she still had so much human thought within her and was armed with earthly powers, with the solid, earthly memories of her past life, she was drawn back by this power. To perhaps make it clear to you: ***This earthly matter has magnetic powers; spiritual matter also possesses such magnetic powers. So she returned as a spiritual being to the place where she had lived as a human being.***

Now she found even more confirmation that she had truly died. For she could now, as you are repeatedly told, penetrate earthly matter with her spiritual body. But she wanted and sought a path to the highest heaven. She believed she was entirely justified in seeking this path and assumed that it would be prepared for her. She extracted various things from Christian teachings on the basis of which she believed she could rightfully express this desire. For, she claimed: "Christ died for all sins, past and future. He is the forerunner to God; he has prepared the way to God. Whatever may happen to man—when he dies, he returns to God. This is why this Christ died." And so she believed she had the right to do so, and she wanted to seek this path to God.

She didn't want to return to the house where she had lived as a human being. She was no longer interested in doing so, because it was clear to her that there would be no enlightenment for her there. What did she do now? She simply sought out the church, and not just the church in her village. It was easy for her to visit all the churches in the wider area and make observations there. The church was now the house of God for her; her idea was: God dwells in the church, Christ dwells in the church, and in the church, the holiest of heaven also dwell, who care for the people who pray and who have the right to rule. *And so she believed that no other invisible beings could have access to a church than spirits from the house of God. She would never have believed it possible that lower spiritual beings could also have access there. That didn't exist for her. For her, the church was the house of God, and she believed God would ensure that no one who didn't belong there entered his house. So she believed.*

She now saw primarily the people praying and also noticed that behind and beside these praying people, and in this church in general, there were spiritual beings, and that they differed in their appearance. Some looked very good, others had a gloomy, depressed appearance. This sister, however, could not give herself an answer to this question; she did not give it any further thought, because for her, it was simply the house of

God, and there was nothing else for her except that only those admitted to this house were allowed in it by the will of God.

So she had the opportunity to go to such a church, and she felt safe there. Now she thought she would simply wait here until someone came to her, or until someone recognized her and led her back to God. She viewed the church simply as an antechamber to heaven; for her, it was, after all, the house of God. Over time, she made further observations. She saw these spiritual beings next to people, and now she saw those who spoke to people. *But people could not pay attention to these spiritual beings because they did not have the feeling that a spiritual being was next to them. Their prayer was too superficial. They could not establish a higher connection with their current thoughts and will.*

There were spiritual beings from various stages of development who attempted to influence people. There were beings who sought to improve the situation in which they lived by doing good to people and encouraging them to think well and nobly, thus bringing about their own gain.

Then there were spiritual beings who were actually there on God's behalf to provide inner, spiritual, and mental comfort to praying people, **primarily those who truly prayed from the depths of their souls**, who turned to God in a simple, modest, and humble way and asked that the divine world assist them. Such people then had spiritual helpers at their side who tried to support them.

Now, there were also other people in the church—who went to church because they weren't motivated to do so, or simply because they were motivated to do so by an inner compulsion. But instead of praying in church, they were thinking about business. Many considered being in church the best opportunity to think about their business because there was more peace and quiet, because no one spoke or contradicted them, and so one could truly let one's thoughts flow freely. There were, and still are, more than enough such churchgoers today. *Naturally, spiritual beings are also present with them. For when people concern themselves with the world, as we say, and devote their entire attention to externals, to transience, to fleeting gain, there are always certain beings there who support them in their thinking and give them inspiration about how they could conduct this or that business*, or how they should approach their fellow human beings in this or that place. In other words, such people are also inspired.

Now, over time, our Theres had to realize that all sorts of things were going on in this church, so that it soon seemed like a market hall to her. So spiritual beings from all stages of development came, adapted to the people, sought them out, and lingered with them, even accompanying them after they left the church. Theres herself didn't leave church, and so she overheard conversations, which she—in keeping with her way of thinking—received with horror.

However, she wasn't horrified when she discovered that spiritual beings inspired people to act unjustly and instructed them how to deceive, harm, and cause suffering to others, and so on; that didn't horrify her. But she was horrified when she heard a spiritual being standing next to a person, talking to them, harshly reproaching them, and saying: "It would be better if you didn't go to this place, but went to the person you deceived. **For you are a deceiver, and you are a beneficiary of this world!**"

Theres was horrified by such words and expressions. Yet it is absolutely no offense—not even in the spiritual sense. If one determines that someone is a deceiver, one may say to them: "You are a deceiver, you are a bad person. You live to God's shame in this world." One may say that, and it is not a wrongdoing when a spiritual being speaks to a person's conscience to draw their attention to their life.

But this Theres took offense at this. These reproachful beings were, after all, evil spirits to her, and so she always went to them. For she could hear and perceive everything from spirit to spirit, and she believed she had the right to rebuke and even insult them. It was not fitting to speak like that in the house of God, for God was mercy and would bring only grace and mercy to all souls. Indeed, she tried here and there to expel these beings from the church.

Now, with Among those very spirit beings at man's side, whose outward appearance did not reveal that they were exalted divine beings. When spiritual beings descend from the high heavens to man, they also come into contact with the dark and low matter, with the vibrations that exist on this

earth. And therefore it is understandable that they do not choose the most beautiful garments for such visits, where they must also reproach people and appeal to their consciences. They do not want to be recognized by everyone as angels of heaven.

There are reasons for this. For if wandering spirit beings immediately recognized who they were dealing with, they would bow down before them, would beg and plead for mercy, take them with them, and so on. ***The angels of heaven therefore have no need to appear in such splendor to impress others.*** They do not want to do that. Each has his or her own special task, and if he or she fulfills it in the plan of salvation, he or she has his or her goal, and he or she pursues this goal. Thus, a spirit like this sister cannot even recognize the difference between a high and a low, or wandering spirit.

So Therese began to talk to one or the other and wanted to send them out. But God's angels have a lift—not to strike the other, no, there is no such thing—and this movement alone contains so much power that the other being feels pushed away and moves away of its own accord, not immediately approaching the spirit in question again.

But what use is this to a being like Therese, who knows nothing at all about God's order, about God's laws? It still assumes: "Yes, that's an evil spirit, it has just this power. It doesn't want me around because I want what is good." That is the attitude of such a being.

No one has yet intervened with this wandering soul, nor has it been allowed to remain in this church, and for specific reasons. It was hoped that this spiritual being would eventually recognize what was actually happening in such a church. ***Thus, this Therese stayed in this church for a long time. She simply held the view: "I'll stay here until someone comes to take me and leads me to God."***

So she remained in this church until the moment when the higher spiritual world decided: "Now, that's enough." ***For in every situation, there is an intervention at some point; the higher spiritual world determines the moment.*** In this case, it was expected that this Therese would come to insight on her own. But this didn't happen, so there had to be a special intervention.

And so a higher spiritual being approached her and entered into conversation with her. Perhaps I must say: Strangely enough, this time Therese was willing to listen to what was being said to her. This is, of course, also due to the intervention of the divine world. Thus, it was made possible for Therese to truly listen, not resist, when people spoke to her and talked to her.

The divine being then began to speak of her earthly life and asked her what the point of lighting so many candles was—what she had wanted to achieve by doing so. And she explained it as I described it to you, and this angel had to tell her: "All of what you did was pointless." Now she was outraged to hear this. And the higher being said to her: "If God had truly been pleased with it, would you still be wandering around the earth?"

Why do you still dwell in this stone building, which you believe to be the house of God? You expect only good spiritual beings to gather here." And this spirit pointed out to Therese how many different spiritual beings also make their way into such a house of God—as humans call it—staying there and waiting for people; and he then pointed out to her the conversations that were held here and there. He also gave her explanations about those beings who tried so energetically to speak into people's consciences, to shake them up, and to make their thinking uncertain.

If a person goes to church, if they intend to pray and believe they are being heard, then they must also feel it. They do have a conscience. ***But there are people who no longer have a conscience;*** they have sunk so low. And what do I mean when I say they no longer have a conscience? I mean that it is no longer of any use to point out a person's mistakes, to warn them; they have no conscience if they have no insight and never realize they are doing something wrong. And so it is the task of those invisible higher beings to approach people and have such harsh conversations. to lead with him. They stand next to or behind him, sometimes even sit next to him, and speak so energetically. These are people who are still trying to think things through, who are becoming somewhat uncertain. Their conscience is shaken, and they perhaps resolve to change some things and do better in the future. But once they have stepped out of the atmosphere of this higher

being, out of his embrace, their resolutions have also disappeared. The effect of this spiritual being on them has not been lasting.

Now, one would think that when people go to church, they want to draw closer to God through their attitude and through prayer, and to take a step out of the world. They go to church with the intention of dealing with something other than just worldly matters. They normally want their fellow human beings to speak to them. In their view, the church is the house of God, and so they expect that the language spoken there is valid in the divine world. That, on the one hand, is the human attitude. But this attitude is so superficial for many. And what awaits them in church simply doesn't impress them. There are reasons for this. There are reasons why people go to church and are preoccupied with their own business. Why aren't they captivated by the atmosphere there and by the words spoken by the priest? On the one hand, they want it, but they are weak. It is not possible for them to recognize what they are actually being compelled to do within themselves and to engage with and occupy themselves with this other aspect.

Why do people go to church? If they go to the house of God, if it is truly meant to be the house of God for them in a deeper sense, then they expect an elevated atmosphere here, where they can find the peace they don't have at home, where they hear words they don't hear at home or in their surroundings, where they can find nourishment for their souls, where they receive something they don't otherwise receive in their world. Therefore, the people who go to this house of God should receive here what is truly the longing of their souls. And that the soul is connected to the divine is clear to the spiritual being. I have just given you this explanation in passing, as a hint for you when you reflect more seriously on my words.

But now I would like to return to this Theres and the conversation the angel had with her. He also said to her: "All your candlelights has brought no benefit to your soul, nor to anyone else, for you had no noble disposition. Your nature and the burden in your soul are not conducive to clearing the path to the highest heavens, as you believe and assume."

And then he said to her—and it's necessary that I explain it to you as well—"It would have been good for you if you had withdrawn at certain times and lit one or two or three candles, be it in honor of God, could have recognized this light and held on to it, and thus found the way into this space. For in this way, they can find the way into such a space and enter into peace and quiet, like the person who is immersed in prayer. Candlelight has the advantage when praying that one is less distracted. Through subdued light, one can find more peace and a deeper spiritual connection. For too bright light stimulates people. They need bright light in their daily lives to fulfill their work, for their inspiration in a business sense. They need light and brightness to be awake, to see the things around them clearly. They need this light; in this sense, it is quite natural; they are indeed awakened by it." stimulated, and it is useful for his work. But that is the external world and the external light. If he now wants to step away from this light and this world, then he must have a subdued light; he must enter into peace. He must find peace for himself.

Usually, it is the case that subdued light—such as in church, where candles are lit—makes people calmer. But I don't want to be misunderstood here. I am only misunderstood by the fanatics, that is what I want to say. For when I speak of subdued light, I know that I have certain friends here who go home afterwards and explain to their fellow human beings: "We have to make it dark, I have to calm down, now I want to light a candle"—and instead of doing the right thing, they do the wrong thing at the wrong time and cause unrest and anger among their fellow human beings.

Remember this, dear friends: Everything must always be done at the right time, in the right place, and never by force or to the detriment of others. For if one does something that is annoying to others, it will never please God. One should do something that brings oneself into harmony, but never something that is annoying to others. I must emphasize this because I know that I have friends here in this room who are capable of...

Well, spiritual beings don't like bright earthly light, you know that. They love subdued light simply because bright light makes their presence in the earthly atmosphere—I can't say impossible, but it is unpleasant to

them. **This bright light destroys certain spiritual substances of a being that tries to get as close as possible to humans and to guide and inspire them.**

But here I also want to say that there are times when a spiritual being has protected itself so much from the brightest light that it doesn't mind inspiring and guiding humans in the brightest light. For this, the being in question needs its helpers; it needs its preparations to be able to work in this way and in this atmosphere.

To return to this subdued light: If, say, several people are together, and one wishes to immerse oneself in prayer and devotion, the subdued light not only has the advantage of making the individual calmer, but also of focusing less on one's fellow human beings, on their appearance, on their clothes, for example.

This, too, is very important for certain friends. If the light is bright, then one sees what this person or that person looks like. And instead of becoming spiritualized and immersed, one becomes preoccupied with the clothes and external appearance of one's fellow human beings. That's the way it is, and that's a pity.

At the very beginning, when we were trying to build the community, we demanded this subdued light more, preferred it more. But we would have to abandon this for very specific reasons, because especially in the early days or at the founding of this community, there were people who were only intent on saying, "Yes, if it's like this in the darkness, then something isn't right." So we would have to adapt to this light. And so that we can still work, we need, as we have long since told you, the help of spiritual beings. They are concerned—be it for me or for another spiritual being who reveals itself to you—that this existing light does not have a disturbing or destructive effect on the speaking spirit [regarding the structure of the material world for revelation].

[The light is capable of fathoming the most wonderful things, but when it comes to the spiritual, one is always suspicious and takes special caution; it is simply quite different there. That is very, very regrettable. But even in these matters, we must submit to you. In order for us to achieve our goal, we have the opportunity to establish and build something, to achieve success. ¹

1 In Johannes Greber's book "[Communication with the Spirit World.](#)" (+ [norw.transl.](#)) the explanation of a high spirit is reproduced: "A condensation of od in warmth and bright daylight is not impossible, but it requires such a large amount of od that only in the rarest of cases is it available to the spirit world to communicate with humans. If a spirit's activity involves carrying out a special command from God, it has more od at its disposal than all earthly beings combined. In this case, the spirit is in a special connection with the source of all od power, with God himself, and receives from this source as much power as it needs to carry out the divine command. If, for example, a spirit receives a command from God to impart instruction to you, then it also receives the od necessary for this." (1932, pp. 87 and 119.) Knowledge of this lawfulness allows one to appreciate what is spiritually generated. It was provided so that the deep trance speeches by Beatrice Brunner, beginning in late 1977, would even forgive the wrongs she had committed in life and that she would be led into this world where she belonged to be taught.

But now I must return to Theres, otherwise I will be accused of always straying from the topic. This spirit being had been given explanations about light, using similar words to those I have just explained to you. If she had understood the true meaning of lighting a candle, and if she had truly turned inward and prayed in this silence and peace, then that would surely have been an advantage for her. But she had turned away from her fellow human beings; she was not popular with them, and her soul was deeply burdened. So all this candlelight she had placed there had been no meaning at all. A spirit of God now told her this. She had to listen. And this spirit explained to her that her soul was so burdened and that it was finally time for her to gain a better understanding. She should ask God to grant her.

Thus, after a long, long time, this Theres was able to listen to this spirit. It may also have been the case that she had grown tired of living in this space she had chosen and was now ready to listen to this being. And so this angel had not spared her reproaches. He spoke words to her that she took no pleasure in. He invited her to come with him now, and he declared himself willing to show her the path for her further ascension. And so he asked her: "Are you ready? Do you want to come, or will you refuse the offer I am making to you?" And he warned her: "If you refuse to come with us, you will be taken away by force; for now, what you have experienced here is enough."

So she agreed and went with this spiritual being. And this spiritual being led her into the plane from which she had come before her last human life. **She had not taken a single step upward.** She returned to where she had come from, and her place was now in a place that gave her no particular joy. She had to undergo

purification, as the world of God decreed; she had to be taught, instructed about the plan of salvation and redemption. Her ascent was slow.

Now, dear brothers and sisters, I have made some things clear to you, and I know that you also have your questions. You should discuss them among yourselves, and you can also refer certain questions that arise within you to our closest friends in the community. This occasionally offers these friends the opportunity [at the board meetings] to address these questions to me so that you can receive an answer.

Now, dear brothers and sisters, may God's blessing accompany you all. You should live in God's blessing. And you should pray that your spirit may attain higher insights. You should do your utmost to achieve this enlightenment. This is how you will become with and with the people you interact with. For if a person truly has harmony within themselves, it flows out of them and influences and impresses their fellow human beings, who become happy as a result.

So may God's blessing accompany, protect, and watch over you. God bless you.

Report of the experience of spirit teacher Joseph through his mediator Beatrice Brunner in the hall on Münchhaidenstrasse, Zurich. Original: tape recording.

Next case

April 3, 1974.

Anna - the works of external, false piety are without spiritual value.

Experiences of a returned soul who, as a human being, believed she could earn heaven through self-mortification - A church as a place of spiritual help and instruction.

Joseph: Greetings. Dear brothers and sisters, I want to share another account of my experience with you in this hour. But first, I have something to say about it. Here and there, people make comments that these accounts are so similar to one another. One would like to hear special things. Well, these special things are precisely what those people who make such statements don't understand.

I would now like to reverse this and say to you: Everyone present should give a report about themselves, about their life. What would the result be? What would such a report look like? Surely, one would explain what one does, what one enjoys, what one's home is like, and the kind of people one lives and works with. One might even describe the route one takes from home to work and explain whether one lives in a city, a village, or a remote location; One could describe the surroundings. You could mention all of this in this report. And you certainly wouldn't forget to talk about what you experience during your vacations, as you call them. You might even report on long trips and talk about the country and its people, especially about what particularly appeals to and interests you. All of this would also be part of this report.

And I, for my part, would have to add, from a spiritual perspective, what is kind and peaceful, while another is the opposite: he can't understand his fellow human beings and always has difficulties with everyone he meets. Yes, he himself would certainly, or almost certainly, say nothing about that—I would add that for my part. So there would be all sorts of things to say or explain about your life.

You certainly wouldn't forget to mention what you do in your free time, whether you stay at home with your family in the evenings, whether you attend concerts, theater, lectures, exhibitions, and so on, or are interested in anything. You could also describe that in this personal account.

Well, if one considers life as a whole, one day would essentially be the same as the next, with little variety. That's how it is with you humans. But we, dear brothers and sisters, explain these personal accounts to you from the spiritual perspective and also describe the lives of ascending spirit beings as they lived them here

on earth. And so one sees how different people are; their interests are very different, and the nature of each individual differs from that of the next. So, what takes place in a person's life is essentially something multifaceted. The environment where a person lives and with whom they work may also play a significant role. People are susceptible to influence, and so one thing or another can affect the individual.

In a peaceful atmosphere, they feel content and more comfortable. If they have to live in a tense and hectic atmosphere, they don't feel comfortable; He, too, begins to rush, and thus becomes inwardly dissatisfied. These are all things that then shape the inner and outer person, in some cases for the better, in others for the worse, depending on what he experiences.

And now I will try to share an account of my own experience. The Easter season is upon you, and I would like to point out that in the past, it was customary for certain believers to mortify themselves on Palm Sunday. That is, they would inflict sharp wounds. They did this particularly with holly. I hope that people today no longer think of doing this.

And there was a mother who had already done this when she herself was a child. Her mother always encouraged her to do it this way, because by doing so, one would gain the favor of God and Christ. In this way, one shows that one is also capable of bearing and taking on pain for God's sake—one would do such things for His sake.

And so this mother continued to do this as an adult woman and demanded the same of her growing children. She demanded that they beat her body in this way until it bled, and the one who wounded themselves the most was then rewarded.

They also undertook so-called processions. They walked for hours to church. And at home, they even put nails in their shoes to make the journey more difficult. So they walked this way from home to church, arduously, of course, because they were tormented by it. But they wanted to bear all this for Christ's sake. They wanted to prove that they could also endure pain and that in this way they would share his pain—Christ's pain, which, after all, is long gone. So this mother had asked her relatives to do it this way. And her children couldn't object; they had to do it and knew nothing else.

Now I won't explain anything more about this, because you will hear the answer now. I want to talk about my mother's passing into the spiritual world. She believed she was a pious woman. But she wasn't popular among people. She caused discord in her surroundings; she believed it was her right to defend herself in this way. She was fundamentally an unloving person, but outwardly pious, very pious. **When she entered the spiritual world and familiarized herself with the idea of continuing to live—she was, after all, a pious woman, and it wasn't strange to her that one could cross over into another world—she realized that the surroundings, the place where she had lived during her lifetime, were very similar.**

Then a spiritual being—an angel of God—approached her, and this angel didn't have a happy face; he greeted her coldly. This didn't please her mother at all. Since she believed she had been pious in life, she thought she now also had a claim and a right to heaven. She had also had the habit in her life—and I must emphasize this—of praying to the saints. She had prayed relatively little to God or in the name of Christ, but she had her saints. There was once her own patron saint, as she claimed, and her name was Anna.

When she saw that she was not greeted with much joy, she asked for Saint Anna. The angel asked her, "Well, who do you mean by that? Who do you understand by this Saint Anna?" The returning mother answered this angel somewhat angrily—just as she had been accustomed to in life—that there was surely only one Saint Anna, and certainly knew whom she meant. But the angel replied, "I don't remember that we have a Saint Anna here."

Now this mother became energetic and said, "Yes, I know, and I beg you, call this Saint Anne." She did not recognize this spiritual being standing before her as an angel, but rather as a being like herself, one who had already been there for some time in this new home. Angels are capable of dressing in such a way that one cannot recognize at first glance what position they occupy in this divine world. And if there is no reason to express joy, one does not make any effort to dress or look particularly well in order to please the one who has returned home.

This angelic being then said: "You should know that all who enter the heavenly world as blessed spirits and dwell here are holy. All who died in faith in God are holy; They all bear this name 'Holy,' for there is nothing unholy in the heavenly world." This sister wanted...But the angel didn't pursue this further and pretended to leave her.

Now this mother soul decided to call another spirit, for she had called different saints by name and prayed to them. Now she spoke of Saint Theresa. There must be a Saint Theresa, and she was in the heavenly world. The angel replied: "We have many with this name, and many of them are holy. Whom should I bring you?"

This mother soul basically only wanted one. She simply had an idea of a Saint Theresa and a Saint Anne. And the angel had to tell her again: "There isn't one Saint Theresa, as you imagine. We have many with this name, and many of them are saints."

Not at all shy, Anna replied that they should simply summon them all. The angel, however, disagreed and said, "No, you cannot give any specific details. We don't agree, I can't do that." From this, the sister believed she could deduce that this spirit standing before her was not of particular rank and therefore not an angelic being. And she reproached: If he/she knew anything about the heavenly world, about heaven in general, he wouldn't give such an answer. So the conversation went back and forth. They couldn't reach an agreement.

When this mother soul realized that she was achieving nothing with this conversation and the demand for these two saints, she asked that the Mother of Jesus come to her and lead her into the higher heavens. But the angel had to tell her again, "That is not possible. The Mother of Jesus will not come here." Then this mother soul became impatient and replied, "Yes. It is possible for her to come here. She can come to me. And Christ, too, can come to me and take me to Himself, up into His heavens. I lived for Him."

So, first it was the saints, then the Mother of Jesus, and finally it was to be Jesus Christ Himself. That's how She wanted them to come. And the angelic being said: "What do you imagine? Asking Jesus Christ to come, and there are so many people asking Him, praying to Him, begging Him. Do you really believe that Jesus Christ or the Mother of Jesus would come to you, when there is still so much inconsistency within you and their presence is much more meaningful elsewhere?"

To this, the mother soul replied: "It is possible for them to be here and there at the same time, for they can be everywhere at the same time."

Well, the angel of God knew what the spiritual insights of these Returnees were like, and he had to tell her: "What you are asking is simply impossible. Christ or Mother Mary can only be in one place and not everywhere at once."

Anna didn't understand this, and she replied that she had been taught otherwise and that what he was saying wasn't true. So this was a rebellious spirit returning home. She set her conditions and believed she had every right to do so. She thought of everything she had done for Christ, for his sake. And she told this being: "We put nails in our shoes and made our journey difficult, for God's sake." She had also beaten her body until it bled. She mentioned all this and said that it hadn't been pleasant for her either.

The angel could only answer her: **"What you did was completely senseless. Heaven didn't rejoice in it, nor did Christ. No one can rejoice in such deeds. Because what you have done is meaningless."**

She did not want to understand such a thing; she had been taught differently. And the divine being told her: "You would have been better off living in peace with your fellow human beings. You would have been better off doing good works or helping a poor, sick person. But what you have done has not helped you, it has not helped anyone. You could have done things that would have been for the salvation of your soul."

So they couldn't come to an agreement. The conversations went back and forth, and the angel of God decided to take his leave of her.

With this explanation, I want to express that a person who has returned home sometimes has long conversations with those present, and they can't reach an agreement. For the person who now enters the new world doesn't yet understand it, doesn't comprehend it, and wants to make his own demands because he had believed differently and had his own ideas. And that's not how it works. One who comes home cannot impose conditions. Not even wishes are fulfilled if the merits aren't there. Only where merit is present

are the wishes of the individual fulfilled in one form or another. And so the Spirit of God departed and left this soul alone.

I said that the place where she came and the conversations took place resembled the environment from which she had come. She had become human from an elevated spiritual sphere and, in accordance with her life, had entered a lower spiritual sphere. Now, this mother soul had first looked around a bit. But she didn't agree with what she saw, with those she encountered. She also didn't agree with other spiritual beings with whom she conversed—just as she hadn't agreed with her fellow human beings in human life.

So she had only one thought: "Back." And she imagined her church, where she had always gone and prayed. She wanted to go there, and she believed she would be seen there and that an angel of God would take her from there. She now wanted to go to this place that belonged to God, for she regarded the church as a piece of the kingdom of heaven. And so, through her will and her thoughts, she was drawn to this church as if by a magnet.

So she went to the altar, that is, she knelt down on the steps in front of the altar. And there she prayed, again to Saint Anne and Saint Theresa. She also looked around a bit. There were other spiritual beings there, spreading their hands and praying. She also saw spiritual beings next to the people praying in the church. She saw how spiritual beings had also folded their hands in prayer and were thus praying with these people. She also saw that these people were being touched by spiritual beings, that their hands were placed on their heads. She was able to observe all of this.

And so she only thought: "I just need to be there for a certain amount of time, and then the same will happen to me." But she had to wait a long time. There, on the steps where she was kneeling, were others praying, but no Spirit of God came to them either.

As a result, she withdrew from the steps and went into the pews where the people were praying, and she expected that a being would now come to her and begin a conversation with her.

First, however, she had observed these people. Basically, all of this was new to her. On the one hand, she saw the people who were in the church praying. With those who truly prayed from the depths of their hearts, there was usually an angel of God. With others, who gave it no thought, who only went to church habitually, and who had no inner devotion, there was no spirit of God. She made various observations in this church, but didn't understand why there was a spiritual being with some and not with others.

She now wanted to establish a connection with such a spirit, one that was occupied with a person. So she chose one whose outward appearance appealed to her, approached this spirit, and asked it to take care of her as soon as the person praying had left the church. She wanted to give this person enough time to receive the assistance of this divine being, but afterward, she wanted to claim the spirit for herself. But this spirit, to whom she addressed, only looked at her and nodded negatively. For he left the church with this person, thus accompanying him in his daily life as well.

This is what the spirits of God do when people take time for introspection, for the spirits of God love those places where people are gathered in devotion. They flock to such an atmosphere and seek out people, accompany them home, or stay with them for days.

But it can also be that they only accompany the person to the exit door and then depart from them. Thus, the divine being itself decides what it wants to do and makes its decision about how to shape its life in the future. The spirit of God takes an interest in the inner life of the person. And is such a person more internalized, the Spirit of God remains with them as a guest. It dwells in their home; it can do so for weeks at a time.

That's one thing. With other people, who don't deserve it or who don't know this internalization and don't strive for the higher meaning of life, the Spirits of God find that such a person is unsuitable for them; for they want to become one with them, with their thinking and will. They want to guide and support them in a higher sense, and the person must always want this themselves. Then the spiritual world of God comes with its power, which it adds to this higher thinking and will; then there is greater power, a flourishing and success; then the world of God is able to feel at home with such people.

And so it is, dear brothers and sisters: It all depends on the person; they decide whom they want to have as a guest, as an invisible guest.

Now back to this mother soul. She wanted to be seen and led into heaven. She now recognized the difficulties and that it wasn't so easy. But now she had also seen and heard that there were desperate spiritual beings in this church, praying and crying loudly for help, begging God to forgive them all their sins, all their wrongs, to be merciful to them, to take pity on them, and to bring them back. Some of them cried out loudly and wept—a spirit can do that too—and thus called for help.

This is how this mother soul made her observations. Then a being called out to God for support and help, but no one came. With another such supplicant and beggar, it was different again. Then, it seemed, spiritual beings came in haste to support, comfort, and assist the person in question. With one of them, they spoke to him and prayed with him; with another, he was led out of the church by two or three angels. One soul was cared for in this way, another was merely comforted and prayed with. And yet another, who pleaded and cried out loudly, was not cared for.

The Spirit of God then does not care for those concerned when it sees that they are not at all serious and do not regret in the depths of their souls what they have done, that they show no remorse at all, but cry out for help out of selfishness and because they have lived alone in the spiritual realm for a long time and have felt God's punishment – if that is the only reason they cry out for help.

But if there is no inner transformation, no true remorse, the soul is not yet ripe for help; it is not yet ripe to be comforted or even led away. If one does not care for such a soul, it must be deeply guilty; it must still be humiliated and must feel that it does not want to be seen by God and His holy spiritual world. One finds that it is not yet time to help this spirit. And so, a spirit being that pleads and calls perceives it as a punishment; it feels in distress and is not freed from it.

With such pleading spirit beings, it is possible, and indeed very often happens, that it is not angels of God who take care of them, but spirit beings striving for their own advancement, who want to do something good and prove that they can also contribute significantly to God's plan of salvation. They enter into conversation with such desperate souls and comfort them. It is also possible that relatives who have gone before them come to them and offer them comfort and reassurance that they simply have to be patient and truly change within themselves.

One can certainly tell a spirit that it must rethink, must repent, and it can also listen. But if he lacks the insight to do so, if he doesn't truly acknowledge his guilt, and if he constantly harbors the thought that what he did wasn't so bad and that the way he was punished was not right, then there is no remorse.

And so one must wait, and the time in which the soul is afflicted helps to bring it to the point where it recognizes what is necessary: repentance, a different way of thinking.

In this way, these supplicant souls are given assistance, also through the prayers of those in the church who, for those not included in the angelic hosts, wish to earn something in return by offering their assistance to others. They then ask divine beings they encounter in this church space to act with grace upon the poor soul in question and to be merciful to it.

The prayers that are said in the church are, after all, for the glory of God and for the glory of Christ, and merit should result from this; the piety of all these people, their faith, their honesty should be received in such a way that it is worthy of a reward, and this reward should not be given to these worshippers, but to a poor soul or souls here. Those spiritual beings who are part of the plan of salvation and are working on their own spiritual development are interested in such things.

So this mother soul had witnessed all this, and so she remained in this church space for days, nights, and weeks. She had the feeling: "Only here can I find liberation." And she, too, did as those who had pleaded and cried out so much had done. She, too, cried out for help and hoped that she would now receive assistance in this way.

And then these ascending spiritual brothers and sisters, of whom I spoke earlier, also came to her. They comforted her, but also pointed out her mistakes, all the wrong thoughts and desires she still had. It was

thanks to these ascending spiritual brothers and sisters that help was brought to this sister. They had comforted her. They had gone to those angels of God who occasionally visited this church and observed the believers. These beings approached the angels of God, held their hands, and then drew them toward the mother soul.

Of course, a spirit of God can still refuse assistance, for others cannot and may not exert power over a spirit being superior to them. Thus, it can only be a matter of begging and pleading, and of knowing how to pray and how to persuade these divine beings to show understanding, compassion, and mercy for this particular soul.

And so, such a pleading, begging soul had managed to bring a spirit of God to this mother soul. This spirit that she was now willing to be taught. The spirit of God promised to assist her and explained to her: "I can only assist you once you have cleared most of what burdens your soul and your mind." And he ordered that this sister first be taught the most important parts of Christian doctrine in its truth.

And so it happened. This sister was then presented with the true Christian doctrine and explained to her what heaven looks like, who rules in the heavenly world, and who on earth has the right to decide what concerns this heavenly world.

She was now taught the true Christian doctrine. She experienced some disappointments. She had to admit that she had been taught quite differently and that she had never heard anything like what was now being presented to her as true doctrine. She wanted to make an effort to understand it as it was now being interpreted and as the truth. But she kept thinking about how she had been taught throughout her entire earthly life. And so, as a spiritual being, it was not easy for her that what had once been so precious to her and meant everything to her was now wrong or largely incorrect and was being interpreted differently. She first had to familiarize herself with this new, spiritual doctrine. That wasn't so easy. She needed time. But she was willing; she wanted to learn.

And so a spirit of God stood by her side and taught her. **There also came a moment when she had reached the point where she had forgotten everything she had been taught in human life, and her sole concern was to retain and preserve the new things she had been taught. She no longer wanted to think about all the false things she had heard in human life.**

She had now acquired that, but otherwise her soul was still burdened; the vices were still there. In the spiritual world, she had once displayed a stubbornness; she simply wanted to impose her ideas. Just as she had lived and asserted herself as a human being, she also wanted to assert herself in the new world. Now she had to learn and realize that she had done some things wrong, and that people understood them, and that as a Christian, she had also been bound by obligations that she should have fulfilled.

What she hadn't done as a human being, she now had to make up for in the spiritual world. So, all her mistakes were held before her; everything she had done wrong was explained to her. **She was led back in spirit into the past. She could see how she had caused harm and suffering to others through her words.** There was much to talk about with her. But she showed good will; she wanted to change and asked for patience and support.

So, all these teachings were still taking place, spatially speaking, in this earthly church. When she was ready to accept all the teachings of the divine beings, she was taken from this church and escaped with her into a spiritual realm, into a spiritual house. There she was to live with others, there she was to work, there she found her new spiritual life. She was also given the opportunity to observe her surroundings. **And so she had to realize again and again how much this spiritual world does have a similarity to the earthly world.**

But the more she transformed herself internally, the more she felt an inner contentment and found the environment in which she lived more colorful, peaceful, and harmonious. All of this now came from the depths of her soul; through her elevated thinking, she herself had made the entire environment she saw more lovely and joyful. She herself contributed to this harmony.

This, too, was explained to her: With inner, spiritual advancement, the spiritual eye sees more clearly, and one is attuned to the subtlest and quietest conversations. Many things are audible that another spirit, still familiar with and connected to humanity, cannot hear.

Once a spirit has internalized itself, it is offered the opportunity at certain times for its eye to become clearer and for it to see more clearly, something into the distance or upwards, into its future—sometimes as a reward and only temporarily. Thus, it senses what might lie ahead, what it might achieve and experience. Then the spirit is allowed to experience such things in this way, out of grace, out of mercy, out of compassion. On the other hand, one wants to encourage the individual in their zeal, so that they strive for the heights, so that they can achieve what they are shown from afar or what they can experience as if in a dream—this image of the future that they are given. **These are signs of God's love that can be given to the individual when one recognizes that the possibility exists to encourage this ascending spirit to diligently participate in their own spiritual improvement. They should recognize that it is necessary for them to participate in God's plan of salvation and to take on a task.**

All of this was now discussed with this mother soul; it was explained to her. And she had to go through the time needed to purify her soul of the impurities that were anchored within her; she had to dissolve all of this; the soul should no longer be marked by it. In this way, the sister received assistance from the spirits of God. Thus, she was able to join God's order and then pursue an activity that pleased her. But before that happened, dear brothers and sisters, much time had passed.

And so it is with a soul returning home; it brings with it so much humanity, human thinking, human views, and it expresses these when it is somewhat opinionated or immodest in its nature and has no idea what heaven actually is. One encounters these returnees, as I have explained to you, and answers are given to them. Long conversations go back and forth.

But these are not absolutely necessary. They are not necessary for someone who has some knowledge of the spiritual laws, of God's order, and of the heavenly world. All this knowledge benefits him/her; For someone who recognizes and affirms the spiritual laws will hardly ask such questions upon entering the world of God, or command the angels of God what they should do, or otherwise rebel against everything that comes to them and express their dissatisfaction. Those who know the spiritual laws will not do that. They may even seek salvation. And it is true that the spirits of God know the disposition of the returning homeward-bound person, their entire spiritual development, and the entire life they have lived. They see all of this. And the will of the person and the will of the spirit that has entered the new world are always significant.

If they are ready and willing to make amends for what they have done wrong, if they are willing to be taught and guided, then they will also be guided by the spirits of heaven, they will also be taken by the hand. Let us hope that each one will be shown a piece of the heavenly future world, where they can reach through zeal and diligence in the service of God.

So, dear brothers and sisters, I have now explained in detail the experience of a deceased person, how he arrived in the spiritual world, and how his path unfolded there.

Describing this other world to you and explaining it as it is is not always easy for us. Humans cannot comprehend it and cannot understand everything that exists. But heaven can only be beautiful, and in the heavenly world, one can only be happy, truly happy, and full of joy, when everything unfolds in harmony: life with one another and everything that one is continually allowed to glimpse anew, everything that is continually being created anew.

Just as you humans plan new cities, so too are new cities constantly being planned in the spiritual world. ***Other, outdated things are dissolved, and new things are built.*** Similar to you. You do the same. It is the same in all spiritual development. There are things that are outdated, that are no longer necessary. Instead, other things are being created, other possibilities for spiritual ascent are being created, for there is only one upward progression. Upward progression—it would be too much to say, a little bit each year; let's say, a very, very tiny bit each decade.

Now, dear brothers and sisters, I will assume and hope that you have understood me. So I would like to express God's blessing upon all of you. This blessing of God should accompany and protect you on all your paths. And so you too should feel comfortable within yourself from this atmosphere, so that it is a support to you; for you need it, each of you needs spiritual support.

Now may you all depart in peace, accompanied by God's blessing. Greetings from God.

Report of the experience of spirit teacher Joseph through his mediator Beatrice Brunner in the hall on Münchhaidenstrasse, Zurich. Original: tape recording.

Note

In addition to the accounts of experiences of ascending spirit beings, Beatrice Brunner (1910-1983) delivered over 2,000 teaching lectures in deep trance during the 35 years of her ministry. These lectures were given by two otherworldly teachers who taught Christian spiritual teachings to listeners. These two spirits of God, named Josef and Lene, provided comprehensive instruction in the teachings of Christ, God's creation, and the origin and meaning of all life. These lectures are published by GL Zurich in various book series and in the magazine "Geistige Welt," published since 1948. The lectures, preserved on video and audio tape, each lasting approximately one hour, are presented in a teaching facility in Zurich, a 500-seat hall specially built for this purpose in 2001. Further information about the literature and GL Zurich events can be found on their website www.glz.org.

GL ZURICH Letzigraben 117 CH-8047 Zurich.

Phone +49 44 383 60 10

info@glz.org

www.glz.org

[or more in German:](#)

see also: <https://www.glz.org/en/knowledge/spiritual-lectures>

the end.

More in audio:

1958-69	1960-61	62-63	64-65	66-67	68-70	71-74			
								See also: UFOs and Spirit Communication	

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