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THE SPIRITUAL WORLD

Christian Spiritual Journal – since 1965

Music

The Colorful Experience of Music
in the High Heavens

Where Heavenly Artists
Receive the Power of Inspiration

Developing Musical Talent in the World Beyond



Beatrice Brunner (1910–1983)
Deep-trance medium for the world beyond

In the course of 35 years, over 2,000 lectures were given by spirit-teachers through the Swiss medium Beatrice Brunner. This body of work constitutes a comprehensive source of Christian spiritual teaching, unique in its scope and scale. The spirit-teachers who communicated through Beatrice delivered an exceptional diversity of instruction, in which one can find insight, guidance, and support. They are testament to the fulfillment of Jesus Christ's promise to send the "spirit of truth" (John 14:26, 16:13), who would teach all things. *The Spiritual World*, the English-language counterpart of the Swiss journal *Geistige Welt*, contains a translated selection of these lectures, providing readers with answers to the fundamental questions of existence and knowledge of life in the beyond.

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Lene, 19 January 1977 (excerpt)

The Colorful Experience of Music in the High Heavens

Perfection is not to be found in any area of the physical world. Even the most beautiful thing that nature or human art has to offer is imperfect. Perfection only exists in the vicinity of God. In this lecture, spirit-teacher Lene speaks about the experience of music in the high heavens. There, music is something alive. A concert is not only an audio experience, it is simultaneously like colorful fireworks that sparkle from the notes.

Lene: God bless you. Dear brothers and sisters, may you put aside your thoughts, your daily business for an hour, so that your hearts and souls open and you are better able to understand my words. You call such an hour meditation. I try to speak to you on a subject, but my meditation or my explanations are experiences or events from the heavenly world. I wish to open the gates of heaven for you, I let you glimpse into this spiritual world; I would like you to be able to look into this spiritual world, where the gates have been opened, and receive insight into the most varied levels of development and the most varied spiritual heights. I try to enable this insight for you as human beings, with your feelings. I try to draw you into this, for you, invisible world and to describe it to you in its vitality, so that you are also able to experience it with your human feelings and form a picture of it. Of course, I will not manage to achieve what I would dearly like with everyone present: to experience this vitality in the way that I attempt to describe it.

I have already given you explanations on the most varied topics. I have explained things that

you enjoyed hearing, that delighted you; I have perhaps also said things that you did not find believable. I do not mind. It all depends on the development of the person, and it all depends on how far they have opened their heart and soul. It all depends on what stage of development they are on, whether what I have to say to them is self-evident, because they simply feel it, because they have, so to speak, this knowledge in themselves and are of the view: "This is nothing new to me, this is a confirmation of everything that I suspect, that I feel, and that I believe to be the case." And for another person this is simply not the case, because the door to their soul is closed and because they have not yet had such experiences in spirit or because these experiences are quite unfamiliar to them and so far removed, because, simply put, they lack the understanding. It is the same with you: when you want to explain something that is perhaps a little complicated, then you also know, "Oh, I need not say anything about this to such and such a person. They do not understand it anyway." I, too, could sometimes say this. But, indeed, I have many different brothers and sisters here: one is standing here, another is standing there, and what I explain is ultimately heard by everyone. That is how it is.

Now, I do not want to say any more on this. Today, I primarily wish to open heaven for you. I would like to speak about hope and love – first about the hope and love of human beings, both of which play a very important role in Christian teaching. Then, in contrast, I would like to illuminate hope and love from a spiritual point of view – how they are to be experienced from a spiritual point of view.

When a human being may be given – and must be given – hope, it is most certainly something comforting for them. For hope must also exist among human beings in this world. Hope gives you human beings courage, strength, and perseverance if it can flow into you through some kind of situation. There are situations where human beings need hope and where it is spiritual nourishment for them, a spiritual power. Human beings need hope; it is essential for them. But the hope that can be given to them on earth is something imperfect, just as love is also imperfect among human beings. And yet love is also an absolute necessity among human beings. But in this world, both are something imperfect. They are imperfect because they lack vitality. Hope is something transient, it is something that perhaps brings the fulfillment that one expects, but it is not unconditional, perfect, that which absolutely must be fulfilled. Both, whether hope or love – as needed by human beings – lie far removed from them and are sometimes very questionable. And yet they are a necessity for human beings in this world.

But let us for a moment consider this world and everything in it: nothing is perfect, absolutely nothing. Even the most beautiful thing that pleases your eyes and ears – by which I mean the fine arts – is not perfect, although it may be high art for you human beings. Let us take for example the wonderful music of the great masters, which pleases us just as it does you. This music delights you, it may even be performed by masters, so that you have to say to yourselves, “This music cannot be performed any better than it is by these people” – you regard it as a masterful achievement on the highest level of skill, as a masterful achievement for the world. Perhaps I disappoint you when I now say that it is imperfect nonetheless; everything in your world is imperfect, even your finest arts.

I would now like to explain this to you in a little more detail. But I can only make it

understandable for you if your soul is open within, if your feelings are refined, and if my language is understood. And in this manner I would so dearly like to address everyone.

I would now like to return to music, to precisely this high art of music. Heaven, or the spiritual beings who serve it, needs the music that you play on earth, because it serves the glorification of God, the beautification of your services. This exalted, beautiful music has an influence on a human being, on their thinking and on their manner of speech. I would like to say that the person who listens to it rhythmically enters into the music, so to speak – they resonate with the music.

This can be observed – to give a clear example – in the music loved by today’s youth. There is rhythm in this music. People who hear this music join in with the rhythm, they resonate with the beat of the music – it is a lived experience. And they have to express this lived experience with the movements of their body. I do not mean that as a recommendation for you to get into the rhythm in this sense when listening to beautiful music – that is of course not what I meant. I just wish to give the indication and to point out that this resonance among these young people occurs on the physical level, the coarse material level; but it is nevertheless taken from the reality – they resonate with the music, they resonate with their body.

In contrast to this coarse material, physical expression, there is the ennobled, the refined: the listener also resonates, but they do not need physical movements to express this; instead, it is the soul, the inner being that resonates. The listener can sit quite still, and inwardly something is stirred up or resonates. This is the refined and ennobled state. With this I wish to say that there are various levels of resonating: one person resonates visibly with their transient body, while another experiences something inwardly, on the elevated spiritual level – only the soul

resonates, the ennobled, the refined. Perhaps you understand me.

This is why I can also say that everything on this earth is imperfect, even the most magnificent beauty of flowers. To your eyes, it is wonderful; it refreshes you, it delights you. You marvel at nature, and it is indeed beautiful. Human beings, with their, let us say, coarse material way of thinking, marvel at it. But those who are more sensitive and who now see the most beautiful flowers, for example, also have an inner experience, an inner resonance; it gives them a hint of the perfection found in the world of God. There is also an inner admiration of nature – now generally speaking – an inner experience of everything that is offered to human beings. But, on the whole, people just pass over all this. And they pass over all this precisely because they lack – or do not know, or do not want to have – this spiritual perception and this spiritual connection. They have no belief in this higher, this invisible dimension; hence they are also unable to have a higher experience in the way I am now describing. Well, this was an explanation of that which meets your eye, of the externals that you are able to perceive.

I would now like to return to the subject of music. The music you played earlier was wonderful, it was delightful, and it will – I would like to hope – have led you into a higher vibration. But, from a spiritual point of view, from my point of view – as I experience music in heaven – this beautiful music, which you find so lovely, is a music that would be brought to the ears of the spirit beings in the lowest levels of ascent. This is also the music that they love, that they appreciate, that they understand – that they understand. In contrast, the music that I love, that is played in our world, is something alive – it is a new experience every time.

How can music be more alive than the way in which it is offered to you? Well, this is just it. Perhaps this is something not everyone here

will be able to understand when I now speak about the vitality of the exalted music that is played in the highest heavens, making for a special experience. I drew your attention to the resonance of young people, who move to the rhythm of the music and feel their way into it. I have said that high beauty is experienced in the soul, inwardly – that is, in spirit. As a spirit, I experience music inwardly. And all those who are with me on the same level experience it in this way. When a performance or a concert then comes to an end, we also express our delight, just as loudly as you usually do; we also wish to express our admiration, and naturally we do not just remain silent, making no movement or sound. We, too, appreciate these surprises and this vitality, and, as spirits, we also express our delight. For our world is a living world – it vibrates and moves, and it is always in motion.

But now to the question: how do we experience this music, and why is it an experience for us every time, causing us to loudly express our admiration? We hear music with our spiritual ears, and its sound is purer, more perfect; music is much more beautiful than it is in your world. That is one aspect – what is perceived by the spiritual ear. But we do not only perceive music with our ears. I also spoke about rhythm; this rhythm moves us too – inwardly. But, as I said, we remain still. However, the music that is played where we live, or where I live in my world, is also something for the eyes. And therein lies our greatest pleasure, or equally great pleasure. Because the music that is performed, these various instruments that play, all of it is alive and comes into a certain vibration; and precisely because it is alive, an indescribable blaze of color is to be seen. The tones are not just something perceived by the ear – through its vibration, the music also comes alive in a blaze of color.

Just to give you an example: when someone plays the harp, each time a string is plucked, a

blaze of color sparkles out from this string into the expanse. I could almost say that it is like small fireworks. And to experience this is a delight; the diverse colors emitted by the tones of the music in addition to the performance given with the music – this is vitality. We also have the diversity of musical instruments that you have; we have even more. But in our world, every divine being who plays such an instrument brings forth small fireworks, so to speak, with their performance – if I may express it in your terms. This is vitality. The music is powerful, tremendous. One resonates with it. And that which one sees with the spiritual eye is so magnificent, so alive, something so wonderful that you have no conception of it and are not able to comprehend it.

The following is woven into spiritual teaching: everything is vibration, and everything moves in vibrations. This movement, these vibrations also produce colors. And when these vibrations are expressed with music or through music, this then becomes vibrant, something perfect. For instance, just as you have conductors who try, each in their own way, to give precise cues and to convey a piece of music in such a way that its performance reaches an even higher level – so they believe – and becomes even more worthy of admiration, even more alive by human standards, the same thing happens with us. The same music can be played many times, and the same symphonies can also be performed every so often, and each time the fireworks are different because it has been played or interpreted differently. These are experiences. This is the perfection that we experience, and we only wish that you, too, will be able to experience this when you come over to us and that you will not have to content yourself at first with the usual kind of music.

I spoke of hope and love, and I pointed out that both are imperfect on earth. I have just tried to make a comparison between the perfection that we have and the imperfection of

your world. Everything in your world is imperfect, and yet it can be beautiful, of greatest importance, and essential for the life of human beings. But the world is simply not perfect; and even though everything that is offered and that human beings experience in nature may well be worthy of admiration – and is worthy of admiration – it only finds its vitality and perfection in our world.

That is why the hope that is given, that is allowed to be given, and that must be given to human beings is comforting for them; and they may content themselves with this hope. Yet it is a transient hope – imperfect for us. But it is comforting and essential for human beings, and we are in support when this hope is given to them. Indeed, we support everything in this world that is good for human beings; we support it, even if it is imperfect. After all, we cannot bring perfection into an imperfect world – that would be unlawful. Just imagine – coming back to the musical comparison – not only hearing a concert but also simultaneously seeing the fireworks that sparkle from the notes. This is not possible among you human beings – it is not possible even on a purely technical level. And what I am telling you is, first and foremost, understandable for a spiritually-oriented human being; although there may also be some friends for whom this is not particularly understandable.

It is the same with love as with hope: it is an absolute necessity that love prevails among human beings. But this love among human beings is imperfect. For true love knows no hate, it knows no envy, no jealousy, it knows no imperiousness; it is precisely what we have in the highest heavens. And this perfect love is what is in God and came from God. True love is what Christ brought – this is true love. And this perfect, true love is only to be found in its perfection in the world of God.

Love among human beings may also have various levels or various degrees, but it is, and

remains, imperfect. Everyone must agree with me on this. If love existed among human beings, there would be no wars, there would be no extortion, no abduction, nothing of the sort. You have only one word for this love, and you know exactly what is meant by this word, what is to be understood by it in terms of feeling, in terms of affection. Everything is ultimately contained in this word, everything. But in an imperfect world, love is also imperfect. This should not depress you; rather, you should become aware that you live in an imperfect world and that you have to make the best of that which is possible in this world, of that which is only expressed in its highest and most perfect form in the divine world. You should realize that in the case of both love and hope, the degree of perfection exists only in the beyond, in the world of God. After all, your life is transient. You can be given hope in this world, you can receive love in this world as a human being for as long as you live; all of this is limited in your earthly existence.

In the world beyond there is also hope, but it is alive, it is perfect. With us there is also love, and it, too, is perfect. But it is only perfect in the higher levels – I would like to make this quite clear to avoid any misunderstandings; because it is not yet perfect in the levels of ascent. It is perfect in the vicinity of God; perfect is that which emanates from God. The perfected degree of all experience is in God's vicinity, in those high levels of the heavenly princes who are able, and who are permitted, to go in and out of the house of God. [...]

Excerpt from a lecture by spirit-teacher Lene, received in German through the medium Beatrice Brunner in the hall on Münchhaldenstrasse in Zurich, 19 January 1977

Lene, 20 February 1963

Where Heavenly Artists Receive the Power of Inspiration

In the divine world, the great masters of the arts accomplish their works to the glory of God, because they know that their abilities and talents are given to them by God. In this sense, a person of faith is also filled with gratitude when, in their world, they can listen to the music of great composers. In their soul they are able to understand that these artists are only able to express such splendor because God made it possible for them.

In this lecture, spirit-teacher Lene explains how the variously-gifted spirit beings are endowed with creative powers in the high heavens.

Lene: God bless you. My dear brothers and sisters, what food is for the earthly body, prayer is for the soul. Through prayer, you can come closer to God. Your deep connection can be expressed through prayer if you pray properly. In prayer you praise and glorify God, the Creator. You thank him, you appeal to him, you also ask of him, you beseech him for his help in daily life. But real prayer consists not only of grievances and moans, for the heavenly world knows about the individual's troubles. In fact, you should be prepared to put aside your personal problems and worries when praying. A whole other world should open, and in this world you should forget the concerns of daily life. You should enter into something completely new and not approach it with grievances, with incessant entreaties. What is meant, of course, is the personal, the egotistical complaints about the praying person's own affairs. It is different when you ask for the peace

of the world as a whole, when you pray for your neighbor, when you try to put in a good word for them, when you do not push yourself into the foreground. These are then real prayers, which are gladly received by the angelic world. Everything expresses that you are not built on egotism, on the personal, on only wanting to achieve something for yourself and always asking for yourself.

It is like this: if you consider prayer primarily as the glorification of God, God glorified in prayer, and are able to pray for the other first, then the divine world will also recognize your personal needs; because the divine world then begins to take an interest in the individual. And when I say "the divine world", I mean the individual's personal guardian spirit, the spirit messengers who are interested in them and who are connected with the heights of heaven. It is exactly like when you are talking to another person, and you constantly speak about yourselves, about your troubles, your experiences – which is uninteresting for the other person, even burdensome. The other person does not show any particular sympathy either, because for them it is repulsive, so to speak, to constantly hear the moaning, to hear about your own achievements, about your own personality.

But it is quite different when you begin to take an interest in the other, when you inquire into their welfare and try to support them when necessary – when you express willingness to help and actually follow through. Met in this way, a tactful person will naturally ask in turn, "And how are you?" – because they know the other person certainly does not only want to hear about their own personal affairs, instead,

they are so tactful and will also take an interest in the welfare of their fellow human being or their friend. Thus, one begins to create a balance. And if among two such people one is spiritually stronger, they will support and help the weaker. This requires an inner training, a spiritual strength, a certain development. But it is a tactful deed when one also attends to the other.

For the spirit world of God it is like this: when a human being is in prayer, glorifying God, praising him, and perhaps praying for this or that person as well, including them in prayer – they do not need to say many words at all, they simply want to pray for them – and they plead for the peace of the world and do not think about themselves at all, then the high spirit world will, just like the tactful human being, take an interest in the personal welfare of the person praying. Precisely because they give the glory to God, and because they do not push themselves into the foreground, the spirit world of God also desires to grant them what they are due, what they need. And the spirits of God will now observe the person's life and everyone with whom they have contact; they will begin to take an interest in their personal circumstances, and, in an entirely silent and gentle manner, they will support them and help them with their problems and make their life easier – they will be able to receive the service of the angelic world. But I emphasize that the basic requirement is to put aside personal ego, so to speak, in order to receive from above. If your neighbor is the dearest person to you, the brother at your side, if your friend is the closest person to you, and if you give them or try to fulfill in them that which you fulfill in yourself, then the high spirit world will grant your own silent wishes. You can invoke this through prayer. A wonderful power lies in prayer – yes, I would almost like to say a mysterious power; for in such a wondrous way, you will be heard.

The fact that it is important to always put aside your personal ego is something I would particularly like to emphasize this evening. For in this manner I will now try to meditate with you once again, and this gives you the opportunity to reflect, to imitate.

Now, when you go to a classical music concert, you first and foremost have a gratitude toward the composer who wrote this wonderful music. That is, you have a great reverence for them, because through this particular human being it became possible to have such wondrous music both in the present as well as in the future. You are delighted by this glorious music, and the musicians who play it bring forth the best performance with all their energy. As such, those who are able to recreate this music are also celebrated. But, first and foremost, there is a deep reverence for the composers who wrote such immortal music. This is how you human beings live, think, and act.

Now we turn to the spiritual. In the spirit world of God, there are exalted beings who also possess such wonderful talents; they offer their gifts to the glory of God. Simply put: in the spiritual world there are also such great masters, great artists, who constantly compose new things to the glory of God and whose music is then performed by other blessed brothers and sisters. It is played to the glory of God and to the glory of the King of the spirit world, and to this end, brothers and sisters are always invited to these high heavens. Depending on the festival being celebrated, these invitations can be issued on a small scale, on a large scale, or on a vast scale. When the exalted ones of heaven listen to such wondrous, exquisite music, they also express their delight after it finishes. But both the composer of this music and those who play it stand aside. They also express their joy that the work came into existence and that it could be performed, so they hope, to the complete satisfaction of all – because it also needed to be

rehearsed. But the musicians as well as the composer stand aside. Along with every listener, they express their joy because they are able to present this splendor to God, because God listens to this music, because they play it to his glory and out of deep gratitude for his goodness, and because in this music, in which every note signifies a word, they wish to express the love, mercy, and goodness of the Almighty. One does not express it in words, but in music. This is how one honors and praises God.

You should not think, however, that the great artists – as I would also like to call them – that these masters of art would not be honored. Through their work they have also created a reputation for themselves. But this reputation is not of an egotistical nature, as is common among human beings; rather, those who have accomplished these wonderful works are filled with joy and gratitude that God gave them this inspiration, this power to actualize it. They know that this power of inspiration is from God and that they could only accomplish these great works because God willed it. It is thus a completely different relationship. No exalted spirit will accept special applause or special recognition for these achievements, because they will refer to God:

*“I owe it to God,
for I am an instrument,
I did it to his glory.
Would he not give me the power,
I would be nothing;
I would be unable to play,
he could take away my power to do so.”*

All who are in these higher worlds come to this insight. They are grateful to God for having given this inspiration to those brothers and sisters who were able to actualize it. Because not every exalted spirit has the same abilities, or all abilities, in the field of art or, I could also say, in a science. Everything is so wondrously

distributed. You know that while there are angels who do nothing but make music, there are also angels who devote themselves solely to goodness and mercy.

Well, we now return to human beings. You call classical music “immortal music”, and that is what it is, this classical, noble music. When you have the chance to listen to this music and grasp it in the depths of your soul, then your heart must be filled with gratitude for the splendor that those composers were able to express, and because God made it possible for human beings with such a creative spirit to bring such works into existence – because it was done through God’s will. During meditation, you can pray and meditate so wonderfully in this immortal music. And this music can be played to the glory of God. First and foremost, it should resound to his glory. Of course, the sensitive human being and music lover can also find satisfaction, because they listen along. But it is essential that within your heart or soul such splendor is dedicated to the glory of God. It should be played to his glory, out of gratitude from the bottom of your heart.

Many people find their peace again when allowed to listen to such immortal music. Many people distract themselves from their everyday problems; they step into another world, so to speak. But still greater benefit is had when, in this wonderful music, you say:

*“Every note, O Lord,
is to your glory – for you,
for our King,
our Savior, Jesus Christ,
and the entire host of holy spirits.”*

Like so, you should dedicate it to higher goals, and not simply listen to it because you like it, because you think: “It is wonderful.” Oh yes, it is also a beautiful experience in this way, but why can this truly magnificent, immortal

music not be connected with the higher goals of life? This wondrous music should become a prayer. This is how you can meditate with such music. You can try to detach yourself from this world, so that your spirit can wander and enter into an entirely different world, linger there, and draw strength from this other world. You can truly gather strength for body and spirit from these immortal melodies. This can be done by one who absorbs, so to speak, every note with body and soul. It is not simply music for them, it is nourishment for body and soul.

We approve when human beings try to maintain their calm, to foster their calm and their composure in such an atmosphere – when they let this music play to the glory of God. In doing so, you connect with God. Because only the highest beauty is good enough for him. And you should become conscious of this. You should not just be an egotistical person, listening to this music because you find pleasure in it; you should rather say:

*“This is for you, O Lord and Creator,
because you gave the genius who composed this
the power to do so.”*

And thus, you should be grateful of heart. How rare are these great masters! And let us hope that after some time has passed they will come again and continue their work. They certainly will come again – but when they will come, these great masters, remains to be seen.

But now, my dear brothers and sisters, in spirit I would like to try to guide you into our kingdom, into the kingdom of glory – into a heavenly hall, to be specific. No being will make music in this heavenly hall. Here the exalted angels of heaven receive that mysterious power: one angel receives in order to further unfold their talents, to further enhance their achievements; another angel receives in order to persevere in love, goodness, and mercy, so that they

are able to give true love and true understanding to all.

You require food for your body. In the heavenly world there is also a food that one can consume. It is often eaten communally during special festivals – one is not isolated like human beings, because one is a brother or sister to everyone; there is therefore a more intimate relationship. But there are indeed various worlds, and the exalted spirits who have their task in God’s plan of salvation also have their wonderful locations, their dwelling places, as Christ called them. They have their beautiful homes on this hill, in that valley, and one invites others to celebrate a festival.

I need not remind you that there are temples of prayer – to use your terms – in all spheres. I am now speaking of this heavenly hall, which is located on a high level. This heavenly hall is very, very large. I have no scale to describe its size to you. It is wonderfully built; everything is made of precious materials. Half of the hall, as it were, is out of bounds – it is precisely demarcated. That is to say, it cannot be entered during certain times, specifically at those times when that wonderful, playful energy can be seen. I must explain it to you like this: from the floor of this hall subtle energies rise up, which to our spiritual eye look like individual, delicate threads. Some are clustered together like tubes, others are spirals. They are not uniformly shaped – they are, as I said, spirals. They emanate from a narrow opening, from a narrow tube – perhaps that is the right word – before issuing forth in greater size, rising up; and this hall is very high. These wonderful threads move as if in a game. They crisscross, they twist, they intercept each other and create a wonderful display; for everything is in an endless blaze of color. All the colors that exist in the spiritual world can be seen – such a diversity of shades that you are unable to imagine it, and I lack the right words for it. These threads float up, quick

as lightning, they move up slowly – they play a game, so to speak. And these rising energies do not escape somewhere; rather, they gather once more in the upper reaches of the space and arrive at the base of the hall again in a different formation, in a different shape. It is thus an ascending and descending of these wonderful energies, of these many threads. It is not simply like a jet of water soaring up, it is like a fountain offering its wonderful figures and forms. It is an infinite power.

I emphasized that one is not permitted to enter half of this hall, namely where these energies rise up from below and fall down again. There is such an infinite power of God within. But it is not as if it could harm the brothers and sisters in any way; rather, it is holy law that it is not entered. Because it is there that these wonderful images and energies are given. One marvels at this display, this blaze of color, as one could well call it. But it is also the case that on the one hand a wondrous fragrance can be inhaled from it, and on the other hand it is like a delicate mist that pours out over this immense, great hall. These energies are able to portion out something of their power and thereby envelop everyone with this wonderful energy. So much is contained in this energy, and I would like to say that every ray has its significance, its task, so to speak. At times one can simultaneously hear a wonderful music emanating from this blaze of color, from this mosaic, from this diversity of colors. It is not foreign to these exalted brothers and sisters, they have experienced this playful game many times. But for all those present, the energy displayed there is something so uplifting, something so glorious – for the Father gives it to his children.

You will perhaps silently ask yourselves, “How is it possible that such an energy suddenly rises up in this hall?” I said that this can only be experienced in these really high levels, in this high world. There, the word of God is

able to accomplish much; because it came about through God. He, in turn, has his faithful ones, his experts, and they understand how to collect these energies, how to integrate them in this manner – I am also unable to explain this in accordance with the way you think, because my experience is on an entirely different level and I cannot compare it with your conditions. This energy is given by God, and it is now measured and deployed by the exalted brothers and sisters in the most exact way – not in any which way, but in the most exact way – so that it comes to this playful display, which is to please the brothers and sisters. All energies are present, all of them, and they are in their element here, in their brilliance; and so much of these energies emanates out into all worlds. Innumerable energies are present that have to fulfill their task with every single smallest thing – for growing and thriving, for life in this world and in the beyond, for the formation of everything, for all life, for all splendor and glory wherever it may be, be it in this world or in the beyond. Such energies are present for all things – they emanate everywhere, to all worlds, to all spheres, in order to bring what is needed for life there, what is beneficial there.

There is a point in time when such energies, such clusters of rays – I do not know what I should call them, I could also say sources of light – turn toward all brothers and sisters, when they gather above the heads of all brothers and sisters, so to speak, and continue their display. One beholds it, and it is pleasant and delightful, and it strengthens each individual, and the joy and admiration for the magnificence that God offers his children are boundless. There is also a deep gratitude to be able to receive so much of God’s own power – gratitude because one comes so close to these truly infinite divine energies, because God gives this splendor to his own.

But this display does not continue unceasingly. It will diminish again, and the hall will be

emptied once more. But one would never leave such a sacred building without first thanking God, the Creator, praising and glorifying him and extolling his holiness, his infinite love.

For when one is so fulfilled and so delighted, one attends to one's problems once more in order to solve them. The high spirit world also has its problems – they are brought to it by other spirits. It is now a matter of the creatively-gifted brothers and sisters accomplishing their task. During this time they have again received new inspiration through the play of colors, through the splendor offered to them. One spirit is able to express it with wonderful words, they can write a poem about it. Yes, write; their entire experience of this display should be preserved for everyone. How infinitely much has already been offered in this field! Another spirit brings about the completion of their heavenly music in one piece. Heavenly art, however, is not only based on music. It is so varied, just as it is with you human beings – indeed, in heaven there is much more. Filled with new vigor, with new ideas, the brothers and sisters go forth in order to continue being creatively active to the glory of God. For the heavenly Father gave all of them from his power. He only showed them the play of colors, he only showed them all the colors. On one occasion he let it rise and fall quickly, on another occasion slowly, and the images crossed and swirled into one another, and yet something arose from it. And the inspiration is in one's innermost being and one assimilates it.

But it is not only the power of art that lies within this play of colors. Instead, how many brothers and sisters draw renewed joy from it, fresh vigor for their task! How many an angel of heaven have to descend, and how many times have they had doubts about this or that human being. Perhaps they themselves have not descended to them, but so many concerns are brought to them that must be dealt with – and they have the task, the knowledge, and

the ability to deal with these concerns, to solve these problems. They likewise wish to do so in this wonderful love, just as God has given it – by letting each individual experience such splendor so that they are similarly spurred on anew, each in their own way, to bring forth the greatest energy and the greatest achievements and, in turn, place them in service to others. Thus, a heavenly angel can never become tired, because time and again they themselves are nourished from above; time and again they receive in abundance what is most beautiful and precious, and they give from the world in which they live, from this world of giving, of joy, of hope. Their entire being is permeated by giving, by joy, by happiness. And even if they do have to descend, their nature will not change; for time and again they are filled anew, and they also give to those who are unable to understand that one supports others in such a way, that one always bestows gifts and always gives and always hopes.

Thus, this constant power and this constant encouragement come from the highest heavenly source, from God. For God cannot always speak personally with every individual from these endless multitudes of angels. But how much splendor is experienced in one of these holy halls – splendor that came into being through God's holy will and in turn fills every brother and sister with great joy. There is not only *one* such hall in heaven – this as an aside – but many, many. In these high spheres there is much else besides, where one is just as energized and nourished by God – by his limitlessness, by his power. He gives of himself to his own. He gives his children from the creative power within him, so that they disseminate this creative power, unfold it, carry it everywhere. And so the exalted ones of heaven praise and glorify God in his holiness, and they will carry this power further; for they know their task, their goal, they know that it must be fulfilled.

Now something else: we leave these heights and in turn observe human beings – or you personally. When an individual has the possibility to accomplish something special – that is, not an achievement in the usual materialistic sense, but a really admirable achievement – then they must come to the insight that they did not accomplish it by themselves. Rather, all their strength, all their intelligence is from God; God made it possible for them to accomplish it. They should, therefore, not give themselves airs on account of their achievement and boast in front of people. A spiritual person, a truly spiritually-oriented human being, does not do that. For they know that they have the strength from God, and they will constantly be grateful to God for what they can accomplish. All their achievements will be done to the glory of God. They will say:

*“I do not wish to be praised by people,
I desire no gratitude from human beings,
because I do it for you, O Lord.
You have given me the strength,
you have power and authority over me.”*

Such a human being will then be a truly spiritually-elevated human being. In a humble way they will thus bring about great achievements in their everyday life.

Egotism is not liked by the holy spirit world. It does not gladly stand alongside human beings who always put their personal ego first. For it is not customary to behave like this in the spiritual world. It pains an angel of God when they support and assist a human being who then glorifies all their achievements: “How much I have done – come and admire and see what I have achieved!” But this applies on a small scale as well as on a large scale. Put the ego aside; and if someone has achieved something truly worthwhile, then thank God for it. Because something of that infinite power, which human beings have no conception of, emanated from

such a spiritual hall and found its way – found its way at the hour of this human being’s birth. Something of that power enveloped them and enabled them to someday accomplish one or several particularly admirable works. But it is not only at the hour of birth that the person’s life is enveloped by such energies, it is also during everyday life; in the present moment, too, in which you live, it is possible for you to absorb these energies. For so much emanates from that infinite power, and the angels who live in this blessedness descend to human beings. Even if they do not come into their immediate vicinity, they approach them nonetheless insofar as they pass on their instructions to other brothers and sisters. And so much emanates from that infinite power that every creature takes from it, regardless of the form, the garment it possesses.

It is indeed something glorious to know what wonderful heavenly energies are available to human beings – that they can open themselves and take from these energies and that they absorb this power when in prayer, when deeply immersed. Yes, they pray, they give thanks, they praise and glorify God – they put aside their ego, they place themselves in service to God, in service to others. And in this manner they are enveloped by that wonderful power. Spiritual law fulfills itself with them for their salvation, for their progress, if as human beings they are inclined to do what is done in the spiritual world. Thus, nothing sorrowful can befall a human being if they understand how to orient themselves in this way. For in those hours of prayer when one prays more for others than for oneself, the holy spirit world approaches, and it will then also grant the wishes of the person who prays; because through their prayer this becomes possible to fulfill. Such infinite power lies in prayer, in admiration, in the praising of God. Behold nature – on a starry evening lift up your eyes and admire these worlds. You have no idea about those glories. They are far

away from you – and who tells you about those worlds.

So, dear brothers and sisters, I will depart from you and leave you all to the will and the blessing of God – the blessing that protects you from every affliction and every distress, the blessing that makes you free in soul and healthy in body. God bless you.

Lecture by spirit-teacher Lene, received in German through the medium Beatrice Brunner in the hall on Münchhaldenstrasse in Zurich, 20 February 1963

Joseph, 2 June 1971

How a Mother Who Died Young Was Able to Develop Her Musical Talent

When a human being with a special artistic ability returns to the world beyond, there is a possibility that their talent will be nurtured. In this lecture, spirit-teacher Joseph reports on a mother who was abruptly torn from life but who was able to overcome separation from her family thanks to her love of music. Her musical talent opened up a new world for her, in which she was educated on creative work and found happiness and fulfillment.

Joseph: God bless you. Dear brothers and sisters, I have the task of once again explaining something of the divine laws to you. And this is always best done by means of personal accounts. I will now tell you about a mother and her child who died in a sudden accident, as happens so often today. The mother saw the disaster coming toward her but could do nothing to prevent it. She was sitting beside her husband and had a two-year-old child on her lap. There were two other children in the rear of the car. There was a sudden collision, and both the mother and the child on her lap were killed instantly.

As the mother's spirit was released from her body and was able to see the whole scene, she realized that her body was trapped. This mother and her child were thus separated from their earthly bodies and now found themselves as spirit beings in the immediate vicinity of the incident. They screamed, and the mother called for help. She saw herself there, trapped; she also saw her husband, who wanted to help free her. But she could not comprehend that she was now seeing the entire incident with her spiritual eyes

and that she was actually seeing her dead body together with the dead body of the child. The memory of sitting there with the child in her arms was still present in her mind. And so she also saw herself, but now with her spiritual eye. She, that is, her spirit, now wanted to free her body and the body of her child in the belief that they were not dead at all. She did not understand it at all and was unaware that she was really there as a spiritual being. She still had all her memories and thought that this was her identity. She thought she was simply unconscious – but she could still talk, and she wanted to shake herself and the child awake, so to speak.

But then she heard her husband say, "I think they are both dead." She screamed and said, "No, I'm not dead, I'm here." She then tried to touch her earthly body, which she managed without difficulty because she could penetrate this earthly matter. But it was not possible for her to free her body from the earthly matter trapping it. She also watched as her and her child's bodies were laid on a stretcher and driven away, whereas she remained at the scene next to this car.

She continued to call for help. Spiritual beings now came – missionary spirits. It is the task of missionary spirits to support those in distress in such situations. These spirits told the mother, "You have now left your earthly body. For the world you are dead, but not for us, not for God. You live, you have eternal life, and so does your child."

This mother, that is, her spirit, still had the child in her arms. She held him in a tight embrace – not the dead body, which had been taken away, but the spiritual body. And the child, the

spirit child, cried. For his soul had felt the pain and heard the screams, and so this spirit child also screamed and cried. The mother tried to soothe the child. But she was in a state of greatest turmoil herself. She was told, "You have died." But she did not want to accept it and said, "That cannot be possible. I have two other children, and I have a husband. I am needed in the family. It cannot be true that I am no longer alive. I am alive, I can speak after all, and this is my child." And she pressed the child against her as a sign that she really was alive.

But the dear soul knew nothing about an eternal life. She had never heard about such a thing, never spoken about it. But it did seem strange to her, these figures, these beings. They were much more distinguished in their appearance than human beings, and their countenance was much kinder and much more loving.

A missionary spirit now approached with a vessel and a cup. They poured from this vessel into the cup and gave it to the mother to drink, saying, "Drink from it, it will calm you down. Also give it to the child to drink. If you drink from it, so will the child." The missionary spirit had filled up the cup for her and explained, "Drink as much as you like, as much as you can. It will do you good." The mother drank from it and found it to be a delicious drink. The angel of God refilled the cup, and the mother gave it to the child to drink. Still crying, the child also drank from the cup.

Other missionary spirits now came to help. They carefully supported the mother soul with the child in her arms. For the drink given to her was to place her into a gentle sleep – there was no other option, so to speak, than to soothe the mother soul and her child in this way. They supported her at first, but then other missionary spirits came and laid her spiritual body, along with that of her child whom she was still holding tightly, on a spiritual stretcher. The spirits then left the scene of the accident with mother

and child, and they proceeded into a spiritual level – I could perhaps also say: into an intermediate sphere or into a piece of heaven. They were brought into a house where it was very quiet, and a wondrous, delicate atmosphere prevailed. The room into which this stretcher with mother and child was brought was also carefully tended.

They were both allowed to sleep for a long time. The caring, wonderful atmosphere that prevailed in this room played its part in ensuring that this spiritual sleep was not prematurely interrupted. So, the spirit of this mother was allowed to rest, and the child was left in her arms. Angels of God were in attendance, and they monitored and took care of them both.

When it was reckoned that the calming had taken effect, the two were awoken from their sleep, first the mother and then the child. This mother soul was naturally very astonished; the surroundings were entirely unfamiliar to her. But she was no longer in turmoil, and she no longer needed to cry. The child also seemed to have calmed down. But she held him tightly in her arms.

The angels of God who conversed with her now had to make her aware of the new situation and spoke about her future and the future of the child. They explained that it would be best if she gave the child into the care of God's angels; because now that she was in a new world, they would have to attend to her. It was now a new situation with other possibilities, and everything would therefore need to be arranged differently.

This mother soul, however, could not agree to this. Although she had become much calmer, the emotions in her soul were still so strong and the bond with her relatives so great – despite this sleep, her memory of the past could not be erased. It had brought calming, but not oblivion. And the mother said, "What you are offering me is right and good, and I am grateful for that." But in her mind's eye she looked back at the home in which she had lived; she saw the

neighborhood where she had lived, and she felt so drawn to this neighborhood, and it did not seem all that far away to her. So she expressed the wish to simply return to her home, feeling that she should be allowed. She said, "Let me return, perhaps for a few weeks, perhaps I only need a few days, I do not know. Perhaps I will have the feeling and the desire to stay longer." And these angels of God said, "As you wish. But it is a pity. We could be helpful to you here in your new world, and you would become very happy here." It was all to no avail; she wanted to go back. And so she was drawn as if by a magnet, and very soon she was back in the home in which she had previously lived.

She was actually amazed to discover that everything was perfectly in order. A relative had moved in with the family and now seemed to be taking care of things. At first she was interested in the time: she wanted to know which month, which day of the week it was, and she went in search. And she found out that according to her, that is, according to human reckoning, 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 gone to her former home with her child – she had not left him with the angels of God, and they had not insisted on it either. Well, what did the mother do? She had the feeling that the child was tired and that he should return to his crib and sleep. So she laid his spiritual body in this small earthly bed, telling her child to rest, that he was back in his crib. The child also appeared contented, because everything seemed familiar to him again. But the peace did not last for long. This spirit child did not want to sleep, he was not tired, and he tried again and again to get out of the bed, and partially succeeded in doing so. And the mother picked him up again, put him back, and spoke to him. This spirit child

then began to cry, because a spirit being can also cry, and so, too, can a spirit child.

This mother now realized that she was actually not alone in her former home. Unfamiliar beings were passing through, as if they had every right to come and go. She also saw that these spiritual beings had no difficulty in entering. She pondered on this and thought: "Yes, it almost looks as if I am outdoors, and people or beings, or whatever they may be, can simply enter without any kind of difficulty." Indeed, the earthly walls were not an obstacle for spirit. She had not yet received enough instruction to know that this was the case.

She now saw such spirit beings approaching, and they saw the child's agitation. Among them were some who began to interact with the spirit child. They spoke to him, told him stories, prepared little surprises for him, started to play with him – they spent time with this spirit child. At first the mother thought: "Yes, that is all well and good, that is how one acts when in public – people come up to you and start talking to you. But this is my house after all, and they have no right to simply come into my house like that."

But it just went on like this: as soon as one left, another would already be entering. And they were all really friendly. Nobody came with bad intentions or nasty words; indeed, they all seemed to be really friendly. But she became increasingly uncertain. She saw that she actually had nothing to do in the home, that everything was perfectly in order. She now began to reflect, while her child, the spirit child, toddled around the room as well as he could at his age, as reckoned by spiritual years too.

Suddenly an angel of God came into the room. Taking no notice of the mother, the angel went directly to the child, pulled out a flute from the pocket of their robe and began to play. They knelt down to the spirit child, who began busying himself with the angel, crawling around them, now touching their flute and making it

clear that he wanted it. Without further ado the angel of God gave him the flute to play with, and for the child it really was just a toy. Quite soon he lost interest and simply dropped it. The angel of God collected it and began speaking and singing to the child. More beings now came along who only concerned themselves with this spirit child. They began describing what one could experience in heaven, and they even made the child smile. The child was no longer agitated at all, for he had suddenly found joy in these magnificently colorful divine beings. He could do whatever he wanted with these angels, so to speak – they put up with all kinds of things. The mother looked on with pleasure and a certain sense of reassurance.

These angels naturally had to take their leave again. They departed, and the mother stayed behind with the child. Of course, the child now began to cry, because he had a longing for this entertainment. But this mother soul actually wanted the child to herself, she did not want to part with him at all. And so she tried to comfort him as best she could. Again and again she wanted to put him back in his former crib so that he could rest, but she had no success in getting him to sleep. The child simply did not want to.

This mother soul now had to realize that it could not go on like this and that she was not in the right place after all. She reflected that the child would certainly have been taken care of. "Actually," she thought, "it is exactly like when you are on the street or in a park somewhere: people engage with the child, not with the mother. It is exactly the same here." But she felt abandoned and like a stranger.

She then heard her relatives coming home, but they took no notice of her or the child. They could not be seen – this was a great disappointment for her. Even though she called them by name, one after the other, no one noticed her. She then had to consider whether it would not be better for her to integrate herself into the new world. And so

all she had in mind was to wait until one of these beings came close again – one she could make sure was a divine being rather than some other being who simply lingered there. For the angels of God are easy to recognize by their looks, they have a dignified appearance.

And it was not long before they came once more, these angels of God, and they again seemed to want to interact with the child. The mother then objected and said, "Leave the child with me. Either talk with me as well, or I will take the child and go." She did not suspect that these spiritual beings would be able to follow her, that she could not stay somewhere and hide – she could not simply go somewhere with the child to avoid giving him to the angels. She wanted the angels to engage with her as well, and so she also said, "Please take me as well, not just the child. I am abandoned. Take me to a place where I can live with my child." The angels then said to her, "That is not possible, we must take the child from you. You cannot go where the child will one day live. Your child needs to be looked after, and we also wish to nurture him in heaven."

The mother could not readily agree to this. She was afraid, even though she saw how loving these beings were with her child. She simply wanted to be involved. And an angel said, "You see, you should also have an activity, you should also take an interest in certain things and become active. We will look after the child and engage with him, exactly as we have done until now."

A spirit now came very close to this mother, took her hands and said to her, "You made music during your life, you have musical talents. You still possess these talents. Why, then, do you not want to showcase them here as well? Here you have a much greater opportunity to do so than in your human life. We want to give you the chance to make music here. We will take good care of the child and attend to him." She

was a little astonished to hear this. During her human life she had indeed loved music above all else. Now she heard that she would also be allowed to make music in her new world and, as she was told, even more beautifully and to a much higher standard.

They now suggested that they would take care of the child only some of the time; and while the child was being looked after by the angels, she should try to find her task in music. She agreed to this, because she knew that what the angels promised would absolutely be fulfilled. So she gave the child into the care of the angels. And they departed with this mother soul into a spiritual plane where she would now be allowed to live.

She was led into a house where a big discussion seemed to be in progress. They were sitting together in groups, and they were all musicians. They had their instruments, and, in groups here and there, they were trying to compose, to talk. They were having passionate discussions. What also struck her as peculiar was the fact that entire walls were filled with wonderful paintings. They were talking about these paintings, about individual images in these paintings, about these landscapes, flowers, human beings, about everything that these paintings depicted – human beings, spiritual beings, angels of God with their flowing robes. What she experienced was simply something wonderful, something new.

So they spoke about these images, and then they began tuning the instruments. They now had to write a symphony about these images or about a single image or a section of an image. There seemed to be teachers in attendance who explained everything in detail. Everything in these paintings was wonderfully presented in rich colors, and so vividly, as if the image spoke a language.

Well, this mother soul was very interested in all that she was now experiencing, and she actually began to forget the child. This was indeed

a very interesting new world that she was now experiencing. And she was told, “You can also play your violin. We have every instrument found in the human realm, and others as well. You will have to get used to this new reality, but you have a feel for music, you have a talent for it, so it will be easy for you to attune yourself to all of this and experience this new reality.” She was fascinated by all this, and she eagerly listened to the teachers, how they explained everything in precise detail. They spoke about the tone and about the image and about all that it could mean and how they would have to recreate it and how they imagined doing so. And very soon she also had a spiritual violin in her hands.

She was also introduced to a small group of spirit brothers and sisters. But, as a newcomer, she first had to try to acclimatize herself to this new environment, to become familiar with it and to understand this completely new reality. Oddly enough, it was not at all difficult for her to understand everything that she encountered and all that she was told. For she now had the feeling: “A whole new, glorious world is opening up, and I can understand music much better.” She had a wondrous feeling, she felt elevated by happiness – and she forgot her child. An angel had to approach her and say, “Come, I am reminding you of your duties. After all, you said that you would like to be with your child again.” – “Oh yes,” she said, “I want to be with my child,” and, as if lost in thought, she left this room, but inwardly she was filled with these new experiences, with what she had been shown.

She then went to the child. She was happy, and she found the child contented and calm, accompanied by angels of God. And then, of her own accord, she asked them to continue taking care of him, because she now wanted to devote herself to her new task – and, of course, she would like to be with the child from time to time. And so they made an agreement: now and then the angels of God would bring her to

the child, and she would then spend time with him, play with him, talk to him, and teach him to speak.

So, this mother soul was together with the child for a certain period of time. But a longing within pulled her back to the others, because she had been so captivated by what she was allowed to experience there. And suddenly the thought came to her: "This truly is heaven. Oh, aren't human beings stupid. They cling to a life that is so full of sorrow and trouble, while far away from them is a splendor that one can delight in and enjoy, where one can be creatively active. Oh, human beings really are hampered and so caught up in a world that they must someday leave, that really means nothing, that brings nothing but sorrow and trouble. How can human beings devote themselves to transience when something so wonderful is waiting for them." Oh, this was simply in the heart of this mother soul, this was in her consciousness. She had no inkling of the other heavens, she had no idea how diverse, how large they are, and how much sorrow can also exist in this other spiritual world of ascending spirits [in the lower levels].

So she went back to the others and began to talk with them, to make music with them, to join in with them, and learn with them. The teacher now called their attention, "Well, we have now spent some time here, in a room with these paintings. Now we will step out. We will now go into our world, into the spiritual world, to where these wonderful gardens of God are located, where these heavenly forests are to be found and the beautiful, glorious animal kingdom; we will also visit a children's paradise, we will stay wherever we feel called. And there we will try to write a poem for ourselves about all that we experience in spirit, about that which speaks to us. And something will be required from everyone, from everyone." So they went in groups, and everyone had to write a poem about all that they experienced.

The angel of God explained the magnificence of heaven and spoke about these divine flowers in their splendor, in their glory – for whom they were there to shine, whom they had to delight. They went into the spiritual forests in order to observe the happenings there, in order to record this spiritual language in words and to shape it into music afterward.

At first, of course, it was not so easy for this mother soul. She was given a teacher. They taught her, and she had to realize that she had a lot to learn, that it was really not so easy. She had to learn, but she was very eager to do so. For she was so fascinated by this new, glorious life. In all that she encountered – in these spiritual objects and living beings – she saw not only shape and form, she also recognized sound, music. She heard a spiritual language from every life form she encountered. And that was the task of those beings: to encapsulate and to shape, to form and to make music.

Thus, she became entirely absorbed and had quite forgotten her child – she was so filled with everything that surrounded her. But the angel of God came to her again and explained that it was time to look after the child. And then she asked, "Please take him into your care. I will visit you occasionally and tend to the child. My mind is completely at ease knowing he is in your hands, for he is well cared for by you. He is in God's kingdom after all, and you care for him with the love of God. I am unable to give him as much as you."

It was essentially a fortunate stroke of fate in the spiritual development of this mother soul that she was able to reach this level. She had died relatively young, was not yet overly burdened, and had brought her talents with her, and the divine world played its part: it capitalized on the talents of this homecomer, this deceased human being, and gave this spirit being the opportunity to educate herself further in spirit. And because this mother soul had been

made aware of this splendor and glory from the very beginning, it was possible to make the separation from her child much easier, so that in the end it happened painlessly, so to speak, and of her own accord she even expressed the wish for the angels of God to continue caring for the child with the love of God. And of her own accord, of her own accord she wanted to devote herself to high art. After all, it was glorious and actually completely different than it is among human beings; one could be creatively active in music. How wonderful it was. But she also saw how much she still had to learn before she could join in and make music with the others in the great heavenly choir. So, she was left for a long time, and in this way her soul was filled; which is to say, her every thought and desire were directed toward all this glory. She had creative talents.

Now, however, there were still some things to put in order. Only after all this magnificence had been explained to her, and after her future work in heaven had been discussed, was it necessary to explain to her that other things still needed to be put in order. She had also stumbled in life. This, too, needed to be put in order, and, in addition to her creative activity, she would require further spiritual instruction. She felt ready for this and said, "I wish to do everything you ask of me. I feel happy in this world. I recognize that if one wants to be creatively active, then one must also work, and not only in one particular field – one must develop wide-ranging interests. I wish for knowledge of the laws of this heaven, and so I ask: teach me. I wish to be a grateful listener. And I wish to atone for everything I did wrong in life. I wish to place myself in God's service. Stand by me, support me, help me – I wish to serve heaven."

With so much good will, with so much zeal, this returned sister went about her creative task. Heaven had opened its gates for her, and in this way it had explained and shown what must also be done in heaven. Spirits of heaven are

continuously creatively active in the most varied and diverse fields. For heaven, as is explained to you again and again, must be redesigned. Ever and again it must surprise and delight the highest princes of heaven with its variety. Ever and again new things are created and presented. And every single being receives this creative power from God. God gives them the power to be creatively active in whichever field they have been gifted their talents. There they are to develop themselves – to their own happiness, as well as to the great joy of heaven.

So, dear brothers and sisters, for your joy I was allowed to give you a special insight on the occasion of these Pentecost days, these celebrations, which are also marked in the heavens. I was permitted to give this special explanation on a special occasion. From this, too, you can draw your lessons, and you can see what heaven has to offer the blessed ones when they return – that it is not the case that one must only be reproached. There are also those who come to us who are pure in thought and will and who are supported in their pure thought and will. And if someone has special gifts, they are left with this gift and given the strength to unfold it further, and they are thereby allowed to experience this creative world. This is a special answer for my friends who come here faithfully.

So, may the blessing of God bring you all happiness, may the blessing of God accompany you in life. May you be supported in thought and inspired to do the right thing and to say the right word in the right place. God bless you.

Lecture by spirit-teacher Joseph, received in German through the medium Beatrice Brunner in the hall on Münchhaldenstrasse in Zurich, 2 June 1971

Joseph, Questions and Answers from 1950, 1951, and 1955

Questions and Explanations

Dear Joseph, you have often spoken of heavenly music. Is it possible for us humans to hear such music through our connection with the spiritual world?

Joseph: Dear friends, such music can be heard by clairaudient human beings. Such music does not only hover above you here, when you come together here in the community; it is also out in the open. It can, for example, be perceived at a certain altitude or in forests – in places where a certain harmony emanates from the earth, where clairaudient human beings are able to perceive this music. Music in the spiritual world is much more beautiful than that which you know. The instruments may well be similar in form and kind, but their quality is of the very finest. I can compare the difference to that which exists between a coarse-material human being and an angel of God, who stands there in radiance and glory.

It is the same, dear friends, with this music. This most exquisite refinement can only be found in the spiritual world, because entirely different conditions exist there, entirely different vibrations through which this subtlety of tones can be conveyed. If, for example, you play music in a room not built for it, with no special acoustics, the sound will never be as beautiful and resonant as it would be in a room designed for music. And in the spiritual world this is all tuned to a purity, to a refinement, so that everything is reproduced in its glory, be that music, paintings, and so forth. Dear friends, you must always bear in mind that the spiritual world is a world of refinement. (1951)

Dear Joseph, in lonely mountain regions there are places where it is believed that music akin to distant choirs can be heard. Does this have a spiritual cause? Can you say something about this?

Joseph: Well, dear friends, let us say that on a high mountain the currents and vibrations are much finer. Something of this coarse matter has fallen away, and it is like a beautiful spiritual sphere. And in this way human beings who are somewhat clairaudient can hear it, because such a location has an entirely different energy and vibration. There are people who have a strong preference to always visit the same mountain, because there they feel happy and invigorated. Yes, it is so; for an entirely different emanation prevails there, and these people can completely replenish themselves with this glory. And if such people also have a strong mediumistic disposition, then they can experience wonderful things. But if they always do everything in haste and are unable to stay there for days on end, if they leave again after a short time, then such an experience cannot come about. (1950)

Beethoven and other artists gave us music of a heavenly nature. Do certain discordant melodies heard in jazz and other genres come from lower spheres?

Joseph: My dear friends, these great artists and masters were nothing other than mediumistic human beings who were able to absorb this music, or they had once experienced it [in the spiritual world]. Because they were mediumistic to a great extent, they could be guided and inspired, be they poets, painters, singers, and so forth. In a special way, these are all mediumistic people. And if there are people searching for the divine, for refinement, for tranquility, and they dislike this music that you do not enjoy, then I can say that this music relates to current development and is not of great significance. It is the case that in all things, be that in music or in painting, there have been certain highs and lows, there have been fluctuations. And it is the

same with this music that you find so grating – it will continue for some time before evaporating again, let me put it like that.

So let people have this music; for it is a matter of development, and human beings will once again be led closer to, and into, this divine magnificence. Because, my dear friends, people will come again, and they will again bring this music like Beethoven and others. Another wave will then sweep over this earthly world, and they will be celebrated again, and people will again try to connect with this music, they will again try to improve themselves, to ennoble themselves. But this still needs some time. So I can say that this lies in the vibrations, these are the highs and lows that pass through this earthly world. (1951)

Dear Joseph, can you say something about artists and the source of their inspiration? After all, not everything that is considered art is beautiful and harmonious.

Joseph: You know, dear friends, human beings who compose music, authors and poets are so often inspired by the spiritual world. But a human being can add much of their own accord, embellish it as they see fit. So it often happens that what the world beyond wishes to give them is unable to penetrate in its purity because of the individual's own input. Then there are also spirit beings who inspire a human being but who do not yet experience heavenly beauties themselves. But they have this ability to inspire human beings in such a direction. However, as they themselves do not yet live in perfected harmony, they are still tainted by imperfection. They are therefore only able to communicate imperfectly to a human being – not in a pure way. Furthermore, the human being, as an imperfect creature, also adds something of their own imperfection. Yet through this, something can still come into existence that will constitute a great experience for others.

But when the divine world wishes to give something from the higher levels and is able to inspire a human being, then it will be something harmonious, something that can only make human beings happy, and nothing demonic or imperfect can be woven into it. But you can perhaps gauge for yourselves how difficult it is to inspire human beings in this exalted manner so that it is impossible for them to change anything about it. (1955)