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Depression,

Possible Causes of Melancholy

NORSK UNDER [SNARVEI DIT](#)

and Paths of Healing

Suicide after Losing Courage and Joy in Life

When Old Feelings of Guilt Plague the Soul

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Possible Causes of Melancholy
and Paths of Healing.

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Spirit teacher Lene considers the subject of depression in this lecture. She illuminates possible spiritual causes of this affliction and explains how someone prone to melancholy can distract themselves from burdensome thoughts and give their life more meaning.

Lene: God bless you. Dear brothers and sisters, you have come here to listen to my words.

We, however, would like to ask you – I would especially like to do so – to leave your problems and worries outside. You should leave materialistic thinking behind and enter another world in spirit. I will anyway remind you of your life. If you are able to leave your problems and worries outside, you will also get something from this evening; it will be profitable for you. Indeed, we try to strengthen your soul. We also try to be a support for you in life.

Of course, you must have faith in the spirit world of God and the awareness: "I am guided

through life by higher powers or by spiritual beings who are well disposed toward me." You must cultivate these thoughts, and not just when you are gathered here. Even during the day, or in everyday life, you must establish an ever closer connection with us. For we try to understand you in your life. Your life is not always so easy. Indeed, human existence is a big test for every individual.

You must therefore make gains in your human life. We would dearly like to talk about gains, but these gains are not always achieved. And so, we must learn to understand you. We try to draw comparisons between spiritual life,

our laws, and earthly life. We try to make the causes of suffering known to you, and in this hour I would therefore like to speak about something that affects a significant number of friends. Even if one person or another is not personally affected, they will come into contact with such people time and again, and the insights they acquire here will be very useful to them. They will also find confirmation of the truth of spiritual laws.

There are people who tend toward melancholy, and there are people who are melancholic.

On the other hand: there are people who tend toward cheerfulness, and there are those who are cheerful. When one speaks of a tendency, it means that a gulf still lies between this and when someone really brings a character trait to expression – in other words, a tendency toward melancholy is not the same as when it can be said, "This person is depressed." It is the same with other things: one person may tend toward stinginess, for example, but they do not necessarily bring a pronounced stinginess to expression.

It may well be very interesting for many friends to hear how we view this depression of human beings or where we see the cause. After all, we see not only the outer human being as they are. We see their inner life, their dispositions as well as their tendencies. Based on this, we are able to get a better picture of a human being, and, if it is beneficial and healing, we can also foretell something about their future.

You have sometimes asked yourselves, "Why can't these depressed people be helped?" Fortunately, today you have psychologists. They look for the cause of the affliction. But sometimes they look far astray, on a wrong path. Indeed,

they are unable to do otherwise especially those who do not believe in life after death or in reincarnation. They have a particularly hard time in fathoming such an affliction of the soul. We, however, are able to see this affliction in the depths of the soul.

I will now try to explain to you how the spiritual world deals with those brothers and sisters who have a depressive disposition. Of course, this is not done in the same way as it is among you, but in human life one can draw inferences from spiritual work, from what the higher beings utilize when working with their suffering brothers and sisters. I must emphasize: it is unfortunately the case that there are still so many souls who suffer in the world beyond. They suffer because they are so far from the blissful world. They cannot enter bliss because they carry burdens, because they are ascending from below and are not yet able to truly experience full happiness. When such burdened souls return from an earthly life, they must then go through this painful purification. But, also now, it depends entirely on the mindset, on the attitude of the individual being. You should not think that there is no sadness in the spiritual world, that there is only good cheer, and that all brothers and sisters are always at one. It is a world that has as many different personalities as your world. It is a world where as many opinions are held as among you in your world. Thus, there are spirit beings who are full of energy, full of confidence, full of hope, and with this hope and confidence they are able to more quickly overcome much unpleasantness. But there are also those who cannot do this, because they complain and ask "why?" just as often as human beings do, those who always have an "if" and a "but", who have no understanding and always believe their opinion is right. In the world beyond, too, so many different characteristics come to expression.

When a spirit being returns with a great burden, they will accordingly have to go through a sorrowful, painful purification. This purification, and hence also the pain, is of long duration. In the spiritual world we do not have the concept of time that you human beings have – you who are able to calculate and visualize when told, "It lasts for this or that amount of time." You are able to keep count; but for these ascending spirits in the spiritual world there is not this measurement of time. So they live in pain, and they do not know how long the pain, this purification, will last. But they must bear

this pain – you have already been taught about this on various occasions, and I assume that you also understood it.

But when someone has to bear such pain, they are also given comfort when it is time. It is exalted spirits who bring this comfort and who help them bear their suffering and ease their condition. And how do they comfort their brothers and sisters? They talk about the future, about a better and more beautiful world that will also open its doors to them, to these sufferers. It is therefore a matter of overcoming this time of suffering, of living for the future, of hoping. Many souls are thereby better able to get through their suffering. If an unhappy spirit clings to this hope, then additional spirit brothers and sisters will always go to support them and help them bear their suffering, and they will comfort them and explain that it will surely not last much longer. Thus, this painful time passes more quickly for those who live in hope.

There are beings, however, who can do nothing with this hope, it does not get through to them. They do not understand the word "hope", because they feel disowned. They feel only the suffering they must bear – that is the main thing for them. They cannot free themselves from this great pain, they are unable to understand these comforting words, unable to hope – they are unable. And because they are

unable to do so, they become sad, apathetic. This sadness and apathy penetrate deep into their mind, seizing the soul and taking root, and they will not dissolve, they will not detach. If a spirit being does not come to better insight in the spiritual world, then they will also lack these insights when they enter human life. You, however, now know that the high spirit world has the possibility to assign an earthly life to the brother or sister in question, in the hope that they will make gains. So, these brothers and sisters are prepared for a new life. But you can imagine that a spirit ascending from below takes many other burdens with them into life, and that this sadness has filled their soul's innermost. And, when reincarnation has taken place and the human being has grown up, these maladies and this sadness surface once again.

Yet, as I emphasized at the beginning, there are distinctions to be made: one person may only have tendencies toward something. If such a human being was willing to hope at that time in the spiritual world but still did not manage

to overcome, then tendencies will have been in existence; they still lacked the strength. These, then, are tendencies that come to expression in human life. On the other hand, such depressive predispositions can be so strong that one can no longer speak of tendencies – they manifest so acutely as to be an affliction that a human being has taken with them into life. This, however, is not to be confused with disturbances caused by other beings, namely, when human beings are beset by evil spirits – we draw a distinction here. In the case described, the soul continues to be afflicted in human life because balance was not achieved in the spiritual world. In the spiritual world there are heavily burdened souls who bear their purification with dignity, who are full of confidence and full of hope – and they find balance, they gain something for their forthcoming earthly life. Those who manage to overcome can consider themselves fortunate.

But now to human beings. I told you that in the spiritual world these sick beings are comforted, and they are given support in that they are made aware of the joyful and blissful future that is to come and that will allow all suffering to be forgotten. The fact that Christ is also referred to in these comforting words and teachings will certainly be understandable to you. I cannot explain this so well with your concepts, because you have other concepts; your concepts are of a heavier nature. There is much you cannot understand; it cannot be explained to you in detail. But I would like to explain and tell you what is meaningful for you.

You are spiritual friends, you strive for spiritual merits. You wish to do whatever lies in your power. Wherever you have a particular strength, be that of a physical or a spiritual kind, you wish to bring it to expression. And that is good. But a human being's entire thinking is very often limited when it comes to their willingness to help. It is of course something wonderful when a human being can place themselves in service to another. There are so many different ways to do this. And, if they are of goodwill, every human being will certainly find a way to do their duty in service to others. There are many ways.

What I have to tell you is how one can support those people who are sick in soul, what one can make them aware of – if it is at all possible to cure this sickness of soul. You may think: "God has the ability to resolve every affliction." Of course, that is so. But particularly in the case of a soul affliction it is of great importance that

the person concerned plays their own part in resolving it – fellow human beings can support a person who is suffering in spirit and soul.

Some of you, friends, will say to yourselves, “Yes, sometimes suffer from depressive moods as well,” or, “I have particular memories or thoughts that I just cannot dispel.” But even if you have such things, you can hardly speak of a soul affliction. Weaknesses of soul will surely be

in existence, and you should first be able to overcome these weaknesses in yourself. Only when you are able to overcome your own personal weaknesses can you approach fellow human beings who are sick in soul and be a meaningful support.

Now, when spirits of God support their suffering brothers and sisters, they point to the future, to the blissful life that is to be attained. In the case of a human being who lives so fully in the material world and is caught up in it, one cannot speak about the beautiful future, because they are simply unable to look so far ahead – they only ever see their suffering. And it is now a matter of supporting such a human being who is suffering in soul.

You yourselves have already made the observation that when you experienced a disappointment, or lived through some suffering in soul that you were not so easily able to overcome, you were sometimes able to forget it by seeking a distraction. You yourselves sought distraction. When you abandoned yourselves to such a distraction, you were able to forget, and you no longer brooded over it. This is good for a human being if they have a soul affliction, if they tend to depression. For if they are simply unable to live a meaningful life because they do not grasp it and are unable to experience it, then they walk the wrong path and burden themselves. They do not find the courage and strength for the higher life, in the way that the high spirit world recommends. One cannot demand the same from a weak human being, from one who is ascending from below, as from a spiritually strengthened human being. Thus, human beings must also have the resources to bridge their suffering, so that their soul can recover a little, so that they no longer brood and no longer devote themselves to burdensome thoughts, thinking only about their suffering all day long.

Human beings have so many possibilities to distract themselves. We have already indicated

this. Generally speaking, human beings can be told: if you take pleasure in music, then seek consolation and forgetfulness in music. Perhaps it is something else that comforts and brings forgetfulness – it may be singing, painting, or dancing. Life can acquire a different meaning through such an activity. But there are people who have no affinity for music, no particular affinity for art at all. So it is rather difficult to advise them on how to occupy themselves – that there will certainly be something worthwhile for them, too, with which they could give their life some meaning. If a human being is given an activity that captivates them, in which they find joy, then they will have less time, or no time, for brooding, and they will also find distraction. So, everyone who has such tendencies that burden their soul should search for what captivates them, for what would give their life more meaning and more joy. We try to draw your attention to such activities. One person could, for example, collect stones – completely ordinary stones that perhaps especially catch their eye, in whose shape or color they find pleasure. Just like someone who collects precious jewelry or other precious objects, they can create a collection of these ordinary stones. Why must it always be precious things, things that are only precious in the eyes of human beings and yet transient? You can collect things and devote yourself to things that give life meaning but that need have absolutely no material value. Human beings must be able to separate themselves from this way of thinking that only defines things as precious when they are of earthly, material value. Things can have a spiritual value. You can find such stones along the path when you go to work. Or you will certainly come across such a stone when you go on an outing. "It's just a stone," a human being says to themselves a stone is worthless to them. It is worthless to the human being who is bound to this earthly matter, who is taken in by the gloss offered by the

world. If you collect these completely ordinary stones, you may notice some next to each other that are completely different. And then you can begin to research. You must make an effort to do so. There will certainly be books that give information on the substance and composition of such a stone, how it came to be, and so on. And on this path you will discover much of value by engaging with these stones that are worthless to human eyes. Indeed, you even come a little closer to eternity; you come much, much closer to it than were you to collect things that are of significance to the world but that are transient.

These completely ordinary stones can say a great deal to human beings.

So, that is one example of what can be recommended: engaging with stones. Much that is instructive and meaningful unfolds from it, and great conversations can be cultivated with friends who have the same occupation.

A person who suffers in soul should be motivated to find such an activity; that is, they should concern themselves with something other than their brooding. But perhaps stones do not appeal to them. There are also other things with which they can engage themselves. It is like this: one person feels drawn to it, whereas another can do nothing with it. And if one person can do nothing with it, then they also have no inner connection to it, and in spirit they will never have a connection to such a material, to such a substance.

If someone has the wish to build, for example, to have their own house, but they will never have sufficient means to do so and their wish will never come true, they can nevertheless do something: they can draw a plan of how they would like their house – assuming they have the ability to do so. Indeed, everyone must search for their own abilities. They can, for instance, build themselves a house with small pieces of wood. This requires craftsmanship – it is certainly not meant to simply be a childish occupation. The

wood can be carved, it can be processed ... If the wish for their own house cannot be fulfilled, someone can give their life meaning in this way. There are all kinds of materials with which they can build such a house, or even a castle. And they should not do this in a haphazard way; they should consider it carefully. They should pick up a book, an encyclopedia, research something about bygone architecture, for example, and thus try to delve deeper into the subject, to engage with it and create something. Here, too, the material they use does not need to be of high value as seen by the earthly, human eye. No, but with such an activity, with that which is used for construction – be that wood, sand, or stone – they can also come closer to eternity. They must fathom, comprehend what is in their hands: how it came to be, its composition. To you it seems to be dead matter, and yet it can contain life – or life has pulsed through it. In this way, you can give meaning to your own life.

Another beautiful, meaningful activity would be to collect leaves from the trees and bushes, especially at this time of year, and to consider these leaves, their delicate little veins, their wonderful harmonious forms, and to try to draw

them with the life that the leaf contains – to try to give this leaf the life that once permeated it. It should not just be a hasty sketch. The person should be able to reproduce, be able to experience everything that makes this leaf alive, and thus also come closer to eternity. And when you are told that you should collect leaves – yes, you can research: “What is this bush called? What tree does this leaf belong to, what is it called?” You can research. For every leaf there is much to do, or a great activity that can be unfolded, from the smallest detail to the largest. This occupation should captivate a person. But perhaps this is asking a little too much, because it has no gloss – and the human eye is oriented toward gloss. But we would like to hope that one person or another will be spoken to by my words.

Weeds, for example – you only have contempt for them. And yet a friend could be found who studies these weeds, learns their names, and engrosses themselves in this subject. For even these weeds belong to a particular spiritual family. And when you devote your entire attention to these seemingly worthless things, it can become really quite interesting. For this purpose you will certainly need several books or encyclopedias to better orient yourself. You can then research where, in which countries, this bush or this weed or this wood especially thrives. You could write entire essays on it.

So, human beings could concern themselves with many things if they wanted. Indeed, there are many, many other things with which they could busy themselves. And while they are captivated and absorbed in this activity, the wound in the soul can rest, and it can close up, it can heal.

Well, dear brothers and sisters, you will think: “Yes, that is well said. I would like to, but I don’t have the time.” To this we can only say: you are poor people, truly poor people, if you lack the time for this. If you are sick in soul, you must devote so much time to give the soul healing. But if you are healthy – and I insert a question mark here, because are you really completely healthy? Are there no defects in the soul that are also waiting to be healed? Everyone should ask themselves. I know and I see the thoughts of friends who wish to say, “I don’t need to concern myself with such things. I concern myself with higher things.” Fine. Everyone concerns themselves with the things that belong to them – or that they think belong to them. It is also often the case that people tend to have too great expectations of themselves.

Well, the main thing, dear brothers and sisters, is that life has its meaning, that you profit from life, and that the soul, if it is sick, can

recover. This is why you must live, this is why you must be human.

Now, there are also many other things with which you can become involved. And this we leave to you. But what wants to be said in this hour is this: when you encounter friends who are sick in the depths of their soul, then devote yourselves to these people, and together with them try to discover an activity that could captivate them, in which they find joy. After all, you should know that in spirit you have many more interests than simply what you meet in daily life, and many more interests than just music, painting, poetry, and so on. There are many other things.

So, this is, or can become, a medicine for many human beings. Many other occupations can also become medicine if you search for them and do what gives you joy, so that you become happy. Human beings must be happy. If they are able to be happy, then they will also not act badly, or they will do so less often. And human beings should try to avoid always placing their personality in the foreground. They should not always speak about themselves; rather, they must try to place themselves in service to others. And when one is in service to others, then one must model oneself on Christ: helping to carry, overcoming, holding him as an example before your eyes. For he is the role model, the wonderful role model.

I know well, dear brothers and sisters, that I could not serve all my brothers and sisters with what I have said. But some of it can be of benefit to everyone and should be implemented so that the soul of each human being becomes free. For in every human being there are small defects in the soul. They would otherwise not be here and would not have to go through so much.

So, dear brothers and sisters, reflect on this, and try to discover what gives you joy, and place yourselves in service to others. You will then have done much for the healing of your own soul. But placing yourself in service to others means being a doctor, a doctor of the soul,

and this you must do just like a doctor does in the true sense. They cannot complain about the aches and pains brought before them. They must help. And so it is with human beings. If one is really concerned with attaining the high goals of life, then one does not complain – one does not see oneself, one sees only the other, how one can

support them, how one can help them.

So, dear brothers and sisters, I return to my blissful, glorious, harmonious world of joy and happiness. May the blessing of God give you the strength to find this joy in yourselves. God bless you.

Lecture by spiritteacher Lene, received in German through the medium Beatrice Brunner in the hall on Miinchhaldenstrasse in Zurich, 15 June 1966

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Lene, 15. juni 1966

Mulige årsaker til melankoli, og helbredelsesveier mulige måter å bli frisk.

Åndslærer Lene ser på emnet **depresjon** i denne forelesningen. *Hun belyser mulig ble åndelige årsaker til denne lidelsen og forklarer hvordan noen som er utsatt for melankoli kan distrahere seg fra tyngende tanker og gi livet deres mer mening.*

Åndslærer Lene vurderer emnet for depresjon i denne forelesningen. Hun belyser mulige åndelige årsaker til denne lidelsen og forklarer hvordan noen som er utsatt for melankoli kan distrahere seg fra tyngende tanker og gi livet deres mer mening.

Lene: Gud velsigne deg. Kjære brødre og søstre, dere har kommet hit for å lytte til mine ord.

Vi vil imidlertid spørre deg - det ville jeg liker spesielt å gjøre det - å forlate problemene dine og bekymringer utenfor. Du bør legge materialistisk tenkning bak deg og gå inn i en annen verden

ånd. Jeg vil uansett minne deg på livet ditt. Hvis du er i stand til å forlate dine problemer og bekymringer utenfor får du også noe av dette kveld; det vil være lønnsomt for deg. Faktisk, vi prøv å styrke sjelen din. Vi prøver også å være en støtte for deg i livet.

Selvfølgelig må du ha tro på ånden Guds verden og bevisstheten: «Jeg blir veiledet gjennom livet av høyere makter eller ved åndelig vesener som er velvillige mot meg.» Du må dyrke disse tankene, og ikke bare når du er samlet her. Selv på dagtid, eller inn hverdagen, må du etablere en stadig nærmere

forbindelse med oss. For vi prøver å forstå deg i livet ditt. Livet ditt er ikke alltid så lett. Faktisk er menneskelig eksistens en stor prøve for alle individuell.

Du må derfor gjøre gevinster i din menneskelig liv. Vi vil gjerne snakke om gevinster, men disse gevinstene oppnås ikke alltid. Så vi må lære å forstå deg. Vi prøv å gjøre sammenligninger mellom åndelig liv,

våre lover og det jordiske liv. Vi prøver å lage årsaker til lidelse kjent for deg, og i dette time vil jeg derfor snakke om noe som berører et betydelig antall venner. Selv om en eller annen person ikke er det personlig berørt, vil de komme i kontakt med slike mennesker gang på gang, og de innsikt de får her vil være svært nyttig til dem. De vil også finne bekreftelse på sannheten om åndelige lover.

Det er mennesker som har en tendens til melankoli, og det er mennesker som er melankolske.

På den annen side: det er folk som pleier mot munterhet, og det er de som er blide. Når man snakker om en tendens, det betyr at det fortsatt ligger en kløft mellom dette og når noen virkelig har med seg et karaktertrekk til uttrykk - med andre ord, en tendens til melankoli er ikke det samme som når det kan sies: "Denne personen er deprimert." Det er den samme med andre ting: én person kan ha en tendens mot gjerrighet, for eksempel, men det gjør de ikke nødvendigvis bringe en uttalt gjerrighet til uttrykk.

Det kan godt være veldig interessant for mange venner for å høre hvordan vi ser på denne depresjonen av mennesker eller hvor vi ser årsaken. Etter alt ser vi ikke bare det ytre mennesket som de er. Vi ser deres indre liv, deres disposisjoner samt deres tendenser. Basert på dette er vi i stand til å få et bedre bilde av et menneske, og hvis det er nyttig og helbredende, kan vi også forutsi noe om fremtiden deres.

Noen ganger har du spurt deg selv: "Hvorfor kan ikke disse deprimerte menneskene hjelpes?" Heldigvis har du i dag psykologer. De ser for årsaken til lidelsen. Men noen ganger de ser langt på avveie, på feil vei. Faktisk, de er ikke i stand til å gjøre noe annet spesielt de som ikke tror på livet etter døden eller i reinkarnasjon. De har det spesielt vanskelig tid til å fatte en slik lidelse for sjelen. Vi er imidlertid i stand til å se denne lidelsen i sjelens dyp.

Jeg vil nå prøve å forklare deg hvordan åndelige verden avtaler med de brødrene og søstre som har en depressiv disposisjon. Av dette gjøres selvfølgelig ikke på samme måte som det er blant dere, men i menneskelivet kan man tegne slutninger fra åndelig arbeid, fra hva høyere vesener bruker når de jobber med sine lidende brødre og søstre. Jeg må understreke: det er dessverre slik at det fortsatt er det mange sjeler som lider i verden utenfor. De lider fordi de er så langt unna salig verden. De kan ikke gå inn i lykke pga de bærer byrder, fordi de stiger opp nedenfra og er ennå ikke i stand til å virkelig oppleve full lykke. Når slike belastede sjeler tilbake fra et jordisk liv, må de da gå gjennom denne smertefulle renselsen. Men også nå, det avhenger helt av tankesettet, på holdningen til det enkelte vesen. Du bør ikke tror at det ikke er tristhet i det åndelige verden, at det bare er godt humør, og det alle brødre og søstre er alltid sammen. Det er en verden som har så mange forskjellige personligheter som din verden. Det er en verden hvor like mange meninger holdes som blant dere i deres verden. Dermed er det åndevesener som er fulle av energi, fulle av selvtillit, fulle av håp og med dette håp og tillit de er i stand til mer raskt overvinne mye ubehageligheter. Men det er også de som ikke kan dette, fordi de klager og spør "hvorfor?" like ofte som mennesker gjør, de som alltid har en "hvis" og et "men", hvem

har ingen forståelse og alltid tro at deres mening er riktig. I verden utenfor også, så mange forskjellige karakterer istikken kommer til uttrykk.

Når et åndsvesen kommer tilbake med en stor byrde, vil de følgelig måtte gå gjennom en sorgfull, smertefull renselse. Dette rensing, og dermed også smerten, er lang varighet. I den åndelige verden har vi ikke begrepet tid som dere mennesker har – du som er i stand til å regne ut og visualisere når du får beskjed om: «Det varer for en eller annen mengde tid." Du er i stand til å holde tellingen; men for disse oppstigende ånder i den åndelige verden som finnes ikke denne tidsmålingen. Så de bor i smerte, og de vet ikke hvor lenge smertene er, denne renselsen vil vare. Men de må tåle denne smerten - du har allerede blitt lært om dette ved ulike anledninger, og jeg antar at du skjønnte det også.

Men når noen må bære slik smerte, de får også trøst når tiden er inne. Den

er opphøyde ånder som bringer denne trøst og som hjelper dem å bære sin lidelse og letthet deres tilstand. Og hvordan trøster de deres brødre og søstre? De snakker om fremtid, om en bedre og vakrere verden som også vil åpne sine dører for dem, for disse lidende. Det er derfor et spørsmål om å overvinne denne tiden med lidelse, for å leve for fremtiden, av håper. Mange sjeler er dermed bedre i stand til det komme gjennom lidelsen deres. Hvis en ulykkelig ånd klamrer seg til dette håpet, så vil flere åndelige brødre og søstre alltid gå for å støtte dem og hjelp dem å bære deres lidelse, og de vil trøst dem og forklar at det garantert ikke vil gjøre det vare mye lenger. Dermed går denne smertefulle tiden raskere for de som lever i håp.

Det er imidlertid vesener som kan gjøre det ingenting med dette håpet, det kommer ikke gjennom til dem. De forstår ikke ordet "håp", fordi de føler seg fornektet. De føler bare lidelsen de må bære - det er hovedsaken for dem. De kan ikke frigjøre seg fra denne store smerten, de klarer det ikke forstå disse trøstende ordene, ute av stand til håp - de er ute av stand. Og fordi de er det

ikke klarer det, blir de triste, apatiske. Denne tristheten og apatien trenger dypt inn deres sinn, griper sjelen og slår rot, og de vil ikke gå i oppløsning, de vil ikke løsne. Hvis et åndsvesen ikke kommer til bedre innsikt i den åndelige verden, da vil de også mangle disse innsiktene når de kommer inn i menneskelivet. Du, men nå vet at den høye ånde verden har muligheten til å tilordne et jordisk liv til den aktuelle broren eller søsteren, i håp at de vil tjene penger. Så disse brødrene og søstre er forberedt på et nytt liv. Men du kan forestille seg at en ånd stiger opp nedenfra tar mange andre byrder med seg inn i livet, og at denne tristheten har fylt deres sjel innerst. Og når reinkarnasjonen har tatt sted og mennesket har vokst opp, disse sykdommer og denne tristheten dukker opp igjen.

Likevel, som jeg understreket i begynnelsen, der er forskjeller som skal gjøres: én person kan bare ha tendenser til noe. Hvis slikt et menneske var villig til å håpe på den tiden i den åndelige verden, men klarte seg likevel ikke å overvinne, så vil tendenser ha vært inne eksistens; de manglet fortsatt krefter. Disse, så er det tendenser som kommer til uttrykk i menneskelig liv. På den annen side, slik depressiv disposisjoner kan være så sterke at man kan nei lenger snakker om tendenser - de manifesterer det

akutt som å være en lidelse som et menneske har tatt med seg ut i livet. Dette er imidlertid ikke å forveksle med forstyrrelser forårsaket av andre vesener, nemlig når mennesker er det plaget av onde ånder - vi trekker en forskjell her. I det beskrevne tilfellet fortsetter sjelen å være det plaget i menneskelivet fordi balansen ikke var det oppnådd i den åndelige verden. I det åndelige verden er det tungt belastede sjeler som bære deres renselse med verdighet, som er mette av selvtillit og full av håp - og de finner balanse, får de noe for sitt kommende jordiske liv. De som klarer å overvinne kan regne seg heldige.

Men nå til mennesker. Jeg fortalte deg det i den åndelige verden blir disse syke vesenene trøstet, og de får støtte ved at de blir gjort oppmerksomme på den gledelige og salige fremtiden som skal komme og som vil tillate all lidelse bli glemt. Det faktum at Kristus også er henvist til i disse trøstende ord og læresetninger absolutt forståelig for deg. Jeg kan ikke forklare dette så godt med konseptene dine, fordi du har andre konsepter; konseptene dine er av en tyngre natur. Det er mye du ikke kan forstå; det kan ikke forklares for deg i detalj. Men jeg vil gjerne forklare og fortelle deg hva er meningsfullt for deg.

Dere er åndelige venner, dere streber etter åndelige fortjenester. Du ønsker å gjøre det som ligger i din makt. Uansett hvor du har en spesiell styrke, være fysisk eller åndelig, ønsker du å bringe det til uttrykk. Og det er bra. men a Hele menneskets tenkning er ofte begrenset når det gjelder deres vilje til å hjelpe. Det er selvfølgelig noe fantastisk når en mennesket kan stille seg i tjeneste for en annen. Det er så mange forskjellige måter å gjøre det på dette. Og, hvis de er av god vilje, alle mennesker vesen vil helt sikkert finne en måte å gjøre sin plikt på i tjeneste for andre. Det er mange måter.

Det jeg har å fortelle deg er hvordan man kan støtte de menneskene som er syke i sjelen, hva man kan gjøre dem oppmerksomme på - om det i det hele tatt er mulig å kurere denne sjelesyken. Du tenker kanskje: "Gud har evnen til å løse enhver lidelse." Selvfølgelig er det slik. Men spesielt i saken av en sjelsplager er det av stor betydning at vedkommende spiller sin egen rolle i å løse det - medmennesker kan støtte en person som lider i ånd og sjel.

Noen av dere, venner, vil si til dere selv: "Ja, noen ganger lider av depressive stemninger også," eller, "Jeg har spesielle minner eller tanker som jeg bare ikke kan fjerne." Men selv om

du har slike ting, du kan nesten ikke snakke om en sjel plage. Svakheter i sjelen vil sikkert være

i eksistensen, og du bør først være i stand til å overvinne disse svakhetene i deg selv. Bare når du er i stand til å overvinne din egen personlige svakheter kan du nærme deg medmenneske vesener som er syke i sjelen og være en meningsfull Brukerstøtte.

Nå, når Guds ånder støtter sine lidende brødre og søstre, peker de på fremtid, til det salige livet som skal oppnås. Når det gjelder et menneske som lever så fullt ut i den materielle verden og er fanget i den, en kan ikke snakke om den vakre fremtiden, fordi de er rett og slett ikke i stand til å se så langt fremover – de ser bare sin lidelse. Og det er nå et spørsmål om å støtte et slikt menneske som er lidelse i sjelen.

Dere selv har allerede gjort den observasjonen at når dere opplevde en skuffelse, eller levde gjennom noen lidelse i sjelen som du ikke var så lett i stand til å overvinne, du var noen ganger i stand til å glemme det ved å søke en distraksjon. Dere selv søkte distraksjon. Når dere overlot dere til en slik distraksjon, klarte dere å glemme, og dere nei grublet lenger over det. Dette er bra for et menneske være hvis de har en sjelsplager, hvis de pleier til depresjon. For hvis de rett og slett ikke klarer det leve et meningsfylt liv fordi de ikke forstår det og ikke er i stand til å oppleve det, så går de feil vei og byrde seg selv. De gjør ikke finne motet og styrken til det høyere livet, på den måten som den høye åndeverdenen anbefaler. Man kan ikke kreve det samme fra en svakt menneske, fra en som stiger opp nedenfra, som fra en åndelig styrket menneske. Dermed må mennesker også har ressurser til å bygge bro over deres lidelse, så at sjelen deres kan komme seg litt, slik at de nei lenger ruge og ikke lenger vie seg til tyngende tanker, tenker bare på deres lidelse hele dagen lang.

Mennesker har så mange muligheter til det distrahere seg selv. Vi har allerede antydnet dette. Generelt sett kan mennesker være det fortalt: hvis du har glede av musikk, så søk trøst og glemsel i musikken. Kanskje det er noe annet som trøster og bringer glemsel – det kan være å synge, male eller dans. Livet kan få en annen mening gjennom en slik aktivitet. Men det er folk som ikke har noen tilhørighet til musikk, ingen spesiell tilhørighet til kunst i det hele tatt. Så det er ganske vanskelig å gi dem råd om hvordan de skal beskjeftige seg - det

det vil sikkert være noe verdt for dem også, som de kunne gi sitt med livet en viss mening. Hvis et menneske får en aktivitet som fengsler dem, som de finner glede, da vil de ha mindre tid, eller ikke tid, til grubler, og de vil også finne distraksjon. Så, alle som har slike tendenser at byrden deres sjel skal søke etter hva fengsler dem, for det som ville gi livet deres mer mening og mer glede. Vi prøver å tegne din oppmerksomhet til slike aktiviteter. Én person kunne for eksempel samle steiner – helt vanlige steiner som kanskje spesielt fanger øyet deres, i hvis form eller farge de finner pleie sikker. Akkurat som en som samler dyrebare smykker eller andre dyrebare gjenstander, de kan lage en samling av disse vanlige steinene. Hvorfor må det er alltid dyrebare ting, ting som bare er det verdifulle i menneskers øyne og likevel flyktig? Du kan samle ting og vie deg selv til ting som gir livet mening, men det trenger absolutt ingen materiell verdi. Menneskelig vesener må kunne skille seg fra denne måten å tenke på som bare definerer ting like dyrebare når de er av jordisk, materiell verdi. Ting kan ha en åndelig verdi. Du kan finn slike steiner langs stien når du går å jobbe. Eller du vil helt sikkert komme over slike en stein når du skal på utflukt. "Det er bare en stein," sier et menneske til seg selv en tonen er verdiløs for dem. Det er verdiløst for menneske som er bundet til denne jordiske saken, som blir tatt inn av glansen som tilbys av

verden. Hvis du samler disse helt ordinære steiner, kan du legge merke til noen ved siden av hverandre som er helt forskjellige. Og så kan du begynne å forske. Du må gjøre en innsats for å gjør det. Det vil helt sikkert komme bøker som gir informasjon om innhold og sammensetning av en slik stein, hvordan den ble til, og så videre. Og på denne veien vil du oppdage mye av verdi ved engasjere seg med disse steinene som er verdiløse til menneskelige øyne. Du kommer faktisk litt nærmere evigheten; du kommer mye, mye nærmere til det enn var du å samle ting som er av betydning for verden, men som er forbigående. Disse helt vanlige steinene kan si en mye for mennesker.

Så, det er ett eksempel på hva som kan anbefales: å engasjere seg med steiner. Mye det er lærerikt og meningsfylt utfolder seg fra det, og gode samtaler kan dyrkes med venner som har samme yrke.

En person som lider i sjelen bør være motivert til å finne en slik aktivitet; det

vil si at de burde bry seg om noe annet enn deres grubling. Men kanskje steiner gjør det ikke appellere til dem. Det er også andre ting som de kan engasjere seg i. Det er slik: én person føler seg tiltrukket av det, mens en annen kan ikke gjøre noe med det. Og hvis en person ikke kan gjøre noe med det, så har de heller ingen indre tilknytning til det, og det vil de i ånden aldri ha en tilknytning til et slikt materiale, til et slikt stoff.

Hvis noen har et ønske om å bygge, for eksempel å ha sitt eget hus, men de vil aldri ha tilstrekkelige midler til å gjøre det og deres ønske vil aldri gå i oppfyllelse, det kan de likevel gjøre noe: de kan tegne en plan for hvordan de vil ha huset deres - forutsatt at de har det evne til å gjøre det. Faktisk må alle søke etter sine egne evner. De kan for eksempel bygge seg et hus med små trebiter. Dette krever håndverk - det er det absolutt ikke ment å være et barnslig yrke. De

tre kan utskjæres, det kan bearbeides ... Hvis ønsket om eget hus kan ikke oppfylles, noen kan gi livet mening på denne måten. Det er alle slags materialer som de kan bygge et slikt hus, eller til og med et slott. Og de bør ikke gjøre dette på en tilfeldig måte; de bør vurdere det nøye. De burde plukke opp en bok, et leksikon, forske på noe om svunnen arkitektur, for eksempel, og dermed prøve å gå dypere inn i emnet, å engasjere seg i det og skape noe. Her, materialet de bruker trenger ikke å være det av høy verdi sett av det jordiske, menneskelige øyet. Nei, men med en slik aktivitet, med det som brukes til konstruksjon - det være seg tre, sand, eller stein - de kan også komme nærmere evigheten. De må fatte, forstå hva som er i deres hender: hvordan den ble til, dens sammensetning. Til du det ser ut til å være død materie, og likevel kan det inneholde liv - eller livet har pulsert gjennom det. I dette måte, kan du gi mening til ditt eget liv.

En annen vakker, meningsfull aktivitet ville være å samle blader fra trær og busker, spesielt på denne tiden av året, og å vurdere disse bladene, deres delikate små årer, deres fantastiske harmoniske former, og å prøve å tegne dem med livet som bladet inneholder - å prøve å gi dette bladet livet som en gang gjennomsyret det. Det skal ikke bare være en forhastet skisse. Personen skal kunne formere seg, kunne oppleve alt som gjør dette bladet levende, og dermed også komme nærmere evigheten. Og når du får beskjed om at du skal samle blader - ja, du kan forske: «Hva heter denne busken? Hva Treet tilhører dette bladet, hva heter det?" Du kan forske. For hvert blad er det mye å gjøre, eller en flott aktivitet som kan utfoldes,

fra den minste detalj til den største. Dette yrket bør fengsle en person. Men kanskje dette krever litt for mye, fordi det har nei glans - og det menneskelige øyet er orientert mot gloss. Men vi vil gjerne håpe at en person eller en annen vil bli talt til ved mine ord.

Ugress, for eksempel - du har bare forakt for dem. Og likevel kunne man finne en venn som studerer dette ugresset, lærer navnene deres, og engasjerer seg i dette emnet. Til selv dette ugresset tilhører en spesiell åndelig familie. Og når du vier hele din oppmerksomhet til disse tilsynelatende verdiløse tingene, det kan bli veldig interessant. For dette formålet vil du sikkert trenge flere bøker eller oppslagsverk for å bedre orientere deg. Du kan deretter undersøke hvor, i hvilke land, denne busken eller dette ugresset eller dette treverket spesielt trives. Du kan skrive hele essays om det.

Så mennesker kan bekymre seg selv med mange ting hvis de ville. Faktisk der er mange, mange andre ting som de kunne opptatt seg. Og mens de er fanget og absorbert i denne aktiviteten, såret i sjelen kan

hvile, og det kan lukke seg, det kan det helbrede.

Vel, kjære brødre og søstre, dere vil tenke: «Ja, det er godt sagt. Jeg vil gjerne, men det gjør jeg ikke ha tid.» Til dette kan vi bare si: du er fattige mennesker, virkelig fattige mennesker, hvis du mangler tid for dette. Hvis du er syk i sjelen, må du vie så mye tid til å gi sjelen helbredelse. Men hvis du er frisk - og jeg setter inn et spørsmål marker her, for er du egentlig helt sunn? Er det ingen skavanker i sjelen som venter også på å bli helbredet? Alle burde spør seg selv. Jeg vet og jeg ser tankene om venner som ønsker å si: «Jeg trenger ikke bekymre meg meg selv med slike ting. jeg bryr meg om høyere ting." Fint. Alle bryr seg om de tingene som tilhører dem - eller som de tror tilhører dem. Det er det også ofte tilfellet at folk har en tendens til å ha for store forventninger til seg selv.

Vel, det viktigste, kjære brødre og søstre, er at livet har sin mening, at du tjene på livet, og at sjelen, hvis den er syk, kan gjenopprette. Det er derfor du må leve, det er derfor du må være menneske.

Nå er det også mange andre ting med som du kan bli involvert. Og dette vi overlate til deg. Men hva vil sies i dette time er dette: når du møter venner som er syke i dypet av sin sjel, så vier dere til disse menneskene, og sammen med de prøver å oppdage en aktivitet som kan capti

ta dem, som de finner glede i. Tross alt, du bør vite at du i ånden har mange flere interesser enn bare det du møter i daglig livet, og mange flere interesser enn bare musikk, maleri, poesi og så videre. Det er mange annet.

Så, dette er, eller kan bli, en medisin for mange mennesker. Mange andre yrker kan også bli medisin hvis du søker etter dem og gjør det som gir deg glede, slik at du blir lykkelig. Mennesker må være lykkelige. Hvis de er i stand til å være lykkelige, så vil de heller ikke handle dårlig, ellers vil de gjøre det sjeldnere. Og menneskelig vesener bør prøve å unngå å alltid plassere sine personlighet i forgrunnen. Det burde de ikke alltid snakke om seg selv; snarere de må prøve å sette seg selv i tjeneste for andre. Og når man er i tjeneste for andre, så en må modellere seg på Kristus: hjelpe til med å bære, overvinne, holdt ham som et eksempel før dine øyne. For han er forbildet, vidunderet fullt forbilde.

Jeg vet godt, kjære brødre og søstre, at jeg kunne ikke tjene alle mine brødre og søstre med det jeg har sagt. Men noe av det kan være til nytte til alle og bør gjennomføres slik at sjelen til hvert menneske blir fri. Til i hvert menneske er det små skavanker i sjelen. De ville ellers ikke vært her og ville ikke måtte gå gjennom så mye.

Så, kjære brødre og søstre, reflekter over dette, og prøv å oppdage hva som gir deg glede, og sette dere i tjeneste for andre. Du vil da har gjort mye for helbredelsen av din egen sjel. Men å sette deg selv i tjeneste for andre ers betyr å være en lege, en lege for sjelen,

og dette må du gjøre akkurat som en lege gjør i den sanne forstand. De kan ikke klage på smerter og smerter før dem. De må hjelp. Og slik er det med mennesker. Hvis man er det virkelig opptatt av å nå de høye målene livet, da klager man ikke – man gjør det ikke se seg selv, man ser bare den andre, hvordan man kan støtte dem, hvordan man kan hjelpe dem.

Så, kjære brødre og søstre, jeg vender tilbake til min salig, strålende, harmonisk verden av glede og lykke. Måtte Guds velsignelse gi deg styrke til å finne denne gleden i dere selv. Gud velsigne deg.

Foredrag av åndslærer Lene, mottatt på tysk gjennom mediet Beatrice Brunner i salen

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på Munchhaldenstrasse i Zürich, 15. juni 1966

fra

DEN ÅNDELIGE VERDEN 1/2022

In the course of 35 years, over 2,000 lectures were given by spiritteachers 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 spiritteachers 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 Englishlanguage 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, 15 June 1966

Possible Causes of Melancholy
and Paths of Healing

Spiritteacher Lene considers the subject of depression in this lecture. She illuminates possible spiritual causes of this affliction and explains how someone prone to melancholy can distract themselves from burdensome thoughts and give their life more meaning.

Lene: God bless you. Dear brothers and sisters, you have come here to listen to my words. We, however, would like to ask you – I would especially like to do so – to leave your problems and worries outside. You should leave materialistic thinking behind and enter another world in spirit. I will anyway remind you of your life. If you are able to leave your problems and worries outside, you will also get something from this evening; it will be profitable for you. Indeed, we try to strengthen your soul. We also try to be a support for you in life.

Of course, you must have faith in the spirit world of God and the awareness: "I am guided through life by higher powers or by spiritual beings who are well disposed toward me." You must cultivate these thoughts, and not just when you are gathered here. Even during the day, or in everyday life, you must establish an evercloser connection with us. For we try to understand you in your life. Your life is not always so easy. Indeed, human existence is a big test for every individual.

You must therefore make gains in your human life. We would dearly like to talk about gains, but these gains are not always achieved. And so, we must learn to understand you. We try to draw comparisons between spiritual life,

our laws, and earthly life. We try to make the causes of suffering known to you, and in this hour I would therefore like to speak about something that affects a significant number of friends. Even if one person or another is not personally affected, they will come into contact with such people time and again, and the insights they acquire here will be very useful to them. They will also find confirmation of the truth of spiritual laws.

There are people who tend toward melancholy, and there are people who are melancholic. On the other hand: there are people who tend toward cheerfulness, and there are those who are cheerful. When one speaks of a tendency, it means that a gulf still lies between this and when someone really brings a character trait to expression – in other words, a tendency toward melancholy is not the same as when it can be said, "This person is depressed." It is the same with other things: one person may tend toward stinginess, for example, but they do not necessarily bring a pronounced stinginess to expression.

It may well be very interesting for many friends to hear how we view this depression of human beings or where we see the cause. After all, we see not only the outer human being as they are. We see their inner life, their dispositions as well as their tendencies. Based on this, we are able to get a better picture of a human being, and, if it is beneficial and healing, we can also foretell something about their future.

You have sometimes asked yourselves, "Why can't these depressed people be helped?" Fortunately, today you have psychologists. They look for the cause of the affliction. But sometimes

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they look far astray, on a wrong path. Indeed, they are unable to do otherwise – especially those who do not believe in life after death or in reincarnation. They have a particularly hard time in fathoming such an affliction of the soul. We, however, are able to see this affliction in the depths of the soul.

I will now try to explain to you how the spiritual world deals with those brothers and sisters who have a depressive disposition. Of course, this is not done in the same way as it is among you, but in human life one can draw inferences from spiritual work, from what the higher beings utilize when working with their suffering brothers and sisters. I must emphasize: it is unfortunately the case that there are still so many souls who suffer in the world beyond. They suffer because they are so far from the blissful world. They cannot enter bliss because they carry burdens, because they are ascending from below and are not yet able to truly experience full happiness. When such burdened souls return from an earthly life, they must then go through this painful purification. But, also now, it depends entirely on the mindset, on the attitude of the individual being. You should not think that there is no sadness in the spiritual world, that there is only good cheer, and that all brothers and sisters are always at one. It is a world that has as many different personalities as your world. It is a world where as many opinions are held as among you in your world. Thus, there are spirit beings who are full of energy, full of confidence, full of hope, and with this hope and confidence they are able to more quickly overcome much unpleasantness. But there are also those who cannot do this, because they complain and ask "why?" just as often as human beings do, those who always have an "if" and a "but", who have no understanding and always believe their opinion is right. In the world beyond, too, so many different characteristics come to expression.

When a spirit being returns with a great burden, they will accordingly have to go through a sorrowful, painful purification. This purification, and hence also the pain, is of long duration. In the spiritual world we do not have the concept of time that you human beings have – you who are able to calculate and visualize when told, "It lasts for this or that amount of time." You are able to keep count; but for these ascending spirits in the spiritual world there is

not this measurement of time. So they live in pain, and they do not know how long the pain, this purification, will last. But they must bear this pain – you have already been taught about this on various occasions, and I assume that you also understood it.

But when someone has to bear such pain, they are also given comfort when it is time. It is exalted spirits who bring this comfort and who help them bear their suffering and ease their condition. And how do they comfort their brothers and sisters? They talk about the future, about a better and more beautiful world that will also open its doors to them, to these sufferers. It is therefore a matter of overcoming this time of suffering, of living for the future, of hoping. Many souls are thereby better able to get through their suffering. If an unhappy spirit clings to this hope, then additional spirit brothers and sisters will always go to support them and help them bear their suffering, and they will comfort them and explain that it will surely not last much longer. Thus, this painful time passes more quickly for those who live in hope.

There are beings, however, who can do nothing with this hope, it does not get through to them. They do not understand the word "hope", because they feel disowned. They feel only the suffering they must bear – that is the main thing for them. They cannot free themselves from this great pain, they are unable to understand these comforting words, unable to hope they are unable. And because they are

unable to do so, they become sad, apathetic. This sadness and apathy penetrate deep into their mind, seizing the soul and taking root, and they will not dissolve, they will not detach. If a spirit being does not come to better insight in the spiritual world, then they will also lack these insights when they enter human life. You, however, now know that the high spirit world has the possibility to assign an earthly life to the brother or sister in question, in the hope that they will make gains. So, these brothers and sisters are prepared for a new life. But you can imagine that a spirit ascending from below takes many other burdens with them into life, and that this sadness has filled their soul's innermost. And, when reincarnation has taken place and the human being has grown up, these maladies and this sadness surface once again.

Yet, as I emphasized at the beginning, there are distinctions to be made: one person may only have tendencies toward something. If such a human being was willing to hope at that time in the spiritual world but still did not manage to overcome, then tendencies will have been in existence; they still lacked the strength. These, then, are tendencies that come to expression in human life. On the other hand, such depressive predispositions can be so strong that one can no longer speak of tendencies – they manifest so acutely as to be an affliction that a human being has taken with them into life. This, however, is not to be confused with disturbances caused by other beings, namely, when human beings are beset by evil spirits – we draw a distinction here. In the case described, the soul continues to be afflicted in human life because balance was not achieved in the spiritual world. In the spiritual world there are heavily burdened souls who bear their purification with dignity, who are full of confidence and full of hope – and they find balance, they gain something for their forthcoming earthly life. Those who manage to overcome can consider themselves fortunate.

But now to human beings. I told you that in the spiritual world these sick beings are comforted, and they are given support in that they are made aware of the joyful and blissful future that is to come and that will allow all suffering to be forgotten. The fact that Christ is also referred to in these comforting words and teachings will certainly be understandable to you. I cannot explain this so well with your concepts, because you have other concepts; your concepts are of a heavier nature. There is much you cannot understand; it cannot be explained to you in detail. But I would like to explain and tell you

what is meaningful for you.

You are spiritual friends, you strive for spiritual merits. You wish to do whatever lies in your power. Wherever you have a particular strength, be that of a physical or a spiritual kind, you wish to bring it to expression. And that is good. But a human being's entire thinking is very often limited when it comes to their willingness to help.

It is of course something wonderful when a human being can place themselves in service to another. There are so many different ways to do this. And, if they are of goodwill, every human being will certainly find a way to do their duty in service to others. There are many ways.

What I have to tell you is how one can support those people who are sick in soul, what one can make them aware of – if it is at all possible to cure this sickness of soul. You may think:

"God has the ability to resolve every affliction."

Of course, that is so. But particularly in the case of a soul affliction it is of great importance that the person concerned plays their own part in resolving it. Fellow human beings can support a person who is suffering in spirit and soul.

Some of you, friends, will say to yourselves, "Yes, I sometimes suffer from depressive moods as well," or, "I have particular memories or thoughts that I just cannot dispel." But even if you have such things, you can hardly speak of a soul affliction. Weaknesses of soul will surely be

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in existence, and you should first be able to overcome these weaknesses in yourself. Only when you are able to overcome your own personal weaknesses can you approach fellow human beings who are sick in soul and be a meaningful support.

Now, when spirits of God support their suffering brothers and sisters, they point to the future, to the blissful life that is to be attained. In the case of a human being who lives so fully in the material world and is caught up in it, one cannot speak about the beautiful future, because they are simply unable to look so far ahead – they only ever see their suffering. And it is now a matter of supporting such a human being who is suffering in soul.

You yourselves have already made the observation that when you experienced a disappointment, or lived through some suffering in soul that you were not so easily able to overcome, you were sometimes able to forget it by seeking a distraction. You yourselves sought distraction. When you abandoned yourselves to such a distraction, you were able to forget, and you no longer brooded over it. This is good for a human being if they have a soul affliction, if they tend to depression. For if they are simply unable to live a meaningful life because they do not grasp it and are unable to experience it, then they walk the wrong path and burden themselves. They do not find the courage and strength for the higher life, in the way that the high spirit world recommends. One cannot demand the same from a weak human being, from one who is ascending from below, as from a spiritually strengthened human being. Thus, human beings must also have the resources to bridge their suffering, so that their soul can recover a little, so that they no longer brood and no longer devote themselves to burdensome thoughts, thinking only about their suffering all day long.

Human beings have so many possibilities to distract themselves. We have already indicated this. Generally speaking, human beings can be told: if you take pleasure in music, then seek consolation and forgetfulness in music. Perhaps it is something else that comforts and brings forgetfulness – it may be singing, painting, or dancing. Life can acquire a different meaning through such an activity. But there are people who have no affinity for music, no particular affinity for art at all. So it is rather difficult to advise them on how to occupy themselves – that there will certainly be something worthwhile for them, too, with which they could give their life some meaning. If a human being is given an

activity that captivates them, in which they find joy, then they will have less time, or no time, for brooding, and they will also find distraction. So, everyone who has such tendencies that burden their soul should search for what captivates them, for what would give their life more meaning and more joy. We try to draw your attention to such activities. One person could, for example, collect stones – completely ordinary stones that perhaps especially catch their eye, in whose shape or color they find pleasure. Just like someone who collects precious jewelry or other precious objects, they can create a collection of these ordinary stones. Why must it always be precious things, things that are only precious in the eyes of human beings and yet transient? You can collect things and devote yourself to things that give life meaning but that need have absolutely no material value. Human beings must be able to separate themselves from this way of thinking that only defines things as precious when they are of earthly, material value. Things can have a spiritual value. You can find such stones along the path when you go to work. Or you will certainly come across such a stone when you go on an outing. "It's just a stone," a human being says to themselves – a stone is worthless to them. It is worthless to the human being who is bound to this earthly matter, who is taken in by the gloss offered by the world. If you collect these completely ordinary stones, you may notice some next to each other that are completely different. And then you can begin to research. You must make an effort to do so. There will certainly be books that give information on the substance and composition of such a stone, how it came to be, and so on. And on this path you will discover much of value by engaging with these stones that are worthless to human eyes. Indeed, you even come a little closer to eternity; you come much, much closer to it than were you to collect things that are of significance to the world but that are transient. These completely ordinary stones can say a great deal to human beings.

So, that is one example of what can be recommended: engaging with stones. Much that is instructive and meaningful unfolds from it, and great conversations can be cultivated with friends who have the same occupation.

A person who suffers in soul should be motivated to find such an activity; that is, they should concern themselves with something other than their brooding. But perhaps stones do not appeal to them. There are also other things with which they can engage themselves. It is like this: one person feels drawn to it, whereas another can do nothing with it. And if one person can do nothing with it, then they also have no inner connection to it, and in spirit they will

never have a connection to such a material, to such a substance.

If someone has the wish to build, for example, to have their own house, but they will never have sufficient means to do so and their wish will never come true, they can nevertheless do something: they can draw a plan of how they would like their house – assuming they have the ability to do so. Indeed, everyone must search for their own abilities. They can, for instance, build themselves a house with small pieces of wood. This requires craftsmanship – it is certainly not meant to simply be a childish occupation. The

wood can be carved, it can be processed ... If the wish for their own house cannot be fulfilled, someone can give their life meaning in this way. There are all kinds of materials with which they can build such a house, or even a castle. And they should not do this in a haphazard way; they should consider it carefully. They should pick up a book, an encyclopedia, research something about bygone architecture, for example, and thus try to delve deeper into the subject, to engage with it and create something. Here, too, the material they use does not need to be of high value as seen by the earthly, human eye. No, but with such an activity, with that which is used for construction – be that wood, sand, or stone – they can also come closer to eternity. They must fathom, comprehend what is in their hands: how it came to be, its composition. To you it seems to be dead matter, and yet it can contain life – or life has pulsed through it. In this way, you can give meaning to your own life.

Another beautiful, meaningful activity would be to collect leaves from the trees and bushes, especially at this time of year, and to consider these leaves, their delicate little veins, their wonderful harmonious forms, and to try to draw them with the life that the leaf contains – to try to give this leaf the life that once permeated it. It should not just be a hasty sketch. The person should be able to reproduce, be able to experience everything that makes this leaf alive, and thus also come closer to eternity. And when you are told that you should collect leaves – yes, you can research: "What is this bush called? What tree does this leaf belong to, what is it called?" You can research. For every leaf there is much to do, or a great activity that can be unfolded, from the smallest detail to the largest. This occupation should captivate a person. But perhaps this is asking a little too much, because it has no gloss – and the human eye is oriented toward

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gloss. But we would like to hope that one person
or another will be spoken to by my words.

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Weeds, for example – you only have to tempt for them. And yet a friend could be found who studies these weeds, learns their names, and engrosses themselves in this subject. For even these weeds belong to a particular spiritual family. And when you devote your entire attention to these seemingly worthless things, it can become really quite interesting. For this purpose you will certainly need several books or encyclopedias to better orient yourself. You can then research where, in which countries, this bush or this weed or this wood especially thrives. You could write entire essays on it.

So, human beings could concern themselves with many things if they wanted. Indeed, there are many, many other things with which they could busy themselves. And while they are captivated and absorbed in this activity, the wound in the soul can rest, and it can close up, it can heal.

Well, dear brothers and sisters, you will think: "Yes, that is well said. I would like to, but I don't have the time." To this we can only say: you are poor people, truly poor people, if you lack the time for this. If you are sick in soul, you must devote so much time to give the soul healing. But if you are healthy – and I insert a question mark here, because are you really completely healthy? Are there no defects in the soul that are also waiting to be healed? Everyone should ask themselves. I know and I see the thoughts of friends who wish to say, "I don't need to concern myself with such things. I concern myself with higher things." Fine. Everyone concerns themselves with the things that belong to them – or that they think belong to them. It is also often the case that people tend to have too great expectations of themselves.

Well, the main thing, dear brothers and sisters, is that life has its meaning, that you profit from life, and that the soul, if it is sick, can recover. This is why you must live, this is why you must be human.

Now, there are also many other things with which you can become involved. And this we leave to you. But what wants to be said in this hour is this: when you encounter friends who are sick in the depths of their soul, then devote yourselves to these people, and together with them try to discover an activity that could captivate them, in which they find joy. After all, you

should know that in spirit you have many more interests than simply what you meet in daily life, and many more interests than just music, painting, poetry, and so on. There are many other things.

So, this is, or can become, a medicine for many human beings. Many other occupations can also become medicine if you search for them and do what gives you joy, so that you become happy. Human beings must be happy. If they are able to be happy, then they will also not act badly, or they will do so less often. And human beings should try to avoid always placing their personality in the foreground. They should not always speak about themselves; rather, they must try to place themselves in service to others. And when one is in service to others, then one must model oneself on Christ: helping to carry, overcoming, holding him as an example before your eyes. For he is the role model, the wonderful role model.

I know well, dear brothers and sisters, that I could not serve all my brothers and sisters with what I have said. But some of it can be of benefit to everyone and should be implemented so that the soul of each human being becomes free. For in every human being there are small defects in the soul. They would otherwise not be here and would not have to go through so much.

So, dear brothers and sisters, reflect on this, and try to discover what gives you joy, and place yourselves in service to others. You will then have done much for the healing of your own soul. But placing yourself in service to others means being a doctor, a doctor of the soul,

and this you must do just like a doctor does in the true sense. They cannot complain about the aches and pains brought before them. They must help. And so it is with human beings. If one is really concerned with attaining the high goals of life, then one does not complain – one does not see oneself, one sees only the other, how one can support them, how one can help them.

So, dear brothers and sisters, I return to my blissful, glorious, harmonious world of joy and happiness. May the blessing of God give you the strength to find this joy in yourselves. God bless you.

Lecture by spiritteacher Lene, received in German through the medium Beatrice Brunner in the hall on Miinchhaldenstrasse in Zurich, 15 June 1966

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Joseph, 10 February 1968

Suicide after Losing Courage and Joy in Life

How does the divine world judge and care for a deceased human being who is sick in soul and who took their own life as a result of their

depression?

Joseph: God bless you. Dear brothers and sisters, when wars rage on this earth, the lower spirit world finds willing tools among those human beings who are locked in battle and hate. Everyone is set on harming the other, and the lower spirits inspire them to commit all kinds of evil. Imperiousness and hate, vicious retaliation – all of this is manifested by these human beings who have become tools of the lower spirit world."

Human beings who perpetrate atrocities in war will one day be severely punished. Those who have become tools of the lower spirit world in this way remain stuck in their development. When they return to the spiritual world, the spirits of God have a great deal of arduous work with them. By incurring such debt, each individual impedes their own ascent. That is such a shame. But it is like this: the lower spirit world has the possibility to influence human beings and hinder their upward development. It will try to do so wherever it is offered the best opportunity.

Now, dear brothers and sisters, I would like to tell you about two deceased human beings who entered the same level of development in the spiritual world; here they lived together and did the same work. In due course, both of them were to take on a new earthly life at the same time. They both had the same exalted guardian

¹Spiritteacher Joseph was evidently referring to the situation in the Vietnam War at that time (the so-called Tet Offensive and Hue Massacre, which began at the end of January 1968).

spirit – a spirit from the higher echelons of heaven. But this exalted spirit also had his helpers, who were called in to perform their task with these two.

At the appropriate moment, they were both

incarnated at roughly the same time, that is, in the same year. The fact that they were born in different places has nothing to do with what I will now relate. I only wish to explain how it came to be that one of them worked toward their spiritual ascent as a human being, while the other came to a standstill, even though they both came from the same spiritual school and from the same spiritual plane, and even though they both had the same exalted guardian spirit.

I would now like to begin my account in the midpoint of their lives, but I will mention that both were born to good parents and brought up religiously. In time, both of them set up their own household. One of them, however, was not particularly happy with it. He was not granted a harmonious home life, and his immediate neighborhood also consisted of people who caused a great deal of discord and strife. All this made him very unhappy. He stumbled on account of his weaknesses and was unable to prove himself in his task. He could not come to terms with the fact that those around him were so argumentative and egotistical. And so, he lost joy in life and had depressive episodes from time to time, and these became increasingly severe. He no longer found meaning in his life and felt miserable, despite the fact that such an exalted guardian spirit watched over him.

This exalted guardian spirit had certainly recognized this, and through his helpers he tried to give his protégé strength and consolation to help him overcome all the difficulties. But they did not succeed, because this human being had

not stretched out his hands to divine help. So, he was completely lost and miserable in his surroundings. He lacked inner strength and faith, and he was therefore unable to overcome the malady. As a result, he became sick in soul, and one day he took his own life.

I would now like to speak about the other one. He found great happiness in his marriage. His surroundings were peaceful, and he got along well with everyone with whom he lived. These neighbors even had a good influence on him. They strengthened him in faith and fostered the noble inclinations of his soul – for these were still locked within him and were then unfolded through the attentiveness and peacefulness of his neighbors. And because the others strove for the high goals of life and lived justly, the noble inclinations slumbering within him were awakened. They thus lived together in peace and harmony. They got along well and fostered the good in each other. So, each of them was able to take a big step in their spiritual ascent – the reason for which was this reciprocal harmonious relationship. They supported and guided one another; together they strode upward.

And now, dear brothers and sisters, let us look at what happened to these two after they crossed over into the world beyond. The happy one, who had been able to live in peace, was also peacefully welcomed into bliss. At this point I must add a general explanation. When human beings have the longing to be good, when they strive for the high goals of life and want to fulfill the commandments of God, then, in accordance with their good will and desire, they will also attract good spirits. These good spirits, in turn, find in them instruments for divine work. They support these human beings in their peacefulness and goodness. For it always depends on human beings in the first instance. If they desire to do good, they will receive the support of the good spirit world in this goodwill. And, in part, these good spirits live alongside them.

It is the good helper spirits who live alongside human beings, that is, those helper spirits who are subordinate to the exalted spirits of God – not such an exalted guardian spirit themselves, like the one to whom these two were assigned. He dwelt far away from them and was informed about their deeds by the helper spirits, who, in turn, asked him for advice. The exalted guardian spirit advises in such cases, saying, "Try to live alongside them, and devote yourselves entirely to these people."

This is what the good spirit world does. And someone has this advantage when they live in harmony and peace. Spirits of God will then live alongside them. But when discord prevails in the home as in our other case – that is where unholy spirits reside. They are attracted to such a place, and there they set up camp, so that they are always at hand when the opportunity presents itself to incite discord or some other kind of evil.

Wherever human beings carry within themselves a base desire for malice, iniquity, and discord, their intentions will be encouraged by the lower powers. And when a person is so inclined to depression and does not find meaning in life, then these lower spirits are quickly at hand. They become very attached to such a person, fueling their reprehensible thoughts and intentions at all times.

It is, therefore, always the human being who first offers their hand to this or that side and expresses their will. Indeed, their trials will also force them to take a position, and how they relate to God and his spirit world, to his laws, will emerge from this. Based on their inner standpoint and their avowal, they then receive the corresponding help: either from the lower beings if their thought and will are of a lower nature, or they receive the support of the good spirit world, whose thought and will are of an exalted nature. This as a general explanation.

I would now like to describe how these two fared when they returned to the spiritual world.

The one who had merits and peace in his soul was immediately received by the good spirits and allowed to join the ranks of the blessed and to take up his tasks alongside them. To be sure, he also had to be instructed, and there were also several things for which he had to atone, because he had also stumbled in daily life from time to time. But this did not amount to much. What mattered for the spirit world of God and for this ascending spirit was what he had achieved in spirit, the fact that he had lived a life pleasing to God, that he had spread peace and strove for justice. Thus, it is easy for the world of God to receive such a returnee and to assign them their task. In the case of others, with those who return burdened, it is an entirely different picture.

I would now like to speak about the one who had taken his own life. As he entered the spiritual world, the angel of God stood unhappily before him, and he asked him reproachfully, "Why did you not muster the strength to overcome? Before your birth we had carefully prepared you for your earthly life, and you absorbed so much of what you were taught, but now it seems that you did not absorb enough of all those teachings into the depths of your soul." And this unfortunate soul sought to justify himself by saying, "I am not to blame for having done this. I was essentially peaceful at heart, but those around me brought me to such despair. I was at a loss. I was so miserable, because I had to live with such quarrelsome people. I no longer found any meaning in my life."

But he was now deeply anguished and sorrowful to have done it. The reproaches he now heard grieved him. And something else: the depression he had in his soul's innermost as a human being did not leave him after his earthly death – this depression continued to trouble him. The angel of God could certainly see that he was dealing with a brother who was sick in soul. But he could not spare him these reproaches. But this exalted spirit of God showed

forbearance, because this returned brother was truly sick in his soul. He could not find his way. He was miserable and regretted the deed he had committed. He was completely in despair. But the spirit of God promised that he would be given support. And so, missionary spirits came to his side. They now had to take care of this sick

soul, because his mind was truly sick.

Well, what I would particularly like to emphasize with this is the following: when a human being falls ill, for example, so that they need medical help, they will perhaps have to accept a surgical intervention if necessity demands it and if they hope to recover. The doctor will therefore have to cause them this temporary pain. But even if the patient makes progress after the operation, they will still require a long period of recuperation and monitoring. And it is the same in spirit with these sick souls: the spirit of God had to reproach this homecomer in a severe and painful manner. He could not spare him this. In such a case, however, a period of care then begins. When the world of God sees that a homecomer is truly sick in their soul and completely at a loss, then they must be cared for. And human beings would be mistaken to assume that such a sickness of soul is impossible. After all, the cheerfulness and helpfulness that someone expressed in human life manifest once again in the spiritual world, and the same is true of all other characteristics – like depression in this case, this feeling of unhappiness.

Such a sick brother must be monitored and cared for. And it is not the case that he would be sent into a condition of severe hardship, which would only increase his despair. In the spiritual world a big distinction is made between such sick beings and those who lived in enmity and who acted maliciously, whose thinking is malevolent. Wherever there is underlying malice, the world of God will intervene severely. But wherever there are only such weaknesses in the depths of a soul, yet the person concerned

is of good will but lacks the strength to make decisions and to stride forward, then the helpful intervention of the good spirit world is needed.

And so it was with this homecomer. He had to be taken to a sanatorium, where he was to be cared for alongside others who were also sick in soul – those who had perhaps carried over a painful memory from their human life, from which they could not free themselves. Thus, the good spirit world must also take care of these beings. Such was the case with this brother. Missionary spirits came and took him into their care. They explained that it would be good for him to try to sleep. They gave him a calming tonic that helped him sleep, albeit intermittently. And each time he awoke, the depression had abated a little more, though it was not entirely eliminated. But through sleep, and with the help of the restorative and calming tonic that he had been given, a start had been made on his healing. Such a treatment, however, often takes a long, long time. Such sick souls are cared for with great devotion and love, even one who took their own life.

Well, so it was with this brother. He realized his great mistake, but he also blamed his fellow human beings. He had, of course, not passed his test in life, nor had he taken a single step forward in his development. So, the spirit world of God had to care for him. But the time came when he slowly began to make progress. When the helpful spirits of God saw this, they began to engage with him in a special way. They began to recite poems at his bedside – these poems were a glorification of God's creation, a glorification of God and Christ as well as of the whole spirit world. These poems were not exactly prayers, but they were recited in such a wonderful way that this sick brother found joy in them. He was so inspired by them that his depression became ever fainter. In time he was able to be given some light work. These good helper spirits went so far as to work alongside him, sharing the work.

Eventually they were also able to accompany him into schools, where he was taught about the plan of salvation and creation.

So, his spirit brothers and sisters succeeded in helping him to become healthy in mind once again. And when things had progressed sufficiently, he was able to leave the sanatorium, but he had to return to the plane from which he had come before entering earthly life. He had, therefore, not taken a single step forward in his

development. He had to return to his point of departure, and there he had to resume the same work he had done in the spiritual realm before his previous life on earth. But the spirits of God always stood supportively by his side. They gave him additional teaching, even though he had not passed his test in life. And he was now told, "Look, your friend, who once lived and worked together with you in this house, was incarnated on earth in the same year as you. But he had the good fortune to live in peace and harmony. He has now taken a great step forward. He did not require the support of God's spirits when he returned. He could immediately be assigned a meaningful task. Furthermore, he could immediately be led into schools for further instruction. He did not require any special support."

He was not reproached, however, for the fact that he had required the help of God's spirits in this way. But he was shown how meaningful it is to return having lived a spiritually successful life on earth. One then requires less help from other brothers and sisters, and the spirits of God can devote themselves to other tasks. But when there are constantly such burdened spirit brothers and sisters returning, then so many of the spiritual helpers have to deal with them. Such homecomers demand so much from the spirits of God, simply because they failed in human life. And these demands on God's spirit slow down the plan of ascent; its fulfillment takes longer when, time and again, so many return with such burdens in their soul. Thus, this

spirit of God now wanted to impress upon this brother how important and meaningful it is to fulfill one's tasks in a human life and to be able to return with spiritual gains.

This should also be an explanation and an answer for you, dear brothers and sisters. When so many human beings do wrong in their lives, they will not only be punished for it, they will also come to a standstill in their spiritual development. The high spirit world of God, however, reflects on what can be done to make up for this backlog, to again give each individual the opportunity to progress upward more quickly, to accelerate their ascent.

How a returnee lived their life is not a matter of indifference to the spirit world of God. After all, everyone who burdens themselves heavily in life places significant demands on God's spirit world, because it wants to support everyone. But it could turn to other things, more noble and higher things that belong to the sublime regions of the spirits. Yet it is always prevented from doing so, because it must look after too many of these returning sick souls. It must devote itself to those who are deeply burdened, who have to pay off their debt in a condition of wretchedness.

It is a necessity, therefore, that human beings orient themselves toward the high goals of life and try to live in accordance with them, so as to help promote the entire spiritual ascent. Perhaps you, too, can now understand the joy that reigns in heaven at the homecoming of such a deceased human being. There is great joy when someone has fulfilled their tasks in human life, when the spirits of God are allowed to witness such a thing. Everyone is a link in the great chain, and every one is given the possibility of contributing their share to the acceleration of the collective ascent.

But there are so many who slow this acceleration because of the burdens they acquire in human life. That is why it is good when human beings ask in prayer for God to send out his good spirit world over this earth, in order to

influence human beings for the good. This is something so important. You should pray that it be done. For whoever has faith in the holy spirit world gives joy to heaven. The world of God rejoices when it hears this avowal from the heart

of a human being this avowal that they believe in the world of God, that they believe the good spirit world can also be influential.

Thus, you should ask and plead for the peace of this world. In the name of Jesus Christ, you should implore God to send out his holy spirit world to inspire and make instruments of those human beings who have authority over war and peace. This should be the harvest of those spiritual believers. Out of their innermost being they should ask that it be done, that people in positions of authority become instruments of the good spirit world. You should ask that those lower powers be put in their place. After all, it is Lucifer from the realm of the dead who rules this world with all his accomplices, and all they have to offer is ruin, hate, envy, resentment.

So, dear brothers and sisters, you know what you have to do. May God give you the strength to remain firm in faith and to fulfill your tasks in all situations. God bless you.

Lecture by spiritteacher Joseph, received in German through the medium Beatrice Brunner at the Academy of Music in Zurich, 10 February 1968

Joseph, 27 April 1974 (excerpt)

When Old Feelings of Guilt Plague the Soul

Depression can have very different causes. In this lecture, spiritteacher Joseph explains one possible cause of such an illness of soul that has

its roots far back in a person's spiritual past.

Joseph: [...] I would now like to discuss something else. I would like to talk about those human beings who suffer from depression. Today, those in the medical profession try to help such people in a modern way – as I would like to put it – they try to get to the root of the malady in order to understand it. Here and there, someone may be helped by this. I, however, would now like to present a truly spiritual cause, one that lies in the soul.

Let us consider a human being who lives in a constant state of depression. All the encouragement and all the medical help are of no avail, nothing brings healing. They suffer and eventually die with their depression. The first question one asks oneself is: "Is such a depression inherited? Can a cause perhaps be found in their younger years?" One investigates but does not get to the heart of the matter. I do not want what I am explaining now to be taken as universally applicable, because in human life there really are many other causes of a temporary depression that truly lie in an individual's current human life. But such an illness with which human beings suffer can have another cause, which I will now try to explain to you. But I can only be understood by you or by people who understand spiritual language and who know a little more about spiritual teaching. I cannot avoid returning to the origin of life. And the origin of this real, eternal, imperishable life is in the world of God, in the world of happiness and harmony. It is there that a spirit being may at one time

have been captivated by the conversations or the promptings of that spirit Lucifer or of those spirits who wanted to deny the rights of Christ. Those who could be persuaded were then willing to convince others. They worked actively in this way, and in doing so they placed great burdens in their soul. These were spirits who at that time eagerly endeavored to campaign for the other, for Lucifer.

Now, you are aware that the guilt with which the spirits burdened themselves was not the

same in all cases. Those who worked in the way just described, who persuaded and convinced others that they need not obey Christ, or need not obey him alone, those who were opposed to what had been demanded from everyone in terms of obedience, who acted in this way, they burdened their souls most heavily. But precisely among these spirits there were also those who came to their senses when they were cast out, and they, too, were given the opportunity of ascent when they begged God and asked him for forgiveness. Christ delivered them from this plight, from this hopelessness; he has opened the path. And this is how spiritual development proceeded. Some were led directly into human life; they did not necessarily have to pass through these lower stages of development, these lower stages of incarnation. According to the will, according to the effort and insight of a spirit, they are given the opportunity to ascend once more and to return. And it is precisely such a spirit who is aware of the kind of burden and the kind of guilt they have within themselves – even though they have now been liberated and the path to God has been opened for them. They cannot come to terms with the fact that it was through their own actions – by having worked for Lucifer, by having campaigned on his behalf,

by having persuaded others – that other brothers and sisters ended up in this plight with them. They simply feel guilty.

This feeling of guilt is something that marks their soul. It is also a wound, and this wound splits open time and again; in each human life there is a certain feeling of guilt. And the outer human being suffers as a result, but they do not know the cause. But the return path has been opened for everyone. Despite all this, there is still this burden in their soul, which comes to expression and makes itself felt time and again.

The spirit in question is told in the spiritual world, "You are freed from your guilt. You can come closer to God with your own strength. You must pass through a human life, and in this life you have to prove that you want to live for God and for justice." Such a spirit is then incarnated in a human life. They carry or drag this burden along with them, this sense of guilt, and it thereby comes to expression through the entire human being. It is the same as with those others of whom I spoke, those who – and I would like to emphasize this – have placed themselves in the lowest levels of development, who are simply unable to express anything other than constant discontent, quarrelsomeness, and greed, who are filled with vices; with the best will in the world, they are simply unable to discard and overcome these vices. And it is the same in this particular case where such a strong sense of guilt was not overcome – something, however, that they had as a test. They are told, "If you possess the strength to unite with this higher, divine power, you will find so much comfort among human beings and so much strength from above during your earthly life. And if you are able to reach higher consciousness entirely through your own strength and come to the inner conviction that Christ has given you the opportunity to become free, and if in life you hold on to Christ who has the power to help you overcome the burden through his holy spirit world – if it becomes

possible for you to switch to higher thinking, then you will also shed this sense of guilt. In faith and in prayer you will find the strength to overcome this sense of guilt."

Now, there are human beings who align their lives with the divine. They place everything in

God's hands, and they also trust that they have been granted forgiveness. And they also have their quiet times, when they are able to enter into an intimate connection, as I would like to put it, with the world of God, in order to become free of such guilt. I would like to mention Communion – in this sacred rite, each individual is offered so many opportunities to become free of their inner spiritual afflictions. In such a sacred hour, it is possible to become free and to adopt and maintain higher thinking. So, once again, it is up to human beings themselves: they decide whether or not to continue brooding, whether or not they have the strength. So much is up to human beings. The faith that is proclaimed, the word of God, could have so much power over a human being if they are willing to accept the word of God in order to become free of spiritual guilt.

Should such a human being die with this sense of guilt, they will again find themselves at the same point in their next life. They did not overcome it. God has forgiven them, Christ has forgiven them – this forgiveness should be sacred to them. If they are unable to accept it, then a burden will remain in their soul until the time comes when they awaken to higher understanding and then become free of this inner feeling of guilt.

Now, what I have just explained to you must not be taken as universally applicable; rather, this spiritual cause will only be the underlying factor here and there. Nonetheless, it is also a reality.

So, dear brothers and sisters, I have once again opened heaven for you and tried to guide you to the thresholds in order for you to gain

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insight. I have made it possible for you, and it is up to you whether or not you are willing to accept in heart and soul all that has been presented to you. The holy ones of heaven exert themselves for human beings and offer them their services. And as such, you should also accept these services. [...]

Excerpt from a lecture by spiritteacher Joseph, received in German through the medium Beatrice Brunner at the Academy of Music in Zurich, 27 April 1974

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Joseph, Questions and Answers from 1950 to 1965

On the Background and Remedy of Depression

and Depressive Moods

Dear Joseph, in our family's wider circle of friends there is a young, educated, highly intelligent girl who has a very, very depressive disposition. Is it not the case that her disposition corresponds to her own spirit – that is, it does not always have to be due to the influence of other spirits?

Joseph: Yes, there may be tendencies in existence, depressive tendencies. Indeed, I always try to make you aware that you cannot always blame everything on the spirits.

When human beings have depressive dispositions, a great deal also depends on their intelligence: intelligent and openminded people and people who have a good heart can more easily be led out of such a depression than those who are obstinate and lacking intelligence. But you must not forget that this illness also has various stages or degrees. Someone can be melancholic to a lesser degree or to a greater degree. This must always be looked at and examined on a casebycase basis. Many melancholic human beings are able to be helped by entering a better environment or by spending time with cheerful people. Sometimes melancholy has deep causes. If one is able to fathom these causes, these people can be helped. Many human beings simply do not find their way in this world. They do not recognize the meaning of life, perhaps they are also dissatisfied with their profession. All this can increase their melancholy. You can not simply make a general prognosis here – it is always different from case to case.

It is good when one is able to speak about spiritual things with such people who are prone to melancholy and when one tries to ascertain what level they are on – whether they actually listen, whether they are able to understand spiritual things, whether they recognize the meaning

and purpose of life. One can tell them that they are a personality in life, that they must nurture and develop this personality by fulfilling a task in life. One can help them to find this task. But as I said, you cannot simply make a single prognosis and say, "This is what should be done." Because everyone is different from everyone

else.

Is a depressive disposition given to someone in life as a test or as karma?

Joseph: It may partly be hereditary, it may partly have been given as a test. The paths of the individual concerned have been paved in such a way that they are required to have it as a test, but, then again, in such a way that they can free themselves from this test.

Dear Joseph, can depressive states also be caused by organic disorders?

Joseph: Yes, that is also possible. As such, one must always properly inform oneself about everything. (8.12.1965)

Dear spirit Joseph, may I ask you about the cause of depression and how it can be overcome?

Joseph: Yes, you know, dear friend, human beings must try to become strong in soul, then the overcoming of many things will no longer be so difficult for them. For it is especially difficult for a human being to overcome them when these weaknesses seep out of every pore of their body, so to speak. In prayer and in the quiet hour they can strengthen their soul. When I speak about the quiet hour, however, my friends do not have quite the right notion of it.

With the quiet hour, I occasionally also mean sleep. I will try to specify whether it is sleep, when the body rests, or whether it is that particular time of the day when a person is entirely alone, when they close their eyes and are able to step away from this world. Success seems difficult at first, but if a person sets the intention and asks for support, then they will manage. I would like to say that they will initially experience this spiritual dimension with full selfconsciousness. Eventually, the selfconsciousness, the physical heaviness, and this great distractedness will leave them. Spiritual human beings, those who have the desire to cooperate in God's plan of salvation and to strengthen themselves spiritually, should take this time and go into these quiet hours. They will then be guided.

As a useful practice in this case, a human being can go walking, for example. One person walks through the forest, absorbing all the impressions entirely by themselves: they hear the birds, they hear the rustling, they see very special flowers. Another person directs their attention to a little animal, another to a tree, yet another can busy themselves with the soil. This is the beginning of a meditation. In doing so, a human being can come so far that they are borne away from this world. I would, however, like to warn people against indulging in a fantasy, because that would not be meditation. To meditate means to cultivate mental images that serve spiritual progress – progress for one's own spiritual salvation as well as for one's surroundings.

One person could, for example, observe the world all alone from a mountain [during a meditation], focusing on particular aspects and in doing so construct something. They can see things that disturb them, that they do not like. They therefore have to improve in this particular aspect. Another person makes such observations from a little boat in the middle of a sea. This corresponds to the initial stages of meditation. On this path, a human being comes ever

closer to the spiritual, and they are increasingly able to detach themselves from the heaviness of the earth. Little by little, they can progress so far that their spirit is really able to step out of the body and enter that which is spiritual. They will be led into this world that is invisible to you, with its cities, with its wonderful palaces and buildings. There they will see these beautiful things. They experience how they are able to wander through these spheres. In such images, however, other souls will be led to them who

lament their suffering. This person has to pray for them, or they can give them explanations.

Dear friends, this is a way to begin strengthening the soul. When the human being then steps out into daily life, they are given so many opportunities to strengthen themselves sufficiently. Overcoming will also no longer be so difficult for them. To have overcome this or that craving, this or that sin, will then be a source of great satisfaction to them. It will be a great joy to them. So, dear friends, you should walk this path. Perhaps we will one day have an opportunity to discuss this in more detail during a meditation. (1952)

Dear friend Joseph, there are people who lose a great deal of energy in depression, seemingly to spirit beings who are not yet developed and who feed on these people. How does this happen?

Joseph: Yes, my dear friend, that is true, it is correct. But when this depression has passed, the person in question will once again be supplied with energies in the quickest possible time particularly if they want it and say, "This gloom must go, I don't want it anymore!" If they go out into the fresh air, for example, and then fill their body with this air that is full of God's power, then, in the shortest possible time, they will once again be given what was taken from them. Human beings must help to fulfill the laws; they must fulfill the laws of the earth,

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then the spiritual laws will also be fulfilled. If they have these [depressive] states, they should have the strength and the knowledge to separate themselves from them. They should go out into the open air so that these energies from God are once more able to come to them; for when such energies are taken from human beings, then they will also be given back to them – that is, if they desire it. Because there are also human beings who do not want this. They have no willpower and no energy, and, because of this, energy is no longer generated within them. They do not see to it that the spiritual as well as the earthly laws are fulfilled. They prevent the possibility of being given energy once again. You yourselves have been able to observe that seriously ill people are able to prolong their days or accelerate their recovery by means of their energy, their firm will, their “I don’t want to be ill!” their “I want!” Correspondingly, it will then be possible to give them energy – of course, this always depends on the circumstances. In saying this, I just want to emphasize that it is the human being who is able to accomplish all this with their will. (1950)

Dear friend Joseph, I suffer from depression. Is this karma?

Joseph: Dear soul, I can recommend that every morning, when you have said your prayers, you should say, “Today I want to be cheerful – I want to be cheerful all day long!” In all that you encounter, always think of these words: “No, I want to be cheerful!” This attitude must penetrate deep into your soul, and you must not follow these images and things that come toward you. You should constantly remember these words: “I want to be cheerful today!” I wish to tell you that angels of God love being around cheerful human beings. But remember: they must be cheerful human beings who know the limits of cheerfulness. One can be

cheerful in a loving way that attracts others, and this is what human beings must strive for. They should express this true, pure cheerfulness, then these difficult hours or problems will not even come to them. They develop an entirely different sense of composure. You are able to solve these problems in an entirely different way when there is joy in your soul. You must fill your soul with joy, because when this joy is lacking, spirits of misery, of doubt, and all kinds of things come toward you. But you can send them away if you

fill your soul with joy. And you can experience joy by doing something good for someone else. It really does not need to be an especially big thing, but give a little joy to another person. Try it again and again, and then your soul will also be filled with joy. (1951)