

The Road to Paradise

Of MARTINUS

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Chapter 1

Why the people of the Earth live in darkness as regards their fate

All the people of the Earth normally cherish a hope of a coming happiness, a future lighter than the condition of fate in which they live at the moment. Why do people cherish such a hope? All unfinished human beings live in a state in which, because of their unfinished condition, they will make many mistakes. These in turn give rise to more or less bitter experiences depending on the extent to which these mistakes are in conflict with the fulfilment of the laws that must be fulfilled in order that life may be experienced as happy in a given situation. It is these more or less bitter experiences that to a corresponding extent dim the happiness of daily life. A daily life such as this is not unadulterated happiness. It is a journey through the more or less bitter effects of the mistakes that the beings in question have made. To a corresponding extent these bitter effects create the opposite of the happiness and joy that are in themselves the normal experience of life in its purest form. They turn normal existence into a miserable one. The effects of the mistakes that have been committed manifest themselves in people's mentalities as disappointments, bitterness, a feeling of martyrdom, hatred and vindictiveness towards fellow beings whom one mistakenly thinks are the source of one's unhappy fate or whatever unhappy state one finds oneself in at the moment. If one then in turn allows oneself to vent one's bitterness or anger on the fellow beings concerned, one thereby makes a new mistake that will likewise return with bitter effects, and dim one's experience of happiness or normal joy in living.

This wrong way of being is not always directed towards those in one's surroundings. People very often have a wrong relationship to their own organisms. In such a situation the effects of this become the underminings and the experiences of life that we know as illnesses, mental as well as physical, and the distress and anxiety that result from them. To the extent that a living being's existence is thus overshadowed by the effects of the mistakes it has made, partly in relation to itself and partly in relation to its fellow beings, this existence is a life in darkness. Thus the being's experience of life is to a corresponding extent the opposite of what life intended, namely, a complete experience of mental and bodily light or true unshakeable happiness.

Chapter 2

The beings' unhappy fates are not a "punishment" for "sins" committed

All unhappy fates are thus solely effects of the concerned beings' previously committed wrong manifestations of will or conduct. But as the beings' present fate does not consist solely of the effects of mistakes made in their present life but also consists of the effects of the mistakes they made in previous incarnations or former lives, these beings do not, as a rule, have any understanding at all of the most profound cause of their own unhappy fate. They cannot see any justice whatsoever in the part of their fate that they experience as unhappiness and suffering. At worst they therefore regard their fate, their unhappiness and suffering as effects of chance forces, and at best as punishment from God for having lived a "sinful" life. While the first notion is of course completely absurd, the second, when we remove the word "punishment", is closer to the truth. The unpleasant fate is not a punishment for sins but, as previously mentioned, is solely the result of its misactions or wrongdoings. But as these actions are in reality consequences of their sources' cosmic ignorance, these sources cannot be sinful either in the sense of deserving punishment. A being cannot act on knowledge that it does not have. If it could, mistakes could never occur. But mistakes are the foundation of all terrestrial human evolution. From the effects of mistakes the human being learns to act correctly. They give rise to wisdom, which in its highest appearance is the same as "cosmic consciousness", which is in turn the foundation of the very highest form of life experience and the ensuing culminatory experience of joy in living.

Chapter 3

What is it that makes people form notions about "paradise" and "hell"

The above has given us a concentrated overview of the terrestrial human beings' situation as regards fate. We have seen that beings' unhappy fates are solely the effects of ignorance, which in turn means that the human being, as long as it is troubled with a fate that manifests itself as suffering, is an unfinished being. An unfinished being is in turn a being whose creation in God's image after His likeness is incomplete. That there arises in the being during this unfinished condition a longing to be admitted to a lighter and happier existence is not very surprising. This longing for a lighter future is what we call "hope". And it is this longing or hope that gives rise to the many notions that people have about a coming ideal existence that would fulfil their hope for the future. It is the fulfilment of the being's dream for the future, that is to say beyond death, that constitutes what we call "paradise", while the dark fates, with their sufferings and distress, have given rise to the different notions about the hereafter that are expressed as "hell".

Chapter 4

People's passive and negative belief in life after death

In addition to the condition of suffering or dark fate that can befall people here on the physical plane, they create for themselves an imaginary dark state after death. The human beings who are unfinished but believe in religion are firmly convinced of a life after death. In the Christian world religion, where one is unacquainted with reincarnation, one believes that this coming life after death is exclusively a spiritual life, that is to say an uninterrupted and therefore, in a way, eternal existence in the spiritual world. In other religions, where one is accustomed to believing in reincarnation or the fact that one is reborn again and again on the physical plane of existence, one has other corresponding notions about life beyond the present one. Here one understands that fate, whether it be evil or good, is a result of the beings' previous lives or existences. In addition to these two categories of believers, there is a third one. It consists of those beings who feel that they cannot believe in anything religious or in anything that they cannot find intellectual proof of. These people live with the notion that death is a total cessation of life or existence. As this notion cannot be proved intellectually, its adherents can be connected to it only by means of belief. These beings are thus in reality just as much believers as those who are followers of religious sects, and who believe in life after death.

Here on Earth mankind thus manifests itself for us in the three categories mentioned above: the category in which the beings believe in an uninterrupted spiritual life after death, the category in which the beings believe in reincarnation or rebirth on the physical plane, and the category in which the beings believe that there is no life at all after death. While the first two categories believe in something positive, the last believes only in something negative.

Chapter 5

Mesocosmic mental constructions on the physical plane of existence

As all living beings, according to the cosmic analyses in my main work *Livets Bog* (The Book of Life), are immortal, and as all existing life is therefore eternal, all living beings without exception will, in the absolute sense, survive the process that we here on the physical plane call death. They will all thus inevitably live on after death. But what form will this life take? Can we know anything about the beings' existence after death? The answer must be that we certainly can, because the foundation for this coming spiritual life is very largely already created here by the beings in question themselves before they die and pass over to the above-mentioned life. Here we must direct our consciousness towards life itself or the psychic side of the living being. The psychic side is the same as our mental life, which is in turn the same as our consciousness. The consciousness consists of notions or ideas, which in turn are the same as mental constructions. All the notions or ideas that our consciousness can contain, whether they be scientific or unscientific, imagination or absolute reality, are built up solely of thought. The same holds true for everything that we manifest for our surroundings and fellow beings; indeed, everything that living beings are at all able to manifest on the physical plane of existence is nothing but mental constructions. All the produced things that we see, such as towns, cultural centres, buildings, machines, means of transport, articles of clothing and so on, are thus, in their true analysis, nothing but mental constructions. They constitute thoughts that are built up in physical matter. It is thereby evident that physical matter is mental matter or material for the creation of thoughts on the physical plane. As this mental manifestation or manifestation of thought in physical matter is produced by mesocosmic beings we must call it "the mesocosmic physical plane of thought".

Chapter 6

Macrocosmic and microcosmic mental constructions on the physical plane

The physical plane of existence also includes mental creations or mental constructions that the mesocosmic beings, that is to say human beings, animals and plants, are not the source of, namely, all the phenomena we know as planets, suns and galactic systems with their organised releases of energy and productions of movement and their resulting creative processes. These are also only mental constructions and nothing else whatsoever. But since they are released or produced by macrocosmic beings we must describe these mental constructions, which have also been created in physical matter, as macrocosmic. In the same way the expressions of life or creative processes of all microcosmic beings are of course microcosmic mental constructions on the physical plane. Thus we see here that the whole of existence, everything whatsoever that can be sensed directly, consists of mental constructions or manifestations of thought, which is in turn the same as saying that the entire universe is a revelation of consciousness and thereby of spirit. Everything is alive.

Chapter 7

Why our experience of life constitutes the feeling of an "inner" world and an "outer" one

We have thus seen from the above that the entire physical plane of existence is a world of thought, since all its details constitute thoughts that are manifested in physical matter. It is therefore not difficult, on the strength of this analysis, to reach an understanding of what is known in everyday speech as the "spiritual world", it constituting neither more nor less than the part of our life experience during which we are conscious of our thoughts before they become manifested in physical matter. Because we have a physical organism by virtue of which we can transfer our thought so as to be manifested in physical matter, our sphere of life experience will appear in two distinct sections, namely the section in which we create and experience our thought in so-called "spiritual matter", and the section in which we create and experience our thought in physical matter. In reality our creation in physical matter is a copying of thoughts we have already created in spiritual matter in our world of thought or consciousness. These thus constitute the models for our creation in physical matter. By virtue of our physical organism we can thus copy our thoughts in physical matter, just as we can also, by virtue of the same organism or combination of sensory faculties, transfer the copies of the thoughts thus made in physical matter to the spiritual sphere of our mental manifestations or our consciousness. It is by virtue of this that we feel or experience that we have an inner world.

Chapter 8

Why people believe that death is a complete cessation of life and existence

In our awake physical day-consciousness we cannot see our inner world of thought, for it is not directly accessible to physical sensory perception. We can, however, experience with the physical senses those thoughts that are copied in physical matter. We have also the same access to seeing our thoughts or mental manifestations as outer realistic phenomena on the spiritual plane, when the physical day-consciousness is transferred to this plane. This transference from the physical to the spiritual plane of day-consciousness occurs when we fall asleep or in another way lose our awake, physical consciousness. But as the physical consciousness does not constitute the entire consciousness or faculty for experiencing and creating, the loss of it does not mean that we have completely lost consciousness or the faculty to experience life. Even if the being's experience through the physical organism and set of senses is not functioning, the being can fully experience and create in its inner world or primary world of thought. It is just that in this state it cannot copy the spiritual experience and creation in physical matter, and thereby make it accessible to physical senses. When the being wakes up again and becomes conscious on the physical plane, it cannot therefore remember anything whatsoever of the state of experiencing and creating it was in during sleep or physical unconsciousness. This results in the belief that the being is completely unconscious during sleep, and that, when the physical organism cannot wake up any more and has therefore become a corpse and begins to decompose, it has completely ceased to exist as a living being. From this emerges the belief in a real death or real cessation of the experience of life.

Chapter 9

The difference between the physical and spiritual faculties to experience life and to create

This above-mentioned belief is sheer superstition and has nothing whatsoever to do with the real facts. The inner mental or intellectual faculty to experience life and to create can never cease. It is not based on an instrument or organism that has to be renewed and replaced in the same primitive way as the physical organism. While the physical faculty to experience life and to create can be renewed only by a complete replacement of the physical organism, the spiritual faculty to experience life and to manifest is renewed by a perpetual degeneration and a corresponding, simultaneous, perpetual process of renewal. On the spiritual plane the being will thus have an uninterrupted, perpetually renewed faculty to experience life and to create. This faculty thus constitutes a contrast to the physical faculty to experience life and to create, which stands and falls with the death of the physical organism. This form of life experience and creation must of necessity be interrupted during the period when the being has to be on the spiritual plane between physical, terrestrial lives. The physical view of life and creation occurs thus in interrupted epochs, while the being's spiritual experience of life and spiritual creation exist perpetually and uninterruptedly. By virtue of this it is established as fact that the above-mentioned spiritual experience of life and spiritual creation are primary, while the physical experience of life and physical creation constitute merely a secondary state of consciousness in the living being. The physical state of experiencing and creating thus constitutes only a part of the being's entire eternal state of experiencing life.

Chapter 10

Ray-formed or spiritual matter

We have understood from the above that the physical existence of the beings is merely secondary. The existence of the living beings thus certainly does not stand or fall with it. We have also understood from the above that everything we know of in the way of physical details made by people constitutes copies of thoughts produced in physical matter. Before they were produced in this matter, they existed as thoughts within the psyche of the beings that have manifested them in physical matter. They constitute precisely all the things that human beings and animals, that is to say the living beings, manifest on the physical plane of existence. Thus they express thoughts and reveal consciousness. Are not houses, machines, articles of clothing, means of transport and so on, thoughts that have been manifested in physical matter? They thus constitute physical copies of thought, and, by virtue of this, become visible or accessible to the physical senses. Before they were copied in physical matter, they were inaccessible to the physical senses. But it cannot be denied that they nonetheless existed, even if not physically, then in a substance by virtue of which they could be sensed with other senses. In Livets Bog this substance is called "ray-formed matter". In everyday speech this substance is also called "spiritual matter". All existing thoughts come into existence in this substance. It constitutes the innermost and finest material for the creation of thought and thus of consciousness. Without this substance there would be absolutely no thinking and thereby no consciousness whatsoever, no experience, no knowledge, indeed, in brief, no experience of life whatsoever. In this substance the very first impulses from the living being's eternal spiritual structure are triggered. In this substance the entire activity that constitutes the being's mental activity, psyche or consciousness is triggered.

Chapter 11

A sensory area in which the living beings can sense and create independently of the physical organism

In mental substance or spiritual matter all the impulses emanating from a being's spiritual structure become shapes and images that the being in question creates and experiences with spiritual senses. Here the being can experience and create independently of physical matter. As it, with the same senses, can of course also see the creations and experiences of fellow beings in this substance, it is thus established as fact that the living being has here a field of experience and creation in which it can experience and create independently of the physical world and the physical organism. With this sensory structure it cannot, of course, experience the details of the physical world that appear in wave spectrums or wavelength ranges that cannot be sensed directly with the spiritual senses. This is the reason why living beings must have a physical organism and the physical sensory structure placed within it, by virtue of which the physical world, with its details and things, can be experienced.

Chapter 12

The so-called "dead" live a fully active life on the spiritual plane of existence

We thus see here that the living being has two sensory areas and thereby also two areas for experiencing and creating. It has the spiritual area for experiencing and creating, and it has the physical area for experiencing and creating. The being can fully experience and create in its spiritual area for experiencing and creating independently of the physical, but it cannot possibly experience and create in the physical area for experiencing and creating without its connection to the spiritual. It thereby becomes evident once again that the spiritual area for experiencing and creating is the absolutely primary one in the living being's existence and appearance. It can thus always experience and create in this area for creating, even if it is unconscious on the physical plane, indeed, even if it has no physical organism whatsoever and is, on this plane, regarded as being among the so-called "dead". These so-called dead are thus certainly not dead, even if they are completely unmanifested on the physical plane of existence, but live a fully active life in the processes of experience and creation on the spiritual plane, just like the beings on the above-mentioned physical plane. Indeed, here there are entire, vast planes of existence, where the beings live in a permanent spiritual state of experiencing and manifesting. All the beings that belong here are beings that are finished with being born on the physical plane and no longer need to incarnate in physical matter before they have completed one of the cosmic spiral cycles referred to in Livets Bog, which are absolutely essential to the maintenance of their eternal faculty to experience life and create. Unfortunately we cannot go into these advanced cosmic analyses in more detail here but must refer the reader to the above-mentioned work.

Chapter 13

Why living beings must incarnate in physical matter

When beings can thus experience and create on the spiritual plane of existence, what then is the purpose of experiencing and creating on the physical plane? Doing so seems to be completely dispensable. But this is certainly not the case. Without the living being's incarnation in physical matter it would never be able to learn to think logically. And without being able to think logically, experience and creation on the spiritual plane would become correspondingly illogical. Since no perfection, true joy or happiness can possibly be experienced through illogical thinking, logical thinking is an indispensable prerequisite for being able to attain the culmination of life experience, that is to say, for being able to attain the very culmination of the very highest wisdom, the very greatest love and the resulting culmination of well-being, happiness and bliss, which is the same as appearing in God's image after His likeness. But as such a culmination of life experience cannot possibly occur except by virtue of the experience of its contrast, it is a matter of course that all living beings must go through the experience of this contrast. But as this can culminate only in animal matter, which means in organisms made of flesh and blood, it is thus an indispensable prerequisite for the living being's attainment of the highest culmination of the experience of life that it must incarnate in physical matter and have an animal organism. In this it can experience the culmination of pain and suffering, which is quite impossible on the spiritual plane or in the primary, spiritual bodily structure.

Chapter 14

The living being's physical organism is but a temporary extension to its primary spiritual structure

While matter on the spiritual plane quite automatically obeys the being's own spiritual impulses of energy, it is quite another thing with physical matter. It does not automatically obey the being's spiritual impulses of thought or energy. It can be mastered only by means of borrowed physical forces. But in order to be able to work or juggle with physical matter, the living being must have an appropriate physical instrument. We know this instrument in the form of the physical organism of the being concerned. This organism is therefore equipped with sensory organs, which are in turn really only electrical transmitters of physical impulses to the being's spiritual organism, just as it also serves as an instrument for the being's transmission of spiritual impulses to the physical plane. The being has thus, as previously mentioned, the ability to experience and create in two worlds, namely, the physical world and the spiritual one, even if it is actually stationary only in the latter, and only indirectly experiences the former. While the spiritual structure is the being's primary and uninterrupted instrument for experiencing life, the physical body is intended only as a temporary instrument for the being's juggling with physical matter. It constitutes a temporary extension to the true spiritual bodily structure of the being. By means of the above-mentioned physical body, living beings acquire the ability to experience animal or purely bodily pain and suffering, which cannot occur on the spiritual plane, it being the very plane of perfection and thereby of light and happiness.

Chapter 15

Why the physical and spiritual planes must be separate

While the spiritual plane, as mentioned previously, is one of light and happiness, the physical plane, on the other hand, is intended to give the individual or the living being the opportunity to experience the culmination of the darkness of suffering that is absolutely essential in order that the being can experience the culmination of light on the spiritual plane of existence. Without contrasts, there can be no sensory perception or experience. But in order that there can be the opportunity for real, true experience of the culmination of light in its purest form and true experience of the culmination of darkness in its purest form, these forms of experience must each necessitate their own particular spheres of manifestation. If the opposite were the case, a plane of light in its purest form would be an impossibility, just as a plane of darkness in its purest form would also be an impossibility. A true "paradise" or an absolutely perfect existence would thereby also be impossible. These two planes of existence must therefore of necessity be two separate areas of life experience.

Chapter 16

Why the living being must go through physical rebirths as a plant, an animal and a human being

When the living being, according to Livets Bog, has passed through a cosmic spiral cycle and, in this cycle, has passed through the culmination of the experience of life, and when its sensory faculties, because of its resulting satiation with the outer experience of life, have degenerated so that it can primarily now experience only by means of its memory, its experience of life will take the form solely of the experience of its memories from the whole of the spiral it has accomplished. Thus it lives here in its inner world and is only very latently connected with the outer world. It is this state of life experience that is called the "kingdom of bliss". In this state of life experience there again arises in the being the desire to sense and create in the outer world. And this longing or inner attraction towards the outer world causes it to enter once again a great, new, cosmic, spiral cycle. It begins to incarnate rather feebly in physical matter. Since its sensory faculties from its previous spiral have degenerated, it temporarily cannot sense or create on the material, physical plane. It must therefore gradually develop its physical sensory structure, which reaches its culmination in the human organism. We see here how this development begins as impulses of energy in the mineral kingdom. Thereafter, by virtue of the same impulses, mineral matter turns into vegetable manifestations. In the plants we see the incipient development of the physical body. Evolution continues and transforms matter into animal substances, and the animal comes into existence. But the being's inner hunger for the experience of life leads it still further and further on in evolution. The animal organism is gradually transformed into a human organism, which, at its culmination, constitutes the absolutely highest instrument for the experience and manifestation of life on the physical plane of existence.

Chapter 17

The law of life that determines that the manifestation or creation of the living being must be logical

In this outer evolution of the living being's organism from mineral to plant, animal and human being we see the cosmic formation of an embryo. From having no particular faculty to experience, the being reaches a point where it can experience and create one hundred per cent perfectly both spiritually and physically, this result being the fulfilment of the conditions for being able to experience the very highest happiness or the very culmination of the experience of life. As the being, at the beginning of a spiral cycle, thus begins to unite with physical matter, and little by little quite automatically develops its physical organism with which it can begin to experience and create in physical matter, it, by virtue of this experience, comes under the law of life for perfect experience and creation. This determines that this creation absolutely must be logical, whether it be a matter of behaviour or any sort of creation in physical matter itself. Where this does not occur, the experience of life becomes catastrophic.

Chapter 18

The recreation of the living being's consciousness in each new spiral cycle

As the living being at the beginning of each new spiral cycle has no particular faculty for physical consciousness, this faculty having long since degenerated in the previous spiral, just as its spiritual consciousness is also very minimal, since it lives only on the memories from the same previous spiral and is thus a sleeping being when viewed from the outer world, its consciousness must be recreated again. This occurs automatically through the influences of Nature on the formation of its organism, and, with this influence, the being's own incipient sensory perception gradually emerges. And through this sensory perception it itself begins to acquire consciousness and can thus take part in its own evolution or creation of consciousness. But as life stipulates that logic be a condition in all creation, and logic can exist only as a result of wisdom or intellectuality, the being here will experience an epoch in which its co-determination in its own experience of life and creation is more or less unreliable, and can indeed be downright catastrophic. It does not yet have the necessary intellectuality or sense of logic in order to fulfil the law of life or the law for all manifestation and creation. In order to fulfil this law one hundred per cent, any creation would have to be a joy and blessing for living beings. If this were not so, it would not conform to life's own logic and would thus in actual fact be extremely illogical. It would go against the very universe's or the Godhead's own creation.

Chapter 19

Sufferings are cosmic sources of wisdom and constitute the road to love or the culmination of the experience of life

As the entire universe or cosmos constitutes a unit maintained eternally by the previously mentioned logic or the fact that everything has to be a joy and blessing for living beings, every course of action that is not on this wavelength will sooner or later cause a short circuit. This short circuit will thus constitute a greater or smaller catastrophe or unhappy fate for the being in question. But through the catastrophe or short circuit this being learns how it should act, and how it should not act. In this way wisdom gradually becomes an integral part of the being. And as the sufferings or catastrophes in a similar way also cause humaneness and love to become integral parts of the being's mode of existence, we see how God creates the human being in His image after His likeness. And we see here that suffering is an absolute necessity for the human being in order that it can attain "cosmic consciousness" and become one with God. As the sufferings are a result of mistakes or illogical acts, they absolutely cannot constitute any kind of punishment for sins. When analysed cosmically, they are sources of wisdom and are thus the road to light, to love, to the experience of God and thereby to the culmination of the experience of life.

Chapter 20

The being's acquisition of the most perfect ability to think and the cessation of reincarnation

Through physical existence the being gradually becomes illuminated by wisdom and love, and acquires the faculty to experience life at its height of perfection. On the physical plane it learns everything that it could not possibly learn on the spiritual plane. As matter on the spiritual plane automatically obeys the being's spiritual energy impulses without any resistance whatsoever, it cannot possibly learn to think in this kind of matter. In order that the spiritual energy impulses that the being is able to send out by means of its spiritual structure can take the form of thought, the being must inevitably learn to convert these impulses of energy into thoughts or mental constructions.

It can learn to do this only on the physical plane, since matter on this plane does not automatically obey thought, but must be overcome by a mental or physical release of energy. Since it is a vital necessity to think logically when one is in the physical organism, one thus becomes accustomed to transforming one's spiritual energy impulses into logical thought forms or mental constructions in physical matter. Through this ability it therefore also becomes easy to fashion one's thoughts in mental substance or spiritual matter alone, without any connection with physical matter.

The thoughts then become just as perceptible to the spiritual senses as their construction in physical matter is perceptible to the physical senses. But while the constructions in physical matter are solid and firm owing to the denser nature of this matter, the spiritual constructions are of a more refined nature and are maintained exclusively by virtue of the being's temporary will or temporary mental concentration. Quite apart from the incorporation of these mental constructions in the being's sphere of memory, they stand or fall with the being's concentration or will. Gradually, as the being's physical life proceeds in evolution, it acquires knowledge and gains experiences that, as mental images, form part of its consciousness, just as it itself, from the knowledge and experience it acquires through physical sensory perception, can manifest new mental constructions in physical matter.

And thus the being's experience of life becomes an interplay of the experience and the creation of mental constructions. When the being has eventually evolved to the highest, most perfect level of thinking and humaneness, it cannot learn any more on the physical plane of existence. It can now produce its creation much more easily and perfectly in spiritual matter than in physical matter. And thus its rebirth in physical matter stops. Reincarnation has become superfluous. The being subsequently continues its passage of experiencing and creating through the great cosmic cycle in a perpetual spiritual existence. The living being experiences this existence in the following spiritual spheres or kingdoms: the "kingdom of wisdom", the "divine world" and the "kingdom of bliss". Here we find life's absolutely most perfect and therefore primary existence. Here the beings live at the very height of perfection. Here they experience the very culmination of the experience of life in the spiral cycle's epoch of light.

Chapter 21

The spiritual world is the land of joy and happiness, while the physical world is God's workshop for the creation of the "human being in God's image"

The above-mentioned perfect existence would be an impossibility if it were not isolated in such a way that only beings of the same mental wavelength could come into contact with this perfect existence or way of experiencing life. If all unfinished human beings could assert themselves here too among beings of the higher mental wavelengths, as is the case on the physical plane, the spiritual world would be just as dark, bleak and imperfect as the physical world can be for the unfinished human being. Indeed, here there would even be war, a war made by unfinished human beings. But, thanks to the divine world order, this is absolutely not the case. The spiritual world is intended to be nothing but the fruit of perfect thinking, the blessing and joy at overcoming matter that follows from this perfect thinking, the joy at having become the master of life instead of being its slave, the joy at having become one with love, wisdom and omnipotence, the joy at having become one with God. The spiritual world is the land of happiness and joy, while the physical world is the melting pot, the mould or God's workshop for the creation of the perfect human being in His image. Here the being is filed, cleaned and polished. Here it learns to overcome egoism's and primitivity's disfiguring, animal mode of existence and appearance in order ultimately to shine and sparkle in the Godhead's all-overwhelming halo of rays in the culmination of the experience of life. It is not so remarkable that we find problems, sorrows and sufferings on the physical plane of existence, since these phenomena are nothing but waste products and wood shavings from the Godhead's creation of the human being in His image after His likeness.

Chapter 22

Death is the gateway to paradise

As this divine creation is not only the creation of organisms but at the same time constitutes the creation of mentality or consciousness, indeed, constitutes the breathing of the breath of life into the being, it cannot be a creation that affects only unconscious or dead things. Here it is a matter of the transformation of a living being that can gradually and increasingly feel and sense the difference between pleasantness and unpleasantness. And it is precisely during this transformation that we to a marked extent become witnesses to the Creator's or Godhead's all-embracing love, wisdom and omnipotence. As the creation of the "human being in God's image" spans millions upon millions of years, and as the being from this perspective gains the ability to experience, feel and sense at an early stage, and thereby gains the ability to begin working on an uncertain and faltering creation, it is an extraordinarily great blessing for it that this creation, which, because of its lack of perfection or faltering logic, gives rise to much suffering or dark fate for itself, does not go on perpetually as an uninterrupted continuum. It is, however, divided into a system with pauses. Every time a being here on the physical plane encounters the process we call "death", whether it occurs normally through old age or through illness or an accident, it constitutes the being's entry into such a pause in its transformation from primitivity to intellectuality, from brutality to humaneness. Since this pause becomes, as we will see later, an experience of paradise for the being, "death" is thus in reality the gateway to paradise.

Chapter 23

Death is a vital necessity for the attainment of the highest bodily and mental perfection

As the unfinished or undeveloped beings on the awake physical plane know nothing of their spiritual structure and existence, since it is not directly accessible to the physical senses and cannot yet be transferred by means of memory to the being's physical day-consciousness, there has, in the worst cases, arisen the superstition that this liberation from the physical organism, which the beings experience during the above-mentioned process of death, is an absolute death, an absolute cessation of this being's experience of life and existence. But since the physical organism does not constitute the real being but constitutes merely a temporarily constructed instrument for the being's temporary step in evolution and the fulfilment of the specific conditions of life at this stage, the being does not die just because it loses its physical organism. On the contrary, this liberation from its physical organism is actually a vital necessity for the being's continued evolution or transformation. How could beings transform themselves from plants to animals, and from animals to the present terrestrial human beings, and how could these in turn be transformed from their present unfinished state to the divine state in which they are totally transformed into "human beings in God's image" if the opportunity for them to replace their physical organisms was not created at the same time?

These organisms are designed so that they can be injured, in order that the beings can thereby experience the sufferings that they, by virtue of their mistakes or the unfinished state of their mode of existence, must of necessity come to experience in order, through this, to learn to avoid the mistakes and become one hundred per cent perfect in both bodily and spiritual manifestations, and thereby experience the culmination of life in the experience of light and well-being. As the beings' erroneous manifestations can be so far-reaching that the effects of these can completely destroy their physical organisms, so as to render them totally useless as instruments for experiencing and manifesting on the physical plane, it is thus an extraordinarily great divine blessing for the beings in question that they can be freed from these wrecks of organisms and again each have the opportunity to build up a new physical organism.

As the being, through its physical epoch of evolution, grows through higher and higher forms of life experience and manifestation, it is also here a vital necessity for it that, for every new higher form of physical life experience and manifestation it grows into, it acquires a corresponding, new, physical form of organism by virtue of which it can experience and manifest itself perfectly in contact with the specific laws or conditions for experiencing life pertaining to this new sphere of life experience and manifestation. It would not be very good if today's refined and highly developed, humane, cultured human being, through replacing its organisms or being reborn, had not long since been liberated from the lizard organisms, ape organisms and primitive, prehistoric human organisms that were vital necessities for it to inhabit in its previous epochs of evolution in order for it to be able to attain the relatively highly developed state of manifestation and life experience in which it exists today. We see here that the so-called process of death is an absolutely indispensable link in the divine creation of the human being in God's image. As a further confirmation of the necessity of death there is also the commonly known cause of death, namely the decrepitude of the organism during old age and its ensuing unfitness as an instrument for physical experience of life and creation. As the above-mentioned organism is a created phenomenon, it must of necessity, like other created phenomena, be subject to time and space. It is thus, of necessity, perishable. It hereby constitutes a contrast to the being's very highest spiritual structure, which, in its fundamental essence, has never been created and therefore cannot be subject to time and space. The being's highest spiritual structure constitutes its I and superconsciousness. As this structure is eternally imperishable and constitutes the real living being behind the physical organism, the same being can thus easily survive all time- and space-dimensional things and thereby also the death of its physical organism.

Chapter 24

The being's transformed existence after death

When the being is freed from its physical body after death, its existence or experience of life of course changes. It can thus no longer experience and create directly on the physical plane of existence. It has been freed from having to juggle with heavy physical matter and the organism. It is now to manifest its thoughts only in spiritual matter, which is thousands of times lighter than physical matter and quite automatically takes shapes according to the being's will. Therefore the being's passage through the physical process of death becomes in reality a passage from a large and very heavy field of work to a field of experience that, in relation to the physical, must in itself be regarded very largely as a field of rest. Here it does not need to put its thoughts into words in order to make itself intelligible to its fellow beings, since its thoughts already appear to them as visible details in the spiritual matter around the being before it has put them into words. There are therefore no language problems on the spiritual plane of existence, because all beings here that are at the same stage in evolution can understand one another's thoughts or mental constructions. On this plane, mental activity is experienced as an outer phenomenon around the being and can be seen by anyone who can perceive on the wavelength of the being concerned. Thus beings cannot hide their characters. Here their honesty or dishonesty is exposed to their fellow beings. So not every being that has a high position on the physical plane of existence, that is honoured and respected as a "highly developed" being mainly because it belongs to the so-called "upper class" on this plane and has been able to dazzle its fellow beings with its wealth, luxury, distinguished titles, luxurious palaces, servants and so on, is truly great. These physical luxuries do not count on the spiritual plane because, behind them, there may well lurk a character that is a spiritual proletarian. And if this aspect is present in the human being living in luxury, this being will be helplessly exposed to its fellow beings on the spiritual plane. Here it cannot be concealed by physical luxury, gold and glitter.

But in order to understand spiritual existence after death we must first take a brief look at the living being's experience of life as a whole. The manifestation of the latter being is experienced essentially as thinking. This is in turn the same as letting the object of the thought take form and become an image. As previously mentioned this image formation occurs in the first instance in spiritual matter and is triggered quite automatically by the individual's spiritual structure, just as the being in turn, through this structure's spiritual sensory organs, experiences the image formation. It is this spiritual thought process that constitutes the being's primary experience of life and that occurs in its purest spiritual form in those situations where the being is liberated from its physical organism and does not have to build up its thoughts in physical matter. As this spiritual experience of life is limited to being built up only of the kinds of thought that promote happiness and joy, spiritual existence is thus absolutely paradisiacal for every living being beyond its physical death.

Chapter 25

Purgatory and paradise

Since any primitive tendencies or derailments that the beings on the spiritual plane have are exposed to their surroundings and cannot thus be hidden from their fellow beings, their transition to the spiritual plane will be a painful one. In my main work I have termed this unpleasant transition to the above-mentioned psychic plane "purgatory". If the human being hates or feels bitter towards a fellow being, or has pangs of conscience and dies or is liberated from its physical existence in this state of mind, this will likewise give rise to an experience of purgatory on the spiritual plane. The whole of this dark state of mind now appears on the spiritual plane as an external condition. And the being cannot get on to the wavelength of any thoughts that are not of the same kind as its own. Here it thus meets only bitter and angry beings in the same state of mind as that in which it finds itself. And as it no longer has the physical organism to sense through, it cannot see the physical sky, the physical sunshine, the beautiful physical landscapes, green forests and flowery meadows or any of the many other divine blessings that Nature uses to enliven the dark soul. Here it thus finds itself in a world of more or less night-black shadows. Here there is no external nature other than that which can be created or imagined by its own sphere of thought and that of like-minded beings.

And as long as bitterness or anger dominates, its own ideas, as well as those of like-minded fellow beings, can be but humdrum and bleak. And they cannot possibly come out of this dismal wavelength-condition as long as they feel bitterness or anger towards anyone or anything. But the fact that the beings have thus become spiritually isolated from all mental light makes them feel unhappy as quickly as is possible. And with this feeling the desire for help arises automatically. At the very moment that this feeling or kind of thought arises in the being's psyche, it constitutes a wavelength that the guardian angels can get into contact with; these angels can then liberate the being from the above-mentioned dark thought or this entire dark complex of consciousness.

The being can then enter into that state of consciousness or way of experiencing life that constitutes the ultimate ideal existence or culminating happiness that it can grasp. In *Livets Bog* I have termed this epoch of culminating happiness on the spiritual plane "paradise". Absolutely all existing living beings have such an experience of paradise on the spiritual plane while they are relieved of physical existence, an experience they have until they are born again on the material plane and have a new physical organism. But absolutely not all beings will experience purgatory. Those who live out their terrestrial lives in contact with their innermost perception of life and are not in any kind of mental conflict with other beings, or themselves, will not experience purgatory.

Chapter 26

Death as a divine liberation from old age, illness, sorrow and suffering

The being's old age causes it to experience death as a glorious divine liberation from a physical organism that has become feeble and more or less inept as an instrument for experiencing physical life. For a being with an organism wrought by incurable disease and suffering, death or liberation from this organism comes likewise as a very great divine blessing. Death is also a great divine blessing for those beings whose organisms have been fatally injured in accidents. This liberation will, in all situations, mean a complete liberation from physical pain. It is true that from a mental point of view there can be a slight process of purgatory for those beings that die suddenly in accidents. The consciousness of such beings is focussed on plans for the future and life experiences on the physical plane, which they are now abruptly prevented from experiencing. This can of course give rise to disappointment and sorrow. But here too the beings quickly focus on seeking help in their distress, and in so doing they are immediately placed under the care of guardian angels and are liberated from everything that can be felt as physical darkness in their consciousness. After this they can then experience what appears to their faculty of perception as paradise.

Chapter 27

The spiritual plane of existence is a world of culminating light for all living things

While the physical world constitutes a plane of existence where beings can experience the effects of their mistakes, these effects culminating in pain and suffering, the spiritual plane is, on the other hand, the diametrical opposite of this. This plane is intended to be absolutely nothing but a plane of existence where beings can experience the effects of their highest degree of perfection. It is therefore the plane of existence of absolute joy and happiness. It is a world of culminating light for all living things. Here no dark shadows can interfere with the beings' ideal existence. Here there is only mental light, light and more light.

Chapter 28

The reciprocal mental copies of the spiritual and the physical worlds

The being's spiritual structure and thinking are not accessible to its physical senses. These two phenomena could therefore be neither seen nor observed on the physical plane if the being were not equipped with a physical organism with which it could give its thinking form in purely physical matter, thereby making its formation of images visible to physical senses. The physical organism is thus in itself only an extension organ for the creation of mental images. When we see buildings, houses, machines, tools, means of transport and so on, they constitute, as I have mentioned previously, only copies of their originator's inner mental images produced in physical matter. If they did not exist first in this way, their appearance on the physical plane would have been an absolute impossibility.

Through the physical organism the living beings thus acquire the ability to copy in physical matter their mental images that appear on the spiritual plane. It is thereby established as fact that the details of the physical world are out-and-out copies of the spiritual world's details, image formations, shapes, colours and sounds. But as the living being, through its physical organism, can also sense the mental constructions and image formations of its fellow beings copied or revealed in physical matter, these thus also become mental images in the consciousness of this being. Through this, the spiritual world to a certain degree will also come to consist of copies of created physical phenomena or mental constructions experienced through physical sensory perception.

Chapter 29

The living being's consciousness and mental images

As previously mentioned, the living being builds up its consciousness from the experiences it acquires through its physical sensory perception. These experiences are transferred through the being's physical senses to its spiritual structure and here become spiritual mental images. Such spiritual mental images comprise the being's consciousness. By virtue of these mental images, which constitute experiences and knowledge, the being can in turn form new mental images that can be experienced not only on the spiritual plane but can also be transferred, through the physical organism, to the physical plane and here be fashioned in physical matter as pure image formation or in writing and speech, in sound and colour. Thus a being's consciousness consists partly of image formations that are copies of its outer surroundings, and partly of image formations that are its own original ones. The being expresses its consciousness through these original mental constructions and the thought-form copies of the mental images from the physical world, just as they also form the basis for the being's view of life and its ensuing moral perception, desire, exercise of will, sympathies and antipathies.

Chapter 30

The living being's two sensory horizons: the physical and the spiritual

As we have already learnt, the living being has two sensory horizons: a spiritual one and a physical one. While the spiritual horizon is permanent, the physical is only periodic, since the physical body, which is a created phenomenon and is therefore like all other created phenomena, must perish. The being has therefore periods in its experience of life during which it experiences and creates with its spiritual senses alone. These periods begin at the being's liberation from its physical organism at so-called "death", and continue until the being is again ready to connect with a new physical organism. During this period the being cannot experience anything directly on the physical plane of existence. It has thus, in reality, completely disappeared from this plane. There remains only the discarded physical organism, which quickly begins to decompose. And since beings are still very imperfect as regards sensing cosmically, and are, indeed, unconscious on the cosmic plane, they can judge only on the basis of what they physically witness. Many believe therefore, as previously mentioned, that the living being stands and falls with its physical organism, and that the being in question, whose physical organism has become a corpse, has completely ceased to exist.

Chapter 31

Where the "curses" upon "sin" set forth in the Bible occur and where they do not occur

Here we have seen that the being, by virtue of its spiritual and eternal structure, exists just as much after death as it existed before it was born. That it can now no longer experience or create on the physical plane does not mean that it cannot experience or create on the spiritual plane. It can simply no longer transfer its thoughts or mental images directly to the physical plane, and it can no longer experience the thoughts or mental images manifested on the physical plane or in physical matter directly either. This has, however, liberated it from the considerable burden of having to juggle with an organism made of a substance that is thousands of times more concentrated, and thereby correspondingly heavier, than spiritual substance. Here the Biblical curse "In the sweat of thy brow, thou shalt eat thy bread" and the other curses upon "sin" come to pass. Here the woman shall give birth to her children in pain. Here the serpent must be fought, the serpent whose head shall be crushed by the seed or offspring of the woman, while the serpent shall crush the heel of the human being. Here errors and their unpleasant effects – wars, illnesses and sufferings – are manifested. Here, as previously mentioned, the culmination of the dark contrast has its abode. These things cannot happen on the spiritual plane. There the light contrast is manifested. There we are in the home of all culminating happiness and bliss. There no one has to work in the sweat of his brow in order to maintain his existence. And there, painful childbirth is a thing of the past. There, in that wonderful spiritual world, matter automatically obeys the being's thoughts, wishes and will. It needs only to think of a thing and it happens; it needs only to give an order and it appears. Thought thus automatically obeys the being's wish and will or the impulses of energy that it sends out. And since the being learns to think logically during its physical existence, its manifestations of thought on the spiritual plane will thus be logical or illogical, perfect or imperfect according to the degree of perfection that it has acquired in its previous physical terrestrial lives.

Chapter 32

Purgatory is an epoch of preparation for the experience of paradise

The basis for the being's life on the spiritual plane of existence after death is thus its absolute dream, that is, its longing to experience the highest ideal existence it can imagine. And the experience of this ideal existence or dream constitutes the living being's absolute, true paradise. But before the being can experience this ideal existence or enter this paradise after death and experience it visibly manifested here, it must go through the process of death, and possibly purgatory.

As previously mentioned, purgatory is simply an epoch of preparation during which the senses through which the being experiences disappointments, sorrows, problems, bitterness, anger and hatred are put out of action. After this, the being can sense only light and joyous kinds of thought. Thus it cannot cause mental short circuits or short circuits of consciousness with other beings' kinds of thoughts or behaviour, and it can now get on to the same wavelength as only beings in the same condition or the same paradise. The wavelength range of the being's consciousness will thus lie above all wavelength ranges of consciousness that can create animosity, antipathy, anger, jealousy, envy, sorrows, loss and disappointments. As its senses in paradise cannot register these kinds of thoughts or related ones, paradise can thus be nothing but a culminatory experience of sheer happiness and joy.

If the opposite were the case, it would never experience a pure paradise or dream existence. The spiritual world would be just as characterised by war, accidents, sufferings, sorrows and problems as the physical world is. We must thus understand that the spiritual world constitutes a wavelength range that is far beyond the wavelength range of the physical world. The wavelength range of the former world is that of love and wisdom, while the wavelength range of the physical world is that of hatred and anger. This will perhaps be easier to understand when one becomes familiar with the fact that the spiritual world is actually a purely electrical world, indeed, is the very home of electricity. According to cosmic analyses electricity is the life force of the entire universe; it is the spirit of God himself.

But in the spiritual world, where this spirit or life force does not have to penetrate any physical matter and cannot therefore be used by the being here in the fields that it has not fully developed, the many short circuits in the form of the above-mentioned kinds of thought – animosity, antipathy, anger and so on – cannot possibly occur. They constitute animal material of consciousness and become therefore increasingly unsuitable as material of consciousness for the living being, the more it grows and develops in the humane or human direction. The unfinished human being has thus two areas of consciousness: the animal area, which is its innate inheritance from its purely animal state, and its incipient human area, which grows or develops through the many short circuits that are generated between these two areas in its psyche or mentality. As these short circuits have in turn an influence on the being's physical behaviour, they sometimes also cause this to short-circuit with the behaviour of its fellow beings, and war breaks out and spreads to the beings. And unhappy fates occur, with massacres and mutilation and the sorrows and problems connected with these, which can even end in suicide. In purgatory the being is liberated from its ability to create and experience these unhappy states, through the set of senses involved being put out of action.

Through this, the being is guaranteed that its spiritual existence between its physical lives, its paradise, becomes an experience of one hundred per cent mental light, a state of joy and happiness that it, as an unfinished human being, cannot possibly experience in its purest form on the physical plane of existence. With the liberation from its physical organism and its ensuing passage through purgatory where it, as previously mentioned, has a certain part of its sensory range put out of action, its ability to experience life and create becomes considerably reduced. But the area of its consciousness from which it is liberated in paradise is its entire physical sphere of fate, where it had the opportunity to make mistakes and thereby bring misfortune and adversity upon itself, and to be burdened with the problems, troubles and sufferings that ensue from this. The being has thus been

liberated from its entire unfinished field of consciousness, which can be finished or completed absolutely only on the physical plane. After this, its consciousness will contain only those fields whose evolution is finished or completed to such an extent that it, through these, can experience and create nothing but light and joy for others as well as for itself.

Chapter 33

Where reincarnation becomes superfluous and ceases

Here we begin to see the real divine principle that guarantees all living beings a paradisiacal existence beyond terrestrial, physical life. If the living beings cannot remain in this paradise but have to be reborn again on the physical plane, it is due exclusively to the fact that their evolution is not finished and that they have not reached the height of life experience and creative ability that the Godhead has planned for them. By being reborn again on the physical plane, the beings have the opportunity to evolve further, make new mistakes, and experience the effects of these mistakes and the wisdom and corresponding great talents that arise from them, and in doing so their behaviour becomes correspondingly more perfect and thus qualifies them to experience a correspondingly even more perfect and more brilliant flood of light in the form of the experience of paradise. And in this way living beings, through being reborn on the physical plane, continue to evolve towards greater and greater perfection, and attain a correspondingly more radiant existence in paradise after each terrestrial life. In so doing the being ultimately manages to get through all the zones and spheres of unpleasant errors and thereby reaches its present spiral cycle's culmination of wisdom and love. It cannot therefore learn any more on the physical plane in this cycle, so reincarnation or rebirth ceases. And thus, after this, the being continues with the entire capacity of its cosmic consciousness, in a divine revelation of the manifestation of love in wisdom and high-intellectual creation in the radiant abundance of spiritual matter, a theme we will return to later. Through this creation the details of the spiritual worlds are fashioned in sparkling and shining substances. In this golden matter everything appears in a culmination of love, wisdom, beauty and joy. Here daily life is the revelation and experience of God's primary consciousness in its purest form.

Chapter 34

Why all beings experience an individually adapted paradise

As the living beings on the physical plane are not equally far on in evolution and are thus on very different mental steps, and have very different abilities and talents, their abilities to think and experience differ correspondingly and considerably. While all those beings who have gone through the epoch of reincarnation or rebirth, and have thereby come so far that they can experience true reality – the absolutely true solution to the mystery of life – and can therefore enjoy this reality's primary and absolute paradise, those beings who are still more or less unfinished cannot perceive the true paradise as a divine, culminating experience of light. They can therefore experience paradise only in accordance with what they perceive to be the highest and happiest ideal of life experience. Imagine how divine this world order is! If it were not precisely so, all beings would have to wait until they had passed through the entire dark part of the spiral cycle as far as the epoch of the great birth before they could have any experience whatsoever of a paradise or real existence of light. Life thus exists according to such divine laws that all living beings without exception attain an absolutely radiant experience of paradise between every physical terrestrial life. This

holds absolutely true for people of all races, all nations, all followers of every religion and every religious sect, just as much as it does for people who have no belief whatsoever in any life after death. It thus holds true for people of all views of life; it holds true for so-called "criminals" and all those who commit suicide, as well as for saints. No being whatsoever can fail to have an experience of paradise between its physical terrestrial lives, since the wavelengths through which the ideas or mental constructions that collide with its view of a highest ideal or dream existence cannot be manifested on the spiritual plane. For this reason mental short circuits cannot arise here, which means the kinds of thoughts that find vent in anger, bitterness, envy, jealousy, unhappy love, hatred and feelings of revenge, intolerance or the like. Such mental constructions or states of mind are of such a low wavelength range that they cannot possibly be manifested in any being's experience of paradise. This side of the beings' psychic nature is put out of action through the experiences of purgatory.

Chapter 35

Why paradise is a culminating experience of light, and purgatory is a culminating experience of darkness

True paradise, separated as it is from the physical terrestrial life, can thus be experienced here in its purest form only after the beings have passed through purgatory. After this passage they can experience nothing but their fundamental ideas of an ideal existence and that of others from the same wavelength range. Likewise they cannot see the microcosmic and macrocosmic details, things and ideas that are not on the same wavelength as their other ideal notions about paradise. For this reason the spiritual heaven and Earth, the spiritual climate, indeed, the entire spiritual experience of Nature or of macrocosmic creations, has the same wavelength range, the same luminous effect as the being's imagined paradise or dream existence or an atmosphere that fits one hundred per cent into it. The experience of paradise can thus be nothing but a culmination of the beings' imagined dream existence. Because of this state the beings in purgatory can experience only that part of the macrocosmic mental construction or those details or productions of Nature that have the same dark and dismal wavelength range as their ideas of purgatory. But fortunately the epoch of purgatory is such a concentrated and short-lived state that it can be described as but a kind of entrance or vestibule to the sphere of paradise. And, as previously mentioned, suffering occurs in this entrance only when the human being is in conflict with or creates a short circuit with its own ideal perception of the experience of life. Here, however, everyone is guaranteed help from guardian angels as soon as they feel unhappy and want help. Absolutely no being whatsoever, as also previously mentioned, will thus be deprived of its experience of paradise in the spiritual world between its physical terrestrial lives.

Chapter 36

When the "curses" in the Bible turn out to be blessings for the human being

In reality people live according to the principle expressed in the Bible as the "curse" of the ground because of "sin", where, among other things, God said to Adam, "Because you have eaten from the tree of which I commanded you, saying, 'You shall not eat of it', cursed is the ground for your sake. In toil you shall eat of it all the days of your life. Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field. In the sweat of your face you shall eat

bread...", just as God said to Eve, "I will greatly multiply your sorrow and your conception; in pain you shall bring forth children; Your desire shall be for your husband, and he shall rule over you!..." Here we do not need to explain in greater detail the overwhelming extent to which the fulfilment of this prophecy has controlled mankind in the past and has power over mankind in the present too. "Sin" – which means ignorance and mistakes in one's way of living and behaving, and the unpleasant or unfortunate effects that ensue from this – is, from a mental point of view, simply an element the human being swims in, as fish swim in water. That human beings hope and pray for a lighter and happier future, have dreams or ideas about an ideal existence that forms a contrast to their present dark and trouble-filled state of fate, is a matter of course. Throughout the world there is a prevalent hunger or longing for a contrast to the mental darkness, the mentally oppressive thought climate in which the strongest and most clever exploit the weakest and less talented, and where a tolerable existence can sometimes be secured only through a deadly dangerous struggle with those in power who are inhumane and morally still very unfinished. It is thus absolutely natural that unfinished and therefore hard-pressed human beings have dreams about ideal existences in which they are freed from all the unfortunate phenomena that are detrimental to life or the "curse of sin" that the unfinished human being cannot be freed from on the physical plane. Since this biblical curse enables the human being to imagine a dream existence that becomes absolute reality on the spiritual plane every time it has passed through physical death, the "curse" here turns out to be a blessing.

Chapter 37

The epoch of paradise as a divine revelation of caresses for the living being in its passage through the spiral cycle's culmination of darkness

In accordance with universal love, which is the foundation for the continued existence of the whole universe, it would be glaringly unnatural if beings did not have the opportunity to experience the fulfilment of their dream existence or their hunger for an existence where they could undisturbedly enjoy the experience of life that was the very highest happiness and bliss for their present sensory capacity. We also see that no normal or natural hunger of any sort whatsoever for which there is no satiation can arise. We must of course disregard such artificially produced feelings of hunger as the hunger for drugs, alcohol, tobacco and the like. There is no satiation whatsoever for these kinds of hunger. The more beings consume these products, the more they will starve themselves to death, because the consumption of them can give them only an imagined satiation at the same time as they undermine the organism and thereby the ability to experience a normal life. But this is not the case with the longing or hunger for an ideal existence. It is one hundred per cent normal, and its satiation is therefore a corresponding vital necessity for the being's evolution or transformation into the human being in God's image, quite apart from it being a shining and warming revelation of caresses, by means of which the eternal Godhead embraces and encourages his unfinished son (the living being) in the middle of his passage through the cosmic spiral cycle's culminating zones of darkness, spheres of suffering and terrains of death.

Chapter 38

The world where dreams are reality, the beings' paradise or the sunny regions and home of life

Since beings during their physical terrestrial lives live mostly in a world of darkness and must struggle with many difficult phenomena in order to be able to sustain their physical existence, this, as previously mentioned, gives rise to dreams of ideal existences in which they do not have to struggle with sufferings and difficulties, as they have to on the physical plane. These dreams are mental constructions in spiritual matter and cannot, as a rule, be experienced by the beings on the physical plane for the time being because they are not yet sufficiently developed to be able to meet the conditions for the realisation of these dreams or dream existences on this plane.

Here we see how divinely the universe's laws of life are formed in culminating wisdom and love, since the beings are granted intervals for rest during their connection to physical existence so that, during these intervals, they can be completely exempted from the difficulties, sufferings, worries and unrest of their physical fate, so that they can devote themselves entirely to their dreams, and experience them as realistic reality on the spiritual plane regardless of which step in evolution, which gifts and talents, what degree of logical thinking and creative ability they may have attained on the physical plane. Their dreams can be fashioned only out of the wishes and longings that constitute the absolute height of what they are able to think or perceive on the particular step in evolution they represent. But, as a rule, having such a dream or dream existence realised on the physical plane implies insurmountable obstacles for the beings in question, since physical matter does not automatically obey thought. It therefore most often costs both money and other people's co-operation or labour to have one's dream existence realised. This is why people live with unsatisfied longings and the disappointments, worries and difficulties these engender, making their fate or physical existence an unhappy one.

Having their dream existence realised on the physical plane can therefore take a very long time, such a long time in fact that several lives are sometimes needed before the obstacles are overcome and the being can experience physically the realisation of its dream existence. But this being so, it is divine that people can experience their dream existence on the spiritual plane long before they can experience it on the physical plane.

And this is what happens when the being dies, leaving its physical existence, and is liberated from its physical organism. After this it is relieved of having to juggle with heavy physical matter, which was previously a vital necessity. It will now experience and create only in spiritual matter, which on the contrary obeys thought. Here the being can therefore experience everything it is able to imagine on the step to which it belongs. And since it has been freed in purgatory from that part of its set of senses through which disappointments, sorrows, anxieties, jealousy, depression, bitterness and anger or, in brief, all low spirits or bad temperedness can be experienced, it can experience only joy or elation on the spiritual plane, since everything here succeeds for it according to its slightest wish. And since the whole of this sphere is populated only by beings of the same wavelength range, which means, beings that are likewise freed from dark and dismal kinds of thought, existence here is thus a life among loving friends in light and joy. And the being therefore experiences here a world where its dream is reality, paradise or the sunny regions and home of life.

Chapter 39

The artists' paradise

We will here provide a few examples of what it means when, without any outer aids or tools, matter automatically takes form in accordance with the mental concentration, wish and will of the living being, as it does on the spiritual plane of existence. By virtue of this divine state an architect can build as many country residences or other large-scale buildings as he wants. Here he is not burdened by having to earn a living by means of his artistic training and talents. There are no means of earning a living here. No one on the spiritual plane has to earn money or work in order to sustain his daily life. Here life is an absolute dream existence for everyone, and the beings manifest absolutely only what they themselves want to manifest. They can experience only those things in their surroundings and those manifestations of their fellow beings that will please and delight them. The sensory transformation they underwent in the epoch of purgatory prevents them from getting on to the same wavelength as anything that does not have this effect. For this reason absolutely no darkness whatsoever can arise here. When an architect wants to create a building on the spiritual plane, he does not need to have a number of associates, craftsmen and labourers in order to carry out his plan, as is the case on the physical plane. He has likewise no problems of any kind with materials, since spiritual matter – which is in itself unmanifested and present everywhere but which, through the power of thought, materialises and takes form in accordance with the living beings' wish and will – manifests itself here too. Thus the architect has in his power the ability to obtain sufficient material for his projects, if he at all wants to build them stone by stone and does not immediately imagine them completely finished without any preceding construction work, this being also in his power. Here he can thus create all the dream projects that may have been impossible for him to build on the physical plane because of many and various obstacles.

Regarding other artists, they will likewise, by the mere power of thought, be able to create the most splendid landscapes, portraits, imaginary figures or works of art in many different directions. These works of art differ from works of art on the physical plane in that they appear to be "alive", to the extent to which their originator has been able to imagine them and animate them with his own life. Here the most elevated and perfect artistic representation of a landscape will not take the form of a picture painted on canvas. It will, on the contrary, be in its natural state and extend for kilometres, with forests, lakes, fields, sky, sea and land, with towns, people, animals and so on, all according to the talents and the ability to concentrate his wishes and thoughts that the artist has acquired during his evolution through his physical terrestrial lives. While such a work of art on the physical plane would be only a relatively miniature picture painted on canvas or the like with immovable details, it is, however, on the spiritual plane a complete realisation of the artist's dream, depending on how much he has developed towards the stage of genius. He can thus inject his own energy or life force into his work of art. Swans would swim on the lake. Lovely white summer clouds would float across the sky. The forest would ring with birdsong and other sounds that belong there. The summer breeze would rustle the treetops, and the waves of the ocean would roll softly in towards a lovely white beach where people would tumble in the blue-green swell. And over the entire scene the sun would cast its all-enlivening and warming heavenly light. The whole vision would be borne and sustained completely by the artist's mental talents, concentration, wish and will. The artist can of course, within the scope of his particular talents, his abilities to think and create on the spiritual plane, also imagine quite another motif. And as thinking here is the same as direct creation in matter, this work of art will emerge as a new radiant vision for himself and his admiring fellow beings on this plane. This work of art can be a representation of a storm. Black clouds penetrated by flashing lightning will then cover the sky. Rumbling thunder and the shouts, cries and other sounds that belong to such a situation are heard through the storm. With his mental concentration and talents he can also create the most beautiful and most radiant landscapes in the

fiery glow of sunrise and sunset, just as he can create silvery moonlit landscapes and other landscapes as radiant, living visions.

If the same artistic genius's creations on the spiritual plane are figures of people and animals, they will likewise appear to be quite natural and "alive". The figures of people can talk, sing, laugh and cry just as the animal figures can run, jump and roar in accordance with the artist's talents, wish and will.

Chapter 40

The unfinished human beings' dream existence or paradise

Even if one has not advanced as far in evolution as to have become a genius at being able to think artistically and produce spiritual works of art like those mentioned above, this does not prevent one being able to have one's dream existence in quite other fields. We have mentioned the above examples only in order to show how perfect ingenious works of art can be on the spiritual plane. Thus all human beings, from the first frail, primitive forms in evolution right up to the finished human being in God's image, experience the realisation of their most beautiful dreams on the spiritual plane. This holds true for the primitive people of the primordial forest as well as for civilisation's highly gifted people, researchers and scientists. Whether one is a religious believer or the opposite is totally immaterial since this cannot prevent one from having a dream or longing to experience an ideal existence. One cannot possibly avoid experiencing this beyond physical death, since here matter automatically takes form in accordance with one's thought, wish and will. The pygmy thus experiences that his primitive dreams take the form or are along the lines of how he learnt to think on the physical plane. The same is true of the Indian, the Eskimo, the Fuegian, indeed in brief, of individuals of any race whatsoever. They all experience precisely that which was their highest dream existence on the physical plane of existence, but which, because of insufficient development and perhaps other circumstances, they could not possibly experience on this plane. Thus the poor human being that perhaps starves, freezes and lives in rags on the physical plane experiences on the spiritual plane the realisation of its dream, arising from its physical condition, of a contrasting existence where it has plenty of delicious food, good, warm clothes to wear, a beautiful house to live in and a plentiful supply of money. In the same way a skinflint or miser will receive oceans upon oceans of money on the spiritual plane in accordance with the unsatisfied longing for the fulfilment of the desire for money that he had on the physical plane, and in accordance with the dream that this longing gave rise to. On the spiritual plane too, anglers and hunters experience lovely countryside in which they can satisfy their desire. The angler thus experiences rivers with an abundance of beautiful fish, while the hunter experiences woods or terrains with lots of animals. Life on the spiritual plane is thus bliss for such beings. Likewise there is no limit to how perfectly the vain person's dream can be realised on the spiritual plane. He will be dressed and adorned as he wishes, in purple robes, silk and gold with a great many medals and decorations. Indeed, in some cases he actually experiences being a prince, a pope, a king or an emperor and can be duly invested with an ermine robe, crown and sceptre and sit on a golden throne and speak to his "subjects". In other cases the being appears on the spiritual plane in accordance with its dream or dream existence as a magnate, a Croesus or a multi-millionaire living in a huge castle or luxury palace with a large staff of servants, a luxury car, a yacht and a racing stable. The dominant beings here are not as a rule those that were really wealthy on the physical plane. Most often their dreams go in other directions depending upon the level of satiation with the Croesus-existence they have already reached on the physical plane.

Similarly we find here on the spiritual plane the home of all ingenious humour. Here humour is not written down or drawn as pictures on paper or canvas. Like the previously mentioned

artists' works it appears in a natural state in the way that its originator imagines it. Funny figures of people, animals and things appear as living characters, and the comedies become real, plastic or stereoscopic experiences in colour, sound and movement to the extent that their originator is able to animate them with his or her thought, talent, wish and will. From this sphere the humour-packed products of artists in wit are transferred to the physical plane as amusing cartoon films. Since this form of art can reproduce the spiritual original on the physical plane in the fullness and freedom of movement of the living form, people can, even through cartoons, get an inkling of the freedom the spiritual creative ability has to let thought take form automatically and directly in spiritual matter without outer aids and in accordance with the being's wish and will; thus a creation that cannot possibly take place on the physical plane can flourish abundantly here.

Chapter 41

The living being's absolute, true paradise

As we have begun to see here there is no human being whatsoever who will not experience his absolutely most beautiful dream coming true beyond death, except during its passage through purgatory, which, in only a very limited number of cases and in special situations, is dark and painful. Being afraid of death is therefore a terribly dark and disheartening derailment of the mentality, since beyond death lies hidden the realisation of the beings' particular dreams or dream existences or an existence that has to be acknowledged as life's absolutely true paradise. Is there any other existence anywhere that can in this way be paradisiacal for people than one in which they are allowed to experience in advance the most beautiful ideals of their lives long before they have developed sufficiently to experience them in their purest form on the physical plane of existence? And how can any other form of life experience give greater happiness and well-being than the experience of having one's greatest normal longings come true in an experience of reality in its purest form, where one is freed from any illnesses, sorrows, worries, economic troubles or other people's hatred and bitterness, antipathy and slander? Can any other form of life experience be more pleasing and delightful? And can the being wish for a higher and better form of life experience than having his greatest wishes come true? We have thus here arrived at life's only absolutely true paradise.

Chapter 42

Where Jesus' words, "In my Father's house are many mansions...", become a reality

As mankind consists of beings from many different steps in evolution, and the beings from these steps differ from one another with regard to knowledge, talents and attitude to life, their dreams or dream existences are correspondingly different. The spiritual world can be divided into corresponding spheres or areas of experience. These areas therefore constitute a scale of steps of life experience that extends from the sphere of the savage to the area of the perfect human being in God's image. Each step has its particular wavelengths by means of which the manifestations of the beings from the step concerned are triggered. Since the greatest form of expression on these steps is the beings' ideal or dream existences, these existences being in turn the beings' experience of paradise, there are thus various kinds of paradise. The beings from the various steps each attain their particular paradise in accordance with their mental state and perception of life. Jesus' words, "In my Father's house are many mansions", thus here become established as fact for the advanced researcher.

Chapter 43

The Christian world religion's ecclesiastical teaching about paradise and hell

In accordance with this divine principle – that spiritual matter automatically takes form in accordance with thoughts, wishes and the will – the preaching of the world religions has really had a great and decisive influence on the beings' experience of the state of paradise after death. Within the Christian world religion one knows nothing of reincarnation. Here one has therefore absolutely no logical, just basis for the structure of life itself. When beings do not acknowledge or understand that their present fate is a result of the behaviour they have manifested in previous lives, just as their behaviour in their present life will contribute to forming the basis for the fate that they will receive in future, new terrestrial lives or existences, one cannot possibly provide any just basis for all the sufferings and difficulties or the many unhappy fates that have tortured people for thousands of years. One has then simply created for oneself the notion that one will either go to an eternal hell after death, where one will have to burn in a perpetual fire without ever being able to escape this terrible suffering, or one must go to a paradise where one will be placed before God's throne and here see the Godhead, Christ and the Holy Spirit. Here one will then experience paradise along with others, and take part in paying homage to or praising this triune Godhead. And this state was thus to be the highest salvation or experience of life.

Chapter 44

A judicial practice that is the culmination of injustice, and a Godhead who dictates to people a rule of conduct that He Himself does not practice

But this previously mentioned ecclesiastical Christian view of life is simply a product of great ignorance, an ignorance that is still very conspicuous. That this view of life is illogical and thereby unloving is emphasised by ecclesiastical Christianity's own dogmas. It says that an almighty, all-wise and all-loving God exists behind the whole universe or cosmos. It also goes on to say that human beings, as well as all other living beings, are "created" by this God. It then says that human beings, in so far as they are unable to love their neighbour as themselves, are "sinful". And they thereby incur the previously mentioned appalling torment in the inextinguishable fire of eternal hell. The crucifixion of Jesus did, however, give them the opportunity to avoid this torment, for his terrible agony and death were perceived as a punishment for all the "sins" of the world, which he had taken upon himself. The real "sinners" were thereby then admitted to the eternal paradise if they repented this "sinful" life that they had lived here on Earth. Thus we arrive at a judicial practice that is a glaring culmination of injustice, and a Godhead who does not comply with the law of love, this compliance being something that He, as already mentioned, is professed to have dictated to people as a condition for avoiding the "punishment of hell" and entering paradise. How can it be just or loving to let thieves, robbers, murderers and other forms of "sinners" or so-called "criminals" avoid "punishment" through an innocent being taking this punishment upon himself and allowing himself to be tortured to death for this? Why does this Godhead thus demand the crucifixion of this innocent being in order to be able to forgive the "criminals"? Why can He not forgive them without this innocent being's suffering? The Godhead will thus not relinquish His right to "punish", but is totally indifferent to the recipient of this "punishment", as long as it is carried out. What kind of love is this that the Godhead practices here in relation to the being that He allows to be crucified for the "sins" of others? It cannot be the kind whose purpose is to love one's neighbour as oneself. Can a loving God dictate to beings a rule of conduct that He Himself does not practise?

Chapter 45

A derailed perception of God

The situation becomes even more unloving when it is preached that living beings, and thereby also human beings, are "created" by God. But when people are created by God, they cannot be different from how He created them. If people are not perfect but are "sinners", the mistake must have been made by the Godhead who created them. The responsibility rests not with the creation but with the Creator, if what He creates is not perfect. How can there be any justice in God punishing the beings for not being perfect, when this is thus entirely His own doing? Ecclesiastical Christianity goes on to preach that only a very small group of people enter paradise, while the remaining majority of people end up in hell. When the majority of these people "created" by the Godhead end up in hell, it must be in accordance with the Godhead's wish to see people tortured in the eternal torment and anguish of this hell. Why should He otherwise "create" the majority for eternal torment and suffering, and only a small group for paradise? But being able to feel pleasure in seeing other beings being tortured by suffering and anguish is, as will be remembered, a mental derailment we know under the concept of "sadism". When the Godhead is said to be all-wise, almighty and all-loving, He must know in advance which beings will go to hell. If He does not know this, He is not all-wise. But if He knows this and does not want to prevent the beings from ending up in such an unfortunate state, which eternal hell must be, He is not all-loving. And if He is not able to save the beings from this hell, He is not almighty.

Is it not obvious here that we are dealing with a derailed perception of the Godhead? It is not so surprising that such a perception of the Godhead, such an unreal world picture, cannot deliver people from war, sufferings and the fear of death.

Chapter 46

The downfall of a derailed image of the Godhead and the birth of a new world epoch in which there is neither "sin", "punishment" nor fear of death

Here it is obvious why a human being or a Christ had to be born with a stature that was so loving that the above-mentioned image of God had to pale in comparison and ultimately crumble completely. What is the behaviour of this Godhead described above compared with a human being who was so loving that on the cross, in the middle of the most painful mutilations that can be inflicted on a living being, he could love his executioners, the source of his unhappy situation, and cry out to the whole world, "Father, forgive them, for they know not what they do"? It is not so surprising that the earth shook and the veil in the holy of holies in the temple tore, because here an established image of God crumbled and paled to death before a human being in flesh and blood who was overshadowed by love's radiant abundance, a human being of a stature so gigantic that he would turn the whole of mankind's mental course towards the pinnacles of light, towards the absolutely only true and real Godhead, who constitutes the very culmination of infinite wisdom, universal love and omnipotence. And now, by virtue of "the comforter, the holy spirit", which is the same as the science of love or the science of God's consciousness and thereby of the solution to the mystery of life, mankind is in the process of being steered on to this course. In the revelation of this divine spirit or science, the Godhead, the universe and life will radiate and sparkle for mankind as an immaculate, loving panorama of life in which there are neither "sinners" nor "punishment" for "sins", and where absolutely no one can come to live in eternal torment or hell, but where absolutely all living beings sparkle in God's halo as eternal immortal centres of life, and where love is the keynote of the universe and thereby the cosmos's eternal basis for life.

Chapter 47

From a cosmic point of view all living beings are well provided for and taken care of

As we have seen no living being whatsoever is excluded from that which can be its paradise on the spiritual plane, except in those situations in which it is incarnated in the physical world. And this incarnation, as also previously mentioned, takes place only in order that the being can learn to follow God's thoughts and create with the same logical perfection as that represented by the Godhead's creation, the results of which are nothing but a joy and a blessing for living beings. It can be nothing but divine that the beings are allowed to leave their paradise to be born into the physical world, which is the world of evolution, experiments, mistakes and thereby disappointments and suffering, and do not need to contaminate their paradise or holy of holies with wood shavings or waste products from this transformation, which the sorrows and sufferings constitute. Whatever happens on the physical plane, all living beings, as we have seen, have a paradise that awaits them, a paradise that they can indeed normally enter quickly every time they are liberated from their decrepit or damaged physical organism in order to be able to reincarnate later in the physical world when the desire or longing for this world again becomes overwhelming. Imagine the divine love that overshadows all living beings, both animals and human beings! Imagine how, from a cosmic point of view, all living beings are well provided for and taken care of! But it is, after all, the consciousness of a Godhead in which we live and move and have our being.

Chapter 48

When people have a dark experience of purgatory because of their religion

Since paradise is a spiritual realisation of the dreams that physical existence engenders in living beings, and is thus created in spiritual matter by their capacity for thinking, the kinds of thoughts that the dogmas and views of their religions bind them to inevitably have a greater or lesser influence on the paradise they will experience after their physical terrestrial life. The Christian faith, for example, based on the ecclesiastical doctrine that has been preached to its followers, has inevitably created in many souls a terror of death and the "hell" that awaits them after death, that is, awaits all those who are not baptised or who do not receive "the forgiveness of sins by the blood of Jesus and the mercy of God". The faithful, conscientious followers of the above-mentioned ecclesiastical Christianity will inevitably feel guilt-stricken because they have not been able to love their neighbour as themselves, which is of course quite impossible for an unfinished human being. But when they feel guilt-stricken or think that they have "sinned", they believe that "eternal hell" awaits them after death. And not all these people trust that the sacrament of Holy Communion or their prayers for the forgiveness of sins can save them from the gruesome or satanic fate that it must be to be burnt in an "eternal hellfire". Death is thus a horrific nightmare for such beings. Some will even experience the feeling of being burnt in the above-mentioned "hell" because the existence in purgatory is shaped precisely by the kinds of thoughts that dominate one's thinking. These believers thus receive, as seen here, an intensified experience of purgatory.

Chapter 49

The beings in purgatory and the intervention of the guardian angels

It is fortunate for the distressed beings in purgatory that the greater their darkness or suffering, the more quickly their inbuilt, automatic organs for prayer are activated, and they cry for help. And through this cry or mental attitude they get on to the same wavelength as the guardian angels, who then give them a helping hand and lift them out of their dark thoughts. This happens mainly through the gradual deactivation of the part of the beings' mental construction through which they experience their dark thoughts. After this they are freed from thoughts such as disappointment, depression, bitterness, anger, envy, jealousy and fear, and physical pain. Their consciousness has thereby been very much limited in size, but on the other hand they can then experience only joyful thoughts and nothing whatsoever that can destroy or defile them. Here too they can meet only beings of the same wavelength range. Here they can therefore experience only pure light and joy. Even beings that are deadly enemies on the physical plane can be nothing but friends here on the spiritual plane, since their set of senses can no longer register any dark or antipathetic ways of thinking. They can regain contact with these ways of thinking only when they are reborn on the physical plane, and this set of organs has been reactivated.

Chapter 50

The beings' religious paradise and other dreams

All those people who believe in their religion's concept of paradise and for whom this has become their hope and dream existence after death will of course experience the realisation of this. Christians will experience the realisation of their concept of paradise. They will experience becoming a part of the great white flock of the "saved" or the "blessed" before the "throne of God", and will experience the sublime attributes pertaining to this, which they have learnt to believe in. But this great collective vision cannot make up their entire spiritual life. Here they will also experience the realisation of any of the other dreams they may have had, even though these are perhaps only secondary in relation to the dreams and dream existences of their religion. Believers can well have dreams here on the physical plane of existence that are concurrent with their religious dreams. The same holds true also for the faithful followers of all other religions and sects. They experience that all their religious dreams and any other outstanding dreams come true in their paradise on the spiritual plane. Whether their religious dreams or material ones become primary will depend on which of them occupies their thoughts, wishes and will the most.

Chapter 51

The inhumane or animal paradise

Here we must distinguish between the inhumane paradise and the humane paradise, which in turn can be expressed as the animal and the human paradise respectively. The animal paradise is that in which the animals experience their paradisiacal state after death. As these beings are unable to form a specific dream, their paradise will be a kind of spiritual experience of their physical state, but only in a visionary form. Furthermore the animals experience neither fear nor terror since neither human beings nor beasts of prey can hunt them here. They cannot starve or freeze either. Everything conforms to their desires and wishes. They live in a state that can be the very highest

pleasure, happiness and well-being for them. Since they cannot have pangs of conscience or be in conflict with themselves, they cannot have any experience of purgatory other than the little sensory alteration that is necessary in order to release them from dark thoughts, unrest and terror. Their paradise existence or discarnation is therefore also relatively short. In the same area of paradise all human beings experience the realisation of any paradisiacal experience or dream existence they may have that is based on self-assurance, material ideals or ideals based more or less on killing, such as: meat-eating, hunting, fishing, avarice, heroic deeds as a war hero, boxer or wrestler, and all other dreams about being heroes, being millionaires, being film stars, being knights of some order, being titled, being a prince or the like. But the more common dreams, which constitute merely ordinary, daily phenomena in an idealised state, are also realised here on the spiritual plane. The dream existence or paradise of the great majority is in reality only the experience of imagined, present, ordinary, physical, material existences, but of course without all the troubles, unpleasantness and struggles that are otherwise inherent in these forms of existence when they are experienced on the physical plane. Here in paradise they can be experienced only exactly as their source wishes them. Here too the beings experience the paradisiacal states of the inhumane religions, which are based on the idealisation of the manifestation of the killing principle in the form of, for example, wars, massacres, human and animal sacrifices, and other inhumane phenomena as part of their worship of God.

Chapter 52

The humane or human paradise

In the humane or human paradise we find the realisation of all the dreams that tend towards humaneness or neighbourly love. People with dreams of helping beings in unfortunate situations will experience the realisation of their dreams as guardian angels here on the spiritual plane. These beings help beings out of purgatory and into the paradise or dream existence appointed specifically to each of them. Beings from this area of paradise also take part in furthering the granting of physical beings' prayers and helping them with their fate, to the extent that this is possible from the spiritual plane. They are present everywhere and can often actually intervene in a physical being's fate and in an apparently miraculous way help them get over a serious crisis. Here in this human area of paradise we also find the previously mentioned artists' paradise, just as there is of course also a paradise here for scientists, where they can have their kinds of dreams realised. There is thus a radiant paradise for absolutely all existing living beings.

Chapter 53

The beings' communication with one another in paradise

The beings' communication with one another and their way of manifesting or expressing themselves for one another is somewhat different to how it is here on the physical plane. We already know that a being's thoughts become visible in spiritual matter and can be observed by its fellow beings. Their communication with one another here is thereby direct. The beings do not have to speak in order to communicate with one another. They think, and their thoughts materialise themselves in spiritual matter at lightning speed and are thereafter visible to their fellow being,

whose subsequent answer is likewise fashioned out of matter at lightning speed and is rendered visible. After the being has passed through purgatory and become accustomed to spiritual existence, this communication, where the thoughts are experienced directly from one spirit to another, actually needs no spoken language. In the time immediately after death, however, the being is still subject to its habitual physical way of manifesting and experiencing. And as long as it is subject to this, it experiences life as being almost physical, at the same time as it gradually sees that it no longer needs to be subject to the laws of manifestation and the force of gravity particular to the physical world. Everything here is governed by new principles and laws to which they gradually become accustomed and which, as previously mentioned, cause matter here on the spiritual plane to materialise and take form in accordance with their thought, wish and will without any exterior aids whatsoever. The being's sphere of communication is now limited to beings and things with which it cannot short-circuit or be disharmonious. There can therefore never be any discord, quarrels or disagreements with anyone or anything here. All the beings of the paradise in question are within the same mental wavelength range. Beings from higher forms of paradise can communicate with beings in the underlying paradises, but the beings from the underlying paradises cannot enter the higher beings' paradises. In paradise the beings can meet any of their friends, acquaintances, family members and other relatives who have died previously on the physical plane and have come within the wavelength range of the same paradise in which they themselves are situated. They can, however, manifest only absolute kindness and friendliness towards one another, regardless of what relationship they may have had with one another on the physical plane. Animosity and antipathy do not exist in paradise, owing to the beings' passage through the process of purgatory. The communication between the above-mentioned beings is therefore extraordinarily light and exhilarating or joyful. They cannot possibly take a gloomy view of anything whatsoever. This being so they are thereby allowed to experience here in their paradise that everything is very good.

Chapter 54

The normal channel of communication between physical and spiritual beings

As regards the spiritual or discarnated beings' connection with the beings on the physical plane, this is normally allocated to the physical beings' periods of sleep. When the physical being has fallen into a deep sleep it experiences an incomplete liberation from its physical organism; incomplete but nevertheless sufficient to render the physical organism unusable for communication, and the sleeper finds itself after this on the spiritual plane as a semi-spiritual being. In this state (asleep on the physical plane but awake day-conscious on the spiritual plane) this being has now the opportunity to seek contact or to try to communicate with any of its "deceased" relatives, friends and acquaintances who are in the paradise to which it itself belongs during its normal sleep. Its "deceased" relatives, friends and acquaintances who are in a higher area of paradise can likewise also seek out the being. In the same way it can itself also seek out "deceased" relatives and friends who are in a lower paradise than its own. It is thus possible for everyone who is bound by sympathy or love to make contact with one another on the spiritual plane. But communication here is thus restricted to areas where the beings, as previously mentioned, cannot possibly come into conflict with one another or quarrel. They can communicate only within wavelength ranges that are paradisiacal or joyous. On the physical plane the beings can of course discuss all subjects, both those subjects in relation to which they are unfinished or more or less ignorant and those in relation to which they are finished or knowledgeable. This is why they have, on the above-mentioned plane, such great opportunities for coming into conflict with one another, for quarrelling and making war.

This is thus completely impossible in the various paradises with the exception of those in which war or dark and deadly climates of thought are the dreams or paradise. However, only situations that are imagined and thereby artificial and unreal arise there. That the physical beings cannot day-consciously remember any communication or exchange of thought they may have had with beings on the spiritual plane during sleep is due solely to the fact that the pertinent senses of memory are put out of action as soon as the being wakes up and physically becomes completely conscious. This is essential so that the spiritual state of experience during sleep does not become a serious hindrance or obstacle to the beings' awake, physical day-consciousness or daily life and thereby to their evolution from animal to human being. This is why the spiritual existence can be nothing but paradisiacal. If the memories of the beings' unhappy physical lives or fate could not be shut out of their paradise, the experience of paradise would be an impossibility. And if the memories of the experience of paradise could not be shut out from physical daily life, with its hardships or dark conditions for the being, daily life would be experienced as a greater or lesser misfortune in relation to the paradise experience's wondrous state of joy and happiness. One would mentally shudder at even the most beautiful physical fates and experience a shock that would destroy all one's zest for life and cause nothing but fatal melancholy and depression. One thus here understands again the perfection of the divine world order and the revelation of the Godhead's infinite wisdom, universal love and omnipotence.

Chapter 55

Situations in which physical beings can be possessed by spirits

Having a physical, day-conscious connection with beings from the spiritual plane through mediums is certainly possible, but it is an exception and not the normal way. One can, however, to a certain elementary extent transfer encouraging speech and information from the physical plane through honest mediums to beings that are still in their purgatory after their physical death as unhappy beings. But one must remember that God's normal instruments for providing help to all unhappy beings in purgatory are the guardian angels that exist here. Here we must also remember that any artificial connection with the spiritual plane by non-expert physical beings can be extremely dangerous. It can lead to one being haunted and possessed by derailed, perverse or downright sadistic spirits from the sphere of purgatory. It can also lead to drug addicts, alcoholics and similar beings who are still in purgatory and have not yet got rid of their unfortunate tendencies, and therefore suffer from strong desires to satisfy them, being able to possess physical beings and gain some satisfaction through them. They of course prefer to haunt correspondingly vice-ridden beings on the physical plane. By possessing these beings, the spirits in question can, as it were, through these physical beings' abnormal indulgences, share the indulgence to a certain extent, and thereby achieve a kind of satisfaction. This means that the physical beings concerned will feel a heightened craving for the destructive indulgence. This intensified craving for the indulgence, which is now also to a great extent promoted by the possessing spirit, can become so strong that the physical being ultimately loses all its power of resistance, and becomes mentally and physically devastated to such an extent that it can lead to the being becoming mental deficient in its next physical life on earth. Spirits can also possess physical beings in other ways. Even if they are not as drastic as the ways mentioned above, they lead as a rule to harmful or unfortunate conditions for the one possessed, who may fall victim to nervous crises and mental illness. Such possession can very often begin through apparently quite innocent spiritistic experiments. It is therefore healthiest to keep to the natural line of communication with the beings in the spiritual world through one's normal, healthy sleep. Then one is fully protected and cannot meet with such mental crises and physically destructive crises.

Chapter 56

The road of life or the road to paradise

We have now reached the end of this brief overview of the road of life or the road to paradise. Through this overview we have gained a little insight into how the beings are compelled to live for a while in two worlds: the spiritual world, which is the primary world and the location of all living beings' life experience and creation, and the physical world, which is a vital extension to this, a sphere of matter that is the material for God's creation of the living beings' transformation into being like God Himself. Without this matter, all creation of consciousness would, as we have seen, be an impossibility. It is therefore essential that the living beings incarnate for a while in this matter in order, as we have also already pointed out, to be able to experience here how their behaviour should be and how it should not be, in order that they, through this behaviour, can become qualified to experience and practise being one with God. It is therefore evident that reincarnation or the beings' long series of physical terrestrial lives is the Godhead's great, wide highway to His own radiant and eternal paradise on the highest pinnacles of infinite wisdom, universal love and omnipotence.

Here in this all-outshining highest paradise we have arrived at the final goal of all life's movement towards the pinnacles of light or the eternal Father. There is no living being whatsoever in the physical universe that is not on this road leading to the divine abode of all living beings. This road of life is immeasurably long, but we have seen that the tired wanderer who has to negotiate it is well taken care of. Here there are many inns built in the same joyful and happy style as the Father's house or God's own paradise, which is the goal for all travellers who travel this divine road. Here the hard-pressed, wandering son of God can spend the night, have a good rest and enjoy the entire bodily warmth and well-being of fatherly love. Here he can have his worn-out and decrepit physical "means of transport" replaced, and even get a completely new travelling kit, so that, refreshed and with new zest for life, he can again set out on a new lap to the next inn, and so on in this way from inn to inn on the long journey towards the great revelation of the adventure of life or the solution to the mystery of life or the riddle of the universe.

The physical lives on Earth are the living being's laps in the journey between the inns. These inns are in turn the same as the living being's spiritual existences or stopovers in paradise between its physical terrestrial lives. We have already seen what these paradises mean to the living being. Here for a short time it is allowed to throw off the ballast it has on board in the form of heavy mental burdens, sorrows, problems, sufferings and difficulties, and be clothed in its heavenly, princely robes (the shining halo of peace, joy and happiness), at the same time as it is permitted to live here in the realisation of its temporary, very highest dream existence. And after thus having dwelt in the Father's love and having been pervaded by new courage to face life and having received new divine strength and a new physical organism or means of transport, the eternal son of God can again set out on a journey in the physical world and complete the lap to the fatherly blessing of the next inn. And thus he continues further and further along the long cosmic road of life to his ultimate, all-outshining heavenly home with his eternal Father and comes to rest in this Father's direct blessing and caress. We know the Godhead's reception of his returning son by the concept of the great birth.

Chapter 57

Life's highest paradise

The above-mentioned great birth is a spiritual process through which the human being, matured and developed for this through its lives on Earth, has its latent cosmic sensory faculties opened. And with the maturing of these abilities it now becomes completely sovereign with regard to cosmic knowledge and its perception of life. It has become its own unshakeable cosmic source of light. And this being so, it has attained to experiencing with its own senses its immortality, its identity as a son of God and its divine brotherhood with all living beings. It loves everything and everyone. Its physical life and normal fate have become one with its dream existence or paradise. It has become a human being in God's image after His likeness. In this state it has attained a life that is the realisation of the greatest of all dream existences: being at one with the eternal Father in his infinite wisdom, universal love and omnipotence. When the human being or son of God has attained this perfect existence, it no longer needs to leave the spiritual world or its true, permanent paradise and be born in physical matter. It has now learnt to think one hundred per cent logically, both with regard to the creation of its behaviour and other kinds of creation, and is thereby correspondingly one hundred per cent qualified to create in spiritual matter. It can therefore continue its existence in the highest spiritual worlds of the spiral cycle. Here it can manifest without hindrance its entire genius at expressing intellectuality and love, and enjoy the culminating creative zest that ensues from this. It can no longer make mistakes. It has served its apprenticeship in the school of life. It has itself become paradisiacal in practical reality. And on this reality rests its paradise, which has now become permanent, as the being is no longer subject to reincarnation or rebirth. It sees God awake day-consciously in all beings and things. By virtue of its culminating cosmic knowledge and ability with regard to creating love, it, along with like-minded beings, constitutes the Godhead's creative and caressing organs of consciousness. Through them He breathes the breath of life or His own consciousness into the living beings of future worlds and planets, and comes up with the ideas for their organisms, forms and shapes. In the highest spiritual worlds, where the beings are thus free of reincarnation and have reached a peak of perfect, logical thinking and creation, they can, as previously mentioned, manifest without hindrance the genius of their entire cosmic consciousness in the kind of matter that automatically obeys thought, wishes and the will without any help whatsoever from external phenomena. And here they can travel in God's very own sphere of memory and day-consciousness. Foreign planets and worlds with their fairy-tale-like details and phenomena, mankinds of various forms, animal worlds and vegetable expressions of life emerge here before the cosmic eyes of the awestruck son of God. By virtue of his identity with eternity, the past and the future become the present at the command of his will. He travels through the culminating fire of suns as well as through the frozen oceans or icy wastes of planets. By virtue of his cosmic sovereignty and his special substance, he is immune to everything that is time- and space-dimensional. In the same way he travels just as easily through the densest area of the atomic world as through the empty space of the universe. Immune to sizes, he travels just as easily in macrocosmic and microcosmic worlds as in his own mesocosmic home. With ease he likewise experiences thousands of kilometres as one metre, and one metre as thousands of kilometres. For this son of God who is one with the Father, one day is therefore as a thousand years, and a thousand years as one day. Here the Godhead's creation of the human being in His image is complete. It has become the way, the truth and the life. Its existence or way of being forms the Godhead's all-penetrating halo.

And in this way every single unfinished living being today travels on the road to paradise and will one day, at the end of this long road, be received by the eternal Father, the Godhead of the universe. And in His loving embrace, blessed by Him, at one with the radiant abundance of His spirit, it will radiate His infinite wisdom, universal love and omnipotence from the pinnacles of life over worlds, suns and galaxies.

