

# Toward the Light –

**A divine Revelation in Our Time.**



A presentation written by Sverre Avnskog,  
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## **Introduction.**

In the late 1980s, I came across a book in an alternative bookstore in Oslo, which turned out to make such a profound impression on me that it has been my main interest all years since.

It is not often that it has happened in my life, that I have experienced standing with a book in the hands of such great value that it can change lives. But so it was when, in the midst of a very intense phase of the search for the truth about Jesus, wandering around various bookstores in Oslo in search of books about him, I found a rather anonymous-looking book entitled "Toward the Light!" - published in Denmark in 1920 by Michael Agerskov. It stood a little tucked away in the bookstore, in the middle of a corner, on the bottom shelf - didn't make a special deal of it, in no way flashy or sensational - just a book among many.

But when I opened the book at home and started reading, it wasn't long before I, with a sense of exalted devotion, thought that this is the book I have been searching for many years. Finally, a book that offers answers to the big questions in life - not just demands to believe without understanding, but very clear, logical and credible answers, inserted into a worldview devoid of contradictions.

Toward the Light! (TtL) addresses all believing people and all who seek the truth - but a prerequisite for receiving the message is that one reads the work with an open mind, regardless of what faith one professes. According to TtL, all religions contain fragments of the truth, for all religions have the same origin in the divine truths. But in all religions, there are also misunderstandings, distortions and man-made myths.

TtL brings many new, sensational and fascinating explanations of old riddles and mysteries, and in the work hides a whole world of previously unknown contexts and new knowledge.

Everything is communicated in a language that may seem difficult to access, but which is very poetic, beautiful and solemn! Entering the world of Toward the Light is like walking into a magnificent cathedral where you can be filled with the feeling of the divine origin of life, the eternal laws, and the presence of God!

My own book in which I present "Toward the Light!" is a collection of articles, biographies and essays that have been written over a period of about 10 years, and most of the articles have previously been published on my TtL website, [www.vandremotlyset.net](http://www.vandremotlyset.net) As the articles are now compiled into a book, I have reread them, corrected some typos, and in some places made minor changes to the text to improve the language or add important information that I have become familiar with after the original articles were written. Some articles have received a small addition.

The sections can be read individually with full benefit, as the articles are put into the context required to understand the content. This is also why some may think that some information is repeated. But I like to try to see the various themes from different angles and it has definitely been a development in my personal view of many of the information in Toward the Light! I have participated in many discussions with other TtL supporters from all over the Nordic region, preferably from Denmark, and there are many battle topics where different views prevail among the supporters of TtL. One might think that a work such as TtL, which is given to us from the transcendental side as a coherent whole, would have avoided that disagreements about the content would arise among the readers, but that is by no means the

case. The disputes are many, and unfortunately not always characterized by equal ability to tolerate others' views and/or acceptance that different people simply interpret various texts quite differently. There are many who feel that they have a very strong personal relationship, yes almost an ownership of TtL, and in some very strong reactions to disagreement, it can almost seem as if someone feels that it is "their own" book, which they have big problems accepting that others experience differently than themselves. I myself have been in the middle of this battle for more than a decade, and since I am a person who does not hesitate to fight for what I believe in, unfortunately there are some people in Denmark who are terribly angry with me. But it seems that one just has to accept this in this world where standing up for one's opinions is not free of cost. But I have also made some very good friends, and it is very gratifying to feel that you are at full wavelength with some people, despite harsh attacks from others. The struggles around *Toward the Light!* dates back to 1938, and the fronts have been tough from the first moment. May God help us to unite in the desire to keep peace with one another.

I have, by the way, been regarded by some people in Denmark as the reincarnated Rasmus Malling-Hansen, who is in discarnated form the author of large parts of TtL, and of course I am very honored by this. Whether it really is the case and what factors might speak for such a thing is not the subject of this book, but TtL has in any case been my most all-consuming interest since I discovered the work sometime in the late 1980s, so I am convinced that I in one or the other way am strongly connected to this book. This belief is also confirmed by several prophetic dreams I have had through the years. Very early as a TtL-follower I dreamed one night in a solemn and moving dream that I was commissioned to testify of God! It was also very gratifying to dream that I was personally thanked by Johanne Agerskov for the gifts I have given her. And once, the night after writing a TtL-related article, I think it was my article about Jesus, I dreamt that I received one of Rasmus Malling-Hansen's writing balls, which is worth up to a million kroner, as a gift. Such nocturnal appreciations allow you to patiently keep up the courage and follow in the track you feel that your conscience is leading you.

An enormous number of working hours have been spent on the research that lays behind this book, and I have been to Denmark many times to visit descendants of those who once made TtL a reality in the earthly world. I have been greeted by the descendants with admirable hospitality and kindness, and with great generosity they have shared their memories, books, letters and family photographs with me. In 2006, an international society was created in memory of Rasmus Malling-Hansen. I was one of the founders, and I have had the great pleasure of working with several descendants of Malling-Hansen's family in this society, and the unity and eagerness to research Malling-Hansen's life and work have been a common driving force in our close cooperation for many years. The results of our research can be studied on our society's website, [www.malling-hansen.org](http://www.malling-hansen.org)

It is also quite amazing in our time how you can sit at home and search the web for information in libraries, historical associations, museums and the likes and find quantities of historical information. Large collections are gradually scanned in and made available for internet searches. And I have experienced exactly the same in my contact with various institutions that I have experienced in relation to the descendants of the Malling-Hansen and Agerskov families: Great benevolence and hospitality! It is incredibly wonderful to find that

both employees of institutions and private individuals go to the steps of doing large examinations, scanning and photographing and all without asking for any compensation.

Unfortunately, it has not been possible to establish as good a collaboration with the publishing house that publishes TtL in Denmark, but I have had a pleasant exchange of views with several of the members of the board, including the former leader of the publisher, Børge Brønnum. He appeared to me as a very friendly man, who fully acknowledged my great interest in the TtL, but the collaboration was stranded on our different perception of certain controversial issues among us TtL-supporters.

The disagreement was especially true when it came to the letter that Johanne Agerskov published in 1938, popularly called "Bispebrevet" or "the Bishops letter". It also concerned the publication of photographs by Johanne Agerskov. But I will return to these issues in several articles in the book. I had really wanted to interview Børge Brønnum about his firsthand knowledge of the married couple Agerskov, because he met both of them, but he politely declined my request. I think it was sad, because he was the only one who could have said more in-depth about these people, who made such an outstanding effort for the light at the earth. I met Børge Brønnum once when he gave a lecture on TtL in Oslo on the initiative of a parapsychological association of some kind. Unfortunately, I do not remember the name. But it was at a time when I had just become acquainted with TtL, and it was all so fresh in my consciousness that I simply do not remember any of the content of Brønnum's lecture. He has undoubtedly done a great deal to expand TtL, and as far as I know he was one of the driving forces who created the publishing house and bought back the rights from Sigurd Folmer-Hansen so that new editions could be published in both Danish and English in the 1970'ies.

My disagreement with Brønnum thus concerned both the burning of Johanne Agerskov's pictures of her before her death, which Brønnum helped with, as well as how we perceived the so-called "Bishops letter" published by Johanne Agerskov in 1938. Brønnum wrote a statement on a few lines right after our contact in 2006, where he told very briefly that Johanne Agerskov's reason for burning her pictures was that she did not want to be anything but a secretary for the transcendental world, and he confirmed that he helped to destroy her pictures. That's all the statement contained. Otherwise, I found Brønnum's opposition to my historical research concerning TtL most motivated by his saying it was too early to roll out the whole background for TtL's creation, more than it should always be in the dark how the work came into being in the earthly world. He also thought of the "Bishops letter" that we should postpone that discussion until TtL had reached a greater extent. But I myself disagree with this point of view. I definitely think the time has come both to discuss the "Bishops letter" in depth, and to present a thorough historical background for TtL's creation, who was involved and what kind of people they were. And what comes to mind when searching in the lives of these people is that they are all about exceptionally strong people, reliable and true and modest in all their appearance. Johanne and Michael Agerskov never sought anything for their own sake but devoted their entire lives to the one task they undertook: Praying for Ardor and the many fallen spirits, as well as receiving and publishing *Toward the Light!*

It must be said in the name of fairness that the publisher has contributed very generously to parts of this research, and this is especially true when it comes to Rasmus Malling-Hansen. They should be honored for donating a very large scanned material to the Malling-Hansen Society from their archive, which included everything that Johanne Agerskov and her sister,

Engelke Wiberg collected in the 1920s in connection with a controversy over whether Rasmus Malling-Hansen was the real inventor of the writing ball. Their material brought us a long step further in our knowledge of Malling-Hansen's inventions and life. And what I have in common with the publisher, of course, is that we hope and pray that TtL will resonate with as many people as possible! We just "slightly" disagree on the way there.

But it is my opinion that such a prevalence can really change the course of history, because the good forces one can spread are so infinitely strong that their prevalence can affect people all over the globe. There is nothing less than the very struggle between good and evil, and by doing what TtL asks us to, to forgive the evil of the evil, the very master of all evil in the world, his curses may lose their power over mankind, and brighter times may arise for all mankind. He we know as the devil, Satan, Lucifer, old Erik, the ugly, the dragon and many other names, has finally experienced to face ultimate love and forgiveness, and although as the slave of darkness he was convinced that God would crush and destroy him, the loving Christ and some very understanding earthly people (Johanne and Michael Agerskov) showed him that this falsified image of God simply does not match reality. For just as in the parable of the lost son, God welcomed his deepest fallen son with open arms and his loving forgiveness, and the throne of darkness is now empty. The deepest fallen sincerely asks us for forgiveness for all the evil he has caused! God has put Ardor in a form of artificial sleep until we humans are willing and ready to forgive him. Otherwise the wait would simply be unbearable in all his torment if Ardor were to wait for mankind with full consciousness. It would be such an unbearable torture of self-denial that God has let Ardor go. Meanwhile, we humans have the choice: Can we free ourselves from the thoughts of hatred and revenge and be filled with the forgiving and loving power of God and with our deepest compassion, forgive this suffering being almost crushed by his own paralyzing remorse and cruel self-loathing? Let us all help to free him from his deep afflictions and forgive him of the pity of our hearts!

I am very happy to finally be able to present this collection of biographies, articles and essays in book form on the internet. It will be downloadable by anyone interested, and regardless of whether the reader agrees with me or will contest my views, I hope to be able to arouse interest in reading the work *Toward the Light!* Only by searching for the source will one be able to form one's own views in the areas where we readers are contentious.

I ask God to bless my words so they must bear great fruits for His message to humanity!

**Oslo, 12.04.17**  
**Sverre Avnskog**

## Content and Origin.

**This is the story about a book of such immense significance that it can change the life of those who read it. Indeed, if a sufficient number of people read this book, accepting it in their minds and hearts, it can change the life of the entire planet! Because ‘Toward the Light!’, as the title is, tells us about a shortcut that each and every one can take – a shortcut to escape our lives in this earthly dark world much earlier than would otherwise be possible, such that he or she can continue life in brighter worlds – completely without suffering, illness and death. And life on earth may within a few decades become a life in peace and friendliness for all people – without hunger and suffering and without war and strife.**

**This is also the story of a woman and a man from a tiny country, Denmark, whose lives were turned completely upside down, when they were called upon by the heavenly spirits requesting them to help as intermediates and as publishers of a book telling us the truth about the origin of man and about why this world has become an arena for the struggle between good and evil.**



*Johanne and Michael Agerskov in a picture from around 1899, just before their marriage.  
Photo: The Royal Library, Copenhagen.*

When Johanne Agerskov (1873-1946) in 1899 married her fiancée, later lecturer and author Michael Agerskov (1870-1933), everything indicated that she was facing a complete normal life as a mother and housewife. The newly married couple settled down in Copenhagen, where the husband for many years worked as a teacher at the Marie Kruse Girls' School and

as a censor at the final exam of teacher training colleges. Michael hailed from a family of high ranking civil servants within the customs services, and his father was a customs inspector in the town of Nykøbing Sjælland, while his mother was of the large family of Grove, richly represented in the officer corps of the Danish navy. One of Michael Agerskov's uncles was the highly gifted literary scholar Christian Agerskov, considered as the "midwife" of a long line of Danish authors. He taught Danish language and literature both at the Naval Academy and at the School of 'Efterslægtsselskabet', where Michael passed his General Certificate of Education. Michael Agerskov also proved himself to be a talented writer and wrote pieces of both prose and poetry as well as publishing a Danish literature textbook for the primary and secondary level school. This textbook was also translated and published in Sweden. Johanne's father, Rasmus Malling-Hansen (1835-1890) managed in his life to work himself up from almost nothing to becoming one of the most respected scientific researchers in Denmark, inventor of global renown and occupying a very central position within the Danish education of the deaf-mute in his capacity as priest and principal of the only publicly run institute for the deaf-mute at the time. He received some of the highest Danish awards for his inventions and for his efforts as an educationalist for the deaf-mute, in 1865 marrying Cathrine Georgia Heiberg (1841-1876), the daughter of the previous principal, Søren Johan Heiberg (1810-1871), a personal friend and advisor to the Danish queen.



*Johanne Malling-Hansen as a youngster (right) together with her sister Karen. Photo: Private.*



*Johanne's father, Rasmus Malling-Hansen, shortly before he passed away in 1890. Photo: Private.*

### **The Special Gifts of Johanne Agerskov.**

Already a year after Johanne and Michael's marriage, Johanne gave birth to the daughter Inger Johanne (1900-1968), but the years that followed would show that the young mother was destined to something far from a quiet life as a housewife. During this period all over

Europe there was a wave of interest in spiritistic phenomena, and also in Denmark was formed a circle of interested people who practiced contact with the spiritual world, published magazines and wrote books about their experiences. Johanne herself had, already as a young girl, discovered that she had talents beyond the normal range, and Michael Agerskov in his book "Some Psychic Experiences" from 1922 describes a very special event that took place after her father's sudden death in 1890. Johanne was standing in the family's drawing room, grieving her father whose dead body was lying in his study in the adjacent room, when suddenly she heard her father's voice saying loud and clearly: "I am not dead. I am alive!" Johanne, 17 years old at the time, was of course very happy to hear her father's voice and ran into his study to see if he really wasn't dead after all, but in there was her father's dead body exactly as it had been all the time. However, Johanne had at any rate received her first proof that life isn't over with the death of the physical body, and many more proofs were later to appear. Johanne also experienced on several occasions that she had a premonition about coming events, and several times she "knew" in advance that the lottery ticket of her fiancée would be drawn. In order to prove her premonition to the others, she once wrote down on a piece of paper that Michael would win a sum of money, sealing the note in an envelope. And only after the draw had been made, did she bring out the envelope, and everybody could see that what she had predicted was exactly what later happened!

### **Psychic Researchers**

However, it was several years later that the contours of what was to become the main task of their life emerged. At a certain time, the Agerskov couple got to know and be part of spiritistic circles and very soon had some quite extraordinary experiences, including knocking sounds in the home and a piano string being struck apparently without any person being close to the instrument. Johanne Agerskov herself was a very withdrawn and somewhat skeptical person and she herself had no wish or ambition to be a medium, but she let herself be persuaded by her husband and her elder sister Juliane to participate in table séances. And from a very early stage it became clear to everybody that Johanne was the target of interest from the side of the extrasensory spirits – it was her they wished to contact. Michael and Johanne obliged the wishes of the spirits and arranged table séances in their home. At such séances they would use a table with three legs, and the spirits could communicate with the persons present by lifting one leg of the table and letting it fall down such as to make a knocking sound. Slowly screening the alphabet, it was then possible to confirm which letter to choose by means of the spirit letting the table knock once for yes and two for no. In this rather cumbersome way, it was possible to slowly spell words and sentences, dictated by the extrasensory spirits.



*The other two couples who regularly participated in the séance circle were (left) Agerskov's younger sister and her husband, Anna and Karl Lindahl, and Mrs Agerskov's elder sister and her husband, Juliane and Maximillian Danckert. Left photo: Private – Right: The Royal Library.*

Soon a small séance-circle of interested people was formed around the Agerskov couple. Apart from the Agerskovs participants were Mr Agerskov's youngest sister, Anna, and her husband Karl Lindahl, and Mrs Agerskov's eldest sister, Juliane, and her husband Maximillian Danckert. Both Johanne and Michael Agerskov acted as spiritual intermediaries during the initial period, and Juliane Danckert also had mediumistic gifts. At the time, it was commonplace in spiritistic circles to receive poems from the departed; the Agerskovs also wanted to attempt that, and they suggested a theme that they wished the poem to be about, and after only a few minutes they received a poem from the transcendental world. This activity continued regularly over a period of time, and one evening they were contacted by an obviously despondent and somewhat confused younger man, who at the time had been dead several years. He pleaded with them to help him find some old papers that he had left behind and to destroy them, because he was very anxious that these papers must not be found by other people. He had great problems to explain where the papers were, but since they seemed to remember that Johanne's father, Rasmus Malling-Hansen, was a friend of his, they asked for Johanne's father and were told that he also was present in the room. And they could clearly feel that a different spirit now took over the séance table, the knocking was now far more regular and strong; Johanne's dead father made himself known to them, and it was a very emotional moment for the father as well as for the daughter. Malling-Hansen's name in the transcendental world is Leo and he belongs to the first group of spirits created by God - the Angels, and Leo could rather quickly and easily tell them where the papers in questions were, such that they could be found and destroyed. He could also confirm to the Agerskov couple that they were on the right track and he asked them to continue their activity.

This must have taken place around 1908-09, and the Agerskovs realized that Leo had contacted them not only in order to get help to locate some papers left behind – there must be something more. To their questions Leo responded that everything would be revealed to them little by little, but that they could be sure God was with them. On Leo's suggestion, the couple also started to arrange séances with only two participants, and soon they were contacted by deceased persons wishing to communicate and, in some cases, asked for forgiveness for old

sins in previous lives. And the spirits brought them many suffering beings who had not managed to return to their heavenly dwellings at the time of the death of their physical body, because they remained tied to the earth by sin and misdeeds; and often it was enough that the Agerskovs explained to the departed that they were in fact dead, for they perceived themselves as being still alive and living their lives as usual in their old houses. In some cases the couple had to pray lovingly for the departed, and then remorse awakened in the suffering spirits, the fetters of darkness binding them were rent, and exalted spirits appeared and brought them home to the spheres, where all spiritual beings have their home.

At one point in time the séance circle also tried to make spirit photographs, but in spite of receiving a detailed instruction from Leo about how to go about it, none of them had sufficient energy needed for spiritual beings to become visible in the photos.

However, the table séances with knocking sounds was a very demanding and slow method, and on one occasion the spirit dictating a message to Johanne Agerskov suddenly “said” to Johanne Agerskov: - Why don’t you just say what you know I will dictate, since you can in fact “hear” in advance what the sentence will be. And this was quite correct, since Johanne had for some time become aware that she was able to “hear” the thoughts of the spirit in her inner ear, and from then on the work proceed much more speedily, because now the spirits could dictate one sentence at the time, which she would then repeat, speaking out loudly, such that her husband or some other person present could write down the sentence. And they continued to receive, time after time, more departed souls, and among other things they were dictated several incarnation accounts from ancient civilizations, relating in detail about lives in these past times. And on one occasion a departed spirit asked one of the persons present for his forgiveness for past misdeeds, and the spirit was forgiven.

### **Three Golden Fruits.**

During the winter of 1910 a very special event took place, making an indelible impression on all the six séance participants. While a spirit was dictating to them, all of sudden there was silence, and he announced that a high spirit had arrived and bade him to be silent. And the newly arrived presented himself as Gabriel, the messenger of the Lord, and he beseeched them to continue the séance circle, because great things were to come out of its center. And he finished by saying: “Three golden fruits shall fall into your lap, Bettina; share these fruits with your fellow beings, but keep the seeds for yourself”. Bettina is Johanne Agerskov’s name in the spheres, and the Agerskov couple now began to properly appreciate that their activities might be of great and decisive importance. “The Three Golden Fruits” later on revealed themselves to be three books dictated to Johanne Agerskov from the transcendental side and published by her husband, Michael Agerskov: “Greeting to Denmark” (1915), “Toward the Light!” (1920) and “The Doctrine of Atonement and the Shorter Road” (1922).



*Johanne Agerskov was a very conscientious person, who never compromised with her conscience. According to herself, basically she had remarkable gifts only in one single respect, namely as a medium, but on the other hand her divine mediumistic gifts were refined to the level of the absolute sublime. Copyright: Private.*



*Michael Agerskov hailed from a very solid family, who for many years had worked as founders and supporters of society, and several of his closest forefathers held very highly trusted offices with the Customs Office, where honesty and reliability constituted the very foundation for the trust in them. Because of his education and work Michael Agerskov himself was a highly trusted man as a lecturer and as a censor at examinations of teacher training colleges in Denmark”. Copyright: Private.*



*Rasmus Malling-Hansen was a very highly beloved clergyman and principal who dedicated his life to helping the very weakest, the deaf-mute children, while simultaneously working himself up from a humble background to becoming one of the most famous inventors and well recognized scientists of Europe. Copyright: The Heiberg Museum, Sogndal, Norway*

### **The Meeting with Christ.**

In the spring of 1911, a few years after the Agerskov having become involved in spiritistic circles, their activity progressed by leaps and bounds. One evening Michael was reading the Bible and happened upon a sentence that he took particular note of, reflecting that Jesus could not possibly have uttered something like that. He mentioned it to his wife, and she was able to comment that she was “told” that they could learn about the origin of the sentence immediately. They sat down at the séance table and were promptly contacted by the spirit calling himself Christ. He then accounted in detail how the sentence had been adulterated, however that the original core was from him. He asked the Agerskovs if they could accept his explanation, and they confirmed that. He also told them that if they trusted that he was the one he said he was, he would be able to provide them with extraordinary assistance – however first of all they would have to decide for themselves whether they had confidence in him. This was a very decisive moment in the work of the Agerskov couple for the transcendental world, because if they had not trusted that it really was Christ who was contacting them, then their assignment could not be carried out as planned from the transcendental side, because everything had to be done voluntarily and without pressure or force.

Aftenkyser

Som fine dem de evær over Himlen  
 de smukke Skyer, drager bort mod Vest;  
 der saider Solen de, og kærtigt Vinden  
 haanf Kyser, mens han byder dem til Best.

Man evær dem i Bald og Pjergskjæder,  
 for ind de leder i hans gyldne Skot;  
 bløftedig smilende om ind de brøder;  
 de ved, i Solens Tale er der godt.

Og foran skrider Sol med skinnende Lader,  
 og Følger følger deres høje Løst;  
 snart kommer Natten, og den høje Fader  
 bittender Potten til et gyldne Skot.

Men disse smukke Skyer i Nattes Tale  
 nu brøder Natten lang i selig Løst,  
 for ether smilende, i Morgensvalde,  
 at evær frem med Fader Sol i Gæt.

22/11. 5 Min.  
Lilian F.

One of the poems received by Michael Agerskov during a séance. It is dated 22.01.11, signed "Lilian F.", the title is "Evening Clouds" and apparently it took 5 minutes to receive. Photo: The Royal Library.

### Ardor Turns.

Fortunately both Johanne and Michael felt in their innermost heart that the spirit asking for their trust really was the one he alleged to be, and a few days later he returned, when the entire séance circle was gathered, and dictated a very beautiful allegory to them. On this occasion he did not want to present himself by name, but after having finished dictating the allegory, he asked the persons present if they could tell who he was. And they replied that he was Christ, and all the members of the circle agreed. Christ then pronounced in the name of God a very beautiful blessing over them and their deeds. And it would later turn out that this wasn't the last time Christ would pay a visit to the Agerskov couple. Because less than a year later Christ returned, and this time in order to bring them a fallen spirit – alas, the spirit who had fallen deepest down of them all, for Christ had succeeded in locating the Evil one himself, the prince of darkness – the one that all humans feared and hated – the devil. Christ had promised to bring him to human beings willing to pray for him on his command. The Agerskovs understood immediately that they were confronted by a deeply suffering and darkened being, and out of the goodness of their hearts they forgave him for everything he had sinned against them, and thus the fetters tying the devil to darkness were sundered, and

his memories of life in God's realm were awakened, and by that also the sorrow that he had worked against God and made life for his creations, the humans, a hell. And Christ brought his repenting brother home to God, who immediately forgave him all his sins. In so doing, light had conquered darkness in the spiritual world, and from this moment on darkness had no prince on earth – the throne of the devil was empty. However, this does not mean that darkness on earth has been conquered – it is still present in the earthly world, and only the day when humans themselves have fully learnt to withstand the power of darkness will life on earth change radically, but no longer will the devil stand by the side of humans, imbuing them with evil thoughts and temptations.



*I made this small bust in my twenties. I think it is a good illustration of Ardor's suffering and painful situation. He has beseeched the humans to forgive him, and his painful suffering will not be overcome until each and every human being has forgiven him.  
Photo: Sverre Avnskog.*

### **Ardor's Account.**

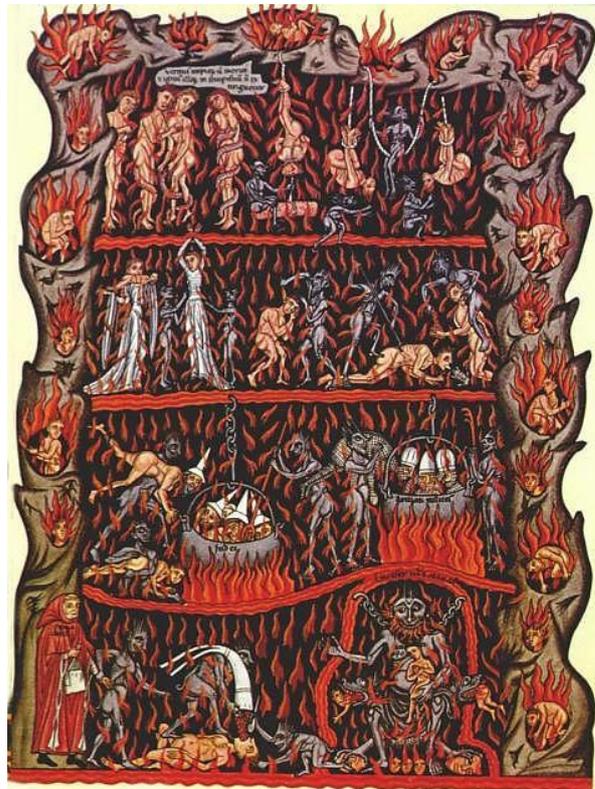
God granted the devil, or Ardor, as he should now be called, a year of rest in heaven in order for him to have time to reflect about everything that had happened during the time when he was the prince of darkness, and God prescribed him, once the period of rest had come to an end, to approach the humans again in order to account for his fall to darkness and to seek the forgiveness of his creations, the humans. And with good cooperation from his spiritual sisters and brothers Ardor tried as well as he could to respond to the questions that the séance circle around the Agerskov couple put to him, and thus appeared "Ardor's Story" – the first part of "Toward the light!" in which Ardor tells about the beginning of life, about the two forces in the universe – light and darkness – and about how God and his twelve helpers appeared from the light when thought and willpower were united in the light, and about how God created his

kingdom with dwellings for himself and his creations. He goes on to tell about the creation of the very first of God's children, the angels – and about how the struggle between good and evil started when some of the angels succumbed to the temptations of darkness and darkened the planet of light that God had created as the home of the humans, and darkness fecundated some of the multiform life germs created by God, repulsive and gigantic animal species appeared and hideous plants and shrubs, and everywhere was morass and evil odors. Darkness had completely destroyed the beautiful landscape created by God. And in order to try to bring about order in the chaos that darkness had caused on earth, the “eldest” (the name given to the fallen spirits in *Toward the Light*) created the first human beings, who were rather simian beings without thought and willpower. But some of the eldest still retained some of their capacity for compassion, and they saw that the poor human animals were living a life of suffering and without meaning, for their “mind” did not possess thought or willpower, and were wandering about as ghosts on earth after their bodily death without any possibility to ever obtain consciousness about their own existence. At times there were more “dead” than living humans on earth, but at the instigation of prayers by some of the eldest God assumed responsibility for these miserable creatures and gave their mind a sparkle of his own flaming being, including thought and willpower such that they acquired spiritual consciousness and part of the eternal life. And the youngest took upon themselves, in accordance with God's will, to guide mankind on earth through many incarnations in order for them to learn how to avoid darkness and grow and evolve so that they might continue their journey in the realms of the light. However, the eldest chose to thwart their younger brothers and sisters (referred to as “the youngest”) in order not to lose control of their creatures, and in this way inflicted immeasurable sufferings upon both humans and their siblings, and they were driven by evil for they were the slaves of darkness and they left no stone unturned to prevent the spread of light on earth.

### **The Struggle between Good and Evil.**

From Ardor's story we can also learn how light and darkness alternated in growing stronger and weaker – and how the struggle between good and evil fluctuated and changed back and forth. The youngest let themselves be incarnated as pioneers among human beings in order to teach them to speak and learn to use various earthly means and implements in order to make human life easier, and they tried to teach humans to live peacefully, man and woman together so that they could take care of their offspring, in flocks led by some of the oldest humans. And they tried to arouse the understanding of the humans that they had a dear father in heaven to whom they could turn for support. At the same time, the eldest taught humans to make war and kill each other, have many wives and men such that the offspring would suffer, and they tried to arouse humans' ambition for power, their jealousy and envy. The eldest had their dwellings in what was called the destroyed realm, or hell, for what had once been beautiful homes around the globe had been eroded by the darkness released by the eldest in connection with their falling, and their life in the sphere of hell was one long suffering, but they were fettered by darkness and saw no way out. The ancient myth about a hell is therefore correct, but hell was not created by God as a place for sinners to suffer eternally – hell came about as a consequence of darkness having destroyed the dwellings that God had originally created for his first creatures, as they were meant to guide the humans that God had planned to create from light and who were to live in a world of light where there would be no death and suffering! But planet earth as well as the world of light around the earth were contaminated by darkness because of the fall of the eldest, and earth was turned into a planet of darkness, the lovely dwellings around the globe became a hell, and humans did not become beings of the

light such as God had planned it, rather they got a body of darkness and a spirit of light, when God took over responsibility for them.



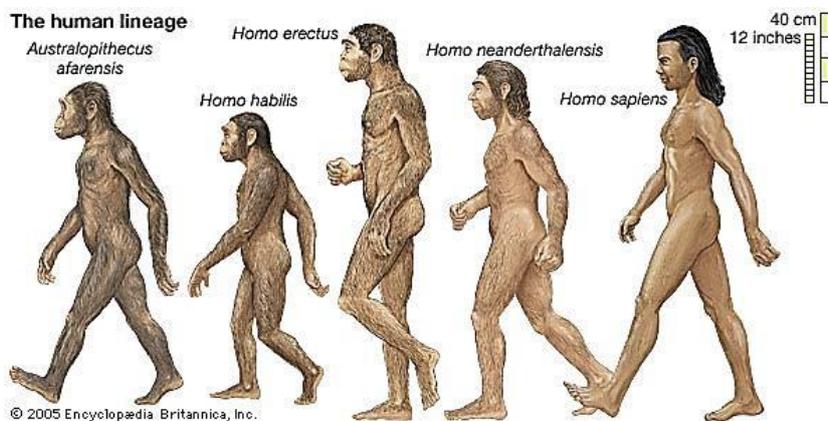
*A Middle Age artist's representation of the myth of hell. The sphere of hell was created as a consequence of the eldest succumbing to darkness, such that the world of light by which God had encircled the earth was destroyed. Evidently God has never had any wish that anyone should "burn eternally" in hell! Illustration from Wikipedia.*

### **The Incarnations of the Eldest.**

A decisive turning point in the struggle between good and evil came around 12000 years before Christ, when the idea appeared with some of the eldest that in order to get away from their sufferings in the sphere of hell they would try to incarnate themselves in human bodies. However only Ardor was able to create a protective layer between spirit and body, hermetic enough for the eldest, incarnated as humans, not to be able to remember their sufferings in hell. And Ardor incarnated all of his brothers and sisters and also wanted to incarnate himself, but then discovered that he did not have sufficient power to create a sufficiently hermetic protective layer, and his life as a human would then be insupportable with the memories of all the evil and suffering he had caused raging in his consciousness, and hence he had to abandon incarnating himself. Thus he found himself alone once more, and in his mind was then rekindled the hatred towards everything and everybody, and in his rage and hatred he hurled virulent maledictions against God, against his elder and younger siblings and against the humans, and these maledictions are hovering as heavy clouds of darkness above the entire planet, pulling the humans down in sin and misdeeds. Only the curses directed towards God were immediately erased by God, for else they would turn back to Ardor himself and annihilate him. But Ardor had to suffer for the curses with which he wished to hit the eldest,

the youngest and the humans, because all evil thoughts at the end of the day return to the originator, and he himself has to suffer the torments that he wishes to invoke onto others.

But one of the effects of the incarnations of the eldest was a much stronger resistance against the work of the youngest to help the humans progress, because the protective layer that the eldest had created was not enough to hold back the evil personalities of the eldest, and wherever they incarnated their power-thirsty ambition for power and malevolence made the far weaker human spirits into unresisting tools for their evil schemes to attain the highest positions in temples and as leaders. And their unscrupulous craving to satisfy their thirst for worldly goods and pleasures attracted much darkness upon themselves and the realms where they incarnated. But the eldest soon discovered that when they incarnated as humans they also automatically brought themselves under God's laws of retribution, and all the evil that they imposed on others was soon turned against themselves, imposing the same sufferings on them, and many of them did not let themselves incarnate anymore, but rather lived their lives in the sphere of hell, where they tried to make copies of their richly adorned earthly abodes, but the copies were like destroyed ruins compared to the originals. These eldest also pulled numerous human spirits with them down into misery, for all those that had been inspired by the eldest to live like them in sin and misery were not capable of lifting themselves up to their dwellings in the spheres when their earthly body died. But many of the eldest forced Ardor to continue to incarnate them, and often he let them have as miserable incarnations as he could imagine and also incarnated male spirits in female bodies and vice versa, and these lives in the "wrong" body became one long suffering for such spirits. But we know many of these eldest from history as power-thirsty and evil rulers, always at war with neighboring countries and with an insatiable thirst for the luxury of the earthly world. Where the youngest managed to create civilized societies and led mankind several steps ahead towards development, the eldest appeared eventually and pulled the humans back into sin and misery; and where the youngest tried to teach humans to realize that the father of their spirit was a benevolent and loving deity, the eldest taught humans that there are many gods and that humans ought to fear their anger and must placate them with sanguinary sacrificial acts. And where the eldest completely took over the power, the youngest had to abandon their quest to develop society in a more ethical direction, and they often had to start all over again in some other place on earth, and thus the various ancient civilizations were created, flourishing for some time and then foundering again.



*Mankind has not been created by evolution rather by super-intelligent spiritual beings. At a later stage God gave us spiritual consciousness such that we have a body of darkness and a spirit of light. Since the eldest were very much characterized by darkness, the various varieties of the first humans did not turn out very attractive, but thanks to the incarnations of the youngest the human body has throughout the millennia become gradually more appealing. Illustration: The internet.*

## **Christ – Leader of Mankind.**

The last part of Ardor's story tells us about the special position of Christ in God's realm and in relation to mankind. *Toward the Light!* is a book that addresses men and women of all kinds of faiths, telling us that in the eyes of God all religions contain a flicker of the truth, and God does not ask anyone to which faith they confess, only whether he or she is trying fully and seriously to live life in accordance with the best in his/her personality, looking for the deeper values in his religion and not attaching importance to superficial and customary aspects. But when God asked the youngest to help him to lead the humans towards the light and let themselves be incarnated among them, most of the youngest recoiled from this task, for they realized immediately that it would mean they would have to endure enormous sufferings and hardships by exposing themselves to the darkness ruling on earth, and only Christ and his dual had the emotional depth and empathy that enabled them immediately to volunteer for the task, and God made Christ the leader of the youngest, and by this he also became the highest leader in the endeavor to take humans forward towards the light in ever developing maturity. This is why Christ shoulders a very special position in relation to humans as well as to God. However, many of the youngest have also made very valuable contributions in the sense of bringing religious truths to the humans, and Buddha, Muhammed, Zwingli as well as Luther were among these youngest who tried to make mankind progress in terms of religious understanding, but as humans none of them succeeded in avoiding the influence of the darkness, and hence what they taught was not the pure and unadulterated doctrine that they had hoped to bring. Incidentally, Buddha and Muhammed were animated by the same high spirit, and Luther was the reincarnated Paul.

According to *Toward the Light!* Christ has incarnated as a human being five times, and it was in his last incarnation that he lived as Jesus of Nazareth. Jesus was not born by a virgin but was conceived in a perfectly natural way through intercourse between a man and a woman. As the human being Jesus, Christ had a two part-task. The first one was to pray for his fallen brother Ardor, because by praying for Ardor, the prince of darkness would be won back into the light, and thus the way would be open for Jesus to accomplish the second part of his mission – to win over the people and their leaders for his new doctrine of love and to teach humans about their true relationship with God: that God loves all of his creatures with the same unlimited force, and that no one will ever perish and everyone will be heard by God if they pray from a sincere heart. But unfortunately, Jesus did not succeed in recalling his promise to God prior to his incarnation to pray for Ardor. In the decisive moment Ardor managed to awaken fear in his heart and to envelop Jesus in darkness, such that Jesus misunderstood the situation and ask God's help for himself instead of praying for Ardor. With this, Jesus also could not manage to accomplish the second part of this mission with sufficient authority, and Ardor stirred the leaders and the people against Jesus and in the end succeeded in grinding down Jesus' confidence that his mission would be fruitful, and he saw no other way out than letting his words be confirmed by voluntarily meeting his death.



*Painting by Carl Heinrich Bloch, entitled "The Sermon on the Mount". Illustration: Wikipedia.*

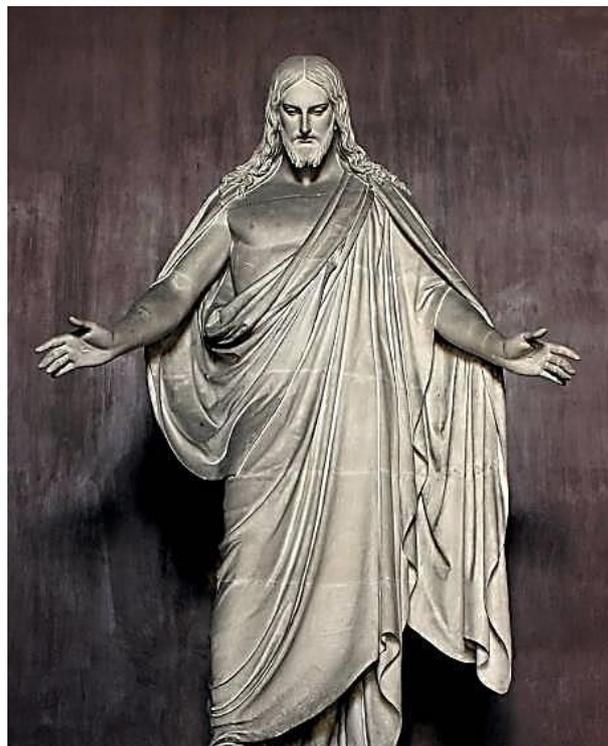
### **Paul Invented The Doctrine of Atonement!**

According to *Toward the Light!* it never occurred to Jesus that his death was to be a sacrifice of atonement for the sins of mankind, and God also does not need such a sacrifice for humans to be saved. God truly and dearly loves each and every human being, and by giving each human spirit a sparkle of his own scintillating being, God has provided everybody part of eternal life, and nobody can possibly sink so deep down into darkness and sin that it is impossible to get up again. The idea of Jesus' death as a sacrifice of atonement initially emerged in the thinking of Paul, the Jewish scribe who began as a zealous persecutor of the first Christians, but then saw Jesus for his inner eye on his way to Damascus and eventually became a mighty paladin for Christ's new teachings of love and forgiveness. But Paul was a proud and self-righteous man, and he did not get along very well with Jesus' disciples, and instead of talking to those that had walked with Jesus when he was alive, he himself wanted to reflect over the meaning of Jesus' life and death, and in his thoughts (inspired by *Ardor*) emerged the idea that Jesus died as a sacrifice of atonement in the new pact between God and the humans, such that the humans could partake of eternal life. And when Paul pondered about what could have happened at Jesus' last meal together with his disciples, in his mind he made up that Jesus had spoken the words that we know from the gospels about bread being his body and wine his blood to be shed in the new pact between God and humans. According to *Toward the Light!* Jesus has never thought like that or uttered anything like this, but since all congregations that Paul formed used these words by the memorial meals for Jesus at Easter, they eventually had a large following, and in the end were included in the gospels and were attributed Jesus himself.

## **Jesus Appeared in his Spiritual Body!**

Ardor's story also has the explanation to what happened with Jesus' body after the crucifixion – for according to *Toward the Light!* it is not correct that Jesus was resurrected in his earthly body after his death! God never goes against the physical or heavenly laws, and once the bond between spirit and body has been severed, no man can return to life, and the bodily death is irreversible. It was like that also for Jesus. It was the scribe Joseph of Arimathea who had the responsibility for the confusion arising when the body of Jesus had disappeared and for the ensuing belief that he had been resurrected in his earthly body. Joseph of Arimathea was a very rich Jewish scribe, harboring a deep longing to see the Messiahs that the prophets had promised would appear to release the Jews from their sufferings, and when he heard people talking about Jesus, he wanted to go and see him in order to find out whether he could be the alleged Messiah who was to come to the Jewish people. And he called on Jesus and talked with him, asking why he spoke against the scribes, since it was their task to teach the people about God. But if Jesus really was the promised Messiah, Joseph wanted him to show him a sign to prove it, and then he would speak for Jesus in front of the Council and make sure that he was put in his rightful place as the new king of the Jews! Joseph was also one of the youngest, and before his incarnation he had promised God to help and support Jesus in his mission. Jesus understood in his heart how important the rich man's support was for him, but Ardor was standing between them and stirred them against each other. And Jesus demanded from Joseph that he must sell all of his worldly goods and distribute the money among the poor and then follow Jesus as an equal to the poor, and he became very much provoked by the fact that Joseph, based on what Jesus taught and through his deeds among the poor and the sick, did not understand that he was worth all support, and he did not manage to control his anger against Joseph. And they separated as enemies. However, Joseph was very much attracted by Jesus' beautiful words to the people and could often be seen in the audience, and frequently God "whispered" to him in his inner mind that he should support Jesus; but Joseph was beset by doubt and dared not support Jesus openly. But he also did not dare be among those that judged Jesus, and when the Jerusalem Council condemned Jesus to be crucified, it took place without Joseph of Arimathea being present. Also several other members of the priesthood and the council encouraged Jesus to make himself available as the new king of the Jews, and the rumor about the royal candidate Jesus also reached the Roman occupational power, and Pontius Pilate planned to arrest Jesus in order to prevent a possible revolt. However, the leader of the council, Caiaphas, was notified about the impending arrest and in order to prevent Pilate from learning about the council connection with Jesus and hence acquire ammunition to make accusations against them, Caiaphas quickly took the strategic action to have Jesus arrested and accused of being a rebel, and the council condemned him to death and sent him to the Romans in order to have the sentence endorsed and carried out. Thanks to the speedy initiative of Caiaphas it became impossible for the Romans to accuse the Council of being behind the revolt, and at the same time they got rid of Jesus. He was definitely no political rebel, but his opposition against the established Jewish faith caused great and constant irritation with the Jewish priesthood. Pontius Pilate saw through this initiative and understood that Jesus was innocent, but because of his own weak position at this point in time, he did not dare go against the council of the Jews, but instead tried to have Jesus released by following an old custom to let the people select a man who had been sentenced to death and set him free, and he gave them the choice between Jesus and another man in the hope that the people would choose Jesus, whom everybody knew was innocent of what he was convicted for. But the people wanted otherwise and thus Pontius Pilate endorsed the death sentence of the innocent Jesus in order to save his own position.

Joseph of Arimathea had often heard from Jesus' followers that they believed Jesus would be resurrected from the dead after his demise, because Jesus had promised the disciples that if God permitted, he would show himself to them after his death. In order to ensure that the followers of Jesus would not claim this to have happened without it being a true fact, Joseph got the idea of offering them to place the body of the dead Jesus in the tomb prepared for himself, because in this way he himself could retain complete control over the body and prevent that false rumors about the resurrection of Jesus be spread. But once again Ardor wished to exploit the situation to create confusion, and he inspired Joseph to bring along a servant and to remove the dead body of Jesus from the carved stone cave and bury it in the garden. And fearing that the old servant would expose him, Joseph poisoned him. And when Mary Magdalene and some other women came a day afterward in order to wash and prepare the body of Jesus, they did not find it; but because of Maria's love and longing for Jesus, he showed himself to her in his spiritual body, for Maria was clairvoyant and saw him with the eyes of her mind. And Jesus also showed himself to the disciples on one occasion, also in his spiritual body but materialized with the permission of God, so that everybody could see him, but it is Joseph of Arimathea that bears the responsibility for the misunderstanding that Jesus arose from the dead in his physical body. He showed himself in the spiritual body that can never die – and this goes for all of God's creatures. And if Joseph had succeeded in his mission, we would also have had more substantial accounts of Jesus' life, because he was the one appointed by God to write down Jesus' speeches to the people.



*Thorvaldsen's sculpture of Christ in the Church of Our Savior ("Vor Frelser's Kirke"), Copenhagen. Photo: The Internet.*

## **The Savior Mission of Jesus.**

But what about the savior Jesus – is there nothing left of his mission as the savior? Yes absolutely, but the idea that God would want his son to lose his life as an atonement is, according to *Toward the Light!* not true. It is not death that can save human beings from darkness – rather it is love! And Jesus was the one who by means of his never faltering love and compassion with the sufferings of mankind could finally break the power of darkness in the spiritual world and redress the divergence that emerged when some of God’s creatures succumbed to darkness and began their virulent struggle against God and the light, using planet earth as the arena, and turning humans into suffering victims.

But in spite of the struggle of the eldest to maintain the earth in the power of darkness, in the long run they still could not withstand the efforts of the youngest for the light to prevail. God’s millstones grind slowly, but when God has made up his mind, in spite of everything else, this will become a reality in the long run. And even if several civilizations after each other perished, at the end the youngest succeeded in conquering the European lands. The reason why the youngest concentrated their work on this part of the world was that this was where Christianity spread, and the youngest sought during the first centuries after the life of Jesus first and foremost to cleanse Christianity from the adulterations Ardor had managed to sneak into Jesus’ simple and beautiful teachings about love. But at one point in time, when the youngest were close to giving up their struggle, because the eldest always managed to break down what they attempted to build up, Christ – being the only one that did not agree with giving up the task of guiding the humans towards the light – requested that they seek God to obtain his help. And God spoke to them and showed them how they could win – as an alternative to focusing almost all of their forces towards cleansing Christianity from darkness – through improving humans’ lives by making inventions that could facilitate their lives, by developing medicine and find cures for various diseases, by researching the unknown forces of planet earth and unexplored parts of the land mass and by creating new pieces and works within all areas of the arts. Many ideas, long time forgotten, were pulled out from oblivion, new gems of thinking and invention originated, providing the humans new understanding. And by achieving this task, the youngest managed to lead mankind ahead in terms of spiritual and cultural progress, and light spread gradually more and more across the globe. The victory of the light was not far away.

## **The Shorter Road.**

In the mid-19th century God called Jesus to him and explained that he had come up with a shortcut that could lead the work of Jesus and the youngest for the light towards victory. Because for an extended period of time, the eldest had appeared through spiritual media, and this kind of spiritism had started to spread and flourish, and the eldest created much confusion through séances, because they transferred many false and erroneous pieces of information. However, God can always turn the schemes of darkness into something good, and in his omniscience, he realized that also the youngest could use this method to communicate directly with humans. If the youngest also contacted some of the earthly media and managed to win over their confidence and trust for the course of the light, a lot of good could be achieved and many of the truths about the origin of mankind and its relationship to God, which the youngest had only succeeded in conveying to mankind in bits and pieces, could be provided in a single coherent presentation, completely unadulterated by darkness. And if it was possible

to have humans pray for the earthbound spirits, then these could be won back to the light, and this was valid not the least for the one that had fallen deeper than any other - Ardor! Consequently the assignment might bring great victories for the light, but it would also entail enormous sacrifices and strains for those that took upon themselves to carry it out, because they would have to stay permanently for many years, without pause, in darkness in the devastated realm and on earth, and for the spiritual beings this is a very unpleasant experience. But God promised Christ that if he would follow this shortcut – the shorter road – then brighter times would come for all! And in order to ease the work of Christ and the youngest God incarnated some of the youngest and very advanced human spirits with a view to having them serve as media for the discarnated youngest.

Some of these incarnated youngest were Johanne and Michael Agerskov and their friends in the small séance circle they formed in Denmark in the beginning of the 20th century. And from TtL we know that the shorter road that God had shown to the youngest succeeded fully, and Johanne and Michael Agerskov used the rest of their lives in the service of the light, praying for the fallen and serving as media when the true story of the origin of mankind and our relationship to God was dictated by the spirits of light and thus appeared in the terrestrial world.

When God saw that Christ and the youngest had succeeded in winning the trust of the séance circle around the Agerskov couple and that they through their loving and self-sacrificing work paved the way for more and more of the earthbound spirits to be able to return home to their dwellings in the spheres, God felt that the work of the youngest was close to being victorious, and he let his voice sound over the earth and in the destroyed realm, calling on the spirits still bound by darkness, and everybody except the eldest and his dual stopped and listened to God's call. And they could all be brought home to the spheres, and God erased once and for all that which humans know as hell, the destroyed realm of the eldest – and hence the sphere of hell is no more. Only Ardor and his dual were still fleeing around on the planet, trying to hide from God and Christ. But Christ found Ardor and was all of a sudden in front of him in his glorious appearance, asking his brother to listen to him. However, Ardor was paralyzed from fear and was convinced that God's wrath would crush and exterminate him, but Christ asked him to come along, for he wanted to take him to human beings who in love and compassion would pray for him. And little by little hope was awakened in Ardor's tormented mind, and he followed his brother to Michael and Johanne Agerskov, and they, incarnated with the task of helping Christ, prayed from the compassion of their hearts for Ardor, and his memory awakened of life in heaven before his fall into darkness and with that also remorse for all the terrible cruelties to which he had exposed his brothers and sisters, and the youngest brought him to God, who immediately forgave him all his sins, but who also pointed out to him that each and every one of his creatures who has had to live in the earthly world of darkness instead of in the worlds of light must forgive him before his evil suffering will be over. And this is why Ardor's story in *Toward the Light* ends with a heartfelt prayer from the deeply suffering Ardor for forgiveness from us human beings! And if we forgive him, the bonds that are fettering us to his maledictions will burst and will be replaced by bonds of love – and by doing so we will contribute to the victory of the light on earth coming a big step closer, such that life on earth can become a life in peace and prosperity for all people, and we will liberate ourselves from the heavy darkness to which we are fettered through Ardor's maledictions, and brighter times will also come for us as humans! Hence, forgiving Ardor will

contribute to a shortcut to the light for ourselves, apart from contributing to the light for the entire mankind! Not bad!

Later, both Ardor's dual and the other eldest turned back into the light. We don't know exactly when Ardor's dual turned, because it is not mentioned in *Toward the Light!* but it probably happened not long time after Ardor having turned. The spiritual beings created by God were always created in pairs in order to fill and complement each other and belong together for all eternity. With female beings the faculty of thought is always stronger than the willpower and vice versa with the male beings. And if someone finds it strange that *Toward the Light!* is almost entirely about male beings, it is because they are the ones to carry out in practice the thoughts of their female dual and hence they are, to a larger extent, the acting and active beings. But the female duals have been at least equally important in the struggle for the light, having incarnated as humans as well as having contributed as guardian angels. But willpower must fecundate thinking in order for it to be converted into action, and this is why the male beings have been carrying out the struggle in practice. But as a matter of fact, it was with Christ's dual that the compassion with mankind awakened first, while it was the attentiveness in relation to the thoughts of his dual that led him to coming forward in order to help them. It was also the dual of the eldest that initially fell for darkness in her thoughts, while Ardor converted the thought into reality.

In actual fact, what happened at the time of the fall of the eldest was that God presented it as an open issue to all of his first creations, the angels, which of them he wanted to select for the task of leading the new, more immature beings that he wished to create – the human beings. And in letting the choice being an open one, he put the angels in a situation where they had the option of being chosen or not being chosen – and this was a situation which the angels had never before experienced, since they had been living a life totally without worries in God's kingdom. They had been taught about the possibilities of the light and the darkness both by God and his twelve assistants, but they themselves had no experience of darkness, and those who have not yet confronted darkness can never be productive and constructive beings, rather they will always remain immature, and this is why God sooner or later had to let the angels meet darkness, for otherwise they would remain children, spiritually spoken. Those of the angels who had chosen to study the more scientific aspects of life gradually began to feel that they should be chosen, because they thought that they ought to be the most suitable to lead the immature spirits that God wanted to create, and they frequently went to the beautiful realm where humans would have their dwellings – planet earth. And little by little self-admiration grew imperceptibly in their minds, and they had by then already fallen for darkness, and the power of darkness over their thoughts accelerated in strength without them being aware of it. And it was those of the angels who were more artistically inclined that had the power to resist darkness, for they immediately resisted the temptation of the darkness and thus did not allow darkness to gain access to their thoughts and minds. Incidentally, the designation 'the youngest' and 'the eldest' is only used in *Toward the Light!* in order to tell the difference between those of the angels that fell to darkness and who did not. They were, in reality, created in the same instant all of them.

When the spiritual beings incarnate as humans, willpower and the faculty of thought may be both stronger and weaker with men as well as with women, depending on what they have brought into their human personality. Through the protective layer, between the physical and the spiritual brain, is a tread of light woven into the spiritual brain, and which faculties and

talents from the spiritual personality the human being will be equipped with depends on in which areas of the psychic brain the tread of light is woven. For instance, the youngest bring only a very, very tiny fraction of their full personality when they incarnate on earth. The protective layer prevents the remainder of the spiritual personality's knowledge and memories from reaching our earthly consciousness.

Incidentally, *Toward the Light!* is very clear in relation to the main responsibility of the women to take care of their children and provide them a good care and upbringing, and while the children are small the care of the children must be the main task of all women! This is the very first thing God will ask every woman when she returns after having lived on earth: whether she has taken care of her young ones when they were small. Children suffering from lack of care will often remain marked by that for the rest of their lives and will be much easier victims of various temptations and will have difficulties in finding a safe place as good citizens. This view of the special responsibility of women for the children is quite contrary to the general trend of thought in many western countries, where many women wish to take an active parts in society or make out a professional career for themselves rather than dedicate themselves totally to the children, and in this respect many people are not in harmony with God's will in our time. That the women have the main responsibility for the children obviously does not exempt the fathers from their responsibility – on the contrary; but their responsibility is first and foremost about catering for the economic and physical safety of their families. And when the children have grown up and are no longer dependent upon parental care, then the right of the women to participation in all areas she may wish in society is self-evident!

Also, when it comes to abortion, *Toward the Light!* is abundantly clear; abortion is in all cases something negative and may only be carried out in cases where the mother's life is in danger in case the pregnancy is continued. The condition that the pregnancy may be unwanted or does not fit into the plans of the woman or the man cannot justify taking the life of the small fetus that is completely and absolutely innocent in relation to its own conception, and each and every one who contributes to an abortion assumes a very great responsibility by sacrificing the very weakest part, namely the child. In the cases where a woman has become pregnant as a consequence of rape, from the transcendental side this unjustness will be counterbalanced by attaching a high spirit to the progeny, such that the child will become a great joy and treasure for the woman and her family!

When Ardor had returned, the eldest who were still incarnated as humans were told about it, and God requested them to voluntarily set a new time and day of death such that they could all return at a much earlier time than planned by Ardor when he incarnated them. But only very few accepted this and since God never forces anyone it was their own choice that was decisive. Those that chose to continue life on earth were then requested to limit their ability to evacuate the body during sleep, such that they would lose the possibility to move around on the planet and cause damage by their evil influence on thought waves. Many of the eldest accepted this, but some did refuse this limitation and they kept all their superior capabilities which all of the eldest possess – and these eldest continued the struggle against the light, and we know for instance Adolf Hitler, Josef Stalin, Mao and several others. But the last of these elders died before the year 2000, such that none of them is presently alive on earth, and therefore despots such as Hitler and Stalin will therefore never again emerge. Fortunately!



*God promised the youngest that brighter times would come for all if they would follow "the Shorter Road"! Photo: Sverre Avnskog.*

### **Allegories.**

After Ardor's story follows a chapter in *Toward the Light!* with some allegories dictated by Christ. During the years from the time when the Agerskov couple initially established contact with spiritism and until the dictation of what was to become *Toward the Light!*, they had necessarily to go through a phase of learning, where they learned to trust the transcendental spirits and became used to the working methods used for the production of the great message. It was in this period that most of the allegories of Christ were dictated, and the allegories were made in order to explain and illustrate particular laws of the spiritual and earthly world, and many of them also have an explanatory part in order to facilitate the understanding of the reader.

### **The Speech of Christ.**

After the allegories follows the speech of Christ, in which he promises us that he will lead each and every one of us through our journey towards the light, and that he will not let go of a single one of us before we by his help have reached God's realm! And Christ explains some of the laws and rules for the journey of mankind on earth, and he directs some admonitory words to all of us, young as well as old, to those that hold office within a church or in society and to the ordinary man and woman! Christ presents a message of love, tolerance and peace, where all of us take our responsibility as human beings seriously and do not expose anyone to injustice or suffering. And to those that make mistakes, to the aberrant and suffering, he gives the promise that he will never let them down, and for those who have lost their belief that a prayer to God can help he will never forget to pray!

### **The Speech of God's Servant.**

Then follows a speech by one of God's twelve servants, and it is on the one hand a very austere and admonishing appeal to mankind to develop further from the mentally childish state where we have been so far, and the speech certainly does not lack chastisement, but it ends with some of the most beautiful and loving words one can imagine and describes God's loving yearning for us in a very heart-stirring way. And we learn that God's patience with us is infinite and that his love to each one of us is without limit!

## **The Comment.**

After this speech there is a long chapter called 'the comment', written by Leo, the spiritual personality of Rasmus Malling-Hansen, and here he follows up on Ardor's story, section for section, expounds in depth and explains all the issues in a more exhaustive manner. Among other things Leo relates that the designations 'light' and 'darkness' should be seen as abstract notions and have been chosen because they, in the terrestrial world, are the most suitable terms to illustrate the contrast between the two forces. They are two strongly magnetic powers at play, and as a result of thought and will-power having united with the poles of light, light exists perpetually while darkness has become perishable, and in the light are all the possibilities of goodness and in darkness all possibilities of evil. God created himself and all his creations from the light, and therefore we are all beings of light in discarnated state, even if we are dressed in a physical body when we incarnate on earth as human beings. Light as well as darkness comes in many shapes and forms, from the spiritual to physical matter, and in God's realm and in the spheres everything is as real as on earth, for everything is built up by light particles of solid matter, albeit invisible for the eyes of the physical human being. In the same way do the physical bodies appear vaguely as nebulous shadows, when seen from the spiritual angle. Our physical bodies and every physical matter on earth are formed by the coarsest particles of darkness. Hence, it was in fact God's intention that the earth was to be a planet of light, and that humans should be a being of light, such that death and transience would not exist in the human world; however, the fall of the eldest to darkness made darkness creep across the planet and destroyed the magnificent world of light created by God, and it was in fact the eldest that created the first humans, but because their mind was confused by darkness the first human shapes were not particularly beautiful, rather they were more akin to primitive simian human animals. The monkeys and apes we know in our time have, incidentally, been produced as a result of the first humans having mated with animals, for the eldest had equipped them with an unruly and vigorous sexual drive in order to ensure that the species would continue to exist. It has been one of the main tasks of the incarnated youngest to repress the sexual drive in human beings, because the excessively strong sexual drive implanted by the eldest into humans has frequently resulted in humans not being able to live with only one single partner and also not taking proper care of all of their children, for instance when they have been born out of wedlock as a result of infidelity. Such children frequently suffer damages and do not get the protection, love and care that parents have the responsibility to provide all their children, whether they have been born within or out of wedlock. In this respect very many fathers have transgressed badly throughout history! The strong sexual urge has also often had as a consequence that the youngest have become completely unsuitable to carry out the great achievements they had planned, because the eldest have managed to provoke their lust and render them sexually insatiable, and this has often attracted so much darkness around them that they have strayed completely out of course. As a consequence of the youngest having concentrated much of their powers on purifying the teachings of Jesus and to raise humans culturally, the sexual drive in human beings is today artificially strong, and in future it will become an important task for the youngest to reduce the urge and provide a more cultivated sexual drive for future generations to inherit.



*The comment was written by Leo, the spiritual personality of Rasmus Malling-Hansen. Here is Malling-Hansen in a painting from 1887 by Malthe Engelstedt. From left: Erik Ritzau, Ludvig Feilberg, R.Malling-Hansen, Anna Ritzau and Johannes Kaper. Copyright: Private.*

### **Dwellings in the Spheres.**

When God, following the request of some of the eldest, assumed responsibility for their miserable creatures, God created six new worlds around the globe, and he placed them outside the destroyed realm, one outside the other as layers of spheres, and he made them in such a way that they became increasingly brighter the further away from the globe you traveled. This is where humans and the youngest have their dwellings in between incarnations, and the youngest spirits live in the realm closest to the earth, and gradually as they develop in terms of maturity, they acquire new dwellings further away from the earth. Furthest out, in the sixth sphere, the youngest have their dwellings, and this is where they live while leading the journey of the humans as their guardian spirits, for every human is being watched by one of the exalted spirits, one of the youngest or one of the eldest who turned at a very early stage and is now working in the service of the light. You may see the guardian spirit as a kind of strengthened conscience, and it tries to lead us into the roads that we planned to follow before our incarnation and also protects us against threatening dangers in case we have, through our own sins from previous incarnations, brought ourselves under the law of retribution and therefore are lacking protection in certain situations. If we, before our incarnation, have planned to carry out particularly good deeds, the guardian spirit also attempts to awaken our interest for the areas in which we have planned to be active. In the case of the youngest, it will often be about creating new inventions within areas such as science and medicine, excel as brilliant and peace-loving leaders on earth, strive for religious reforms or create new pieces of

art within music, literature, painting or sculpture, for the youngest have always been active as pioneers of mankind, and it is thanks to their tireless efforts that we have progressed, such that life has become easier for large parts of mankind. But there is still much to be done before all of mankind can partake in the development that the youngest have given to the world.

### **The Law of Retribution.**

To ensure that everything would be totally righteous for humans on their journeys, God created the law of retribution, and it works quite automatically in such a way that we all have to atone for our sins, and all evil thoughts and deeds at the end will turn against ourselves, such that we must suffer for whatever evil we have caused others. But above the law of retribution is God's love and mercy, and whoever repents and asks for forgiveness will not be subject to the harshest provisions of the law of retribution but can atone for his sins by a deed of love, whereby, e.g., one saves as many people from death as one has caused to die for instance because of irresponsible conduct as a pilot, train driver or similar.

But there is one particular situation where the law of retribution will always be applied in its very harshest form, and that is when a person has committed murder in an incarnation and has managed to evade punishment in the earthly world. In such a case God will order him to save a person from death, but he himself will be without the protection of the guarding spirit, and the saving act will then in most cases result in him becoming seriously wounded or killed in the moment of saving the other person. If a person does not have past sins of this type to atone for, then the guardian spirit will always give warning if dangers are threatening and will always be able to lead the person out of life-threatening situations. The light is not without means to protect a person in this respect.

### **The Triple Consciousness of Man.**

We must also mention the explanation of *Toward the Light* in relation to how the human consciousness is formed. Our consciousness consists of three parts: the physical, the astral and the spiritual brain. Our physical brain has no independent consciousness, rather it works only as a kind of receiving station, much like a television passing on the signals it receives. Our astral brain is made up of the finer particles of darkness and can be compared with an automatic container where all the impressions we receive are being stored and can be reproduced without any independent reflection. In the astral brain are also stored our instincts and lower urges and drives, and also the collective heritage or memory, i.e. the experiences and skills collected by our species throughout centuries and which can be inherited by new offspring. We share the physical and astral brain with the animals, because all living creatures are made up of both a physical and an astral part. If God had not attached a spiritual being to the physical body, we would have been thinking, reacting and living just like the animals – totally without a spiritual personality and conscience. But in addition man is equipped with a spiritual brain, and this is where our proper consciousness resides, and the purpose of human life is to let the spirit be the “ruler” in our consciousness, always try to follow the overview that the spirit and our consciousness can provide us with and try to cultivate the inherited instincts in an ethical direction. Instincts can be good as well as evil. Among the good ones we have for instance the maternal instinct, an instinctive desire to protect the weak, considerateness etc. Among the negative ones we may include the drive within strong individuals to dominate the weaker, an unruly sexual urge, a tendency to violence etc. Obviously no one rid him- or herself of instincts, but we can all try to ameliorate them such

that we may pass on better instincts to our offspring in order to facilitate for them to live better in harmony with their conscience without having to constantly fight against evil thought impulses from the astral brain. And in many cases the automatic container that the astral brain is, is an absolute necessity, for instance when we need to turn certain skills into automatic techniques. For instance, when we learn to drive a car, we are completely dependent upon the process whereby the basic movements gradually become automatic and can be done without thinking about them, such that the consciousness can focus on the traffic situation and where to go etc. If we were not equipped with the astral brain, our consciousness would have to think about each and every small movement to make, and we would not be capable of carrying out many different actions simultaneously and would of course not be able to focus on the traffic situation.

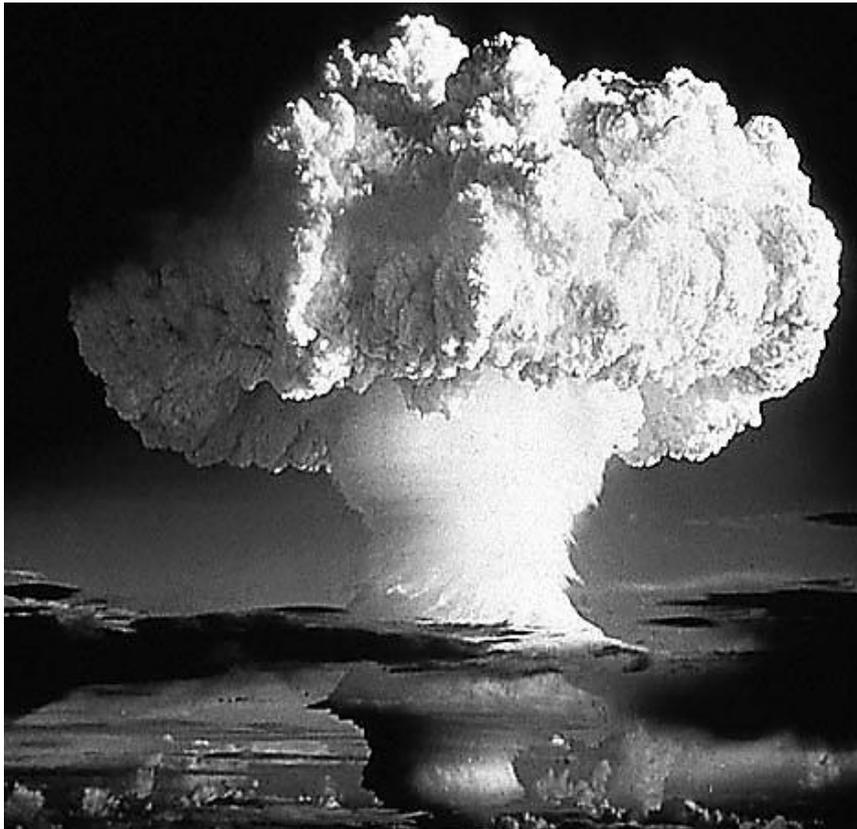
### **Ether Images.**

In *Toward the Light!* we also learn about an important reason why changes for the better in the world take such a long time, in spite of Ardor turning back to the light almost 100 years ago. First of all, darkness is still hovering very heavily above the earth, and as long as only very few people have forgiven Ardor most people remain tied to Ardor's maledictions with a harness of darkness, and even if the throne of darkness is empty such that darkness does not have a leading intelligence, darkness continues to cause war, suffering and death on earth. But God is still cleansing out more and more of the darkness, and the youngest also contribute to a high extent to bringing light energy to the ether, and therefore brighter times are definitely coming for all of us, just like God promised Christ and the youngest when they began on the shorter road. But the biggest stumbling block against improvements is probably that Ardor before his return concocted evil plans for what he imagined and wanted to happen on earth during the next few centuries, and these evil plans are stored in the ether as images of the future. He made ether images both for individuals and for entire nations, and once the intended target persons and nations embark upon the evil lines of thought that work as the trigger mechanism of the ether images, one evil thought will be strengthened and lead to the next, which in its turn will lead to the actions previously contrived by Ardor. Such ether images are behind many of the evil acts on earth, and both the first and the second world war were thought up and planned by Ardor. Once the ether images are stored in the ether no one can erase them, but God and the youngest are doing everything they can to prevent them from becoming reality on earth, by trying to lead humans in the decisive moments, by warning them against following the thought inspiration of the ether images. And if all human beings at all times follow their consciousness, the ether images will not be able to be activated, because they are weakened if we resist their thought inspiration, and if an ether image becomes sufficiently weakened, God and the youngest can lead its evil flows of thought away from earth. Hence, there is only one certain way to resist the ether images, and that is to follow one's conscience.

### **Spiritism**

*Toward the Light!* also contains a powerful warning to us against dealing with spiritism and against calling the dead. In spite of the fact that it was spiritism that provided the basis for the extrasensory spirits being able to communicate with the séance circle around Johanne and Michael Agerkov, this happened as a result of the extrasensory spirits calling them, not the other way round. And if we experience that we are called upon we must not hesitate to

respond to the call from the extrasensory world, but according to *Toward the Light!* we must never by our own account call the dead, for it may bring great disturbance in their repose and preparation for their next incarnation. The spirits do not have God's permission to respond to such approaches, and if they do it they break God's laws and they themselves may experience set-backs as a result of such an infraction, and it may delay their journey towards the light! And anyway, it's never the highly developed spirits who will respond to such approaches from foolish people, and the answers will usually be unreliable and confusing rather than enlightening.



*In order to maintain mankind in darkness Ardor created ether images, that can be described as "mental bombs", kept in the ether. If you succumb to the evil thought flow of an ether image this will cause a chain reaction of evil thoughts and finally these will be launched as destructive acts, all in accordance with Ardor's designs. Photo: The Internet.*

The last chapter in *Toward the Light!* is a summarizing overview and a short post scriptum. Here some of the issues are explained and treated in-depth, and in the post-scriptum there is an account of how the work with *Toward the Light!* was carried out, and on the last page the spiritual leader of the work signs with the name of his last incarnation, R. Malling-Hansen, former priest and principal of the Royal Institute for the Deaf-Mute in Copenhagen, May 1916.

*Toward the Light!* was printed and published in Denmark in 1920, and after instruction from extrasensory side the work was distributed to all Danish bishops and to around 60 priests. According to *Toward the Light!* these persons had, before their lives, promised to work for a reformation of the Danish church on the basis of the information provided in *Toward the Light!* Such a reformation would have echoed all over the world and would have prepared the ground for similar reformations in many Christian countries, and mankind would have gained a much more truthful idea of God and of their own relationship with him. Instead of many of them continuing to turn to Jesus instead of to God, believing all their sins to have been atoned for by Jesus, mankind would learn to approach only the father of their spirit for help, and they

would have been able to learn that each and every one of us has to take the complete responsibility for our own acts. This would have strengthened the light all over the planet, and much darkness would have been cleansed out! But unfortunately the Danish church did not react – alas, it is likely that *Toward the Light!* was not even read by the priests, because the darkness was still strong enough to be able to prevent them from discovering the kind of gift they were facing.

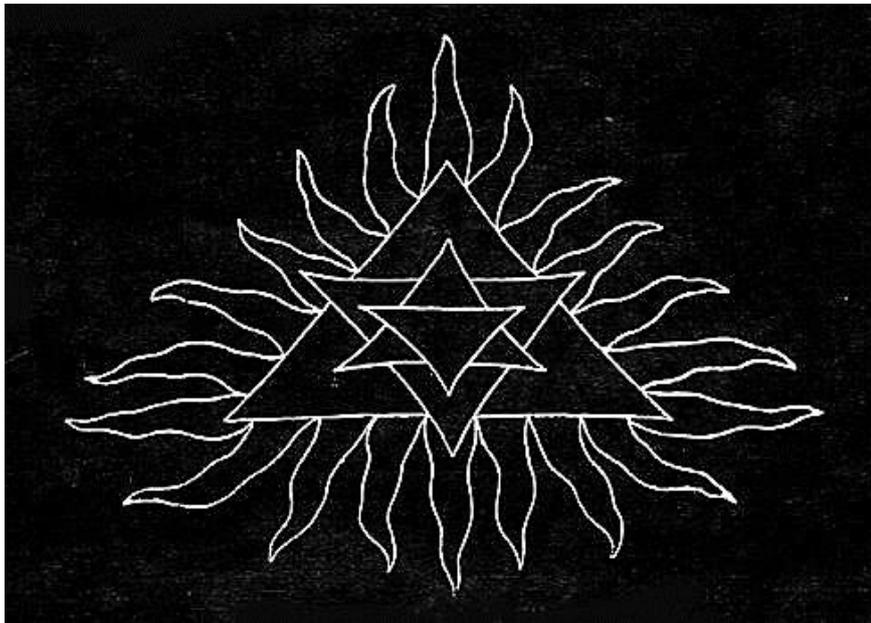
### **Greeting to Denmark.**

In addition to *Toward the Light!* “the three golden fruits” consist of two other books: “Greeting to Denmark” from 1915 and “The Doctrine of Atonement and the Shorter Cut” published in 1922. In addition, in 1929 and 1930 two supplements were published in which quite a number of questions that different persons had made in reference to TtL were replied to from the extrasensory world. However, the very first publication was “Greeting to Denmark” and this work contained poems written by great and deceased Danish poets, known from the “Golden Age”, a period in the history of Denmark when many of the youngest were incarnated in Denmark in order to create world literature. Many of these youngest were in the spheres in discarnated form in the beginning of the 20th century, and God assigned them to create poems in a style very typical for them when they lived on earth as poets and created literature. These poems were collected in a book, published and sent to many literature experts in Denmark, and the hope from the extrasensory side was that the literature experts would recognize the poems and through their understanding and professional acumen would vouch for these poems to have been written by the said poets. In this way the book could serve as a proof of the continued life of the spirit after the demise of the body. But unfortunately, things did not turn out as planned from the extrasensory side. None of the literature experts who received the book wished to come forth as witness for the veracity of the origin of the poems and refer to his or her knowledge of the poets. Either darkness prevented them from recognizing the poems, or they did not want to or dare risk their position.

### **The Doctrine of Atonement and the Shorter Road.**

On March 30 the main work, “*Toward the Light!*” was distributed to the Danish bishops and around 60 priests of the Danish church. Soon after in the same year “*The Doctrine of Atonement and the Shorter Road*” was published – the preface is dated July 1920. Based upon the way the clergymen so far had reacted to receiving TtL, it may perhaps be presumed that from the extrasensory side it had already been understood that the work would not be able to achieve a break-through at this point in history and would not lead to the desired reformation of the Danish church. However, apparently there was a desire to make more attempts to remind the priests about their promise, and in “*The Doctrine of Atonement and the Shorter Road*” three spiritual personalities address the Danish priests and bishops in order to entice them to take action, if possible. The first part of the book was written by Paul, and in here he assumes total responsibility for the false doctrines of atonement having been included into the teachings of Jesus, and he tries to explain the Jewish rules for what could be accepted as a sacrifice of atonement to God and compare this with the conditions around the crucifixion of Jesus and thus prove that Jesus’ death in no way could be regarded as a true sacrifice, because the crucifixion in important points was against the strict Jewish rules. And Paul apologizes deeply and sincerely for his guilt in Christianity having become an adulteration of Jesus’

simple and beautiful teachings, and he asks us to understand that he was motivated by his own great love for Jesus, and that he wanted to make Jesus even greater than he really was. The second part is a speech by Christ, and we can clearly feel his great sorrow that the Christians have exalted him unto a divine level, and he beseeches mankind to stop seeing him as God, for in his own eyes his love is only to be regarded as a fleck in relation to the entire universe if we compare it to God's love for mankind, and he does not wish to be anything else than our brother, and we realize that the burden of divinity which Christianity has put on his shoulders has been immensely heavy to carry, because it has put Christ in God's stead and prevented the Christians from communicating directly with God, the father of our spirit, and they have preferred asking Christ for help. The paradox is that many of the Christians in this respect are completely at odds with one of Jesus' most important messages to mankind, namely that each and every one of us has in his or her heart a direct channel to God. The last speech is by Ignatius Loyola, and in a heartfelt and admonitory speech to mankind he clarifies how much it will mean to forgive Ardor, since we will be unfettered from the maledictions Ardor has launched all over mankind, and hence will follow the shorter road that God has shown us in *Toward the Light!*



*Johanne Agerskov also received ancient Egyptian symbols and images of gods together with some incarnation accounts such that she was able to draw them. This drawing represents the brilliant star-sun of Rha – the supreme deity.*

### **The Two Supplements**

From the extrasensory side there was a wish that more information concerning religious and ethical issues would be known by mankind, and therefore the discarnated youngest tried to cause questions in these areas in the minds of some of those that had read and accepted *Toward the Light!* Then also these questions were responded to from the extrasensory side and published in two supplements in 1929 and 1930, respectively. Persons with a particularly refined linguistic ear will be able to tell that the style and manner of language in the supplements differs slightly from the one in *Toward the Light!* and this is because the responses in the supplements were transmitted to Johanne Agerskov in a slightly different

way than was the case with *Toward the Light!* In the case of TtL the youngest stood by Johanne Agerskov's side and provided her the responses in Danish word by word as a thought inspiration, and Mrs Agerskov's psychic brain transmitted the words to her physical brain. When the responses for the supplements were to be provided, Leo was not by his daughter's side but could rather be anywhere in the universe, but he had a kind of radio-ponic connection with her, and the responses to the questions were transmitted to her in "spiritual language", and this had to be translated into Danish in Johanne Agerskov's psychic brain and after that transmitted to her physical brain. This is why the answers in the supplements to a higher degree than in *Toward the Light!* have been rendered in the medium's own linguistic manner, and that is noticeable from time to time. But according to the extrasensory spirits all the answers have been reproduced to their full satisfaction!

Even though the Danish priests and bishops did not show any signs of a reaction, the youngest still continued to maintain the line of contact with Johanne Agerskov open in order to help her, if necessary, to respond to questions and comments to the work and defend *Toward the Light!* against possible attacks in the media. Unfortunately, Michael Agerskov fell seriously ill from a muscle disorder, and by the end of the 1920s and the beginning of the 1930s he became increasingly weak and finally had to be nursed in bed permanently. This led to great strain for Johanne Agerskov and the daughter Inger, and for some time it seems that Mrs Agerskov regards her career as medium for the extrasensory world as terminated. However, a year after Mr Agerskov's death (1933), caused by paralysis also of the heart muscle, she resumes responding to questions and comments.

Some of Johanne Agerskov's responses by letter have also been collected and published in Johanne Agerskov's "Copy Books 1-4", and also these responses in many cases contain important information about the extrasensory truths; however, not all the letters have been dictated from extrasensory side but have been written by Mrs Agerskov by means of inspiration, or entirely by herself, and hence in some cases they must be assessed as a somewhat more uncertain source than *Toward the Light!* and the works directly linked to that one.

By means of these works, the extrasensory spirits – with good assistance from their earthly helpers – have lifted a corner of the veil of secrecy which has hidden the spiritual world to mankind. And with this work they have all ensured that the old Bible verse may become reality also when it comes to the great enigmas in life around which mankind has been pondering for thousands of years: "He that seeks shall find!"

May many people become aware, in the near future, of the treasure given to us in *Toward the Light!*

**Oslo, March 6, 2010**

*English translation by*

*Jørgen Malling Christensen.*

## Johanne Agerskov – Messenger of the Light!

*“She had a beautiful, fine and noble face and an acute intelligence; but although she had gotten a good education and had for some time been a private teacher, she was far from having the encyclopedic knowledge of her husband. However, she had a rare poise and dignity in her speech and appearance, ...”*

*This is how the writer Chr. Jørgensen describes Johanne Agerskov in his autobiography, “The Years that Passed” from 1968 (p.145). There are not many eyewitness accounts of Johanne Agerskov – but the few we have, such as the one by Chr. Jørgensen, bear witness of a woman of a very special character. And those who met her did not easily forget the special charisma from her eyes and her figure. For a long time it would seem that Johanne Agerskov would have a rather traditional life; like so many other women of her time she did not get a higher education. In her youth she worked for some years as a teacher, but soon she married, had a daughter and dedicated her life to her family – as a housewife - and did not have any other ambitions in life than wanting to do her duty as a mother and a wife in the best possible way for her daughter and her husband.*



*Johanne Agerskov, born Malling-Hansen (1873-1946), Michael Agerskov (1870-1933) and their daughter Inger Johanne Agerskov (1900-1968). Both photos: Private.*

### **The Victory of Light in the Spiritual World.**

However, time was going to show that she was destined for something quite different. Certainly, she had had experiences indicating that she had a particularly well developed intuition and premonition about future happenings, but little did she know during this period in the beginning the 20th century that she, together with her husband, were to experience the perhaps most extraordinary occurrences any human being has come across. And those of us who know the great book, *Toward the Light!*, engendered thanks to Johanne and Michael Agerskov’s unselfish and unshakable confidence in the powers of the light – we know that the effort that they made together for mankind in reality enabled the absolute turning point in the history of planet earth. By means of their loving and compassionate prayer for him that first

succumbed to darkness and who is responsible for all suffering and death on earth – the devil – he was redeemed from darkness, and all of a sudden darkness was without a leading intelligence. By this step the light had prevailed in the spiritual world, and from now on it was only a matter of time before brighter times would come also to earth...



*Johanne Agerskov's mother, Cathrine Georgia Heiberg, 1841-1876. She gave birth to 7 daughters during the years 1866-1875 and died very tragically in 1876 while giving birth to yet another girl. Photo: Private collection.*



*Johanne Agerskov's father, Rasmus Malling-Hansen, 1835-1890, inventor, priest and principal of the Royal Institute for the Deaf-Mute in Copenhagen. He succeeded his father-in-law in this position in 1865. Photo: Private collection.*



*Johanne Agerskov's stepmother, Anna, nee Steenstrup, 1842-1897. Rasmus Malling-Hansen married her in 1880, when Johanne was around 7 years old. Photo: Private collection.*

### **Born into a Family of Very Talented People.**

Johanne Agerskov was born in Copenhagen in 1873 as the 5th daughter of the reverend and principal of the Royal Institute for the Deaf-Mute, the inventor Rasmus Malling-Hansen, 1835-1890, and his wife Cathrine Georgia, nee Heiberg, 1841-1976.

Rasmus Malling-Hansen came from humble circumstances – born in the tiny village of Hunseby, near Maribo, as the eldest son of a teacher, Johan Frederik Hansen and Juliane, née Matzen, (1809-1885), the daughter of leaseholder Matzen of Knuthenborg manor. The father died from typhus already when Rasmus was 5 years old, and the mother Juliane then moved back to her foster father, Rasmus Malling, who also became the foster father of her three sons. Rasmus Malling was an elderly and well-educated man, and the mother, Juliane, is said to have been an unusually wise and able woman.

Rasmus Malling-Hansen soon proved himself to be a very talented and likeable young man, and thanks to financial support from the count of Knuthenborg he received teacher training, graduating from Jonstrup college in 1854 and in 1865 graduated in Theology. He was a very colorful person, and his life was characterized by innovative thinking, reforms and ingenuity – in his work as a principal and priest of the Royal Institute for the Deaf-Mute in Copenhagen (1865-1890) as well as in his private activities as an inventor and scientist. He invented the first commercially produced typewriter in the world, the writing ball, in 1865, and he made groundbreaking discoveries about the cyclical growth of children.

Cathrine Georgia Heiberg was a daughter of Malling-Hansen's predecessor as principal of the Institute for the Deaf-Mute, Søren Johan Heiberg (1810-1871) and his wife Engelke Marie, nee Rørdam (1814-1855). Engelke Marie gave birth to a total of 9 children before she died in 1855, and Søren Johan Heiberg then married her two-year older sister, Emma (1812-1897), who became stepmother to the children. The Heibergs are a very old family with branches in both Denmark and Norway and has produced a lot of talented women and men within the arts as well as science; all of Cathrine's brothers received a higher education and they all had excellent careers within their respective fields. Søren Johan Heiberg was known as an able person, however strict and conservative, preferring to keep within the established traditions. He was also a personal friend of the Danish queen, and she frequently used him as a kind of personal advisor.

Rasmus Malling-Hansen is said to have met his second wife, Anna, already as a young man. And the story goes that the two fell in love. But since Anna came from Copenhagen's upper social layer, while Rasmus was merely a destitute boy of common people, they could not become a couple. But in his first period as a teacher at the Institute for the Deaf-Mute, from 1859 to 1861, he made the acquaintance of the principal's daughter, Cathrine, and they fell in love and got engaged to be married before Malling-Hansen stopped teaching in order to finalize his theological studies, as well as working for a couple of years at the Institute for the Deaf-Mute in Schleswig.

But in 1865 Malling-Hansen returned to Copenhagen and in the same year they were married, and he got his beloved Cäthe! And everything indicates that their marriage, lasting from 1865 until 1876 when Cäthe tragically died while giving birth, was a very happy and loving union! Malling-Hansen was a man with a strong family feeling and very much concerned with his daughters' welfare, their childhood diseases, their every little progress and development and their challenges. He writes very vividly about this in the many letters of his that have been preserved, to his mother and his two brothers. And the little Johanne is frequently mentioned, just like her 6 sisters, in these letters from the 1870-ies. The Malling-Hansen home was open to visitors, and the family led a very active social life. They lived in the principal's apartment of the Institute for the Deaf-Mute, an 11 room apartment, hence with plenty of space, and we know that Johanne shared a room with her two younger sisters, Karen (born in 1874) and Marie (born in 1875). At the backside of the building they had a garden room with an exit to a large private garden with a large false acacia tree, planted when the institute had just been erected, and here the small girls would play when the weather was pleasant and when they were not sick with scarlet fever or other childhood diseases!

Johanne Agerskov experienced, while still young, the loss of three of her nearest caregivers – before she was 25 years of age. Tragedy struck the family for the first time when she was only 3 years. In 1876 her mother died while giving birth, and the daughter she was giving birth to died with her. Like so many other women in those days Cathrine had children in quick succession, until her body could take no more, and the multiple childbirths became her bane. One of the descendants after Johanne's sister Marie, Gerda Forman Jensen, has claimed that the midwife's bad hygiene was the cause of the fatalities. In spite of Johanne having been so young that she can hardly have understood much of what was happening, still it must have left its mark in her mind to lose her mother at the age of 3. From "Some Psychic Experiences" we know that Malling-Hansen employed a foster mother for his daughters, and life continued. Perhaps the loss of the mother at such a tender age was one of the reasons why Johanne became so strongly attached to her father, and there is no doubt that she loved him very much.

But in 1880 Malling-Hansen once again met the woman he had loved in his youth, and she had waited for Rasmus and had not married in spite of several suitors, among them the man who founded the Carlsberg Breweries. They married in 1880, and judging from the personal letters of Rasmus and Anna, Anna Steenstrup appears to have been a very warm-hearted and wise woman, who fully adopted the children as her own.



*This is the Institute for the Deaf-Mute as it appears in our time – a peaceful, yellow-washed building, where deaf-mute are still being taught. In the basement is the museum of the Historical Society of the Deaf, showing many historical events from the history of the building. The apartment of the Malling-Hansen family was on the middle floor, to the left from the B and further beyond up to the point where the building makes a turn. Their kitchen was at the corner and faced the schoolyard. Today the apartment has been remodeled into classrooms and storage space. The picture to the right was taken from the door facing the garden and we see the big acacia tree. Both photos: Sverre Avnskog.*

### **Augury of Future Events.**

In his book about the making of *Toward the Light!* Johanne's future husband, Michael Agerskov, relates some very special events from his and Johanne's childhood. While still very young they had some experiences which they, at the time, could not understand, but which seen in the light of their later experience can be explained in a perfectly logical manner.

Agerskov writes that as a young girl his wife suffered from insomnia and that she was in the habit of putting her head on the edge of the bed, and the result was that she developed deep marks on her forehead. This was after her mother, Cathrine Heiberg, had died, and she and her six sisters had a foster mother, who used to scold Johanne for her bad habit and put her in the center of the bed with a strict admonishment not to move to the edge. One night, while she was awake in her usual position, Johanne experienced that somebody suddenly pinched her nose hard, and she cried out loudly to the person to stop. She was sure that it was one of her two younger sisters, Karen or Marie, with whom she shared the room, who had pinched her, but they were fast asleep quite a bit away from her, and they could not possibly have had time to return to their beds, and none other person was in the room. Naturally, Johanne did not understand what could have happened, but she often remembered the incident. And the explanation must have been that a spirit with the ability to materialize a hand and to give a proper pinch did this to her.

The other very unusual occurrence Michael Agerskov mentions is an episode that he remembered from his childhood – when he was around 9 years old. One day as he was nearby home, the residence of the customs official at Rørvig, suddenly a small girl was standing beside him. He did not know her, did not know her name and also did not ask her about her name. The small girl put her hand in his, they chatted with great familiarity and spent quite a long time together, and Michael Agerskov remembers that he was immensely fond of her. But suddenly she had disappeared, just as quickly as she had emerged. Michael inquired in vain about her a couple of times but otherwise did not mention the episode to anybody.

When Johanne Agerskov came to Rørvig for the first time at 15 years of age, she was astonished at how well-known the area around Michael Agerskov's childhood-home seemed to her, whereas the town itself and the vicinity were completely unknown to her. And when Johanne and Michael Agerskov as adults had established contact with Johanne Agerskov's dead father's spirit, he explained the related incident. Because Johanne and Michael, prior to their incarnation, had promised to find each other and together become the intermediaries who would bring the truths of the light to the earth, once when Johanne Agerskov was had fallen ill and was asleep, her guardian angel had brought her spirit to Michael Agerskov's home and had through light manifestations materialized her spirit such that she for Michael appeared as a living child. This had been done in order to create, already at this stage, a psychic bond between the two. It was crucial that their work as terrestrial intermediaries must succeed, and this materialization was, of course, done with God's permission.



*Johanne Agerskov as a young girl together with her sisters Karen (born 1874) left and Marie (born 1875) right in front. The photo comes, just like the other two photos of the Malling-Hansen sisters, from Emma's photo collection and was originally torn into pieces. I have had it digitally repaired. Photo: Private.*



*From left: Zarah (born 1870), Emma (born 1869) and Engelke (born 1868). Emma was a dedicated follower of Toward the Light all her life. Photo: Private.*



*The three eldest sisters together - From left: Emma, Juliane (born 1866) and Engelke. Juliane was the first of the sisters to be interested in the spiritual world. Photo: Private.*

## **“I Am not Dead. I Am Alive!”**

Michael Agerskov then relates something from 1890, when Johanne Agerskov was 17 years old. On a dark autumn evening that year her father died very suddenly from a coronary thrombosis on his way home from a meeting with his freemason brethren. He collapsed in the street with terrible chest pains. Two persons observed what was happening and tried to help him, but unfortunately it was too late, and his body was brought home and put to rest in his study. Johanne had been very fond of her father, and on the following day she was standing in the living room, her back to the door, looking out at the garden, in her grief thinking about how sad it would be never again to meet her father alive. While she was meditating like this, she suddenly heard her father's voice, loud and clearly, saying: “I am not dead, I am alive!” Full of surprise and joy she thought that her father was not dead after all and had entered the room without her having heard the sound of the door. She turned around to see him, but there was no one there. She assumed that he had proceeded to go and tell also the sisters and the stepmother that he was not dead, but nothing happened and the room was as empty as before, and then she opened the door to the study and saw her father's body, still and peaceful in the same position as when they put him down.

Johanne Agerskov was very much moved by what she had experienced and did not talk about it with any of her sisters or her stepmother – she did not mention the episode to other people until she was grown-up. At such a young age she could not possibly really understand what had happened, but with the knowledge she acquired later on – about the human spirit continuing to live after the physical death of the body – the happening could be explained quite logically. In reality her father had, even if she did not know it, provided her the first proof that the spirit lives on, and this would not be the last time she had contact with the spirit of her dead father.

We do not know in detail what happened in the life of the young Johanne Agerskov after her father's death. But we do know that she was employed a couple of years later at the Branner Sisters' Girls' School in the town of Slagelse. As far as I have been able to ascertain she worked there for two years, from 1893 until 1895, and her sister Emma worked at the same school, but the latter continued there until she got married and was employed for a total of eight years. According to letters that Emma, married name Mathiesen, wrote later, the two sisters also lived together during this period. Johanne taught longhand (copperplate), drawing and physical education, while her sister, who had spent a year in England, taught English language and mother tongue. Johanne never kept it a secret that she did not consider herself very talented and later wrote that she had never been very adept of expressing herself. But she was a proud and headstrong woman and could be very direct and straightforward in her statements, and I have no doubt that she has certainly handled the young pupils with a firm hand, and she surely must have had no problems in upholding discipline!

However, Johanne Agerskov left the teaching task already in 1895, and we do not know the reason for this, but perhaps it had something to do with the fact that her stepmother, Anna, at this time fell seriously ill. The obituaries do not mention her disease, but it is reasonable to believe that it must have been cancer, because she underwent several big operations, unfortunately failing to cure her, and she died in 1897 only around 55 years old – approximately the same age as her beloved Rasmus when he passed away. Perhaps Johanne chose to end her professional career in order to take care of her sick stepmother? We do not know for sure. But with the stepmother's death in 1897 Johanne had lost her mother, her father as well as her stepmother; all the same, it must have been a positive aspect that there were many sisters and that they were close and supportive of each other – at least during this

period. Doubtlessly Johanne also enjoyed good support these years from her fiancé, junior teacher and later on lecturer Michael Agerskov, the son of the customs inspector of Nykøbing Sjælland.



*On the backside of this beautiful picture of his daughters, Rasmus Malling-Hansen has written the year 1886. It was sent to the Heiberg Museum at Sogndal, Norway, where it is today. Malling-Hansen was proud of his daughters, and they were also very proud of him! Photo: The Heiberg Museum*



*A greeting to her sister, Engelke. She was given the moniker "long-legged" in the family because of her height. The letter has no year indicated, but it is probably from 1884 when Engelke was a tutor with a family in England. Copyright: The family.*



*Johanne's future husband, Michael Agerskov, photographed together with his siblings (from left: Henriette, Anna, Christian and Michael). Photo: The Royal Library, Copenhagen.*



*Landscape painting from Rørvig, where the Agerskov family lived until Michael was around 10 years old. Here Michael had a very strange experience with a girl, and later he understood that it must have been the little Johanne. The picture was painted by Agerskov's cousin, Katinka Agerskov.*



*The last photo of Rasmus Malling-Hansen, taken just a few months before his death in September 1890. Photo: Private.*



*This beautiful painting of the garden of the principal's residence once belonged to Johanne Agerskov's sister Emma, married name Mathiesen. Her descendants donated it in the spring of 2006 to the Historical Society for the Deaf. Photo: Jan William Rasmussen.*

### **The Spirits Are Seeking Contact!**

Johanne and Michael married in 1899 and settled in Copenhagen, where Michael taught at the Marie Kruse Girls' School. Johanne soon became pregnant and gave birth to the couple's only daughter, Inger Johanne, in 1900. The first years after the childbirth their life was similar to that of any other couple from the upper middle class in Copenhagen. Michael Agerskov's professional field was literature, and in addition to teaching he also wrote, producing several books of poetry and also some novels. Together with a colleague he also published a literature textbook spanning the entire range from grade 1 and until the tertiary level of education. This was also adapted and translated into Swedish. And while Mr Agerskov had his professional career and his authorship, Mrs Agerskov managed their home and took care of the daughter and did not have ambitions beyond that. Johanne Agerskov was a friendly woman, although somewhat reticent and withdrawn and did not like having any focus on herself. But in 1908 the events started which were to turn life completely upside down for the couple, and particularly for Johanne life took a turn that she had had no inkling about whatsoever. Johanne's elder sister, Juliane nee Danckert, had for a long time been interested in occult phenomena and often talked to the sister about the spirits, which she experienced at so called table séances. However, in the beginning Johanne was very skeptical in relation to this and was loath to try something like that herself. Hence, one evening when she experienced metallic sounds being produced in their own drawing room, she was very much alarmed and demanded that whoever made those sounds must stop. And she was not a bit happy when a string in their piano was struck as she was entering their drawing room. But gradually she let herself persuade to participate in a table séance together with her sister and some other people, and when the table immediately leaned towards her, the others felt that someone from the extrasensory world must be calling her. Only then she had to, somewhat reluctantly, admit that it really seemed that someone was trying to contact her from the extrasensory world. And not long time after that she and her husband held their first table séance in their home. This became the start of a very long career as a medium for the extrasensory spirits, and what eventually was revealed to her and her nearest goes beyond most of what we can imagine! And in the role of her spiritual advisor in this endeavor was the spirit of her dead father – Rasmus Malling-Hansen.



*Johanne Agerskov's paternal grandmother, Juliane Hansen, 1809-1885. She was the daughter of leaseholder Matzen of Knuthenborg Manor, but grew up with her foster father Rasmus Malling, who also became the foster father of her sons. Photo: Private collection.*



*Her maternal grandfather Søren Johan Heiberg, 1810-1871, principal and priest of the Royal Institute for the Deaf-Mute in Copenhagen. A personal friend of and advisor to the Danish queen. Photo: The Heiberg Museum, Sogndal, Norway.*



*Her maternal grandmother (and aunt) Emma, nee Rørdam, 1812-1897. When Søren Heiberg's first wife, the biological mother to his child, Engelke Marie nee Rørdam, died in 1855, he married her two years older sister, Emma. Photo: The Heiberg Museum, Sogndal, Norway.*



*Johanne Agerskov's eldest sister, Juliane married name Danckert, 1866-1920, was the first of the sisters to take an interest in spiritism, and she also had mediumistic abilities. She participated in the séance circle that received Toward the Light! – together with her husband. Photo: Private.*



*Engelke, married name Wiberg, 1868-1949, worked for a number of years as a teacher at the Royal Institute for the Blind. She and Johanne Agerskov made a giant effort, collecting documentation about their father's invention, the writing ball. She also contributed with questions to the Supplements. Photo: Private.*



*Emma, married name Mathiesen, 1869-1954, was a very close supporter of Johanne Agerskov in the work around Toward the Light and formulated questions inserted into the Supplements. She also published an open letter to the dean Martensen-Larsen and defended Toward the Light against his accusations. Photo: Private.*



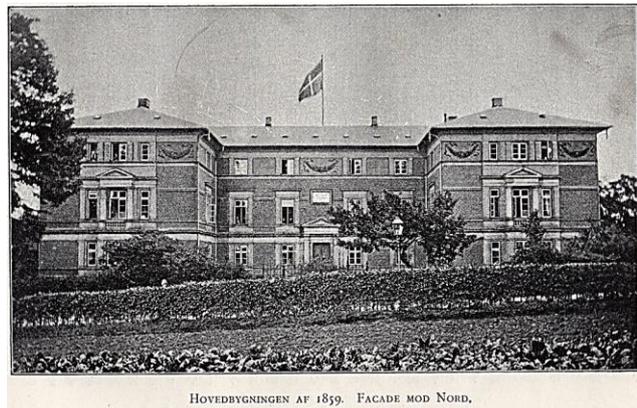
Zarah, 1870-1955, married Fritz Bech, a very central figure in the Danish milieu of deaf-mutes. He wrote numerous articles about his father-in-law and very much contributed to Malling-Hansen not being forgotten. One of their sons immigrated to the USA, where his descendants are still living. Photo: Private.



Karen, 1874-1955, was the only one of the sisters who did not marry, even if she was very keen to do so, as one of the nieces wrote. We know that she supported her sister's mediumistic activities wholeheartedly and had all the publications among her belongings. She worked her entire life as a nurse in Copenhagen. Photo: Private.



The youngest sister, Marie, 1875-1945, married the vicar Axel Perch Forman, and they participated at an early stage in some of the séances with the Agerskov couple. However, disagreements gradually estranged Marie's relationship with her elder sister, and according to a descendent in the family the Agerskovs was one subject not broached in the family. Photo: Private.



Johanne Agerskov didn't have a long professional career. At «Frøknene Branners Pikeskole» in Slagelse (left photo) she worked as a teacher for three years. Her sister Emma also worked at the school at the same time, and the little sister, Marie also worked there for a year at a later time. The building has later been torn down, unfortunately. Photo: Slagelse local historic archive. Johanne also probably worked for a year at «Gamle Bakkehus Aandssvageanstalt» as a substitute along with her sister, Engelke. Photo from the 50 years jubilee book from 1905. A notice from a Danish newspaper also tells that a J. Malling-Hansen was employed as first female teacher at The Royal Institute for Deaf Mutes in Copenhagen in 1896. It is not possible to be absolutely safe if "J. Malling-Hansen" means Johanne or her sister Juliane.

## **Messenger of the Light!**

Gradually it became clear to Johanne and Michael Agerskov that they were being led by the extrasensory spirits towards some kind of task, but it was not revealed to them from the beginning what was required of them. During the initial period they received poems from dead people and after some time they also began to pray for earth-bound spirits who were brought to them, but gradually it became more and more clear to them that they were being led towards a far greater purpose. And in March 1912 their self-sacrificing work in praying for the suffering spirits culminated when Christ, the supreme leader of this task on the spiritual side, brought the one who had fallen deepest of them all and who is responsible for life on earth having become a life in sin, suffering and death for mankind; the devil himself, who in reality was one of God's own angels, millions of years ago succumbing to darkness together with many of his siblings. And the Agerskovs' forgiveness and loving prayer for the devil, or Ardor, as his name shall be henceforth, awakened his memories of life in God's kingdom and with that also his sorrow and anger over all the evil he had done, and the spirits of the light were able to take him home to God, who immediately forgave him. By this the light had triumphed in the spiritual world, the throne of the devil is empty, there is no intelligence who is the slave of darkness and evil, and from this moment on it was only a matter of time before brighter times would come also on earth!

But for whatever evil Ardor has committed against humans, each one of us must forgive him during our life on earth, and therefore God commanded Ardor to return to the Agerskov couple, after a year of rest, in order to tell his story to mankind and to say a prayer for forgiveness. And thus began the exceedingly arduous toil to create the work we know today as *Toward the Light!* It was generated through weekly séances at which one of the extrasensory spirits dictated to Johanne Agerskov by means of thought flow dictation of what they wanted her to note down. And Johanne would repeat in a loud voice what was incurred into her thoughts, and one of the other people present would write down what was conveyed. In the beginning Ardor was the one dictating – with good support from some of the spirits of the light, because his deep-felt sorrow over all the evil he had caused made it difficult for him to bring all of his thoughts clearly through to the medium.

After Ardor other spiritual personalities dictated their parts of the text, and after several years of very time-consuming and painstaking toil *Toward the Light!* had become one coherent whole, containing new knowledge in many areas of life, within religion, science and philosophy/ethics. For the very first time we are provided with a coherent presentation of the origin of life until our time, we learn about the reason behind the struggle between good and evil and we are presented the true story about the life of Jesus on earth – without the false additions and adulterations of later epochs. And all of this was possible thanks to the Agerskov couple's tender-hearted forgiveness of Ardor and to their patient and self-sacrificing work as medium and publisher of "*Toward the Light!*" and the adjacent works, "*Greeting to Denmark*" (1915), "*The Doctrine of Atonement and the Shorter Road*" (1920) and the two "*Supplements*" (1929 and 1930). More details about the content and the genesis of the texts can be found in the article, "*Toward the Light! – A Divine Revelation in Our Time*".



*Two specimens of the first official model of the writing ball that was built into a wooden box still exist. This one is photographed in The Museum for science and technology in Elsinore. Photo: Sverre Avnskog*

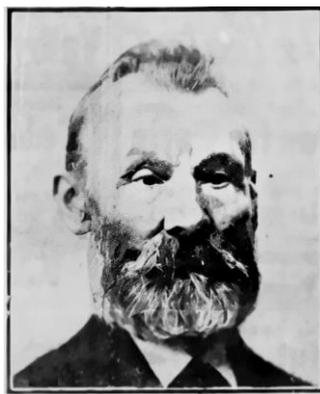
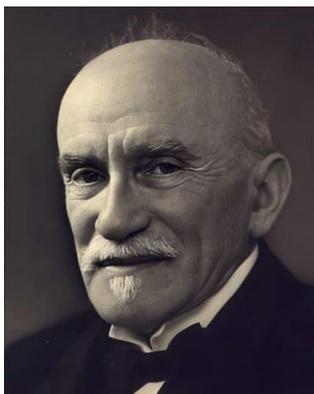
### **Johanne Agerskov and Her Father's Invention.**

Johanne Agerskov had, quite understandably, a very special relationship with her father, Rasmus Malling-Hansen! Johanne as well as the other sisters loved and respected their father dearly from the time of their childhood and youth, and the close cooperation in *Toward the Light!* obviously also created very strong ties between father and daughter. It was therefore quite consistent that Johanne Agerskov came forward in order to defend her father, when the director of the Technical University of Denmark, professor Harald Immanuel Hannover, in an article in the daily newspaper *Berlingske Tidende* in 1924 made allegations that a different inventor had the honour of having invented the writing ball, namely the teacher and counselor Jacob Ahrend Peters, and that Malling-Hansen had used Peters' invention as his foundation without informing about it. The background to Hannover's claim was that the technological collection of the university had received a donation from a relative of the then almost 90 year old Peters, consisting of parts of a typewriter, and he gave the information that these parts were from a typewriter constructed by his grandfather already in 1868. Hannover took this information seriously, decided to investigate the issue and went to see Peters in order to interview him. However, the problem was that Peters at this point in time was almost deaf, which gave rise to several serious misunderstandings concerning his invention, and Hannover gained the entirely false impression that Peters was the inventor of the principles on which Malling-Hansen's writing ball were based, and that Malling-Hansen consequently had plagiarized Peters' invention without informing about it. The reality was that Peters' invention had never been developed to the point of a fully usable machine. He had tried to raise financial support for further development of his idea, but it had been refused because nobody had believed in the invention. But because Professor Hannover was so keen to contribute to providing a forgotten inventor redress before his death, his far too cursory investigations led him to deeply violate another respected inventor, namely Rasmus Malling-Hansen.

Johanne Agerskov and her sister Engelke Wiberg set in motion thorough investigations in order to try and counter the allegations of the professor, and they quickly found out that the

claims had no basis, rather the whole thing was based on misunderstandings. But Hannover was not a man to give in very easily – he was a proud and self-righteous person, loathe to admit that he had been mistaken, and the press probably attributed his words far more weight than those of Johanne Agerskov, who of course might easily be seen as a somewhat biased party in this issue. But nevertheless, the sisters were right, and in this case Johanne Agerskov’s steadfastness and persistency really came into its own, and she had no intention to surrender without a fight. It ended up with a prolonged polemic in the newspapers and a heated private correspondence in addition to irreconcilable personal meetings. But in the end the professor was forced to yield, since all the documentation that Johanne Agerskov and Engelke Wiberg managed to produce constituted an overwhelming proof that their father had had absolutely no knowledge about Peter’s typewriter when he first worked with his own invention in 1865, three years before Peters claimed to have invented his machine. And though there were some similarities between the two machines, all that was left of Peter’s writing machine, was the keyboard, where Malling-Hansen developed his invention into a fully functional fast speed writing machine. Both machines could be said to be “downstrickers”, as the pistons went through the surface of the keyboard and stroke the paper from above. But the pistons on the writing ball were straight and directed down towards the paper from above. But the pistons on the writing ball were straight and directed down towards the paper in an angle, as the pistons on Peter’s machine went straight down and then were bent inwards in the end. The keyboard of Malling-Hansen’s writing machine was formed as a hemisphere, as Peter’s was flat. The great benefit of the writing ball when it comes to placing the hands in an anatomically relaxed manner and to get a maximum fast writing speed could not be achieved on Peter’s keyboard.

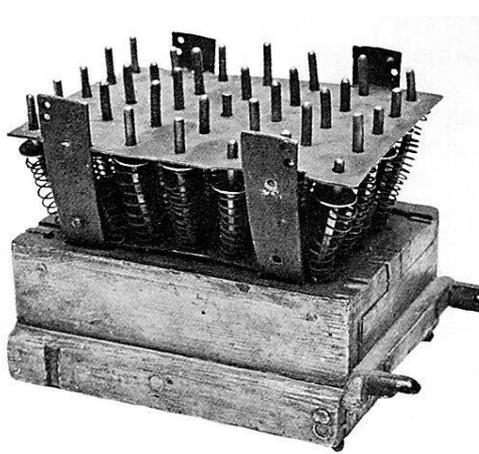
Today we can be very grateful that the sisters took the trouble to dig out documentation about the development of the writing ball, for much of the information that they succeeded in finding would probably otherwise have been lost, and we can thank their heroic effort that we know so much about how the writing ball was developed from idea to reality. Johanne Agerskov also published a book about the issue in 1925: “Who Was the Inventor of the Writing Ball?”



Left photo: Director of the Technical University of Denmark, Professor Harald Immanuel Hannover, 1861-1937. Peters was 89 years old and practically deaf when he was interviewed by Hannover.

Center photo: Jacob Ahrend Peters, 1835-1924, Danish schoolteacher, got a typewriter patented in 1868 and developed it further into a new model in 1872. He never received any support for the production of his machine, and it was forgotten.

Right illustration: The first part of Hannover’s article in Berlingske Tidende from 1924. Hannover’s motives were probably good – he wished to rehabilitate a forgotten and misunderstood inventor. But because he did not carry out sufficiently thorough research before nominating Peters the proper inventor of the writing ball, he committed the grave error of violating the posthumous reputation of a much greater inventor, Rasmus Malling-Hansen.



*One has to admit that there is a certain similarity between the writing machines of Peters and Malling-Hansen. But as Malling-Hansen developed his ideas into a good functioning commercial typewriter with everything one would expect from a modern typewriter, all that remains from Peters' prototype, is the keyboard. And because Malling-Hansen invented his keyboard in 1865, and Peters first in 1868, there can be no question about plagiarism. Right photo: Sverre Avnskog.*

### **Adversity and Disappointments**

Johanne and Michael Agerskov were incarnated on earth with the mission to help Christ and the other spirits of the light in their task to reclaim Ardor back to the light. And when it had succeeded, then the true account of the many different enigmas of life could be brought to mankind, because the devil was no longer able to sneak in his adulterations into that which the spirits of the light tried to teach the humans. Together with Johanne and Michael God had also incarnated a large number of other high spirits who had promised God to contribute to *Toward the Light!* becoming known in Danish society and also that the Danish church would adopt the new teachings and go through a reformation on the basis of the truth in *Toward the Light!*. When the text was published in 1920 it was distributed to as many as 60 Danish priests and to all the seven bishops, and these people had all, prior to their life, given a promise to work for *Toward the Light!* But unfortunately, this part of the plan did not succeed. *Toward the Light!* had its point of departure in spiritism, but this was only because that was the only way in which Johanne Agerskov could be made aware that she was able to receive messages from the extrasensory spirits. After the contact having been established the couple parted completely with the spiritistic milieu and went their own way, and in *Toward the Light!* we are warned, in the strongest terms, against trying to contact the dead, because it brings great disturbance in their life in the spheres. But in 1920 not everyone managed to realize that *Toward the Light!* had nothing to do with common spiritism and hence categorized the work with much of the humbug and vulgar spiritism of that time and therefore were not able to see the beautiful and truthful in the message that *Toward the Light!* brought to earth. This was probably an important reason why the church all but ignored the text, and the years following the publication of the work were probably a very big disappointment to the Agerskov couple, who had dedicated their lives to the great task of being the helpers of the spirits on earth. Only few people adopted and accepted the text, and the Agerskov couple always kept an open home for visitors and interested persons and also responded to lots of questions by letter. All of this probably exhausted the couple's strength and they were also struck hard by illness. Following a serious case of the Spanish Flu in 1928 Michael Agerskov was stricken by steadily increasing muscle paralyses forcing him to resign as a lecturer in

1931 and became a bed-ridden patient under care until his death in 1933. Mrs Agerskov herself was badly afflicted by recurrent bronchitis attacks and very painful biliary colic.

Even if Ardor had been redeemed to the light, there were still many of his evil helpers incarnated on earth, and they have probably done everything possible to pull darkness around the Agerskov couple. In 1938, five years after her husband had passed away, Mrs Agerskov published yet another text from the extrasensory world, commonly known as the Bishops Letter, and from the very first moment this text was very controversial, and many people see it as an attempt by darkness to adulterate the message of *Toward the Light!* and are of the opinion that she must have been tricked by one of Ardor's evil assistants! The reader can find further information about this in the article "The Counterattack by Darkness – The Bishops Letter!"

Both Michael and Johanne Agerskov were very modest and truthful persons, who never wished to promote themselves! They saw themselves as mere earthly assistants and never tried to take credit for anything that they received from the spirits of the light. Michael was known for his warm-hearted personality and friendliness and was, moreover, a highly educated and literary schooled person. Johanne Agerskov was very trustworthy and had a strong willpower as well as a natural modesty, never seeking anything for herself. At an early stage she felt that the sunlight inhibited her capacity as a medium and therefore avoided spending much time outdoors, and on the few occasions when she did venture out, she would wrap herself very carefully in large capes and hats. Albeit initially skeptical in relation to communicating with the extrasensory world, once she had accepted the task of conveying the thoughts of the light to the earth, she went at it with great sense of duty, and even if she would later on write that the work was extremely wearisome, she never gave up. For many years she renounced all kinds of social activities and never went to the theatre, cinema, see friends etc. Prior to her death she also had all her photos destroyed out of fear that ill-advised people might come to worship her as a saint and focus on her instead of on the text that she had received in such a self-sacrificing way together with her husband. However she did not manage to have all photos destroyed, because even at the beginning of the 20th century apparently people were photographed so frequently that there will always be a picture here and there with other people, and Mrs Agerskov's sisters and her daughter had, for instance, kept some pictures of her.



*Three photos showing different stages in Johanne Agerskov's life. Two of the sisters had kept the left picture in their albums. The photo in the middle is from her daughter's album. And the last one I found inserted into a book that belonged to her daughter. It's a detail from a larger photo.*

Personally, I am among those who regret a few of the things that Johanne Agerskov did towards the end of her life, such as the publication of the controversial text from 1938 and the destruction of the photos. However, these are mere trifles in relation to all the things that I find we have all the reasons to thank her for. Because all of us who rejoice over the fact that the world owns a text such as *Toward the Light!* have infinitely much to thank both Johanne and Michael Agerskov for – there can be no doubt about that – while still bearing in mind that they were, on the whole, ordinary people like you and me.



*As adult, Mrs. Agerskov's daughter, Inger, also participated in the efforts to spread the knowledge of *Toward the Light*. She was a member of the board of "Selskabet til Vandrer mod Lysets Udbredelse". She also took part in the first effort to translate *Toward the Light* into English – it was published in 1950. Soon after she was struck by a heart attack and became disabled. Photo: Privat.*

**Oslo 02.04.2010**

*English translation by Jørgen Malling Christensen.*

## Gymnastik for Damer og Børn.

Til 1ste Februar agter undertegnede Lærerinde ved Frk. Branners Skole at begynde et Kursus i svensk Gymnastik a 3 Kr. for Vozne og 2 Kr. for Børn.

Indmeldelser modtages daglig paa Skolen mellem 3 og 5.

J. Malling-Hansen.

*This notice was published in "Slagelse - Posten" 12. januar 1892. Johanne, who at that time was a teacher at "Frk. Branners pikeskole" is seeking for participants to a course in Sweedish gymnastics.*

Drenge og 2 Piger). Da Forstrelærerinde, Fruen Eggede afgik ved Døden den 6. December efter trofast at have virket ved Institutet i 34 Aar, blev Fruen J. Malling-Hansen konstitueret. Jhv. Stabssergent Gæhl har ledet Gymnastikundervisningen

*In an article in «Nationaltidende» from the 24. of January 1896 it is informed that Miss J. Malling-Hansen is employed as first female teacher at «Det Kongelige Døvstummeinstitutet» in Copenhagen, the same place as her father spent his whole professional career. This might also be Johanne's elder sister, Juliane. We don't know for sure.*

## Michael Agerskov - Poet and Humanitarian.

Kaj Michael Andreas Agerskov's name will forever be inextricably linked to the great religious, ethical and scientific work, *Toward the Light!* for which he stood as the publisher in 1920. Agerskov himself was not the author of the work – it had been received by means of intuitive inspirational thought influence from the extrasensory world by his wife, the medium Johanne Agerskov, née Malling-Hansen. However, the publication would never have been possible without the participation of Michael Agerskov – his importance as assistant and supporter of his wife's work as a medium can hardly be overestimated. Their personalities supplemented each other, and their work will forever stand as a shining example of the strength inherent in a harmonious cooperation between man and woman when they constitute an unbreakable synthesis. Johanne contributed with her very well-developed ability to “hear” the speech of the spirits, and Michael with his unshakable faith in his wife's capabilities and in the truth of the messages she received.



*Untiring in their efforts for the cause of the Light on earth:  
Johanne, 1873-1946, and Michael Agerskov, 1870-1933. The  
picture is probably taken short time before they married in 1899.  
Photo: Private.*

It was precisely this cooperation which made it possible for the Light to actually emerge victoriously from the fight against Darkness in the spiritual world, since Michael and Johanne Agerskov, with profound confidence in Christ, had taken pity on the very being mankind had been fearing for millennia – he that through his evil plans had been responsible for evil in the world and all the horrible sufferings of mankind. In March 1912 Christ led him in a state of invisibility to Johanne and Michael Agerskov’s home. In the spheres, before the “Fall of Man”, he was one of the foremost leading figures in the service of the Light, but at a decisive crossroad he allowed pride and complacency to sneak imperceptibly into his mind and wanted to become “God”, unaware that in so doing he made himself into a helpless slave of Darkness. Broken down by torment and remorse he – the devil – begged by means of his thoughts Michael and Johanne Agerskov for forgiveness for all the evil he had done against them and against mankind, and Michael and Johanne Agerskov forgave him out of the compassion of their hearts and prayed a heartfelt prayer to God for his salvation! In that very same instant

Darkness forever lost its power over his divine will and thought, and even if Darkness still has a great power over humans, Darkness has become without willpower, and it is only a matter of time before brighter times will also come on earth! Even if Toward the Light! is not yet known among the great majority of people, sooner or later the work will become a joint foundation around which all mankind can gather. For even if God’s millstone grinds slowly, his plans will sooner or later always become reality. How long time it will take before Toward the Light! has become known by the great majority of people nobody knows, not even God. Perhaps it will take 10 years – perhaps 100. What is absolutely certain is that Michael and Johanne Agerskov’s names will forever be written in golden writing in the sky!

Admittedly, their work has not yet produced the greatest fruits, but through their sacrificing and confident effort it has now become possible to tell everybody the truth about the origin of



*Michael Agerskov had, together with his wife, Johanne Agerskov, been incarnated with the purpose of assisting Christ and his helpers to carry into effect the “shorter cut” – the direct contact between the spirits of the Light and the humans. Thanks to the Agerskov couple’s confidence in the spirits of the Light all the earthbound spirits, including Ardor, were successfully won back into the Light, and God was able to erase the sphere of hell. Then followed the arduous work of receiving the story about the origin of the fight between Light and Darkness, the creation of man, and about the true relationship between God and the humans. Photo 1 and 3: The Royal Library. Photo 2: Private.*

man and about the struggle between Light and Darkness. Toward the Light! is there like a gold mine, waiting to reveal its grains of gold for everyone seeking God's truth!

Hence, Toward the Light! became Michael Agerskov's great mission and the work of his lifetime. But in addition to this he worked as a lecturer, external examiner and textbook writer and he was also a fiction writer.

### **Cultured, Graceful and Warm-hearted!**

Unfortunately, there are rather few descriptions of Michael Agerskov from people who met him in the flesh. One of the exceptions is the journalist Christian Houmark, who interviewed Johanne and Michael for Berlingske Tidende in October 1923 in connection with the publication of Agerskov's book "Some Psychic Experiences". Houmark refers to Michael Agerskov as a "respected educationalist and scientist", and he mentions that "*Mr Agerskov's previous books: "Toward the Light" and "Greeting to Denmark" provided him with quite a large and interested circle of readers also outside the milieu of supporters of psychic research. In summary, he is a personality with a profound educational and cultural background, and his knowledge appears to be firmly established as well as comprehensive. There is no hysteria, rather everything bears the impress of seriousness and an almost ponderous truthfulness.*

*Mr Agerskov is completely devoid of all kind of extrinsic mysticism. He is as far from the heavenly, blue-eyed bliss as from dark spiritual conceit. He talks gracefully about that which for him has become self-evident."*

The writer Christian Jørgensen, 1887-1968, who met Johanne and Michael Agerskov on several occasions, wrote about Michael Agerskov in his memoirs that "*he was a highly educated man, whose particular specialty was Danish literature; but he was also well versed in the literature of other countries, as well as in history and philosophy*". In the "Politiken Encyclopedia" from 1910 we read: "*Agerskov, Michael, born 1870, Danish writer and linguistic historian. Co-editor of textbooks in Danish and Swedish literature studies. Has also published poems ("Fra den gamle Skipperby 1909") and short stories ("Livets Kilde" 1897).*" *He was also an external examiner in Danish language and literature at Teachers' Certificate Exam; however, I did not come across him at my own examination...."*

In other words, Michael Agerskov appears to have been a very much respected and highly educated man with a confidence-inspiring personality, characterized by his truthfulness and his respectful treatment of the issues referred to in the books for which he was the responsible publisher. Descendants of the Agerskov family also relate that Michael Agerskov was an unusually kind-hearted person, characterized by a very sincere friendly attitude and great consideration for other people! Neither he nor his wife ever had any need to boast about themselves or assert their own efforts, - on the contrary they always presented with humility and respectfulness the truths they had conveyed through Toward the Light! And there was never any attempt to assume for themselves any honor for the messages conveyed - they always underlined that they had merely written down and conveyed the content word by word - and that the content stemmed from the spirits of the Light!

From Toward the Light! we know that Michael and Johanne Agerskov had been incarnated with the particular purpose to assist Christ and his circle who from the mid-19th century, as discarnated beings, were seeking earthly assistants in order to achieve what God called the "shorter cut", or "genvejen" in Danish language. For this mission God needed people of a

very particular mold, able to believe that dead people can contact earthly humans, and with sufficient personal strength, integrity and honesty to not succumb to the temptation of using their experiences for their own benefit. And in Michael and Johanne Agerskov the spirits of the Light found exactly the qualities they needed from their earthly assistants, and God's plan to win Ardor and the earthbound spirits back to the Light succeeded in fully.



*Michael Agerskov's father, customs inspector in Nykøbing Sjælland, Henrik Frederik Agerskov, 1824-1902. As a young man he wanted to become a naval officer and he participated, among other events, in the battle of Helgoland on May 9, 1864 against Prussian canon boats on board the frigate Jylland. However he had to abandon the naval officer career because of a serious attack of typhus. According to the family Agerskov was "extremely kind, very social, entertaining and something of an "aesthete", a true civil servant as they were at the time." Photo from 1861 from the Royal Library.*



*Michael Agerskov's mother, Andrea Louise, née Stephensen, 1835-1908. In the photo we see her with her two eldest children, Christian born 1859 and Henriette born 1862. Her father was a priest, and the maternal family, the large Grove family, can trace their ancestry all the way back to the 14th century, and they are well-known for the many naval officers in the Danish fleet. Andrea Louise is said to have been a very energetic woman with plenty of enterprise! Photo: Private.*

### **A Rich Family Heritage!**

For those who know about how the unconscious, astral attributes are inherited generation by generation it is immensely interesting to study the past history of the Agerskov family, because it was full of very fascinating and talented people, very much leaving their mark on their age and contemporaries. And it is very easy to recognize the characteristics so prominent in Michael Agerskov in several of his forefathers. It is probably no exaggeration to assert that the strength of character and honesty characterizing Michael Agerskov had been built up as an

astral family heritage through many generations. From *Toward the Light!* we know about how the youngest would frequently incarnate in several generations following each other in the same family in order to establish a family heritage where different talents and qualities were very prominent, such that the brilliant abilities of the youngest would have the best possible conditions to develop. The instinctive part of our personality is a highly effective part of our consciousness, and according to *Toward the Light!* personal development can be regarded as a method to ennoble it in such a way that we leave to our descendents an inheritance of cultivated personal abilities and talents.

In the Agerskov family it is believed that the family has its origin from the small community by the name of Agerskov in the extreme south of Jylland. However, also in the Viborg area in Jylland there is a place by the same name, and so far nothing I certain about the origin of the family. What we know is that Michael's ancestors can be traced back to the beginning of the 18th century, and the population census of 1787 documents a person by the name of Chrestian Agerskou, 72 years old, single, royal advisor and delegate of what at the time corresponded to the Ministry of finance, and he was the household head of a large family in the Vester residential quarter, Nye Kongens gade 326. His very successful career is recorded in the first edition of Danish Biographical Lexicon, and the biographical article about him ends thus: "He died on the 2nd of December 1789, recognized as a particularly zealous, honest and skilled official".

Hence, in the very first known person of the Agerskov-family we find exactly the same qualities as those characterizing Michael Agerskov: Probity and competence. And already at this point in time we can see that the Agerskov-family had built up a strong position in the Danish society. That they must have been rather affluent we can deduct from the number of service staff members in the household, for they had as many as 7: Waiter, coachman, farm hand, housekeeper, lady's maid, parlor maid and cook. The master of the house was single, but his brother's children were staying with him and one of them was also named Chrestian Agerskou, 34 years old, single, and at the time a secretary in the customs department. Later he was promoted to be the very first Chief Customs Inspector in Copenhagen, and he was Michael Agerskov's paternal grandfather.

Unfortunately, it has been very difficult to unearth any sources of information about Chief Inspector of Customs and Councillor of State Agerskov. What we do know is that he married relatively late the widow after his colleague Henrich Haas, 1777-1817, Johanne Christine Christensen, 1784-1859 (In some sources we find her name written as Hanne Christine). She had by then already given birth to four children, but Christian Agerskov adopted these, and the couple had only one son together, in 1824 – Henrik Frederik Michael Agerskov, Michael Agerskov's father.

Christian Agerskov was buried in the Vor Frue Church in Copenhagen, and in an old document in the possession of the family the following was noted: In the Church of Vor Frue: A sandstone pillar with a white marble plate on which can be read: Here lies the dust of the loyal husband and father, Official in the Department of War and Royal Customs Inspector Heinrich Haas, born August 21, 1771, died March 17, 1817. The mortal remains of Inger C. Christensen born Hansen, died December 24, 1825, 76 years old. At their side is the dust of Christian Agerskov, State Councillor and Chief Customs Inspector in Copenhagen, born January 3, 1753, died May 20, 1832. For more than half a century he served his King and his country loyally and honestly. A dear wife, 5 children and 2 sisters mourn him as their faithful friend and supporter. – Above the monument is a white marble vase.

Unfortunately, we don't know much more about Chief Customs Inspector and Councillor Christian A. Agerskov than what has been related above. Hopefully future research will be able to uncover more detailed information about him.

Heinrich Haas died in 1817, only 35 years old, and Johanne Christine married Haas' almost 20 years older colleague, customs inspector and councilor Christian Agerskov, 1753 – 1832. Together they had the son Henrik Frederik Michael Agerskov, born 1824, and in 1825 Agerskov adopted Johanne Christine's four children from her first marriage. It is quite interesting to note that Christian and Johanne Christine Agerskov in fact jointly decided to name their only son together after her first husband, Heinrich. It was a fine gesture, and I think this is very telling of Agerskov's character. In the obituary over one of the adopted sons, professor Christian Agerskov in 'Illustreret Tidende', Chief Customs Inspector Christian Agerskov is referred to as a very rich man. He probably inherited his uncle, Christian Pedersen Agerskov, 1714-1789, who was single and had made a brilliant career as a delegate of the Treasury in Copenhagen, and in addition it is not unreasonable to imagine that there was also some kind of assets involved when Agerskov "took over" Haas' widow with four children. It was not unusual at the time for such a thing to happen.



*Three well-known ancestors of Michael Agerskov. From the left Rasmus Æreboe, 1685-1744, Notarius Publicus in Copenhagen. In the middle Nicolai Jacob Jessen, 1718-1801, valet with Frederik V's sword manufacturer, councilor and treasurer at the Øresund Custom House. To the right Jens Pedersen Grove, 1584-1639, initially clerk of the court, later local sheriff as well as lighthouse keeper in Helsingør. Copyright: The Royal Library.*

### **Inspector of Customs Mr Agerskov in Nykøbing, Sjælland.**

With Henrik Frederik Michael Agerskov, 1824-1902, we have reached Michael Agerskov's parents' generation. That inspector of customs Mr Agerskov was richly blessed with the good qualities of the Agerskov family emerges very evidently from the obituary in "National Tidende":

"The "old inspector of customs" possessed an extraordinary amount of energy; each and every initiative that he considered beneficial and every step forward in the direction he believed in would always find the very best support from his side; he did not spare himself but always

made that special effort in order to bear the brunt, and in addition he understood how to win over his colleagues and in particular persuade the young ones to join in. At the excursion of the Customs Department Association a couple of years ago, Mr Agerskov gave a speech to the youth – a speech so elegant that it was said to remind people strongly of Mr Bille’s best oratorical performances.”

Customs inspector Agerskov in 1857 married the beautiful daughter of the vicar in Broager, Andrea Louise Stephensen, 1835-1908. From Rune and Jette Sckerl I got a copy of a letter that Andrea Louise wrote to her parents already in 1847, on their wedding day. Rune and Jette writes this about her:”Andrea Lovise Stephensen was an exceedingly energetic woman. In a letter to her parents on the occasion of their wedding day, in German language and with a charming drawing of a flower on the front page, probably done by herself, Andrea writes as follows,

*"My dear parents.*

*In the very first days of the year I have vivid recollections about all the kindness you have bestowed me during the past year. How could I therefore fail to convey to you my congratulations on this occasion. Above all I wish you, dear parents, an unspoiled good health in the new year, for this takes precedence as the pre-condition for enjoying life. Then I also wish that the ever-loving and all-merciful shall pour out the cornucopia of His salvation over you, granting you everything good in life and thereby provide you with a long life. Dearest father, loving mother, I hope also this year to receive your love and good will. I will strive to give you only joy.*

*Your dearly loving Andrea Stephensen.*

*Broager 1. Jan. 1847”*

While it has been difficult to trace Michael Agerskov’s family on the paternal side further back than until the 18th century, it is very different with his mother’s side. Several people have done research about this family line, and it can be documented for at least 15 generations, all the way back to the 14th century. Here we find, among others, two English nobles - the Knight of Berwick and Chillingham Thomas Grey, and the Duke of Norfolk, John Mowbray. Also the Lord of the manor in Bork, Niels Eriksen Gyldenstjerne and his wife, Edel Saltensee of a well-known aristocratic family of that name, hailing from Sjælland, whose progenitor, Toke Nielsen, was married to the daughter’s daughter of the grandson of Skjalm Hvide.

Jørgen Stephensen came from a well-off family of artisans, and the father ran a lucrative cooperage – in other words, he made and repaired barrils. But the father died in 1806, the mother in 1812, and the family assets were sold in an auction and fetched a sizeable sum of money, however rather soon dwindling since the coin called ‘daler’ just a couple of months later was devalued to 5/48 of its original value. Stephensen at that time had two years left of his academic studies and had little money to live by. At the time Stephensen graduated the Kieler peace broke out, and immediately there was great competition for the official jobs in Denmark, since it was no longer feasible to use Danes for official posts in Norway.

About his wife, Henriette, the biography says:

*“Henriette Grove’s family on the maternal side was from Western Schleswig and had from the time of Frederik V’s accession to the throne been closely connected to him and in particular to his second queen Juliane Marie. This relationship had passed on to the crown*

*prince and his children, and when Christian VIII and his consort Caroline Amalie in 1830 visited Ærø it was decided that Jørgen Stephensen, when a vacancy of a suitable official post occurred, should seek an audience in order to draw attention to himself. This happened in 1834, when the post as vicar in Broager became vacant, and the crown prince's proposal of Jørgen Stephensen for the post was accepted by the king."*

There is little doubt that Jørgen Stephensen was a competent and very popular vicar in Broager. However, his tenure was influenced by the Danish/German wars already from 1848, when Stephensen was dismissed by the provisional government. In his biography Stephensen-Grove writes as follows about his ministry:

*"The revolt was a very special occurrence for the busy vicar and his 10 children, they were driven away and were absent from the parish for a year. When they were reinstated it was under jubilation from the local people, but this is a story in itself that Jørgen Stephensen himself has related in the parish register. Already in 1839 when Jørgen Stephensen had celebrated his 25-year anniversary as a vicar, the parishioners had honored him with a celebration in the largest hall in Broager and presented him with a magnificent Bible. However, the reception bestowed to the family at their return in 1849 was an even greater joy. When the dean of Sønderborg in 1851 requested permission to resign, Jørgen Stephensen was constituted as dean and carried out this calling until his death on the 9th of November 1856. The appointment itself came a few days before this date. There have been two dissonances found in his relationship with the congregation, one was in relation to a Moravian family he did not wish to recognize, and the other one was in the daily dealings with the parochial church council, in charge of the finances. They were stingy with the parochial funds whenever construction was needed in the church and in the vicarage; however today there are quite a few visible memories about Jørgen Stephensen's work in Broager. The deaconry, the by now demolished poor-house, the windows until 1924/27 adorning the nave of the church and the design of the Broager town park, the vicarage garden transformed from a vegetable patch into English style gardens and already as from 1901 rented out by the municipality for a period of 99 years."*



*The rectory in Broager, where Jørgen Stephensen lived with his wife during his time as dean in Broager.*

Jørgen Stephensen's wife, Henriette Christiane Stephensen, survived her husband by more than 15 years. After his death she moved to Flensburg, where she died in her home at Mariegade in February 1872. We know little about Henriette's personality, but it should be enough just to contemplate her portrait to see that this was a very warm and kind person. The couple had a total of 10 children together, of which number six was Andrea Louise, Michael Agerskov's mother.



*Michael Agerskov's maternal grandfather, Jørgen Stephensen, 1791-1856, rural dean and rector in Broager.*



*Michael Agerskov's maternal grandmother, Henriette Christine, née Grove, 1801-1872. Photo: Private.*



*Mr and Mrs Stephensen's daughter, Michael Agerskov's mother, Andrea Louise, 1835-1908, photographed in 1857. Photo: Private.*



*The adolescent Michael Agerskov photographed with his siblings. From left: Henriette (Henny), born 1862, Anna, born 1873, Christian born 1859 and Michael born 1870. Photo: The Royal Library.*

København d. 22. Okt. 1879

Kjære Hennyette

Nu vil jeg begynde  
 med Begyndelsen, jeg  
 haaber ja nok at troe at  
 du længe at saa Broen  
 frae mig. Nu er jeg da  
 kommen op i store  
 Klasse, og jeg kan svare  
 bedre end nogen anden  
 Dreng, jeg kan svare paa  
 et hvert Ord Læreren  
 spørger om, jeg har begyndt at  
 skrive Poeskrivning deroppe

The very first written trace of Michael Agerskov that we know of – a letter to his elder sister, Henny, from 1879. Michael writes, among other things: “Now I have started in the big class and I can respond better than any other boy, I am able to respond to every word.” Copyright: Private.

En st. en lang sørens store drømme,  
 en himmel grø og brændt og lav,  
 en søns som i den tavse grav  
 – der vandt jeg i dinde skæmmings-drømme.

Da, elkte, at jeg dig – og dybt jeg kendte  
 fornyelses frændelige lys;  
 du søgte blidt: blev lys! og der blev lys,  
 og hånd i hånd til vandring vi os vendte.

Og frem vi gik i kærligheds dag,  
 hvor skygge sig for dine rige stråler,  
 stærk blev min lejål, som for var brødt og søg.

Det lidt skæmmingsdrømmes drømme fæler  
 det lys dag – som søg om til sig sønges  
 hvor skyggebrøn på natte-bløde sønges.

Til min lille dearest  
 fra Din  
 M. A.

Handwritten poem on the first page of a copy of "The Voices of Dusk" from 1899. Michael has signed it "To my little dearest from your M. A." Copyright: Private.

The Agerskov family, photographed in the beginning of the 1890s. From left: Anna married name Lindahl, dentist (b.1873); Michael, writer and lecturer (1870-1933); Christian, engineer (1859-1928); sitting: Andrea Louise née Stephensen (1835-1908); Michael, inspector of customs (1824-1902); Halfdan Kongsted, lecturer (1857-1894); Henny, married name Kongsted (b.1857). The two children are the daughter and the son of Henny and Halfdan Kongsted. Photo: Private.



## Poet and teacher.

Michael Agerskov spent his earliest childhood in Rørvig, Sjælland, and in one of his novels, “The Great Gunpowder Conspiracy” from 1902 he has given a vivid description of life for a young Danish “boy” at the time. The novel has strong autobiographical traits and tells about exciting experiences with boats in a marine environment but also about how boys used to be punished harshly for their mischief in those days. Some letters written by young Michael when he was around 10 years old have also been preserved, and through these emerges the picture of a rather serious young man, very much conscious of his own fine talents. He also relates how he has planted bulbs and taken care of his flowers, and this cannot have been very common for a boy in Denmark in the 1880s – but it certainly indicates that he grew up in a well-heeled family, rich in resources of all kinds. He had two elder siblings, Christian, born 1859, and Henriette (Henny), born in 1862, as well as a younger sister, Anna, born in 1873. Christian was a very able-minded man; he qualified to become an engineer and, among other things, was responsible for the enlargement of the new harbor in Copenhagen in the early 20th century and was portrayed in an article in “Illustreret Tidende”. He was also an inventor and came up with a fuse to be used in steam engines – called ‘Admonitor’- that he patented and sold all over the world. Henriette is the only one of the siblings with descendants living today. She was married to Halfdan Kongsted, secondary school teacher, who died from cancer already in 1894 and they had two children. Their son was married twice, had four sons in his first marriage and four daughters in his second, and he has left behind as of today (2010) more than 100 descendants. Letters between the various members of the family from Michael’s early years show clearly that the members of the Agerskov family had very close ties with each other, and the consideration and compassion with the eldest daughter when her husband died tragically in 1894 bear witness of the true feelings of affection and solicitude they had for each other.

In this atmosphere of happy family life and robust home conditions Michael grew up, finding good nourishment for his young mind in the local environment and in encounters with mariners and yarns about the hard life at sea. Death and drowning at sea was probably present in his world from an early age, and we also find traces of that in his collections of poems, often dealing with the big issues in life such as death and love. Evidently Michael had an inclination for pondering life’s big questions, and he probably developed the seeds of a home-spun philosopher already from an early age. We do not know exactly when or in what context he first met Johanne who was to become his girlfriend and fiancée, but we can gain a good impression of the romantically inclined Michael from the novel “The Source of Life” from 1897, which also bears clear hallmarks of being inspired by his own love relationship to Johanne, and here it seems they met relatively early during the period of his studies, probably when Johanne was no older than 15-16 years. For the readers who wish to learn about Michael Agerskov’s youth and his first years with Johanne Agerskov I strongly recommend reading “The Great Gunpowder Conspiracy” as well as “The Source of Life”.

Personally, I have also had much benefit and joy from Agerskov’s saga about Adathysda. With Adathysda from 1895 Michael Agerskov published his first novel, and it is a wonderful, quite small volume of only 96 pages. I have to admit that I am not familiar enough to be able to tell whether the name Adathysda bears any reference to mythological figures, but it does give associations to the great romantic tragedies such as Romeo and Juliet or Bendik and Årolilja. The theme of Adathysda is the greatest and always recurrent theme, namely love and the condition for love in our earthly life.

Hence, Michael Agerskov did not embark on trifles in his writing. The story can be summarized quite easily since not much happens during the 96 pages of the book, and the plot develops quite slowly in a language with an abundance of imagery and a mythical, dreamlike character. The narrator himself calls the story a poem, and it is built up of 25 very short chapters or stanzas, each one 2-3 small pages. We learn that Adathysda was of a people who lived long time ago in a country named Urahan, and that she died from grief when her great love, the young Verleno was killed because her father could not accept their love.

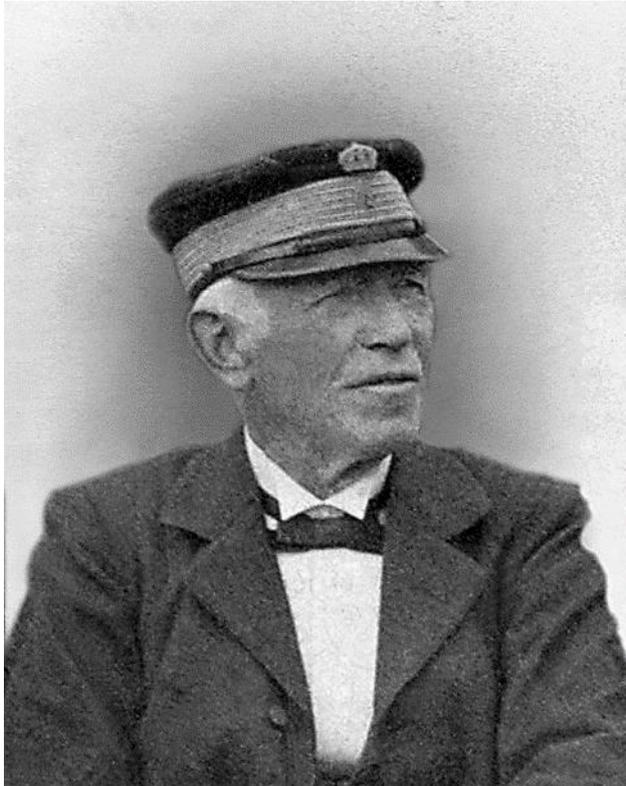
Michael Agerskov also published the collection of poems “Two People and Twilight” in 1893, “The Voices of Dusk” in 1899 and “From the Old Sailors’ Village and Other Poems” in 1909. Obviously, Michael was a keen observer, for many of the poems have excellent portraits and character sketches and evidently have had living prototypes. Young Michael’s thoughts must also have revolved around the uncertain life for sailors and their families and about those who disappeared on the sea and the feelings of the people left behind, and many of the poems are sad and tragic, even if there is also a dose of humor now and then. With his sensitive mind, undoubtedly Agerskov possessed a great deal of empathy for suffering people already as a young man, and as a backdrop in many of his poems is a great sense of sorrow about the lives full of human suffering that he writes about, and one senses that it is Agerskov’s spiritual knowledge, stemming from his discarnated condition, about the fall of the Eldest for Darkness and their tormented existence as the slaves of Darkness which shines through in his writing.

Agerskov’s earliest collections of poems had a few respectable comments in the press, but he never got any really great public recognition, unfortunately. Personally, I am among those who would like to see the poet Agerskov rescued from oblivion, for his body of work deserves it. His very special poetic voice would absolutely be able to bring joy to many more! His poems very much contribute to drawing the reader’s thoughts away from the superficial and inane and they provide inspiration for meditation and reflection!

The lion’s part of Agerskov’s writing is from the period before the great work with *Toward the Light* and adjacent texts escalated, but the world the married couple was introduced to through cooperation with the extrasensory spirits naturally inspired the poet Agerskov and he published two collections of poems based on the ideas in *Toward the Light*, “*The Way, the Truth and the Life*”, spiritual songs from 1928 and a few years later “*On the Mountain of Transfiguration*” – a cycle of poems. For cognoscenti of *Toward the Light*! these poems are of course very significant and moving, but in my view Michael Agerskov has managed to add wisdom from his own poetic vein to the ideas of TtL, making the poems appear as worthy pieces of art in themselves, completely independently of *Toward the Light*! In “*Some Psychic Experiences*” from 1922, he told in his own words about his and his wife’s experiences as psychic researchers and about their cooperation with the extrasensory spirits. And he also published a small text of 44 pages entitled “*The Church and Christianity*” in 1923, also based upon TtL.

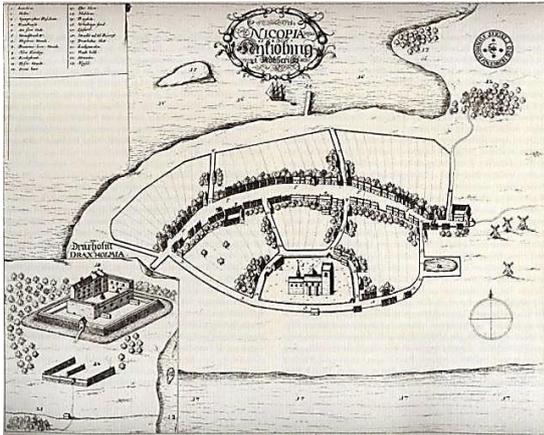
Michael did his secondary school studies at the “Efterslægtsselskabet Skole”, and possibly his teacher in Danish literature was his uncle Christian Agerskov, a half-brother of his father. He taught at this school, was a very talented literary scholar and is considered to have been a mentor for many great Danish writers from this period. Michael seems to have had a lot in common with his uncle in terms of his interest in literature but also in terms of personality. Christian Agerskov was a very competent teacher, very much loved by his students for his benevolent disposition and for the respect and kindness he showed them. Michael Agerskov matriculated in 1889 and then continued his academic studies in Danish, German and Latin

and graduated in 1895. During the first years after his studies he taught at different schools in Copenhagen before being employed at the Marie Kruse School at Frederiksberg, a girls' secondary school. Doubtlessly Agerskov did a very good job as a teacher for young girls in Copenhagen, considering his friendly personality and his profound knowledge of literature and languages! This was a fountain of knowledge on which he was able to draw when he, in cooperation with Erling Rørdam, wrote a textbook, covering all levels from primary, secondary and up to the tertiary level. His textbooks were also re-arranged for a Swedish

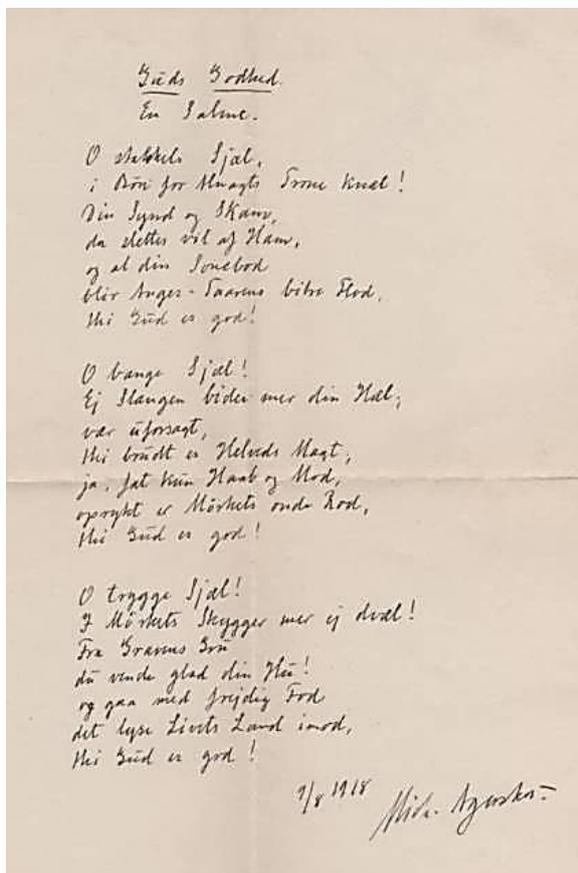


*The parents of Michael Agerskov, Henrik Michael and Andrea Louise Agerskov photographed just before the turn of the century. Photo: Private.*

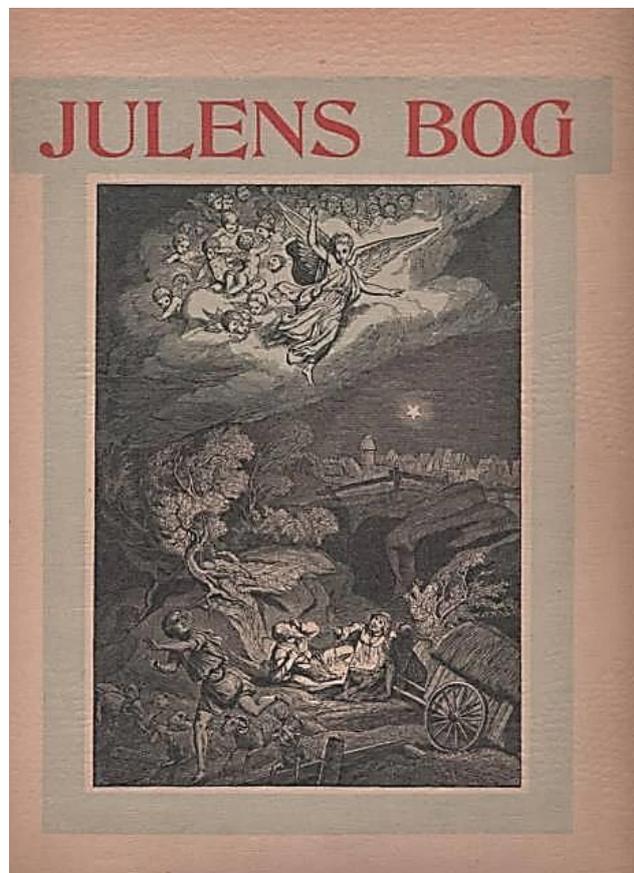
public by Tage Nørregård, and in Denmark as well as in Sweden they were used for several decades in teaching; e.g. the Swedish edition was reprinted as late as in 1959. Agerskov also published two literature textbooks about his special field: early and modern Danish literature, targeting the tertiary education level.



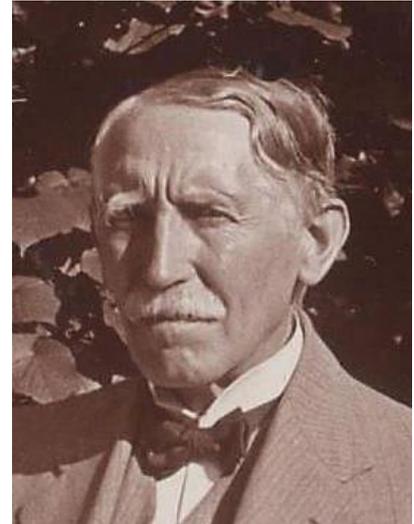
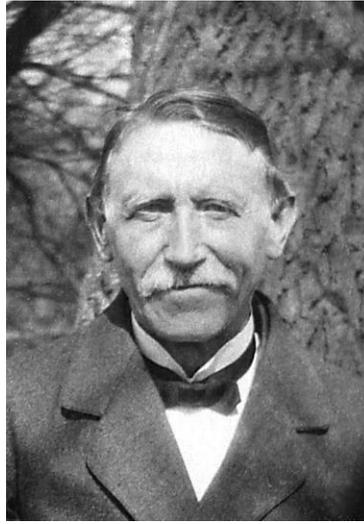
To the left an old map of Nykøbing Sjælland, and to the right a picture of the customs house in the harbor of Nykøbing, where Michael Agerskov's father was a customs inspector.



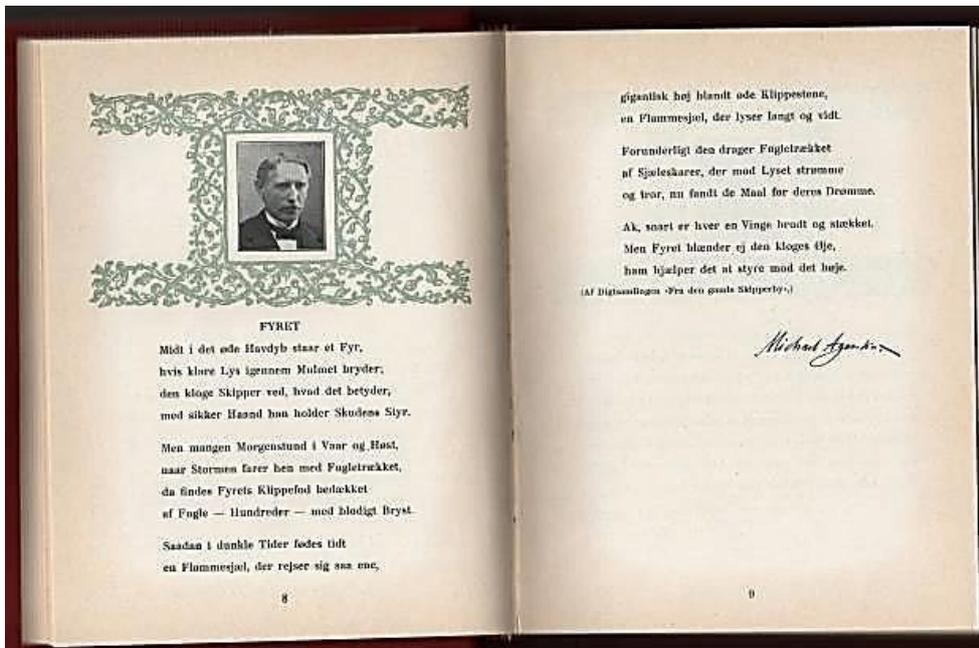
Handwritten poem by Michael Agerskov, dated 9/8 1918. The title is: "God's Kindness. A Psalm." Copyright: Private.



The front page of "The Book of Christmas", which Michael Agerskov re-created from the German original, and published in 1899.



Three stages in Michael Agerskov's life. First as a student, in the middle on a photo from the twenties, and to the right as I he looked in 1931. Photo 1: The Royal Library in Copenhagen, 2 and 3: Private.



This is how Michael Agerskov was presented in the 25 year anniversary volume of the Danish Society of Authors, published in 1919.



Two of Michael Agerskov's siblings also excelled in their time. His sister Anna, married Lindahl, 1873-1938, was the first Danish woman to educate as a dentist, and his older brother, the engineer Christian Agerskov, 1859-1928, was the leader of the development of the new harbor in Nyhavn. Christian Agerskov was also the inventor of a steam valve, called Admonitor, which still provides income to his descendants. Both photos: Private.



*Michael Agerskov photographed together with the other staff members of the Marie Kruse School on the occasion of some kind of jubilee celebration, probably in 1930. At this point in time Agerskov is clearly marked by the disease that ended his life in 1933.*



*At the Marie Kruse School in Frederiksberg Allé no 16 Michael Agerskov worked for practically the entire duration of his professional career. Photo: The Royal Library.*



*And here at Grundtvigsvej no 3, in a second floor apartment he lived with his wife and their daughter Inger Johanne Agerskov, 1900-1968. Photo: Sverre Avnskog.*

## **The Assistents of the Light on Earth!**

According to descendants in the Agerskov family, Johanne and Michael were so called freethinkers and hence did not belong to any particular congregation or denomination, even if they of course had been raised as Christians. Johanne's father, Rasmus Malling-Hansen was a vicar at the Royal Institute for the Deaf-Mute in Copenhagen and a very strong believer, and Christianity was probably a dominating factor in her childhood and youth. Also, in Michael's family background there were many priests, in addition to his maternal uncle who was a vicar in Broager. Michael also published a book with Christian content: "The Book of Christmas" in 1899, a new version of an unusually beautifully illustrated German book about the birth of Christ by W. and H. Steinhausen. It is likely that both of the Agerskovs had in their mind an astral family heritage, providing them an intuitive understanding of and a natural interest in religious issues. This, together with the great insight of their spiritual personalities into the extrasensory truths, has undoubtedly made them very well suited when the spiritual world needed earthly assistants who could help them to convey some of the hidden truths about the origin of man and about our relationship with God to the human world. In their capacity as discarnated, both Mr and Mrs Agerskov belonged to a group of the Youngest who at an early stage had undertaken to participate in the mission to cleanse the teaching of Christ from false additions, and they had also shown in their previous incarnations that they had a particularly strong ability to follow the thought impulses of their conscience.

Both the Agerskovs had mediumistic abilities, but Michael Agerskov's task became first and foremost to stand by his wife's side as a safe "ground tackle", and he had, before his incarnation, promised that if Johanne succeeded in remembering her promise to work as a medium for Christ and his helpers, then he would stand as the publisher of all the texts produced through her work as a medium. And the couple carried out the task they had taken upon themselves with a unique patience and perseverance, and thanks to their loyal confidence in their conscience as well as their profound conviction about the great importance of their task, Ardor was released from Darkness through their loving prayer and with him also all the earthbound spirits who had filled the sphere of hell and the earthly plane, and God was then able to erase "the destroyed realm". Both Michael and Johanne Agerskov dedicated their lives to carrying out their mission, and in addition to the time they spent as the assistants of the Light on earth, Michael worked full time as a lecturer and as an external examiner at the teacher education in Denmark. Hence, it became a natural thing that Johanne was the one to respond to most of the questions and comments from readers of *Toward the Light!* even if Michael also contributed whenever his wife was incapacitated by illness or similar.

Unfortunately, *Toward the Light* and adjacent texts were not met with particularly good understanding neither from the church or by the literary milieu in Denmark. Agerskov even experienced that he was accused by a few people of being the originator of the poems published in the volume entitled: "Greeting to Denmark" in 1915, while in reality they had been authored by some of the great "deceased" Danish poets from the "Golden Age" in accordance with God's wish and received through the medium of Johannes as a proof of the existence of life after death. Possibly the lukewarm reaction against *Toward the Light!* with adjacent texts is a contributing factor why Michael Agerskov's own works were so quickly forgotten, and the few reviewers writing about Michael Agerskov's publications referred to them in rather condescending phrases, while simultaneously it frequently became apparent that they had not at all bothered to learn properly about that which they commented upon.

However, Johanne and Michael Agerskov continued undauntedly to talk about *Toward the Light* whenever they had a chance, and around them little by little a circle of supporters was

formed, and their home was always open to those who wished to come and ask questions about the text, and also some of the nieces and nephews stayed in their home for shorter or longer periods while studying in Copenhagen. Comparing the two people, Johanne was by nature shy and reserved, while Michael was friendliness personified and very extrovert! Johanne Agerskov felt that the sunlight disturbed her mediumistic abilities and mostly kept herself indoors, and in the daughter's – Inger Johanne – photo album left behind there are only two photos of her mother, whereas there are around 30 of her father. Johanne renounced practically all social gatherings and entertainment and only very rarely accompanied her husband on travels and excursions. On the other hand, Inger was very fond of and tight with her father, and her photo album has many pictures of the two traveling in Denmark, Sweden and Germany/Austria. Inger Agerskov was trained as a teacher of German, so it was quite natural that she accompanied her father on travels and vacations there.

When the architect Knud Brønnum took an interest in their publications and embarked upon a lecture tour in 1925 and also published several books about TtL, and when the “Society for the Dissemination of TtL” was formed in 1926, TtL acquired a steady group of supporters numbering around 150 persons. Brønnum also frequently arranged divine services on the basis of the text, and Erik Prior, a strong supporter of TtL, later referred to the period from the mid-1920s and until sometimes in the 1930s as the golden age of TtL! However, unfortunately, the work never found favor among the men of cloth and also not among the majority of ordinary Danish people, and regrettably Michael Agerskov did not live to see very many of these relatively good years for TtL. He fell ill in a serious case of the Spanish flue in 1928, and as an after-effect he was hit by increasingly deteriorating muscular paresis which eventually also paralyzed his heart muscle. He had to resign from his job as a lecturer at the Marie Kruse School in 1931 because of the disease, and during the final years of his life he was a patient cared for at home and towards the end was not able to walk across the living room floor on his own. He died in 1933, and his sufferings were such, that he was also happy to go home to his creator, aware that he had carried out his promised mission on earth to the complete satisfaction of God. Up until now his accomplishments are not known by more than a few people, but in heaven it is well-known that Johanne and Michael Agerskov's never faltering effort for the sake of goodness led to the final victory of the Light over Darkness in the spiritual world! And for this we owe them our heartfelt gratitude!

Michael's wife, Johanne Agerskov, lived up until 1946, while the daughter Inger died unmarried and without offspring in 1968.

*This is, so far, the last picture we know of Michael Agerskov, taken in 1931 in the gardens of the Horticultural society. At Agerskov's side is his daughter, Inger Johanne, who also became an ardent follower of Toward the Light! Behind the two are Agerskov's sister Anna together with her mentally retarded son. Photo: Private.*



**Oslo, 11.06.10**

English translation by

Jørgen Malling Christensen.

## Rasmus Malling-Hansen - the Danish Inventor-Priest.

**Scrutinizing old descriptions of Rasmus Malling-Hansen, written by his contemporaries, it strikes you what a deep impression he must have made on those who met him in the flesh. He is described as having a military officer's figure with the charisma of an artist – and as an optimist who can be described by only using the fieriest colours – quoting some of the characteristics provided by his contemporaries.**

At the time of his sudden death in 1890 – only 55 years old, this man hailing from a humble background in the Danish countryside had become an internationally known figure, having put Denmark's name on the international map, a friend of the king, had given lectures at international medical congresses and at Nordic teacher's meetings and had sold patents in countries all over Europe. Besides, he was a much beloved father figure for many of society's "outcast". He dedicated his professional career to fighting for the cause of the weakest, the deaf-mute children who could neither hear nor speak, and in everything he undertook he was an innovator and a visionary reformer, for whom nothing was too small or insignificant not to be worth further investigation. His work with the deaf-mute was also the foundation for his inventions and scientific research. The idea for his most well-known invention – the writing ball, came from his observation of the speed of the sign language in comparison with handwriting, and his ground-breaking discoveries of children's growth in cycles had their origin in the framework of his care for the welfare of deaf-mute children and investigations into whether their growth and development were satisfactory.



*Rasmus Malling-Hansen portrayed in 1860, 1877, 1885 and 1887, respectively. All photos are from a private collection.*

### Childhood and Youth.

Rasmus Malling-Hansen was born at Hunseby, Maribo, on the island of Lolland in 1835. His mother, Juliane Matzen, was a daughter of the lessee of Knuthenborg Manor, however she grew up in the home of teacher and cantor Rasmus Malling and his family. Rasmus Malling also became foster father of Juliane's children after her husband and the father of her three sons, the teacher Johan Frederik Hansen, had died of typhus already after 5 years of marriage. After his death Juliane Hansen moved back into the house of her foster father, who assumed responsibility for Hans Rasmus (4 years), Thomas Jørgen (2 years) and Johan Frederik (1 year).

Juliane is referred to as being a very wise and sensible woman, and Rasmus Malling, hailing from Porsgrunn in Norway, was a courteous man, conversant with the company of counts and dukes, and growing up with these two people contributed to developing the self-confidence of Rasmus, as well as his ability to assert his opinions in a natural manner. Besides, he was a very able boy, noticed for his many talents, particularly in math and drawing, and his warm-hearted personality made him loved by everyone he met.

### **Education at the Jonstrup College and at the Faculty of Theology.**

Already at the time when he was studying for his confirmation as a young man, allegedly Rasmus had decided one day to become a priest; however, the prospects for a higher education were not bright, and so he began as an apprentice to a house-painter, and it was said that he never forgot his old skills. Many years later, when a housepainter had done a poor job on a door of the Institute for the Deaf-Mute, Malling-Hansen commented upon this, and the housepainter then asked whether perhaps he himself could do it better. And Malling-Hansen took him up on it and by himself painted the door to his full satisfaction.

But somehow the rumors of the talented boy also reached the count of Knuthenborg, and thanks to his financial support Rasmus was able to enroll at the teacher training college of Jonstrup, where he passed his final exam in 1854, after merely two years of studies, with excellent marks. He worked for some time in the count's employment as a private tutor, for his confirmation priest, and also as an assistant teacher at Maglemer School, before starting his theological studies in 1858 – still sponsored by the count. However, this did not last very long – in 1859 Malling-Hansen began his lifelong career at the Royal Institute for the Deaf-Mute in Copenhagen, and this provided him an opportunity to fully develop his rich personality and make good use of his many talents. Interrupted by a couple of years as principal of the Institute for the Deaf-Mute in Schleswig, as well as some additional time dedicated to the theological studies, Malling-Hansen returned to the Institute for the Deaf-Mute in Copenhagen as a fully trained Bachelor of Theology in 1865, taking over the position as principal after the man that became his father-in-law that same year, Søren Johan Heiberg.



*The teaching staff of the Royal Institute for the Deaf-Mute in Copenhagen, photographed in 1861. Malling-Hansen is standing in the middle of the back row. On his right, seated, is the then principal, Søren Johan Heiberg, later to become Malling-Hansen's father-in-law. Photo: The Historical Society of the Deaf.*

## Husband and Caring Family Man.

As a young man it is said that Malling-Hansen met a woman who made a lasting impression on him, Anna Steenstrup, the daughter of the local mayor cum chief of police in the district of Frederiksberg, Copenhagen. However, with the great social divides predominant in those days it was unthinkable that there could be a match between the young lad from the lower social layers of society and Anna, who belonged to the top social stratum of Copenhagen. Instead, Malling-Hansen was engaged and later married to Cathrine Georgia Heiberg, and already a year after their wedding their first of a total of seven daughters was born – Juliane (1866), followed in rapid succession by Engelke (1868), Emma (1869), Zarah (1870), Johanne (1873), Karen (1874) and Marie (1875). Malling-Hansen was a very loving and caring father, closely monitoring his daughters' health and welfare, and the many letters that have been preserved from this period bring out the picture of a family with close and heartfelt ties – Malling-Hansen never forgot his mother and his two brothers and maintained a close relationship with them throughout his life.

However, Malling-Hansen was not spared tragedies in life – in 1876 he lost his beloved Cäthe in childbirth complications when she was delivering one more girl, and this must have been a very hard blow for Malling-Hansen's sensitive mind. We don't know who helped him with the 7 daughters through these tough years, but after a few years he meets the love of his youth once again, and she had never forgotten her dear Rasmus and was still single – and in 1880 they married, Anna becoming a loving stepmother for the girls – especially for the younger ones.



*From left: Malling-Hansen's mother, Juliane Hansen (1809 – 1885), his first wife Cathrine Georgia Heiberg (1841 – 1876), the seven daughters, Juliane, Engelke, Emma, Zarah, Johanne, Karen and Marie, and lastly his second wife, Anna Steenstrup (1842 – 1897). Photos 1, 2 and 4 from a private collection, photo 3, copyright of the Heiberg Museum in Sogndal.*

## Visionary Pedagogical Reformer.

As principal of the Institute for the Deaf-Mute, Malling-Hansen promptly embarked upon a number of initiatives in order to improve the conditions of deaf-mute children. The rate of sickness at the institute was high, as well as the mortality rate. In the initial period of the institute, 1839 – 1857, as many as 31% of the children died in the course of their stay, primarily succumbing to lung diseases. This was at a very early stage of the Danish education system, and there was still very poor understanding of children's need for play and rest. They had to get up already at 5 o'clock in the morning, and in addition to the education they also had to work in the institute workshops every day until late evening. Malling-Hansen managed

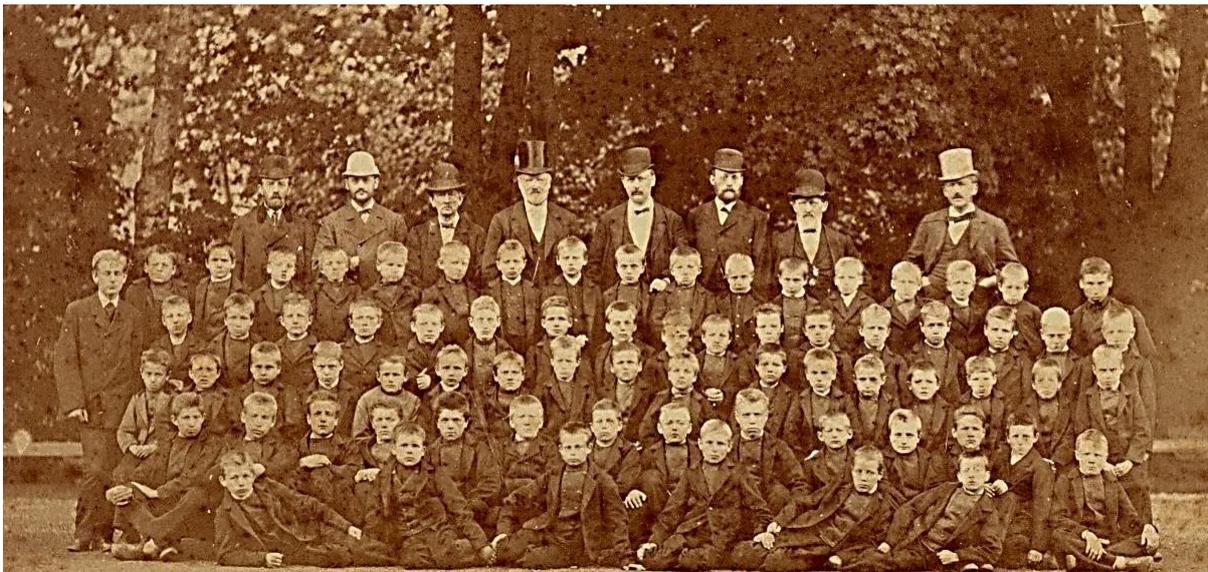
to increase and improve the outdoor recreation area, he made sure that they would work regularly outdoors in the garden and organized for them to have more free time. He also understood that the very limited space of the school had an important bearing on the spread of contagious diseases and made sure to make good use of all available teaching space. He prepared plans for an additional building and also for the installation of electricity, but unfortunately these plans were not approved by the authorities.

In 1868 Malling-Hansen undertook a study tour in Europe, the purpose being to study the teaching of deaf-mute in various countries. He became influenced by new ideas from Germany and wanted to try out new teaching methods also in Denmark. The deaf-mute pupils constituted a very heterogeneous group, ranging from what we today would call intellectually challenged, who could neither hear nor speak, to completely sane and otherwise normal pupils with some degree of hearing and speaking capacity. They were all provided the same kind of teaching according to the sign method. From an early stage on Malling-Hansen understood that it would be much more appropriate if the pupils were divided in accordance with their degree of hearing capacity and were taught by using methods better adapted to their abilities. Consequently he pushed for the deaf-mute to be divided into three groups, namely the 'proper deaf-mute' who had no degree of hearing or ability to talk; the 'not entirely deaf-mute' with some degree of hearing and/or speaking; and finally the mentally challenged deaf-mute who not only lacked the ability to hear and speak but were also mentally handicapped. In cooperation with the Keller Institutions it was proposed in 1867 to divide these groups between the two institutions, and it was decided that the 'proper deaf-mutes' were to be taught at the Institute for the Deaf-Mute in accordance with the sign method, while the Keller Institutions would teach the 'not entirely deaf-mute' in accordance with the speech method (lip reading), as well as the mentally challenged deaf-mutes, who would continue to be taught by means of the sign method.

This initiative was the first in the Nordic countries aiming at providing the deaf-mutes an education adapted to their specific capabilities, and it made Denmark a pioneer country in this field, initiated by Rasmus Malling-Hansen. He assumed a central role in the Nordic field of education for the deaf-mute and, among other things, chaired the chapter of deaf-mute issues at the big Nordic meeting for "abnormal schools" (= special education) in Stockholm 1876; the Danish authorities made use of him in the context of public planning commissions, and in 1890 he gave a major lecture about the development of the education for deaf-mutes in Denmark, addressing educationalists from all Nordic countries.



*Rasmus Malling-Hansen also had a very close relation to his two younger brothers through his lifetime. They were also educated at the Jonstrup Teachers seminar, thanks to economic support from the Count of Knuthenborg and worked as teachers all their professional life. Photo to the left: Johan Frederik Hansen, 1839-1918. To the right: Jørgen Thaning Hansen, 1837-1919.*



*Teachers and children at the Royal Institute for the Deaf-Mute in Copenhagen, photographed in 1881. Malling-Hansen is number 4 from the right in the back row. Photo: Historical Society for the Deaf.*

One of the really big battles in the deaf-mute environment during the 19.th century was which teaching method was the best – the oral/speech method or the sign method. The followers of the oral method grew ever stronger and increased in numbers, but Malling-Hansen believed that both methods were justified, but for different groups of deaf people. His two most important opponents in this conflict, Johan Keller and Georg Jørgensen, were of the opinion that all the students should be taught by the speech method and Malling-Hansen accepted that some of the pupils would be benefited by this method, and this aspect – in conjunction with the constantly increasing need for space, since the pupil target group was growing constantly-made him in 1879 present a proposal for the establishment of a new public Institute for the Deaf-Mute, based on the oral method, suggesting that such an institute be situated in a provincial town in Jutland. The authorities accepted his proposal, and in 1880 the Institute for the Deaf-Mute in Fredericia was established.

The last time the authorities made use of Malling-Hansen's great competence was when he led the public commission established in 1888 with the authority to analyze and plan future organizing of education for the deaf-mute in Denmark, and Malling-Hansen served as secretary, formulating the proposal. It was discussed by the political establishment in 1890 and practically all the proposals of the commission were put into practice, albeit this was only after Malling-Hansen's death. It was decided to set up yet another school for the deaf-mute at Nyborg, the state took over the private institutes for the deaf-mute after Johan Keller, and all deaf-mute pupils were from now on enrolled for a year at pre-school level in Fredericia. This served to examine and evaluate their abilities to learn and to hear, such that they could continue their education in the following year at the institute where method and teaching modes corresponded in the best way possible with their abilities. By this, Malling-Hansen's visions had been implemented – thanks to his initiatives a solution had been found that satisfied the needs for adapted education in accordance with the most modern pedagogical methods; deaf-mute pupils were provided very satisfying living conditions, and the need for additional space had also been well accommodated. During Malling-Hansen's later periods as principal the mortality at the institute had gone down markedly and was by now lower than

for corresponding groups of children with hearing ability. At Malling-Hansen's death in 1890 the deaf-mute community showed their gratitude by appearing in their hundreds at his funeral. They had lost a true friend and a caring father figure and protector!

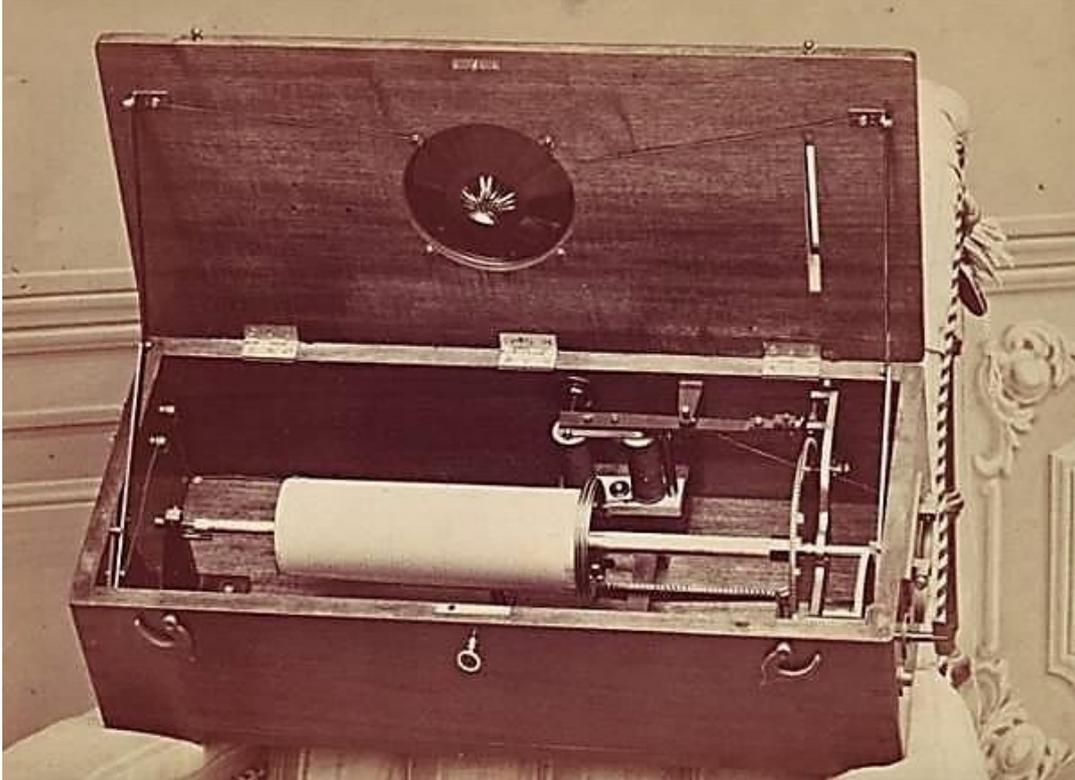


*The Royal Institute for the Deaf-Mute in Copenhagen photographed in 1886. Probably the photo was taken at the 20 years anniversary of the Deaf Society of 1866. Personally I believe it is Malling-Hansen standing as number three from right. At the far-right inspector Lassen, later Ketting, is standing, and one can also see the founder of the society on the left side of Malling-Hansen, and also Malling-Hansen's later son in law some places to the left of Malling-Hansen. Photo: The Royal Library.*

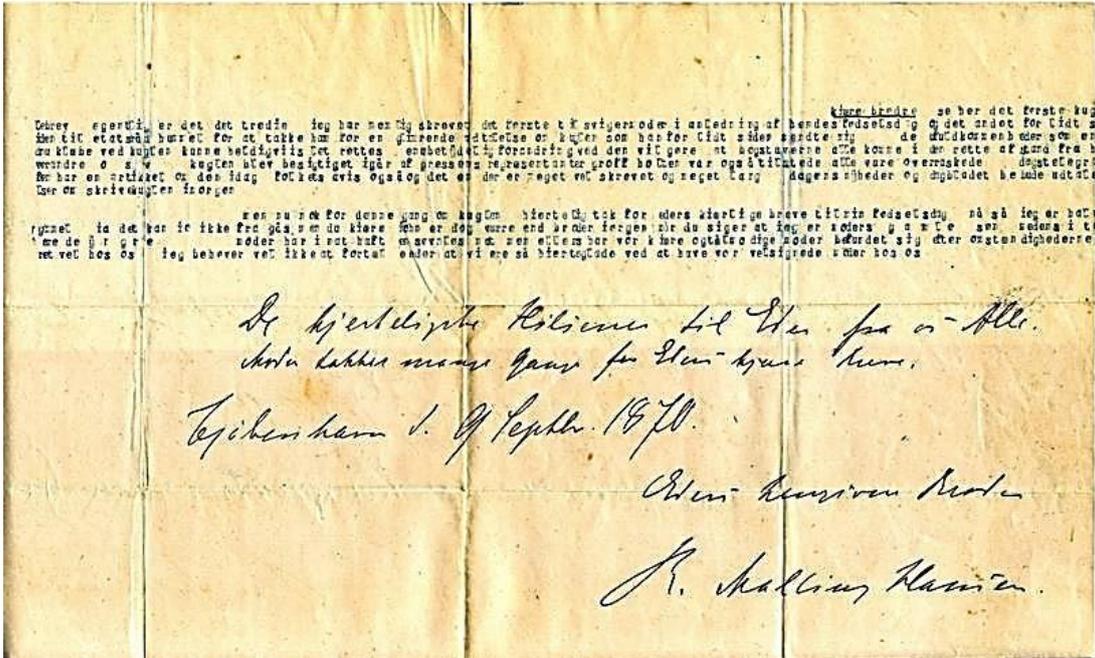
### **Inventor of the Writing Ball.**

Parallel with his tasks as a principal, Malling-Hansen also worked on the idea of constructing a machine for speed writing. It is feasible that he wanted to help the deaf-mute to be able to express themselves in writing, but at any rate we know that it was the very speed by which one can communicate, using sign language, that gave him the idea of his typewriter. By means of hand signs one could “speak” up to 12 signs per second, while it was only possible to write a mere 4 signs per second, using pen and paper. It was this dexterity of the hand that Malling-Hansen wanted to take advantage of in designing a typewriter, and from Johanne Agerskov's book “Who was the Inventor of the Typewriter?” we know that Malling-Hansen in 1865 was conducting experiments with a hemisphere of porcelain on which he had drawn the letters, and using his brother-in-law as timekeeper he experimented with alternative placements of the letters on the hemisphere with a view to achieving the speediest typing. He ended by placing the letters most frequently used in such a way that they were pressed down by the deftest fingers. In addition, he put the vowels on the left-hand side and the consonants to the right, such that the typist would use, as often as possible, a finger from the left and right hand, alternating each time. The end result of these measures was that one could type

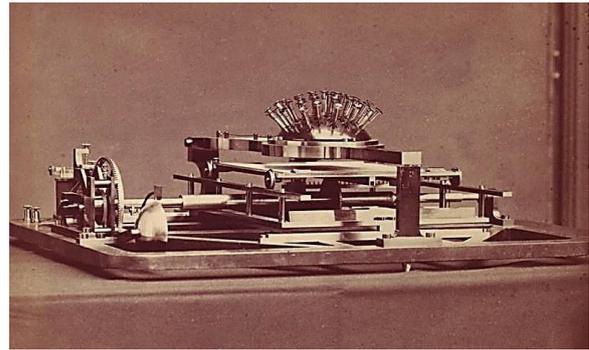
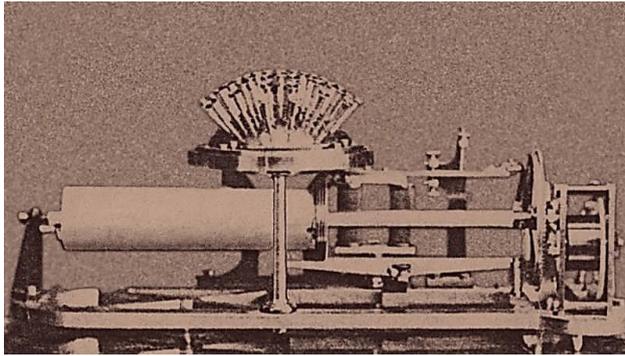
extremely fast on the writing ball, and 800 signs per minute were realistic to achieve for a trained writing ball typist. On the first model, patented by Malling-Hansen in 1870, the paper was put on a cylinder inside a wooden box, and the cylinder moved by means of an electrical battery.



The first official model of the writing ball, presented to the Danish public in September, 1870. Old photo belonging to the descendants of Malling-Hansen.



The first known letter typed on Malling-Hansen's writing ball. It was written to his brothers and is dated the 9<sup>th</sup> of September 1870. Copyright: Private.



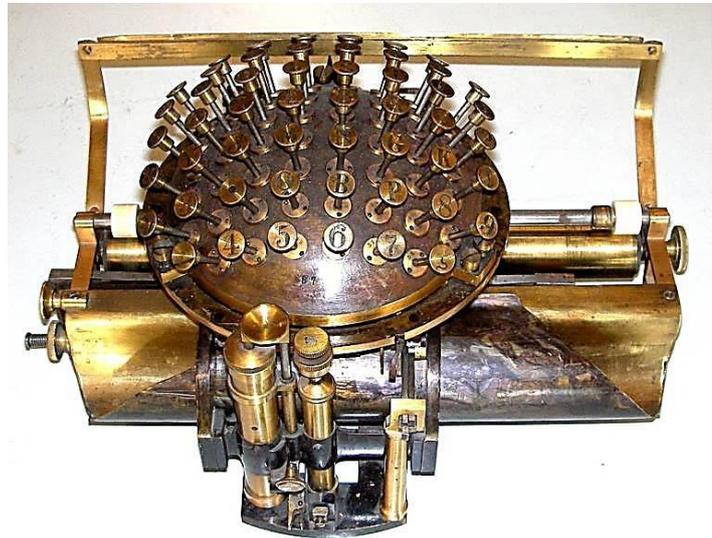
*Left photo: One of the early models of the writing ball probably photographed in 1871, the so-called cylinder model, but without the wooden box. Right photo: From the same time, the flat model, that was bought in several copies by some of the telegraphic companies of the time.*

Malling-Hansen traveled around Europe with his writing ball, participating in various exhibitions. He was awarded the first prize medal at the industrial exhibition in Copenhagen in 1872, at the world exhibitions in Vienna in 1873, Philadelphia in 1876, Paris in 1878 and at the great art and industry exhibition in Copenhagen in 1888. The writing ball was also exhibited in London in 1871 and Leeds in 1875. He also had some commercial success, selling patents in Norway, Sweden, England, Germany, Austria and the United States. He worked continuously to improve the writing ball, and in 1871 the cylinder was replaced by a platen that moved beneath the ball. Then in 1875 the first model of the well-known tall type appeared, featuring a mechanical solution to the movement of the paper instead of a battery. Thanks to his cooperation with skilled mechanics, and Malling-Hansen's unique talent for finding technical and mechanical solutions, the writing ball had become a reality, based upon millimeter precision and industrial design of the very highest class. The first models of the writing ball were very expensive – the first version from 1870 cost as much as 1200 kroner, a very substantial sum at the time. However, the price steadily decreased in the course of the 1870s and 1880s, and the last model from 1888, issued with color ribbon and paper cylinder, cost only 150 kroner, and in fact the writing ball was cheaper than the typewriters that put it out of the market. The Remington machine did not have the typing speed of the writing ball, because it was equipped with linked typebars from the key to the letter, and the keyboard was the now so well-known qwerty-keyboard, which had been designed in order to prevent the typebars from jamming. Nevertheless, this was the machine that became market leader, and when Malling-Hansen died in 1890 his order for the production of 100 writing balls was cancelled, and no more writing balls were produced.

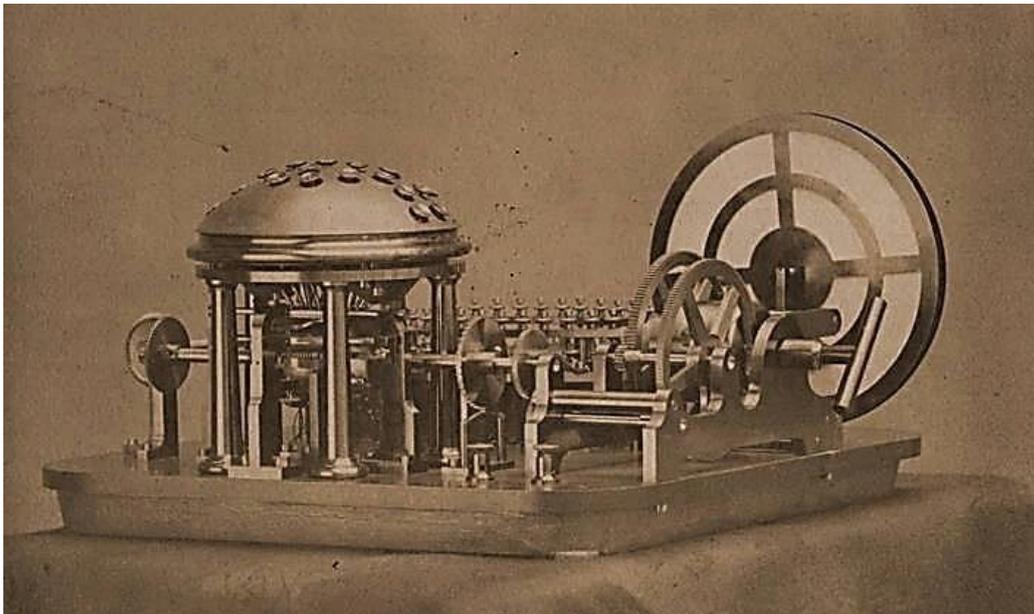
In our time the writing ball has once again risen to its proper place of honor and dignity. It is a highly coveted collectors' item, and in particular in Germany there is considerable interest for the writing ball. A price around 200 000 kroner is commonplace, however we have been told that Paul Allen, one of the founders of the Microsoft company bought a writing ball for no less than 1 million kroner. But in Denmark the interest is, strangely enough, not particularly great, and of the 9 writing balls owned by the National Museum of Science and Technology, at present only one is being exhibited.

Malling-Hansen also developed a duplication method that he called 'xerography', and by means of blue carbon paper and paper platens he was able to make as many as 100 copies in a few minutes. As far as we know it was Malling-Hansen who discovered the unique quality of the blue colour in copying. In addition, he also developed a machine for extreme speed-typing

designed for use in large meetings as a substitute for a stenographer. According to Malling-Hansen it was possible to type up to 1200 signs per minute on this machine, called the tachygraph, and it had the same semispheric keyboard as the writing ball. Unfortunately, no species of the tachygraph has been preserved, but we know it has been produced because there are photographs of a patent model.



*Left: The well known tall model of the writing ball, now with a color ribbon. It was ready in time for the World Exhibition in Paris in 1878, and was awarded with a gold medal. Copyright: Uwe Breker. Right: The last writing ball model also had paper platen and was equipped to type on large scale paper formats. It was developed by August Lyngbye who received a first prize medal at the Great Nordic exhibition in Copenhagen in 1888. Photo: Sverre Avnskog.*



*The Tachygraph – the result of a very fruitful cooperation between Rasmus Malling-Hansen and Professor C. P. Jürgensen. An extreme fast typing machine designed for write-down of minutes in assemblies. No copies are known today. Photo from RM-H's lifetime. Copyright: Private.*

## Scientific Researcher.

Malling-Hansen did not lessen his efforts even after having invented the first commercially produced typewriter in the world. In connection with his monitoring of the health situation of the deaf-mute pupils, he wanted to investigate their growth and weight increase and started a grand scientific research project. With his usual meticulousness he wanted to weigh the pupils several times per day and had large scales made on which he could weigh the pupils in groups, such that the procedure was quick. Thanks to these weighing and measuring procedures he made a number of ground-breaking discoveries in relation to the growth of children. Until then it had been assumed that children grew steadily at an equal pace throughout the year, but Malling-Hansen discovered that children grew in cycles, independently of nourishment or time of the year but rather governed by some unknown factor. Malling-Hansen's view was that this unknown factor was to be found in the variations of the sunlight, and he initiated grand and extensive measurements in various places on earth, from where the results were reported to him, and everywhere the same variations appeared, incidentally in humans as well as in nature generally. He gave a lecture at a big international medical congress in Copenhagen in 1884, and in 1886 published a book about his research and findings. The work was translated into German. Also in this area Malling-Hansen was a pioneer, and his research was ground-breaking. Thanks to his well-developed talent for research and his ability to discern meaning and links even in the smallest items, Malling-Hansen made unique discoveries of connections that no-one else had seen before him.



*The last photograph of Malling-Hansen, taken just a couple of months before his death. The body is aged, but the youthful look is intact. Several editions of this photograph can be found by the descendants of the Malling-Hansen family. Copyright: Private.*

## Toward the Light!

The Story of Rasmus Malling-Hansen would not be complete without a chapter describing what happened in his closest family in the decades after his death and about the book one of his daughters, Johanne, married Agerskov, published in 1920 and called *Toward the Light!* The last page of *Toward the Light* is, strangely enough, signed by the Danish inventor and

pedagogical reformer, long since dead – and the year is 1916! This calls for further investigation, and the explanation why RMH could sign a document 26 years after his death is bound to surprise and amaze some people, but will probably also give rise to skepticism with others. At any rate, it is an exceedingly fascinating and well documented story, and all the persons involved were perfectly honest and talented people.

Johanne was married to lecturer and writer Michael Agerskov, 1870 – 1933, and in the beginning of the 20th century the couple made contact with the spiritistic milieu in Denmark and participated in table séances, leading to some extraordinary experiences for them. Through the contact with spiritual beings it became obvious that the extrasensory world was calling them, and gradually they realized that their help was wanted for carrying out particular deeds on earth; and the spirit who turned out to be the guide for their work was Johanne Agerskov's late father – Rasmus Malling-Hansen, who in his discarnate state bears the name of Leo. Initially the Agerskov couple received poems and narratives from the spirits of dead people, but gradually the extrasensory spirits brought them deeply suffering spiritual beings who because of their sinful life were bound to wander about on earth or in the sphere of hell surrounded by Darkness – unaware that they were dead. And through the Agerskov's loving prayer for them they were released from Darkness and could be taken home to their dwellings in the heavenly world, and subsequently God was able to erase the sphere of hell! This task culminated in March 1912, when the leader of mankind, Christ, brought them the spiritual being who has fallen deepest of them all: Lucifer – the Devil – Satan; he is known under many names, and according to *Toward the Light!* this was the spirit who together with his brothers and sisters succumbed to Darkness in the so called "fall of man" and caused life on earth to become a life in sin, sufferings and death for mankind instead of a life in a beautiful world of Light, such as God had originally planned it. And the Agerskovs forgave Ardor – as his name shall be from now on – the sin he had committed against them, and their prayer for him released him from Darkness, and the spirits of the light could take him home to God, who also immediately forgave him the sin and suffering he had caused. However, Ardor's remorse and deep sufferings will not be over until each and every human being during their life on earth has forgiven him, and therefore God committed him to convey, after a year of resting, through the medium Johanne Agerskov the story of his fall and about his sins, whereby he ends by delivering an ardent prayer to the humans for forgiveness. And we are also told that if we forgive Ardor, we will be released from his curses and at the same time contribute to the power of Darkness in the earthly sphere slowly but surely fading away.

Ardor's story is the basis of *Toward the Light!* and in addition Leo has created an extensive comment to the story, in which he further develops and explains the themes taken up by Ardor. The text also contains a number of parables as well as a speech by Christ, and we are told that the work in which Michael and Johanne Agerskov participated was initiated by God, when He saw that the rising interest among humans in the 19th century in contact with the spirits could be utilized by the extrasensory side in order to seek contact with earthly assistants with which direct contact could be established, such that the many earthbound spirits could be won back into the Light, and many of the big issues concerning the origin of life, the struggle between good and evil, the true relationship to God etc, could be revealed to the humans. Christ was the one to lead this work from the extrasensory world, and Leo was one of his closest assistants.

Hence this is the explanation how there can be a book, published 30 years after Malling-Hansen's death, bearing his name; in order to vouch for the veracity of the information provided through *Toward the Light!* he gave – in his capacity as the spiritual guide of the

medium Johanne Agerskov – his name and his position from his last incarnation and let this be his testimony about his role in the elaboration of the book. How to assess this part of Rasmus Malling-Hansen's life each and every person of course has to judge for himself and herself, but considering that Malling-Hansen in everything he did in his life was characterized by innovation, reformation and improvements, perhaps it is no wonder that he also after his death appears to be a person who wishes to take new knowledge and new truths to mankind, both in the area of religion and within science, history and ethics! He was a true scientist and innovator while he was alive – and appears to be exactly the same in his spiritual existence – through *Toward the Light!*, hereby recommended to everyone who seeks new answers to the age-old big enigmas and questions that humans have been pondering over for thousands of years!

But in 1890 it was the end of Malling-Hansen's earthly life. He had for a long time suffered from angina and arteriosclerosis, and a massive heart failure caused his death as he was returning home from the freemason lodge on a dark autumn evening. He fell down on the street and died immediately. However, he managed to leave his personal mark in very many areas. He was truly an optimist – a man who did not settle for things as they were but rather had an unbreakable willpower to discover, think innovatively, develop further and invent. His care for the very weakest and smallest in society was unique and deeply rooted, and he reformed the Danish education for the deaf-mute. He invented the writing ball, still an object of fascination for those who appreciate unique industrial design, and he made groundbreaking and internationally recognized discoveries concerning children's growth in cycles.

Even though Malling-Hansen through the years didn't have a prominent position in Danish history, he has regularly been reminded in museum writings and newspaper articles through the years. And it is not too much to claim that he is about to get his renaissance in the Danish public. Part of this renewed interest should be attributed "The International Rasmus Malling-Hansen Society", where you truly is a key participant. Our website has grown extremely comprehensive during the years, and we have been in contact with all the central institutions that could be in the possession of records of Malling-Hansen's life and work. The space in front of the old institute, where Malling-Hansen had his professional career, has been given the name "Rasmus Malling-Hansen's Plads" by The International Rasmus Malling-Hansen Society and a few years ago a stamp honoring Malling-Hansen's invention of the writing ball, was issued in Denmark. It is a very good thing that this outstanding person now gets his rightful place in Danish history!



*Married couple Agerskov on a photo probable taken short before they married in 1899. Johanne was an intermedium and she received messages via intuitive thought inspiration. The work of the couple resulted in the great book, *Toward the Light!* published by Michael Agerskov in Copenhagen in 1920. Copyright: The Royal Library.*



*Left: A bust of Malling-Hansen, sculptured by Ludvig Brandstrup, who also made the portrait on Malling-Hansen's gravestone. The bust is located at The Deaf historic museum in Kastelsvej. In the middle: The gravestone as it looked when it stood on Malling-Hansen's grave site, at Garrison's cemetery. In 1947 it was moved to the institute in Kastelsvej, where it stands today. Right: A stamp issued by "Posten Danmark" in memory of Malling-Hansen's unique invention, the writing ball. Photo left: Jan William Rasmussen. In the middle: Private.*



*At DASA in Dortmund they have made a replica of a writing ball, which is connected to an interactive visualization of the writing ball on a screen such as the visitors can actually write on the screen. The visualization is made by Malling-Hansen Society member Felix Herbst, who also took this photo.*

**Oslo, 11.10.06** with small additions in 2020.  
 English translation by Jørgen Malling Christensen.

## The Counterattack by Darkness – The Bishops letter.

In 1920 “Toward the Light!”, a message to mankind from the extrasensory world, was published. In this work is provided, for the first time, a comprehensive and continuous presentation of the origin of mankind and about our relationship to God, of the origin of the struggle between good and evil and of the reason why planet earth has become the scene of this struggle with all the suffering it has brought to mankind. Toward the Light! also relates the truth about what really happened when Jesus lived on earth and repudiates the many humanly created dogmas around his life and death, that darkness has managed to sneak into his teachings. However, this document of Truth to mankind, that Toward the Light! is, could not be come about without darkness hitting back forcefully in order to keep the truth away from mankind and keep us under the influence of darkness. In this article I will tell the story about how darkness attempted to distort the simple and clear truth from Toward the Light! The power of the darkness is terrible, and darkness is capable of leading even the most conscientious and truth-abiding people astray in its cunning and scheming way!



*Johanne Agerskov, 1873-1946, the medium who received Toward the Light! Photo: Private.*



*The publisher of the work, Mrs Agerskov's husband Michael Agerskov, 1870-1933. Photo: Private.*



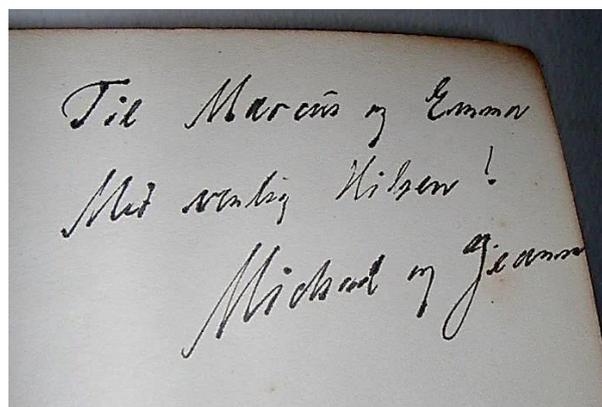
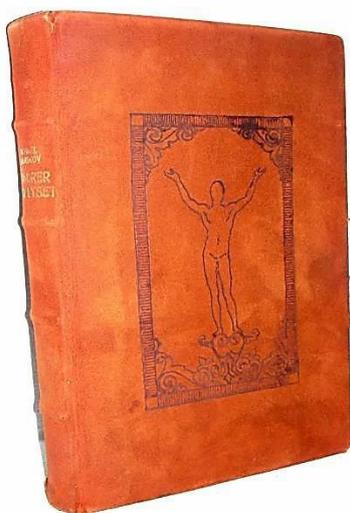
*The spiritual leader of the medium, her father, Rasmus Malling-Hansen, 1835-1890. Photo: Private.*

Since eternity God existed as thought and will-power but without body. God as a personal being emerged from light only after He had fought a long and dramatic battle against darkness and conquered, and thus the ancient powers of the universe - thought and will - could unite with the poles of light and with each other, and made light immortal and darkness perishable. In that same moment, when thought and will merged together in a firm and strong unity, appeared the flaming figure of God; he created himself and his twelve servants from the very finest particles of light. And his beauty and wonderful radiance cannot be described by means of terrestrial languages – words are simply too poor. But God's victory over darkness by no means meant the extermination of darkness; it still exists in great quantity in the universe, and it is a mighty magnetic power that by no means will let itself be erased without resistance. And from early times the representatives of the light who have tried to disseminate light on earth have been met by counterattacks from darkness! More often than not, this has often had

as a consequence that the truths which God's messengers wanted to take to the terrestrial world have become contaminated and adulterated by darkness, such that they have only managed to teach small pieces of the eternal truths. Christianity is a very good example of how darkness was able to distort even Jesus' beautiful and simple message of love, such that Jesus' most important commandment, according to which each and every human being has a direct channel to God through prayer, was adulterated by means of humans having exalted Jesus to divine status and started to pray to him instead of to the mighty and loving God, who alone is the one that can respond to all the human prayers for help! In addition, Ardor managed through thought inspiration to sneak in confused thoughts with those that were to handle the heritage after Jesus, so that the gruesome and evil murder of Jesus in Paul's mind became transformed into a sacrifice to atone God with mankind, and the sad farewell meal of Jesus with his best friends became transformed into the idea that Jesus had ordained the communion rite by giving them bread to eat and wine to drink as a symbol that he would sacrifice his body and his blood to be shed for the salvation of mankind.

### **The True Charity of Christ!**

But it is love, not death, that can save humans from the darkness, and God has evidently never wanted human beings to kill as much as a single small innocent bird in order to placate him, and least of all that we should murder a human being, for God loves each and every one of his creations infinitely and would never ever let a single one of us perish. However, Christianity became a mixture of Jesus' beautiful teaching about love and forgiveness and Ardor's false elements sneaked in, and not until "Toward the Light!", published in 1920 did it succeed for the spiritual world to provide mankind this coherent and undistorted presentation for which so many of God's emissaries have incarnated in order to try to bring it about in the terrestrial world. And this could be done because the most loving of all of God's warmhearted creations, Jesus, by a truly benevolent savior's deed had succeeded in winning the prince of darkness, Ardor, back into the light, and this paved the way so that the true message about Ardor's fall to darkness was able to come out in the terrestrial world. However, as has always been the case, darkness did not surrender without a fight. And in this article I will show how darkness, unfortunately, succeeded once again to create confusion and mislead many of those who had accepted *Toward the Light!* by sneaking in bogus ideas in one of the works published in connection with TtL.



*Mrs Agerskov's sister, Emma Mathiesen and her husband were given this magnificent copy as a present from the Agerskov couple. Above the dedication is shown. Jeanne was Johanne Agerskov's nickname in the family. Photo: Sverre Avnskog.*

### **March 3, 1912 – The Light Emerged Victorious in the Spiritual World!**

In only a decade from now we can celebrate the centenary of the event whereby God's angels, headed by their leader Christ managed to heal the dissension emerging in the spiritual world when some of God's first creations didn't manage to resist self-admiring thoughts, when God told them that he still had not made up his mind which of them he would select for the task of guiding the new creatures he had planned to create, namely the humans. And once the eldest, as they are called in *Toward the Light!*, had allowed themselves the idea of their superiority in relation to their brothers and sisters to lodge in their mind, in reality they had already succumbed to darkness and it gained increasingly more power over their thoughts. This fall to darkness was the start of a struggle between light and darkness in the spiritual as well as in the terrestrial world which was to last for millions of years, and earth became the arena of this struggle waving back and forth throughout history and inflicted immense sufferings upon mankind. But in the long run the darkness could not match the superiority of the light, and the youngest of God's angels emerged victorious thanks to their tireless and never faltering effort to lead mankind forward towards increasing spiritual and cultural maturity and by means of their self-sacrificing loving deeds for their fallen brothers and sisters in order to win them back to the light. The youngest won the final victory over darkness in the spiritual world when Christ on March 3, 1912 was able to bring the prince of darkness – the devil – to the small country of Denmark, where a couple of loving people, Johanne and Michael Agerskov out of the compassion of their hearts forgave the devil all the evil he had brought onto them, and by so doing awakened the devil's memories of life in the spheres and about the mild and benevolent creator of our spiritual consciousness, God! Ardor, as the devil's name shall henceforth be, was granted one year of rest in heaven, but God imposed on him to return to the humans in order to tell them about his evil deeds and in order to request his creatures, the human beings, for forgiveness, because it was not God who created our physical body, rather the creators were the fallen angels who brought darkness onto earth and created the first humans in order to try to bring about some order in the chaos that darkness had created on the globe of light that God had created. And Ardor fulfilled God's commandment and gave his account through the medium Johanne Agerskov, and in 1920 her husband Michael Agerskov published Ardor's penance account together with an extensive and coherent presentation of life from the very start and until our time in the work entitled "Toward the Light!".

### **However, Darkness Had Not Been Eradicated on Earth!**

But even if victory over darkness had now been won in the spiritual world, light had not yet conquered on earth where darkness still was hovering heavily above and around the humans. And in spite of the darkness being perishable and sooner or later must surrender, it will not do so without a fight, and in 1920 many of Ardor's conspirators were still incarnated on earth, and in the ether were stored numerous evil images of the future, contrived and schemed by Ardor, and from these ether images flowed evil thoughts, subjugating many peoples' thinking and willpower and imbuing their minds as mental "bombs", causing a chain reaction of evil thoughts, that in its turn led to evil deeds, and mankind entered one of its most evil eras with two world wars during which millions of people suffered and were killed in brutal ways. And mankind was still suffering heavily under the evil deeds of the eldest – for the eldest still living on earth bullied their way into leadership positions in many countries, and no one superseded the eldest in terms of thirst for power and malice. Just think about Josef Stalin and Adolf Hitler, each of whom has tens of millions of human lives on their conscience.

And paradoxically enough, it was the very serious situation of the earth in the period between the wars, caused by the evil plans of Ardor and that the remaining eldest were compliant

slaves of darkness, which the eldest were to take advantage of as their most important pretext in the struggle to obfuscate the clear and simple message of *Toward the Light!*. Under the cover of a proclaimed wish to save mankind, later it would emerge that darkness as usual managed to sneak in adulterated ideas in the message that the light had finally managed to bring to earth. The work in itself, *Toward the Light!* was of course already in the earthly world, and it was too late to make changes to the already existing text. But it was not too late to publish an additional text to *Toward the Light!* in which the simple teachings in the book could be further developed, be put into a new logical context and be provided a new and distorted content, in exactly the same way as the eldest have attempted at all times to distort and adulterate the teachings of the youngest.



*Before Ardor was defeated by the light in 1912 he had incarnated some of the most belligerent of the eldest in order for them to implement his evil schemes. A good example of this is Adolf Hitler, 1889-1945. Photo: The internet.*



*Characteristic for these eldest was their totally ruthless and unscrupulous governance, where a human life was worth nothing. Joseph Stalin, 1878-1953, is another example. Photo: The internet.*



*Also in the "free" and democratic countries the eldest were richly represented. Personally, I am convinced that J. Edgar Hoover, 1895-1962, was one of them. Photo: The internet.*

### **The Eldest Continued to Sow Confusion!**

After the publication of *Toward the Light!* in 1920, Johanne Agerskov continued to receive responses from the youngest to various questions, such that she could, among other things, defend the work against attacks in the media as well as contribute to explain in-depth the many big themes from *Toward the Light!* in relation to people asking questions. From 1934 there is a significant correspondence between Mrs Agerskov and the local bailiff in Frederikstad in Norway, Ludvig Dahl, and her very close friend, author and librarian Christian Jørgensen, respectively. The daughter of the local bailiff, Ingeborg Køber, was active as a medium for the extrasensory world, and she communicated for a number of years with her two deceased brothers during séances, while she herself was in a somnolent state, whereby one of the dead brothers would guide her hand on a board where the alphabet had been drawn up. In this way much information about the extrasensory world was produced, but the world depicted in these presentations was clearly at odds with what had come out in *Toward the Light!* Johanne Agerskov sent letters on a couple of occasions to Ludvig Dahl in

order to warn him, because she felt that he was being tricked by some of the eldest, and in the letters to Christian Jørgensen she wrote even more exhaustively and explained in detail how the eldest in a very clever and cunning way is able to imitate even the youngest perfectly and trick anybody to believe that they were dealing with their well-known and deceased family members, while in reality they were hoodwinked by some of the evil spirits, who abused them in order to create confusion about the extrasensory conditions. And Johanne Agerskov also explained that Ingeborg Køber in reality was one of the eldest, who in a liberated state during sleep was able to travel over great distances to perform at séances anywhere. But bailiff Ludvig Dahl, who incidentally was a warmhearted and friendly person, albeit somewhat naïve, was convinced that he did mankind a great favor by telling about the daughter and his own activities, and he published several books. The whole thing ended tragically for the Dahl family: The wife committed suicide when it was revealed that she had embezzled money from local public funds, Ludvig Dahl himself died by drowning under very mysterious circumstances, and the daughter Ingeborg Køber was arrested and put in prison, accused of having murdered her father because information gradually had come out alleging that several of those who had participated in séances at the Dahl residence had received information through Ingeborg Køber about the imminent death of Ludvig Dahl, and they had been requested by the spirits to come forward with this after his death, in order to help this way in proving towards society that the spiritual beings really do exist and that the spirit lives on after the bodily death. But instead of this case serving as proof of the continued life of the spirit after death, it became a tragic evidence of how incredibly dangerous it was to let oneself “play” with the eldest, for these evil spirits did not leave a single stone unturned to damage those that became victims of their carefully contrived play, and their goal was always to create confusion and to destroy. The case of the Køber family in Fredrikstad embarrassed the entire Nordic spiritual milieu for many years to follow and thus contributed to a situation whereby everything regarding the extrasensory world was tainted with suspicion, in spite of Ingeborg Køber in fact never being sentenced for the murder of her father. But thanks to Johanne Agerskov mentioning this case in her letters, and thanks to her accounts of how the eldest operate, she made it possible for us to reveal what in fact happened to herself only a few years later – because it turned out that even such a talented and truth-loving medium as Johanne Agerskov could not avoid attacks by the eldest. Was it perhaps an attempt from the extrasensory side to warn her about what might happen to herself when she, through Christian Jørgensen, was made aware of how the eldest had managed to trick Ludvig Dahl?



*Picture: City Attorney in Frederikstad, Ludvig Dahl, pictured in the Aftenposten. Johanne Agerskov's very good friend for many years, Chr. Jørgensen, made her aware of the town bailiff in Fredrikstad's extensive literature regarding his daughter's Ingeborg Buyer's messages from the oversensitive world. Thanks to Johanne Agerskov's detailed letter on this connection, we know very much about how the elders could imitate any of the youngest down to the smallest detail and pretend to be one of the representatives of light. These cunning elders could fool even the most accomplished medium, according to Johanne Agerskov. A few years later she was to come out for them herself.*



*The bailiff in Frederikstad, Norway, Ludvig Dahl, 1864-1934. He was convinced that he was in contact with his dead sons, Ragnar and Ludvig, through the medium of his daughter, Ingeborg.*



*According to Johanne Agerskov the daughter, Ingeborg Kjøber, was one of the eldest. After her father's death under mysterious circumstances she was arrested and charged with his murder however never convicted. She was one of the eldest and able to move over great distances in a liberated state during sleep.*



*Mrs Agerskov was also told by her spiritual leader that the bailiff had in fact had contact with the sons, Ragnar and Ludvig, during a very short period after their death, but then the eldest took over the stage quite imperceptibly and without arousing the least suspicion with the bailiff, who was convinced that he continued to communicate with his sons.*

### **1938 – Darkness Strikes Back!**

According to her own testimony, Johanne Agerskov was in 1938 contacted once more by her spiritual leader, Leo, in order to serve as an agent of a new message from the extrasensory world to the leaders of the Danish church, aiming at awakening them, if possible, and have them acknowledge their big responsibility for not having accepted the great gift offered them in *Toward the Light!*. Already at this stage the warning lamps ought to have flashed vigorously for Johanne Agerskov, for she probably realized that the leaders of the Danish church already many years ago had wasted a unique chance to receive God's own message in the terrestrial world. The bishops and the priests in Denmark had their golden opportunity in 1920 and the years after that, but when they were not able to penetrate the darkness and come forward with the message handed over to them at that opportunity, by this they had made themselves unsuitable for the assignment. We know of several cases from *Toward the Light!* showing that the spirits of the light only call the youngest a certain number of times, and if they don't heed the call after a certain number of repeated attempts, then the chance has been wasted, and there will be no more attempts in that incarnation. The most striking example is when God reminded Jesus about the prayer for Ardor in the very moment when Ardor was invisible by his side and tried to sneak in pompous thoughts into his mind. If we are to take what is related in Ardor's story quite literally, then God asked Jesus twice to pray for him that had fallen deepest of all, but when Jesus did not manage to remember the prayer for Ardor in this decisive moment and instead prayed for help for himself – then the chance had been wasted in that incarnation, and there was no point in making a new attempt to pray for Ardor, for since Jesus could not manage to carry out the assignment when he was at his absolute

zenith of his love and compassion with the humans, obviously he would not be able to do it at a later stage. Since darkness had defeated him at this decisive point, his capacity for love and empathy would not be able to develop further. From Michael Agerskov's work "Some Psychic Experiences" we know that the youngest got permission to call on Johanne Agerskov three times. When the guardian angel found that she had attained a certain level of understanding of the spiritual connections, her father's spirit was given the task to find the right way to call on her, and he chose to produce three times three metallic strokes in the home of the couple, because as a young girl she had been so fascinated by the sound of hearing the church bells striking to signal the setting sun. But these strokes, apparently coming from a lamp with a metal foot, resulted in Johanne Agerskov becoming very frightened and demanding that whoever caused the strokes must cease, and because she was a head-strong person Malling-Hansen's spirit, Leo, had to respect her demand, and the strokes stopped. The second time Leo called her it was by striking a string on the piano of the family as Mrs Agerskov entered the room, after her husband having asked for a sign since there were spiritual beings in the room. However, also this time she did not understand that she was being contacted. But the third time, when the couple for the very first time participated in a séance, and it was announced to them that Johanne was the medium and that spiritual intelligences wished to contact her, Johanne Agerskov somewhat reluctantly agreed to try to respond to their call. But Michael Agerskov relates in "Some Psychic Experiences" that if she had not reacted at the third attempt, then the chance would have been missed and no more attempts would have been made. From *Toward the Light!* we also know that God several times whispered to Joseph of Arimathea in his inner mind that he must support Jesus and not let him down, but doubt haunted Joseph and prevented him from acting, darkness tied him more and more such that he was unable to break, by himself, the increasing power of darkness over him, and at a certain point in time it became pointless to remind him of his promise to support Jesus. A few of those that received *Toward the Light!* had probably long before 1920 been led more or less astray by darkness and were certainly completely unsuitable to become spokespersons for the work, but otherwise we must assume that the around 60 priests and the seven bishops who received *Toward the Light!* each and every one in his own individual way experienced a situation similar to that of Jesus, Joseph or Johanne Agerskov, when their conscience whispered to them that they in *Toward the Light!* were facing the truth, and that they must step forward with it even at the risk of losing their office, and in similar fashion surely one or more of the eldest, in liberated state during sleep, have been at their side, covered them with darkness and confused them, sneaking ideas into their mind about the book being a dangerous work of the devil that they should stay away from. The around 70 men of the cloth have obviously not been in this situation at exactly the same time; the guardian angel has, such as in the case of Jesus, had to choose the time with the best chance to succeed in bringing about an understanding in that person, and this must for each one take place when he was at the zenith of his religious maturity, and the correct situation for each one could probably vary within a certain period of time after the publication of *Toward the Light!* – and therefore it was necessary from the extrasensory side to provide the priests and the bishops a certain time for each and every one to reach his acme. But we know from *Toward the Light!* that when one of God's emissaries at this apogee does not manage to resist darkness, eventually he or she will complete stagnate in this field in life, often even in all areas, because the defeat to darkness in this important area more often than not will result in darkness winning more and more victories over the person, such that the crucial point in time becomes the absolute apex of all areas of that person's life!



*Bishop of Lolland-Falster 1907-1923: Caspar F. J. Wegener, 1851-1930. Photo: RLC.*



*Bishop of Århus 1916-1931: Thomas Larsen Schiøler, 1861-1939. Photo: RLC.*



*Bishop of Fyen 1903-1922: Lauritz Nicolai Balslev, 1845-1923. Photo: RLC.*



*Bishop of Viborg 1901-1921: Alfred Sveistrup Poulsen, 1854-1921. Photo: RLC.*



*Bishop of Aalborg, 1915-1930: Christian Ludwigs, 1877-1930.*



*Bishop of Ribe 1901-1922: Peter Gabriel Koch, 1858-1922.*



*Bishop of Sjælland 1911-1922: Harald Ostenfeld, 1864-1934. Photo: RLC.*

### **Johanne Agerskov in 1923: The Era of Priests is Past!**

Sometimes in 1923 it was obvious that from the extrasensory side it had been realized that all priests and bishops had passed their apex and that all of them had missed the timing, meaning that there would not be any reformation of the Danish church by initiative from the church leaders. In a letter to reverend Wemmelund, responding to some of his many questions to the extrasensory side – noted by Johanne Agerskov on July 23, 1923 – she writes:

“The priests – the shepherds – have each and everyone let down their promise to God, their time is over.”

The letter states very clearly that if there are to be any changes in the religious teachings of the church, then such a change must come by initiative from the congregation members. The

priests have made themselves unsuitable. On this background it is more than strange that the extrasensory side wanted to make yet another attempt in relation to the bishops, considering that probably several of them had received *Toward the Light!* in 1920 without reacting, and some of the bishops were not even among those who had promised to participate in a reformation of the church. I cannot come to any other conclusion than that this attempt, based on what we are told about such situations in *Toward the Light!* was doomed to fail. But on the other hand I also do not believe that it really was Leo who contacted Johanne Agerskov in 1938 – rather it was one of the eldest imitating her father’s spirit, and that the aim of the approach was not at all to win over the bishops for the sake of *Toward the Light!* but to trick Johanne Agerskov into publishing a work specially designed to create division and to confuse and adulterate the message given in *Toward the Light!*

But for this evil scheme against *Toward the Light!* to succeed, the eldest were dependent upon several conditions being at hand. In order to succeed with the counterattack of darkness, it was of utmost importance that *Toward the Light!* not be accepted by the Danish priests and bishops immediately after the publication, and that the truths of the work not become established and known at the time of the publication. Once the book had become publicly known it would be very, very difficult to adulterate the content and mislead the supporters at a later stage, in particular if the reformation of the church had taken place. Secondly, the new publication must fulfill a credible purpose, and it must have a respectable aim. Furthermore, the medium and publisher of *Toward the Light!* must be mentally ready to receive and publish a manuscript of a character totally different from the main work. The eldest had to be able to trick the medium, Johanne Agerskov, into believing that the new manuscript was dictated by one of the youngest. And one of the eldest who was to carry out the final attack, dictating a new manuscript that was to undermine *Toward the Light!*, had to know in and out all the works related to *Toward the Light!* and in addition had to know in detail about the youngest who had previously revealed themselves to the medium Johanne Agerskov.

### **The break-through of *Toward the Light!* Had to be Prevented!**

And eventually it became apparent that the eldest were fully capable in making sure that all these conditions were completely fulfilled, and that should come as no surprise to anyone, because the eldest are far more advanced than the humans in terms of mental capacity and will-power, and their brilliant talents in discarnated state or when liberated during a state of sleep is way beyond anything a human being is able to imagine. And those of the eldest who had kept their capacity to detach themselves from their body and move over great distances during sleep had all possibilities to move from any geographical position on the globe to Denmark, where the medium and her husband had their home. The eldest who were to carry out the attack on *Toward the Light!* could therefore in principle be living in any place on earth.

When *Toward the Light!* had been printed it was sent, as mentioned, to around 60 Danish priests and all the seven bishops, these being the highest leaders of the church each in their part of the country. The publishers of the book received by dictation from the extrasensory side a list of the priests, and according to the spirits all of these priests and bishops had been incarnated with the purpose of receiving *Toward the Light!* in case it were to succeed to transmit the work to earth, and all of them had made a promise to God before their incarnation according to which they would participate in a reformation of the Danish church on the basis of *Toward the Light!* All of these men of the cloth were of course, just like all other human beings who have not yet forgiven Ardor, restrained by ties of darkness to Ardor’s maledictions, and in addition I regard it as self-evident that all of them were exposed to evil

and confusing thought inspiration from Ardor's ether images. Ardor was capable of reaching all men of the church with his ether images and he did not need to know in advance the identity of each single one, rather he could design the ether images such that they would strike at everyone that held office in church. From some of Johanne Agerskov's letters we know of the identity of some of these priests, and I know that in some cases these were priests who had experienced deep personal crises in their life, possibly provoked by the evil flows of thought from the eldest, and in addition to being stricken both by Ardor's maledictions and ether images we must safely assume that some of the eldest in their sleep-liberated state were by their side at the decisive moment, pulling darkness around them and confusing their thoughts, such that it became quite impossible for them to remember their vow to become spokespersons for *Toward the Light!* In some cases, they instead ended up fighting against the work for which they really should have worked to being spread, for instance dean Martensen-Larsen. This has often been the fate of the youngest in their life on earth, and there is no reason to reproach them for the power of darkness is terrible, and the genius of the eldest surpasses humans to such an extent that we are often totally defenseless against their attacks. Also I would not be surprised if many of the eldest were incarnated as men of the cloth holding office in Denmark at this point in time, and they have evidently also been able to contribute a lot to what became the position of the church – namely to brand *Toward the Light!* as spiritism and thereafter bypass the work in silence. And the eldest succeeded fully in preventing *Toward the Light!* in becoming publicly known at the publication in 1920. By this, the very first precondition for being able to launch an effective counterattack was at hand.



*Hans Martensen-Larsen, 1867-1929, referred to *Toward the Light!* in his very critical book about spiritism from 1922, however he was "kind" in his comment and had a lot of sympathy for Michael and Johanne Agerskov. Photo: RLC.*



*Peter M. Wemmelund, 1870-1955, was the only one of the Danish priests who before his incarnation had promised to support *Toward the Light!* to keep his promise, albeit furtively. He gave financial support to several of the publications. Photo: RLC.*



*Peder Severinsen, 1869-1939, wrote a review of Knud Brønnum's book "A Speech Never Given", and the Agerskovs in 1930 sent him a copy of "Questions and Answers II" for which he wrote back and thanked them. Two letters for him are preserved in Johanne Agerskov's Copy-Books. Photo: RLC.*



*Thorvald Kierkegaard, 1878-1965, was in his younger days very positive to "Greeting to Denmark" and knew several of the chapters of *Toward the Light!* before the work was published. He used many of the ideas from TtL in his sermons at the Unitarian Church, but he never went public with his support. Photo: RLC.*

## **The World War Was Threatening!**

When *Toward the Light!* was sent for the first time to the men of the cloth in 1920 there was the hope and wish from the extrasensory side that they would be able to recognize this message from God and that the content would affect them to such an extent that they in fact reacted the way Ardor was beseeching them to do, namely to forgive him. For if they reacted thus they would have become released from the fetters of darkness that tied them to Ardor's evil maledictions, and their improved capacity to differentiate clearly between light and darkness would have made them much better suited to becoming spokespersons for *Toward the Light!* in relation to their colleagues, and collectively they could have accomplished a reformation of the Danish church and purified all the false ideas sneaked in by darkness and the adulterations from the Jesus' simple and beautiful teachings about love. We don't know if any of the priests in fact took the step to forgive Ardor, but we do know that the intended reformation did not take place, and the church bypassed *Toward the Light!* practically in total silence.

And since the light had not succeeded in conquering in 1920, for many people perhaps it would not be any surprise that a new call could be sent to the priests and the bishops from the extrasensory side in an attempt to make them react at some point later on. Because not everyone who had accepted *Toward the Light!* were equally aware of all details in the book, and unfortunately many had probably forgotten what was said about Jesus, about there being no point in having him make one more attempt to pray for Ardor, when he did not manage to penetrate darkness at his first attempt. And least of all would it awaken the suspicion of the *Toward the Light!*-supporters if the new reminder to the bishops had the apparently noble motive to save mankind from an imminent disaster. The right time to do this had come in 1938. Europe was in a crisis, dangers were threatening everywhere, big despots had the power in many countries and had already started rattling the swords, and the fear in many people for a coming world war with violent destruction and the suffering and death of millions of people became the good pretext that the eldest needed to distribute a new and very serious reminder to the Danish bishops about their responsibility if they did not accede to God's wish to reform the church. Incidentally, the most paradoxical about this situation was that it was the eldest themselves who had caused the world to be on the brink of its own destruction and now wanted to use this tragic global situation as a pretext to launch a counterattack on *Toward the Light!* by publishing a new manuscript, that would contribute to adulterating and distorting the content of the book under cover of a wish to save the world from the threatening destruction that they themselves had brought about! Talk about black logic!

## **Darkness attacked the Agerskov Family from Within!**

Johanne and Michael Agerskov had proven themselves to be very honest and trustworthy persons, and the extrasensory world could hardly imagine better people on their side. Through their work as transmitters of the extrasensory truths they had proved that they had the capacity to resist the attacks of darkness, and the planned books were transmitted and published in a way that fully satisfied God. However, the eldest evidently do not only work in the short run, rather they make sure to let darkness work on their victims slowly but surely over a long period of time. Obviously, the representatives of darkness have pulled the darkness around the Agerskov couple and tried to strike them with the evil schemes of darkness in every possible way. By means of their enormous mental capacity the eldest are capable of influencing humans' thoughts, and apart from the wall of silence from the church the couple was exposed to critique from the spiritistic environment, from family members, from the media and even from supporters of *Toward the Light!*, and many of these have doubtlessly been incited by the

thought flows of the eldest. In 1936 Johanne Agerskov published an open letter that was read out at the annual meeting of the “Society for the Dissemination of Toward the Light” and in which she responded to the criticism to which she had been exposed from the supporters of Toward the Light!. Many people felt that she contributed far too little to making Toward the Light! known, and also they could not understand how she, being one of the youngest, could be in such bad health. We mustn’t forget that Johanne Agerskov took upon herself quite an enormous task, being an interpreter for the extrasensory world, and it was no doubt a very tiresome and strenuous work. In one of her letters she writes that often she was so worn out that she didn’t know how she would manage to continue and from where she were to gather her strength, but thanks to her strong will-power and her sense of duty in relation to the task she had accepted, she always managed to move on. In order not to waste unnecessary energy in other areas of life, she sacrificed basically everything in terms of social gatherings, visits to the theatre and opera etc, and because she felt that sunlight disturbed her mediumistic faculties, she mostly stayed indoors with the curtains drawn. However, clearly this isolation and the enormous work effort had their consequences for her health. And both spouses were heavily marked by disease; Mrs Agerskov suffered for many years of serious bronchitis in addition to massive gallstones seizures. In 1928 Michael Agerskov was severely afflicted by the Spanish Flue pandemic, and one of the effects was that he was afflicted by a steadily progressive paralysis of the muscles, that turned him into a patient and gradually paralyzed him. Finally, the paralysis also reached the heart muscle, and he died, only 60 years old, in 1933. Personally, I have no doubt that the extensive suffering of the Agerskov couple with various diseases is because the eldest persecuted them and wrapped darkness around them as tightly as possible. And how can I assert this with such certainty? Because things have been like this as long as mankind has existed! Each and every time a representative of the light has tried to bring the truths of the light to the knowledge of mankind, he has been attacked by darkness, doing everything in its power to make that person unsuitable to carry out the mission which he has promised God to accomplish. And in too many cases the representatives of the darkness have also succeeded in confusing the youngest and bringing them under the spell of darkness. Obviously, this situation doesn’t change just by Ardor having turned, for many of his brothers and sisters were still incarnated on earth, and both Ardor’s maledictions and the ether images were hovering heavily above the earth. I do not doubt in the least that the eldest knew they were dependent upon getting rid of Michael Agerskov in order to succeed in making Mrs Agerskov publish a false text, because when alone she would be far, far more vulnerable to attacks by the eldest. Comparing the two, Johanne was a headstrong and proud person, while Michael Agerskov was a truly kindhearted man through and through; considerate and amiable and with a great understanding of literary effects through his own career as a writer and his literary studies. I am bold enough to venture the assertion that the eldest would not possibly have succeeded in having Johanne Agerskov receive and publish the Episcopal Letter in case her husband had still been alive. But we know that a strong will very easily can develop into self-righteousness, and Johanne Agerskov could be very undiplomatic and straightforward in her statements, and the letters to Chr Jørgensen from 1938 clearly show that she had very limited ability to listen to a friend. It seems as if she could not bear any more adversity and became so very hurt by the objections of the previously close friend, that instead of treating his counterarguments seriously she broke off all connection with him. I also feel reasonably certain that the eldest made sure to have one of their own placed centrally in the Agerskov family, by incarnating one of the eldest as the daughter of the couple; Inger Johanne Agerskov. God and the youngest incarnate the spirits in the fourth or fifth month of the pregnancy, while Ardor incarnated the eldest already in the third month of the pregnancy, such that Ardor has always been able to forestall the spirits of light and could incarnate the eldest to his best advantage. And I cannot imagine otherwise

than that Ardor surely must have wanted to incarnate one of the eldest as the daughter of the Agerskov couple, for how else could he pull them under the influence of darkness in a more effective way? Some people will probably accuse me of maligning the memory of Inger Agerskov, and evidently I cannot prove my allegation that she was one of the eldest, but it is not difficult to substantiate it by studying her life and by reading the letters she wrote in 1938 in defense of the text dictated to Mrs Agerskov that year and sent to many priests and all the bishops in Denmark – “An Open Collective Letter to All Bishops in the Country”, known as the Episcopal Letter. Her letter of defense is construed by legitimizing a number of premises that to an untrained eye may seem reasonable and trustworthy, but by closer scrutiny prove themselves to be completely false, and by means of these false postulates she constructs a logic, ending in conclusions miles away from the truths of the light, but which apparently appear unassailable because they are completely logic in their structure. Incidentally, Inger Agerskov became deranged in her 50-ies and was a patient for three years at the psychiatric ward of the Frederiksberg Hospital, and according to her psychiatrist she was incurably insane. According to the family members who nursed her in her old age, she was terribly cantankerous during the last years of her life. As a child she also had some form of clairvoyance and could see spiritual beings with her inner eye – and only the eldest and the youngest can do that. However, Inger Agerskov was not the kind of eldest we would regard as clearly evil, rather in her youth she appeared to be a perfectly normal young woman. And Johanne Agerskov mentions in some of her letters from 1934 that those of the eldest who let themselves be incarnated frequently throughout history were given a flash of light from God at the conception, just like the humans, such that after many incarnations they had finally acquired so much light to their personality that they on the surface appeared as perfectly normal persons, even friendly and humorous. But on certain occasions and when they had reason their true nature would emerge, and in Inger Agerskov’s defense of the Episcopal Letter it is truly her dark side speaking; she does write in an ingratiating and friendly way, but her conclusions are entirely clouded with darkness. And not only Inger Agerskov appears to be darkened in her way of thinking at this point in time. Her mother, Johanne Agerskov, who had loyally served as a medium for the spirits of the light her entire life also bears telltale signs of being rather worn out, bitter and disappointed, and in addition obviously stricken by the same kind of pessimism and gloomy outlook as her daughter. And I have to say that the letters bear witness that her mind appears darkened to such an extent that she was not able to distinguish a text of the light, originating from the spirits of the light, from a text of darkness such as the Bishops Letter, imbued with pessimism and destructive ideas. Hence, it is very unlikely that she would react to the text on account of its content, such as she reacted when she was young once when a spirit of the darkness tried to trick her, but at that time she reacted because the message that the false spirit presented was to such an extent against her own judgment that she with her full will-power demanded to have the message repeated in God’s name, and by doing so she had broken the power of the evil spirit over her. But what if she had not reacted to the content but found it likely because it harmonized with her own views?

It is also part of the picture of Johanne Agerskov’s mental condition in her old age that before her death she had all her photos destroyed out of a kind of fear that immature people would hatch the idea of elevating her to some kind of divine status and begin to worship her in case there were photos of her. But apparently her daughter managed to save her own photo album which had some photos of her mother and many of her father. In this album we can clearly see that Johanne Agerskov only very rarely went outdoors, whereas father and daughter were on many excursions, tours and family visits together. In my view this fear of Mrs Agerskov of being worshipped because of some photos was completely unfounded; if someone wishes to put her on a pedestal, then they are certainly not dependent upon having photos. Just look at Jesus – people had no picture of him but still made him a “God”! And the paradox is that this

elimination of pictures which could show that she, apart from her God-given mediumistic gifts, was merely an ordinary woman, has contributed to mystifying her, and I am of the opinion that the dearth of photos and information about her life in general has contributed to glorifying her, creating myths around her person. I have personally searched photos of her in many sources and have found a total of 11 pictures which I have published together with all the biographical information I have been able to trace, in order to contribute to presenting a historical picture of her, counteracting a possible exaltation of her to divine status.



*Johanne Agerskov, 1873-1946, was severely afflicted by bronchitis and biliary colic. Photo: Private.*



*Michael Agerskov, 1870-1933, had a serious case of the Spanish flu in 1928 and was subsequently stricken by steadily worsening muscular paralyses, at the end reaching the heart muscle. Photo: Private.*



*Inger Agerskov, 1900-1968, became disabled after a cerebral stroke and a subsequent mental illness at the end of the 1940-ies and was a patient at the Frederiksberg Hospital for 3 years. Photo: Private.*

### **The Ingenious Transformation Tricks of the Eldest.**

In the letters from 1934 where Johanne Agerskov mentions the so-called Køber-case in Frederikstad in Norway, she herself tells about the ingenuous talents of the eldest in discarnated state or liberated while asleep, being able to imitate anybody – even the youngest – in such a convincing way that they can trick anybody. The eldest are quite simply able to make a complete transformation of themselves and turn into identical copies of the person they wish to impersonate. Admittedly, Mrs Agerskov writes that they can be revealed on account of the evil charisma emanating from them, but if the person exposed to the hoax is sufficiently covered by darkness from the start, then that person will of course not be able to uncover the hoax. And in my judgement, this was in fact the case with Johanne Agerskov. In addition to being able to transform themselves into an identical copy of anybody, the eldest can also imitate that person's voice, choice of words and manner of speech in such a way that by the way they speak and how they pick their words they seem one hundred percent credible. And once a medium has embarked upon communicating with one of the eldest, it will be completely impossible for the youngest to reach them with a warning! The eldest are able to pull darkness so densely around the person that the youngest are unable to penetrate it!

Johanne Agerskov was in reality defenseless when the eldest made their counterattack against *Toward the Light!* in 1938!

But what about the knowledge about the content of *Toward the Light!* and what about the knowledge about the spiritual persons who had previously been in contact with Johanne Agerskov? Does it seem likely that there really were some of the eldest who had such a degree of insight into these areas that they were able to make a credible copy of one of the youngest as well as being able to present a message so adjacent to the terminology and content of *Toward the Light!* that it had a chance of being accepted by Mrs Agerskov? In my view there were at least two suitable candidates for this task. One was the world-famous athlete and health expert J. P. Müller, who in the early part of the 1930-ies launched a persecution campaign against *Toward the Light!* and against the Agerskov couple. He was obviously one of the eldest, with exceptional talents in many fields, having extrasensory hearing abilities, and he maintained over a long period of time contact with extrasensory spirits who judging from their behavior clearly must have belonged to the eldest. Jørgen Peter Müller, as his full name was, lived until the autumn of 1938, and he knew very well *Toward the Light!* which he had evidently read. Indications are that another candidate is perhaps more likely, namely Michael and Johanne Agerskov's own daughter, Inger Agerskov. Who could know the parents and their publications better than her? No one, of course. And that Ardor was very much aware that the Agerskov couple had been incarnated in order to play an important role for the dissemination of the light, I am quite convinced, because Ardor knew all of the youngest through all their incarnations, and both Johanne and Michael Agerskov belonged to a group of the youngest who at an early stage had accepted the assignment, together with Christ, to try and recall the prayer for Ardor, and they had previously shown that they had a unique ability to follow their conscience. Therefore, to incarnate one of their own as their daughter could become a very important element in pulling darkness around them and make them unsuitable to work for the light. But how could Inger Agerskov dictate a text to her mother when they lived together in the same apartment in Denmark and were probably awake and asleep at approximately the same hours of the day and night? One answer is that Johanne Agerskov preferred to work during nighttime – we know this among other things from her letter of 1938, and hence it would be perfectly possible for Inger to sleep in her bed in her bedroom, while at the same time her spirit, transformed into an identical copy of her grandfather Rasmus Malling-Hansen's spirit, Leo, dictated the Episcopal Letter to her mother, who had difficulties sleeping at night. These are mere speculations, some might say – yet quite possible and very plausible, I would claim.



*This is what the Norwegian medium, Ingeborg Kjøber, looked like when she was in a state of trance and spiritual personalities were guiding her hand on the ouija board. According to Johanne Agerskov Miss Kjøber was one of the eldest, and she could perform in séances anywhere. One doesn't need much imagination to surmise that her spirit has been active in the spiritistic milieu all over Scandinavia.*



*The three most relevant candidates for the authorship of the Bishops Letter. Ingeborg Køber (left) we know was one of the eldest from Johanne Agerskov's messages from her spiritual leader. According to her father's books, Mrs. Køber could act as a spirit at scenes far away from where she was. The well-known athlete, hygienist and author I. P. Müller (center), had the ability of clear hearing and received messages from the transcendental world, which were obviously counterfeit, and he may very well have been one of the elders. Inger Agerskov (right) had the ability to see deceased people's spiritual body and appears in her letters in defense of the Bishops letter particularly influenced by a darkened logic. Her letters don't say that the Bishops letter must be genuine because every word is confirmed in God's name, but because Johanne Agerskov was infallible. Of course, one of the elders who dictated the Bishops letter in a sleep-released state would have no recollection of this as being awake. Yes, the elders had such brilliant abilities that they could act both as a medium and as the spirit that manifested itself, without their own knowledge. So, one cannot blame these people for what their sleep-released spirit may have caused by harm without their conscious participation. Photo by Müller: DKB. Photo by Ingeborg Køber: Internet. Photo by Inger Agerskov: Private.*

### **The Bishops Letter – the Ideas of the Devil, Couched in the Terminology of Toward the Light!**

The Bishops Letter was sent to 1270 people of the Danish society in February 1938. Hence, the message was spread to many people; to all members of the “Society for the Dissemination of Toward the Light!”, to the nine Danish bishops and otherwise to media persons and other persons representing all layers of Danish society. Therefore, there is no foundation in the point of view, advocated by a few, that this letter is only to be regarded as a private letter to the nine Danish bishops. Obviously, it was necessary for the publishers to distribute the letter to as many people as possible. And one has to admit that the letter certainly was of the greatest interest to all mankind, since it talks about the fatal and fateful, almost inconceivably great consequences for mankind in case the nine bishops did not decide to reform, within the deadline of two years, the Danish church on the basis of Toward the Light!. Only 18 years before, the youngest had succeeded in completing the shorter road God had shown them, something that God had promised would lead to brighter times for everyone, for the light had now conquered in the spiritual world. But then the Episcopal Letter also tells us that the world in 1938 was facing the perhaps greatest disaster in the history of mankind; yes, I would even claim that what the Episcopal Letter tells us could become the result, if the bishops if the bishops did not accept Toward the Light! as the truth, must be the deepest tragedy that could ever strike human beings – namely that God might sever all connection with us, possibly for several millions of years, or as it is said in the text:

*“Now is the time, now you (the Bishops) must decide, whether **you** will keep your promises to our Father – or whether you are going to turn scornfully away from Him and from His request. But remember that God cannot in the long run endure to observe what is happening in the earthly world. The suffering and misery of millions of people have caused an infinite sorrow in His mind. He is sorely yearning to be able to bring help and peace to the suffering humans. But he is not able to do that until you have accepted His message. And if you do not want to do so, then He must, possibly, for a very long period sever all connection with mankind – **possibly for millions of years – until mankind has descended so deeply into darkness, sin and misdeeds that He by his emissaries can begin - all over again – a new attempt to lead them out of darkness, toward the Light!**”*

Toward the Light! tells us what was really behind the myth about hell; it was in no way a place God had instituted in order to let all those who don't believe in him suffer eternal torments, rather it came about because the fall of the eldest to darkness had destroyed the beautiful world that God had originally placed around the world and which was to serve as abode for the angels when they were to lead the humans towards mental maturity. And it is also said that when almost all of the discarnated eldest and the earth-bound spirits had returned to the light in the beginning of the 20th century, God erased the sphere of hell once and for all, and it does not exist any longer and no one needs any longer fear the torments of hell. But now the Episcopal Letter appeared and said that hell would possibly be re-introduced – and this time on earth itself and by initiative of God, and the goal was that mankind was to sink so deeply into darkness, sin and misdeeds as could come because God found himself forced to break off all connection with human beings, since they did not believe in Toward the Light! and he could no longer endure to watch their sufferings.

And this hell everyone must endure to live in, whether they already were supporters of Toward the Light! or not. Whereas those who had the correct belief in Christianity would avoid hell, consequently the “God” of the Episcopal Letter would not make any difference whatsoever – each and every one was doomed to suffer this terrible existence irrespective of his or her belief or good deeds or misdeeds, in case the nine Danish bishops would chose Toward the Light! rather than the traditional form of Christianity. In other words, the belief in hell as something created by “God” for humans to suffer was abolished by Toward the Light! but reintroduced in the Episcopal Letter, and this took place only a couple of decades after the old sphere of hell having been erased and God having promised that brighter times were to come for all!

It is quite unfathomable that anybody who supports Toward the Light! can really believe that what is claimed in the Episcopal Letter can be true. The entire Toward the Light! is imbued with the deep love of God and with his infinite patience with us human beings, alas, in the speech of God's servant it is stated:

*“Humans! Your Father is yearning for you; he follows you in good and in evil. He follows you in grief and in happiness whether you are wandering in the deepest of darkness or in the brightest of lights. His love for you is immensurable and his patience is without limits.”*

Is the picture of God depicted here compatible with the statement in the Episcopal Letter that God can no longer endure that which is happening in the earthly world? No, for it is said that God will follow us in sorrow and joy whether we are wandering in the deepest darkness or in the brightest of lights. And even if times were certainly dark on earth in 1938, it is not said anywhere in Toward the Light! that there are limits for what God can endure or what he can become tired of. And even if God has limited his prescience about the future choices of each and every human being, he has, of course, not limited his abilities! Obviously, God does not

become surprised with the evil events of earth, because He and the youngest know at any time what Ardor has planned, since all of Ardor's plans can be traced and seen in the ether. To claim that the situation in 1938 could have come as a surprise to God is therefore quite absurd! And if it really was true that God had to break off all connection with mankind for several millions of years because he was tired, how on earth would God be able to recover his energy once more by living for millions of years in uncertainty about how life was turning out for his dear beloved creatures – but with certainty that their sufferings probably surpassed everything that mankind previously had had to endure. How on earth might this painful period for God lead to him regaining his strength? Of all suffering parents have to endure when their children are faring badly it is always the uncertainty about what could happen to them which is the worst to live with, if the children are away. Obviously, this is also the case of God! But God becomes very sad over the behavior of humans when we walk the road of darkness instead of the light:

*“If you continue to walk the roads of darkness, if you will not cease hating and persecuting each other, if you will continue to let thousands and thousands of your brothers, husbands, fathers and sons kill in bloody battles in order to satisfy your hatred and power thirst; if you henceforth want to murder, rob, plunder, desecrate and burn, always destroy what has been built, and spread out what has been assembled: then your Father shall grieve for you, then sorrow, torments and disappointments shall hamper the youngest in their loving deed for you, and then your journey towards distant goals shall be infinitely long and immensely difficult.”*

Here we are told what will really be the consequences of what mankind was facing in 1938, with war and killings of millions of people: Our father would grieve over us and sorrows, torments and disappointments would hamper the loving deeds of the youngest, and our journey would be infinitely long and immensely difficult – but there is nothing about God severing all kinds of connections with us. On the contrary, for instance in “Questions and Answers I” it says in question 39 that...

*“By the life-nerve of the light hence God is connected with all of his creatures and by his love that penetrates them all, ...”*

Those that claim it can be correct that what is said in the Episcopal Letter that it is conceivable God may sever all connections with the humans cannot, at the same time, believe in what is said in Toward the Light!, because there it is said that God is connected to all of his creations by means of the life-nerve of the light and his love flowing through all of us. If therefore Toward the Light! bears the truth, then the Bishops Letter must be false! And that is how it is! The Bishops Letter calls in question God's patience and love, why, it pulls God down onto a very low level and sins grossly against what is said in Questions and Answers II, Question 69:

*“Therefore no one shall, neither in thought nor words, take God's exalted being in vain, not drag his love, benevolence, charity and justice down into the dust.”*

Is it an expression of love, benevolence, charity and justice that God might perhaps sever all connections with mankind for several millions of years, so that we shall descend as deep down into darkness, sin and misdeed as possible merely because nine Danish bishops may possibly not accept and apply Toward the Light! as the truth? The answer is obvious!



*The Bishop of Ribe 1930-1939, Søren Mejsen Westergaard, 1869-1955. In 1920 he was a vicar at Skive-Resen and can therefore have been one of those who received TiL in 1920 – without reacting. Photo: RLC.*



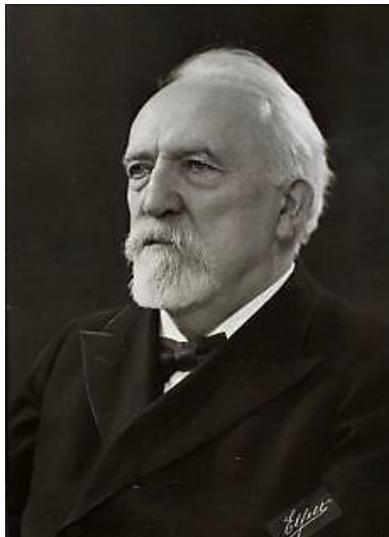
*Bishop in Viborg 1936-1951 Axel Malmstrøm, 1888-1951. In 1920 he was a vicar in Assing and possibly also among those who then received TiL without any overt reaction. Photo: RLC.*



*The bishop of Aalborg 1930-1940, Paul Oldenburg, 1870-1951. In 1920 vicar of the Jesus Church in Copenhagen. Could also have received TiL in that year. Photo: RLC.*



*The bishop of Aarhus 1931-1940, Fritz C. Bruun-Rasmussen, 1870-1964. Also a vicar in 1920 – at Roskilde Cathedral. May also have received TiL without reacting. Photo: RLC.*



*The bishop of Fyn from 1923 until April 1938, Anders Jensen Rud, 1868-1945. He must presumably have received the Episcopal Letter before resigning. He was also a vicar in 1920 – at the Ansgar church, Odense. Did he also receive TiL in 1920? Photo: RLC.*



*The bishop of Roskilde 1935-1953: Axel Rosendal, 1883-1966. Vicar at Assing in 1920. May have received TiL in that year. Photo: RLC.*



*The bishop of Lolland-Falster 1923-1942: Johan John Aschlund Ammundsen, 1872-1959. In 1920 he was a vicar in Silkeborg. May have been one of the youngest who had promised to reform the church in 1920. Photo: RLC.*



*The Bishop of Haderslev 1937-1955: Carl Wulff Noack, 1885-1960. Noack was in 1920 a theology graduate and probably not among those who had made a promise prior to their incarnation. Photo: RLC.*



*The Bishop of Copenhagen 1934-1960: Hans Fuglsang-Damgaard, 1890-1979. Graduate of theology in the beginning of 1923 and also not among those who had given a promise. Photo:RLC.*

### **God's Own Victory Over Darkness Has Made Him the Sovereign Ruler of the Light!**

It may seem as if the Episcopal Letter completely disregards that it actually was God, who through his own struggle against darkness conquered it and made darkness perishable! His struggle and victory is a model for all other beings' struggle to escape darkness and enter the light. Now, *Toward the Light!* does not tell us very much about this struggle between light and darkness, but if we are to rely on the Bishops Letter relating that God can no longer endure to witness mankind's sufferings, it seems that God is not very steadfast and cannot endure much adversity. Perhaps his own struggle against darkness was like a walk in the park, just collecting the victory at the exit? No, of course it was not like that! There is absolutely nothing of that which we humans experience that God hasn't already experienced and lived through, knowing all aspects of it. Personally, I imagine the struggle between light and darkness lasting millions of years, when it was still uncertain whether light or darkness would emerge victorious, as a very painful and agonizing experience for God, with darkness unfolding in all its horror and power trying to annihilate the light! Terrestrial thunder with its rumble and sparks of lightening, why, even the monstrous explosion of the atomic bomb would be a trifle as compared with the scenario unfolding in the universe when darkness tried to destroy the light! Not to mention the mental suffering when thought and will-power were not united, and God was facing the threat of his own annihilation and the uncertainty whether the light would conquer or lose.

Hence, I think we can safely assume that nothing whatever can happen on earth which would make God tired or resigned, for he himself is the conqueror of darkness, and his spirit of light, albeit sad about the sufferings of humans, cannot be broken down and is unassailable to darkness. And God would evidently never carry out the deed of darkness that it would be to sever all connections with humans, not even for a single day! Well, I will even claim that if

God chose to disconnect the stream of light and the ties of love adjoining us to him, then it would mean that God voluntarily annihilated himself and all the life he has created, and the universe would revert to its original state. This will never happen! And that God will be able to support and help humans irrespective of how deep down into darkness we may sink is made abundantly clear in Supplement I:

*In summary: through the struggle of the divine thought and will-power out of the darkness, God when he came forward as a personality had gained such a knowledge about the multiform characteristics of the spiritual darkness that he in addition to being the sovereign ruler also could and can be the loving, understanding and compassionate father, who by his loving thought and strong will-power in all aspects is capable to help all of his children to conquer in the bitter and prolonged struggle out of the temptations and snares of darkness.”*

Thanks to his own struggle out of darkness God is by his loving thought and his strong will-power capable to help all of his children to conquer in their prolonged struggle out of darkness! And here there are absolutely no limitations and no mention of possibly having to take a break for some millions of years on account of him being tired and worn out!

### **The Bishops Letter Adulterates the Law of Retribution!**

The law of retribution has been instituted by God in order for the journey of humans towards God's kingdom to be completely just and for nobody to suffer more than they themselves have imposed on others in terms of suffering. But it is completely clear in *Toward the Light!* that the law of retribution does not lead to anymore “punishment” than what is absolutely deserved, and it is also worth noting what it says in *Questions and Answers I*, question 17:

*“However, when God has forgiven a human being, when he or she has turned to Him in sorrow and repentance, then immediately the entire burden of sin has disappeared. The same thing happens when human beings forgive each other. – For God's and humans' love and charity is above the law of retribution. –“*

So, God's and human beings' love and charity *is above* the law of retribution. In general it is evident from *Toward the Light!* that the very severest conditions of the law of retribution only very rarely are implemented. Examples of such cases can be when a person has committed a murder and has managed to escape earthly punishment for the misdeed. Then that person will be assigned in a future generation to save a human being from death, but he or she will be without the protection of the guardian spirit such that the result will frequently be that he himself will be injured or killed during the rescue. It is also worth noting that it is not God or the guardian spirit who wishes to impose suffering on that person, rather the individual has through his own sins and his avoidance of punishment brought himself under a condition of the law of retribution, entailing that he/she loses the protection in a special situation. But after that, the misdeed has been atoned, and the equilibrium has once more been established. And in many cases previous sins can be atoned for by carrying out a deed of charity and love. This harmonizes very badly with what is said in the Episcopal Letter about the consequences for the priests who had made a promise about coming forward as defenders of *Toward the Light!* in Denmark but who failed to recall their promise:

*“The images of the global situation that you – holders of the highest offices of the church – are now watching and have beheld for a long time is partly because of the letdown by these men! And our Father has placed a great deal of the responsibility on their shoulders for the horrible events that have taken place daily in the South, West and East. These men who failed*

*their promise now share a great responsibility for the millions of human lives lost among soldiers as well as civilians; they share a great responsibility for the innumerable cruelties inflicted upon men, women and children, they share responsibility for the many atrocities committed during the ravaging of the wars, they share responsibility for the spiritual and physical sufferings, responsibility for the tragic living conditions that have become the destiny of innumerable women and children. Indeed, it is impossible to enumerate everything that these men must now take responsibility for, a responsibility that it will take them millennia, yes perhaps even millions of years to erase through the penalty our Father has meted out for them. Many strenuous, many dismal and heavy incarnations await in future the men who betrayed the confidence of our Father. And therefore I say unto you: let my words be a memento to you; think about the great responsibility that our Father will some day put on your shoulders, if also you turn away from the mission that is yours!”*

When it is stated here that the priests who did not carry out the planned reformation of the Danish church in 1920 have been imposed a penalty by God which it will take millennia, even millions of years to erase, through many heavy and dismal incarnations, one has to say that this introduces a whole new dimension in the laws that we know from *Toward the Light!*, and for the first time to we experience that God really is aiming at reciprocating a mistake with a punishment meant to hurt and impose torment rather than having an educational purpose such as we know the law of retribution from before. For what else would be the purpose of some of the youngest having to live through dismal incarnations for several millions of years, other than that they must suffer for their sin of omission? There is nothing about these heavy incarnations being of benefit to anyone, by means of the guilty parties carrying out some deeds that could balance the injustice they are alleged to have been guilty of? There seems to be no other purpose of the punishment than imposing suffering, and one cannot regard it as anything else than a pure act of revenge from God’s side. In addition, on these youngest will be imposed this unreasonably harsh punishment for having done nothing else than failing to recognize *Toward the Light!* as the true message from God – so they are being punished for something they have not done, not for something they have done! And it is not mentioned with one single word that all the war and evil deeds that could have been avoided if the priests had carried out their assignment have been concocted and carried out by the eldest and by the humans, and that they are the ones responsible for evil in the world and not the youngest, who, on the contrary, throughout history have worked tirelessly to try and prevent that all the evil that the eldest have contrived shall become reality. And when the youngest have failed to prevent evil, this is of course not out of evil will, rather it is because darkness and the eldest have been working against them all of the time and have succeeded in leading them and the humans astray! And when the youngest return home after such failed incarnations, then it is always with great sadness that they have had to admit that darkness has managed to defeat them, but God, knowing full well the power of darkness, always forgive them what they have sinned and supports and encourages them to make new attempts. He does not break them down or take revenge on them by forcing them to atone for their mistakes by millions of years of heavy incarnations. God’s mercy and love is above the law of retribution, and the presentation of the Bishops Letter on this point is a raw and shameless attack on God and the youngest, placing guilt and responsibility in the entirely wrong place! Even Ardor was immediately forgiven by God when he returned to the light, and when Ardor is suffering so terribly for his sins it is not because God have exposed him to his revenge, but because each and every one of those on whom he has imposed suffering must forgive him before the torments will stop. But God was the first one, in his love and compassion to immediately forgive Ardor! And what great burden of guilt Jesus must carry responsibility for, if the Episcopal Letter is correct in claiming that the youngest who did not succeed in carrying out their planned assignment are responsible for all the suffering that could have been avoided,

had they succeeded? If Jesus had managed to recall the prayer for Ardor, then he would have been won back already almost 2000 years ago, and how many wars could not have been avoided, and how many lives could not have been saved if that had succeeded? But did God impose on Jesus to atone for his “guilt” for several millions of years with burdensome incarnations? No, God forgave him as soon as he returned, and the only thing God reproaches Jesus for was that he had antagonized Joseph of Arimathea with his anger, and Jesus was given the task to search for Joseph in order to win him back into the light – for Joseph’s sins fettered him to the darkness after his death such that he did not manage to return home to his abode in heaven. So, that was the only thing God reproached Jesus, and in order to atone for this Jesus was not imposed to be tormented, no, he was given the task to carry out the loving deed of saving his suffering brother from the darkness.

It is the old “God” from the old Testament that the Bishops Letter is trying to revive again in its presentation of the Danish priests’ heavy guilt and sin, and similar to the reintroduction of hell the Bishops Letter tries to revive God of the old Testament, the “God” of lies, the vacillating and vindictive, punishing harshly and carelessly and who is by no means fair! The truths about God and his exalted, benevolent and loving character that *Toward the Light!* succeeded in bringing to the knowledge of mankind, the Bishops Letter tries to break down again! But it is a lie from start to finish – fortunately!



*The Board of “The Society for the Dissemination of *Toward the Light!*” in 1938 consisted of these three persons: Music publisher Sigurd Folmer-Hansen, born 1902. Photo: Private.*



*ohanne and Michael Agerskov’s daughter, teacher of German language Inger Agerskov, 1900-1968. Photo: Private.*



*Architect and writer Knud Brønnum, 1878-1953, who was very active in the endeavor to spread knowledge about *TiL* in the 1920-ies and 30-ies. Photo: The Danish Emigration Archives.*

### **Darkness Imitating the Light!**

The Bishops Letter contains many passages that confusingly look like *Toward the Light!* Darkness has an amazing talent for imitating the light and is able to make it almost impossible for humans to figure out if what they are reading, or hearing is from a spirit of the light or darkness. In this way the eldest have from the beginning of time managed to trick the youngest and humans into becoming mighty advocates for the teachings of darkness, deeply convinced that they were speaking for the cause of the light. Just think about Paul who had a

deep and sincere love for Jesus and had a heartfelt wish to spread his teachings, but instead became a victim of Ardor's devilish designs, such that he in reality contributed to destroying and breaking down what he wanted to spread – the truth about Jesus' life and deed. And of course Ardor chose very carefully the kind of schemes that he wanted to sneak into Christianity, for if the ideas that he tried to instill into Paul were too much contrary to Paul's own convictions, they would not gain the intended resonance in Paul's own thinking. Hence, Ardor chose to make use of something that was part of Paul's inherited belief, namely the sacrifice concept. And the idea of Jesus as a voluntary sacrifice in order to atone God with the humans was so close to Paul's own concept of man's relationship with God that he swallowed it "hook and sinker", and he himself was convinced that it was God who had given him this "knowledge" about the purpose of Jesus' death on the cross as an intended and wanted murder! The Bishops Letter is trying the exact same tactics in relation to the supporters of Toward the Light! and unfortunately until now it has, sadly enough, succeeded to a large extent. When the eldest were to adulterate the teachings of the youngest, they have at all times had to do as in the case of Paul, i.e. be as close as possible to the teaching of the youngest and they have not falsified the teachings more than necessary, such that the humans could "swallow" it, adapted to their level of religious maturity at the time. It is therefore natural and logical that a falsification of Toward the Light! had to be close to the original in terms of linguistic expressions, terminology and content. But whereas Toward the Light! contains chastisement of mankind for not trying to lift itself from its mental immaturity, it never culminates in the same kind of doomsday feeling and pessimism about the future that characterizes the Bishops Letter. And what is referred to from the development history of mankind is in many respects correct, but the authors omit completely to emphasize light and hope and that love will always win eventually! For example in Toward the Light!, in the admonishing and very austere speech by God's servant mankind are reproached for their immature behavior and for so often following the roads of darkness instead of those of the light; but the speech ends by declaring that whatever road we choose God shall follow us on our way and he will rejoice with us over our successes and he will grieve over us when we fail, for God's patience will never be finite, and his love to each of us is without limits! And even if the Bishops Letter in most areas describes the history of evolution correctly, here and there are sneaked in a few inaccuracies and plain errors that I would claim have been consciously planted in order to sow confusion and to try to make the new information slide into the reader's mind and hence in the long run supplant the correct information in Toward the Light! – I am personally convinced that the Bishops Letter is supported by one or more of Ardor's ether images, which will steadily supply the person who has accepted the letter with false thought impulses and steer his or her experience of the extrasensory truths further and further away from Toward the Light! and steadily closer to the Bishops Letter. Of course, only very few still read in Toward the Light! every single day to make sure that what he or she seem to remember really is correct, and once you have voluntarily submitted yourself to the influence of the ether images, with time it will be the point of view of the Episcopal Letter and the "God" of the Bishops Letter who will be foremost in your consciousness, and the real and the truth given to us in Toward the Light will gradually recede, become blurred and in the end be totally forgotten. And it will be in the same way with the superior ethics and moral philosophy inherent in Toward the Light! It will slowly but surely be erased from memory and be supplanted by the low ethical standards of the Bishops Letter, where innocent are being struck by unfair and unreasonably harsh sentences, where people are being punished for something they have not done, and where everything is being turned upside down, and good persons are being blamed for that which evil persons are responsible for. In this way the Bishops Letter is also very suitable for creating division between the supporters of Toward the Light!, since some are going to see the text through lenses colored by the adulterations of the

Bishops Letter, while others will to a much larger extent will be inspired by the true explanations and superior ethics of *Toward the Light!*, and these two factions will evidently never agree on the real message of *Toward the Light!*, resulting in discord and disunion. Unfortunately, this has also been the effect from the very first time the Bishops Letter was distributed! Already a day after he had received the Bishops Letter Johanne Agerskov's very good friend and supporter for many years, the writer and librarian Christian Jørgensen, sent her a note with a request whether she could ask Leo for an in-depth explanation about how to interpret the statement that God might possibly break off all connection with mankind, perhaps for several millions of years, because he found it difficult to accept that this information was generally compatible with *Toward the Light!* Following this, he corresponded for a couple of months with both the mother and daughter Agerskov, and they became increasingly frustrated over the fact that Jørgensen permitted himself to stick to his point of view, and it finally came to the point where Inger Agerskov declared that he could not understand their points of view because he did not want to understand them and that he should not bother to write to them anymore, because all future letters from him would be returned unopened. Hence, they chose the same solution as "God" in the Episcopal Letter; they severed all connection with the man who had been perhaps the very best friend of the Agerskov couple for almost 20 years. However, Chr. Jørgensen continued to be a very devout advocate for *Toward the Light!*, writing articles and referring to the work in his books, and when Johanne Agerskov, after her death, was subject to accusations from the daughter's psychiatrist alleging that she had suffered from a serious mental illness, paraphrenia, it was Chr. Jørgensen who came forward as her most fervent defender and retorted in an article. He was a true friend and defender of *Toward the Light!* in spite of the bad treatment that he was unfortunately exposed to. For "The Society for the Dissemination of *Toward the Light!*" followed up the rift between mother and daughter Agerskov and Jørgensen by returning the amount of money with which Jørgensen had supported the publication of "Questions and Answers", and this was an exceedingly clear message that he had become non-wanted in the society! Incidentally, Inger Agerskov was the first to launch the postulate that Johanne Agerskov was an infallible medium, and by means of a logical chain of reasoning she believed having proved that by raising doubt about parts of a message that the mother had received was tantamount to accusing her of consciously lying and falsifying, because her mother by definition could not be mistaken. Inger Agerskov also with great conviction asserted that a possible disconnection of all contact with humans from God's side could not be regarded as if it was He that severed the connection, rather that it were the humans who broke the connection with God because we had not accepted his message, and she also presented the very sensational claim that there was not a single human being who was capable of making an unselfish prayer to God from his or her heart. Furthermore, she asserted that no human beings have ever requested to be granted life, but that is also not correct! In *Toward the Light!* it is said that we are all being asked between each incarnation whether we wish to continue life. In general Inger Agerskov's letter is based upon premises so unreasonable that it is no wonder she could reach the conclusion that God is the same loving and patient being that he has always been, but that the youngest and the humans are guilty of the break-off of all connection, in spite of the fact that in the Bishops Letter it says clearly that it is in fact "God" who will possibly break off all contact with mankind! I don't know of anyone who has so completely and fully adopted the dark logic of the Bishops Letter as Inger Agerskov in her comments to the content of the letter, and I would not be surprised at all if it comes out that it is her spiritual I who in actual fact authored the Episcopal Letter. Incidentally, it is well worth noting that Chr. Jørgensen never had his wish granted to get an explanation from Leo how it could be in harmony with God's love that He could harbor the idea of severing all connections with mankind, and the reason for that was that also Leo broke off all connection

with Johanne Agerskov after having dictated the Bishops Letter. In spite of the promise that the youngest would continue the connection with her until her dying day if necessary, Leo broke that promise in 1938. Personally, I find that more than strange, and it only confirms the assumption that it was not at all Leo who dictated the Bishops Letter, rather it was an impostor pretending to be him. Why else would the connection be severed so abruptly and unexpectedly, precisely at a time when Mrs Agerskov was in such need of Leo's help to avert an impending split in the small Danish Toward the Light! milieu? Also, it is a very odd allegation that was presented in the Bishops Letter concerning Johanne Agerskov's last and dying day, namely that the day was not decided by God when she was incarnated, such as is otherwise done with all other beings when they are incarnated. The justification for this completely exceptional deviation is said to be that the extrasensory spirits would possibly need her help way beyond the time span that could be foreseen, and therefore they wanted to keep the option open to be able to extend her life if necessary. This information appears rather odd considering that Johanne Agerskov lived for yet another eight years after 1938 without the contact having been re-established. This definitely cannot be because there was no need for her help, for discord and conflict were raging among the supporters of Toward the Light! after the publication of the Bishops Letter, and there was no doubt whatsoever that there was a need for extrasensory assistance – but it never came; the connection was and remained severed! Very strange!

The person who possessed the rights to Toward the Light! after Mrs Agerskov's death, the board member of the "Society for the Dissemination of Toward the Light!", Sigurd Folmer-Hansen, incidentally made use of the same tactics as mother and daughter Agerskov in a discussion about the Episcopal Letter with the Hagel-Sørensen brothers in the beginning of the 1970-ies. The brothers who were acquaintances of Chr.Jørgensen and continued to pursue his wise points of view in 1972 wrote some very intelligent and astute analyses of the Episcopal Letter as well as of Inger and Johanne Agerskov's letter. Folmer-Hansen and his wife Elsa, a niece of Knud Brønnum, were very much upset and incensed over the fact that the brothers took the liberty to insinuate that Mrs Agerskov might have been tricked by the eldest, and also they maintained that Johanne Agerskov was an infallible medium. In the midst of a discussion, carried on by mail, Sigurd Folmer-Hansen without further ado returned the brothers' letter unopened and declared that the same would happen with all future letters in spite of the brothers having maintained a positive and friendly tone in all of their letters. He just could not tolerate their points of view. And unfortunately the disagreements between the supporters and the opponents of the Bishops Letter have not abated throughout the years, rather they have continued to this day with full intensity, so the author of the Bishops Letter has, consequently, succeed in creating a divide between the followers of Toward the Light!



*Left: Writer and librarian, parish council chairman, Christian Jørgensen, wrote to Mrs Sagerskov the day after having received the Episcopal Letter with a request if she could make Leo explain what was meant by the statement that God might possibly break off the connection with human beings. Presumably it was Leo who engendered this thought in his mind? We know that Jørgensen on previous occasions had been used in this way by the extrasensory side, when they wished to bring out questions to be answered in Supplement II. Photo: Private. Right: The publisher of the 1939 edition of *Toward the Light!* theatre and music publisher Sigurd Folmer Hansen and his wife, Elsa nee Brønnum. She was a niece and stepdaughter of Knud Brønnum, since Brønnum had married his brother's divorced wife, Olga, in 1926. Both Sigurd and Elsa were ardent advocates of *Toward the Light!* but they didn't tolerate very well that the Hagel-Sørensen brothers argued against the Episcopal Letter at the beginning of the 1970-ies and broke all contact with them. Photo: Private.*

### **A Provocation Against the Church!**

When we approach other people with the intended wish to persuade them that they are wrong on an important issue, the vast majority will choose the strategy to approach the person in a friendly and accommodating way such that one doesn't alienate the person before even broaching the issue at hand. But not the Bishops Letter! All batteries fully armed and at the ready, here is launched a frontal attack on the Christian doctrine and the priests, who are given the entire responsibility for the threatening wars and the ensuing human sufferings, if they turned into reality, unless they renounced their beliefs within a deadline of two years and also reformed the Danish church on the basis of *Toward the Light!*. How on earth can one assume that they could manage to convince anybody about the truth in *Toward the Light!* in such a manner? The entire Bishops Letter is one big provocation against the men of the cloth, and I cannot believe otherwise than that they had to react with disbelief over being imposed that kind of responsibility. No wonder! Admittedly, *Toward the Light!* also talks about the many delusions and misdeeds that have followed in the wake of Christianity, but the text also emphasizes the positive aspects of the Christian doctrine, for there is no question that the New Testament contains a qualitatively new way of thinking in religious matters, and Christianity has also inspired countless number of people to carrying out many charitable deeds and to create divine pieces of art and music – inspired by the loving message of Jesus. In spite of the adulterations, a very wise and benevolent man appears for us in the gospels, admonishing us to work for peace, forgiveness and love! Thou shall love God as yourself; do unto others as thou wish them to do unto yourself; if someone strikes you on one cheek then turn the other one to – these are doctrines that can very well have come straight from Jesus' mouth. This was a completely new way to relate to your fellow man, and those who really have adopted Jesus' words in the Bible and tried to live in accordance with them have at all times appeared as good and loving human beings. Because Christianity has never been mere delusions and false doctrines – Christianity has been a mixture of Jesus' simple and beautiful teachings of love on the one hand, and adulterations sneaked in by darkness on the other hand! But obviously it has never been the intention of the author of the Episcopal Letter that the Danish priests really should take the Bishops Letter seriously, for then it would have been phrased completely differently! The real purpose was to prevent the Danish church to ever adopt the teaching of *Toward the Light!* by creating so much resistance against the text from the side of the church, and engender a schism so big and insurmountable that it would take a very long time before the men of the cloth would ever take *Toward the Light!* seriously. And considering the status of this text in the Danish society today where it is practically unknown, the author of the Bishops Letter has, also in this respect, been completely successful! Also

among many supporters of Toward the Light! one can still sense the evil spirit from the Bishops Letter, where the church is regarded as an enemy, and where there is almost a tendency to gloat when things go bad for the church. My impression of the Norwegian church is that it is developing very positively in many ways, shedding more and more of the old dogmas and delusions and hence can be regarded as steadily approaching Toward the Light! in its teachings! I cannot tell how things are in Denmark, but at least this provides a sense of hope for the future as regards Norway!

A year after the distribution of the Bishops Letter, the board of the Society for the Dissemination of Toward the Light!, Inger Agerskov, Knud Brønnum and Sigurd Folmer-Hansen sent a document to the members that they wanted as many as possible to sign such that it could be sent as a reminder to the bishops that there was one year left of the deadline for starting the reformation of the Danish church. This letter shows very clearly how far from the ideas of Toward the Light! the board had come, as it states, among other things, as follows:

*“It is no use that the priests pray to the God of the Bible for preserving the peace in Denmark – he cannot do it, for he is not the God of truth but of lies!”*

It is quite remarkable that the board really had the cheek to put forward such a haughty claim – so, the Danish priests’ prayers to God will not be heard? This is in very stark contrast to what is said in Toward the Light! where we are told that even heavy grief will be perceived by God as a prayer for help, and even a prayer to a primitive image of a deity made from a wooden stick will be heard by God, as long as the prayer comes from a sincere heart. But in this respect the board is totally in line with the Bishops Letter in which it is asserted that God is yearning to help humans but is not able to do it as long as Toward the Light! has not been accepted and adopted as the truth. This must be a lie, because in Toward the Light! is stated that God does not at all care to which faith the individual confesses. Just notice how immensely beautiful and loving it is expressed in the summarizing and final comment in Toward the Light:

*“The eternal life belongs to anyone who wants to receive it; God’s kingdom is open to everybody; each single human being owns God’s love; towards everybody does He show the same patience, the same charity; He does not close His heart to a single person, and He does not close the gates of the fatherly abode to anyone; because for God, the Creator and Father of the human spirit, it is not important to which earthly faith the individual confesses with hand and mouth but only this: if the humans in their mind and heart, in thoughts and in deeds live in accordance with the belief to which they confess, with no regards to the superficial forms of the faith, to the dogmas created by humans, to the conventional and the enforced aspects which do not have any spiritual value for the eternal life; only that which calls upon, awakens and maintains the very best, the noblest and most beautiful in human beings’ thoughts and emotional life – only that has permanent and enduring value for the individual.*

*Just as God will not impose a particular faith on anyone, He also does not require to be revered and worshipped in this or other prescribed manner. Every religious community has the right to organize service and meetings in accordance with the manners and rules that best correspond to the adherents’ perception of what is beautiful and sublime. But no one has the right to give prominence to the agreed forms of his community at the expense of all other forms, as if it were the best and most perfect manner in which the congregation can honor its God and father and achieve a connection with the divine. All worship must therefore be voluntary without any kind of force in one or other sense; for whether humans meet in temples, churches, village halls or in their homes, God will always hear their hymns of praise,*

*their thanks and their prayers, as long as the devotion of their mind and their heart is real and deeply felt.”*

It is surely not possible to be further away from the claim of the Bishops Letter, according to which God is dependent upon humans believing in Toward the Light! to be able to help them! For it is clearly stated that God will hear each and every prayer coming from the heart irrespective of the faith or belief to which the person confesses! The Bishops Letter is nothing but lies and deceit! And it turned out that many of the members of the “Society for the Dissemination of Toward the Light!” were much more enlightened than the board members, and many did not want to sign the letter with the notorious claim that God does not hear prayer from Christians, and in the end the board opted not to send the reminder to the bishops. Instead they distributed a highly reproachful note to the members for having let down Toward the Light! at such a crucial point in time, and they expressed rather straightforward that such members were non grata in the society.



*A few of those who believe that the Bishops Letter really does originate from one of God's emissaries claim that God will still hear and respond to humans' prayers even though he has severed all contact with them. This is of course not possible. You cannot have zero contact with somebody and yet still hear what they are praying for. But luckily this is a lie from start to finish. God will of course never disconnect the contact with his creatures, and we can still be confident that He will respond to any prayer that comes from the heart, even if He does not always respond to our prayers in the way we ourselves had imagined it. Illustration: Praying hands by Albrecht Dürer.*

### **Enforcement and Threats!**

Towards the end of the Bishops Letter the Danish bishops are requested to make their choice whether or not they want to reform the Danish church on the basis of Toward the Light! And allegedly they are to make their choice without force, but at the same time it is also claimed that if they do not make the right choice, then God has no more to say to them, and not only that – God will also brand them and above their heads He will write: Mene Tekel! Weighed and found wanting. For how long the priests must carry this “stigma” is not mentioned:

*“Well, pray choose the correct road! For if you have not, within the deadline given to you by our Father, accomplished what He has commanded you, or if you turn away from Him and from His prayer for assistance, then He will no longer call on the Danish people, for then you – the ecclesiastic representatives of the people – have proven unworthy of His trust. In that case our Father may possibly through other means, for instance translations to other languages, spread His message in the world, but then you will stand there in shame, where you could have been standing in honor! And our Father will then, spiritually speaking, above your heads write a bright and flaming: Mene Tekel! Weighed and found wanting!!*

*So go now and choose the right way, but make your choice without force: because God forces no one to do what is right!! If you believe – from what is the best and most truthful in you, that Christianity as it is now – through and through – is in accordance with the eternal truths, in accordance with Gods laws and in accordance with God’s infinite love to all spiritual creatures, then our Father has nothing more to say to you; but then you must bear your full responsibility for the times ahead! My approach to you has now come to an end.*

*I bow to you and greet you in the name of our Father!” –“*

With this almost macabre self-contradiction about their choosing without coercion – however, if they do not choose correctly then God will brand them with a sign of shame – the author of the Bishops Letter finishes off with a greeting from God, but not a word at the end about God’s love or his heartfelt joy if the priests should choose to present God’s own message in the terrestrial world! Compared to for instance how God’s servant finishes his speech in *Toward the Light!* the words in the Bishops Letter sound rather empty and miserable. Just listen to what God’s servant is saying towards the end of his speech:

*“Humans! Your Father is yearning for you!*

*He bid me, his servant, to convey to all of you His fatherly greetings.*

*His peace be with you forever in eternity!*

*Amen.”*

Thus speaks one of God’s messengers!

### **How to Make *Toward the Light!* Known on the Earth?**

To my mind it is quite clear that the Episcopal Letter is a provocation and an adulteration of the message of *Toward the Light!* This is definitely not the way it should be done if the real purpose is to win supporters for *Toward the Light!*, - but then again the aim of the Episcopal Letter was not to win over neither the Danish bishops or other people to be followers of *Toward the Light!* – The purpose was to adulterate and falsify the message, create division between *Toward the Light!* and the church, as well as internally between the supporters of the work, and to prevent the message to break through and become accepted by the Danish society. And the strategy that the “Society for the Dissemination of *Toward the Light!*” followed up with – to proclaim, “*Toward the Light!* in hand – that their “religion” was the only one that could save mankind from being abandoned by God and that belief in their “religion” was the only thing that could make God continue to stand by human beings, amounted to a total derailment – it is definitely not the kind of procedure God wishes us to use! In fact, quite a lot is mentioned in *Toward the Light!* about how God wants the person

who wishes to serve His cause to behave. In Christ's speech to mankind we learn in quite some detail how best to serve God's cause among our fellow beings.

*“For you should know: that no creed has advantages or rights over the others. No doctrine is the one and only panacea; for our Father does not ask you to what faith you confess, but only if though have tried to journey forward toward the light, whether you have conquered the evil and the many temptations; he will ask whether you have helped the weak, fed the hungry, clothed the naked, helped the needy, the sick and the suffering; and He will ask you whether you have done your deeds from the goodness of your hearts and from charity, or whether you have done them for your own advantage.*

*Yes, indeed, our Father does not ask about your faith, but only if you have lived and acted in accordance with that which for you was truth and justice.”*

In other words, God does not ask us what kind of faith or belief we belong to, and he makes it quite clear that no doctrine is the only panacea! Well, these are certainly very different tones than those we hear from the Episcopal Letter! Hence, it cannot be correct that God may one day sever all connections with us in case TtL is not accepted and introduced as the truth, because *“No faith or doctrine is the only panacea, the only one that leads to salvation;...”* God does not ask us what we believe in, only about how we carry on and live our lives! And the same thing must obviously be the case of the nine Danish bishops in 1938 – they were also not asked to what faith they confessed, but only whether they were seeking the noblest and purest in themselves.

I would argue that the entire enterprise of the Bishops Letter, the content as well as the way it was distributed, is totally against what Christ is asking us to do in relation to other faiths and religions. Can it be stated any more clearly than when Christ says that supporters of Toward the Light! in no way have the right to judge other faiths or points of view? Because the speech of Christ evidently addresses not only those that belong to the various world religions, it is as relevant for those of us who believe in Toward the Light!

*“Yet I wish to say unto all of you: If you wish to be God's servants, then you must not strife and quarrel with each other about ancient sayings and doctrines coming to you from the many scriptures of the fathers. Then you must not perpetually claim that your faith and your church are the only true ones and the only panacea. And at no time must you by means of the sword or by harsh commands impose your belief or views on others.*

*On the contrary, you shall seek to join in your common yearning for purity, for the sublime and the divine. Yes, you shall try to meet in your common longing for a Father's love and the justice of a God.”*

So, Christ is asking us to not strife and fight, and we shall not emphasize our personal faith as the only true faith to lead to salvation and also not attempt to impose our faith on other people. And there is no other way to describe it: The Episcopal Letter was clearly formulated as an attempt to impose upon the Danish bishops a certain faith – Toward the Light, even though I am personally convinced that this was a deliberated provocation. Also, the Episcopal Letter cannot in any way be understood to be an attempt to meet the bishops in a joint longing for a father's love, since the most gruesome consequences are depicted for failing a promise. Very far from it!

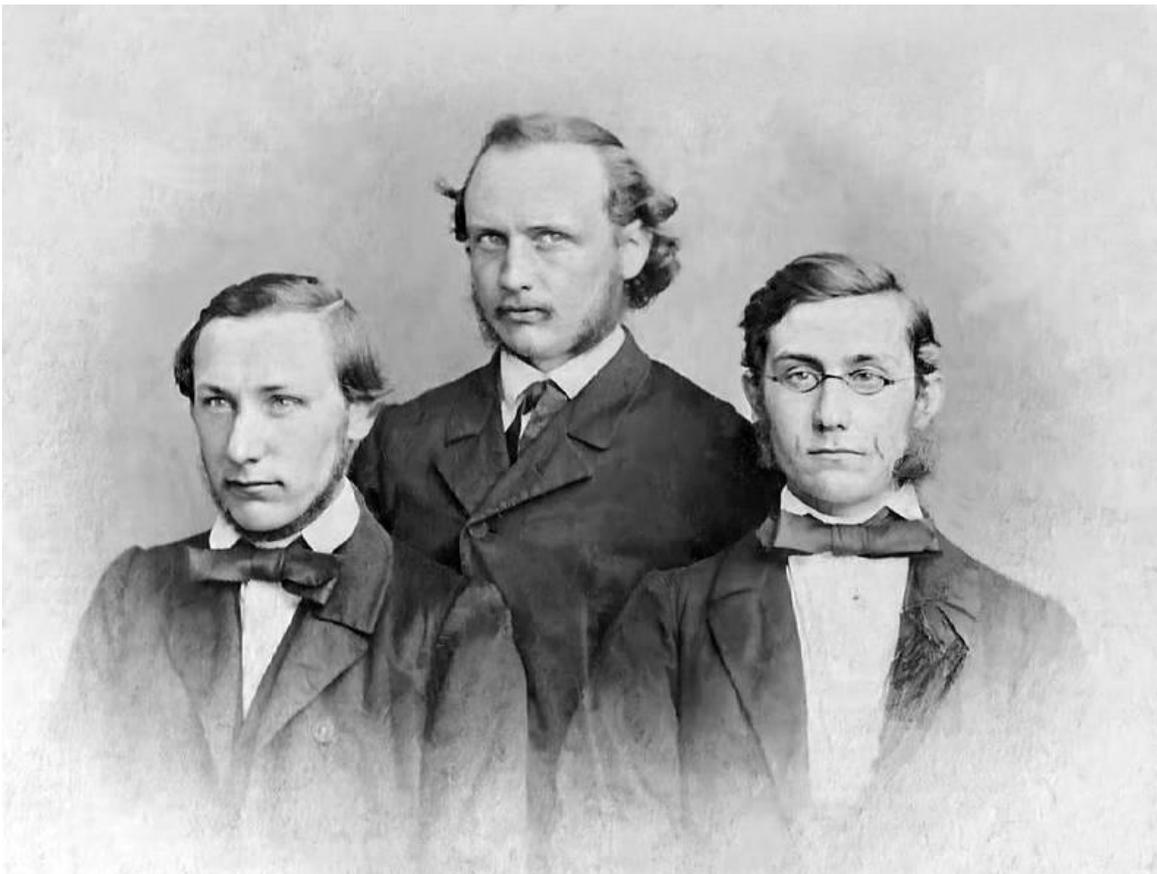
I am very happy to make the words of Christ my own, when he says that we who wish to be God's servants on earth must speak mild, loving and comprehensible words to everybody, not

speaking in a harsh and judgmental way and never threaten or frighten with damnation and eternal torments, even if it is “only” for a few million years and not for eternity!

*“Yes, verily I say unto you: If you want to be God’s servants, then you must all serve Him in spirit and in truth; then you must speak mild, loving and comprehensible words to everyone, who in doubt, hopelessness and repentance turn to you for help and guidance; then you must tirelessly and constantly comfort and strengthen the weak, disheartened and stumbling human beings; you must never speak harsh, judgmental words to the living, and certainly not blame the dead; at no time must you, in order to claim your power and authority, threaten with eternal damnation or frighten with punishments and torments of hell.”*

**Oslo, March 18, 2010**

*English translation by  
Jørgen Malling Christensen*



*This is the only picture we know that shows Rasmus Malling-Hansen together with his two brothers, Johan Frederik Oluf Emanuel Hansen, 1839-1912, (left) and Thomas Jørgen Jensen Hansen, 1837-1919. Both brothers were teachers. Photo: Private.*

## **An Incontrovertible Proof that the Bishops Letter is a Forgery!**

**A lot can be said about the so called Bishops Letter, published by Johanne Agerskov in 1938, and much has also been said and written about this her last publication – perhaps in particular in the last five or six years, when more and more people have come forward with their assessments and viewpoints. And for yours truly it is quite obvious that if you break down the Bishops Letter and analyze it bit by bit, you will very soon discover that it contains a wealth of wordings and information clearly contradicting the “three golden fruits” which are the only ones of Agerskov’s publications that the extrasensory world vouches for. I shall not repeat here all the good arguments put forward by different writers throughout the years, - merely lay down that in my view already numerous elements have been put forward and each of them sufficiently revealing as to serve as proof that the Bishops Letter must be a forgery! But perhaps until now no one has put forward a completely irrefutable and incontrovertible proof to the effect that the Bishops Letter cannot be true? I think I have found such a piece of evidence and will present it together with some other ideas of mine I have come up with regarding the Bishops Letter since the last time I wrote about it. Let me, to be on the safe side, emphasize that I do not think it was the medium Johanne Agerskov who was behind the faking of the Bishops Letter, rather I believe that she received the letter in the usual way, convinced it was her father who dictated it from the extrasensory world.**

Now, it is not very simple to present a proof that the Bishops Letter must be a forgery, acceptable by both supporters of and opponents to the authenticity of the Bishops Letter. Supporters of the letter have shown an amazing resourcefulness when it comes to novel interpretations of words and concepts, indeed not only new interpretations but in fact inventing completely new and previously unknown meanings of words which most of us have hitherto perceived as quite unambiguous. For example, one of the most ardent advocates for the BL has, on his Danish website, put forward a “proof” – by means of a modern form of ‘Erasmus Montanus’-logic – that “all connection” actually does not mean all connection but only the connection going one way. In this way he feels that he has “proven” that God will continue to send a flow of light to the humans, even if He severs all connection with each and every person on the earth, such as the Bishops Letter states that He might possibly do because He can no longer endure to follow what happens in the earthly world.

However, “all” evidently cannot mean anything but all, namely: The whole thing, all of it, with no exception, lock stock and barrel, the works, the whole caboodle, the whole nine yards, every bit of it, big and small, heaven and earth, with all hands, making a clean sweep of it. If you claim that all railway connection has been stopped, well then there are no trains – if you state that all connection on the phone line has been severed, then no one can hear what others are saying – if you say that all transmission on the electrical lines has been disconnected, then no one can receive electricity anymore! One could continue to make examples ad infinitum, but ‘all’ will never mean anything but ‘all’: everything, without exceptions!

From the below quotations from *Toward the Light!* the reader may judge for himself whether it seems plausible that God will continue to let a flow of light pass to the humans if what it said in the Bishops Letter about him possibly severing all connection should become a reality:

*“So as from the very moment God established contact with the humans the divine stream flows through everybody in an unbreakable circuit and is infused into each new creation in the moment of conception.”* Comment, Chapter V, p.165.

*“In the very moment when the first feeble germ of a new human body has been created by the conception, it receives its part of the divine flow of light that bonds mankind to God.”*  
Comment, chapter VII, p.173.

For me personally, having had ever since childhood a particular interest in literature, poetry and semantics and having read hundreds or rather thousands of literary works, it appears quite unfathomable that some people can manage to twist and turn the notion ‘*all connection*’ to such an extent that they make it tally with the idea that the divine flow of light will continue to flow through everybody from the time of their birth, even if God severs *all connection* with humans! Who gets the point? Is it not stated that the flow of light bonds the humans with God – is then the light flow not *a connection*? And doesn’t it say that the divine flow of light flows through everyone in an eternal circuit from the moment God established *connection* with humans? Well, in that case, is it not a necessary consequence that the flow of light will cease when he severs *all connection*?



*In case all connection on the railway lines has been stopped, can we still have trains going one way? Illustration from the internet.*

Just as absurd as claiming that the flow of Light will continue, is it to assert – such as Inger Agerskov did in a letter to Chr Jørgensen in 1938 – that God will continue to hear humans’ prayers, but not respond to them, if He has severed all connection with the humans. If there is no connection, evidently, He also cannot hear what humans are praying for! And if the reason why God possibly would have to sever all connection was that He in the long run could not endure to be a passive witness to the sufferings of mankind – wouldn’t it then torment and pain His mind to have to listen to humans’ increasingly desperate prayers for help as they sank deeper and deeper down into sin and sufferings without Him being able to help them? Would it not be sheer torture for His already tormented mind to have to witness the humans’ despairing cries for help without being able to do something? How on earth would He be able

to manage to restore His mind again and regain sufficient strength to be able to provide help to humans when He during millions of years was being “bombarded” with heartfelt prayers for help from His tormented creatures?

Certainly, Inger Agerskov claims in her letters regarding the Bishops Letter that there were no people on earth in 1938 with the ability to pray in the right way, however this is of course a rather impossible claim! After all, the world was not limited to the Danish church and a few supporters of Toward the Light in Denmark – what about all the other religious denominations and what about all the so called primitive people – it is very clearly stated in Toward the Light that God responds even to a prayer to a primitive idol, provided the prayer has been said with a deep and heartfelt conviction that the deity shall respond to the prayer. No, here we are approaching the plainly senseless! Of course, there were thousands upon thousands, nay probably millions of people around the world in 1938 with the capacity to pray to God with a sincere heart!

The purpose of God severing all connection would be – still according to the Bishops Letter – that mankind was to sink as deeply down into Darkness, sin and misdeeds as possible, such that God and his emissaries could start all over again and lead them towards the Light, without the disruptive opposition of the eldest. One might of course question why in the world God would continue to send a flow of light to each and every human being, when his goal that they were to sink as deeply down into Darkness as possible. Would not the continued flow of light just contribute to prolonging the time it would otherwise take before mankind had plunged to the bottom into the pool of Darkness and sin, and hence also prolong the sufferings to which He would expose the humans before re-establishing the connection with them? - A connection which, hence, in reality would never have been broken, if it is correct that He would continue to send the flow of light and continue to hear human prayers. Would it not then be more effective to sever the flow of light, such that the fall into Darkness would be as quick as possible, such that they were spared unnecessary suffering as a consequence of God, through the flow of Light, constantly pulling them up again from the Darkness into which He wanted them to sink as deeply down as they possibly could? One may also question how God could have sufficient powers to send a continuous flow of Light to the humans, since He was so weak and fatigued that He could no longer endure to be a passive witness to their sufferings? If He could send a flow of Light to the humans, could He then also send this flow of Light to Himself, such that His shattered mind could be restored to health? Can one imagine a healer so tired and shattered by the sufferings of his clients that he can no longer endure to maintain relations with them but who nevertheless wants to continue to provide healing to them? Does it seem reasonable? No, these speculations about what kind of relations God would maintain with mankind must be rejected as baseless speculations.

The question is, of course, whether mankind at all would sink deeply into Darkness, sin and suffering merely because the youngest ceased to let themselves incarnate? In fact, this is commented in Toward the Light:

*“If in future the situation would arise that the youngest one and all suddenly ceased to let themselves incarnate, then a general stagnation would result. Nothing new of importance in any field would appear, and mankind would then have to, as long as possible (see p.246), make do with that which had been given to them in terms of inventions, science, poetry, painting, sculptural art and music and many other things until the youngest once again would let themselves being incarnate among them; for the humans will in future not gain much through the genius of the eldest, since the eldest, incarnate after Ardors return in 1912, have all been incarnate under God’s leadership, and this is why their genius, because of His*

*willpower, is held back such that they in the earthly existence cannot be pioneers – rather can only appear as average human beings.*” ‘The Overview, p 301’.

Does it say anything here about the discontinuation of the incarnations of the youngest leading to humans sinking into Darkness, sin and misery? Not, not at all! It merely mentions that they would have to make do with what has already been provided to mankind through the youngest and the eldest. So, if the youngest stopped incarnating mankind would not develop in any field, all development would stagnate. But not forever! If God continued to convey the divine stream of Light, then the individual human being would still develop further in terms of spiritual maturity:

*“This is why the spirit, bound to the human body, receives – at each re-incarnation – an induction of Light from God. This induction of Light strengthens the Thought as well as the Will, in other words: it arouses the power of as well as the inclination for resistance in such a way that the Thought and the Will is increasingly able to push back the Darkness coming from the inside as well as the outside. As the repeated incarnations gradually increase this power of resistance, - the inclination as well as the force – an effective reaction against Darkness will be created. The Will awakens unto initiative in the direction of the Light, and slowly the Thought is influenced to follow the direction given by the willpower – the self-purification starts = the Darkness complexes sucked in are eliminated as the Ego gradually conquers the evil, bad and sinful in its core. And throughout the perpetually progressing lives on earth, some day the time will come, when the progressive movement of the Thought and the Will – against each other – will result in a fusion.”* QAAs II, question 64.

No, mankind *does not* stop developing even if the youngest stop their incarnations. The flow of Light induced by God will have the effect that they, incarnation after incarnation, will have ever increasing power of resistance against the powers of Darkness. Yes, indeed the road will be longer and more cumbersome without the help of the youngest, but everything indicates that mankind, thanks to the constant induction of Light, will be able to journey all the way to God’s kingdom without the help of the youngest! This is also confirmed in Ardor’s story, where God tells the youngest, after they having accepted the task to lead mankind on its journey to the home of the Father, that if they had rejected the journey of the humans would have been much more cumbersome, but they would still reach the goal without the help of the youngest. In my view, the most likely perception of *Toward the Light!* is that a discontinuation of the incarnations of the youngest would lead to stagnation and momentary decline until mankind had descended to a level corresponding to the spiritual and cultural level of the average person, but from there the most advanced human spirits would be able to take over the role of the youngest as the pioneers of mankind and “pull” the vast majority with them. No, certainly, if God’s aim was that mankind should descend to the level at which they were before the youngest began their incarnations, then much harsher methods would be required:

*“ In case God’s creatures never ever during the human existence had their power of Thought and Will increased through a direct Light induction from God, then the spiritual I – because of the constantly repeated incarnations – would soon be at the mercy of the powers of Darkness, it would succumb to sin, evil and misdeed; for the spiritual equipment of the I would then be too weak to offer effective resistance.”* QAAs II, question 64.

Here the text speaks quite openly about that which according to the BL would happen in case God breaks off all connection with the humans; they would very soon be at the mercy of the powers of Darkness, they would succumb to sin, evil and misdeeds. And exactly this would

be what God wished to achieve by severing all connection, so it stands to reason that it would imply God disconnecting the flow of Light.

In the concluding overview this is even more clearly explained:

*“By the incarnations of the youngest the human germ-archetype is pulled further and further away from its original appearance (the astral as well as the physical body); but if the youngest ceased their incarnations, then the quality of beauty that they have added to the human bodies would very quickly disappear and the body would once again approach the original archetype. Similarly, all the psychic elements, conveyed by the youngest to the humans through the astral copy, would slowly be erased and eventually disappear completely. But if God, in addition to that, also retracted the divine element, then the humans would, in a terrifyingly short period of time (a few thousand years), relapse into the characteristics that they had received from the hand of the eldest, a condition which would be far poorer and more brutish than that of the most primitive tribes in our time; at the same time, the last vestiges of the psychic life added to the humans through the incarnations of the youngest would disappear completely: Mankind would then once again become the creatures of Darkness through and through.” ‘The Overview, page 246’*

If God severs the connection, it cannot mean anything else than that there will not be any connection left, and he will then evidently also disconnect the flow of Light that he has hitherto conveyed to each and every human being at the moment of conception. He would then have to erect an impenetrable barrier between himself and the humans, such that not even a single small thought would be able to penetrate any of the accesses. And then God would have to remain there in total *ignorance* of the cruel sufferings his dearly beloved creatures were going through, without their loving father lifting a finger to help them. Believe it if you can. This is definitely not *my* God. And it is definitely not the God presented in *Toward the Light!!*



*If all connection on the telephone line has been cut off, will you then be able to hear at one end and not the other end? Photo from the internet.*

And, incidentally, who would be the one to give God a message about the right time to re-establish connection with the humans? Who would draw his attention to the situation where mankind had descended so deeply into Darkness, sin and misdeed as they ever could? Many supporters of the Bishops Letter hold the view that even if God severs all connection with the humans, the youngest would still continue their work and would go on teaching the humans between each incarnation. However – what would be the point of such a teaching when the humans on earth in accordance with the wishes of God slowly but surely were being drawn into Darkness and sin? Were they to be taught in order to make them better equipped to resist the evil influence of Darkness and then send them down to earth, where the goal was that they were to do the opposite, namely, to live a life in Darkness, sin and misdeeds? Would then the youngest not in reality work against God, for his wish was, as we are being told, that mankind was to degenerate back to the primitive stage at which they were before the youngest assumed the task to lead them toward the Light! This would be a totally absurd situation, brought about after God having severed the connection, and if the youngest were to act in accordance with God’s wish, then they could do nothing but contribute to the state whereby the humans would descend into Darkness as quickly as possible, and in that case they would have to either sabotage the education in order to create as much confusion as possible or refuse all manner of education. In both cases this would have led to all the youngest slowly but surely sliding under the power of Darkness, because one cannot work against the progress of the Light without at the same time opening for the invasion of Darkness into the personality. In other words, God would, with his course of action, have put the youngest in a situation where they had to choose between Him and the Light. In my view, however they would choose, God would be lost. No longer able to endure witnessing the sufferings of mankind would be tantamount to God having been conquered by Darkness; and if He in addition to being exhausted, broken down and depressed chose to break His promise to the humans about always following them in His thoughts and always providing them all the help they need, then of course this would not lead Him to regain His luminosity, rather it would give Darkness even greater power over Him and would, in my view, be likely to disintegrate His personality and destroy Him, thereby exterminating all life in the universe, for life in the Light only exists because it is maintained by God. If God did not immediately annihilate Himself, Darkness would then gain increasingly stronger power over Him, and His evil would have known no boundaries, and He would have become the enemy of the youngest and the humans, and they would obviously have been defenseless against such an evil deity, and we would have a scenario similar to the one described in QAAs about what would happen if the Thought and the Will had amalgamated with the poles of Darkness instead of those of the Light. It almost hurts me to write this, for in my heart I know with such immense certainty that God would never let anything like this happen. It is completely inconceivable and will never happen, for God is almighty and the sovereign ruler over the Light and all life in the universe.

Incidentally, another aspect is that in case God could no longer endure to remain a passive witness to the sufferings of mankind, then evidently the same thing would have happened with the youngest. Yes, the youngest would obviously have given up far, far earlier than God, for their strength is merely that of a speck against the entire universe when compared to God’s strength. The youngest would not have been able to accomplish very much for mankind on their own without God inducing new Light energy when they became worn out:

*“It it were conceivable that God Himself, instead of handing over the more direct guidance of mankind to Christ, had taken over this guidance, then He would have had to establish an abode for Himself in the last of the spheres around the earth and stayed there together with His twelve servants. But in that case it would have been necessary for God to reduce not only His own luminance, but also that of His servants, in order for planet earth and the spheres*

*not to become absorbed by the intensive, brilliant sea of light pouring out from all of them. The youngest would evidently – in a discarnate state – have stayed here with God in the same sphere. But if God had arranged it in this way, then God’s kingdom would have been empty. And even if the youngest could from time to time have stayed there for a while between their incarnations, they still would not have been able to receive the necessary help – through the emanations of Light from God – for the new incarnations. For the full luminosity of God would not have been present where it was needed. The zeal and working capacity of the youngest would therefore in the long run gradually decrease instead of increasing – and their work for mankind would become hopeless, impossible to carry out.* “ QAAs I, question 60.

It should appear very clear from the above that it is the youngest who periodically need a new feeding of energy from God, who is infinitely above them in terms of luminosity, and it is therefore completely inconceivable that God would give up following the sufferings of mankind before the youngest did – it will obviously be the contrary! And do pay particular attention to what is said about God and His twelve assistants: “...*the intensive, brilliant sea of light pouring out from all of them...*” To my mind it does not sound as if God is liable to become worn out and weary! Also, take note what is said about the light in QAAs I, question 64, which is really about the possibility of a god of Darkness:

*“And since the perpetual radiations of Light without loss of energy was beyond his capabilities, there could not be any prospect for him to recharge the energy of his thought and willpower, ...”*

In other words, the Light has a perpetual radiation without loss of energy, and since God is the sovereign ruler of the Light, He is of course in uninterrupted communication with this perpetual radiation of Light without loss of energy, and hence God’s personality, His power and His endurance can never deteriorate! To assert that God can no longer endure something is therefore completely meaningless. He can endure EVERYTHING – ABSOLUTELY EVERYTHING!!

Toward the Light! is full of evidence that God could never conceive severing all connection with mankind. On the contrary, He promises that He shall follow each and every second of our journey on earth, in torment and in joy, whether we follow the path of the Light or go astray in Darkness. We are joined with Him through His promise about eternal life and by means of the loving bond of Light which He lets flow to all of us at a steady rate. Well, even if we curse Him or hate Him or deny His existence, God’s love for us never diminishes, for it is infinite, and so is His mercy and patience. And if necessary, He also intervenes by means of His thought in order to provide us assistance. Thus for instance the comment, chapter X, says as follows:

*“...God keeps vigil over everybody and follows the earthly life of everyone, and often he intervenes by means of His thought, where the guardian spirits or His servants cannot manage to guide the humans; however, God does it in such a way that He never applies any kind of force on the free will of man.”* The comment, chapter X, page 192.

And in the speech of God’s servant:

*“Humans! Your Father is yearning for you; He follows you in good and evil. He follows you in grief and joy whether you are wandering in the deepest Darkness or in the brightest Light. His love for you is immeasurable, and His patience is without limit.”* Page 125.

However, it is also true that God can be strict and make demands upon us, and if we inflict sufferings on our fellow men and subsequently refuse to show compassion with those upon which we have inflicted suffering and refuse to acknowledge our guilt, then we will experience to face God's harsh justice – then we ourselves must suffer the torments we have inflicted on others, then we must learn to show compassion with other people in the hard way by we ourselves being struck by our own actions, but never is there as much as a hint in *Toward the Light!* that God could be imagined to sever the connection with us.

Well, maybe so, a few supporters of the Bishops Letter retort, but in 1938 the situation was so extraordinary with threatening wars in many parts, why even the very existence of the planet was threatened by a catastrophic nuclear war which might exterminate mankind and turn the planet uninhabitable for mankind. This is why God's emissary who drafted the Episcopal Letter was forced to be somewhat harsh when he, in a last and desperate attempt wanted the Danish bishops to reform the Danish church in order to save the world from the abyss. Therefore, the situation had to be painted in black vis-à-vis the bishops, for they had to be made aware of the fatal consequences of possibly having let down their promise to God. And this is why the Bishops Letter is so pessimistic and tinged by prophecies of doom, because it was necessary to point out very clearly to the bishops the horrendous consequences of their possible slip!

However, the Bishops Letter turned out to be a failed strategy. No reformation of the Danish church came about. The entire initiative failed completely. Still, mankind as well as planet earth were saved, even if millions of people did suffer an agonizing death. And actually no one should be surprised that the worst prophecies imaginable never were fulfilled, for God and the youngest are at all times aware what kind of evil machinations are threatening mankind, since all ether images are depicted as images in the ether, and God and the youngest will always take their precautions in order to thwart them. And as stated in *TtL*: God is never without means to intervene where necessary. In fact, God is able to find solutions to any situation that may arise, even if the worst-case scenario, seen from our point of view, would occur – that the entire human race would be exterminated. This is commented in *QAAs II*, question 17:

*“That the human race would be heading towards ruin because of birth control constitutes absolutely no risk for a long, long time to come. But if it ever appears that sometimes in future mankind was facing extinction, then this issue should not at all worry the humans, for God will surely find the necessary way out to ensure that the continued development and education of the human spirits may be carried on in accordance with His plans and wishes. And this possible continuation will then be of such a nature that it will absolutely not create unjust conditions in relation to the human spirits who, until this point in time possibly occurs, have gone through their earthly development.-“*

As stated in the above, mankind has no reason whatsoever to worry about what would happen if the human race died out. Even an apparently fatal case would be met by God with a satisfying solution. And we must never forget what is said in *Toward the Light* on page 287 about human suffering:

*“For it must be clear to everyone: that no human being will suffer more, neither spiritually or bodily, than what he or she has deserved in previous lives.”*

This promise from God about nobody ever having to suffer more than he/she has deserved was obviously also valid in 1938, so there was no reason to worry that the sufferings which could become a result of the threatening ether images turning into reality would ever be able

to unsettle God's justice. This is not meant in a cynical way – all human suffering is bad, but after all the fact is that all of us have brought karma upon ourselves in accordance with the law of retribution, and if we are killed in war, this will obviously “reduce” the bad balance of our “karma account”. This obviously does not imply that there would be no reason to try to thwart or mitigate all human suffering, and God and the youngest also work very hard to ward off, if possible, all of Ardor's evil plans! However, it must be regarded as a very odd way the Episcopal Letter is trying to ward off suffering – by telling the Danish bishops that in case they did not accept *Toward the Light!* as the Truth and in this way managed to ward off the threatening sufferings, then God had to expose mankind for yet much worse sufferings, because He then would have to sever all connection with them. Does this not sound very much like a threat?

Even if the above quote regarding the consequences of the human race being extinguished is linked to a possible consequence of humans no longer breeding, yet the problem is the same as if mankind was exterminated through a nuclear war; in both cases God would have a solution entailing that the development of the humans could continue in accordance with His wishes and plans. This, at one fell swoop, bowls over all the gruesome expounding about the threats facing mankind in 1938. Even a destruction of the planet would not have constituted the disaster many people claim it would have been. And the aftermath proves comfortably that God and the youngest had and have the situation under full control. The threats and doomsday prophecies of the Episcopal Letter have proven to be totally and entirely useless and wasted!

A sensitive and conscientious person with a vivid image of the exalted and loving God in his heart will obviously never need to search for proof in *Toward the Light!* in order to be able to establish that the Bishops Letter cannot be true. In his(her) heart and inner mind he will react with disgust against the unloving and threatening content of this letter and will know with his finely calibrated senses that God would never publish a text with a character such as the Bishops Letter. A person supporting the authenticity of the Bishops Letter and publicly vouching for its content has, in my view, not yet understood the inner core of God's being, ascribing him attributes of a much too human character. And I have noticed with great interest that the perhaps most adamant supporter of the Bishops Letter in Denmark – and incidentally who has raised the discussion about the authenticity of the Bishops Letter to new and hitherto unknown levels of personal malice – in an open e-mail declared that she is not particularly religious and only very seldom prays to God, and then only to ask for help for herself. I have to admit that in my secret heart I was not very surprised...

The image of God as depicted in the Bishops Letter is hardly distinguishable from the “God of lies” that we find in the Old Testament. Of course, God never tires or becomes resigned, and evidently, He never lets His creatures suffer guiltlessly without intervening in every way He can, and God is never without means to intervene when necessary. As already mentioned it is stated in *Toward the Light!* that no human shall ever suffer more than he/she has inflicted in terms of suffering on other people, and God will obviously never reach the point where he is all in, when human suffering is beyond the level where he can endure to follow them. God Himself has fought His own battle against Darkness and conquered it for all eternity, and He is the sovereign Ruler of the Light. Actually God's personality is completely inaccessible to influence from Darkness, but His deep compassion with His creatures makes Him suffer when they suffer – however, of course that does not tire Him out, for God fully controls the energy flow of the Light which is inexhaustible and can never deteriorate. God's person is at all times pervaded by a sea of Light of divine energy, and He is the exalted Ruler of the Light and the King of love!

The Light is of such a nature that it never reduces and is never exhausted, and God can draw from the sea of Light and pass it on to His creatures without the energy ever reducing or weakening. It is only in the Darkness that we become exhausted and need to rest and gather new energy through sleep and rest. God evidently never needs to rest in order to regain his strength, and obviously He never tires. That is a completely unknown notion in His world of Light, and believing that God cannot endure to follow the sufferings of humans is tantamount to reducing Him to an ordinary anthropomorphic, mortal individual. But He is far from that – He is the conqueror of death and has promised all of us eternal life!

Several passages in *Toward the Light!* are about God and the divine radiation of Light! As previously said, it is mentioned in QAAs in a reply, which is actually dealing with the consequences in case Thought and Will had amalgamated in the Darkness, that such a deity would not have had access to the everlasting radiation of the Light without loss of energy! But the God of Light does definitely have access to this perpetual flow of Light; it pervades God's personality continuously, and since the flow of Light can never deteriorate, then of course it follows that God's endurance also cannot deteriorate. If it was ever possible for Him to become fatigued – something which is, in fact, not feasible – then this fatigue would immediately be eliminated by the flow of Light that never ever will reduce its force.

Actually, God is completely insensitive to the Darkness! We can read in QAAs II, question 57 how the struggle of the Thought and the Will against Darkness went off, and one will see that it is clearly shown why God is totally insensitive to the powers of Darkness and hence will never become too fatigued or broken down to follow human sufferings:

*“The primordial Thought and primordial Will can – separately – to a certain extent be regarded as a conglomerate, i.e. an accumulation and amalgamation of disparate components. But their innermost core cannot be defined.*

*Before the point in time when the primordial Thought and the primordial Will reacted to the radiations of Darkness, which – see “Toward the Light” p.3, section 8 – implied possibilities for everything evil, the Thought was not aware of itself. But when the Thought and the Will simultaneously reached the latent poles of the Light, they awakened – as also mentioned in “Toward the Light” – to a completely conscious and willful state of activity. In their “passive” state the primordial Thought as well as the primordial Will implied “complexes” that could be influenced by the radiations of the Light or of Darkness. Hence, the Thought contained in itself ‘complexes’ to good and to evil – to a good, beautiful and bright cosmos and to an evil, ugly, disharmonious and dark cosmos.*

*When the Thought had reached one of the poles of the Light, with which it fused, it became fully conscious about itself. It knew that it had complexes of both evil and good, it knew that evil had to be conquered, sorted out and eliminated, and that goodness was to be maintained, developed and strengthened. It knew that it had to strive for a complete amalgamation with its “Will”. When the primordial Will reached the other of the poles of the Light, with which it fused, it was imbued by the radiations of the Light, thus eliminating and purifying the complexes that were sensitive to Darkness. But by this process Darkness lost all kind of influence over it. Henceforth it became its task – by virtue of its inherent power of attraction – to support and guide the Thought in its struggle away from and out of the Darkness as well as in its self-purification. Each time the Thought – fully aware – had eliminated some of the complexes it was carrying and which were subject to influence from Darkness and had thus approached further towards the Will, a reaction occurred – a state of resting – accompanied by an intensive inclination to cease the struggle. But the increasingly stronger and steadily approaching influence of the Will of the Light induced new strength and impetus into the*

*Thought. And it continued its struggle, continued its self-purging, until all the complexes that were sensitive to Darkness had been purged and eliminated.*

*This is how the primordial Thought was purified, this is how it gained knowledge about itself, knowledge about Evil in all its various forms and manifestations, this is how it gained knowledge about the transitoriness of Darkness and the continued existence of the Light in all eternity. And in the moment when the Thought, imbued and purified by the concentrated rays of the Light, met with the Will they fused together in perfect and beautiful harmony into one indissoluble whole, i.e. a unity which nothing exterior could break down or destroy. (Concerning this issue, please note “Toward the Light” page 241, section 3-5).*

*In summary: As from eternity the primordial Thought and the primordial Will involved complexes which could be called upon either by radiation by Darkness or by the Light. But by the first reaction to the influence of Darkness they slid exceedingly slowly further and further away from the influence of Darkness. And influenced by the continually increasing force and radiation of the Light, the primordial Thought after its fusion with one of the poles of Light resumed the long-standing fight against Darkness, purifying and eliminating the complexes that were sensible to its radiations. This is how it conquered Darkness, this is how the complete victory over Evil was won. - “*

As one can see, both the primordial Thought and the primordial Will were pervaded by Light in the process of fusion with the poles of the Light, and through the ensuing process of purification all the parts of the Thought and the Will that might be influenced by Darkness were eliminated and purged. When the Thought and the Will, hence both completely purified from darkness-sensitive complexes had been fused, God then created Himself and his twelve assistants from the Light, and God is hence in all eternity impregnable to Darkness! He is pure light, and a sea of light flows at all times through Him and radiates from Him! Does this sound as someone who cannot endure following human suffering? The answer goes without saying!



*If all connection has been cut in the electrical lines, would they still continue to carry electricity? Photo from the internet.*

However, now we are at the core purpose of this article, namely, to present a concrete and incontrovertible proof that what is in the Episcopal Letter concerning God possibly severing all connection with mankind, possibly for several millions of years, must be a forgery. Perhaps I should make the reservation that the proof is based upon what I consider a common and accepted way of interpreting the language. I do not doubt that some of the most persistent and most innovative of the supporters of the Episcopal Letter will be able to come up with new linguistic interpretations and find new modes of comprehending to such a degree that they are able to refute the evidence, but for all of us who are founding our understanding on the normally accepted linguistic interpretation, I think that what is stated in one of the letter replies in Johanne Agerskov's Copy books provide clear and sound proof that the referred assertion in the Episcopal Letter cannot be true. It concerns the response to Reverend Wemmelund's question 13. Please read the following very carefully, and you will surely see that this is a completely irrefutable proof:

*“When the first repenting eldest implored God to take care of their failed creation and in particular help “the shadows”, God promised to “animate” their creatures, i.e. supply them with Thought and Will = spiritual life, and He promised to do it in this way: that the astral counterparts could be released and by this process disintegrate and be absorbed by Darkness. In order to give substance to this promise God sent and still sends a flow of Light from His own Person to mankind, and each human foetus received and still receives, at the moment of conception, his/her sparkle of Light – this sparkle of Light absorbs the light carried by the flow of Darkness, by which all mankind is connected with the eldest; and when the spark of Light given by God has been assimilated with the Light from the eldest, then the astral counterpart of the human body is released, i.e. it is merely a copy of darkness similar to those of the animals, and at the death of the human body the counterpart is discharged, dissolved and then absorbed by Darkness.*

*As long as the eldest remain bonded with their creations God must, in accordance with His promise, make sure that every human body is released of its “shadow”. – When the presently living incarnate eldest's earthly bodies are dead, the “spiritually eldest” will be removed from the earth, i.e. the direct connection with mankind will be broken – quite automatically – forever, and when the bond has been severed, the weak flow of Light will no longer be supplied by the eldest, the flow of Light (surrounded by the flow of Darkness), which prevented the dissolution of the astral counterpart. By removing the last one of the eldest, incarnated by Ardor, from the earth God is released from His promise = the care for the release of the astral counterpart. – Each and everyone, even God, who makes a promise, is by nature bound until the fulfillment of the promise has been properly done.”*

Previously in this article I have shown that God could not possibly continue to send a flow of Light or sparkle of Light to each and every person at the moment of conception in case He broke off all connection, for if He continued to convey this flow of Light then he would not at all be able to attain His goal(according to BL) – that mankind would descend so deeply into Darkness, sin and misdeeds as they ever could, such that God and the youngest could start all over again and lead them forward. It is very clearly stated in Toward the Light! that if mankind should descend into Darkness to such an extent, then it is because of God severing the divine flow of Light. In that case mankind would, in the course of a few thousands of years, sink back into the stage at where they were when God assumed responsibility for them. Considering this, it is in fact quite peculiar that it is claimed in the Bishops Letter that God might possibly break off the connection for several millions of years, since the desired goal could be attained in the course of only a couple of thousands of years! Was this possibly because God would need several millions of years to recover His strength? However, in that

case it is an indisputable fact that both semantically and logically it has to be clear that God could not possibly sever all connection and, at the same time, continue to send a sparkle of Light to each new human fetus. But the problem was, as explained in the letter response to mr Wemmelund, that this sparkle of Light was completely necessary for God to be able to fulfill His promise to the eldest that He would take care of their creations in such a way that the astral counterparts of the poor humans did not continue to “live” after the death of the individual, because it had received a sparkle of Light from the eldest insufficient to provide them with Thought and Will, but still strong enough as to prevent that the astral counterparts were dissolved. God then gave the promise to the eldest that He would arrange it in such a way that the sparkle of Light that He induced at the time of the conception would absorb the sparkle of Light received from the eldest, such that the astral counterpart would consist only of Darkness and thus would be absorbed by the time of the death of the body.

In 1940, fixed in the Bishops Letter as the time limit for the bishops’ acceptance of Toward the Light! as the Truth, many of the eldest were still incarnate on earth, and all humans born would still be bound to the eldest through a bond of Darkness and by means of the weak sparkle of Light accompanying it. And if God at this point in time severed all connection with mankind and they would no longer receive the sparkle of Light to release their astral bodies, then all people born in the period after 1940 and until the point in time when the eldest passed away – perhaps around 1980-90, in other words a period of some 40-50 years – have their astral counterpart enlivened by the weak flow of Light from the eldest! They would therefore be doomed for a period of several millions of years – for as long as God chose to sever the connection with the humans – to wander about on the earth as shadows, - alive but without consciousness. However, God had made a promise to the eldest that He would provide all the miserable shadows a consciousness and participation in the eternal life, and as one can see from the above God never breaks a promise!! Consequently: God would never let it happen that once again legions of shadows without consciousness were to wander about on earth: And ergo the Bishops Letter cannot be true – fortunately!

And after having presented that which in my view is a completely clear evidence that the Bishops Letter cannot be true, I shall conclude with yet a few more quotations from QAAs II, this time question 67, talking about the perpetual energy of the Light, God’s eternal power and concerning God as the Creator and the Keeper of the order of the world. Luckily this is the Truth about God and not the evil forgeries that we are presented in the Episcopal Letter!

*“But the most important connection goes through the perpetual energy of the spiritual Light. By means of the thought God can, if he wishes, intervene wherever His help is necessary or wanted. But everything happens within the laws of the Light, which in many ways can and does intervene in the – for a period of time existing – earthly-material life. Even when humans do not want to acknowledge God’s sovereignty over all life – spiritual as well as material life of Darkness and of Light – still His power is incontestable and everlasting. “*

*“Since God is both the Creator and the Keeper of the order of the world, since He has given the laws for both the material and the immaterial life, then He obviously must be able to - in virtue of His knowledge of these laws – completely and at all times be able to control them and conform Himself to them without breaking them.”*

As it is written, - God of course never breaks the laws of the Light – such as it is claimed in the Bishops Letter, and he also never breaks His promises! *Naturally He will never sever all connection with mankind!* If there is anything we can trust in this world, it is definitely God!

**Oslo, 22 April 2010**

*English translation by  
Jørgen Malling Christensen*



*Malling-Hansen's mother, 1809-1885, was a very warmhearted woman, and Malling-Hansen had a very close relation with her through all her life. This picture is improved and colored with modern picture technology.*

## The Pardoning of Ardor!

*“Do not fear me! Do not hate me, and do not curse me anymore! For I am no longer the prince of hell, and hell is no more!*

*And I beseech you with all my heart, if you are able to master your hatred, to suppress your wrath, to forgive me what I have sinned against you all!*

*Forgive me, so that the peace and blessing of our Father may be upon you now and in all eternity”*

By these words Ardor ends his story about how his fall for Darkness became the reason why mankind is living in a dark world full of suffering, evil and death instead of in a world of Light, such as God had planned it. And no one reading about the sufferings this fall has inflicted upon Ardor himself can fail to be moved by his heartfelt prayer for forgiveness, and indeed many have tendered him their deeply felt forgiveness out of the compassion of their hearts. All evil you wish to strike other people will sooner or later return and strike yourself, and you will be forced to experience the evil sufferings you have invoked on others, and therefore Ardor is in a condition of desperation and pain beyond measure. According to TtL forgiving Ardor has the effect that one is released from the curses he has hurled against humans, and in its stead will be formed a bond of love to him which will contribute to alleviate his sufferings. However, his sufferings will not end until all humans have forgiven him, and this will be in a very distant future. But what does it really imply for those who forgive Ardor, that they are released from his curses, as mentioned several times in TtL? I have noticed that many supporters of TtL understand it as if all the evil Ardor had contrived against that person will be erased – curses as well as ether images - such that this person acquires protection against all evil designs planned by Ardor. Well, some even venture so far as to claim that each and everyone who forgives Ardor will be released from the influence of Darkness to such an extent that they become “seeing” or “clairvoyant”. Personally I have taken a somewhat skeptical attitude to the idea that forgiving Ardor – irrespective of how deep and sincere it might be, and in spite of the fact that I am fully aware of the very profound effect of the forgiveness both on the person who forgives and the one who is forgiven – could really have that profound an effect, because I cannot remember having read anything about this anywhere in TtL. In this article I intend to analyze “with a magnifying glass” what TtL really says about the effects of forgiving Ardor, for as I have experienced so often in the past when I am wondering about something, it is always true that he who seeks shall find! And the answer is usually somewhere in TtL, provided you read it with an open and unprejudiced mind.

Just like Ardor in his speech in TtL, Christ ends with an insistent plea to us to feel compassion with and to forgive Ardor. And Christ also states what will be a possible outcome of such a pardoning:

*“Lastly I turn to all people on the entire earth, begging all of you: try to have compassion with our eldest brother, try to forgive whatever he has offended you, so that the many curses he has hurled may be broken and erased!*

*Yes, forgive him with all your heart; then he will in deep gratitude stand by my side and help me with all his strength to lead you to our Father.-“*

As we can see, Christ is saying that the many curses Ardor has hurled against mankind can be broken and erased provided we forgive him with all our heart. In this context, let me mention that such forgiveness must be given out of sincere compassion, and that a superficial prayer delivered with the motivation that one wishes to be rid of the curses for oneself will not have the desired effect. Only deeply felt and sincere forgiveness will have an effect in this context. And in several places in TtL it is similarly stated that a pardoning of Ardor will cause either that the curses will be erased or that their bond will be broken for those who pardon. Pardoning Ardor might therefore perhaps be the greatest possible contribution by a human being, if one wishes to carry out an act of love in order to promote the progress of the Light on earth, and eventually bring about a gigantic purging of the Darkness bearing down upon us, hindering love to progress on earth. Obviously, very many people will have to forgive Ardor before the really big effect can be achieved, but each and every individual pardoning him will provide an important contribution and will be able to contribute to much Darkness being purged. In this context the pardoning of Ardor can hardly be overestimated.



*When I was young I was immensely fond of drawing and working with shapes in clay and wood. During a certain period in my life almost everything I did turned into tormented faces, though I did not reflect very much on it. With hindsight it struck me that this might possibly be due to a distant, unconscious memory of my experience in the spheres of the suffering and much tormented Ardor. I am personally convinced that I know him very well from previous lives! Above is one of the faces I did in my 20ies. I think this small “bust” is immensely fitting as an illustration to my article about the forgiveness of Ardor! Only our compassion and deeply felt forgiveness can release Ardor (the devil) from his sufferings. Copyright: Sverre Avnskog.*

But will pardoning Ardor also result in the erasing of all the ether images that he designed to strike us with? Many TtL-supporters are of that opinion and they tend to argue that ether images and curses must be synonymous concepts. But even if TtL mentions the erasing of the curses in several different places, there is no information anywhere that also the ether images will be erased as a result of the pardoning. In fact, it is stated quite clearly that no one is able to make the ether images disappear, neither God nor any of the youngest and not even Ardor himself. In question no 67 in “Q&As I” the ether images are compared with a wireless telegram that cannot be stopped or changed in terms of content on its way from the sender to the recipient station. And it is further stated:

*“In the earthly as well as in the psychic world this kind of messages and ether images are working in accordance with quite specific laws. Therefore no one, not in the earthly nor in the*

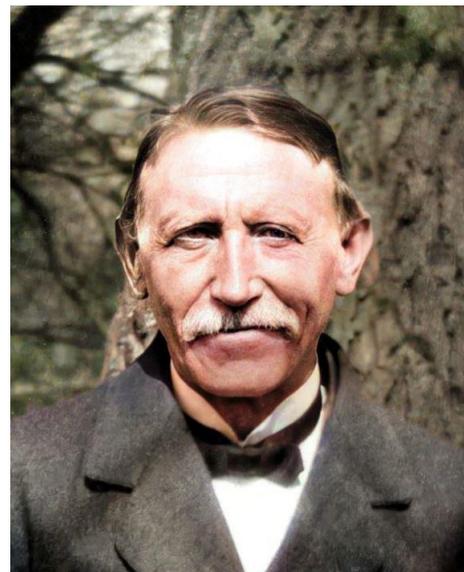
*psychic world can erase it once it has been emitted, broadcast or noted down. It will take its course until it is weakened, dissolved or disappears – according to specific laws. “*

Some people are of the opinion that the last sentence of this section indicates that even if customarily the ether images cannot be dissolved, yet there are special conditions under which they can be weakened, dissolved and disappear – in accordance with specific laws. However, this point of view is based on an erroneous reading of the sentence, according to my view. In reality what is stated is that all ether images will take their course as destined for them until they eventually disappear. They will only disappear once they have been “utilized” or are “outdated”. Hence, when some people claim that the ether images still can be changed or erased, this is based on a misinterpretation of the above text. If it were correct, then the extrasensory side has in that case chosen an incredibly bad example to illustrate how an ether image works, and that would not be very typical of TtL. A wireless telegram cannot be changed or stopped once it has been sent – and I trust that since this is used as an illustration, then the same thing is true for an ether image. And Johanne Agerskov states it very clearly in her response by letter no 16 in “Copy book I”:

*“In the spiritual world the originator of the ether images also does not have power (according to the laws of God) to stop or erase his or her designs;...”*



*Johanne Agerskov, 1873-1946:  
“In the spiritual world the originator of the ether images also does not have the power (according to the laws of God) to stop or erase his or her designs;...” (Private photos).*



*Michael Agerskov, 1870-1933:“...for each and every person who is able to forgive him (Ardor)is thereby released from his curses and in this process becomes more free in relation to the influence of Darkness (evil), in fact he or she is, in a spiritual sense of the word, lifted up into a purer atmosphere;...”*

Hence, it is completely inconceivable that Ardor himself will be able to erase any of the evil schemes he has contrived and stored in the ether for several centuries ahead, in spite of having turned back to the Light; and one can well imagine the horrible feeling it must be for him to have to witness that all kinds of evil and suffering, contrived by him, continue to strike

mankind far into the future without him being able to do anything at all to prevent it. To draw a parallel in the earthly world, to some extent comparable to such a situation, one might perhaps picture a mafia boss having built up a large criminal network and planned the operations several years ahead in time, with smuggling of narcotics, selling of women and children, violence, torture and killings. Then the boss dies and loses the connection with his organization which for many years to come still continues its criminal activities, following the evil plans the mafia boss contrived. Obviously, he cannot do anything at all to change his own plans – they are now living a life of their own without him.

This is also precisely the case with the ether images if we are to believe what is stated in question no 67 in Q&As I. And personally, I cannot find anything else in TtL to revoke or change this explanation. Undoubtedly God and the youngest are doing everything they can to prevent the ether images to become a reality on earth – by guiding the conscience of the leaders and by trying to make those people who are in a critical situation to listen to their conscience instead of the evil thought impulses of the ether images. Under favorable conditions the youngest can also lead the evil thought flows from the ether images away from the earth and away to receiving stations in distant planets, and now and then they can be permanently prevented from influencing us. But this requires that we humans do not attract the ether images to the earth and do not give them strength by e.g. thinking evil thoughts and committing the evil deeds which constitute the “trigger mechanism” of the ether images. From extrasensory side it is also possible to give those who are in danger of being struck by an ether image a more direct warning such that they may take their precautions in order to avoid being hit. For example, in TtL, the comment, chapter XXXVI has the following:

*“In the cases where the impending disasters are due to Ardor’s ether images – see “Toward the Light” page 236, section 5 and page 237, section 1 – warnings are always sent, through the guardian spirit, to the people under threat. “*

Such warnings can be given e.g. as cautionary dreams , through people suspecting mischief and warning you; it could be very a adamant thought impulse about not to carry out specific plans, and in many other different ways, at any rate in all cases in such a way that those threatened are provided a chance to save themselves from danger. But how many people really do trust that kind of warnings? And this obviously will not function in such a way that only those who have forgiven Ardor will be warned or will be steered away by their guardian spirit, for God’s laws always work in a completely just way, and if it was such that those who “accidentally” had read TtL and encouraged by this had forgiven Ardor would have a greater right to being saved rather than those who had never heard about TtL, one could with good reason accuse God of being very unfair. When God and the youngest try to save people from threatening disasters, this is done in accordance with quite different laws, and we can always trust that what happens will be 100% just and in full compatibility with God’s laws; and only those who have karma to expiate e.g. from previous crimes and have in this manner brought themselves under the harshest provisions of the law of retribution will possibly be missing God’s protection and may for instance obtain the mission to save one or more of the people afflicted without they themselves enjoying the protection of the guardian spirit with the consequence that the person will be injured, mutilated or even lose his life. This is always the consequence for the person who in a previous life has committed murder and avoided earthly punishment. However, there is nothing in TtL to indicate that the pardoning of Ardor has any effect at all on whether one will receive the warning of the youngest in case of a threatening ether image. Such warnings are not given as some kind of “reward” for good deeds – this works quite automatically in accordance with the statutes for such cases. And, as previously

documented, it is due to God's laws that neither God, nor the youngest nor Ardor himself can erase the ether images once they have been stored.

*The American president Abraham Lincoln, 1809-1865, is a very good example of how the guardian spirit may warn a person against a threatening ether image. Only a few days before*



*he was murdered, Lincoln dreamt the following: "About ten days ago, I retired very late. I had been up waiting for important dispatches from the front. I could not have been long in bed when I fell into a slumber, for I was weary. I soon began to dream. There seemed to be a death-like stillness about me. Then I heard subdued sobs, as if a number of people were weeping. I thought I left my bed and wandered downstairs. There the silence was broken by the same pitiful sobbing, but the mourners were invisible. I went from room to room; no living person was in sight, but the same mournful sounds of distress met me as I passed along. I saw light in all the rooms; every object was familiar to me; but where were all the people who were grieving as if their hearts would break? I was puzzled and alarmed. What could be the meaning the meaning of all this? Determined to find the cause of a state of things so mysterious and so shocking, I kept on until I arrived at the East Room, which I entered. There I met with a sickening surprise. Before me was a catafalque, on which rested a corpse wrapped in funeral vestments. Around it were stationed soldiers who were acting as guards; and there was a throng of people, gazing mournfully upon the corpse, whose face was covered, others weeping pitifully.*

*'Who is the dead in the White House?' I demanded of one of the soldiers, 'The President,' was his answer; 'he was killed by an assassin.' Then came a loud burst of grief from the crowd, which woke me from my dream. I slept no more that night; and although it was only a dream, I have been strangely annoyed by it ever since."*

*The president did not take this forceful warning seriously but called it "only a dream", and did not take any special precautions. And the warnings did not stop here. This is what has been recorded about the events on the same day he was murdered: "After an afternoon carriage ride and dinner, Mary complained of a headache and considered not going after all. Lincoln commented that he was feeling a bit tired himself, but he needed a laugh and was intent on going with or without her. She relented. He made a quick trip to the War*

*Department with his bodyguard, William Crook, but there was no news from North Carolina. While returning to pick up Mary, Crook “almost begged” Lincoln not to go to the theater. He then asked if he could go along as an extra guard. Lincoln rejected both suggestions, shrugging off Crook’s fears of assassination. Lincoln knew that a guard would be posted outside their “state box” at the theater.”*

*So, once again Lincoln was warned in the strongest manner – this time by his bodyguard who obviously had a premonition that something horrendous might happen. And his fear had very good reasons. The guard in the theater was a notorious alcoholic and after two acts he went off to the nearest bar to get a drink, and the president was murdered. Lincoln’s wife, Mary Todd, was very much interested in spiritism and had for a long time held weekly séances in the White House. One wonders if Christ and his assistants ever visited her and the president? After Lincoln’s assassination Mary Todd tried to establish spiritual contact with him, and a spirit photography with her husband was also taken by the spirit photographer William H. Mumler, 1832-1884. Many people hold this photo as a forgery, but who knows? According to Michael Agerskov in NPO they did receive a detailed recipe of how to take good quality spirit photos – however, they did not succeed completely. Imagine if they had managed to take a photo of Rasmus Malling-Hansen or even of Christ? What a sensation this would have been!!*

But the power of forgiveness is impressive and can hardly be overestimated many people assert, and some people claim that by reading TtL they can, by means of their intuition, “see” that the power of love of pardoning will be so strong that the ether images can also be erased , however without explaining completely why or how. And one can make it simple for oneself and quite simply “decide” that the ether images = curses, and then one is beyond the entire problem, and “everybody” can agree that the pardoning of Ardor also erases the ether images designed to strike the person who forgives. My response to this is that in the first place one should not always trust too much one’s “intuition” or “clairvoyance” alone, for these are frequently strongly biased by our subjective and human perceptions. And even if I would very much have liked to see that it was correct, I absolutely do not like to accept, without further evidence, a correlation which is not clearly evident from TtL. This is why I decided to carry out a thorough investigation of how the concepts of “curses” and “ether images” are being used in TtL in order to see with my own eyes if there is clear evidence anywhere that they are synonymous or whether they have two different connotations.

The first thing that strikes me by the use of the term ‘curses’ or ‘maledictions’ in TtL, is that it is stated that they have been “hurled” or “rapped out”. Well, Ardor’s ether images have definitely not been hurled out – they are calculated and artful plans, contrived by Ardor and stored in the ether. Hence, already by the use of the verb “hurled” I find it is very doubtful whether it can be true that curses and ether images really are synonymous. To ‘hurl’ or ‘rap out’ sound more like something that happened spontaneously and in affect – as when you are enraged, and this makes you shout: “Blast you”! In addition, I find that the two concepts are never used about each other in the same section. Where something is stated about curses, nothing is said about ether images, and where ether images are explained, nothing whatsoever is mentioned about curses. Otherwise, it is habitual in texts that synonymous notions are used interchangeably. But in this case, it is not done. Generally speaking I cannot find a single link between the two concepts , except for the one single aspect that both are stored in the ether, - but of course from this does not necessarily follow that they function in the same way, because all our thoughts are stored in the ether, however they cannot automatically be designated as curses nor as ether images. In fact, TtL tells us in quite some detail both when and under what circumstances the curses against the humans were hurled; it happened when

Ardor around 12000 years before Christ had incarnated all the eldest and was about to incarnate also himself. But then he discovered that he was not able to erase his own recollections and understood that a life as a human being with vivid memories about the dreadful life in the sphere of hell would become one single extended and painful suffering, and he then had to abandon his own incarnation. This was the time when hatred to everything and everybody awakened in Ardor's mind, and in his rage, he cursed God, all the eldest, the youngest and the human beings and thus brought hatred into the world. With these curses Ardor "piled up" lots of heavy clouds of threatening Darkness, filling up the ether and creating a bond of Darkness to each one of us. The curses against God were instantly erased by God, for otherwise they would immediately have turned back to Ardor himself and annihilated him, but the curses against all of us tie us to the Darkness and to the evil of Ardor and can only be released by our feeling of compassion with Ardor and by our pardoning him for all the evil he has caused, following his prayer to all of us for forgiveness in TtL. TtL does not tell us exactly what these curses contain, but one may imagine that Ardor probably has put all his hatred and rage into them and spewed out his most evil thoughts about all the kinds of sufferings he wishes to strike us, about how miserable and lonely we will feel and about how the hatred among us shall cause mankind to constantly quarrel, make war and kill one another.



*The war with all its horror and suffering is Ardor's invention, and through his ether images human beings are being inspired to continue attacking and killing each other. When are we going to rise above this immature "childish phase"?*

Ether images are mentioned rather late in TtL. We are told that Ardor, just like God did, made plans for each human being and that the eldest sought to guide the humans in accordance with Ardor's plans, just like our guardian spirit always tries to lead us in accordance with the plans Christ has laid out, on behalf of God, for our lives. However, these plans are not the ether images themselves. Rather, the ether images bear the impress of being future images of singular events which Ardor wanted to occur on earth, and he was able to produce such future images intended to be in control of individual persons as well as entire nations. But where God only plans for one incarnation at the time, Ardor would often make plans for several hundred years ahead in time, and he contrived all kinds of evil machinations to hit individuals and entire nations. These events that Ardor wished to occur were stored in the ether as images, and in accordance to how sharp they are, the youngest can see to what extent they are

imminent in time, and the youngest will always try to prevent that the future images are turned into reality on earth. Over and above these future images also historic events and events of the present time are stored in the ether, such as armies marching by etc. In other words, Ardor's ether images are of a different character compared with the curses. First of all, they have not been hurled out in hatred and rage, rather they are carefully contrived and planned. Secondly, we are told that they are stored in the ether as images. How the curses are stored, well, nothing is said about that.

As can be seen from the above, the notions of 'curses' and 'ether images' are used about two very different things, and there is nothing in TtL to indicate that one is thinking about ether images when writing about curses and vice versa, - hence, I just cannot understand that there can be any basis for the claim that they are synonymous. On the contrary: I would say that everything indicates that the two concepts are clearly disparate, and they are also referred to in different contexts! However, many supporters of TtL do think that the ether images are erased all the same, in the same way as the curses are – in spite of this not being mentioned directly in TtL. Not even Michael Agerskov, who together with his wife Johanne was the very first human being to pardon Ardor, mentions anything about the ether images being erased when we pardon Ardor. He writes in the "autobiography" of TtL, *Some Psychic Experiences, chapter 19, Final Remarks*:

*"...for each and every person who is able to forgive him is thereby released from his curses and thus becomes more free in relation to the influence of Darkness (evil), indeed is, from a spiritual point of view, raised into a purer atmosphere; ..."*

As you can see, according to Michael Agerskov one is released from the curses – he says nothing about the ether images whatsoever. And the condition that we are released from the curses implies that we become freer in relation to Darkness and that we, in a spiritual sense, are lifted up in a spiritual atmosphere. Being lifted up into a purer atmosphere of course does not imply that you, in one stroke, become a "seer". Such gifts are only bestowed the youngest, eldest and the very highest developed human spirits, and an average human spirit will evidently never abruptly acquire the capability see with the eyes of the spirit "merely" because this person has forgiven Ardor. However, that person will be released from the heavy influence of Ardor's curses. Considering what I have already demonstrated – that the two concepts are in no way being used in TtL in the way synonyms are normally applied, rather that they represent two different things, my view is that we, based upon TtL, can all but rule out that the ether images are being erased in the process of pardoning Ardor. At any rate, there is nothing in TtL to indicate that this would be the case. But what may be the reason why one of them is erased and not the other one? I believe the answer must reside in the fact that the curses were hurled out very much spontaneously in affect and rage without a premeditated plan or purpose, while the ether images are carefully calculated and contrived plans, where Ardor has taken his time to plan the effect he wanted on the humans, as well as how and under what conditions we would be as defenseless as possible against them. When we assess these conditions, we must keep in mind that Ardor – after God and his twelve assistants (and possibly Christ) – is probably the most intelligent being in universe! Whereas he spontaneously cursed us when he felt the oppressive loneliness in being left alone in hell, in the ether images he has been able to make use of all of his brilliant knowledge for the design of his future images.

And with all his insight into how Darkness, Light and God's laws work, evidently it has been possible for Ardor to construct the ether images in such a way that no one has the power to

erase them once they have been stored in the ether, for Ardor of course realized that neither God nor the youngest will ever break the laws in force for the universe, however much they wish the Light to overcome on earth. The ether images apparently also do not let themselves become influenced by prayers for, nor by the pardoning of Ardor. I can imagine several ways Ardor could achieve this. First of all, it seems that the ether images are not loaded with the same kind of hatred against humans as the curses are, and hence they are not connected to each and every human being with a bond of Darkness such as the curses are. And when this bond does not exist, then it is also not possible to break it by means of a loving forgiveness or prayer. He would also be able to achieve the same effect by designing the images fundamentally neutral in relation to persons, such that it is not inbuilt in the ether image specifically against whom it is directed, even if Ardor may well have had a certain person in mind when he constructed it. Undoubtedly, he would be capable of including other conditions into the ether image in order to make sure that the chosen person would attract the effective power of the ether image, since he knew in detail the weaknesses of each single spiritual personality after having followed them throughout hundreds of incarnations. If a person in his or her earlier lives has been inclined to an unruly sexual life, we can count on Ardor knowing how to make full use of this when designing ether images in order to bring that person under his and the ether image's power. By creating the ether images without a strong emotional charge and also neutral in relation to individuals, no bonds would attach them to a specific person, but rather to a specific task, role, function or office. For instance, one could imagine an ether image directed towards Jesus containing the following: "The person who is born with the mission to bring God's message of love unto the earth will eventually doubt himself so much that his mission will fail and the humans will kill him". Each time this person was thinking thoughts full of doubt about himself, the ether images would be strengthened, and the influencing power would become even stronger. Such an ether image would be able to strike any of the youngest who assumed such a task, and not even Jesus' loving prayer for Ardor would be able to erase the ether image, since it was not directed against him as an individual, rather against the very mission he was to accomplish. In other words, the ether images could be designed such that they were not directed against a particular spiritual personality, but such that the person who is put in a particular positions (e.g. as a statesman), or who has a special mission to carry out (e.g. as a religious reformer) which Ardor wanted to prevent, will be struck.

In order to explain in even more detail what I am hinting at, we can focus on another American president, namely John F. Kennedy, who in my view was probably murdered as a consequence of one of Ardor's ether images becoming reality. Based on the above we may imagine an ether image with the following content: "On November 22, 1963, the president of the USA will be murdered". This particular image of the future would hence be able to strike whoever would be holding office as the president of the USA at that point in time, irrespectively of who that might be. Even if Kennedy as an individual had forgiven Ardor with all his heart, this would still not have been able to influence the ether image in itself, because it was not directed towards him personally but against the office of the president of the USA. Quite another aspect, however, is that of course pardoning Ardor would have made it much easier for Kennedy to resist the temptations of Darkness, and he would not have attracted the ether image stronger towards himself by thinking the thoughts and carrying out the deeds which were inbuilt as "trigger mechanisms" in the ether image. Incidentally, perhaps we do not need much fantasy to imagine that Kennedy's relations to women and mafia friends and his style of living in general were strongly contributing factors making it eventually impossible to prevent the ether image. And in the very same way that Kennedy attracted the ether image to himself as its victim, Kennedy's murderers were "steered" into the

role of killers through their thoughts and actions in the years before the murder – whoever they were. That there were several people shooting at Kennedy on that fatal morning in Dallas I think is clearly demonstrated by for instance the so called Zapruder film, where the murder is filmed at close range, and it can be deduced from the way he was hit from several different angles simultaneously, among them from the side and the front.



*In all probability president Kennedy was murdered because of an ether image becoming reality in the earthly sphere. The above picture is image no 150 from Abraham Zapruder's color film of the murder. There are other still pictures from the film, showing the scene when the last fatal shot hits Kennedy's head from the side, causing the blood to spurt out, but the pictures are so revolting and gruesome that I do not want to use them.*

In the way I have described above, Ardor has designed future images right up through history, and the prayers of humans have not been able to erase them or change their content. In similar fashion the vast majority of past wars, killings of royalties and human strife have been designed and planned by Ardor. The same is true for bacterial diseases and epidemics. There is a great probability that several of the epidemics threatening mankind in our time have been designed by Ardor, such as AIDS, Ebola and all the different types of influenza viruses. Without any doubt Johanne and Michael Agerskov were also the target of ether images, and again: these ether images were insensitive to a possible pardoning of Ardor, because they had no bonds to them as individuals. Therefore, it is absolutely decisive to comprehend and accept that when God does not erase these ether images out of mercy in order to reduce Ardor's sufferings and to save mankind many cruel experiences, then it is because Ardor himself has created the ether images in such a way that they *cannot be erased* because it would go against God's laws for the universe, and neither the youngest nor God will ever break these laws! Therefore, one cannot blame God for being unmerciful or claim that a pardoning is so

powerful that it *must* be able to influence these ether images – for Ardor himself has provided so that it would go against God’s laws if they were erased.

The question is then: Is there nothing in the text to speak *against* that which I think I am able to show in TtL about this aspect – that there is a clear difference between ether images and curses, and that it is only the curses the individual can be rid of when he or she forgives Ardor? Is TtL completely unambiguous on this point? No, actually there is something on page 237 of the paper version which I understand can cause some concern. Because there it is stated:

*“But by means of the voluntary assistance of the youngest, God seeks to guide the willpower of humans towards goodness, and many criminal and cruel acts have thus been prevented to appear in the terrestrial world as actual events. Where it only concerns the individual person, it is easier for the spirits of the light by means of their influence to erase some or several of the threatening abstract events. However, where entire nations are involved it is often very difficult to guide the leaders onto the right tracks and pull them away from thoughts and actions that may turn threatening ether images into earthly concrete events. Very frequently the youngest fail in this endeavor, especially when they are confronted with individuals equipped with very strong will-power, and in such cases it is almost impossible to lead for instance heads of state, diplomats and leaders of people away from the labyrinths of hatred, lust for power and envy, and into the laborious paths of tolerance. However, conflicts between nations, so frequently deteriorating into senseless, horrendous and bloody wars, could in many cases have been prevented, if the leaders in each given situation had always followed the admonitory voice of their conscience instead of indulging into their own lust for power.*

*Hence, prophecies about things to come can often militate against the work of the youngest for brighter and happier conditions on earth and bring everything into reality which the youngest have been trying so vehemently to prevent.”*

**Obviously, here it is stated that “Where it only concerns the individual person it is easier for the spirits of the light by means of their influence to erase some or several of the threatening abstract events.”**

Therefore, it is no wonder that some people have claimed that this quotation serves as a proof that the youngest really *are capable* of erasing ether images. In order to completely understand this section we must keep in mind that not every single word in TtL has been literally written by one of the spirits of the Light – the words have been given to the spiritual I of the medium, who has conveyed it into earthly language, and hence it is the perception of the medium which in each single case decides how accurately she has been able to reproduce the thoughts and words of the spirits. In cases where the text was completely misunderstood, the spirits intervened and corrected it, but we also know that some words were not corrected when they were closely adjacent to the intended meaning. For instance, Johanne Agerskov herself writes in a letter that the TtL- text probably should have explained that one of the mother suns sometimes in future will be able to be “proved”, not that it will be “seen”. And in the above sentence, commenting whether the youngest may be able to erase ether images, I am firmly convinced that the correct term, based on what is otherwise said in TtL with adjacent texts, ought to be “prevent” and not “erase”, such that the wording in the sentence indicated ought to be: *Where it only concerns the individual person it is easier for the spirits of the light by means of their influence to **prevent** some or several of the threatening abstract events.*” (My emphasis).

How can I substantiate the fact that I allow myself to doubt the correctness of a word in TtL? Well, this is based on what is otherwise stated in TtL and adjacent works about ether images. For in several places, among them in Q&As I and in one of the responses to letters, it is stated that no one is able to erase the ether images once they have been launched, because this would go against God's laws. However, in several places it is said that the youngest can *prevent* the ether images from becoming reality by warning those threatened and by leading their thoughts in a different direction than that which would attract the ether image. It is also important to realize that in the above section the function of the ether images does not feature as a major theme, rather this section mainly deals with the great responsibility of the medium not to display in public what they can "see" in the ether as inevitable events in future. The situation where people perceive these prophecies as the truth will result in their thoughts attracting the ether images and providing them strength, making it very difficult or even impossible for the youngest to ward them off. It is only later in TtL that the ether images are explained in their own chapter (p 288), and here it says nothing about them being able to be erased, but it is stated that it is an advantage for the youngest that the ether images can be seen as pictures in the ether, and that they are sharper the closer they are in terms of time, because the youngest may then "...take their precautions to, if possible, ward off or mitigate the threatening and devastating future events that would hit an individual or mankind." (My emphasis).

And a little bit further down on the same side it says: "*The youngest, who knew these as well as the earlier predeterminations, did everything possible to prevent them from entering the terrestrial plane as realities.*" (My emphasis).

If the youngest had the power to erase the ether images, then the information to this point would naturally belong in this chapter about how the ether images function. However, nothing is said here about the possibility of them being erased – only expressions such as *ward off/avert, mitigate, and prevent*, and that is in reality something different, even if what is achieved is the same; namely that the ether images are not being turned into reality. I suppose that this is why from the extrasensory side it has not been considered a big mistake that Johanne Agerkov in her interpretation of the thoughts received on one occasion has chosen the expression "*erase*" – it has quite simply been perceived as synonymous with the others, in spite of the obvious difference from a purely "technical" point of view.

Incidentally, the same conditions are at hand when TtL+ mention Ardor's curses. In some places it is stated that *their bonds are broken* when we forgive Ardor, while in other parts it is stated that *the curses will be erased* when we forgive him, and in reality the effect is the same, even if the curses in the first case stay in the ether – however without power to affect the person – while in the other case the curses disappear totally.

What I have described here is quite obvious for the very sensitive reader of TtL, people with a sense for tiny, sublime nuances of the language, while the person reading with more "roughly adjusted" spectacles will easily misunderstand and believe that also the ether images will be erased in the moment we forgive Ardor. And on the backdrop of what is written in TtL it is no wonder that the misunderstanding may arise, with the added danger that a few people may persuade themselves that they enjoy much more protection against the machinations of Darkness than they have in reality, something that may very easily cause them to overrate themselves, believing themselves to have achieved immunity against Darkness, just like a few people believe that Johanne Agerkov had. Now, this is definitely not true. When we forgive Ardor, we are indeed released from the heaviest of the Darkness Ardor wishes to call down

upon us, but we do not enjoy any extra protection against being stricken by his ether images – these images place each and every one on a par, whether they have forgiven Ardor or not.

In 1857 Christ and a large group of youngest started, at God's request, the mission denominated "the short cut", or "the shorter cut". Christ and the other youngest wanted to seek out humans on earth with mediumistic abilities, such that they could speak directly to them and reveal the truth about some of the heavenly truths. And it turned out very successful to make the small group formed by Johanne and Michael Agerskov gain complete confidence in Christ and his assistants, and they both fully pardoned, as the very first human beings, Ardor all of his evil deeds, resulting in Ardor's memories about life before the fall awakening in his mind, and with this also the regret about all the sin and suffering he had caused. He was then afflicted by remorse and asked his father and creator for forgiveness, which he was obviously granted by our loving and benign father – God! However, towards the end of his life as the slave of Darkness, Ardor had managed to fill the ether with evil future images, and among them he has, in my view, designed future images which also stuck those that gain an interest in TtL and who wish to be spokespersons for this great work – and also against those who participated in bringing TtL to the earth, Johanne and Michael Agerskov. If you study their lives it is striking to what extent they were struck by Darkness through sickness and adversity in general. The clouded text, the so called Bishops Letter, published by Johanne Agerskov towards the end of her life, in 1938, is also quite evidently picked from an ether image containing all the distorted ideas about our relationship to God by which Ardor wanted to contaminate the true picture of God, which otherwise could have been brought in pure and unadulterated state to the earth after he had been conquered by Light. In this manner Ardor ensured that his perception of God as the impatient, unjust and revenging deity would be able to prevail for several hundreds of years after that he himself had had turned back to the Light. And he has also achieved this, so far. Unfortunately, many of the supporters of TtL have embraced the Episcopal Letter as a true part of TtL and completely condone the thought that God could be imagined to sever all contact with humans, possibly for several millions of years, in order to let us sink as deeply down into Darkness, sin and misdeed as we possibly can. Even five members of the board of the company publishing TtL have publicly declared that the BL is the truth from God, and hence they agree to contaminate and adulterate the message they themselves have participated in publishing. Verily! – one does not become a "prophet" even if one has forgiven Ardor – the board of the TtL Fund and publishing company are themselves the best proof of that! And this is precisely due to the reason that even if their pardoning of Ardor has released them from the bonds of Ardor's curses, they still remain under the influence of his ether images! And when one has set out into the path of Darkness and made oneself a spokesman for the idea that God can be conquered by Darkness and abandon us, then in reality one is not fit to lead others!

**There is but one way in which one can protect oneself against the evil power of the ether images, and that is by completely following one's own conscience and surrender fully under God's command, for nothing evil can hit those who have full trust in the God's protection.**

But what about the future? Might something happen in relation to the ether images in the long run when the Light breaks out stronger and stronger on earth, and when the Darkness still lingering heavily in the ether is cleansed out? It is difficult to say anything for certain about these things, but I notice the following in Q&As I, question 2:

*“And by God for some time letting the youngest make connections in accordance with the laws of the Light with certain chosen human beings the following has been achieved: Ardor = the devil has returned home to God; all the future incarnations of the fallen eldest have been brought back under God’s command; all of the earthbound spirits have been removed from the terrestrial plane; all of the ether images of human sins and crimes, noted down while the earthbound spirits were living their lives as humans, have been erased and cannot be revived because Ardor is no longer the prince of Darkness.”*

As far as I have been able to register, this is the only place in TtL+ where it is truly stated that ether images have been erased. However, in this case the disappearing ether images are not Ardor’s, rather they are the ether images formed while the earthbound spirits lived their sinful lives as humans on earth. For those familiar with TtL it will be a well-known fact that at times there have been more human spirits as homeless “ghosts” wandering about on earth than the number of spirits incarnated as humans. These poor spirits were bound by Darkness because of their sinful lives and were not able to return to the spheres when they died. But after the tremendous effort of Christ and his assistants all of these spirits returned to the Light, while simultaneously the sphere of hell was annihilated, and Ardor turned. This could only take place thanks to the group around Johanne and Michael Agerskov, who for a number of years prayed lovingly for the earthbound spirits that Christ and his assistants brought to them. Consequently, through this dedicated work in the service of the Light vast amount of Darkness was cleansed out, and I am inclined to think that it was because these enormous clouds of Darkness disappeared that also the ether images were dissolved with them – in the wake of the Darkness so to speak. Therefore I do not want to rule out that the same process could come about as a result if the Darkness still filling up the ether is cleansed out to such an extent that also Ardor’s ether images are weakened and lose their power by themselves. The way I see it is that also Ardor’s ether images, created by Darkness, will lose their power of attraction over human beings and also that their evil flows can more easily be steered away from the earth to the same extent and degree as Darkness is purged. This does not at all contradict what is stated in TtL about one single individual not being able by his or her own will to erase the ether images. But humans’ collective wish to follow the Light will, in all likelihood, be able to weaken the power of the ether images, and if the development of mankind moves into a very positive direction in the course of the next few decades, perhaps the ether images will eventually become totally inactive? In this context I am convinced that all of the youngest incarnated in our time play a very important role, for as stated in TtL, page 282 of the paperback edition:

*“...as more and more Light was infused onto the planet, partly through the luminous road and partly through the ethereal emanations from the aura of the spiritual bodies of the youngest, Darkness came more and more under the ordered influence of the Light...”*

Hence, much light is added to planet earth by means of the emission of light by the spiritual bodies of the youngest, and those of the youngest who are equipped with a light radiation far exceeding the normal level will also – by using this radiation very actively in prayer to God for their fellow men and for God’s help to weaken the power of Darkness – be able to make a huge effort in the endeavor to purify the ether of Darkness and thereby weaken the ether images. We know several examples from the TtL of the youngest turning to God for help, that in such cases God will equip them with even greater powers than they already had, and when the youngest and the humans contribute with their great share of the work, it will often happen that God in his great mercy adds the last stream of light needed for the Light to be victorious! Personally, I have a feeling that precisely in our present time we are at such a crossroad in the

history of mankind, and that great crowds of the youngest are incarnated in order to participate in the most gigantic Light project in the history of planet earth! May God be with us!

**Oslo, January 10, 2010**

*English translation by Jørgen Malling Christensen*



*Hunseby school in Maribo, Denmark, as it stands today. Malling-Hansen grew up here, and lived with his mother, two brothers and his foster father, Rasmus Malling- The memory plate to the right was unveiled by the former count of Knuthenborg, Adam Knuth and the president of The International Malling-Hansen Society, Christian Barnholdt in May 2008. Photo: Dieter Eberwein.*

## Is Ardor asleep or is He standing by the side of Christ?

**Lately a few people have been claiming that Ardor is not resting in a sleep-like state, such as Johanne Agerskov writes in one of her letters in the Copy-books, but that he is already now participating in the work to lead the human spirits onto God's kingdom. Therefore, I decided to examine what the sources tell us about this issue. And in the following short account you can read what I found out.**

We find the quotation most frequently referred to in relation to Ardor's sleep condition in a letter from Johanne Agerskov to the locksmith A. Andér from 1925 (No 64 in JAC). He was the one that built several electric models of the universe, based upon Knud Brønnum's drawings. In the letter she writes, among other things:

*"...that Ardor was resting and firmly asleep until all human spirits had forgiven him."*

First of all I want to emphasize that it is said here that Ardor shall rest in this heavy sleep *until all human spirits have forgiven him*, in other words not until there were no more human beings on earth, such as a few people have perceived it. God continued to create new human spirits until the last incarnate Eldest died, sometimes between 1980 and 1990, and these very young human spirits have several millions of years ahead of them with incarnations on earth. Evidently not that much time will pass before all humans have forgiven Ardor. At least I am personally convinced about that. I believe *Toward the Light!* will be a joint property of all mankind within a few hundred years – and at any rate within a few thousand years. Perhaps even earlier than that. All spirits are now being taught about TtL between their incarnations and are made aware about how enormously important it is to pardon Ardor in order to ease his sufferings, but also in order to liberate themselves from his evil maledictions, as well as to make a personal contribution to the process whereby the Light may gain ground on earth. The teaching will evidently manifest itself on earth by the message of TtL evoking response with more and more people, resulting in the understanding of Ardor's pardoning increasing and spreading from person to person. This will of course not take millions of years, and when all humans in one of their lifetimes have pardoned Ardor, God will awaken him from his sleep, such that he can re-build his personality and use his mighty forces by the side of his younger brothers and sisters in the struggle for the victory of Light over Darkness.

Incidentally, Ardor's present situation is of course not unknown in the human society. In a few cases severely injured persons are placed in artificial coma, while the physicians identify their damages, or while they receive the necessary treatment to make them recover sufficiently to be awakened again and breathe on their own. What God has done for Ardor can very well be compared with such an artificial coma on earth, and when Ardor wakes up again sometimes in future he will also be free of his own curses, but now as a consequence of God's laws targeting him, for all evil thoughts and deeds sooner or later turn back upon their instigator. And considering the gigantic proportions of evil that Darkness drove Ardor to, one must probably assume that he has been close to being crushed by these mighty powers of Darkness that he himself has released. It is also stated in TtL that unless God had immediately erased the curses Ardor in his hatred had rapped against Him, they would have obliterated Ardor in an instant.

Hence, I would regard it as quite unlikely to assume that Ardor was free from these destructive forces to such an extent that he was able to work alongside Christ already shortly after having told the story about his fall to the medium Johanne Agerskov. Only with the greatest effort, and with considerable help from some of the Youngest, did he manage to

deliver his account after having rested for a year; and having thus expressed his prayer to all mankind to forgive him, Ardor had thereby done what was possible for him so far, and the following period must necessarily be a waiting period for him in order to see if mankind would respond to his prayer. As we know, the planned reformation of the Danish church came to nothing, and thus Ardor's prayer for forgiveness did not reach more than a very limited number of people. And I am sure that until the large majority of humans have forgiven Ardor, it will not be possible for him to contribute anything whatsoever in the service of the Light, for all the evil that takes place on earth each and every hour, minute and second, will weigh down Ardor so deeply and create so unbearable suffering in his mind that God in His deep mercy has let him spend this waiting time in deep sleep, free from having to behold all the evil he himself has caused among humans, and free from having to suffer the insupportable self-inflicted mental pain from his evil maledictions and thoughts, now turned against himself. Time never passes as infinitely slowly as when each and every second is experienced as an unbearable mental torture. I think we must be happy and grateful that God has relieved Ardor temporarily from having to experience this, for his sufferings will be very considerable when the time comes when he must go through a process of pardoning with each and every individual, because his sufferings will obviously not be over for good when everyone has forgiven him – that is only the beginning. After that, Ardor must settle his score with each individual, I assume, and that will be utterly demanding. Everyone must compensate for the pain they have inflicted on others, and this is the way it also has to be with Ardor, but I believe his motivation to assist Christ in guiding all the millions and millions of remaining human spirits on the road to God's kingdom will be immense, and he will also through his own sufferings be particularly well suited to feel compassion with the suffering, for no one is more able to help and understand others than those who themselves have suffered and gotten back on their feet again.

But how many people have forgiven Ardor so far? A few hundred? Perhaps as many as a few thousand? Considering that there are billions of people on earth, this is but a drop in the ocean, and only when the large majority of human beings have forgiven him will this add up to an effect that can really be felt. And until that happens, Ardor will be permitted to rest in deep sleep.



*Rembrandt: "The return of the prodigal son."*

## How much Credibility do Johanne Agerskov's Letters Have?

Personally, I have read all the publications published by Michael and Johanne Agerskov many times and feel I have a good foundation for evaluating and comparing the various texts. The letters JA published in her copybooks (JAC 1-4) can be divided into three categories:

1. Those dictated to her through thought inspiration in the same way as TtL.
2. Those created by her thoughts being led in a certain direction by extrasensory spirits.
3. Those created completely by her own account.

Obviously only the letters in category 1 are completely at the level of the other texts, but on the other hand I have personally not found anything in the information provided to JA in the letters from the extrasensory world which is contradictory towards TtL or adjacent texts. And when JA tells us that Ardor will sleep until the point when the humans have forgiven him, I find no reason to doubt that this piece of information is true. In the letters where this information is provided JA relates that she has been in contact with the extrasensory world, and she also mentions another person, only referred to as H., and says that he is also one of those resting in heavy sleep and will possibly remain that way for hundreds of years.

Most TtL advocates probably know about the controversies around the so called "Bishops Letter", published by JA in 1938, and personally I am among those who are convinced that this letter is a forgery, which one of the Eldest managed to manipulate JA into publishing by imitating her father's spirit, Leo. However, nowhere in the other letters have I found anything reminiscent of the ideas of the Episcopal Letter – everything appears fully credible and completely in tune with the other texts. Well, as late as in 1934 Leo through JA informs us in depth about the brilliant capabilities of the Eldest to imitate even the Youngest, and how it was near impossible for anybody to unmask the forgery, and how these Eldest pulled so much Darkness around the medium responding to their approach that it was completely impossible for the Youngest to interfere – they had to watch as passive witnesses how the Eldest had gained control over the medium. Actually, in these letters JA herself is conveying the most important pieces of information that we have – one might say, actually the foundation itself – to also understand how she could be taken in only four years later. It lay near at hand to regard these letters as an indirect warning to JA about how great a risk there was for her herself to be tricked.

However, the other letters are in fact fully trustworthy, and actually it is not only in these that we learn that some of the Eldest are asleep.

In QaA II, Question 52a, we read:

*"(Many of the deepest fallen are resting here in deep sleep. Also this is a help from their Father, since these wretched creatures through a long-lasting sleeping rest are removed so far away from their earthly existence, that they after waking up may recall with more peace the numerous highhanded incarnations, for which they have to settle their accounts with God.)"*

Even if this quote only indirectly is about Ardor, I think it must be self-evident that it is also valid for him, for he was, of course, the one of the Eldest who had fallen deepest of all for Darkness. In other words, here we find congruence between the letter to Andér from 1925 and Supplement II published in 1930. Those who consider the letters not to be 100% reliable are possibly also of the view that the Eldest may have managed to sneak in false information in

the Supplements. My reaction to this is that I have not found anything pointing in that direction. I must admit that I have had my doubts about the Supplements, because I have experienced that the diction in those texts in a few aspects do not harmonize fully with TtL – however, this concerns only the style of language and not the content itself. However, when I realized that the Supplements were produced in a slightly different way than TtL, I understood why I had reacted: Where TtL had been dictated in Danish to the medium by spirits in the same room as she was, for responding to the questions of the Supplements a radio-phonic thought connection was established between the medium and Leo, such that he could respond to her questions irrespective of where he was in the universe. And in contrast to TtL where then the ideas were transmitted in Danish, the responses to the Supplements were conveyed to her spiritual brain by means of “spiritual” thought language, thereafter translated in the spiritual brain of the medium and subsequently transmitted to her physical brain. Therefore, the language of the Supplements is closer to the medium’s own way of expressing herself, and it does differ from the language of TtL, which in a more direct way reproduces the diction of the spirits. Johanne Agerskov’s mode of expression was often very straight forward, with no attempt to embellish the statements or make them more diplomatic, and this can in certain cases be traced in the Supplements, and this was what I had caught, since I am equipped with a very sensitive linguistic instinct. However, there are just trifling aspects, and the extrasensory world is backing up the Supplements and their content 100 percent.

### **The Speech of Christ!**

However, we have one more source left by which to judge the credibility of the statement that Ardor will sleep until the humans have pardoned him, and this is in the speech of Christ in TtL. Christ says as follows about Ardor:

*“Lastly I turn to all human beings on this earth and I beseech you all: do try to have compassion with our eldest brother, do try to forgive what he has offended against you, so that the many maledictions he has rapped may be broken and erased!*

*“Yes, forgive him with all your heart; then he, in his deep gratitude, will stand by my side and help me with all his strength to lead you towards our father. - “*

If we study the last sentence carefully, one must admit that Christ tells us very straightforward that only when the humans have forgiven Ardor will he stand by Christ’s side and help him with all his strength. And it is the small word “then” which is the key word in the sentence:

*“Yes, forgive him with all your heart; **then** he, in his deep gratitude, will stand by my side and help me with all his strength....”* (writing in bold done by me).

And notice that Christ doesn’t turn to some or a part of the humans to forgive Ardor in order for him to stand by Christ’s side, but “*all human beings*”.

In other words, first there must be a pardoning from the humans and after that Ardor will be able to stand by his brother’s side!

Hence, we have three sources confirming that Ardor would not be able to contribute anything in the work to lead mankind towards God’s kingdom before the humans had forgiven him: The letter to Andér from 1925 – no 64 in JAC, question 52a in Supplement II, and the last section of the Speech of Christ in TtL! Itself. For me, personally, this is more than enough to document that the information about his temporary state of sleep is proven correct! However, those of us who love TtL can of course contribute to shortening the time period when Ardor has to remain in deep sleep by working for the advance of the Light on earth and propagating

the knowledge about TtL, such that as many people as possible are made aware that “the evil one” – “the prince of Darkness” has turned, and that he through TtL has implored the humans to pardon him.



*Suffering. Drawing by Paula Heffel. Illustration from the Internett.*

### **And then will Ardor be ready to fight at his brother's side?**

What is quite clear is that when Ardor wakes up after all people have forgiven him, then the dark ties with which humans are bound to Ardor's curses will be replaced by love bonds that will bind them all to him. We must probably also assume that the time when this occurs will be hundreds of years into the future, and it therefore seems reasonable to assume that even the gruesome ether records that Ardor created before his conversion to the Light will no longer be in activity, for Ardor usually created these ether records for a few centuries into the future. This means that the awakened Ardor will not be forced to experience the very worst atrocities that he himself has planned, and the human condition will probably have improved a lot since the day he turned around. And his evil thoughts will no longer strike him as hard, because the humans have answered his heartfelt prayer for forgiveness.

But completely cleansed of darkness Ardor will hardly be yet, though his long sleep will surely have given way to all the wickedness and all the atrocities he has originated. What was once created by God can never be completely destroyed by Darkness, but it must be clear that the spark of Light that remained in Ardor's personality when he turned back to the Light, probably was not very powerful. In QaA I, Question 42, it is expressed what happened to the light personality of the elders when they left the Kingdom of God:

*"For the Light Personality of these Elders was destroyed when in the Morning of Time they left the Kingdom of God to go their own ways. And the infinitely dim Spark of Light that remained in their Personality - because what comes directly from God's own Being cannot be*

*destroyed without God Himself - was so poor that it failed to respond to all the Wickedness, the Sins and Crimes that the Elders planned and performed in Human Existence."* QaA I, pg 42.

So there was only an infinitely weak spark of light left! And this must to a great extent also apply to Ardor, who, along with his dual, sank very deep into the darkness. It is therefore hard to imagine that Ardor will be so cleansed of darkness after a few hundred or thousand years that he will be able to participate in the work of leading humanity to the Kingdom of God. By way of comparison, Johanne Agerskov's Copy Books, letter reply no. 16 of 1919, to questions from Pastor Wemmelund in a Leo dictation, state that the elders who returned home after asking for God's help for their miserable creatures, had to spend 2 million years to clean themselves perfectly from the dark:

*"2. The Elders who prayed to God for help for their failed Creation (Creation of Man) were in the Minority. In their prayer, God took care of Mankind and forgave those Elders who turned to Him. They were taken away from the "Ruined Kingdom" and spent c: 2 million Years on one of the distant Globes until they perfectly purified of Darkness returned to the Kingdom of God = the Central Sun. The majority of the elders did not repent and therefore remained in the "ruined kingdom" from which, in many different ways, they sought to inhibit the influence of God and the Youngest."* JAC, letter no. 16, 1919 - reply to Pastor Wemmelund.

Therefore, I personally find it highly unlikely that, upon awakening, Ardor will be able to fight by the side of his brother Christ! But whether it will take millions of years, or whether Ardor, because of the special position he stands in through his plea for forgiveness to humans, will spend less time rebuilding his personality, it is difficult to say for sure. On the one hand, it may not seem reasonable that he, who led the other elders astray, should be among those who can return to the light quite early, while his like-minded among the deepest fallen will have to spend millions more years than him. On the other hand, Ardor has now very humbly and earnestly asked for forgiveness, and when this forgiveness is given, its effect will be very great, and when Ardor has been forgiven, the subsequent forgiveness of the other elders, who must necessarily find place, fall very easily - with the result that everyone will profit from it!

So, this question about the duration of the period that will go from Ardor wakes up from sleep and until he can stand by Christ in the work of light, I think we must leave to God to answer. Surely, in a quite distant future, we will all have plenty of time to meet with Ardor and the other elders, so that we will learn to love them and appreciate them for what they are, and this may happen long before they are fully cleansed of darkness, and in this way the human spirits will be able to make a significant contribution to Ardor and the other eldest full restoration as beings:

*" Every human spirit will, on the globes of light, where their further development will take place, sometime – in millions of years - be faced with Ardor and his Dual for learning through long times together: to grasp a deep and fervently love for both of them. And if they have fully learned to love these two, which was the first and true reason for the creation of humanity, then they will be able to quickly and easily transmit this love to all the elders, even though they only later get to know them as they regain their light personality. For long before that time comes, when all the elders have rebuilt their personality, every human spirit will have fully reached the understanding of that even if their numerous mortal sufferings, sorrows and struggles in the earthly dark world have been difficult to survive, then none of all that they have had to go through is compared to the misery, sin and suffering of the elders. And*

*from this understanding, in their minds and thoughts, albeit slowly, a rich, deep, heartfelt and lasting feeling will be created for the older brothers and sisters. - " QaA II Question 47.*

And how will it be experienced in the infinite distant future for the elders to look back on the struggle between light and darkness that they originated from? Will they ever be able to forgive themselves, or will they ever be full of shame considering that they once voluntarily subjugated the power of darkness and became its slaves? What is certain is that the elders do not need "only" forgiveness from God and from those they have inflicted suffering; I would think that perhaps the greatest challenge for them will be to forgive themselves, and not to judge themselves too harshly, for the burdensome knowledge of their own fall could ultimately become the heaviest burden to bear. I believe that the fall of the elders will forever be there as a melancholy memory, which will grieve them, but also give their minds a depth and a sense of emotion that will be unique! And our love and care for them will be infinitely great!

**Oslo, 26.06.2010**

*English Translation by  
Jørgen Malling Christensen*



*A section from a photograph that I found inside one of the books that Inger Agerskov left behind. It shows the elderly Johanne Agerskov, and it is colored and processed using modern image technology.*





*These are the two pictures of Johanne Agerskov as they can be seen in the archive of the Royal Library. The first one (above) shows all seven Malling-Hansen sisters as well as their stepmother Anna, the son-in-law Fritz August Bech who was married to Zarah, and their daughter, also named Zarah. Johanne is number two from left. Anna died in 1897, and hence Johanne cannot be more than around 24 years old. In the left-hand photo Johanne is seen together with her fiancé, Michael Agerskov. There is one more picture from the same occasion which has been signed by both of them, and Johanne has signed as Johanne Malling-Hansen. Hence, the picture must have been taken before 1899 when they married.*

Then in spring 2005 I learned that two photos of Johanne Agerskov had been found, and the thought impulse I had sensed now and then for many years now turned into a very keen wish to get to see these pictures. Unfortunately, the preconditions did not make it possible that time, since the finder was persuaded to destroy the copies and not to reveal to anyone where they could be found. However, some time afterwards when I was informed that the pictures were in a public picture archive, it did not take me long to find them: They are, as many people are now aware, in the National Pictorial Data Base and Archive of the Royal Library, Copenhagen. This archive is public and whoever wishes to do so can visit the library and see the pictures. At a rather reasonable fee it is also possible to have digital copies made for personal use. And it is not difficult to get permission to use them for instance in non-commercial websites!

The find of the two pictures of Johanne Agerskov, and in addition of her husband Michael Agerskov, obviously shed some new light on the story about Johanne and Michael Agerskov having destroyed all photos of them. And a number of very reasonable follow-up questions popped up. How did these photos end up in the pictorial archive of the Royal Library? Was the rumor about the destruction not true, after all? I decided to try and find out the real facts in this case and turned to the Publishing Company of Toward the Light in Denmark in order to find the source, if possible. However, it turned out that it would take a very long time to get to the bottom of the actual connections in this case – in spite of the publishing company having known all the time the actual events in detail. They were only willing to reveal that one of the members of the company board, Børge Brønnum, at one time in his youth had helped Johanne Agerskov to destroy photos of herself – but at least I had found out who was the source of the story. Unfortunately, Børge Brønnum was not willing to answer any questions from my side.

It was also not possible to get any help from the Royal Library, since they have the rule that they never divulge information about who has donated photos to the pictorial archive of the library. In total their photo collection related to the Malling-Hansen family amounts to close to 30 pictures – of Malling-Hansen himself, his second wife, all of his daughters and some of his son-in-laws. However, I noticed that some of the order forms were marked with 1968 as the year of reception – the year when Johanne and Michael Agerskov's daughter Inger Agerskov died. That might be a clue.

In the meantime, I had established contact with descendants in the Agerskov family, however not after Johanne and Michael – their daughter, Inger, never married and never had children. But a sister of Michael Agerskov had children, and their descendants still live in Denmark as of this day, and my surprise was great when I found out that they had no less than five photo albums, originally belonging to Inger Agerskov! They could also inform me that the albums contained several photos of Johanne as well as Michael Agerskov! Obviously, I now understood that the old story about the spirits of the light having requested Johanne and Michael to collect and destroy all pictures of them could not be true. In that case their daughter could evidently not have left behind an album with such pictures. She would never have acted against the exhortation of the Light, since she was totally and entirely faithful towards her mother. The descendants of the Agerskov family told me that a member of their family had nursed Inger Agerskov in her last days, and the family had inherited some of her books and also the photo albums. Incidentally, among Inger's books were Michael's as well as Johanne's personal editions of TtL with their autographs on the title page. There was also a writing ball, but that one was inherited by Zarah Odder, daughter of Zarah and Fritz August Bech, and it was later sold to a German collector.



*These two pictures I have personally scanned from Inger Agerskov's photo album. In the albums there were many pictures of Inger and of her father, Michael, who spent much time travelling together, while there were just a few of Johanne Agerskov. The owners of the photo album explained that Johanne Agerskov only rarely left the apartment and almost never participated in excursions or family visits. When she on rare occasions ventured outside, she would dress carefully in heavy and warm clothes and would always wear a hat in order to protect herself against sunlight, which she claimed destroyed her mediumistic ability. The right-hand picture was probably taken by Michael, and it is probably also his shadow we see in the left-hand picture. The comments are Inger's own from her album.*

My further investigations brought me into contact with several descendants in the Malling-Hansen family. I met a great-great-granddaughter of Malling-Hansen's youngest brother, Johan Frederik Emanuel Hansen, via a website for genealogists on the internet, and information from her helped me to establish contact with several grandchildren of Johanne's sister Emma, married name Mathiesen. Emma was very close to Johanne, and she was an avid follower of TtL. She wrote, among other things, an open letter to dean Martensen-Larsen, who mentioned TtL in one of his books. Here Emma showed herself as a very articulate woman with great insight into TtL! It is evident from her open letter that she was a close observer of the process leading to Johanne Agerskov's work as a medium for the spirits of the Light and the publication of TtL, and she also made a few questions to the two supplements published in 1929/30. I visited her descendants in the spring of 2006, and I must admit to being deeply touched by being permitted to study their rich collection of books, letters and old documents! They also had a writing ball as well as the medals that Malling-Hansen was awarded at the Expositions in Copenhagen in 1872 and in Vienna in 1873, where the writing ball was exhibited. The oldest letter was written in 1841, in which Johanne's maternal grandfather, the principal and pastor Søren Johan Heiberg writes that he had a daughter who shall have the name of Cathrine Georgia – Johanne's mother. There are also letters written by Malling-Hansen's mother Juliane and by both of his wives. In addition there are several letters between the Malling-Hansen daughters, and here Johanne was using her nickname in the family: Jeanne. The Mathiesen family also has Rasmus Malling-Hansen's edition of the New Testament, dated 1850.



*There were as many as four pictures of Johanne Agerskov in the archive, left by her sister Emma. Above, left, is Johanne in the middle, behind her two younger sisters Karen (left) and Marie. Above to the right she is pictured together with Karen.*



*On the lovely portrait to the left, the young Johanne appears in all her beauty and charisma. Her appearance is noble, the face-lines harmonious and beautiful, and her expression conveys strength as well as the quality of being unfathomable, reinforced by the mouth, which is magically both serious and smiling. Why should this wonderful and beautiful portrait be destroyed? Finally, we see – to the right – an engagement portrait of the young couple taken at the same occasion as the double-portrait in the collection of the Royal Library. If you compare the two pictures carefully you will see that there are some tiny differences in the details of Michael’s expression, proving that it is not the same photo.*

However their collection of pictures made the biggest impression on me. They have several large portraits which have obviously adorned the walls of Emma’s home, among them a large, retouched enlargement of the very last portrait of Malling-Hansen from 1890. And an old metal shoebox revealed more than 50 small portraits – of the sisters, some from their childhood, of Malling-Hansen’s mother, of his two wives, some uncles and aunts and so on – it took me three whole days to scan and copy everything. The myth according to which there was a wish from the side of the Light to exterminate all pictures of Johanne was once again and properly punctured. If this was God’s plan He would obviously have involved Johanne’s sister Emma, who was so very close to her and gave her wholehearted support!



*Here all seven sisters are together. The picture was probably sent to the Heiberg Museum together with photos of other family members on the occasion of the collection of information for a Heiberg family book, first published in the early part of the 1900 hundred. Johanne is in the center of the picture, surrounded by her sisters. It is natural to perceive her position symbolically, well almost prophetically – with a few exceptions the sisters played important roles in terms of supporting Johanne Agerskov in her task.*

My continued search in the literature and on the internet revealed that there is a Heiberg-museum in the Norwegian western province of Sogndal. The Heiberg family was, and is, a very large family of highly talented people both in Denmark and in Norway. The family has produced many artists and scientists, and Johanne Agerskov's mother, Cathrine Georgia, was a Heiberg. I contacted the present director of this museum, Gert Heiberg, through the internet and he was so generous as to send to me privately the pictures that the museum has in its collection regarding the Malling-Hansen family. The envelopes contained hitherto unknown portraits of Malling-Hansen, Cathrine Georgia, the old principal Heiberg, as well as a very pretty portrait of the sisters together!



*The pictures of Johanne left by her sister Marie were, for a long time, the last pictures of her that I had found, but to my great joy a magnificent group picture of Michael Agerskov's family emerged, taken outside Agrisilvana, the family home at Nykøbing Sjælland. And even later, a photo of the old Johanne turned up inside one of her daughter's books. It is rather strange to imagine, in case this was God's plan, that all of these photos were meant to be exterminated!? In my view the truth must be completely different!!*

During the autumn of 2006 events took me once again to Denmark. For a long time, I had wanted to visit a descendant of one of the other sisters of Johanne, namely the youngest of them, Marie, married name Forman. I had had advance information that she possessed original letters as well as a large collection of pictures from the family. And quite so – once again it was a great experience to leaf through a photo album from the time around 1900. Apparently the Malling-Hansen sisters were keen to frequently exchange photos of their children with each other, and this was also the case with Johanne. The collection had several pictures of the young daughter, Inger, at 2 and 4 years old as well as later on. There was also a fine double portrait of Johanne and Inger that had been sent to Marie. In addition, once again I found the same beautiful portrait of Johanne which was in Emma's possession, and this time in a better quality. I spent an entire evening at the scanner but also found time to enjoy a lovely homemade Danish meal. Here, just like other places among the family of Johanne Agerskov, I was received with an open and generous hospitality, pleasing me immeasurably! Generally speaking, my search for information and photos from the Malling-Hansen family has brought me into contact with so many friendly and hospitable people that at times I have been completely overwhelmed! It has been in very stark contrast to how I have been received in a few other places, unfortunately I have to say, where people have obstructed my work from day one. I have at all times tried to maintain a very open line in relationship to the Publishing Company of TtL, informing them about my findings and trying to get their comments to how my findings could tally with the myth about Johanne being requested by the spirits of the Light to destroy all photographs, but from this quarter they have not been willing to contribute any information whatsoever until very recently- when I received a short statement written by Børge Brønnum. I shall return to that later.

Having now presented the result of my investigations of the realities behind the myth about the “non-existing” pictures, I shall present what appear to be facts in this matter as of today.

Apart from the declaration from Børge Brønnum I have received no information from those who have first-hand knowledge, namely the members of the TtL Publishing Company. They have in every way possible expressed that they very strongly disapprove of my investigations and have in no way contributed to unravelling the mystery. However, my sources are reliable persons who have received their information from the publishing company.

This is what I know by now with certainty: Some time when Johanne Agerskov had reached old age, she phoned Børge Brønnum and two other men and asked them to come to her apartment in order to help her burn some photos. Her husband, Michael Agerskov, had been dead since long time, so he had nothing to do with this. Whether Johanne asked to have pictures from her friends and relatives, I do not know, but it is certain that she did not manage to get them all, for several of her sisters kept their pictures, as did her daughter. Ms Agerskov's motivation to do this was, according to Børge Brønnum's declaration, that she did not wish to appear as anything else than a secretary for the extrasensory world. Already these few pieces of information puncture most of the myths around the "non-existing" pictures, which are very much in evidence, as we have seen. To summarise it in a few points, we can now conclude that:

- The destruction was Johanne Agerskov's own initiative, and not an "order" from the spirits of the light.
- If she actually got an inspiration from the spiritual world to destroy her images, it must have been from some of the elders, who had gained power over her after she published the Bishops letter.
- Most known facts indicate that she only destroyed her own pictures.
- It does not seem like she collected pictures from others, not even from her sisters.
- Johanne Agerskov must have been aware that there were other photographs of her, but these were not destroyed.

Since I have not received any information directly from the publisher, I do not know exactly when the burning took place, but if you use relatively reasonable assumptions, I would think that the pictures were burned sometime between 1940 and Johannes' death in 1946. (Here I am happy to receive correction from those who know the year for sure). If we assume that Børge Brønnum (in the year 2007) should be around 90 years old, and assume that he was 30 years old when he helped Johanne burn the pictures, we arrive at the year 1947 (this is only the year one finds as a result of this calculation). But in 1947, Mrs. Agerskov was dead. Perhaps the destruction took place shortly before Johanne Agerskov died in 1946. This means that Michael Agerskov has had something to do with this destruction.

Then it only remains to find out with certainty who was depicted in the destroyed pictures. Even among people who are very close to VmL funds and publishers, there are different opinions on this issue. Some claim that it was only pictures of Johanne Agerskov herself - others say it was pictures of Johanne, Michael and Inger Agerskov. I must say that this is in a strange light for me, all the time I myself have sat with Inger Agerskov's own photo album in my hands - and know for sure that they exist, containing pictures of all three of them. Inger Agerskov's photo album was inherited by members of the Agerskov family.

The publisher, for its part, has informed descendants after Rasmus Malling-Hansen that they have not found any family photographs among Johanne Agerskov's surviving documents. From this one can be tempted to believe that Johanne Agerskov had destroyed everything she had of photographs, both of her husband and her daughter, her parents and her siblings and all

other relatives and family. In that case, the whole matter appears in an even more sinister light. Did Johanne Agerskov really erase photographs of both her husband, the author Michael Agerskov and her father, the inventor Rasmus Malling-Hansen? Unfortunately, I cannot present a clear answer here, as I simply lack reliable information about this. Those with information do not want to contribute to any clarification, and I can only regret that they do not make sure that the truth comes one day. Instead, they let Johanne Agerskov's legacy be based on unconfirmed rumors. Is it not better to tell the truth?

Most of the portraits I have found of Johanne has had various small and big damages, which I had repaired digitally by a professional retoucher. She has also colored a few of the pictures for me. Whether one likes it or not is of course a matter of personal taste. Personally, I think Johanne Agerskov in colors is awesome. A Mona Lisa from modern times. Most people like to be able to associate a face to what they are reading. I cannot imagine it would be any drawback for TtL that Johanne and Michael Agerskov's faces are linked to the text!

In my view it is not at all possible to read TtL without realizing that Johanne Agerskov herself was not the author of the book, rather that she merely functioned as a medium for the extrasensory world. It cannot be expressed more clearly than what it does, in several places, in the text itself. Personally, I cannot at all imagine that anyone, after having read TtL, would remain with an impression that Johanne Agerskov had authored TtL. In other words, on this point I am basically in disagreement with Johanne Agerskov when she was worried that it would have a disturbing effect if her portrait was known, or that it would detract the focus away from the content of TtL. On the contrary, we know from "Some Psychic Experiences" that from the very start there has been a great deal of interest in knowing about the personal experiences that led Johanne into her great mission as conveyor of the extrasensory truths to mankind. And Michael relates in the "biography" about TtL freely and generously also about very personal experiences, where these were import for understanding the events. TtL is, generally speaking, very strongly attached to the people involved in its appearance. It has been published under their full names, and the spirit who functioned as the leader of the work also reveals his name from the last incarnation in order to bear witness of the truth of the message through his life as Rasmus Malling-Hansen. Whatever could be wrong or dangerous in seeing a picture of him and the others?

I am more inclined to search for the reasons for the elderly Johanne's fear of possible personality cult in her personality and in her life experiences. According to family members she was throughout her entire life a very shy and reserved person. She was very much ill at ease being in the center of people's attention and avoided large groups. Well, she even loathed leaving her apartment and preferred having the curtains closed, as she felt that sunlight disturbed her mediumistic abilities. Throughout all the years while working as a medium she forsook all kinds of pleasures and social events, since her work demanded her entire capacity. From the first start she had no desire for and no knowledge about having any central position in any context and was very reluctant to participate in spiritualistic séances. However, when she realized that she had promised to assume the great task of being a medium for the spirits of the Light, she dedicated her life to this mission in spite of she herself never having any personal ambitions or wishes to become known. She did what she felt was her duty – to fulfil her promise to God.

Having studied countless letters from Johanne's personal correspondence I also know that she was quite disappointed with her fellow beings who had spoken so negatively against TtL. She was exposed to criticism from several quarters, from the church, from the spiritualistic milieu,

from her family and from members of the Society for the Propagation of TtL. The publication of the Episcopal Letter had also led to bitter and irreconcilable conflicts, and life-long friendships had been destroyed. And after the publication of the Episcopal Letter in 1938 she also had no mediumistic contact with the spirits of the light. In a letter to the writer Chr Jørgensen, she told him, and other people, that her time as a medium was over. Hence, it cannot have been the spirits of the Light who requested her to destroy the pictures of herself, if this happened after 1938.

I see the find and the publication of the pictures of Johanne Agerskov as a long-awaited and much-needed rectification of the memory after one of the greatest women that lived on Earth. She has given us more than any other woman I know of and she deserves to be honored with an exalted and central niche in the history of the planet. Personally I hold a deep and heartfelt admiration for Johanne Agerskov – without her self-sacrificing contribution we would not have known about the truths from the extrasensory world that today are accessible to any seeking person – we would not have possessed the inestimable treasure that Johanne Agerskov brought us as God's gift to mankind. I accept that she did not seek anything for her own personal part, and I accept that she destroyed her own pictures in order not to contribute to deflect the focus from the Message itself, but that people who support her work wish to contribute to reducing her to merely an insignificant secretary - that I find very difficult to understand. Johanne Agerskov was not merely a secretary – she was the very person that, together with her husband, in total confidence in the guidance of the Light offered the loving prayer for Ardor, which at one stroke changed the future of the planet and led to the victory of the light over darkness!

For this, and for her sacrificial work that serves for the light, she deserves our honor and our respect!

**Oslo, 03.03.07.**

*English translation by  
Jørgen Malling Christensen.*

*The picture below of the Agerskov family was found by the descendants in an envelope among their family papers and documents. This picture was probably taken by Michael Agerskov around 1897, and we see almost his entire family, including his fiancée Johanne Malling-Hansen. I have also had an enlargement made of Johanne alone (below, left). The picture was given to me by Jette and Rune Scherl, and they found it in an envelope together with some worthless papers when tidying up at home. I am eternally grateful to them for not throwing away the envelope without investigating properly what was inside! And, also my immense gratitude because they so generously have shared their pictures with an interested Norwegian researcher.*



### **Additional:**

After I wrote the above article, several pictures of Johanne and Michael Agerskov have appeared. My friends in the Agerskov family had a clean-up in their old papers, and then a great group photo of the Agerskov family appeared, probably taken by Michael Agerskov in about 1897, while he and Johanne were engaged. The picture shows Johanne Agerskov in a beautiful dress and hat, as well as Michael Agerskov's parents, his brother with his wife and children and some maids. The photo was taken in front of the large villa in Nykøbing, called Agrisilvana. Even though it was taken from a great distance, it is exceptionally clear, and it has been possible to make very beautiful portraits of both Johanne and the two parents on the basis of the group photo. Michael's brother, Christian Agerskov, was a prominent engineer who held an important position when the new free port in Copenhagen was planned and expanded. He also invented a thermal fuse, the so-called Admonitor, which was patented in many countries, and which provided good income.

My friends in the Agerskov family are now getting older, and when at one point they had to sell their house to find an easier place to live in their older days, they asked if I was interested in taking over Inger Agerskov's book collection and her photo album. Of course, I was very happy for such an offer, and did not hesitate to say yes. So now all these books, which include both Michael's and Johannes' own copies of the various TtL works as well as other family members' TtL books, are in my own bookshelf together with Inger Agerskov's photo album. Of course, I myself am convinced that these great treasures have found their way to me thanks to the government of God!

A review of the albums led me to find some nice pictures of the young couple Agerskov who are out on a trip with their daughter Inger, as well as a great portrait of Michael. As if that was not enough, I found another group photo inside one of Inger's books, and I'm almost 100% sure that the photo shows the elderly Johanne Agerskov in a hospital or another institution with other women and some nurses. It will not surprise me if it is the daughter, Inger, who has taken the picture. And the most interesting of all, is that Johanne looks very happy to be photographed. This confirms my assumption that she must have been old when she had her pictures of herself destroyed. She turned 73 years old and, in the picture, she seems to be closer to 70, in my opinion, and is obviously willing to be photographed.

When I include the latest photos found by Johanne Agerskov, it brings the total number up to 16 photographs. There are an incredible number thinking that the rumor has always said that no images exist. I publish them, not to create any personal worship of Johanne Agerskov, but to give her the rightful honor she deserves. She dedicated her entire life as a servant to the spirits of light and sacrificed all of the personal experiences that all of us enjoy.

**Oslo, 02.04.17**



*As beautiful as ever - the young Johanne Agerskov, on a section of the group photography from the previous page. With beautiful features and her usual cunning expression, much like a Mona Lisa from modern times.*



*Here the small Agerskov family is out walking with their daughter, Inger in the early 20th century. Neither Michael nor Johanne yet knew anything about the extraordinary task they were to undertake a few years later, the task that would forever mark their lives. The photographer is probably Michael's brother-in-law, Karl Lindahl, who together with his wife Anna and Johannes' sister, Juliane and her husband Maximilian Danckert formed the other two couples who regularly participated in the sessions where *Toward the Light!* was dictated to Johanne.*



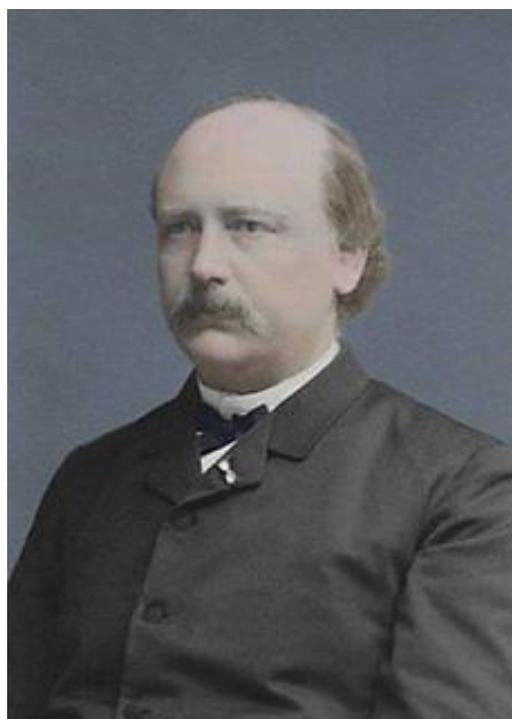
*Inger Agerskov also had this really great portrait of her father, Michael Agerskov in one of her albums.*



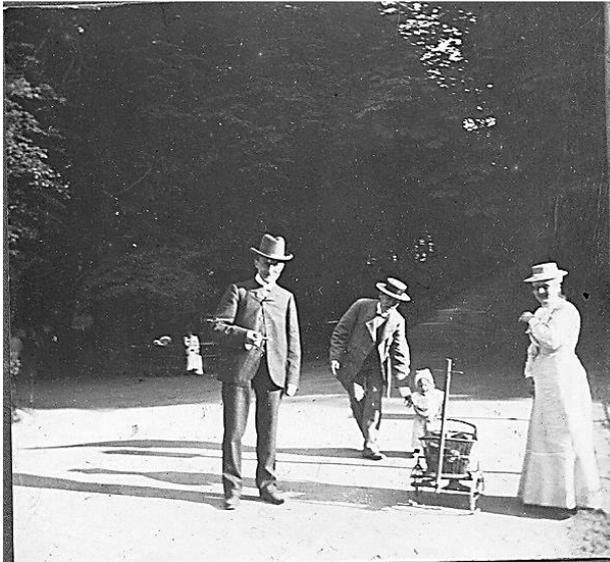
*Michael Agerskov, 1870-1933. The picture is digitally colored by Anniken Løvberg. Photo: The Royal Library.*



*Johanne Agerskov, 1873-1946. The picture is digitally colored by Anniken Løvberg.*

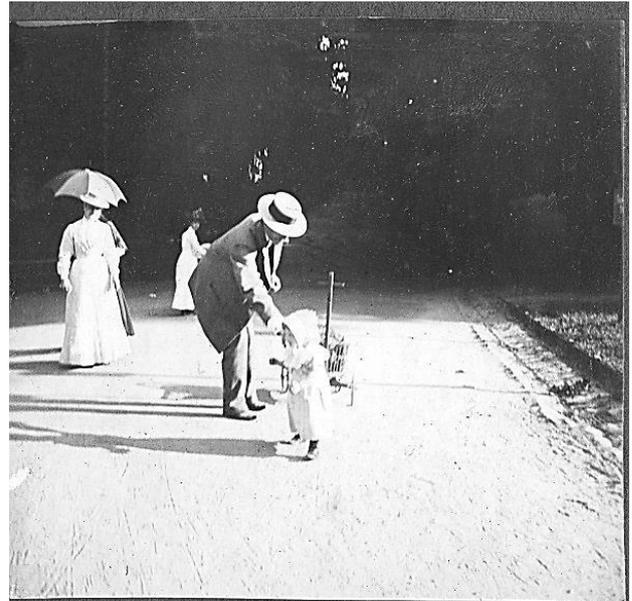


*Rasmus Malling-Hansen, 1835-1890. The picture is digitally colored by Anniken Løveberg.*



Onkel Carl, Far, Ego of Mrs i Frederiksberg Have.

I found a total of three photographs in Inger Agerskov's album from the walk in Frederiksberg garden with uncle Carl and (probably) aunt Anna, who most likely took this picture. Inger was born in 1900, and might have been about a year old in this picture.



Mrs. Far of Ego i Frederiksberg

The pictures from Frederiksberg are probably from about the year 1901, and at this time there was little that separated the Agerskov family from any other family from the Copenhagen bourgeoisie. Michael had a secure position as a teacher at Marie Kruse's girls' school and Johanne was a stay-at-home wife who took care of Inger. But soon this would change and nothing would be as before.



Left: Group photography found inside one of Inger Agerskov's books. Johanne Agerskov may be about 70 years old? In that case, the year is 1943. Right: An enlarged and retouched section of the group photo clearly shows that it is Johanne Agerskov's face. A comparison with her portrait from 1922 shows clear common features: The nose, mouth, face shape and neck.

## The Jesus from Nazareth of Toward the Light.

Jesus from Nazareth – who was he really? A very relevant question considering that this man lived almost 2000 years ago and yet has made his mark on mankind in a way no one else has done before or after him. Unfortunately, so far we haven't had very many credible sources that could tell us about Jesus and regrettably the gospels are not very reliable. They were put together at least a lifetime after the death of Jesus, and because those who related the stories, as well as the scribes who copied them, were prone to add and subtract a little here and there after their fancy, the stories would change slightly as they “wandered” from person to person. And when Christianity developed into a serious power factor an editing committee was set up to collect as many as possible of the stories circulating among the Christian communities and to select those that were to be included in the official narrative about Jesus and his teachings. The narratives were re-written and re-edited in order to harmonise with each other, and this is how the New Testament, as we know it today, was created. However, almost 100 years ago a completely new source for our understanding of Jesus saw the light of day, when a work was published in Denmark, brought about by means of direct inspirational thought from the spirits of light to the Danish medium, Johanne Agerskov. The name of this work is “Toward the Light” and it provides a rather full description of the man Jesus as well as of his mission on Earth. In this article I intend to transmit some of the completely new pieces of information about Jesus as they are presented in TtL and also expound my own views and thoughts about the fate of Jesus.



*“Jesus was incarnated in order to, among other things, teach mankind the message of love and to know and recognize our true father figure, God – the Creator of our spirit. In addition, it was his task to pray for him who had fallen deepest of all beings and who was responsible for life on Earth having become a life in distress and suffering for mankind: Satan, previously one of God’s angels, who had succumbed to darkness and caused mankind to have to live in a world of darkness instead of light”.*

In 'Toward the Light!' emerges a picture of Jesus which in important aspects goes against the traditional conception of Christianity. According to TtL Jesus was not divine, rather he was entirely a mortal human being, conceived as a result of the conjugal life of his mother and father. However, in Jesus' physical body was incarnated the spirit of a very highly developed spiritual being – the leader of humanity, Christ, who in a discarnate existence – in the spiritual world that for discarnate beings is as real as the material world is to us – is also an independent individual and not part of a divine Trinity together with God and the Holy Spirit. We also learn that the death of Jesus on the cross by no means was a sacrifice of atonement in the new pact between mankind and God so as to save mankind and make them share eternal life, rather it was a result of the antagonists of Jesus, the literate power elite, sacrificing his life in order to save themselves from the wrath of the occupational power.

What then remains of his role as savior – is nothing left of the Savior Jesus? Yes, absolutely! – Jesus was incarnated in order to, among other things, teach mankind the message of love and to know and recognize our true father figure, God – the creator of our spirit and mind. In addition it was his task to pray for him that had fallen deepest of all and who was responsible for life on Earth having become a life in distress and suffering for mankind; Satan, previously one of God's angels, who had succumbed to darkness and caused mankind to live in a world of darkness instead of a world of light. As it happened, Christ in his incarnation as Jesus did not succeed in his quest for praying for Satan, but TtL tells us that Christ never ceased to win the Evil one back to the light, and that he at long last succeeded in carrying out this savior deed for mankind in 1912 when two people in Denmark, Johanne and Michael Agerskov, following the wish of Christ prayed lovingly for Satan who was thus won over and back into the light. In this way Christ became the true savior of mankind in the very deepest sense of the word, since darkness is now without a leader and it is only a question of time before this present life will change fundamentally and peace and prosperity will become a reality for all mankind.

In TtL we gain knowledge about the main features of the life of Jesus, and in many ways, it coincides with what we have learned from the Bible. Jesus, in Heaven the leader of mankind, was born into an ordinary Jewish family, son of Mary and the carpenter Joseph. But already from childhood it became clear that he had no interest in his father's trade, because clearly Jesus was a thinker and a seeker of truth, preferring to study the traditional scriptures in the synagogue both locally and where else he was wandering, because Jesus used to move around during his youth. But in the synagogues the scribes talked about a God of wrath and revenge, far from being righteous, and it must have been very difficult for the young Jesus to identify with this God, because we know that Jesus in his heart had preserved a clear picture of the loving and patient father – the Creator of our spirit. And when young Jesus himself searched the ancient scriptures he found, in addition to the revengeful and pugnacious Jahveh, also stray evidence of the loving father he himself remembered in his heart, and he understood that this was the true God.

We also learn from TtL how God at a certain point in the life of the young Jesus awakened the hope in his mind that he was the promised Messiah, about whom he had heard so much – the king of David's lineage who was to free the people from their sufferings! At first Jesus himself dared not trust his own hopes on this account but gradually and slowly his self-confidence as a religious reformer must have grown, for in his 23rd year he appeared in the synagogue in Nazareth, expounding clearly his thoughts about the two gods, the God of lies and of truth, and from that moment he pulled the rugs from under the feet of all those who had

been watching him expectantly, seeing his zest in studying the ancient scriptures, and for many of the scribes he now turned into an enemy.

Whatever happened in Jesus' life from the time of his youth and until his appearance in the synagogue as a powerful and independently reasoning young man? We do not learn very much from TtL concerning these years, but Jesus did take an interest in religious issues from an early age, and TtL tells us that from an early age he had formed his own opinions, often contrary to prevailing opinions. We also learn that his family was disappointed with him, because he didn't show any interest whatsoever in the trade of his father, a trade that his family wanted him to learn. Even if Jesus from an early age showed himself to be a very independent and self-willed young man, he was not, in fact, equipped with a strong will or great authority from birth. Since such a strong will is very easily developed into self-righteousness, such as was the case with Paul, Jesus on his own had to develop his character as a human being by conquering darkness and remembering the prayer for Ardor, and as a consequence of this victory was to come forward with the divine authority necessary to win the people and the religious leaders for his teachings. It is very likely that the young Jesus was particularly exposed to all kinds of dark attacks intending to sow doubt in his soul about his identity and self-confidence. We have to assume that Ardor and his assistants exposed Jesus to continuous assaults of darkness in order to make him stumble and fail – because the brightest light is always attacked by the greatest darkness, and Ardor knew how to attack at the very weakest points of men.

Personally, I see the young Jesus as someone who loves his neighbor, sympathetic and loving, but at the same time very lonely with his innermost thoughts and with a very strong feeling of being different and alone in how he perceived his surroundings. I believe such feelings of loneliness may very easily mark people who were born onto this earth in order to bring new thinking to mankind, thoughts in opposition to that which is commonly accepted as the truth. And their experience of being very much alone with their perception can easily lead to great spiritual suffering during the necessary natural process they have to pass through in order to reach harmony with their inner values, contrary to what everybody around continue to insist on. But obviously Jesus had a strong inner driving force guiding him to find his own way and undoubtedly harnessed a deep-rooted belief that he had a special mission to fulfill, in spite of not always being conscious of it. At times he has surely felt self-doubt preying on his mind and felt depressed by all the sin and misery he witnessed around him everywhere, for his empathy was far more developed than in his fellow men. Jesus, being a very sensitive person, surrounded by darkness and suffering everywhere, is liable to have felt the fear and anxiety that he might lose himself and succumb to Evil, but through the faith in God that he developed and by means of the peace in his heart granted him by God, he found the tranquility of mind and strength that he needed.

However, from TtL we learn that Jesus was a human being through and through and, as such, suffering from all the lower urges and desires that any man does, and of course he also had a congenital astral sensory apparatus that could, at times, explode in ire over the foolishness of men. However, with Jesus such astral emotional outbursts were only of short duration, for his mind was of such spiritual purity that darkness could not dominate him over longer periods of time. But from TtL we learn that Jesus was not always among the most diplomatic of men and could, when sufficiently provoked, be rather homely and plain in characterizing his opponents, and he could also be very aggressive in his retort to those attacking him. TtL tells us that Ardor knew entirely how to use the temperament of Jesus and was frequently invisibly at his side, inflaming his ire in order to make sure that Jesus acquired enemies on account of

his undiplomatic behavior. In general, I must confess that I believe many people would be very surprised if they had experienced Jesus close up. It becomes evident from TtL that in very many situations he could appear very much mortal and ordinary – not like the humble and mild “god-like” creature many have pictured him as. At all times extremely few people have had the ability to recognize the Youngest when meeting them, and this applies very much to our time as well. One tends to forget that also the Youngest in most personality areas will appear as very ordinary people, that they in many aspects of life may appear even spiritual immature as well as very human – however in precisely the aspects where they have promised God to bring new understanding to mankind their talents will be way above those of the average man. But this was also the case with Jesus, and among those that met him hardly anyone understood that they were front to front with the most loving of all loving human beings ever to inhabit this Earth.

Hence, Jesus was very much alone in his understanding and perception of the sufferings of mankind, and such a feeling of loneliness probably experienced by Jesus is liable to lead to a deep feeling of affinity with everybody leading a lonely life for some reason or another, whether from poverty or sickness or other reasons for their being outcast from society. Such people, whom nobody wanted to have anything to do with, found in Jesus their very best friend, and his sympathy for the suffering and the outcast was deep and real. In this area, Jesus succeeded achieving total harmony with his conscience, God himself, who led him through the entire incarnation as Jesus – from birth until death. And in this relationship he was the most perfect mirror of God’s love, which does not condemn anybody, not even those that have caused their own sufferings, but is always ready to help everyone to find their way – out of sin and misery.

It is difficult to tell what the sustenance of Jesus during this period was, but he hardly lived off his parents without contributing to his own income. Perhaps he accepted casual work wherever possible? Whatever his circumstances, we can be sure that Jesus during these years developed a very frugal lifestyle, and his attitudes could, in a manner of speaking, be reminiscent of a few of the values that developed during the “hippie”-period of the 1960s. He was against anybody amassing riches on the expense of others and was of the view that it was the duty of everyone to share whatever they owned with those who had nothing. It is very likely that he possessed only a few personal items, maybe only a coat, a pair of sandals and a walking stick, and for the rest he lived in solidarity with those that had nothing, sharing everything he earned with them. Jesus had an almost instinctive animosity against people in power and did not see it as his calling to seek power in order to redress the social conditions. Jesus wanted to teach mankind about the unreserved love of God to each and every human being – that even the poorest and most wretched are equally loved by the all-mighty and all-loving God. He also taught that there was no need whatsoever to make a detour and contact God through the religious leaders – Jesus’ commandment was that each and every person can contact God directly through prayer. These were new and revolutionary ideas for the Jews, for whom religious practice was the prerogative of the priesthood, and who were under strict rules including bans and commands than had to be obeyed.

Jesus was born into an ordinary Jewish family that didn’t in any respect differ from most other families in their community. TtL tells us that Jesus’ father frequently took on work for well-to-do Romans that needed housing while staying in the occupied territories, and they paid very well. It is not difficult to imagine that those that chose to work for the occupying power were regarded with distrust by other people and were seen as a kind of traitors. This kind of “pragmatism” in his father is liable to have caused the young Jesus to feel disgust, as

he was probably a youngster with very high ideals, abhorring everything that tasted of striving for riches. There is also nothing to indicate that Jesus' family were religious seekers or freethinkers, rather they appear in TtL as very much bound by tradition and frequently reproached Jesus for not following the faith of his family. Well, even as Jesus was hanging on the cross in the hour of his death, his mother was convinced that God had forsaken him because he had abandoned the faith of his forefathers, because it was she that spoke the well-known words later attributed to Jesus about God having forsaken him. In other words, we cannot see that there was anything at all in Jesus' background that might support him in the calling he had undertaken – to teach mankind about their true relationship with God. On the contrary, he had to go against almost everything his family stood for. And that a man coming from wretched poverty of the lowest strata of society would manage to struggle his way onto becoming a religious leader who were to win over religious leaders living in a totally different world of riches, privileges and exalted positions and have them accept a totally new religious set of tenets – the task seems almost impossible, particularly considering that this new teaching in one single blow would deprive the entire privileged elite the religious power and the monopoly on religious practice that they had built up through centuries. God had set Jesus a virtually gigantic challenge.

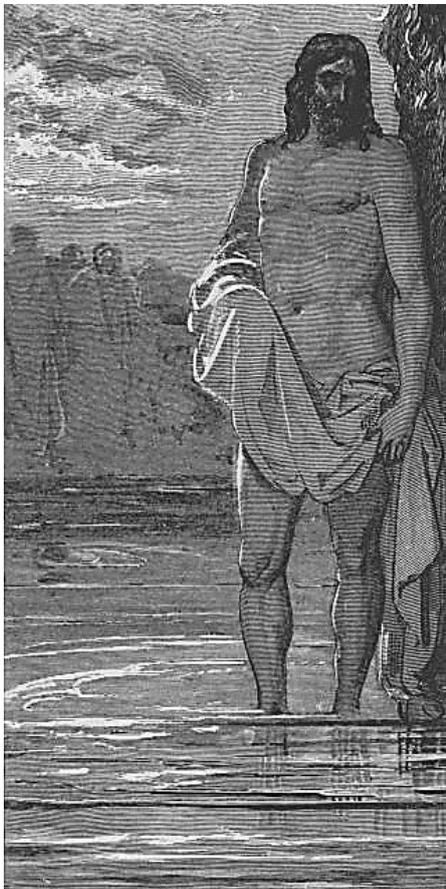
We may also wonder why God did not provide Jesus a somewhat easier point of departure in his so fateful incarnation as Jesus when he was to attempt for the very first time, as a human being, to remember the prayer for him that all people feared and hated, Satan, the prince and slave of darkness. And why wasn't Jesus born into a very wealthy family enjoying great respect in society and with influence in inner circles of the religious power apparatus? Why were he not endowed with a background similar to that of Joseph of Arimathea, the rich scribe who before his incarnation had promised to support Jesus? Perhaps some will argue that it may well be as difficult for someone born into power to win his fellow men for a new teaching as it is for a poor outsider, and there is probably much to support that view. On the other hand, in the parable about Jesus and Joseph of Arimathea in TtL Jesus is pictured as a small and weak man with a giant burden to bear, whereas Joseph is pictured as a big and strong man with a tiny burden to carry. Judging from this it is difficult to draw any other conclusion than that God knew very well that Jesus' point of departure was far more difficult than that of Joseph, and that it would have been a far easier task to fulfill for Jesus if he had been born into a rich family in easy circumstances, enjoying great respect with the prevailing powers and authorities. However, this was not to be the case – Jesus ended up with something we have to describe as a worst case scenario in which to succeed in his second mission – to win the people and the leaders over for his new teaching of love.

And maybe it was absolutely necessary for Jesus to develop, through the hard realities of life, such a deeply felt empathy and love to his suffering fellow men in order for him also to succeed in praying for Ardor, for if Ardor could be won back to the cause of the light, darkness would be without a leader, and through this first and great victory over darkness Jesus would develop a willpower and authority of such divine strength that he would be able to present his message with the necessary conviction to win even the most ultraconservative religious leaders for his new teachings. This might very well be part of the explanation why God gave Jesus this particular point of departure. But maybe there are also factors that might explain why Jesus' life took exactly the course that it did?

One can easily imagine other ways for a person to develop his empathy without living among destitute, sick and suffering people. From TtL we know that the incarnation as Jesus was not the first one Christ experienced, for he had had four previous incarnations as a human being.

And also in those incarnations he had great tasks to perform, just that TtL does not indicate that he had to work his way up from wretched poverty conditions in any of those – on the contrary, it seems that in most of those incarnations he very easily reached prominent positions as a prince and religious leader.

And this is exactly where one can begin to wonder whether there are circumstances in Christ's earlier incarnations that might explain why his incarnation as Jesus had to have this point of departure and also met the end that it did – in addition to that which we already know: that unfortunately Jesus did not succeed in praying for Ardor at the decisive moment when he was at the culmination point of his love of mankind and sympathy for the suffering? Or, in other words: Might there be things also in the earlier lives of Christ that made him atone in relation to the law of retribution? Was the case simply that he himself had prepared the way for his life as Jesus through his previous acts?



*According to TtL it is correct as told by the Bible that John the Baptist was also one of God's missionaries, tasked with the mission of preparing the way for Jesus. And the meeting between the two did really take place - in the 27th year of Jesus. The words attributed to God, when Jesus stepped in front of the people as a king after having been baptized by John, were in reality spoken by John himself: "This is the son of God, the beloved! Follow him and obey him; for his words are the truth!"*

### **Was Jesus subject to provisions of the law of retribution?**

It is stated in TtL on page 287 that:

*"Hence it must clear to all: that no man suffers more, whether spiritually or bodily, than he himself has caused in past existences".*

If this sentence is applied to Jesus' life and destiny it may of course explain much about his life as well as his death. And if one interprets the above completely literally, it says, in actual fact that the one who loses his life can only arrive at that destiny because he himself has caused somebody else to lose his life. But does this also apply to the Youngest? And does it also apply to Jesus? Could it really be a fact that also Christ in one of his earlier lives, under influence of the terrible power of darkness, could have been guilty of other people's suffering? Or were the sufferings of Christ entirely undeserved also seen on the backdrop of his previous incarnations?

Probably many people will be shaken by the very possibility that one can harbor the idea that also Christ, the loving leader of mankind, as a human being can have caused other people to suffer. For many people it is of course precisely the great sacrifice of Jesus, his terrible and undeserved sufferings for the sake of mankind which constitutes a large part of the motivation for their love and admiration for him. I assume it will be a very difficult idea for such people to accept that the sufferings of Jesus perhaps to a certain extent were self-inflicted through previous sins. In the same way that for many people it is something unthinkable that Johanne Agerskov may ever have been taken in by the Eldest when she published the Episcopal letter, for many it will be a totally unthinkable idea – verging on the blasphemous – to intimate that Christ may have committed sins in earlier incarnations which could explain why he suffered so much in his life as Jesus from Nazareth. And some people will probably also question if it is at all necessary also to tear down Christ from the Throne where we ourselves have put him as a kind of divine being almost at par with God. Shouldn't even he be left in peace, out of reach from the curiosity of mankind? Well, I have previously declared that my motto in all of life's circumstances is that there is to be nothing that I am not willing to face head on. This is the research approach of TtL – not to hide anything but investigate all aspects of reality with a completely unprejudiced attitude. One can easily hold back information for a period of time on account of mankind not yet having attained a level of maturity sufficiently developed for them to take an interest in the information – however, an inquisitive type of person will of course not stop until he is able to understand everything that his mind can hold – irrespective of the possible condemnation of his surroundings.

So, the fact is that Jesus suffered much and ended his life on the cross, in response to his self-sacrificing love for mankind, alas executed by men. Let us now take a closer look at the first four incarnations of Christ as a human being, trying to find clues that might lead us to understand more of the life of Christ as Jesus of Nazareth, or – if maybe the hint that he previously sinned are mere speculations without root in reality.

The first two incarnations of Christ took place in a historically unknown civilization in the Pacific Ocean that was once connected with the mainland of the northern part of South America. Circa 30 000 years BC this civilization perished because of volcanic eruptions and subsidence of the seabed. Only a few Polynesian archipelagos still bear witness of the position of this civilization. Concerning the incarnations of Christ this is what TtL tells us:

*“Here in the Pacific country the eldest of the Youngest had his first two incarnations. In the first one he was chief or leader of the largest and most advanced tribe of the country, however*

*at this point in time the tribe being at a rather low level of cultural development, and hence his deeds among the people did not enjoy any durable importance.*

*In his second incarnation, a couple of thousand years before the destruction of the country, he had a position and a calling that would correspond more or less to that of a high priest. By his authoritative yet mild appearance he got to the point of awakening the belief in a loving God with his fellow tribesmen.”*

The third incarnation of Christ occurred in a later civilization, the so-called Atlantis that perished in the year 12000 BC. We are told that polytheism was prevalent in this realm but that human sacrifice was not practiced. Animal sacrifices, on the other hand, were common. Concerning the incarnation of Christ, we learn as follows:

*“In this island realm the eldest of the Youngest had his third incarnation as prince and high priest. He was very much loved by his people for his mild-mannered and humane government, and he issued several laws in religious as well as ethical matters; his attempt to abolish polytheism did not succeed. His incarnation at this island did not leave much mark in the civilization of the people, since he died the same year as the island perished in the ocean. However, the memory of him still lived on with those that got away from the destruction and was preserved for many generations. He was considered a divine messenger.”*

So once again Christ was incarnated as a prince and high priest, and his task in this incarnation was to abolish polytheism. It would seem as if the people of Atlantis was at approximately the same level of religious maturity as in the realm of the Pacific Ocean, for the mission of Christ was more or less the same as the one he had had almost 20 000 years earlier – in the Pacific island he was to evoke the image of the benevolent and loving God, and in Atlantis his task was to abolish polytheism and kindle the belief in one and only God. The fact that mankind had not developed further in their perception of God – rather that they must be said to have moved backwards – must be because the eldest still insisted in doing everything they could in order to pull mankind down into darkness, and everywhere the Youngest succeeded in bringing about conditions of light upon Earth, the Eldest were again ready to pull everything down into darkness and sin; in particular it was their aim to prevent the Youngest to convey to mankind the understanding of the all-loving God that everybody can contact through prayer. If all mankind had gotten faith in such a perception of God it would have meant that the end of the power of the Eldest over mankind was over.

But whereas Christ succeeded in his mission on Earth in his two first incarnations, we must conclude that he failed in his third incarnation to fulfill the mission he had accepted.

Concerning the fourth incarnation of Christ, TtL tells us as follows:

*“Around 1800 years before the Eldest of the Youngest was incarnated as Jesus of Nazareth, he experienced his fourth incarnation as a priest in northern India.*

*In this human manifestation he became the proper founder of the teachings of Brahma, albeit not in the configuration now known.*

*There is very little known of his original teaching left in ancient tales and songs. In the scripture called “The Laws of Manu” we can still find a few remnants of his ethical tenets, however much adulterated”.*

I don't know very much about Hinduism, but as far as I have understood the Brahma teachings is one of the foundations of that religion. This would imply that Christ contributed to establishing the foundation of Hinduism, the creed professed by the majority of the over one billion Indians – even if this religion since long time back has abandoned the point of departure that Christ contributed with.

Looking for common features in these four first incarnations of Christ it would seem that he recurrently held important leader positions such as chieftain, prince and high priest. In this aspect the last incarnation as Jesus differs clearly from the previous ones, even if we cannot state with absolute certainty if Christ, when he held positions as prince, had been born to the position of ruler or whether he attained it in some other way, but for instance in Atlantis the succession to the throne was hereditary. Considering that the societies where Christ held positions as a prince were rather primitive and bellicose, we must assume with quite a high degree of certainty that also Christ - even if benevolent and just leadership was one of his distinguishing traits – was involved in warfare as well as punishment by death for serious crimes. In my view this ought not be controversial at all. Christ in his discarnated existence is, indeed, the leader of mankind, his love and mercifulness unrivalled, yet even he would not have had the power to reform at one fell swoop the entire social order when he incarnated as a chieftain in relatively primitive tribes. Over time he could probably reform society in a more human direction, and clearly that is also what he did. Hence, in these first incarnations we have to assume with a high degree of certainty that Christ through his actions as chieftain and leader had to be subject to the law of retribution and would have to atone karma in later incarnations.

Generally speaking, quite frankly we have to assume that all of the Youngest who incarnated as leaders in the relatively primitive societies through history have human lives on their conscience both from warfare and through punishments. However, we must bear in mind that the Youngest have contributed so enormously to the benefit of mankind that in most cases – and particularly in the case of Christ – it exceeds, by far, their violations of the laws. Certainly, that doesn't imply that they are above the law of retribution, for none of God's creatures incarnated on Earth are. We have to assume with a high degree of certainty that each and every one of the youngest also have a score to account for, including for Jesus, where there will be crimes to be atoned for but, at the same time, there will be brilliant contributions that have developed mankind, and this will be deducted in the “karma account”. And in case one of the Youngest would have succeeded during his lifetime to pray for Ardor it is easy to imagine that such a good deed with one single blow would equate for large amounts of negative karma for him. This would be parallel to good deeds that save lives and would counterbalance for past sins – for instance by inventing a life-saving medicine, save people from fatal accidents etc.

But not all karma can be atoned for by good deeds; sometimes life has to be paid for by life. In QAA I, question 16 it is said:

*“There is a provision under the Law of Retribution that no one can avoid, whether the spiritual ‘I’ be a human spirit, one of the Youngest or one of the Eldest. – However, it is not used with very young human spirits until they, on this point, are able to react to their conscience. – The Paragraph alluded to is the provision that: Whoever kills a fellow human being or who in one way or the other is responsible for the death of his or her fellow men, has to save – in future incarnations – as many people from sudden death as he or she has killed or sent to death. (See “Toward the Light” p 104, section 3.)*

*However, the application of this provision differs from case to case. Because he who, after having committed a crime, receives and suffers the punishment inflicted under the laws of societies of this world has nothing more to atone for. But since God’s laws demand that whoever killed a fellow human being has to save a human being from death in a future incarnation, the person who has atoned for his or her crime in accordance with worldly laws must fulfill this provision as a charitable deed. He (she) will therefore always, through God’s protection, emerge safe and without harm from his dangerous mission. Whereas the man or woman that has dodged the punishment of worldly justice will not enjoy any protection, whether from the guardian spirit or from God, during the attempt to save another person’s life, and consequently he or she will never escape unharmed from this act – death, mutilation, prolonged disease, burns or the like will follow. In other words: he must atone for his past crime with his life or with bodily sufferings. Hence, God’s law of retribution may in certain cases demand a life for a life – however, the terrestrial courts of law have no such right. – (see “Toward the Light”, the Speech of Christ page 114, section 2)”*

We note that there are situations where God’s law of retribution is applied in its strictest form, and someone who has taken a life and hasn’t been punished by society for his crime, will be prescribed in a later incarnation to save a person from death without having the protection from the guardian spirit or from God that they would ordinarily enjoy, and the action will then lead to mutilation or death for him or her. But do also note: worldly courts of law have no right to impose the death sentence. I wish also to underline that evidently God is not the one that imposes the suffering or death on the person that has to do without God’s protection, - rather the circumstances are to blame for the person possibly losing his or her life. God and the guardian spirit simply refrain from saving him or her, since this person has taken a life in a previous incarnation.

I have to admit that reading about this provision of the law of retribution, my thoughts stray naturally to the case of Jesus. Because since we know that it was not God’s wish that Jesus were to die in order to save mankind, then why didn’t God intervene in order to save Jesus’ life? One could imagine many ways in which God could have saved Jesus – events taking place that could have led to a situation where the council in Jerusalem eventually would have chosen not to arrest Jesus; or that Pilate in spite of his fear of weakening his own position released Jesus without harming him – because God is never without means to achieve what he wants. But God chose to let events unfold as they did and Jesus also did not consider asking for help to avoid death. Why not, indeed? Could this have something to do with the law of retribution? Did Jesus have something to atone for that made him devoid of God’s protection?



*“We probably have to assume that all of the Youngest that incarnated as leading figures in the relatively primitive societies throughout history have human lives on their conscience from warfare as well as from punishments. However, at the same time the contributions in the service of mankind are so enormous that in most cases, and in particular in the case of Christ, they far exceed whatever they have been guilty through crimes. But, of course, this doesn’t mean that they are above the law of retribution, because none of God’s creatures incarnated on Earth are.”*

### **The Key to Understanding the Death of Jesus – the Incarnation in Atlantis**

If we didn’t know anything more about the first four incarnations of Christ than what I have mentioned above, it would have been virtually impossible to form an opinion about in which of Christ’s first four incarnations the events took place that possibly brought him under the law of retribution in such a way that he lacked God’s protection against being killed in his incarnation as Jesus. But in actual fact we know much more about one of Christ’s earlier incarnations than what we are told in TtL – namely the one in Atlantis. Because in 1930 an incarnation account from Atlantis appeared in which the spirit who was a high priest in Atlantis about 100 years before the island sank into the ocean tells us about a religious ceremony that took place every seventh year in the magnificent temple of the main empire in the island. The ceremony was meant to create a convincing representation of the Sun God for a short while dwelling in the body of a young man who in a ritual intercourse with a young woman was meant to beget a son, who would become the next emperor in one of the island empires. After the intercourse the Sun God left the Earth, but what only the high priest and his

assistant knew was that the young man playing the Sun God was rendered unconscious and bound with leather thongs, destined to suffer death by drowning by being lowered into the basin where he had previously been ceremoniously washed by salt water, led through a canal under the temple. Consequently, this was nothing but a murder motivated by religion, and instead of letting the spectators know the truth they were handed out a lie about Atze having seen the Sun God ascend back up into Heaven in order to protect the people from there. In case the woman that the Sun God had been with wasn't fertile she was also killed, because that indicated that the Sun God had rejected her, meaning ill fortune for the country. And if she gave birth to a girl the baby was killed while the young woman was allowed to live. Such a case was also considered very inauspicious for future events, such as adverse harvests etc. Only if a son was born, the next few years were promising, and the boy child when coming into age would be the obvious candidate as prince in one of the three realms of the island. Were he, in addition, from a royal lineage he would become lord paramount as well as superior temple servant. Atze also relates that God had given him the task to reveal the true content of the sun ceremony and to stop the killing of the young people, because those killings contributed to maintain the people in a religious world of ideas, hindering their further evolution in religious matters.

What has all this got to do with Christ? Well, it has indeed very much to do with Christ, because unfortunately Atze failed in his mission to stop the mendacious spectacle that the sun ceremony was, and from TtL we know that Christ incarnated in Atlantis right after Atze and that he had been given the task to try and abolish polytheism in the island. However, to start with Atze failed to stop the killings and thereafter Christ failed to stop polytheism. And in the midst of all this, Ardor started to incarnate the Eldest in Atlantis, of all places, something that brought vast amounts of darkness over the people there.

Atze had been incarnated around 100 years before the destruction of Atlantis, whereas the incarnation of the Eldest started circa 50 years before the end of the island; and we know from TtL that Christ died the very year that the island was annihilated by volcanic eruptions. If everything had gone according to God's plan, Atze having succeeded in abolishing the religious killings, the road would have been wide open for Christ to have been able to lead the population of the island one more step towards a more factual notion of religious matters – he would have been in a position to teach them to pray to the one and only true God, and the island population would take a big step forward in their wandering towards the light.

However what met Christ was a very different scenario: In all probability the sun ceremony was still being organized every seventh year, and the island had been turned into the stage of the evil and power-hungry incarnated Eldest, and from that development great amounts of darkness poured into the island. No wonder that Christ failed in his mission to abolish polytheism!

However, the big question is: Did the sun ceremony continue also under the leadership of Christ? If so, this would explain quite a lot as regards his later incarnation as Jesus. This can be the reason why, instead of being born into a wealthy and influential family, he was born in the midst of poor and suffering people – and this might also be the reason that he lacked

God's protection against being crucified. Because, as I have shown above, God doesn't let even the Youngest escape the provision in the law of retribution that makes someone responsible for the death of a human being – and is not punished by society for his misdeed – and he will be without protection from the guardian spirit and from God against he himself being killed during an act of charity. My understanding is that not even Christ would be able to escape this provision.

But do we know exactly what kind of position Christ had in Atlantis? Was he the lord paramount of the main realm or was he just a king in one of the two minor realms – the sun ceremony took place only in the temple of the main realm, as we know? Actually, it is not possible to conclude with 100% certainty in which of the realms Christ was king, because in TtL it is said that he, in Atlantis, was “Prince and High Priest”. The concept of ‘prince’ – ‘fyrste’ in Danish and Norwegian – is, in actual fact, not a title, rather it is a generic term for a sovereign ruler and doesn't really tell us anything about what kind of title Christ had while ruling in Atlantis – in Danish/Norwegian the proper meaning of the word is “the first”, and the implication is that he may have had the title of king or of lord paramount! The Danish Wikipedia, e.g., has the following definition of the word ‘fyrste’ (= prince):

*“Fyrste (=Prince), in German language Fürst, was originally not a title but simply meant “the first”. The same meaning can be found in the word “prince” that derives from French “prince”, in its turn derived from Latin “princeps” that equally means “the first”. Generically speaking, it designates a sovereign ruler and is not a proper title ‘per se’. A prince can therefore designate all male monarchs, irrespective of the actual title they use (e.g. king, emperor, duke, prince etc)”.*

In other words, taking TtL as our point of departure we cannot state for certain whether Christ was the king of the main realm or in one of the other realms. Personally, however, I am inclined to attach importance to what is said above concerning the meaning of ‘prince’ as “the first” (or the most elevated/highest in rank) and therefore find it reasonably plausible that Christ in Atlantis incarnated as lord paramount. And considering that he had been tasked with abolishment of polytheism, I find it hard to imagine him being incarnated as anything else than supreme leader; the title of high priest definitely sounds as being the title of the supreme religious figure of the realm – in other words, the one that served in the great sun temple. In addition, what is said in TtL about “...*him being very much loved by the people for his gentle and humane government, and created several laws in religious as well as ethical areas of life...*”, also indicates that he was the ruler of the main realm.

Linking the information in TtL together with Atze's incarnation account, we must be able to state with some considerable degree of certainty that the worldly body of Christ, incarnated as a human being in Atlantis, must have been conceived as a result of his mother and father having taken part in the sun ceremony! Because those baby boys born as a result of the ceremony later became princes, and if the boy was of royal lineage, he was the obvious candidate as lord paramount and high priest! Furthermore, the implication is that the two young people described by Atze in his incarnation account may very well have been the parents of Christ – and the young man, Airun, who had to suffer death, killed by Atze, was in

that case the father of Christ. Personally, I also do not doubt that Ardor had plans for himself to rule as lord paramount in Atlantis, and consequently attempted to incarnate himself in the same body as the one God had meant for Christ. I find it difficult to imagine that Ardor would settle for anything less than being the supreme leader when turning himself into human shape. But he failed in erasing his memories about the terrible life in the infernal sphere and had to give up his attempt. One can only imagine what kind of awful hell on earth life in Atlantis would have been with the evilest of evil, the devil himself, as supreme ruler and high priest. But instead, in all likelihood, Christ was the one that incarnated as lord paramount, and in spite of him being remembered afterwards as a gentle and just ruler he did not succeed in abolishing polytheism and probably also not the sun ceremony, or perhaps he participated in one or in a few ceremonies before he possibly managed to abolish it. Since the Youngest often tend to incarnate in the same area in great numbers, we must assume that this was also the case during this, the last century in Atlantis, and it is not unlikely that some of the others of these Youngest were victims at the sun ceremony. I am reasonably certain that throughout history a large number of the Youngest have killed each other as human beings. I also assume that those of the Youngest that incarnated simultaneously with Christ, when he was living in Atlantis, also incarnated simultaneously with him in his life as Jesus of Nazareth. From TtL we know that many of these were also incarnated in Denmark when TtL was published, and personally I am convinced that the very same group of the Youngest are incarnated in our time. The future will show what kind of standpoint they are going to take this time in relation to the message of Christ. However, the power of darkness is terrible, even after Ardor having turned around, and many will probably fail also this time – unfortunately!

From TtL we know that Ardor lost his head completely when he understood that he alone had to continue suffering in the sphere of Hell, and he cursed God, his siblings, the Youngest and mankind. This brought hatred into this world, and these maledictions must have hit not least Christ very powerfully and made his mission to abolish polytheism near impossible.

All this, of course, sheds new light on the Atlantis ceremony. If my suppositions are correct the mighty sun temple was also the place where Christ served as high priest when he was incarnated in the lost realm. But why hasn't this been included neither in TtL's nor in Atze's incarnation narrative? Why isn't it said straightforward in TtL, that also Christ in his life as a man committed sins that caused him to have to atone in accordance with the law of retribution? Well, this is the case with several circumstances and aspects in TtL; not everything is explained directly. However, by linking different pieces of information in this work one can reach the solution of many complicated queries that have not been clearly explained. We can infer quite a lot in this way, in fact. For instance, from the otherworldly side it was expected that the analytic reader by himself would understand that not only Joseph of Arimathea from the council in Jerusalem had approached Jesus but that several of the other members of the council had done so also. Consequently, TtL is not against our drawing our own conclusions on the background of the various pieces of information provided.

Likewise, it is easy to imagine that it would have been very unwise for TtL in 1920 to analyze and comment on the incarnations of Christ the way that I have done, since it would probably have completely blocked the chances of TtL from being accepted by the Danish church – this

is in spite of what I have to underline once more, that personally I don't find it controversial in the very least to imagine that also the life of Jesus took the shape that it did as a consequence of his past sins to be atoned for in accordance with the law of retribution.

However, we have to assume that it would have been very difficult for Danish clergymen to accept TtL if it was clearly stated in this work that Christ had been guilty of human beings having lost their lives in several of his previous incarnations. But in my view TtL contains more than sufficient of pieces of "circumstantial evidence" to make such a possibility highly probable. When Atze's incarnation narrative was published in the beginning of the 1930-ies, there was probably an awareness in the otherworldly sphere that the likelihood that the church was going to accept TtL was so small that without any greater risk they could contribute with some more clues for those that would be inclined to research Christ's incarnations further. And nowadays when mankind has evolved this far in religious maturity that we no longer need to maintain the concept of the "sin-free Jesus" as a kind of "crutch" in order to keep our faith alive, I believe time is ripe to also be able to examine – without bias or prejudice – what he may have experienced on the occasions when he was made human and had to live like us in the dark earthly world.

### **Many Pieces Fall into Place.**

For me personally, what I think I have found out about the incarnation of Christ in Atlantis does explain why he wasn't born as Jesus among the rich and wealthy. The reason was that he in all probability abused his incarnation as prince and high priest in Atlantis - where he was part of the top machinery of power – to carry on a religious ceremony culminating in the killing of a young man. This is why God could not grant him an incarnation as a wealthy and influential person – Jesus had to be born among common people, as one of them. This, to my mind, also explains a lot of the resentment that Jesus felt against the rich upper class, as well as why he made such exaggeratedly strict demands on others, demanding that they must give away all their riches and live among the poor. Jesus didn't remember anything about reincarnation and did not teach anything about it to his disciples and obviously had no recollection of previous lives, however I still believe that his deeds and experiences from earlier incarnations must have put its mark on his mind in an instinctive way, without he himself being able to explain the origin, e.g., of his resentment towards the rich. I also believe this to be the reason why Jesus couldn't imagine himself in a cooperation with Joseph of Arimathea unless Joseph gave away all his wealth and walked about poor like Jesus did.



*We can thank the architect Knud Brønnum, 1878- 1953, for knowing so much about the ceremony at Atlantis and about the temple there. He took a great interest in this subject, and received a lot of information directly from Leo, via Johanne Agerskov. Brønnum was very fascinated by TtL and wrote several books about the work. Sometimes I think of him as a TtL's Paul. He was deeply fascinated by TtL.*

We might also query why on earth Jesus, instead of trying to save his own life, in practice sought out Death, thus confirming the truth of his words, as TtL tells us? And why did God not make provisions to save Jesus from the council in Jerusalem when they had decided to arrest him and surrender him to the Romans with the intention of forestalling a possible charge of them being in collusion with Jesus and planning a Jewish rebellion against the occupational power? Wouldn't it have been wiser if Jesus had escaped the agitated situation in Jerusalem where rumours were flourishing that a rebellion against the Romans was fermenting? If the council hadn't managed to have Jesus arrested, perhaps the outcome would have been totally different? Perhaps the members of the council had been arrested and executed instead and Jesus could have survived? TtL lets us know that Jesus had a strong fellow-feeling with the Essenes - why couldn't God, seeing that the situation was about to become critical in Jerusalem, lead Jesus away in order to let him live secluded for a time, for instance in one of the communities of the Essenes, situated in outlying areas of the country? In such a place Jesus would have had a chance to rest in the company of likeminded people who would take care of him, such that he could recover and regain his strength until the tense situation, threatening his life, had passed. Perhaps he himself could have written down his ideas so that they might have been preserved for posterity, and the Youngest could have avoided risking life and health in many tough incarnations during the following 2000 years? Another option might have been for Jesus to have married, raising a family with the woman



*Architect Knud Brønnum's model of the magnificent sun temple in Atlantis, where Atze in his incarnation narrative told us that the sun ceremony was arranged every seventh year in honour of the god of fertility and where a young man was killed clandestinely. I wonder if Brønnum ever pondered over the question whether this ceremony continued also during the leadership of Christ? At any rate, the fact is that Christ was incarnated in Atlantis as a prince and high priest only a few years after Atze having failed to reveal the true content of the ceremony and to abolish it.*

very closest to him towards the end of his life, Mary Magdalen. From TtL we know that God in no way wishes human beings to live alone and also does not want us to abstain from physical intercourse with the opposite sex, since sexual drive is seen as a completely natural part of human life, and according to TtL it is quite contrary to nature to demand from a person that he or she should abstain from sex. But I believe that Jesus, being a man with very high

demands on himself and with exceedingly high ethical standards, would feel that it wasn't correct for him to "use" a woman in order to satisfy his own sexual urges, if he didn't feel that he could abandon himself to her in a mutually binding relationship. 'Sub specie aeternitatis' maybe it would have been better if Jesus had chosen such a path for his life – if at all possible – rather than to abandon himself to death, in order to confirm that he could vouch 100 % for his own teachings. I dare say nobody would allege that it would be an expression of cowardice to try and save one's life in a situation like that? But Jesus was an exhausted and resigned man towards the end of his life, and perhaps his motivation also came from an unconscious recollection of the young men in Atlantis who lost their lives, trusting God. Was he suffering from an unconscious death wish – an underlying wish to atone for the role he himself had played in the religious ceremony in Atlantis? And was the tragic end to his life a result of Jesus having to atone under the harshest provisions of the law of retribution – while also lacking God's protection against losing his life? In my view this is a very likely explanation why the fate of Jesus was sealed the way it was.

We know from TtL that God in no way has any desire for us humans to live alone, nor that we should refrain from physical intercourse with the opposite sex, as sexual drive is considered a completely natural part of being human, and according to TtL, it is quite unnatural to require a person to abstain from sex. But I want to believe that Jesus, who was a man with very high demands on himself and with extremely high ethical ideals, himself felt that it was not right of him to "use" a woman to satisfy his own sexual needs, if he did not feel that he could not fully indulge in her in a committed cohabitation. And this is confirmed in TtL. But perhaps in the eternity perspective, it would still have been better if Jesus had chosen such an end to his life if it had been possible, rather than giving himself to death, in order to confirm that he fully stood by his teachings. No one can claim that it would be an expression of cowardice to try to save his life in such a situation. But Jesus was a tired and dejected man towards the end of his life, and perhaps he was also motivated by an unconscious memory of the young boys on Atlantis who lost their lives in trust in God. Did he suffer from an unconscious longing for death - a deeper desire to atone for the role he himself had played in the religious ceremony at Atlantis? And was the tragic end of his life a consequence of the fact that he had to serve time under the strictest provisions of the law of retaliation - and lacked God's protection against losing his own life? In my eyes, it is a very probable explanation for why Jesus' destiny became as it was.

In my mind, this is also a very plausible explanation why God could be so sure that Jesus' life might end on the cross in case he didn't succeed in conquering darkness, for God knew that Jesus in consequence of the law of retribution would be without protection when his life was threatened. Evidently this does not mean that God wished Jesus to die, and hence he is in no way responsible for the death of Jesus, because he was killed by men. But not even Jesus could escape the law of retribution which hits big and small in a 100% justified manner. To me this also explains why it was so important for God to call Jesus' attention to the fact that - when he pulled away darkness from Ardor so that Jesus could see him when Jesus had not remembered the prayer for him – human beings, not God, would lead him to his death on the cross.

However, of course this does not imply that I believe the crucifixion was an inevitable consequence of Christ's previous sins. If Jesus had succeeded in his plans – to pray for Ardor as well as to win the people and the leaders for his new gospel of love – this would have been a Samaritan deed of such immense proportions that evidently death would have been avoided

– through his contribution to the victory of the light over darkness he would, so to speak, have saved himself from death!

But it was not to succeed on this occasion, unfortunately.

However in his state of being discarnated Christ continued his unstoppable work in the service of light, and less than a century ago he succeeded in finding people who in his wording prayed lovingly for Ardor, a prayer that rekindled Ardor's memories of the time before his falling, and he chose to follow Christ back to God and the light. In so doing, darkness lost its servant and Christ had fulfilled his promise to God to win back the spirits of light who had fallen for darkness – back to the light. The road is now open for the light to conquer also on earth itself, and everywhere on the planet we see signs showing that darkness is losing ground – however the process can be shorter or longer, depending on whether human beings will chose the road of light or darkness. It is up to us ourselves. Peace and prosperity for all people on earth may be near if we chose to follow Christ such as he is addressing us in TtL!

**Oslo 09.09.09**

*English translation by  
Jørgen Malling Christensen*

## Peter Kjærulff, The Ringbearer's diary and Toward the Light!

For supporters of Toward the Light there is practically no getting round the Danish consciousness- and music-researcher, writer and lecturer Peter Kjærulff (PK). He has published four books in Danish – “The Ringbearer's Diary” (henceforth called RD), part 1 and 2, “Dreams and Dragons Seen With Clairvoyance”, and the RD has also been published in an extended English version. As far as I know the author is also preparing the publication of an extended Danish version. The reason why I refer to PK's writing on my website is that TtL constitutes, in a manner of speaking, the foundation for his writing, and upon this foundation has PK built his entirely unique “universe”, by many people seen as a further development of our knowledge from TtL. However, it must be said that his writing is very much disputed in TtL-circles, and some people claim that there is much in his books which is directly contrary to TtL. Personally I came across RD at a point in my life when I was trying to recover after a very deep personal crisis, and in PK's works I found plenty of wisdom, sagacity and insight, and I know that many others have experienced the same thing! PK's messages: “God loves you too”, and “everybody has the right to be on his/her way” are sentences well worth repeating in one's mind every single day, and I can personally vouch that this will inspire a blessed peace in one's mind. However, little by little I have also had to register that there are passages in RD which I fully understand must raise doubt with faithful supporters of TtL. One example is the chakra system, which apparently is in clear conflict with the simple explanation of TtL about the “trisected” brain, the physical, the astral and the psychical brain – PK's ability, as a constructor of pyramids in Egypt, to repeal gravity, and his role as the bearer and redeemer of Ardor's curses over mankind. However, I will comment further upon these issues. In this assessment of his works, my basis are his books as well as public statements from PK, as provided in various discussion fora on the internet.



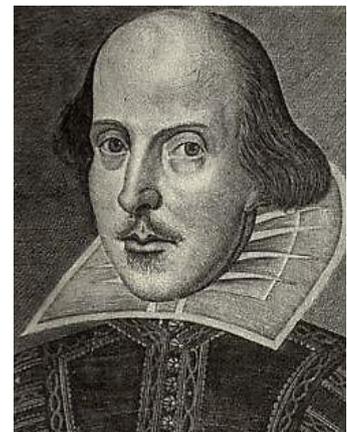
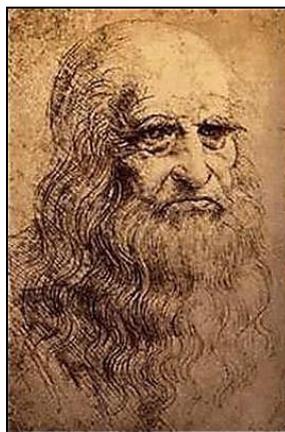
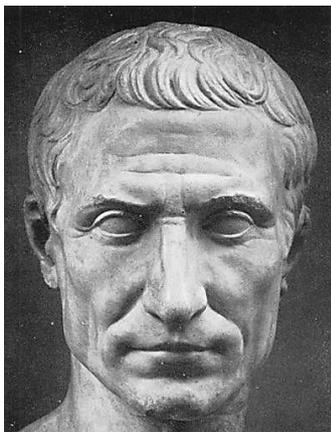
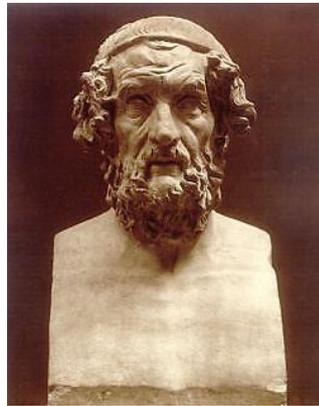
*Peter Kjærulff, such as he is presented in the Ringbearer's Diary.*

Peter presents a very fascinating world in his works – and among his supporters he is met with enormous respect. He claims to have animated some of the greatest personalities of world history, and according to him this is not merely something he thinks, rather it is something he actually believes that he remembers, for Peter is equipped with a very rare ability, namely the ability of “far memory”. His story starts in the mythical fairytale realm of Atlantis, where Peter becomes part of the history of the cursed ring, since described in great works of art by Mozart, Wagner and Tolkien. Peter also presents a very detailed presentation of the human consciousness, explaining dreams and myths seen in relation to the immortal human consciousness and the 4-dimensional world. Peter is the bearer of the cursed ring symbolizing Ardor’s – the devil – curses of mankind and love in the form of a set of rather fascinating ideas, and in his works we follow the ringbearer through innumerable incarnations, where Peter has lived on earth as some of the most extraordinary personalities the world has seen – among them Plato, Homer, pharaoh Ramses II, the interpreter of dreams Joseph , Julius Caesar, the Apostle Simon Peter, Leonardo da Vinci, Wolfgang Amadeus Mozart and Richard Wagner, just to mention a few of them. In addition to his abilities to “recollect from far” his previous existences, Peter has also been born with “special vision” or clairvoyance – meaning that he asserts that he can “see” with 100% objectivity, with the eyes of the spirit. The effect is that he can “see” what is “behind” the physical impression, in music, in dreams and in mythical language – and when Peter listens to music he is able to “see” the images and colors of the music. Not as a subjective feeling in his consciousness but as real colors and images present in the music.

However, it is no exaggeration to claim that Peter is very much disputed in the TtL milieu. Peter utilizes the world image provided to us in TtL and places himself inside the image as one of the main actors. He claims to be one of those described in TtL as God’s closest servants and leaders of mankind – the Youngest. And not just anyone of the Youngest – rather the foremost champion of the Light and some kind of redeemer of mankind. He also launches a number of theories and amplifies the explanations of TtL in a manner for which many people find there is no foundation in TtL. Hence, many people feel he is abusing the truths given to us through TtL, patenting a particular interpretation of the work and in the process making himself grander and more important than the unique message we have from the extrasensory side. The simple and unambiguous world image of TtL is adulterated and adapted into the personal issue of Peter Kjærulff.

In Atlantis the eldest began to let themselves incarnate in order to escape their agonizing life in the destroyed realm, and according to PK Ardor’s plan was to eventually incarnate himself and his dual as twins in order to live together in love on earth and enjoy the many joys of the earthly world. However, when Ardor, after having incarnated his dual in the female fetus, wanted to incarnate himself in the male fetus he discovered that he could not manage to remove his recollections of the horrible life in the sphere of hell, such that his life as a human being would become one extended suffering, and therefore he had to abandon his plan. God then wanted to take advantage of this situation by incarnating one of the youngest as Ardor’s dual’s twin brother. By awakening her love for a representative of the Light, God saw a chance for winning her back into the Light first, and after that Ardor. Among the youngest, Peter was the one who took upon himself this mission in the service of the Light, and God bound him to the twin fetus into which Ardor had originally intended to incarnate himself. However, the plan did not succeed the way God had hoped. Peter was drawn into a religious sacrificial ceremony as the representative of the Sun God, and Ardor’s dual was his chosen love and partner in the ceremony. Peter has drawn the entire set-up of this story from sources of TtL. The ceremony is described in detail in a transmission from the extrasensory side to

Johanne Agerskov – retold by the person that led the whole thing – the high priest himself, Atze. He knew all the time that the ceremony would end by him murdering the young man Airun with his own hands – and Airun, completely trusting Atze, played his part perfectly, unaware what was in store for him – and ended his life tied to his hands and feet in the sea as shark fodder.



*Here are some of the historical figures Peter Kjærulff has “memories” of having been. From the upper left corner: Pharaoh Amenhemet I, Pharaoh Ramses II – father of Moses, the Greek writer Homer, the philosopher Platon, the Roman emperor Julius Caesar, the apostle Peter, Leonardo da Vinci, William Shakespeare, Richard Wagner and Wolfgang Amadeus Mozart.*

When Ardor found himself left behind as the only discarnate Elder of the destroyed realm, hatred to all and sundry awakened in his mind, and he hurled vicious maledictions against

God, the Eldest, the Youngest and the humans. And in order to strike Airun and his dual and prevent them from experiencing love together he then – according to Peter – forged the cursed ring, the curse intended to separate Airun and Ardor’s dual from each other, but which had the effect of striking Ardor himself as well as all mankind, since Ardor cursed Love itself. Hence, Peter became the bearer of the cursed ring, and in the Diary of the Ringbearer we can follow his struggle throughout millennia to disentangle the curse, for by taking the ring back to the place where it was forged or, put differently, by revealing the nature of the ring and make himself stronger than the ring, Peter wishes to neutralize its power and in this way redeem mankind. And he is also convinced that he is the one who by means of this gigantic act of love will bring about the final breakthrough of Light on earth. By Peter becoming Lord of the Ring he will then be the first human being who is stronger than his astral dual, in which the pattern of the ring is woven, and in his mind the Light will become stronger than Darkness. This will, according to Peter, cause the same thing to occur in the terrestrial sphere, in the aura of the earth. In the very moment Peter conquers the astral Darkness, Light will become stronger than Darkness all over the planet, and all life on earth will change all at once.

It is worthwhile to scrutinize closely what Ardor himself writes about these maledictions, which he hurled out after finding himself left behind all alone and discarnate:

*“And the moment came when the Eldest was alone.*

*Alone and unseen by humans he wandered about on the earth; alone with his fear and terror he wandered about in the destroyed realm. Darkness flowed through his body in heavy waves, oppressed his mind and confused his thoughts even further.*

*Then h a t r e d awakened in his heart.*

*Then he lifted his hands towards the sky and cursed his God and Father, the creator of the universe.*

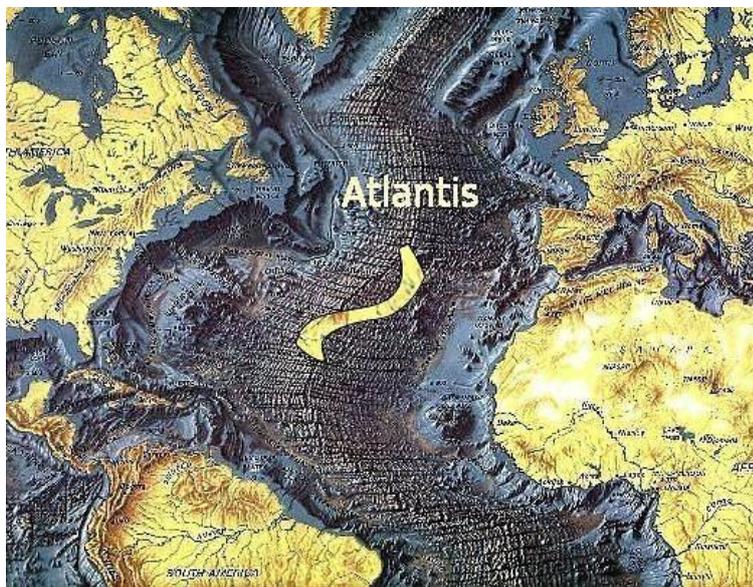
*Then he pointed his hands towards the ground, cursed his creatures, cursed his younger brothers and sisters who had abandoned him and left him behind alone.” (TtL p 23).*

It is difficult to find anything in these words to indicate that these curses were directed particularly against some of the Youngest, not to mention against a *one particular one* of them. The way Ardor describes the curses, it appears as if they were of a very general nature and directed against absolutely all of God’s creatures – human spirits as well as the Eldest and the Youngest. And considering that TtL is a book for the future, with indications of what is in the offing and about where humans should continue to search, it is very difficult to conclude from Ardor’s words that one of the Youngest were to have been stricken by these curses in a particular way and that he in the future would appear with a final revealing of the nature of the curse, causing the curse to lose its power.

And as will be apparent from several points of view, there are a number of problems in connection with PK’s story about Airun. First of all, I think he would gain from clarifying in his books what is based on other sources and what originates from himself. For PK has copied the lion’s part of the story about Airun from TtL and adjacent writings. It was told in detail through the medium Johanne Agerskov by the discarnate Atze himself, and Leo also provided a detailed comment to the narrative. Basically, all of the details have been publicly known since 1930. PK has made the story into an episode of his previous life, having added some

very crucial elements that he believes himself to be able to remember but for which there is, in fact, no documentation anywhere in the sources.

In Leo's comment to the incarnation story we are told that Airun and the young nameless woman loved each other, however from reasons that Leo had no right to reveal, they could not live together as a married couple. In PK's version they are not only siblings, but twins, and their father has set out to plan a wedding for the sister (the dual of the Eldest). In RD PK names her Iria. She reacts with great fear with the prospects of becoming separated from Airun, and it was her idea that they should enlist as volunteers for the ceremony in honor of the Sun God, whereby the Sun God every seventh year united physically with the earth in the shape of a young woman in order to provide the earth with his offspring – the son of the Sun God. Everyone knew that the young man playing the role of the Sun God was to be "taken home" to the dwellings of the Sun God, in other words he disappeared, and the young woman was in danger of being killed, as she would be in case she did not become pregnant as a result of the intercourse with the representative of the Sun God. That a woman living in great fear for becoming separated from her love would choose to participate together with him in a ceremony where she from the outset knew that the outcome would be a final and total parting with him – this scenario I find hard to understand. In my view PK has not managed to render this plausible in his book, and I have always felt this as a logical flaw in his presentation. On page 46 Airun relates: "...that she literally clinged to me and threatened to throw herself out from the cliffs and down into the raging sea if we could not continue to be together." And then apparently, she has taken it into her head that the solution must be that they together shall participate in a ceremony where he disappears forever? Doubtful!



*According to TiL this was the geographical position of Atlantis, in the middle of the Atlantic Ocean. The entire island disappeared into the ocean in the year 12000 BC. Design: Jørgen Degn of the Fund and Publishing House of Toward the Light.*

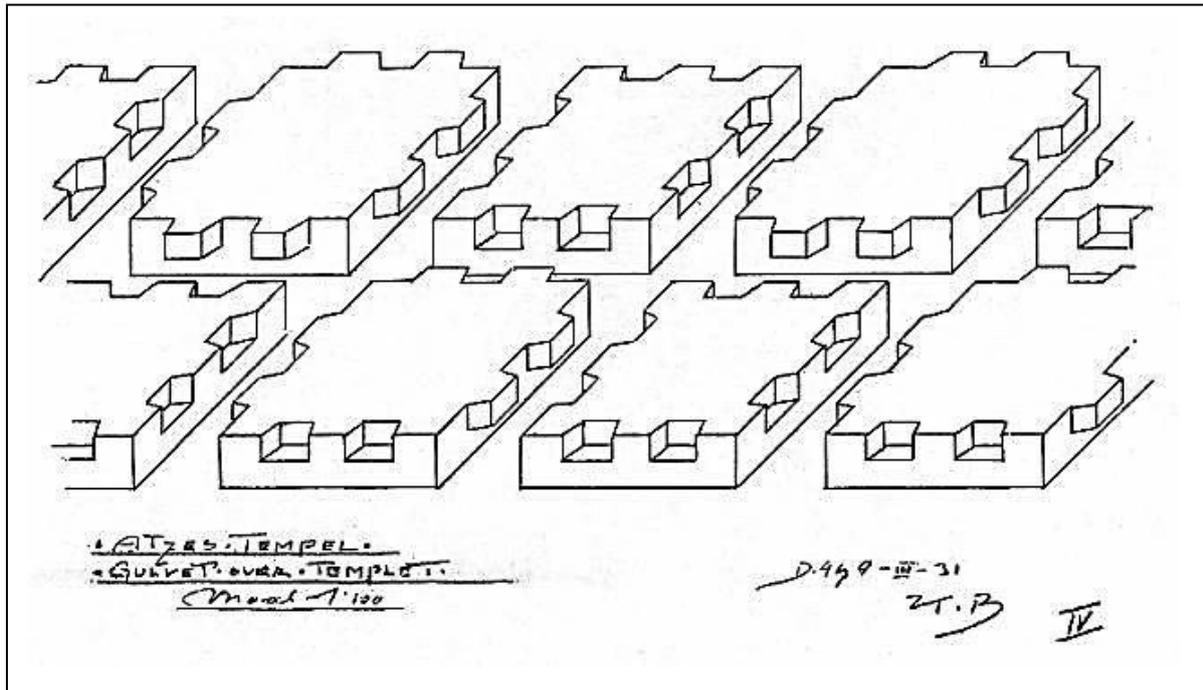


According to the spirit incarnated as Atze he was sent to earth in order to put a stop to the ritual killings done every seven years in the name of the Sun God, because this ceremony was preventing the religious development towards a better understanding among humans of the true nature of God. Azte relates in his story that his mission failed, and in RD PK tells us that he is the one entrusted with the mission of entangling and redeeming Ardor's maledictions, in spite of him being merely an innocent victim. But according to TtL it is always the Youngest who has failed to carry out his task among humans who has to return in order to clear up the misunderstandings he himself has caused. If PK really was one of the people involved in the sun ceremony in Atlantis, therefore I would claim that from the point of view of the logic presented in TtL – about the Youngest who fails in carrying out a planned mission at a later stage has to incarnate again in order to resolve the mistaken beliefs he himself has caused – one must conclude that it is much more likely that PK is the reincarnated Atze and not the victim of Atze's dark deeds, the innocent Airun.

Furthermore, I would like to point out that the dates PK informs about in relation to the sacrificial ceremony in Atlantis have also been picked from TtL and adjacent writings without him mentioning it. The temple in Atlantis was built around 600 years before Atlantis disappeared into the ocean, and Atze began his duties as high priest and supreme leader circa 500 years later (in 12100 BC). Another 50 years later the first incarnations of the Eldest occurred. It is also worth noting that Christ, in his third incarnation, lived as a high priest and prince in Atlantis. And according to TtL he died the same year as the end of Atlantis – in the year 12000. The position of high priest at these sun temples was natural for those “sons of the Sun God” who became the product of physical intercourse of the Sun God with a woman from the earth. This means there is a high probability that Christ was born as a result of one of the ceremonies, why, he could very well have been the son of Airun, however I do not wish to claim any knowledge of that particular detail. But if my assumption is borne out by the truth, then in that case his father was also killed by Atze, and it is not unlikely that the sun ceremony continued also under the period when Christ was king, and the karma that Christ incurred in this incarnation also explains why God would be so sure that he would suffer death on the cross in his incarnation as Jesus of Nazareth in case he did not succeed in carrying out the “redeeming deed” it would be to pray for Ardor. According to TtL everyone who commits murder without being punished for it on earth, has to save a human being from death in a later incarnation without having God's protection against being maimed or killed. Not even the Youngest escape this provision of the law of retribution. For further information about this, please refer to my article “The Jesus of Nazareth of Toward the Light”.

According to Leo's comments it took some 60 years to build the mighty sun temple in Atlantis. The architects designing the temple were father and son, and through architect Knud Brønnum who took a keen interest in the temple we know in detail how everything was planned and thought through down to the very smallest detail, and the construction was based upon an architectural and engineering feat of the very highest class. Blocks of stone up to 70 tons were hewn in quarries, transported to the building site and hoisted into place by means of great cranes with heavy chains and the power of 5-600 men. As the construction was erected it was filled with soil, such that they did not need to lift the stone blocks more than approximately 1 meter above the level of the ground. The heaviest work was done by “slaves” living under very good conditions, having their own living quarters, plenty of food and adequate clothing; they were not driven hard, rather if one was exhausted, he would step back and a fresh person would take his place. Women also participated in the work, for example by transporting earth to the building site.

This takes me to another construction work that PK claims to have participated in building – the Cheops pyramid in Egypt – in an incarnation some thousands of years later. According to PK 3 men (Airun, Atze and Olham from the sacrificial ceremony in Atlantis) and their duals were incarnated in Egypt with the single purpose of constructing this pyramid, which was to be used in a kind of initiation ceremony for recently graduated priests. Now, it is in itself not so very sensational when PK claims that the Cheops pyramid was not built in order to be a burial site for the pharaoh but rather was to function as an initiation to the ministry for young, recently graduated priests, by means of a tour through the pyramid, walking all alone through the many corridors and different levels of the pyramid.



Another of Knud Brønnum's drawings of the temple in Atlantis. As you can see there was a sophisticated stone masonry behind the stones cut for the floor of the temple hall. In the course of the construction phase only one of the stones had to be rejected because of flaws. Each stone weighed as much as 70 tons and was hoisted in place by means of cranes fitted with thick chains of copper and the power of 5-600 men!

What is more sensational is the construction method used for this pyramid. For according to PK he himself and the other pyramid builders were equipped with the ability to abrogate gravitation such that the hewn stone blocks were made weightless before being transported from the quarry to the building site. There they were lifted into place and then restored to their original weight! This is in itself such a sensational claim that it is difficult to imagine this possibility existing without being mentioned in TtL, which otherwise provides an indication of most of the secrets of the Light. One would rather say that this goes against the information of TtL that God never breaks the physical laws, including the law of gravitation, and hence I find it hard to imagine that He would equip any of the Youngest with abilities going against one of the most fundamental physical laws! For example, in relation to the possibility of the physical resurrection of Jesus, TtL says:

*"The resurrection of the physical body of Jesus therefore goes against the temporary physical and chemical laws as well as the eternal law of the Light, which is never broken*

*by God. TtL p. 212 (By temporary laws we refer to laws instigated for life on planet earth as long as it exists). ”*

In my view this abrogation of gravitation is a form of mysticism, clearly at odds with simple facts and the unambiguous world picture presented to us in TtL, and this is not the only form of mysticism in RD. According to PK the construction of the Cheops Pyramid is the only occasion in the history of the earth when this method has been used. And why is that? – The question should be quite reasonable! If the Youngest can be equipped with the ability to revoke gravity, why then haven't several others of the gigantic construction works from prehistoric times been built in similar fashion? Through the incarnation account of Atze from Atlantis we know in detail about the kind of work they were able to do already 12000 years ago by means of the most refined architectural and engineering work, highly sophisticated stone masonry, human power and simple means in the form of cranes with thick copper chains. Here it is well documented that they were able to hew out blocks of stone of until 70 tons, transport them from the quarry and lift them into place in the building – without abrogating gravity! According to Wikipedia the biggest stone blocks of the Cheops Pyramid were no heavier than approximately 50 ton. Consequently, there should be no problems pulling them or lifting them into their place in the pyramid.

Some people confuse this abrogation of gravity with physical levitations, mentioned in TtL. The Eldest were often physical mediums, able to carry out levitations, in other words they had the ability to make objects lift up from the surface and hover in the air. However, in TtL it is emphasized that this was achieved by the spirits of Darkness in the service of Darkness. In addition, nothing is said to the effect of these objects becoming weightless. As far as I have seen in other sources the Eldest can, by virtue of their willpower create “lifters” of astral plasma matter and use them to lift the objects. To my knowledge, the only case where the spirits of the Light have used similar methods has been to produce knocking sounds at table séances, where they have communicated with a medium. But in such cases the table has not been made weightless, rather one leg has been lifted up a short distance into the air and let down again such that a knocking sound was produced. For instance on page 223 the following is said about levitations:

*“ These people (the Eldest) are usually overwhelmingly physical mediums, since almost all physical medium activity systems from Darkness. Obviously the spirits of the Light never use that kind of media as go-betweenes between themselves and the humans. ”*

*And*

*“To physical phenomena, engendered by means of Darkness, one must include levitations of the medium or of the séance participants, ... ”*

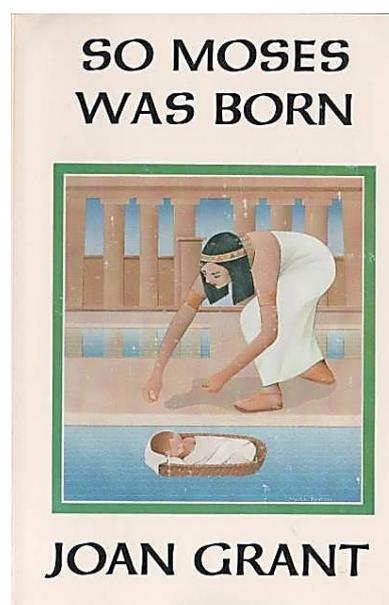
Throughout the years various theories have been launched concerning how the great pyramids were constructed, and in my view the most plausible is the one claiming that the stone blocks in the lowest part were pulled into place by means of a ramp, or as in Atlantis, by filling up with layers of earth around the pyramid as the construction level was rising. At a certain point in time, however, this ramp or rampart would become too steep and therefore construction above this level was carried out using a different technique. The top part of the pyramid was built “from within” by means of a helical slope along the outer edge inside the pyramid, along which the stone blocks were pulled. Also in some cases giant blocks were used as a

counterweight inside the pyramid, thus making it possible with a rather small power to hoist the biggest stone blocks into place, since an almost equally heavy block was fastened as a counterweight in an oblique shaft at the other side of the pyramid. Remains have been found of other pyramids built by means of such an internal helical shaft, where the blocks could be pulled into place; also, pictures have been taken with special cameras from immediately above the Cheops Pyramid, showing those parts of the pyramid that have less density than the other parts. Several of these pictures show quite clearly that there is a helical passage inside the pyramid. PK also claims that very close to the top of the pyramid there is a closed room which the priests and the priests to be initiated could only access by disconnecting themselves from their physical body. This room is not shown on any of the photos taken with the special cameras, and therefore the probability that such a room exists is, hence, minimal. This is, in my view, quite unambiguous proof that PK's theory about the weightless stones is rather speculative and highly unlikely.

PK also claims that the dating of the Cheops Pyramid is wrong. By using his far memory, he sets the year of construction as 10000 BC. But what PK fails to mention is that he is not the first one to assert this point of view. According to Wikipedia at least three writers have made this claim previously, and I find it highly remarkable that PK does not refer to their works, since they are very well-known writers, among them Erich von Däniken. What is the truth here – has he been using others' work as his basis and interlaced their points of view into his own book, or has he recollected this on his own, without any influence from historical research? On this aspect PK has, in my view, a big credibility problem, and this goes for all of his incarnation stories. I cannot possibly go this deeply into each and every historical detail of his story – they are just too many. However, PK does indicate one writer that he alleges having lived simultaneously with him in several of his previous lives, Joan Grant, who has published several books based on what she alleges are recollections about previous lives. I have not read all of her books, however I have read sufficiently to be able to state that PK has borrowed frequently from her material and also in these cases without informing carefully exactly what in his story is based upon Joan Grant's recollections and what he himself has remembered before he read Joan Grant's books.



*Joan Grant in 1937*



*The British writer Joan Grant launched the concept of “far memory”, and in her lifetime she published a number of stories as novels, based upon far memory from previous lives. PK has in his books to a very large extent built upon Joan Grant’s novels, since he claims to have lived simultaneously with her in several reincarnations. But PK is not very particular in terms of informing about what he has picked from her novels and what he himself thinks he can remember. According to PK he played a very important role in the drama around the journey of the Israelites from Egypt, where he lived as Ramses II, Moses’ father. As far as I can ascertain, he bases this entire part of his books on Joan Grant’s novel “So Moses Was Born”. Should he not inform his readers about this?*

According to PK pyramids in general and the Cheops Pyramid in particular has a magical power in their centre able to hone well-used razor blades and extend the shelf-life of fruit many times over, and a person positioning himself/herself inside a pyramid will receive a flow of healing energy because of the shape of the pyramid! And because the Cheops Pyramid has been constructed with a very special unit as the point of departure – a so called pyramid inch = a special distance in the brain – and because the passages and the various levels and directions have been organized in a special way, which RK account carefully for in RD, the pyramid in terms of consciousness functions as an exact copy of the human consciousness.

*“You see – in this spot the radiations of the pyramid meet in a powerful centre. The inherent power of the pyramid irradiates or dissolves accumulations of fear, illusions, repressions or similar things that the individual in his/her struggle with existence – pushes aside.....” (RD p 16)*

PK is not the only one to claim that there is a magical power inside the center of the pyramid – there is an enormous number of books purporting to be able to explain the healing power of the pyramids. It is actually no wonder that people at all times have marveled at these enormous construction works from the past and that the imagination can easily gain control of the rational mind when one lets the thoughts work freely around the issue of their origin. In the American program “MythBusters”, which aims at testing the veracity of various myths, they once focused on the belief in the magical powers of the pyramids. The whole thing was very scientifically done, and the pieces of fruit put inside the pyramid were even sterilized before the test, and the blunt razor blades placed inside the pyramid were examined before and after by means of the most modern stereomicroscopes. According to PK and others fruit inside a pyramid is supposed to keep fresh for a lengthy period, and dull razor blades will turn sharp again. And what then did the trials in “MythBusters” show? They showed unequivocally that the pyramid did not have any of the expected effect. The dull razor blades were as dull as ever, and the pieces of fruit rotted in exactly the same way as fruit outside the pyramid. In other words, the so-called pyramid effect is totally absent.



*The three gigantic pyramids at Giza play a very central role in PK's "The Ringbearer's Diary". First he took part in building them when in an incarnation he was born with the ability to abrogate gravity; in a later incarnation he participated as an initiation priest in a "pyramid walking tour" – an initiation ritual for the calling as priest, and lastly, in an even later incarnation, he himself led young priest apprentices through their pyramid tour.*

I find it equally improbable to claim that a person placed inside the pyramid experiences a cleansing of old fear, illusions and repressions. Now, I am not completely sure if PK means that only our astral body is influenced by the pyramid energy or if it is also our spiritual consciousness, but the belief in itself that a heap of stones, placed on top of each other in such a way that they form a very special geometrical shape, a pyramid, could influence our astral or spiritual body merely on account of its shape – personally I feel this amounts to a form of advanced astrology, whereby one believes that the planets, which are also mere physical bodies, by virtue of their special position influence the human consciousness. I do not see any difference in principle between these cases. And it also seems quite clear that PK is of the opinion that the stones of a pyramid are in a special relationship with the human consciousness, since the pyramid contains shutter stones – large stone blocks that opened and closed the passages in the pyramid, depending upon what kind of thoughts the walking visitor had. If he had the right understanding, the stone would open up for the passage, and if he did not, then the stone would remain, closing the passage. I am surprised that PK does not see for himself that this is a kind of mysticism for which there is no coverage in TtL, where of course astrology, among other things, is clearly rejected as sheer superstition. Besides, PK himself states that something which is in the three-dimensional world (the planets) can in no way influence something which is in the four-dimensional world (human consciousness). Does he not realize that his belief in the pyramid energy and the ability of the pyramid to influence the human consciousness sorts under exactly the same laws which completely excludes astrology?

The first part of RD is dedicated to PK's "journey" through world history, where he has lived as great personalities within religion, philosophy, literature and politics. In all of these areas he believes to have animated some of the most distinctive and innovative figures in history. And in most of his lives his main task has been the solution of the cursed ring Ardor forged in

order to prevent that the young Airun would experience love to Ardor's dual, Iria. PK has approached the solution of the ring gradually through incarnation after incarnation and created some of the most outstanding pieces of art known in order to describe the disrupting nature of the ring – such as the philosophical works by Plato, the literature of Shakespeare, the music of Mozart and Wagner – just to mention a few. About Shakespeare PK tells us that he had a unique ability to retrieve old myths and legends and blow new life into them, and I find this very much covers also PK's working method: He frequently makes use of events from history and from other works of art and puts the whole thing into his own context, where he himself plays the major role. If one takes TtL seriously there is of course nothing sensational in the fact that one of the Youngest has incarnated time and time again as great personalities – they probably have done so all of them.

PK holds that he remembers having lived as the perhaps greatest musical genius that ever lived, namely Wolfgang Amadeus Mozart. And it was in fact my very deep fascination for Mozart and his music that led me to discover PK's writing in the first place. It was while searching in various Oslo bookshops for more knowledge about Jesus that I discovered a work in two parts, where the cover said that Mozart would lead the reader on a journey of several thousands of years through history. Of course, I could not resist this and bought the books, and with that I was hooked, starting a more than 15 year deep "love relationship" with RK's books. Never before had I experienced anyone write so intelligently and persuasive about other worlds and laws different from those of the earth. This happened during a period where I had started to move out of a very deep personal crisis, and PK's psychological portrait of Mozart hit me as a "bomb", because the psychical structures PK described in Mozart were so incredibly similar to my own. PK writes in RD that Mozart was balancing on a knife's edge throughout his life, where self-destruction could drive him into the abyss any time, and for someone who had been deep down into the darkness it was an experience of meeting oneself when reading PK's very convincing psychological portrait of one of the people on this earth with whom I identified strongest. His music had been with me almost around the clock for several years and had lifted my mind and heart to experiences of really heavenly dimensions. When as a rather young man I saw the movie about Mozart and the jealous Salieri, it gave me a completely new feeling of life and living and led to a catharsis, a re-birth, where I took the decision that the destructive forces in my mind (in the movie symbolized by Salieri) would no longer be allowed to hold down my creative power, rather I wanted to stand before the world as myself, to put it somewhat seriously. However, I wanted too much at the same time, unfortunately, and lacked the confidence in my own sense of judgment needed for really trusting myself completely. Instead of going the course I felt was set for me, I let other people's judgments decide my choices far too much, and it ended in disaster, just as it did for Mozart. But in contrast to him I did not seek my death because of this, I was just away from life for some years, locked into a suffering and lonely mind – after a totally meaningless and destructive relationship with a woman having left me in a state of deep despair. But the great comfort that PK's books provide a suffering person was a very important factor that made me recover and regain control after having been shut down inside my own suffering mind, as in a prison, excluded from the world. And gradually I began to regain my faith that "God loves me too". Hence, I really owe PK a lot. From time to time I feel I owe him my life. But not all "love relationships" are lifelong, and during the last few years I have had to necessarily revise my assessment of several aspects of RD, because TtL has become more and more important to me as time has gone by – to the expense of RD – and I have, unfortunately I have to say, discovered that RD in several important points goes against many simple facts from TtL.

According to PK it was exactly the internal “war” between his brilliant creative power and the unfortunate doubt in his own genius that eventually killed Mozart. PK believes he can reason his way through the facts and conclude that Mozart’s death must have been due to a blood poisoning following kidney failure, and that all this was a physical expression of the psychic structures in Mozart’s mind. Personally, I find this somewhat fabricated, because from my own experience I know that a person can endure very destructive internal conflicts and enormous mental distress without dying from it. It is also in stark contrast to modern research claiming to be able to make it likely that Mozart’s death was due to an epidemic that killed many people in Vienna at exactly this point in time. This research is mentioned in the net version of the newspaper VG, among other places:

*“New research published in the journal [Annals of Internal Medicine](#) has tested the theories and reached a new conclusion: Mozart may have died of complications in relation to a sore throat, to be more explicit a streptococcal infection in the throat causing edema in the kidneys and glomerulonephritis – a potentially dangerous condition. They have reached this conclusion after having scrutinized all causes of death in Vienna in the period before Mozart’s death and analyzed the most frequent causes of deaths in young men.*

### **No Autopsy**

*In addition, they have gone through all available historical records, such as letters and accounts from family members and friends of the composer in order to exclude various diseases. The composer is alleged to have fallen ill rather quickly and mentioned in a letter to his wife Constanze shortly before he became bedridden that he felt in great shape and that he slept well nighttime. According to [BBC](#) an autopsy was never performed on the composer, and his remains have been lost for posterity, such that the researchers now have made reservations and realize that their research have weaknesses. Still it is alleged, after having analyzed many thousands of deaths in Vienna around the time of the composer’s demise that it there was a marked increase in cases of death caused by a streptococcus-like epidemic about this time.”*



*The last few years several paintings of Mozart have appeared, believed by experts to be genuine Mozart portraits. The painting to the right is alleged to be from 1790, the year before Mozart died. The interested Mozart connoisseur will probably note that Mozart's left ear is partially visible on the painting to the left, and enough of it is visible so as to conclude that Mozart did not have the same defect as his son, namely that the flap of the external ear was missing. This was used as evidence by Mozart's wife and Mozart's assistant Süßmayer as evidence that the boy really was Mozart's son and had inherited the defect ear of his father and was not a result of infidelity between his wife and his assistant.*

According to PK the physical always mirrors the psychic, and when people fall ill or die it is always as a consequence of some kind of mental imbalance. I feel this is a much too narrow-minded way to explain illness and death, and his model of explanation thus rules out the possibility of people falling ill simply because they have been heavily exposed to infections or dying from accidents, such as TtL mentions it. I am also of the opinion that there is a basis for concluding that PK's mental portrait of Mozart in many ways describes powers to which each of the Youngest have been exposed, since they have been struck both by Ardor's curses and his ether images. They have probably all felt themselves more or less "persecuted" by devilish, destructive forces in their mind, constantly furnishing them with destructive thoughts about themselves. Ardor himself was of course fully active at the time of Mozart's life and has doubtlessly persecuted him and used each and every opportunity to try and destroy his possibilities to provide human beings his divine music. Generally speaking, I would also add that from a person alleging to have been Mozart himself, I would have expected him to be able to contribute something more than what PK has given us specifically about Mozart. This objection is also one of the reasons why I strongly doubt that "recollections" are at the heart of what PK writes about his previous incarnations – rather they appear to be more a result of a well-developed intuition and sense of emphatic ability to "see" patterns in the life of many great personalities.

PK does write that his recollections are not primarily about physical details, but rather about atmospheres and feelings. Maybe I would not consider it proper to call these memories, which in the normal sense of the word would imply that one remembers concrete events and well as physical details. I would rather say that the words "feelings/senses" or "intuition" more adequately cover what PK thinks he remembers, rather than the term "memories" or "recollections".

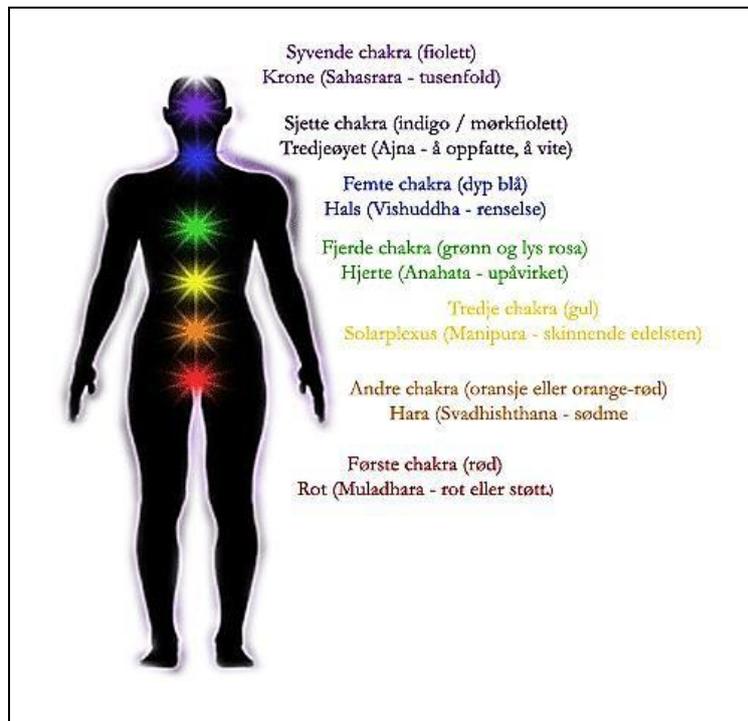
In part two of RD PK presents a very detailed account of the human consciousness as he claims it is designed. According to him our spiritual consciousness in the terrestrial world is divided into seven layers, each representing different aspects of our psyche and deals with the astral body as well as our physical body. The teaching of Chakras has by no means been invented by PK, rather it has been known for thousands of years, for instance in Indian tantric tradition. In other words, also here PK picks an already existing system and develops it further in his own way. The chakras, seven in total, are positioned as rotating whirls on the body, and PK claims that he can see the chakras with his clairvoyant mind. Personally, I have read a lot about the teachings about chakras, and I have met many believers in such teachings, but I have yet to meet anyone (apart from PK) who actually has anything more than a theoretical relation to them. I am very skeptical to their very existence. First of all I find it very illogical that the human mind might be split up in several parts, for my conception of the Light is precisely that it does not let itself be split up, while on the contrary Darkness does, having a

split and divisive nature. I therefore tend to have the opinion that the teaching about chakras must be an invention stemming from Darkness. I will not dispute that there may be whirls in our aura – I do not know anything certain about it, because I cannot see any aura. What I can do, however, is to feel the flow of energy in my own body and in other person's bodies. For almost 20 years I have been able to carry out so called magnetic stroking and laying on of hands, and I am very, very sensitive to energies. I have never felt that there was any special flow of energy from those points in the body where the chakras are alleged to be. I feel very strongly when and where there is a weak flow of energy in certain areas of the body. It is felt as a kind of "coldness", whereas the areas rich in energy are felt as "magnetically warm" in my palms.

Another reason why I doubt the existence of the chakras is that they are not at all mentioned in TtL. There we are told that the human consciousness consists of three parts, - the psychical brain (the spirit), the astral brain, and the physical brain, and that the psychical brain is connected with the astral and physical brain by means of an animating thread, or the silver thread, woven into the psychical brain. Between the spirit and the physical body is an insulating layer, meant to prevent that other knowledge from the spirit shall be in contact with the physical brain – but only those parts of the psychical brain into which the silver thread is woven. If we had not been issued with this insulating layer we would have been able to remember all the knowledge that our spirit is embracing, and we would then have been completely unable to live in the earthly sphere. Our consciousness is seated in the brain of the spirit, and the astral brain functions as a kind of automatic memory deposit, where everything we experience is automatically stored and can be retrieved again. For instance, when we learn to drive a car, all the movements are stored in the astral brain, such that as time goes by they become automatic, and we do not have to think about them. The astral brain is therefore very useful and necessary, but it has no independent ability to assess. In addition to our own experiences, in the astral body are also stored certain primordial drives and the acquired instincts of our species. To put it short and bluntly: the astral brain represents the "animal" inside us and if we only act on the impulse of the astral consciousness we will behave as animals. The physical brain is in reality nothing but a terrestrial receiving station, much as a television set receiving signals of pictures and sound – in this case sent from the psychical and astral brain.

In addition to this trisection we all have a guardian spirit, and we are subject to the stipulations of the law of retribution. All our thoughts and acts are stored in the ether and will sooner or later return to us. When for instance PK explains that a person stepping back because a well-functioning 6th chakra has perceived that a flowerpot is about to hit him or her on the head, then this is a way to explain the event which has no foundation in TtL whatsoever. If we use the logic of TtL to interpret the situation, we will know that it 1: must either be an instinctive feeling of danger that the person is not conscious about, or 2: that the spiritual brain of that person has sensed the danger and is instructing his/her leg to step back, or 3: the guardian spirit of the person is intervening. We are always under the surveillance of our guardian spirit and depending on what kind of karma we possess the guardian spirit will intervene to protect us, or will let us suffer under previous sins by not protecting us when a danger is threatening us. As far as I can see this has nothing to do with the chakras. I am also of the opinion that the law of retribution functions in our present life, such that we may meet the result of our thoughts and deeds quite immediately, but that it can also function throughout a series of incarnations in such a way that one is not faced with a repercussion until a future life for a misdeed committed here and now. According to TtL it is the law of retribution which is the reason why our acts also influence ourselves finally and not what PK

calls “the magical mirror” which according to him is to be found in the 1st chakra. Generally speaking, I find that PK’s chakra model is an unnecessary complication of something explained in a very simple and easily understandable way in TtL. Overall, the chakra model seems both mystifying and quite unnecessary – in addition to the fact that it seems to have its origin in Darkness, since it is claimed that our spiritual unit consciousness is split up when it meets the earthly world. I would like to claim that the spiritual consciousness cannot be split up, because it was made by the Light!



*Within everything that has to do with New Age it is very common to talk about the chakras and their importance for the consciousness. However, it is virtually impossible to find anyone who can actually see them – most people have only a theoretical relationship with this teaching. TtL says nothing about the existence of these energy centers. On the contrary, TtL has a completely different and much simpler way of explaining how our consciousness works.*

Peter Kjærulff is one of those people who claim to be able to see the chakras and that he is also able to see an unbelievable range of other things by means of his “clairvoyance” (or intuition, as I would prefer to call it). I do not doubt that PK may be able to see things that are usually not visible to most other people, but I want to challenge rather strongly that what he sees is a 100% objective truth. For PK claims that one cannot call his views in question, because he only describes what he sees, and his clairvoyance does not make mistakes. Obviously, it is a very difficult point of departure for a dialogue when one party in real earnest claims to possess the full and entire truth. PK also asserts his ability to interpret dreams by means of “clairvoyance”, and his reading of dreams is therefore alleged to be 100% objective and not tinged by his earthly personality. In my mind such a talent does not exist. Everything coming from the spirit must pass through the silver thread and the astral brain before the message reaches the brain, and every spiritual message will be more or less colored by astral impulses. Of course, some people have a more direct and open channel to the messages of his/her spirit, but we who live on earth are all arrayed in an earthly body, and

our thoughts are always more or less colored by the Darkness. This is also the case with PK. When he claims to be able to see with clairvoyance and to be able to recollect by means of his far memory, he thus makes himself virtually unassailable to ordinary argumentation, and a dialogue becomes impossible because one party will always be in possession of the final result, as he sees it. How is it possible to be reasoning, based upon common logic and probability when the other party has an unassailable argument, since he is able to see the undisputable truth? Here PK in reality outmatches even Jesus, for we know from TtL that even Jesus was mistaken in a few cases.

Now, actually I am not without training in seeing connections not always conspicuous to everyone, because from birth I am equipped with a very well-developed intuition and refined sense of even the most sublime details and nuances. I don't call it clairvoyance, but I have the intuitive understanding that PK for instance is mistaken when he claims to "remember" that he lived on earth as the closest partner of Jesus, the apostle Peter. Personally, I believe everything indicates that it was the author of large parts of *Toward the Light*, Rasmus Malling-Hansen's spirit Leo who once lived as Simon Peter. Peter was chosen by Jesus to lead the disciples after his death, and consequently he gave Peter primary responsibility for spreading his teachings among the people – something we know did not succeed completely. I therefore consider it to be self-evident that the very same Simon Peter was entrusted the task to convey the teachings of the true Christ to the earth, when his spirit Leo via thought inspiration "dictated" most of the parts of TtL to his earthly daughter Johanne Agerskov. This is not something I can see or remember, but I think it seems logical from the point of view of what is stated in TtL that the youngest who does not succeed in a mission during a lifetime will always be granted a new chance to accomplish the mission in the right way.

According to PK he has, in similarity with Carl Gustav Jung, used his own consciousness as the point of departure for his research in the human consciousness. In my view this becomes a very, very narrow entrance gate to something which is so multi-faceted and has plenty of variations and "odd features". My opinion is that Jung made the mistake of emphasizing ancient legends and myths too much in his dream interpretations, and this was precisely because he himself was so absorbed by this issue, and hence it made a mark on his own dreams. But obviously this is not the case for a person who doesn't know anything about ancient legends and myths. If he had the same dreams as Jung, then he would not have any possibility to understand anything of his dreams, and it would become quite meaningless. The task of the dreams is to help us, and therefore they make use of the small part of the world in which we live in its symbolic language, and it is quite obvious and natural that a person who is absorbed by some issue will also find this in his/her dreams. It is characteristic for a person who has studied a topic thoroughly for a number of years that his knowledge about for instance structures and composition in addition to all kinds of details and minute shades of differences etc within his subject or hobby is so enormously rich that the dreams may contain a wealth of details, able to describe the mental processes of this person very exhaustively without anyone else having the possibility to understand any of it.

For instance during a period of almost 20 years I would dream each and every night about aquaria fish, and someone adhering to the chakra teachings will completely miss that these dreams may contain rich information about the mental processes of the dreamer, because they have locked the interpretations to a doctrine saying that all animals in our dreams belong in the 2nd chakra and that animals are about astral feelings and that fish mostly are about sex. If this were true, then I used about 20 years of my life dreaming about astral instincts – and this was obviously not the case. My dreams were full of elevated feelings, new insight and

inspiration and told me in detail the kind of processes going on in my mind. Everything by means of symbolism from the aquaria hobby. During this period I underwent a very deep personal crisis as well as a process of individuation whereby I did research into the life and teachings of Jesus, discovered TtL, developed my abilities as a healer and so on, - and my dreams would then merely have been dealing with instincts and sex?! Not very likely. An aquarium with its arrangement of sand, stones, roots, plants and fish is actually quite ideal as a symbol for the human mind. The aquarium sand can be understood as the very foundation for life and for our existence; the roots have gone through a cycle of growth and death and symbolize the acquired instincts and experiences of our species in an excellent way, as do stones which are parts of the “bedrock” of our personality and family heritage. The plants show the growth of the consciousness, and the condition of the water can tell us a lot about the mental state, related to whether it is crystal clear and pure or whether it is turbid and dirty. The fish are the copestone, symbolizing feelings and thoughts. Within the aquarium world there is a hierarchy where those fish species representing the simplest life forms, doing nothing but eating and mating, not able to recognize their own offspring and not demanding much in terms of the quality of food or water are at the bottom of the hierarchy and thus symbolize the more basic conditions of life. Further up in the hierarchy we find fish species with increasingly greater demands on water quality and the nature of the feed in addition to increasingly complicated social behavior and advanced brood care. This is completely comparable with what PK presents in terms of dream hierarchy in his dream theories, from peasants and up to kings and queens. There is actually a fish species known as the king of aquarium fish – the discus, shown in the picture above. It is circular in shape aptly symbolizing the awareness of unity (circle = unity), and it is very majestic and immensely difficult to keep alive over a long period of time for the average hobby aquarist, since it requires such incredibly close monitoring in terms of water quality as well as types of feed. It features a fascinating brood care, quite unique in the fish world, because the parent fish emit a secretion from the body, allowing the minute fry to “feed off” the parents. They are also found in numerous varieties in terms of color patters, from red to metallic blue, and they have the same symbolic value as kings have in dreams – they symbolize advanced feelings and thoughts from the spiritual awareness. Dreams about discus fish told me that I was about to open a channel to my spiritual awareness and that I gained more direct access to its messages. To claim that dreams such as those I had for 20 years were only about instincts and sex is based on a gigantic misunderstanding caused by the false chakra teaching! See also my article “Pyramid Energy, Chakras and Dreams”. I think there is also reason to remind that the fish was one of the very first Christian symbols and apparently was used by early Christians to show their allegiance with “the new teaching”. During the period when I first discovered TtL I had several very strong dreams about fish being caught in nets – totally realistic scenes as well as visual images reminding about the fish stamped into my Sunday school card when I was a child. The dreams clearly mirror the biblical words of Jesus to some of his disciples when he asks whether they are willing to join him in order to become “fisher of men”. My dreams showed me that I in my consciousness was about to make a decision whether to become a disciple of Jesus’ teachings, such as it is depicted in TtL! This had obviously *nothing* to do with astral feelings, rather it was about my wish to become one of Jesus’ “fishers of men”.



*For almost 40 years I was intensively absorbed by aquarium fish and kept several large aquaria at home. My dreams made use of that and I would dream, maybe not every night but very often, about fish in different versions. According to the chakra-teaching fish belong to other chakras and such dreams are about astral feelings and sex. In my view this becomes too narrow-minded, and this is a case where the chakra-teaching is blocking a deeper understanding of such dreams. These dreams were in reality about my own mental state, but only those who know the aquatic hobby intimately has a possibility of interpreting the wealth of details such dreams may contain.*

Incidentally, a few nights after writing this particular passage about symbols in our dreams, I dreamt a “comment” to what I had drafted. I dreamt watching a human figure with very primitive appearance and mentally about the level of a very simple animal. While watching this “human” I was reflecting that this proved that dreams can use any kind of symbol in order to express whatever they wish, and that even a human figure can symbolize a very primitive mental level. In other words, the dream confirmed for me that a human being in a dream can have exactly the same symbolic content as an animal. And consequently: An animal may very well symbolize a higher form of awareness, depending on *the dreamer’s thoughts* about the animal, for the dreamer’s thoughts are at the basis for which symbols the dreams chooses to make, rather than some kind of system for the use of dream symbols.

Since this article deals with dreams as well as with TtL, I would like to tell about an example of the great help I have had from my dreams from time to time when searching for material for my biographies about some of the first TtL-pioneers, e.g. Knud Brønnum. It turned out to be incredibly difficult to find any documentation about his life, even his dates of birth and death were almost impossible to find anywhere, and along the process of searching persons and institutions that might possibly contribute with something, I had several dreams helping me along the way. In my dreams I was “contacted” by persons providing me important information - for instance, in one dream I was told that Knud Brønnum died in 1953. This

date was completely new to me, and afterwards it turned out to be correct. In another dream I was contacted by a woman telling me in quite some detail about her great love for Brønnum. It was obvious that he was the great love of her life. By means of this dream my attention was drawn in particular to Knud Brønnum's relationship with women, and not long afterwards I was able to combine information from several different sources and draw the conclusion that Knud Brønnum married twice, the second time with his brother's divorced wife. For a long time, it was uncertain to me what had happened with his first wife, but later on I learned that she died in 1921. Therefore, it is safe to say that Brønnum's relationship to the two women in his life was something out of the ordinary, and a friend who met Brønnum in his home in 1941 has told me that Brønnum, on his own initiative, told him that he had experienced being criticized for fact that he married his brother's divorced wife. But evidently there is no reason to criticize him on that point. Love finds its own ways, and a divorcee obviously has every right to marry anybody he or she might wish, without this being any ground for condemning anyone on that ground. It also turned out to be incredibly difficult to track down photos of Brønnum. After intensive research I had merely succeeded in finding a single picture, of rather poor quality. However, in a dream I experienced being contacted by a person telling me that he had several very good portraits of Brønnum, which he would like to give me. This dream told me that there really were pictures of Brønnum somewhere, and that sometimes in future I would manage to find them. It is fascinating to experience this kind of dreams, pointing fingers and showing the way in one's search endeavors. What is happening "behind the curtains" in such cases is not easy to tell, but that the guardian spirit is active and influences my mind and well as that of those people who may help me further on I am totally convinced. I do not doubt for one moment that it is a wish from the extrasensory side that these biographies are to be written – the assistance I receive is far too obvious to believe that it is due to mere "co-incidents".

Returning to the issue of PK's dreams: Personally, I feel that he is destroying his own otherwise brilliant dream reading method, the "simple-minded", when he mixes it with the chakras. He really has a point when he holds that symbols in dreams should be understood exactly as they are and not be overly interpreted far and wide. However, when this has to be adapted to our consciousness being divided into seven aspects, the so called chakras – with matching symbols and colors, then it unnecessarily complicates his simple approach –well, I would even say that the chakra doctrine pulls away the foundation from that which is PK's really great contribution to dream interpretation. Why in the world would our consciousness make use of a dream system that only a small per mille of mankind has the prerequisites to comprehend? It would be about as meaningful as if a car mechanic's dream would use for instance intricate details from the operations of a heart surgeon or super complicated chemical formulae having nothing to do with the world of the car mechanic in order to clarify for him something ongoing in his mind – not very likely.

In his dream book PK shows – very convincingly, I would say – how Freud was completely on the wrong track when he attempted to interpret his own and his clients' dreams. PK refers to some of the dreams Freud has described in his works and demonstrates how his clients' dreams in actual fact warn them in the strongest terms against Freud's activity, and even Freud's own dreams show that the practice he is conducting is highly irresponsible. Interpreting one's own dreams is among the hardest tasks possible, because one frequently does not see what is self-evident. In his dream book PK relates a dream he himself had in which he was preparing a big piano concert. Everywhere are posters advertising the great coming event, and everyone have high expectations. But when the day comes, everything is ready and PK is sitting by the grand piano in front of a jam-packed concert audience and is

about to strike the first note, he discovers that cannot play the piano at all. PK relates this dream with a kundalini awakening that he believes he was exposed to and figures that the dream shows how a kundalini awakening puts our awareness out of action. With the reservation that I don't know all the details around this dream, I dare say that PK hasn't entirely understood the message of the dream. Using his own "simple-minded" method for dream interpretation I would say that the very simple but no-nonsense message of the dream is this:

*"Peter Kjærulff himself believes he is capable of much, much more than what he in reality can do".*

In other words, the dream is a warning to PK that he over-estimates his own gifts. Not very pleasant for Peter, but nevertheless the simple message of the dream.

Also, in another and very crucial field for us humans I believe PK is guilty of exaggerating a completely ordinary and natural thing. For PK is of the opinion that the effect of an intercourse between a man and a woman, ending with an orgasm, is that both of them attain a kind of cleansing best compared to the one you obtain by receiving a healing. I think this is dangerously close to considering an intercourse as an almost "sacred" act – almost like a ritual religious intercourse between man and woman. As mentioned above, I am very, very sensitive to the energies of the body, I have for many years provided healing and maintain that there is nothing happening by an orgasm comparable to a healing. There is no flow of energy to the body. One feels a massive well-being, yes, but this is because the intercourse is such a wonderful bodily pleasure and that the brain pumps endorphins through the body. A successful intercourse can also contribute to bonding two lovers and can strengthen their love for each other, but this is because they share one of the most intimate bodily pleasures that exist and not because there is something else "ethereal" involved – apart from their love for each other.

Carl Gustav Jung studied the human mind by studying his own mind, and the same thing PK tells us that he has done. Therefore, both Jung and PK became experts in exactly their field of study, namely their own mind. This has also led them to have, in certain areas, a much too narrow-minded and one-sided view of e.g. the meaning of dream symbols and mental illness. But whereas Jung picked information about dreams from a very large circle of clients, PK has by and large dealt with dream interpretation related to a rather small group of people, and his foundation of experience is in my view therefore far too flimsy to draw any absolute universal conclusions as regards the human mind. I know this because I had personal contact with PK through a period of some 6 months a few years ago. PK's failing foundation of experience as a therapist is most clearly seen in his view on psycho-pharmacological drugs, something to which PK is an adamant adversary, because in his view it leads to shutting down important parts of one's mind. In this area I have lots of experience, both from my own medication in periods and through experience with mentally sick people in my own circle of friends. And I would go as far as to claim that the position PK advocates in his books, among other places, where he has encouraged people to refrain from using medication in cases of mental illness, or only use an absolute minimum, is plain irresponsible and may lead to great damage in case sick people with great confidence in PK stops medicating by their own initiative without consulting their doctor. A former client of PK, Carsten Plough Olsen, writes in quite some detail on his website about what kind of unnecessary sufferings he had to live through because he trusted completely in PK and followed his irresponsible advice. You can read more about this on his website.

Personally, I have a very different view on this issue, and when I understood some time back that only mental medicine could save me from a downward destructive spiral, threatening to destroy me it was actually a dream that opened my eyes. My sufferings had at that point in time become insupportable in all their torment, I only managed to sleep 1-2 hours before awakening by adrenalin pumping through the body, the fear and the pain threatened to overpower me, and I actually had not imagined that such violent psychic pains existed and far less that one could survive them. But one night I dreamt that two doctors told me that they had a medicine for me which they wanted me to try, and if it did not work out I would have to be hospitalized. This dream clearly emanated from my spiritual consciousness, which had a better overview of the situation than my own mind as it functioned daytime, and the following day I started investigations to find out what was actually wrong with me and what kind of medicine that might help. Until that point in time I was immensely negative to medication, but I had learned to trust my dreams so much that I took the information from the dream very seriously. I found out that I was suffering from a type of traumatic suffering called reactive depression. It is comparable to post-traumatic disorders after an assault or some similar major psychical stress situations. It is a terrifying disorder, considered to be some of the most painful a person can experience, comparable to finding oneself in the sphere of hell, I believe. Each and every second of the day is like a long-lasting hell of fear, depressive thoughts, self-torments in the form of self-recriminations and the chest feels like an open wound where someone is constantly twisting a knife around inside your heart...

To make a long story short, the medicine saved me, and from the time I started with anti-depressives, immediately my condition began to improve, and for the first time in a very long period I managed to sleep a whole night through. What a release! I remember very well a dream I had some months afterwards. I was facing a skeleton of a human being, partially buried in the ground but fully visible to the eye. Suddenly the skeleton got up, attacked me and tried to kill me. I was gripped by deadly fear but tried to defend myself as well as I could, and gradually I gained the upper hand more and more. The dream ended when I smashed the skeleton completely, crushing bones to smithereens with blood gushing in all directions. And exactly then I woke up, drenched in sweat, still full of adrenalin and deadly fear and with the taste of blood in my mouth. Even if this dream was a dreadful experience, I very soon understood that still it was very, very positive for me, since I understood that I had now seriously taken up the struggle against the dark forces that tried to destroy me.

In relation to the enormous self-destruction raging in my mind let me mention another dream from this period. I dreamt that Adolf Hitler had moved into my home, and I saw him sitting in the sofa in my living room. His look was stony, set in evil cruelty. I have often wondered whether this dream was about me being struck by an ether image, but I cannot know for sure.

As I was gradually turning back to life, I had several very encouraging dreams. Among them once in a dream I received a letter saying that it was my mission to bear witness about God in this life, but that first I had to spend some years in prison. And I also began to dream about fish in a positive way. In a dream I was walking along a narrow unpaved road passing through a forest. On each side of the road were ditches filled with water. In both ditches fish of all kinds were swimming – in all the colors of the rainbow. I gradually understood that all the fish were offspring of fish from my aquarium, and that they miraculously had managed to survive in the Norwegian environment for several years. Such dreams were among the best comfort I could possibly get, and they showed me the kind of happiness and inspiration waiting on the other side of the sufferings, provided I was sufficiently tenacious. A close friend of mine actually believes that I have good reasons to experience the dream as

“prophetic”. The fish being hatched in my home and spreading to other parts of the landscape may very well be symbols of my faith and my thoughts and points of view, which will gradually be disseminated to many people. This is a very suggestive interpretation, which I find very likely.

But thanks to the medicine I was able to cure myself, and nothing can change that. The dreams made me aware that I needed help from medicines and provided me the strength and encouragement to move on, in spite of all the torment. Fortunately, I had learnt to understand the dreams so well before this existential crisis that I let myself be guided by them through the crisis. Otherwise I do not know how I would have fared. I would probably have been drawn deeper and deeper down into self-destruction and would have ended up in a mental institution. Fortunately, my will to live is so strong that I would not have killed myself, whatever the case, in spite of still regarding this as a real option.

My experience of how psychical medicine can contribute to bringing a person back to life again of course has left its mark on my position in relation to the use of psychopharmacological drugs. When even my own spiritual consciousness supports the use of medicine in certain cases, then I do not see any reason to abstain from it when it is necessary. I also disagree completely with PK who claims that when one uses psychical medicine in order to relieve pain, thereby limiting one’s consciousness in a particular area, then automatically this also reduces the consciousness in all other areas. In my case, as well as in the case of other people, I have seen that it is perfectly possible to live a good life with work, love and creativity even when one is taking drugs. Well, my experience is that there is no weakening at all of one’s creative capacity, it is possible to create great art within literature as well as music even in medicated state. On this point I find that PK is fundamentally wrong. If he had had a greater range of experience, I am certain he himself would have realized it.



*Even in the densest of darkness there is light. Maybe a cliché, but still true. If only more people with psychogenic disorders had realized how much help there is available and that the disorders are only temporary, then many cases of suicide could have been avoided. Photo: Sverre Avnskog.*

Peter Kjærulff would probably be of the opinion that what I experienced during the years of crisis was a kundalini rising. This is a phenomenon he describes in his books as a process whereby the chakras are being blocked one by one from the earth chakra and upwards, when the kundalini energy – if I have understood him correctly – is a kind of dark energy which, when activated, coils upwards along the spine as a double serpent, covering the chakras. And if the kundalini reaches the crown chakra you die, according to PK. He himself holds that he has experienced this in an incarnation as a young man in South America when he saw his beloved one dance herself to death as a consequence of being pregnant against her family's will. This led the young man, who believed he had impregnated her, to feel that he did not have the right to live, and he sat down in a stone cave, locked the entrance and surrendered his life. According to PK he died as a consequence of a kundalini rising. I myself have met people who believe they have been exposed to a partial kundalini rising, and in my view the whole thing seems to be something far more “trivial”, if I may put it that way; namely bad mood, fear and affect. This is something that may strike everyone when we are hit by the Darkness, and to the best of my ability I cannot see that this has anything to do with kundalini energy. Again, this seems to me to be a form of mystification of something very simple. I also reject the existence of chakras in the sense PK describes them, as our consciousness divided into seven parts, because I believe our unity consciousness, created by the Light, cannot be divided or split.

As mentioned, it was at a time when I was struggling to get out of a very, very deep crisis that I discovered first RD and through that Toward the Light, and for quite a number of years I regarded these books as some of the greatest gifts ever given to mankind! And they supplied the promise needed for me to eventually be able to return to life as a reasonably healthy and well-functioning person. But gradually what has happened is that Toward the Light! has more and more monopolized the position as the gold mine in my life, since I gradually, somewhat reluctantly in the beginning, have had to realize that there are parts of RD which quite simply cannot be combined with TtL! In addition to what I have discussed so far, I also find it very difficult to find coverage in TtL for PK's claim that none of Ardor's ether images can any longer be “ignited”, and that the Youngest have pure and simply removed them from the earth. This has happened, according to PK, because Ardor connected the trigger mechanism of the ether images to an imbalance between the masculine and the feminine form of energy, and this imbalance is prevalent to the degree necessary to trigger them. The ignition of the ether images was, according to PK, based upon a state whereby a larger part of the total amount of energy was unbalanced, than the part which was well balanced, and in the course of the last decades it has occurred that the amount of balanced energy has grown larger than the unbalanced part, resulting in a situation where the ether images can no longer be ignited. Now, I am fully aware that not everything regarding human life is commented in TtL and many times one has to combine different pieces of information in TtL in order to find answers to issues not referred to. But as far as I can judge it is stated quite clearly in TtL that the ether images once created have to have their course until they are dissolved in accordance with specific regularities and laws. Only one exception is mentioned, being that God and the Youngest in particularly favorable circumstances may lead the evil thought flows of the ether images away from the earth and out to distant receiving stations. And personally, I cannot imagine that Ardor would link the ether images to an imbalance between the energies, knowing that these must be equalized sooner or later, resulting in the ether images no longer being effective. It does seem *too* simple.

Personally, I perceive, on the basis of TtL, the mode of operation of the ether images in a completely way as compared to PK. As I interpret the information from TtL, an ether image

continuously affects the people it has been launched against, by furnishing them with evil flows of thought and by providing them with thought impulses to commit specific acts planned by Ardor. It does not operate in such a way that an ether image is entirely passive until the person or the country makes one single predetermined mistake, whereby the ether image strikes in full force. In my view everything stated in TtL about ether images indicates that they have a special form of dynamics, whereby they are being reinforced when people follow their evil thought impulses and weakened if people resist them. But the ether images are and remain there until the period of time, for which they have been designed, ebbs away. And when TtL says that God and the Youngest in special cases may lead the evil flows from the ether images away from the earth, I am quite certain that this is because the ether images have lost much of their power as a consequence of humans *having resisted them*.

In discussions such as the issue why no one managed to kill Hitler, in spite of the fact that he was the target of innumerable attempts to his life, PK is of the opinion that it was God who saved Hitler's life, because his murder would release an ether image intending to lead the entire planet into a nuclear inferno. Such an interpretation I myself find completely unthinkable, since one single murder obviously, as the only factor, could not have released an ether image which otherwise would have remained inactive. I am convinced that large ether images were active during the 2nd world war, and that one single murder would lead to a full nuclear war I find impossible to imagine. If something like that had become the end of mankind, it would have been because the sum total of the actions in the course of the war were to such an extent congruent with Ardor's plans, that the outcome could have become the total annihilation of mankind, something I am quite sure Ardor has planned, either as an end to the war or at a later stage. In my view Hitler escaped all assassination attempts because he was probably one of the most brilliant monsters ever incarnated on earth. He was evidently equipped with a brilliant intuition and precognition about impending dangers, and this is what saved his life – not God.



*According to PK God himself was the one who saved Hitler from the numerous assassination attempts, because a murder would release an ether image, leading mankind into a nuclear Armageddon. Personally, I am convinced that Hitler's well developed precognition about impending dangers was what saved him.*

For someone as absorbed by the meaning of dreams for the human mind as I am, it is amusing to think back upon an event in my childhood. I was around 5 years old, sitting one afternoon at a big wooden table in the park where I used to be and with some other children, and we were to tell each other about something we had dreamt. 19 years old I was still absorbed by this issue and bought one of Sigmund Freud's dream books. However, it seemed quite impossible to make any sense of what he was writing, so I put the interest aside for some time – until I met a Danish interpreter of dreams by the name of Søren Lund, participating in several of his courses. He was a pupil of the consciousness researcher and writer Jes Bertelsen, and they were both inspired by the Swiss dream interpreter Carl Gustav Jung. Jung appeared to be a much more intelligent dream interpreter than Freud, and for several years I immersed myself in Jung's world of symbols, his interest in ancient myths and concepts such as animus, anima, the self, the shadow etc. But also with Jung I felt there was something missing, since I personally had the feeling that most of our dreams stem from an intelligence with vastly greater overview of the existence than we have ourselves. However, none of the others in the dream groups in which I participated shared this point of view, rather their view was that dreams were to be considered rather as automatic processes in our consciousness. Only when I got PK's book about dreams, "Dreams and Dragons Seen with Clairvoyance" in my hands did I feel that I had found a dream interpreter who really had understood the function of dreams and how the dream symbols should be perceived. As far as I can judge PK's book about dreams is the very best ever written within this field, and I hope his book will have many readers. According to PK the dreams are so simple to grasp that one does not at all need any psychology training to understand them, you can get very far just with plain common sense and the ability to listen to what the dreams want to tell us. PK calls his method the "simple-minded" method of dream interpretation, in the sense that one should not make things more complicated than they actually are. According to PK, e.g., a broom is a cleaning tool and not a phallic symbol. If you dream you are sweeping in your home it means, hence, that you are in the process of cleaning up in your mind, not that you have intercourse with someone. Furthermore, PK tells us that the dreams are our friends, that they intend to help us and that we do not need to be afraid of them, even if they can be violent and dramatic.

Where I *cannot* follow PK in his theories is when he uses the chakra-model in order to decide to which aspects of our mind different symbols allude. As I pointed out in connection with my dreams about fish, it is in my view far too narrow-minded to assume that all dreams about fish automatically are about instincts and sex. And when I, in the midst of a serious existential crisis, dreamt that many of my aquarium fish had survived for several years outdoors in the Norwegian environment, had reproduced and formed large colonies, then obviously this had nothing to do with sex. Such an interpretation would feel entirely out of place and meaningless – sex played no role at all in my life at that point in time, and I myself felt the dream as a comfort from my inner mind, letting me know that in spite of all the torments I was going through, a good and rich life was awaiting me at the other end. Naturally, I also do not agree that the colors in the dream indicate which chakra the dream is about – all such kind of interpretation merely contributes to distorting and narrowing the simple message of the dreams. I will rather look for what kind of meaning the colors have for the dreamer in real life and interpret the colors in the dreams from that.

There it is then: at the end I have given PK the praise he rightfully deserves, for within the field of dream reading he has made some very good contributions, which in my view surpasses everything else written within this branch of knowledge. Also, I would not hesitate to declare that his other works contain a lot of valuable wisdom. However, the subject of this article was first and foremost my comparison between the RD and TtL, and on this point I

cannot but conclude that the RD and TtL unfortunately in important areas are two incompatible books. In my view PK mystifies and complicates several things which are explained in TtL in very simple ways, easily understood. Generally I would also say that PK to my mind grossly overestimates his own importance and that he also exaggerates when he claims to have far memory and clairvoyance – he would gain from stating that he is writing from his intuition, not that he “remembers” and “sees” in a completely objective way. Also, the fact that he does not inform about what he has borrowed from other sources very much weakens his presentation, and I believe he would gain from not placing himself as the main character in all of the lives he describes, because at least to my mind it does not appear very credible when he alleges that he has been all of them. However, that these youngest which he describes have been struck by Ardor’s curses and ether images is of course evident, and this is why one will always find common features in the art of the Youngest, without this implying that all artists have been animated by the same spirit. Even if both Mozart and Wagner depict a certain curse over love and the mind, this does not necessarily increase the likelihood that PK were both of them.

Let me also mention that I owe PK a lot of gratitude because he has such faith in me that he thinks I am the reincarnated Rasmus Malling-Hansen, and that in reality I am the one to have written large parts of TtL. Which of us dedicated supporters of TtL wouldn’t be flattered by such an “appointment”? Whether PK is right about this I cannot know for sure, but what I *am* 100% sure of is that I am one of those who prior to my life promised to be spokespersons for TtL in the earthly world.

Incidentally, PK has several times declared that a sentence which Johanne Agerskov wrote in the preface to the 1939-edition of TtL ought to be removed. There Mrs Agerskov writes that a person rejecting TtL as spiritism merely reveals the mental level to which he belongs, compared to his more understanding fellow men. I completely agree with PK that this sentence does not serve to advance the cause of TtL. People of course have the right to think what they wish about TtL without thereby being characterized as mentally immature or similar. But when PK dislikes this way to address potential readers I am somewhat surprised that in the beginning of RD he refers to some persons who have raised objections to his theories, while at the same time letting it clearly shine through such that we can read between the lines how little these people really understand. To my mind this seems like a somewhat coarse attempt to manipulate the reader into continuing to read, for who wants to be as stupid as those criticizing PK? And I do hope that PK will eventually realize that it is in fact possible to disagree with him in factual matters without thereby being automatically less gifted.

**Oslo, 28.10.09**

*English translation by  
Jørgen Malling Christensen.*

## **Sensational statement from Peter Kjærulff in a new book: Believes Johanne Agerskov and Rasmus Malling-Hansen are co-responsible for the atomic bombs that killed more than 300,000 people in Hiroshima and Nagasaki in 1945.**

Almost four years ago, a group of TtL supporters received Peter Kjærulff's comments on the so-called "Black Book" - five members of Toward the Light Fund and publishers' defense for the authenticity of the so-called Bishops letter. At the time, I did not want to read Kjærulff's views, because I myself was in the process of preparing an analysis of Christian Eversbusch's publication. But now, a few years later, I have taken the time to read through Peter Kjærulff's writing, and it is always exciting to read other TtL supporters' opinions on various contentious issues. Peter Kjærulff is himself a controversial person in the TtL environment in Denmark, but I must admit that he often has many original ideas about various topics that are dealt with in TtL, and often chooses very unexpected angles. I myself was a dedicated supporter of his writings for many years, until I gradually began to see certain contradictions between Kjærulff's views and TtL's.



*Peter Kjærulff and his wife Pia. For many years I admired Peter for his books, *The Ring Bearer's Diary I and II*, but when I got to know him personally, I had to admit that we had very different views on many things, and this was especially true of TtL! Photo: Sverre Avnskog.*

It was actually a newly written and as yet unpublished chapter in his book series about "The Ringbearer's Diary" Peter sent out in his time, and it also contains a letter addressed to the publishers of "A Defense of the Bishops letter and Johanne Agerskov", popularly called "the black book ". As far as I know, Kjærulff's book is now published and can be ordered on his website, [www.ringbearersdiary.com](http://www.ringbearersdiary.com) Unfortunately, I do not know if any changes have been made before the book went to print, so I relate to what we were sent almost four years ago. It

is in this text that Peter Kjærulff makes some assertions that cannot be characterized as anything other than highly sensational. First, he claims that both Leo, Rasmus Malling-Hansen's spiritual personality, and Johanne Agerskov were deceived by two of the elders when they dictated and published the Bishops letter, respectively. Secondly, Kjærulff claims that the publication of the Bishops letter ignited one of World War II's remaining ethereal record, which the Bishops letter describes as threatening on the horizon, namely the one that made the American president drop two atomic bombs on Nagasaki and Hiroshima, the bombs that killed at least 300,000 people. Yes, you read that right: It is Leo's and Johanne Agerskov's action that triggered the murder of more than 300,000 people, according to Peter Kjærulff. He writes the following;



*Personally, I think it is completely baffling that a person who knows TtL as well as Peter Kjærulff, can seriously believe that one of the discarnated youngest, yes, even one of the very foremost youngest in terms of conveying the spiritual truths to the earth, should be deceived by the Bishop letter's malicious and distorted content. The abilities of the discerned youngest are millions of degrees above those of humans! Picture to the left: Section of private photo from 1922. Right: Private collection.*

*"No one is spared by saying that it was Johanne alone who had a "bad day". The attack is far worse, and we get all the way to the point where this, to get the two TtL mediators (JA and RMH) to say the opposite of what TtL says, as the only thing that could ignite the ether record that made people perform something that literally was a demonstration of the claim that God had broken off the connection with human kind: The two atomic bombs over Japan in August 1945. The two elders knew that all the other etheric records they describe as "lying threatening on the horizon" naturally long ago were set in motion in 1938, and they took home a cheap sting by putting the blame of these horrors on the priests and bishops." (Quote from Kjærulff's writing).*

Note that Kjærulff writes that Johanne Agerskov's and Leo's action was the only thing that could ignite the etheric record that led to the atomic bombs over Japan being dropped.

Without the Bishops letter, no atomic bombs, in other words. Of course, Ardor has the greatest responsibility for the consequences of all ether records. But if it is true that it was the discarnated youngest, Leo, in company with his daughter, Johanne Agerskov, who ignited the ethereal record in question, he must of course bear his large share of the responsibility because he committed an active, darkened act. If you join a bank with an armed gang to rob a bank, and human lives are lost, you are complicit in the fact that lives are lost regardless of whether you shoot yourself or not. Whether Leo had good or bad motives for his actions does not matter. If we are to use an earthly language, one might say that he was guilty of complicity in the murder of 300,000 people – if Peter Kjærulff is correct.

But it is, of course, completely inconceivable that one of the youngest should do something so idiotic, as to dictate the Bishops letter to Johanne Agerskov. To that end, the letter is so obviously one of the eldest works. And if Leo, despite having to understand that the letter was written by the elders, still chose to dictate it, because he thought he could help his daughter, he had to act against his own conscience and commit violence against himself. Of course, one of the discarded youngest will never do that.

Many supporters of TtL have probably struggled to accept that Johanne Agerskov was fooled by the eldest and received the Bishops letter, but now Peter Kjærulff wants us to believe that Leo, one of the foremost of the discarnated youngest, was not able to comprehend that he was facing two of the elders released during sleep, who were still incarnated as humans on earth. As I will argue in more detail in the coming, such a claim contradicts absolutely everything that is said about the discarnated youngest in *Toward the Light*. Kjærulff claims that Leo was deceived because the elders used a high-frequency darkness that had never been used before, and that Leo therefore failed to recognize it as darkness. But darkness is darkness, no matter what frequency it has, and from TtL we know that even the finest dark particles are far larger than the coarsest light particles, and so it is of course with the oscillation frequency. The highest frequency of darkness is far from the lowest frequency of light. Of course, the discarnated youngest know this very well. After all, they have explored the multifaceted possibilities of light for millions of years, and they have once and for all recognized and rejected any dark influence since God confronted them with darkness, when the elders fell. The discarnated youngest have abilities that are unbelievably much higher than a human can imagine, and if I remember correctly, the small part of their intelligence that the youngest brings to earth in relation to their capacity in discarnated state is about a grain of dust compared to 1000 barrels of soil.

In addition, the youngest have at all times worked intensively to prevent Ardor's etheric records from occurring on earth, and they have succeeded to a very large extent, according to *Toward the Light!* The reason for this is that the youngest are able to read the ether records, and also to decide when they are scheduled to occur. We must therefore be able to state with great certainty that if there was an not yet triggered etheric record that involved dropping two atomic bombs over Japan, then Leo knew in detail about this etheric record and he also knew in detail what could trigger it. It thus becomes quite meaningless to claim that Leo himself triggered an etheric record that he and all of his siblings were by all means preventing from occurring on earth, for that is one of the most important tasks of the youngest: They have full overview of all the etheric records, and work intensely to prevent people from acting in accordance with the etheric records' thought content and "action instructions".

Peter Kjærulff's message is in reality this: From now on, people cannot trust the discarnated youngest, because they can conceivably act in accordance with the instructions of darkness.

One might call it a "Bishops letter light claim". The bishop's message is that people can no longer trust God. Peter Kjærulff's message is that we can no longer trust the discarnated youngest. But must not Leo's fall into darkness be a one-time event? All the elders have now returned home, haven't they? Now, if you first open up that the discarnated youngest can be deceived by the darkness, they can just as well be deceived by one of the incarnated youngest who is led on wild paths by the darkness. That is why Kjærulff's claims are so dangerous, if they win support. But personally, I would argue that it is incomprehensible that someone who knows TtL as well as Peter Kjærulff is unable to see the fatal consequences of his rather extraordinary allegations. I have previously claimed that Kjærulff in fact unknowingly reads an ethereal record when he presents some of his theories in his books, and his latest claims further confirm my impression of Kjærulff's authorship. I definitely believe that there is a Bishops letter Curse that feeds susceptible TtL supporters with seductive ideas a la the Bishops letter. Kjærulff moves more and more away from TtL as he more and more trusts his own ability for "clairvoyance" and less and less refers to TtL, because he obviously cannot fully distinguish between pure thoughts of light and the imitations of light by darkness.

Kjærulff's claim about Leo's fall to darkness is in reality just a sublime variant of the Bishops letter. He declares his deep love and devotion to God, which he believes cannot fail, but that can instead one of the very foremost of the youngest, the author of the majority of *Toward the Light!*

According to Kjærulff, it was the very content of the Bishops letter, about God's betrayal and a possible absence of God that triggered the atomic bomb record, because the use of the two atomic bombs created a situation where precisely the absence of God was experienced as a reality. But the same can be said of almost the entire course of the war, such as the extermination of the Jews, or why not the Allied bombing of Dresden, which took 75,000 lives. These were also events that had not yet taken place in 1938. And although the research to create a weapon of mass destruction was only intensified after the war was a fact, this does not mean, of course, that the ether record itself could not have been in full motion. I myself regard all the horrific single incidents that took place in the years before and during World War II, as a form of chain reaction. One horrific event triggered the next, which then triggered the next, etc., much like a nuclear bomb works. I suppose there was a large "World War II ether record", which in turn contained a long series of acts of war and mass extermination, and as parts of the etheric record were put into reality whether it was by Stalin, Hitler, Mussolini or the Allies, so the next step was triggered. If one is to assume that a single incident contributed to the atomic bombs being dropped, I would rather point to the bombing of Dresden. When one was already in the process of mass extermination of the enemy, why not choose the most effective method by far and exterminate hundreds of thousands in no time? The fact that the Japanese were already about to capitulate played only a minor role, when the President of the United States wanted to use the opportunity to demonstrate his strength and will and ability to put power behind his words. And since then, the United States has continued as the "Cowboy country" of the whole world, which can engage in arbitrary use of force in all corners of the world.

By the way, it is part of the story that Peter Kjærulff on his semi-public debate forum at Groupcare in his time presented a theory that God protected Hitler from being murdered, because a possible murder would trigger an ethereal record that would lead to an all-encompassing nuclear war. Those who know of World War II in detail will know that Hitler was subjected to a large number of assassination attempts, but that he miraculously survived them all. Kjærulff thus believes that it is due to God's protection of Hitler. Personally, I think

the reason was that Hitler was a black genius, with a very well-developed sixth sense, that instinctively told him when there was danger on the way. When it comes to intuitive ability to predict dangers, we have a parallel in Norway in the resistance fighter Gunnar Sønsteby, known as "Kjakan". He was on the opposite side of Hitler in the war, but his sixth sense was startling. In retrospect he could tell that he could almost incomprehensibly feel the danger, even where there was nothing concrete to indicate that something was up, and in that way he avoided being caught in any of the many traps the Germans set for him. However, it is difficult to imagine how the "atomic record" which was based on a possible assassination of Hitler and the "atomic record" which was based on the publication of the Bishops letter can be matched. And one must be able to say that most indications are that a possible murder of Hitler must be assumed to have had a somewhat greater effect on the development of the war than the publication of the Bishops letter.



*One of Norway's greatest war heroes was Gunnar Sønsteby, 1918-29012 (left). He obviously had a very well-developed intuition, and more than once he experienced approaching his hiding place, when an inexplicable sixth sense warned him that something was wrong, and he left the place. He later learned that the Germans were waiting for him in the apartment. Hitler, 1888-1945, most likely had an equally good intuition, and survived a long series of assassination attempts thanks to it. Both photos from the internet.*

That the publication of a writing in the small country of Denmark in 1938 could at all affect the course of the war on world basis, I find quite meaningless. If the release may have had an impact on the conditions on earth, I wouldn't deny that it may have helped to strengthen the darkness and weaken the light, but in a smaller scale. I strongly doubt that this may have affected the ethereal records that had already been unleashed and that were constantly being nurtured both by the German warfare, and the Allied if their response was unrequited with the same ruthlessness. Proponents of the Bishop letter's authenticity claim that the Bishops letter

was intended to limit the war and "dam up for" the ongoing disputes, while Kjærulff, for his part, claims that the release caused two atomic bombs to be dropped on Japan in 1945. Both seem equally unlikely. The etheric records had already been triggered, and I am convinced that all the evil deeds committed during the course of the war had a far greater impact on the etheric records than the publication of a single letter. Although the content of the letter is serious enough, its severity and significance are not in a reasonable proportion to the cruel consequences Kjærulff believes it should have had. And does it seem reasonable to assume that an open letter published in Denmark could trigger an ethereal record that would cause hundreds of thousands of people to be exterminated in a country on the other side of the globe, specifically in Japan, when the letter's content is completely irrelevant to exactly this country? I would argue that it takes more energy than a single letter to trigger incidents of such a violent nature that two atomic bombs are dropped on a country, and moreover, it seems rather sought that a small incident in one country could trigger a disaster in a completely different, almost random country. If such a letter could trigger an ethereal record with such a devastating effect, the content of the letter must have a direct and decisive effect on the country in question and with such a controversial content that it triggered either some dramatic, violent act, such as the murder of one of the country's leaders, or that large crowds went mad in affection, but in that case it was not the letter itself that triggered the ether record, but the actions that came as a consequence of the letter's content. As we all know, the Bishops letter triggered almost nothing in the first place, and there is absolutely nothing in the letter's content that indicates that Japan in particular should be hit by a nuclear disaster.

Almost the only known reaction to the Bishops letter came from Johanne Agerskov's close friend, Chr. Jørgensen, who wrote a letter to her, asking if it would be possible to ask Leo to provide a more detailed explanation of the Bishops letter's dramatic content. But Johanne Agerskov took his request insultingly and instead of listening to her perhaps best friend, she went completely into a deadlock, and she and her daughter, Inger Agerskov declared after a rather heated exchange of letters that they would never open any of Jørgensen's letters again. They thus they broke all contact with him, just as the Bishops letter claims that God might also do to mankind. In fact, the two ladies acted accordingly to the message of the Bishops letter – they broke all contact with Jørgensen, who had been Johanne Agerskov's faithful friend for nearly 20 years.

So, I myself do not ascribe the Bishops letter as enormous importance as Kjærulff does, because the letter in my opinion does not have enough energy charge to cause disasters of such dimensions as the atomic bombs over Japan. The publishing of the letter, however, meant that TtL came completely under the power of darkness and was temporarily locked by an ether record. But in 1938, the chances of TtL breaking through in Denmark in the near future were already wasted on all fronts, in my opinion, both by the bishops, the priests and the youngest in the congregations. The supplements to TtL, which in reality are a large part of the overall work, were published in 1930, and I have seen the sales figures for them throughout the 1930s. In some years, no more than 4 to 5 copies were sold. The immediate damage effects of the Bishops letter were therefore not as large as some people claim. But it is quite clear to me that clean-up work is needed on a large scale today. The letter could have been stopped as early as 1938 if Johanne Agerskov had wanted to listen to Chr. Jørgensen's objections. Later, the brothers Karsten and Iver Hagel-Sørensen made a heroic attempt to awaken the publishers of TtL in the early 1970s, when there was a great new impetus in the attempts to make *Toward the Light!* known. But when the brothers were only met with ignorance and rejection, the attempts at dissemination bore no fruit at the time when spiritual literature really began to arouse the interest of larger sections of the population. Nowadays,

we are a few who take up the proud tradition of Chr. Jørgensen and the Hagel-Sørensen brothers and with all our might try to reveal the Bishops letter's obscured content. It would have been good to have Peter Kjærulff on this team, but unfortunately, he himself has become a victim of the Bishops Curse and spreads ideas that in every way will harm Toward the Light! It is a great pity. And then we have almost the entire board of the publisher against us. We can only ask for God's help for our efforts to succeed in the near future.

Kjærulff claims that TtL is not suitable for worldwide distribution as long as the Bishops letter adheres to the book. I would argue that Kjærulff himself contributes to making TtL even more unsuitable for worldwide distribution by publicly claiming that the highly gifted and intelligent author of the majority of the work through his actions bears the responsibility for two atomic bombs being dropped on innocent people with a cruel and deadly effect in a degree that humans had never experienced before. And it was also not a "sin of omission" on Leo's part, if we are to believe Kjærulff. Leo took an active part in dictating the obscure message of the elders and thus helped to publish it. This is despite the fact that Malling-Hansen himself is able to read all ether records. Those of us who to a greater extent than Peter Kjærulff trust TtL's message, can thus safely assume that Kjærulff's theory cannot be correct.

From his book, it otherwise seems as if Kjærulff is rather confused in relation to who actually dictated the Bishops letter. Several places in his writing it is clear that he thinks Leo dictated both the Bishops letter and the so-called Literature letter, but towards the end he writes the following:

*"It is no problem at all for them to learn Toward the Light! by heart and imitating the language tone of the work (although the basic tone of the letter feels harsh and judgmental - in contrast to the emotional authority we find in VML) - mixed with all sorts of versions of "our Father", "our brothers and sisters", "the love of our Father" etc. As their plan holds the tactical advantage of never being practiced before, their sovereign ability to pretend to be God's direct messenger is supported by the moment of surprise. They first make an awful lot of trouble around Johanne Agerskov, who is tired of the fact that there are constantly ghost moods in the house. They urge her to ask her deceased father for help, and he comes to her aid while the two eldest show up. They have no problem at all with wearing white or golden robes or with putting their face in "holy" folds. Then they dictate the two letters and disappear."*

Here Kjærulff finally writes that the two elders dictated the two letters. To whom? To Leo, who then dictated them further? No, it seems as if there is complete confusion with Kjærulff at this point. In one place he writes that Leo dictated the two letters, and in another that the two elders dictated them. But anyway, I have to ask: Does it seem particularly likely that Leo meets two of the "youngest" whom he has never before seen and does not recognize, and who are in fact two of the eldest, and then sets out to dictate some letters, which he has never read before, and does not know the contents of, without first getting acquainted with them so that he can certainly vouch for them? I mean, who among us would readily send out writings from completely unknown individuals and vouch for their contents without first reading them? Only a gullible child would do such a thing, and Leo is definitely not a child, he is among the foremost of the youngest, one of God's closest confidants, given the task of conveying the true story of man's relationship with God and the struggle between the good and evil to the earthly world. I do not understand that Kjærulff can really believe in his own extremely unbelievable story. Given that the mental capacity of the discerned youngest exceeds their earthly billions of times, I think I venture the claim that Leo knows every single one of the youngest, as God

knows the identity of all the youngest, the oldest, and the human spirits. Personally, I am convinced that Leo would react immediately to the dark radiance of the elders and that they were not among the youngest, of whom he knew the identity of each and every one of them. And that he should set out to dictate two letters of which he himself did not know the content, seems so beyond any credibility, that I am almost speechless that anyone can believe it.

Peter Kjærulff apparently does not know that Johanne Agerskov in an exchange of letters with her good friend, Christian Jørgensen, in 1934, gave a detailed recipe for how the elders behaved to deceive earthly media, and several passages in these letters were direct dictations from Leo, according to Johanne Agerskov. The exchange of letters concerned the Norwegian author Ludvig Dahl, who wrote several books based on his daughter, Ingeborg Køber's alleged mediumist connection with her grandfather and two deceased brothers. Johanne Agerskov made inquiries to her spiritual leader about the authenticity of these connections, and was told that Ingeborg Køber had initially had real connections with both her grandfather and the two brothers, but at a certain point had some of the elders, without anyone becoming suspicious, took over the roles of the family's beloved deceased grandfather and sons, and played the roles so perfectly that no one noticed any difference. Vocals, manner of expression, personal traits, etc., were all perfectly imitated by some of the elders. If some of the elders wanted to trick Johanne Agerskov into publishing a forged publication, they would of course apply the same procedure to her.

Trying to act like two of the youngest, to deceive Leo on the same occasion, would be by far the dumbest thing the elders could come up with. Leo, with his ingenious personality and unique insight into all the manifestations of light and darkness, would, of course, instantly recognize the evil radiance of darkness of the elders, who were still incarnated as human beings. But a person living in the earthly world had nearly the same opportunities to reveal the sleep-deprived elders. The elders could "process" the medium over a long period of time, by sneaking darkened thoughts into their minds and weakening them both physically and mentally. And it is well known that Johanne Agerskov was a rather disillusioned, weakened and ill woman in 1938. She had forsaken so much and met so much resistance, and seen her husband slowly fade into muscle paralysis that eventually hit the heart. There was nothing to say that she was vulnerable to attacks from the dark, when one of the sleep-released elders made contact, and presented a perfected imitation of Leo, so skillful that Johanne Agerskov did not feel the slightest doubt that it was her beloved father who had returned. She accepted without objection that it was her father's spiritual personality, which she knew so well and certainly sorely missed, that again came to her to give her a new message on behalf of God. And as she herself wrote in the letters from 1934; If the medium first accepted the contact with one of the elders, then the elders drew darkness so closely around the medium that it was completely impossible for the youngest to be heard through the impenetrable wall of darkness. Ardor also had the power to arrange the conditions so that Johanne Agerskov could be followed by one of the incarnated elders at all times, because in 1900 she gave birth to a daughter, Inger Agerskov.

If Ardor decided to incarnate one of the elders in this child, the light had no chance to prevent it. Ardor was thus able to ensure that one of the elders could monitor absolutely everything that happened in Johanne Agerskov's work as a medium, right from the very first attempts by the spirits of light to call on her and during the whole work of receiving the three fruits. Inger Agerskov's spirit would know in detail every little detail in the communication and could therefore make a perfectly convincing copy of Leo's way of communicating with Johanne. Over the years, Inger's spirit could also lead Johanne with a darkened influence on her private

life, and over the years it could be very difficult for Johanne to separate these foreign thoughts from her own, even if she was medium. And when the daughter's spirit finally thought that Johanne had been processed well enough not to react to the contents of the Bishops letter, she contacted Johanne in the form of a perfect copy of her father. From TtL we know that if a medium was one of the eldest, his/her spiritual personality could play different roles while the medium himself led the session and did not understand that he/she was deceived by his / her own spirit. Inger Agerskov's spirit may well have dictated the Bishops letter to Johanne Agerskov while Inger herself was awake and busy with other things, or was it perhaps she who wrote down the dictation? I personally believe that it was the discarnated youngest who must have directed Johanne Agerskov's attention to what happened when the elders tricked Ingeborg Køber and Ludvig Dahl in Norway to warn Johanne that something similar could happen to her, if she was not on duty. But, as we know, she was deceived by the darkness in exactly the same way. TtL says that it was an enormous strain on the state of health of their minds in those cases where a medium was inspired by one of the spirits of the elders, who portrayed various "deceased" people while the medium led the session and communicated with the various deceased, which "themselves" created . In this connection it can be mentioned that Inger Agerskov became incurably insane a few years after her mother's death, and for three years from 1948 she was a patient at Frederiksberg hospital, psychiatric ward. It was fatal to be a victim of the elders' malicious scheming. Inger Agerskov was the Bishops letter's foremost defender and spoke on behalf of her mother in many letters in which she constantly endorsed the Bishops letter's dark logic. In the end, she lost her mind.



*If one wants to look for events that may have contributed to an etheric record that led to the atomic bombs being dropped on Hiroshima and Nagasaki, one should in my opinion rather consider the ruthless, grotesque and vengeful bombing of Dresden's civilian population and exterminated hundreds of thousands of them, than to believe that the Bishops letter was the triggering cause.*

We can only imagine the horrible experience it must have been for Leo to witness that the elders tricked his dear Johanne into publishing a darkened script that suddenly destroyed the entire foundation of TtL, without him having any opportunity to intervene. Kjærulff writes that because Leo did not immediately after the dictation make Johanne Agerskov aware of the forgery, it proves that he too had been deceived. I would argue that Leo wasn't able to reach Johanne with the warning that to the forgery because, from then on and for the rest of her life, she had made herself inaccessible to contact from the spirits of light because she had accepted one of the elders in their place. Darkness stood like a wall around her and the spirits of light could not reach her. The fact that Johanne Agerskov did not ask for her father's identity or the contents of the Bishops letter to be confirmed in God's name is further confirmed by her and her daughter's letter in which they defend the Bishops letter's authenticity, where none of them claim that the letter was confirmed in God's name. Where TtL's truth was confirmed paragraph by paragraph by God, Inger and Johanne Agerskov claim in their letters that the Bishops letter had to be genuine because Johanne Agerskov had become invulnerable to darkness - an infallible medium. Nowhere do they claim that neither Leo's identity nor the content of the letter was confirmed in God's name. That's how honest they were, thankfully. Johanne's integrity as a man of truth was never weakened. She herself was convinced that it was Leo who had dictated the letter to the Bishop. She would never be able to lie and claim that the Letter to the Bishops was confirmed by God. How can a gifted author like Peter Kjærulff come to conclusions that are so miles away from TtL's simple logic, I ask myself after reading his interpretations of the Episcopal letter. Why does he not see these obvious contradictions between the TtL and his own theories? Personally, I think Kjærulff's entire writing is characterized by a phenomenon that I have previously pointed out in a very comprehensive analysis: A thorough overestimation of his own abilities at the expense of TtL's simple truths. (See Peter Kjærulff, Ring bearer's diary and TtL). Those who love Peter Kjærulff's books will surely protest against this view, but as someone who puts TtL's message above everything else, it amazes me that Kjærulff in his writing about the "Black Book" is only to a fairly small extent based on statements from TtL. Kjærulff's writing contains very few references to TtL, as he claims that such a comparison will only lead to an endless disagreement about how TmL should be interpreted. This is not how I see it. I perceive TtL's various statements as very unambiguous and obvious, and can find no other and better argument for proving that the Bishops letter is a forgery than to refer to statements in TtL which are in obvious opposition to the Bishops letter's obscured logic. The contradictions are so obvious that even a child is able to perceive them, and the only reason why the so-called "fiver gand", the publishers of "The Black Book", manage to ignore them, is that they have "forgotten" TtL's simple messages and replaced it in their minds by the darkened logic of the Bishops letter. I myself have compared almost every argument in the "Black Book" with statements from TtL, and the result should be extremely discouraging for the "fiver gand". Their many claims, such as that God can be thought to interrupt the connection with us humans, are in great contrast to what God promises us in TtL. Their claims are in many cases so grotesque and meaningless that I have renamed their book "A collection of confused and contradictory arguments in defense of the victory of darkness over God." (See my book release, "A Defense of Toward the Light and God.")

One must of course enjoy all the contributions that can help to make everyone who reads TtL aware that the letter to the Bishops is a darkened script that knocks the foundation away under all that TtL stands for. In this sense, there is a lot to look forward to in Peter Kjærulff's initiative towards TtL funds and publishers. But unfortunately, this joy gets a gigantic slant, as Kjærulff in reality agrees with the Bishops letter's basic logic of betrayal in the supersensible world. Only with the difference that where the Episcopal letter claims that we can no longer

trust God, Kjærulff claims that we can no longer trust the discerned youngest, who in his opinion can trigger Ardor's ethereal records, with the most terrible consequences for humanity. Peter Kjærulff's authorship was probably based on the TtL in the first place, but the fact that he has interpreted himself as one of the most central figures in humanity's development, has resulted in the person - centering around him becoming dominant. The main idea in Kjærulff's writing is that he is the main character in the battle between light and darkness, and how he can make himself stronger than his astral body, which in turn will release light on earth, and lead to a giant light breakthrough on earth, which in a remarkable way will radically change human lives in one now.

In my opinion, Kjærulff overestimates his own significance and also overestimates his intuition and his so-called "clairvoyance". His claim that Leo, Rasmus Malling-Hansen's spiritual personality, was deceived by one of the sleep-released eldest into dictating the Bishops letter without knowing the contents and thereby triggered the etheric record that caused the use of two atomic bombs over Japan in 1945, shows with all possible clarity that Kjærulff's universe of thought is infected by darkness. The high-frequency and sublime darkness admittedly, but still... .. the darkness.

And as a conclusion, I would like to quote Johanne Agerskov's own words from her open letter to I. P. Müller from 1932:

*"The only criterion which we Humans have for the messages given from the supersensible side to really come from high-ranking intelligences, from the guardian spirits or leaders of Mankind, is this: that what is communicated is characterized by an unusually high Intelligence, characterized by Truthfulness and Love, and that the various Messages are all given in a clear, concise, logical and beautiful Form. For the higher is the Intelligence that communicates, the purer, clearer, and more logical it is given compared to that given by less evolved Beings.*

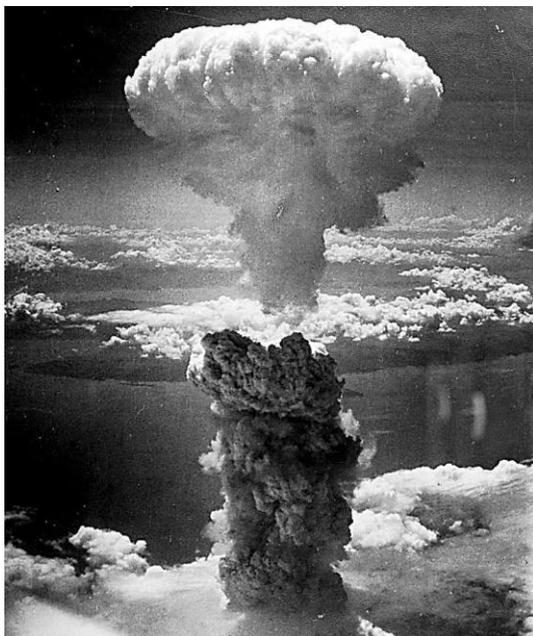
*We must therefore first and foremost assume that God, who is the Logos himself and thus is an expression of thought in its absolute, its most sublime form, does not surround itself with beings whose speech is flat, uncultivated and illogical, and who does not is characterized by some high Intelligence. "*

"Flat, uncultivated and illogical" is a very appropriate characteristic of the letter to the Bishops. And Kjærulff seems to have completely forgotten to take into account, that due to the length of the Bishops letter, it is inconceivable that it may have been dictated during only one session. The scope of the Bishops letter implied that it probably would take many sessions to dictate it, if we compare with Johanne Agerskov's own time indications for the usual duration of the dictations. Christ's speech, which is about the same length as the Letter to the Bishops, was dictated, for example, over a period of two months, despite the fact that Johanne Agerskov's spiritual personality during a sleep release had become acquainted with the content. The sessions usually had a duration of ¾ hours when the main works were dictated. And in 1938 one can hardly count on Johanne having the capacity for increased frequency or more prolonged sessions, when after all she had turned about 65 years old, was ill and weakened and became tired very quickly. Leo thus probably had two months to decide whether the letter he dictated was "marked" by an unusually high Intelligence, marked by Truthfulness and Love "and given in a "clear, concise, logical and beautiful Form ". He also had plenty of time to confer with the other younger ones, such as Christ, or even read the letter to God to get his reaction to its contents. To imagine that Leo should accept the Bishops

letter as a message from God can only be based on a complete lack of insight into the abilities of the discerned youngest. Leo had his own messages to compare with. In relation to the message of the light, the Bishops letter appears as flat, uncultivated, illogical and not the least, obscured.

**Oslo, 18.03.14**

*English translation by  
Sverre Avnskog*



*In my opinion, it is completely unreasonable and almost grotesque to blame Johanne Agerskov and Rasmus Malling-Hansen for the atomic bombs being dropped on Hiroshima and Nagasaki (pictured) and exterminating hundreds of thousands of people. And it is completely devastating for TtL's chances of becoming known throughout the world, if such a view were to become widespread! May God help us so that this grotesque misunderstanding is eradicated before it spreads.*

## Psychic disorders and Remote Healing.

Very many people experience being affected by a mental illness during their lifetime. It is very normal to have periods in life with reduced mood, a lot of worries and anxiety. Fortunately, such periods are relatively short-lived for most of us, and many are able to cope with the symptoms on their own, or with the help of good supporters. But sometimes someone experiences that the disorder hits so hard that they need professional help and possibly medication. I myself was very hard hit by a depression in my younger years, and know how infinitely heavy it can be experienced when you feel that you have sunk into a painful darkness, and cannot see a single way out of your personal hell. But there is a way out, thankfully! I sincerely wish that this very sentence reached out to all those who in their despair convince themselves that there is no hope for them. There is!



*The article is illustrated with pictures of the author's own depictions of human suffering.  
Photo: Sverre Avnskog.*

In Norway there is a very active endeavor to demystify mental disorders, afflicting large parts of the population during their lifetime, and in my view there is absolutely no shame attached to a person having been afflicted by a mental disorder in one way or the other. Frequently, the afflicted individuals are the very best persons, having very high demands on themselves and never sparing themselves in their care for others, who sometimes have to throw in the towel, because they in their care for others forget to take care of themselves. I have deep admiration for all those good people around us who in such a situation can experience being burned out, depressed, tormented by fear, or being afflicted by other mental disorders. The disorder is often merely a sign that we have to reduce the pace in our life and reflect about whether we are heading in the right direction in relation to who we are! A mental disorder can be seen as a kind of self-inflicted adjustment of our mind, forcing us to stop and reflect about our lives.

The human mind can only put up with a certain amount of pressure and strain, and if the strains in life become too big, our mind reacts by strongly signaling that the threshold of pain has been reached. The situation can be compared with that of a pressure cooker. Exaggerated strain in life can build up and accumulate an inner pressure, and if you do not reduce heat and do not let out steam, the pressure cooker will eventually explode, and the mind will, in some way or another, have a breakdown. Many individuals afflicted by a mental disorder have also been exposed to neglect or abuse in childhood, and often this may have weakened their self-esteem and made their mind over-sensitive to such an extent that strain which would normally not result in problems for a healthy and strong person can put them completely out of the running. I have the deepest sympathy and consideration for people whose self-esteem has been damaged in this way, for their belief in themselves can be so fragile that they do not always fare well in their encounters with life and persons of a more selfish disposition, who will often be more focused on asserting themselves at the expense of others, not hesitating to trample on others in their wish to appear big and important! Obviously, a person with a great heart and mind does not behave like that – he or she would rather suffer than inflict suffering onto others! Personally I am convinced that God has a special room in his heart for these suffering humans, where he can take care of each and every one of them, comfort them and help them to understand that all human suffering is only temporary, that everybody can come back again and recover, even from the deepest darkness! Here in the deepest room in God's heart the suffering people can be nursed and cared for, just like the little child finding a baby bird with a broken wing or a sprout of a flower on the point of withering for lack of water, and the child would care for the life and nurse it until it recovers and once again may bloom and fly!

Hence, - yes, by all means categorize me with those who suffer, those who have failed and wandered astray in life – label me as one of those looked down upon and despised. I am more than happy to be regarded as one of those one ought to rise above! Personally, I would a thousand times rather be one of the very smallest of the smallest in God's kingdom than one of those who wish to be great in their own eyes and in other people's perspective and who trample on the small and make them feel low and worthless! Rather let me be a person with a mental disorder than one who – in his own eyes – hasn't made a single mistake in his whole life, for in my view those who dare not admit a single mistake often have most to hide!

Incidentally, I wonder what kind of diagnosis a physician would have given Jesus in case he had been alive in our time and had gone to see a doctor? The situation that Jesus was depressed and carried the defeat in his heart would presumably guarantee that he was qualified for the diagnosis of depression! And if we add that he meant that he could cure people and he spoke daily with God, then the diagnosis of psychosis wouldn't probably have been far away! In other words, in accordance with the terminology of our time Jesus would probably have gotten the diagnosis that he was depressive and psychotic, and would perhaps have been detained compulsory? Not unlikely. But Jesus is a good example of how a person who has got something great to accomplish in this life must initially conquer Darkness, because only by conquering Darkness will he or she gain the strength to carry out his/her God-given mission. With the risk of making myself the laughingstock among my strongest opponents in Denmark I admit that I myself believe I am one of those who before my life promised to work for the dissemination of TtL. And those who assume the biggest and most difficult tasks will also be attacked by the strongest Darkness, and those equipped by God with the greatest abilities to see through Darkness must also have the courage to join battle with Darkness – hence, the fact that my life during periods has appeared as one long battle against the forces of Darkness actually should come as no surprise to anyone. But the reward I

experience today for never giving up the struggle for truth and justice is worth all the ignorance and all the prejudice one must fight against from those who in their own eyes are the true believers and claim to be the only ones to hold the truth!

Now, one might perhaps expect that a physician reading about a fellow human being's sufferings and most dearly bought experiences would feel and express some degree of compassion or sympathy for that person and his very worst experiences, but this is not always the case. On the contrary, instead some people find it called for to warn against me as a healer on the grounds that I was once afflicted by a depression – incidentally 25 years back in time. But may they be correct in his point of view that a person once afflicted by a mental disorder should be disqualified from helping others? Of course not, and it is a very strange standpoint to take, being a medical doctor in 2010, when otherwise the entire society is heading towards the direction of not letting such prejudiced and stigmatizing points of view isolate mentally ill people, rather to include them in society as soon as they are capable! He is also, in my view, on a clear collision course with TtL which stresses that experiencing Darkness should not be seen as a defeat, on the contrary it is a precondition for becoming a useful and harmonious person. He who has never been confronted with the outcomes of Darkness will forever remain a child, spiritually speaking – it is actually a precondition for being able to feel compassion for other people that you yourself have experienced suffering! The experience generated from you yourself having gone through a depression and eventually having emerged as a more complete and whole human being therefore does not make you unfit to help others, on the contrary – this kind of experience makes you more suitable to provide help to others and give them understanding, since you have not merely studied in theory about that which they experience, rather you yourself have experienced it. In Norway self-help groups for people grappling with anxiety and depressions are widespread, and such groups where afflicted people help each other have proven themselves to be very effective.

There is always a reason why somebody falls mentally ill, for such afflictions do not strike arbitrarily. Even if I personally do not have a degree in psychology or psychiatry, I have always taken a strong interest in the human mind. Already by the age of 17-18 I bought one of Sigmund Freud's works about dream interpretation, which has been one of my main interests parallel with my work for the dissemination of TtL. In many respects I regard myself as a psychical researcher, and evidently there are many ways to "educate" oneself to be a psychical researcher – through self-studies of professional literature, by monitoring one's own dreams and psychical processes in detail, through dialogue with people of special competence and, not least, by being in therapy or participate in different forms of self-development groups. At an early age I acquired a deeply felt wish to really understand the meaning of our dreams and rather soon discovered that Freud cannot contribute very much in this respect. Instead I threw myself into the study of Carl Gustav Jung and found here an understanding of the human mind with incredibly more depth and intelligence. However, Jung also did not manage to "go all the way", even if he came very close with his discovery of what he called the "self", which is no doubt the same as "our spiritual personality" in TtL. However, only with TtL the entire coherence of the human mind was revealed to me, when taking into account that human beings live not only one life but several thousands of lives after each other.



*Photo: Sverre Avnskog.*

The reasons why people are afflicted by mental illnesses can often be found in various unfortunate factors in their lives from infancy and up until the point when the affliction strikes. All kind of harmful experiences, particularly during infancy and adolescence, may contribute to sowing doubts in the person's mind about his/her personal worth and harm the self-esteem of the person and his ability to defend himself when the various strains in life turn heavy. And seen from the point of view of the afflicted person there are always good reasons why he or she in the end does not manage to remain "standing up" anymore – it may for instance be a long series of abuses, starting in childhood, being "trampled down" by e.g. an authoritarian father or an emotionally cold mother, through an adolescence of ostracism from one's contemporaries and moving on to bad experiences in relation to colleagues and perhaps an injudicious boss at work. When a person breaks down and ends in self-destruction as a consequence of all these strains, it is a perfectly natural consequence of the fact that there are limits to how much strain a human mind is capable of putting up with before being forced to take a "timeout", as we may call a mental disorder. It is a "timeout" from life, whereby one is forced to stop and shield oneself off from further strain. By means of peace and rest, conveniently combined with therapy and psychical medication, the personality will, given time, recover and heal itself, for the mind will always strive at understanding and dealing with old strains in order to get rid of them in this way. We also recognize this from TtL: Unattended experiences in the subconscious, "disturbing" the consciousness, will be "recovered" again to consciousness, such that the person may free himself from the negative experience staying there, "polluting the mind" and influencing our behavior in a negative way. This can occur for instance through dreams, where during very good periods of one's life apparently no problems are disturbing the existence, but all of a sudden, we may experience frightening and violent dreams at night. In such instances it may often be a question of the spirit seeing, during a period of time when the consciousness has gained

increased strength, that the person is ready to be confronted with old psychically unattended material.

There is nothing mystical or shameful whatsoever attached to a mental disorder and, as mentioned, such conditions always have a reason. And, in addition, when we take into consideration that reincarnation is a reality, we extend the time period in which one may find the reasons for a disorder from a human life to a time span of until several millions of years. In addition to family heredity – also a factor in mental disorders – we also carry with us karma, acquired and accumulated through our deeds and thoughts from several thousands of incarnations. And here one will find much of the reasons why someone has been born with a very fragile and poor defense against the strains of our world. Personally, I was born with such a fragile mind, and I believe the reason why I was born with a damaged willpower must be that I in one or several previous incarnations have misused a strong willpower. However, in balance God has allowed me to keep a very, very strong healing power that fully compensates this deficient character – but, I can only access this power if I dare trust myself and my own judgment, not letting myself becoming influenced by the stronger willpower of others, straying from my course. Combined with this giga-strength power I also have in my baggage a very finely calibrated intuition and an exceedingly strong wish to help other people. In other words, I have a very large rational cognitive element and a correspondingly small willpower element in my mind, and in many ways I have a typical “female mind”, having always identified very strongly with women rather than with men, similar to how I imagine many homosexual men feel – personally I am heterosexual, but I fully support gay men (and all other human beings) in their quest to be themselves, even if they deviate from the “average” norm!

When I in my article about the Danish musicologist and writer Peter Kjærulff openly mentioned being afflicted by a very serious depression towards the end of my 20s, I did not do this out of any great wish to broadcast to all the world that I had had a mental disorder. Rather, I wanted to have a showdown with a standpoint regarding the use of psychopharmacological drugs as being almost entirely evil, as Peter Kjærulff has advocated in his writing. And the best argument I could find in order to show that it in many cases is required, as well as being the only right thing to do, was to tell my own story, where my own consciousness urged me through a dream to use psychopharmacological drugs. I also think this was a good occasion to show how trust in one’s own dreams – and hence in your own consciousness – can lead and guide a person safely through any kind of disorder, and let you emerge healthy on the other side. My crisis was of such a kind that I at all times had a clear picture of what was happening, without any kind of reality distortions, and I was also working full time during this period. My very closest colleagues probably sensed that I was going through a difficult crisis, but they were brotherly enough to leave me in peace, and they could also see that my time spent with the children was infinitely valuable to me! There is also no medical record from this period of my life – I only had a few informal conversations with a psychiatrist, and he and I agreed that I had resources to work myself out of this condition by means of my own strength, supported by anti-depressive medicine, and this proved to be correct. The human mind has an inherent capacity to cure and heal itself, in spite of the claims of a few prejudiced doctors. There is no reason to stigmatize people who have at one point been forced to “throw in the towel” – nor to regard them as incurables. Such a view of human beings does not belong in our time. For instance, the former Norwegian prime minister, Kjell Magne Bondevik, was absent owing to illness for a lengthy period of time because of depression, and I believe no one today would consider him an incurable mentally ill person! It should also be a well-known fact that most of the really brilliant and innovative artists who

have created some of the greatest pieces of art throughout the history of the world have had to deal with exceedingly great sufferings, and that it was precisely by confronting great complexes of Darkness and work their way out of it that they created their art. It should suffice to mention the Norwegian artist who created some of the best-known pictures in the world, like e.g. “The Scream” and “Madonna” – Edvard Munch. Without his mental disorder these pieces of art had hardly ever been created.

Some types of healing are mentioned in the TtL, such as what are called "magnetic strokes" and hand-laying with crossed hands. While on the other hand so-called "remote healing" it says nothing about. But sometimes it is the case that what is not directly mentioned, you can still reason your way to, by combining more information in TtL. Can one in this way make it probable that remote healing is possible?



Photo: Sverre Avnskog.

The first “scripture” I would like to highlight is what appears on page 282 of the paper edition:

*“...By and by, as more and more Light was added to the planet, partly through the Light Way and partly through the ethereal emanations from the Light envelopment of the spiritual bodies of the Youngest, Darkness was being increasingly drawn into the influence of the regulating order of the Light...”*

In other words, here it is stated that the Youngest induce large amounts of Light to planet earth from the Light envelopment of their spiritual bodies, such that the Darkness is increasingly drawn under the influence of the Light. Just from this one sentence we should be able to conclude that the Youngest can use their ethereal emanation also to influence Darkness, the latter being the reason behind many human illnesses. It would be quite

unreasonable to claim that the Light emanation of the Youngest may influence Darkness on the entire planet but not reach each and every person that the Light is targeting. The Light is evidently not limited by the three dimensions of the terrestrial world, because this energy belongs to the four-dimensional world, where physical distances do not exist in the same way as on earth. Hence, even if the healer in the physical world is far away from his “client”, it is still a reality that he/she in the four-dimensional world is holding his/her hands right above the person. Or, put differently: If the Youngest are able to induce Light energy to planet earth, then they are also able to supply an individual person with the same energy in spite of the physical distance.

Now, let us then link this with another quotation, this time from page 198:

*“The Youngest and the more advanced human spirits are, as incarnate, capable of curing certain pathological conditions in the human body. On the strength of their desire for the Light they are able to exert a mind controlling power over the suffering – especially neurotics – or over sick persons whose illness has already been cured but seemingly remain in a weak condition because of their lack of willpower to regain their health. “*

So, the Youngest and the advanced human spirits are able to neutralize certain pathological conditions by suggestive power. And then it is of course a relevant question in this connection if anything is said whether those exerting this kind of suggestive power have to be within a specific distance range of the sick person? No, there is nothing to that effect, and it is evident from other passages in TtL that the thought and the will does not know of limits or distances, rather that they can move over large distances and still not lose their power.

In the chapter about ether images we find the next “piece” proving that remote healing is a reality, stating this about “telepathy of thought”:

*“Because all thoughts are captured by and further transmitted with the ether waves, humans influence each other towards good or evil”.*

And furthermore:

*“The psychical principal law on which the telepathic power of thought is based will not be communicated to humans by extrasensory means, since the level occupied by mankind in terms of ethics is not yet sufficiently high to preclude any kind of abuse of knowledge of this law.*

*Experimentally, humans may possibly go as far as recognizing and, on their own, establishing some of the most elementary laws of the telepathy of thought.”*

When a person claims that the belief that human beings can influence each other by means of thought telepathy (remote healing) over large distances is at variance with TtL, I would like to counter that the above passages clearly contradict this, particularly the last two passages, where it is stated quite explicitly that we are able to influence each other towards good or evil by means of the telepathic power of thought, but that the psychical principal law regarding this telepathy of thought will not be explained in TtL, because it might be misused by humans of a lower ethical level. (As for instance prejudiced doctors with little insight into the human psyche and lacking the ability to sympathetic insight and compassion with others?)

Two other quotations from TtL also confirm that there is a healing Light energy in the ether that can be drawn towards oneself or towards others, and they also confirm that a prayer for others attracts the Light to that person. I always pray for my “clients” when I provide them with remote healing.

*“Their often confident belief in healing, as well as the sincere prayers and intercessions for help, heard and answered by God, draw the healing beams of the Light ether, whereby they obtain, fully or partially, the desired healing.” Overview, p 285.*

*“For by prayer you will dissipate Darkness and draw the Light towards you and towards those for whom you are praying.” The speech of Christ, page 108.*

Personally, I discovered in my mid 30s that I had a very strong healing power – in other words a few years after my long-term struggle against Darkness – from which I emerged victoriously. One afternoon when I had been sleeping a little, just before awakening I dreamt that I would find “the true message of Jesus”, and for about half an hour after waking up my palms were vibrating in a strange way, while also feeling a current passing through my body. Eventually this kind of vibration in my palms became a permanent feature, and I tried from time to time to carry out this kind of magnetic passes on friends and family members, as mentioned in TtL, and everyone reported that they felt it very salutary and exhilarating to be treated this way. One of my friends told me it felt like having two hot irons moving along her body. And it is no wonder that hands with this kind of radiation are called warm hands, for there is definitely a lot of heat involved. Just for fun I once did an experiment with a quicksilver thermometer. When I started the experiment, the thermometer showed 20 degrees Celsius. I then put it on a table and held my palm about 10 cm above the quicksilver ball. In the course of a few minutes the temperature rose to around 25 degrees, and all I did was holding my hand some 10 cm above it all the time.

However, it was much later that I discovered the telepathic power of thought. I have frequently experienced that the thought about a certain person comes to my mind because that person is thinking about me. More often than I can count I have experienced thinking about a certain person and deciding to call him or her, and then the phone rings and it is that very person I was thinking about who is calling – or I decide to call a person, lift the receiver and then the person is at the other end before I have had time to dial the number, because that person has called me and I have lifted the receiver before the phone has had time to sound its first signal. My wife and I had telepathic contact during the time before she married, and she was living at the other side of the globe. Before we met each other I was dreaming one night that there was a woman in Thailand with whom I had telepathic contact, and she wished to come “home” to Norway where she felt she was in fact properly at home, but before that I had to do some repairs to my airplane before I could fetch her home. Around three months after that I saw for the first time her picture and immediately knew that she was the woman I had been dreaming about, and from that time on we were inseparable and were in continuous mind contact with each other all the time until she arrived in Norway. It was not that we could hear what the other was thinking, rather we experienced that our love and trust in each other grew so strongly through our mental contact that we married 36 hours after meeting each other face to face and felt that we had known each other for ages – something that was certainly true. Whether we are duals I do not know, but we have definitely been brought together by God by means of thought telepathy.

About a year ago I decided that I wanted to offer telepathic thought influence (remote healing) for everyone reading my website. Evidently it takes some time before such an offer becomes well known, but at present very often several persons turn to me each week for help, and I pray for and focus my thoughts on everyone who have approached me, some 4-5 evenings a week, around one hour each time. While praying for them, simultaneously a very powerful current emanates from my hands, in TtL-terminology called the ethereal emanation from the Light envelopment of the body. And this current of ethereal energy then follows the thought flow through the ether and reaches the person who has contacted me, and it follows the laws for thought telepathy, which TtL would not yet reveal in 1920, because they were at risk of being misused by unethical people.

It is then this therapy – entirely in tune with TtL – which a certain member of the TtL Fund and publishing company wishes to warn strongly against on the ground that it is at variance with TtL, in his view, and because I, in addition, cannot document scientifically that the treatment has effect. Well, I do think it is a bit stiff to demand that I alone must demonstrate scientifically that my treatment has effect, in the same way that I obviously would never demand from my physician that he must demonstrate scientifically that he is able to treat his patients in such a way that they recover or improve. I do not promise my “clients” any general cure or restoration to health, I merely promise them to do my utmost to help them in the way that I can, and then time must show what kind of effect the healing has on their condition. However, I have received very many good feedbacks, and I am confident that most people experience an improvement in their general health condition – countless e-mails back to me confirm this. I hardly think any of those for whom I pray have a feeling of having ended up “in the clutches of a quack”, as some refers to it, when I pray for my fellow men every evening. Why, I do not even charge for what I do. Do doctors usually treat their patients for free, I wonder? And are all of their patients restored to 100% health? I doubt it. Perhaps these TtL followers also do not believe that it helps to pray for your fellow beings? They might possibly try and demonstrate to their colleagues of the medical profession that a prayer to God is always answered? For since they in several approaches to me has demanded I prove that remote healing works, I assume they can prove that for instance prayer and magnetic passes really have effect? That is: If they believe in this – which is stated in TtL! I myself am of course convinced that it works – but can anyone prove it?

Here are some excerpts from feedbacks I have received. They have, of course, been quoted exactly as I received them (except for a couple of typos that I have corrected):

*“Hi, I want to tell you about the experience yesterday evening. Around 20.15 o’clock I sent the last message to you, after which I visited your website and read a little about you and saw the nice pictures of you with the family. For some reason I felt heavy and relaxed. Well, it felt as if the healing started already while I was watching the pictures. A strange feeling of powerlessness over my body and inner peace. Today I woke up with a smile on my face and more energy. This works! Well done.”*

*“Thought I would give you feedback on the remote healing you have given/are giving. After starting to receive healing from you I have felt a markedly improved inner peace. Often, I feel a wonderful heat spreading all over my body, particularly in the abdomen, in addition to a feeling of unconditioned love sometimes. It has really given me a lot of good extra resources in my daily life!”*

*“I was so sorry and desperate that I went to bed and prayed for help to be able to tackle this. Between nine thirty and ten I suddenly received the good heat through my body which the healing provides. I was lying down for a long time, feeling the flows in the body and recovering. It gives me a feeling of hope. Thank you so very much!”*

*“I usually feel tingling in my skin and hair. Once, after having gone to bed, I felt as if a hand was being put upon my head. I hope everything will be all right, and I have to struggle to live my life as best as possible, but the children mean so much to me that I do work very hard when I see that they are not doing well. Thank you ever so much for what you have done.”*

*“Thanks a lot for the healing. I really think it helps. At any rate, I have been feeling less tired and have had more reserves of energy lately. Thank you indeed.”*

*“We see what has happened since we contacted you as progress and a sign that he has gotten more energy.”*

*“Thought I would give word again, I have now been very calm and balanced in the body for a long time and think that to a large extent it may be because you have sent me healing and beneficial thoughts. I am very grateful for it, I haven't for a long time had such a long period where this was good and in balance.”*

This is just a small sample of the many feedbacks I have received in the course of this year, when I have offered remote healing on my website. And I reckon that what the clients are writing about can hardly be just imagined but a reality they are experiencing! And for me it is an enormous joy to be able to help, because it is this, besides propagating TtL, that gives my life meaning – apart from the more private aspects of life – the joy of having found a good and loving wife, and our love which has given us two healthy little girls, that we love dearly is of course also not a small matter!



**Oslo, 08.05.14**

*English translation by  
Jørgen Malling Christensen.*

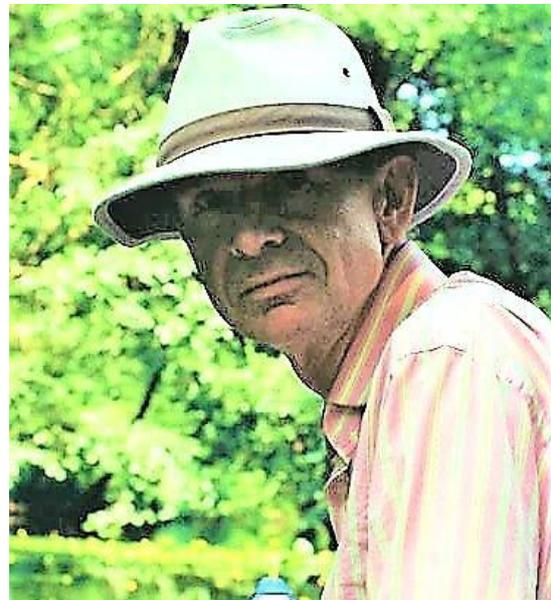
*Foto: Sverre Avnskog*

## Pyramid Energy, Chakras and Dreams.

Pyramid energy is a subject that has occupied my interest a lot lately – especially after seeing a TV-program on Discovery Channel in the series called “MythBusters”. Perhaps you have seen these men who in each program test various myths in order to verify whether they hold true or not. Some time back they had decided to investigate whether there was any factual truth behind the so-called pyramid energy, which many people believe in – among them my old friend, the writer and researcher of human consciousness, Peter Kjærulff. He of course is by no means the only one to claim that inside every pyramid is an energy center that can, among other things, make fruit stay fresh for months and re-sharpen dull razor blades.



*Is there a special energy inside e.g. the Cheops pyramid, supplying the human consciousness with healing energy, making fruit stay fresh for months and re-sharpening dull razor blades?*



*Among those claiming this is the Danish writer and researcher of human consciousness, Peter Kjærulff. The above photo is from his website. His main work is called *The Diary of the Ring Bearer*.*

*See his website:*

*[www.ringbearersdiary.com](http://www.ringbearersdiary.com)*

The experiments of “MythBusters” appear to be very professionally done, and after some pondering and planning they decided to sterilize the pieces of fruit before placing an apple inside a pyramid and another one outside with the intent of comparing them after some time had passed. And the result? There was no difference between that which had been inside the pyramid and the one outside – both were at precisely at the same stage of putrefaction. I can also mention that, as a curiosity, an apple had been put inside a cubic shape. Strangely

enough, this one had advanced considerably more in terms of putrefaction than the other two. They also placed a dull razor blade inside the pyramid and one outside. By comparison in an electronic microscope it turned out that after a certain period of time there was absolutely no difference between the two – they had remained as dull as they were when the experiment started.

All the experiments appeared to have been carried out under strictly controlled conditions. And the conclusion seemed crystal clear: The pyramid had no influence whatsoever on the fruit putrefaction process, nor on the degree of sharpness of the razor blades!

Personally, I have since long time back had severe doubt about the existence of any such pyramid energy. A pyramid built from physical matter of course only consists of this physical matter, and I cannot understand how any kind of special energy could be created from a mere heap of stones or metal rods just by the manner they have been assembled.

As an adherent of TtL I must admit that I cannot find any basis in TtL for theories concerning constructions of certain geometric shapes being able to influence human beings in terms of energy. To me, this becomes like a kind of miniature astrology – however, from TtL we know that astrology is not at all relevant, because we are not being influenced by the various positions of the planets of the universe. In the same way one can hardly believe that a number of stones might be able to influence us in accordance with how they are stacked on each other, whether as a pyramid or a cube, e.g.

Or, to put it as Peter Kjærulff does in relation to astrology: Something which is in the three-dimensional world – the planets – cannot influence something which is in the four-dimensional world – the human consciousness. However, how come he does not see that just as planets cannot influence us in accordance with how they are placed in the universe, in the same way stones stacked in a special way cannot influence the human consciousness or generate a specific kind of energy? Or, to put it in another way: If you accept that stones placed on top of each other, forming a pyramid, can influence our consciousness, then I don't see any reason why God would not be able to place the planets in the universe in such a way that we would become influenced by them.

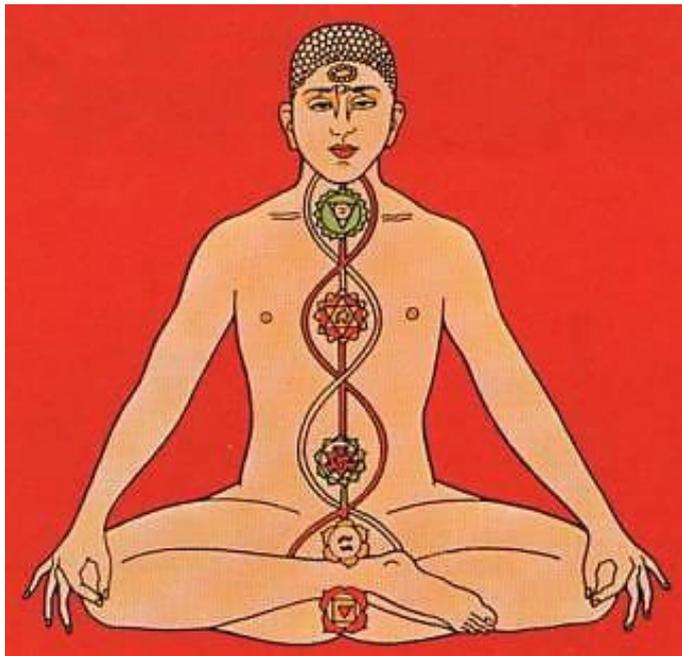
If pyramid energy really exists, then obviously we would all be able to build our houses as pyramids and we would then be under a constant supply of cosmic energy? I must admit that I would have liked very much to spend some time inside a pyramid, but I don't know if there is any big enough for a person. But if a pyramid generates this energy in its center, wouldn't it then be sufficient to construct a small pyramid, for example of glass, and place it on the body while you are lying down on your back? Perhaps I will try it one day...

Many people in the alternative groups have great faith in astrology, and many of us have had an astrology period in our lives! Personally, I have had my horoscope done several times and I still have problems to reject them 100%. Even a horoscope I had made electronically – in other words without the astrologer being able to use his intuition – I found to describe myself aptly, and I still felt that way for many years. But in the end, I had to admit that this kind of

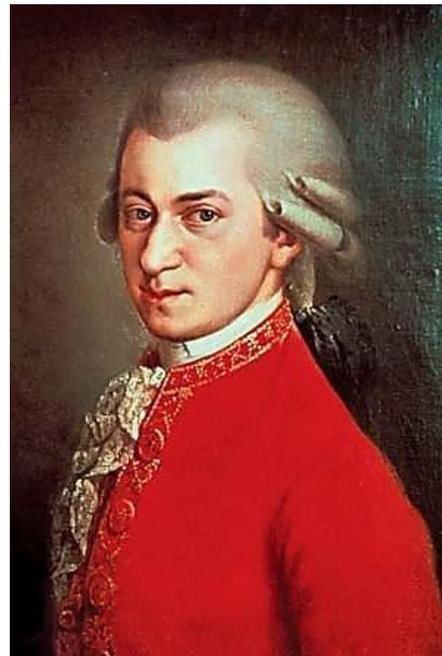
psychological horoscopes contain so much common human issues, that everybody will find that they strongly resemble their own life and personality.

Another interesting phenomenon concerning astrology is that which is mentioned in TtL about Ardor having linked many of his ether images with astrology...

After having read TtL for the first time, it took many years before I was willing to let go of astrology, and I am not referring to the astrology of the weekly magazines or the astrology of superficial predictions, rather to the deep psychological “psyche – astrology”. It is based on Jung’s analytical psychology, among other things, and aims at helping people in their own development process.



*There are many varieties of the chakra configurations. According to Peter Kjærulff the heart chakra and the spleen chakra are slightly to the left of the body, because they mainly deal with the female energy forms.*



*In his book, “The Ringbearer’s Diary” Kjærulff writes that he remembers his previous incarnations thanks to his ability for far memorization. One of those he remembers having been is Mozart.*

However, I have by now put all of this aside and filed it under “phenomena, for many years unexplainable, but all in all a dead end”.

So, it took many years after I had read the TtL for the first time, that I was willing to let go of astrology. Of course, not the weekly astrology of the glossy magazines or the superficial divination astrology - but the deep psychological “psycho-astrology”. It is based, among other things, on Jung's analytical psychology, and aims to help people in their self-development process. If such astrology is used by people with a well-developed intuition, it will surely be able to contribute something positive for the person receiving guidance. But not because

astrology really has something to do with it, but because the astrologer can apply his personal intuition within the framework of astrology. Then the actual planetary positions and aspects will step into the background, and the astrologer's human knowledge will step in instead.

The problem with astrological maps that are made purely mechanically and interpreted "according to the book", is often that the interpretations contain such a large degree of general human problems that almost every individual can recognize themselves in the description. The great danger lies in the possibility that a person identifies himself too strongly with his horoscope, and really believes that it really describes everything he/she contain as human. It can easily make the horoscope a hindrance or act as a limitation, because it may be a hinderance in the individual's ability to realize that they are so much more than what can be described in a single horoscope. In a way, the horoscope can become a form of self-fulfilling prophecy and prevent a person from developing his/her full potential, if in reality he/she contains qualities and possibilities that are not described in their horoscope.

The teaching about chakras is also very prominent without alternative groups. Personally, I have eventually completely abandoned the theory of chakras, since I cannot perceive their existence in any way. I cannot see them, I cannot feel them, I have no inkling of their existence – and hence I feel it would be quite peculiar to believe in something that only very few initiated or enlightened souls claim to have any knowledge about.

Concerning the chakras, it also does go against the view of spiritual consciousness as a unified consciousness when it is alleged that it is split into seven different aspects when incarnating into the terrestrial world. In my view the unified consciousness cannot at all be split up – and hence the belief in chakras to me implies a belief that the divisive energies of Darkness would be stronger than the consciousness of the Light.

In fact, I don't know anyone able to document that the chakras really exist. Previously I fully trusted that those claiming to be able to see them must be right. This is particularly relevant in relation to Peter Kjærulff, who must be said to have founded his entire philosophy and belief system on the chakra doctrine.

What has made me doubt is the phenomenon that the ability to see the chakras is only for the "enlightened". This makes me doubt the reality of the chakras – that, as well as the fact that I cannot possibly put the theories to the test.

My present view is that I perceive the chakras more as an attempt to understand the consciousness, to systematize different sensorial impulses and experiences and to relate them to each other. And to read for instance Peter Kjærulff's description of the different "consciousness sceneries" is very beautiful and breathtaking literature – it remains so until this day, I have to admit. But the idea that our psychical brain is split up in different aspects in the physical world I believe more or less is contrary to the nature of the Light – and the psychical brain is made up of Light, and personally I find it hard to imagine that God would create our personality out of Light and then allow it to be split up in different aspects by means of the insulating layer, when we incarnate.

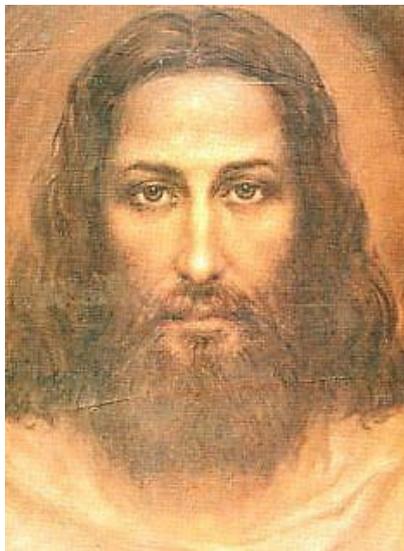
God weaves in the thread of Light into the psychical brain in such a way that we bring along the capacities we need in order to live our earthly life in accordance with the plan, and as far as I can tell, from TtL among other sources, all those parts of the psychical brain that are weaved in for the terrestrial consciousness are transferred through the thread of Light. It is

difficult to find support in TtL for a different scenario, according to which some capacities and characteristics would be transferred only through, e.g., the neck chakra, others through the heart chakra etc.

Presently I believe the connection and process must be different, and I believe that illnesses in the body are not caused by a malfunctioning of the chakras, rather that blocks have developed in the energy lines of the astral body. I believe the connection and process must be different.

The last few years I have been posing myself this question: Is there a particular type of energy that you might call heart energy? Is there a particular type one might call throat energy? Etc. And is there a particular sensory mode linked to each type of energy?

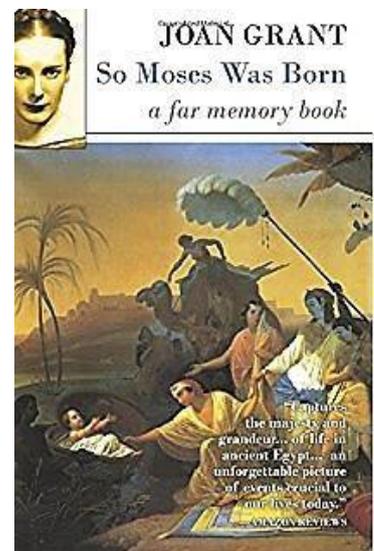
As already mentioned, I am more and more convinced that it goes against the principles of the Light, such as they are described in TtL, that our spiritual consciousness, which from God's creation is a unity consciousness, were to be split up into different types of aspects and different energy forms when incarnating in the physical body.



*It must be fair to say about Jesus that he was an unusually warmhearted person. But was it due to him having a very well-developed heart chakra?*



*Another person who claimed to have so called far memory was the British writer Joan Grant. One of her best-known books relates the truth about Moses. Peter Kjærulff has drawn a lot of information from her books, but he is not always equally good at telling us exactly what he has gotten from her books and what he himself is able to "remember" ...*



Based on TtL I assume there are two forms of energy:

*Light energy and astral energy (or dark energy).*

To me it seems that a person who strikes us as warmhearted and loving has that effect because the Light energy in him or her is dominant, in other words the energy of the spirit. I cannot find any basis in TtL for the existence of a special kind of heart energy – however, the energy

we all perceive as coming from the heart, or from the heart chakra if you will, is the energy of the spirit, conquering the astral energy of Darkness and manifesting itself with a “warm-hearted” person, best exemplified by Jesus. And not on account of having such a strong “heart energy”, rather it was because his Light character pervaded his earthly personality so forcefully and vividly.

And when we talk about energies boiling in solar plexus and a person being angry and choleric, then this person is being dominated by astral energies, or dark energies stemming from the astral body, at an instinctive level – and hence it is not a special form of solar plexus energy. When the Light energy from our spiritual personality manifests itself in the shape of a strong life force, the person will appear as quite naturally self-assertive and with a great deal of authority, but not at all as uncontrolled irate, erratic or with a wish to strike or damage his fellow men. Incidentally, many people are of the view that a person with a highly developed spiritual personality will never be what we usually consider angry but will always behave with mildness and humility. I don’t agree on this point – and I myself have experienced the enormous effect of someone raising his or her voice in an authoritative way – not shouting unrestrainedly – but rather expressing some words of truth in a forceful and very controlled fashion.

Based on the description in TtL I will therefore regard all our emotional expressions in the light of these two energies – the totally understanding, naturally self-assertive and loving Light energy, and the emotional, erratic and moody astral energy, having its origin in the astral body and which by nature is totally unreflecting, only aiming at satisfying itself.

We are all at a point of interception between these energies, and we hold both of them within ourselves; they may express themselves in all areas of life, in our capacity to feel compassion, our capacity to communicate, our ability to experience sublimity, our ability to love and to assert ourselves with self-assurance etc.

In addition to this, I also believe there is something special about the energy lines described in acupuncture, making us feel particular things in different parts of the body – for I agree completely that when you experience very warm and loving feelings, you can actually feel it in your heart, in the center of our life force – which I see as parallel with the heart center described by TtL in the spiritual body, since love is the strongest power in the universe, it can also be sensed in our own life force center - the heart, where blood, the very condition for life, is pumped around the body! However, this should be considered my personal attempt to derive the consciousness model of TtL.

Since I question the existence of the chakras, naturally I also doubt that they can be reflected in our dreams, or that the chakra model has any relevance for dream interpretation.

According to the theory, the chakras should be linked to the following colors:

Root-chakra: red

Spleen-chakra: Orange (also called hara-chakra)

Solar plexus-chakra: Yellow

Heart-chakra: Green

Neck-chakra: Blue

Pineal-chakra: Indigo blue

Crown-chakra: Violet

Each chakra also has a particular number of spokes in its energy wheel, a special geometrical figure with – according to Peter Kjærulff – carries a special message, like for instance: “Everyone has the right to be on his or her way”, “There is enough vitality for everyone”, “Everyone has a right to existence” etc. I very much appreciate the truths of these messages, but as far as I can see they represent general doctrines, well worth including in our foundations at ethical maxims in our lives, but which however I cannot see having any connection to energy forms or special parts of the body. For instance, I don’t believe that the message, “Everyone has the right to exist” has any special linkage with the lower part of the spine, or that the statement, “there is enough vitality for everyone” has any special linkage to the stomach region.

But if I don’t believe that the colors in our dreams have any connection to the chakras, what kind of significance do I attach to them?

First of all, I would like to say that I think it would be incredibly strange if only people with knowledge of the chakras would have a chance to understand the colors of their dreams! For this would mean that perhaps 99,9 percent of all Norwegians and Danes would be cut off from being able to understand anything of this. Wouldn’t that be fairly meaningless and imply an incredible waste of information in our dreams? I feel 100 percent convinced that colors are added to dreams in such a way that each person may understand the meaning of the color of his or her dream. This means that I believe the dreams will use the colors in a very individual way from person to person, geared to the relationship of that particular person to the different colors. If for instance a person with a red house dreams about his/her red house, I believe this dream can have a completely different meaning than if a person owning a greenhouse dreams that the house has changed color to red.

In general, I doubt very much all kinds of dream interpretation theories implying that there are certain things in the human consciousness or in our dreams that only particularly educated or initiated persons can understand. It would go against my concepts about the nature of dreams, according to which they exist in order to help their “owner”. Does it seem reasonable that the consciousness produces dreams that the “owner” has no prerequisites whatsoever to understand?



*In my view Peter Kjærulff and Carl Gustav Jung are the two great figures within the field of dream interpretation. However, I also believe they are mistaken in some important aspects – among other things by generalizing too much from their own consciousness. For instance, I find that Jung’s great interest in ancient mythology affected his dreams in a way that cannot be said to be universal for other people. And I believe both are wrong in their perception of the chakras. If a person believes in the chakras, then this will quite naturally be reflected in his dreams, while a person with no knowledge about the chakra theory will probably not find traces of them in his dreams, because they are in reality fabricated.*

A common denominator for researchers of dreams and consciousness like Carl Gustav Jung and Peter Kjærulff is that they have studied their own consciousness and their own dreams and then made their finds generally applicable and constructed theories on the basis of their findings. In my view this is the reason why, e.g., there is within Jungian dream interpretation an exaggerated belief in the significance of ancient myths and legends for our dreams. I remember once having had a dream about some young boys who had caught salamanders. A Jungian dream interpreter was to help me interpret the dream, and his contribution was a long expose about the mythical meaning of the salamander in some ancient civilization. According to them a burning salamander symbolizes the inextinguishable energy in solar plexus. I suppose it was pleasant enough to learn this, but I must admit that I didn’t feel this had any special relevance for my life at that particular point in time.

With hindsight I am more inclined to interpret the dream in the context of some experiences I had as a young boy. Close to my childhood home we had a salamander dam where we used to go for discovery and research tours, and these experiences possessed a magical shimmer of having discovered new and unknown aspects of life. The parallel to my life several years later was that I was involved in a similar process of exploring new connections in life, but this time

in the consciousness and in my dream life. Hence, the Jungian dream interpreter didn't at all take me any closer to understanding the dream, rather he put me on a false track by mixing in myths and ancient symbols.

Many years later I also mentioned this dream to Peter Kjærulff, and his contribution was to assert that dream was about layers of consciousness in the 2nd chakra (spleen chakra – or hara chakra), and that the salamander symbolized lower instincts. His input did not bring me any closer towards understanding the great significance of this dream as a personal message to me. However, the dream contained an enormous energy, so powerful that I later on never forgot it, and personally I am convinced that it was showing me a way towards a wish to explore the consciousness, something I have spent more than 25 years doing and which still occupies most of my spare time.

I think this example clearly shows how individual our dreams are, and that an attempt to conceive systems that might explain them in a simple way will often muddle the message of the dream more than it will clarify.

But the paradox of dreams is then also that a person with deep knowledge about the chakra doctrine, or ancient myths and legends, can very well have dreams with parallels to his/her knowledge and which can only be understood by putting the spotlight on the meaning of for instance ancient mythology – as e.g. Jung does. However, from there to drawing the conclusion that this is valid for everyone, including people with no knowledge of ancient myths, is quite mistaken!

But back to the colors. Personally, I have benefited a lot from finding parallels in nature. In my view red is often used as a symbol of life force, because it is the color of the liquid that keeps us alive: the blood.

Green is the color of plants in nature and can often symbolize mental growth.

Yellow is the color of the sunlight – the light that all living things are dependent upon, hence the light or supply of energy.

Blue is the color of the ocean and the sky when seen from far, in other words the big perspective.

Over and above that I also believe that the colors take their parallels from our daily life, from the color of your house, clothes and car etc. The meaning will often be understood from the context.

In my view Carl Gustav Jung and Peter Kjærulff are the two great names in dream interpretation. I particularly like Peter Kjærulff's "simpleminded" understanding of dreams – the point that everything is to be taken for face value, and that dreams can be interpreted by each and every one without having to undergo 7 years of dream interpretation training. Then again, in one point I still feel he himself abandons his simpleminded approach, unnecessarily complicating the simple nature of dreams by introducing the chakra model, which only a very small minority of people knows anything about... When it turns out he claims one must have knowledge about an immensely complicated consciousness model in order to fully understand one's dreams, I do think he lets go of the simple and reliable – and "simpleminded" (meant in a positive way).

I mentioned the example of the salamanders, where the Jungian focused on the burning salamander as an ancient mythical symbol of solar plexus energy, and Peter Kjærulff pointed out that the salamander is a primitive animal living in water, and that the dream therefore is about the 2nd layer of consciousness and that the salamander symbolizes primitive instincts. Were we to follow Peter Kjærulff's own simpleminded method of dream interpretation, and assuming that the dreamer doesn't know anything at all about ancient myths or about chakras, we can, in my view, find far more meaningful interpretation suggestions:

The thing about the salamander is that it lives in water during the mating season and otherwise on land throughout the year. It lays its eggs in the water, and the fry live their first months in the water, respiring with gills. Following that, they go through a metamorphosis, a complete change, climbing onto land where they continue their lives as terrestrial animals (except at mating time).

Hence, the salamander is, just like the frog, an excellent symbol of change. Something that has been hidden in water, eventually emerges on land.

This combined with the sense of wanting to explore – uncover what is hidden – which I felt from my childhood, provided me with a rich backdrop to which I could link the dream. In my view the dream is a very good example that you do not at all need to have any knowledge of ancient myths or chakras in order to arrive at a meaningful interpretation of the dream – I would rather say: on the contrary!



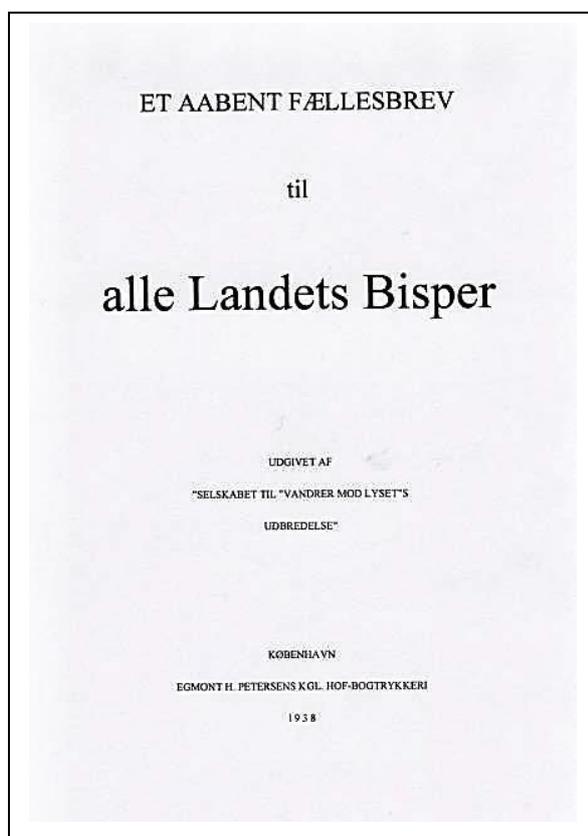
*As a boy I was immensely fascinated by salamanders and frogs. And they have frequently appeared in my dreams...*

**Oslo, 25.12.08**

*English translation by  
Jørgen Malling Christensen*

## Johanne Agerskov, the Bishops Letter and the ingenious transformation Arts of the Eldest.

This chapter is not primarily about the content of the Bishops letter, but as there seems to be some ambiguity regarding what the Eldest were able to accomplish by ingenious imitation and transformation arts, I have searched a bit in the sources if possible to find out what Johanne Agerskov herself and her spiritual leader, Leo, have explained about these matters. I have also studied Johanne Agerskov's life in detail, in order to be able to reveal, if possible, whether the stresses to which she was subjected may have contributed to weakening her alertness and/or her ability to recognize the spirits of light. It has also been claimed that the Eldest were not able to produce clear, logical and convincing writings such as the Letter to the Bishops - and the letter has caused controversy ever since it was published in 1938. Among other things, there is a different perception of what to put in the sentence in the Bishops letter that says that God would possibly break off all connection with mankind, perhaps for millions of years, if the Danish bishops did not want to receive and recognize TtL as the truth. Here I have also gone to the sources to investigate how Johanne Agerskov herself perceived this formulation. And the sources, in this context, are a correspondence between Inger and Johanne Agerskov and the author Christian Jørgensen, which took place in the spring of 1938. In their letters, both Inger and Johanne Agerskov give a thorough account of how they perceive the Bishops letter. It is also worth noting that Johanne Agerskov writes in these letters that she is no longer connected to the spirit of her father, Rasmus Malling-Hansen, who was her spiritual guide. What she writes in these letters is thus her own assessments and is not dictated to her by Leo.



To the left is the controversial Bishops letter, whose full title was "An open joint Letter to all the Country's Bishops", published by the Society for "Toward the Light" in 1938 and sent to all Danish bishops, a number of priests in the Danish church, and a large amount of other people. The pictures above show Johanne Agerskov (1873-1946) and the author Christian Jørgensen (1887-1968). Jørgensen was a very close friend of the Agerskov family and corresponded with them for almost 20 years. When he questioned whether God could really be thought of leaving humanity for millions of years, Johanne Agerskov cut all ties with him, after a heated exchange of letters in 1938. Both photos from a private collection.

## **Was Johanne Agerskov infallible?**

Many followers of *Toward the Light!* is of the opinion that Johanne Agerskov, who through a long life had proved to be a very skilled and credible medium, could not possibly have been fooled by one of the Eldest in 1938, when she received and published the controversial Bishops letter. Yes, some go so far as to claim that Johanne Agerskov was infallible as a medium. To justify this, some refer to "Some Psychic Experiences", where it is said that Johanne Agerskov was for a time deceived by one of the Eldest, and then through a demand to him to speak the truth in God's name, revealed him as a forger. In someone's opinion, this incident must have made her immune to being led behind the light by one of the Eldest in the future. However, no support can be found for this in *TtL*, where on the contrary it is claimed that anyone, at any time, could be exposed to the forgeries of the Eldest. The most important lesson from her experience with one of the Eldest who tried to deceive her must be this; that a prayer in the name of God that the spirit in question must speak the truth is the only thing that will expose a swindler. But *TtL* also tells us that such a prayer is not enough in itself, if it is not performed with the upmost sincerity and willpower. The episode also clearly showed that Johanne Agerskov was not able to expose the swindler on the voice, word choice and appearance - in these areas the spirit performed a perfect imitation of her father's spirit. Only because she thought that the person's statement was contradictory and confusing did she understand that it could be a spirit of darkness. That Johanne Agerskov, however, must have developed a completely unique ability to be able to distinguish between real and false inquiries from the spirits of light, there is certainly no disagreement about that. But that she had become immune to error, in my opinion there is nothing to suggest.

### **Extreme stress - physically and mentally.**

The question is then whether it could still happen, despite Johanne Agerskov's undisputed abilities as a medium, that she too at a certain point in her life may have had her alertness or her recognizing abilities weakened due to, for example, great stresses of a physical or mental nature. The undersigned has recently carried out thorough studies of a large collection of letters from the Royal Library's manuscript collection, containing a number of original letters, written by both Johanne and Michael Agerskov, and their daughter Inger. The collection also contains correspondence between several different other people, among other things regarding the conditions in the Society for the Dissemination of *TtL* (founded in 1926). I have also received important information about Johanne and Michael Agerskov through conversations and correspondence with several living descendants in both the Malling-Hansen and Agerskov families.

It is beyond any doubt that Johanne Agerskov was exposed to very great stress throughout her life, both of a physical and mental nature. First, through the work itself as a medium for the extrasensory world, a work that required an infinite amount of her ability to fully retain her own thoughts. In order not to be disturbed in this work, Johanne Agerskov chose to refrain from seeking out all types of entertainment in the form of concerts, cinema, theater and similar events, and also larger social gatherings - for many years, so that she could have her focus and her concentration on receiving the messages of thought, a work that was very tiring, and which went on for a number of years. Secondly, when the works were published, Johanne and Michael Agerskov answered large amounts of inquiries per letter and received anyone who would meet them in their home. Michael Agerskov worked in parallel with this as a teacher and examiner and wrote both textbooks and literary works. The couple also made great sacrifices to pay for the publication of the works. When the books were published, they

experienced that their life's work, *Toward the Light!* were largely concealed and ignored from the side they had expected support. And not just concealed; Michael and Johanne Agerskov were on several occasions attacked and ridiculed in public, and Johanne Agerskov was also accused of being schizophrenic - ie mentally ill, and TtL was alleged to have emerged from her sick mind. However, this happened after her death, more specifically in 1950, but it tells a lot about the public climate in Denmark in the first decades after the release of TtL. The opposition to accepting TtL's thoughts was overwhelming, and only a small number of people acted as supporters.

Johanne Agerskov's work with TtL was also not without costs in relation to her immediate family. Despite the fact that some of her sisters supported her, she was almost considered by other family members as a "non-person", which was not talked about, and she also found it very hurtful that her father, Rasmus Malling-Hansen in full public in Denmark was subjected to very insulting allegations of having stolen the idea for his most famous invention, the writing ball, from another Dane. This without anyone lifting a finger to take him in defense, except Johanne Agerskov herself and her sister, Engelke Wiberg. According to descendants in the family, it was very difficult for Johanne Agerskov to experience that her father's work was not valued, and that his honesty was questioned was almost more than she could bear. Her husband, Michael Agerskov, died in 1933, after nearly 5 years of illness. His muscle strength waned through slowly advancing paralysis, which eventually also hit his heart. He was strongly in need of care during the last years of the disease and could not move on his own. He was cared for by Johanne and their daughter Inger Agerskov. Descendants of the Agerskov family say that in the last years of her life, Johanne Agerskov had very little contact with others, and she very rarely left her apartment, where she lived with her daughter, Inger, behind drawn curtains, and with the least possible lighting, when she claimed that light destroyed her mediumistic abilities. She was tormented by illness, including very painful gallstone attacks, for almost 20 years. In 1936, she wrote an open letter, which was read out at the Annual Meeting of the Society for the Dissemination of TtL, and it appears to be a pure defense against attacks by members of the Society. It must have been extremely difficult for Johanne Agerskov, who had experienced that the work she lived and breathed for, TtL, was ignored and ridiculed, to experience also being attacked by "her own", who questioned both her health and her efforts for TtL. By reading the correspondence in the Royal Library, one also "witnesses" how her warm friendship with the author Christian Jørgensen (1887-1968) in 1938 broke down due to their divergent views of the Bishops letter. At this point in her life, it seems that Johanne Agerskov simply could not stand any more adversity, and when one of her closest friends found parts of the Bishops letter difficult to accept, it became too much for her, and she did not want more to do with him, despite the fact that he in no way questioned her honesty or abilities as a medium. He simply wanted her to contact Leo in order to clear out some questions about the letter.

One cannot help but feel the warmest sympathy with Johanne Agerskov, and acknowledge that, despite the invaluable efforts she made for humanity, she was largely met with allegations of insanity, ridicule, criticism and condemnation. This has been the case for so many of the youngest. As a thank you for their rich gifts, people have only shown folly and condemnation. Johanne Agerskov also largely fell victim to this fate. And the last part of her life was marked by illness, loneliness, isolation and also a not insignificant degree of bitterness, I dare say. From being characterized as a strong woman with great authority, I think she gradually appears in her letters as more and more harsh and irreconcilable. However, this is not difficult to understand - it is a very human reaction, considering everything she had gone through.

## **Why did Leo have nothing to add?**

In this state of mind, it was then that Johanne Agerskov in 1938 received the so-called Bishops letter. She herself was convinced that it was the spirit of her father, Rasmus Malling-Hansen, Leo, who dictated the letter to her, through intuitive thought influence. But she writes, among other things, in a letter to Christian Jørgensen in 1938 that the contents of the Bishops letter were written by another of the youngest, but that his name will not be given. This fact amazes many TtL connoisseurs, as it is said in TtL that one of the things that characterizes a spirit of light is that he will always be willing to give his or her name. And in a personal letter to IP Muller from 16.01.32, reproduced in her copybooks, Johanne Agerskov writes: *"Any spiritual Intelligence that cannot or must not give his true name has nothing to do with God, the Light or the Truth."* One can easily wonder how Johanne Agerskov could say this with such great certainty about the spirits IP Muller had contact with in 1932, considering that 6 years later she published a public letter written by a spirit whose name would not be given up.

From the very beginning, some questioned the content of the Letters to the Bishops, and most of all the statement that God, if the Danish bishops did not accept TtL as the truth within a period of 2 years, might interrupt the connection with humanity for up to several million years. The author Christian Jørgensen wrote at the receipt of the Bishops letter to Johanne Agerskov and asked her to get her deceased father to explain some statements in the Bishops letter in more detail. Johanne Agerskov, who was very ill at the time, did not answer him at first, but instead let her daughter Inger answer the letters, until she nevertheless, when Jørgensen very persistently maintained his doubts about the statement about the possible interruption of the connection between God and man, wrote back in great detail. In her answer she wrote that Leo had nothing to add, the Bishops letter should speak completely for itself, she did not get any contact with her father (Leo) to answer any questions. This is also a source of a bit of astonishment. Why could Leo not answer questions and explain the Bishops letter in more detail, as he had done with all the other messages, he had been behind? It is clear that Johanne Agerskov took Jørgensen's doubts very badly, and although he assured that he in no way doubted her convictions and her good faith, Johanne Agerskov perceived his doubts as a direct distrust of her integrity, as she, according to the letters, considered herself an infallible medium. After a rather heated exchange of letters, Johanne Agerskov declared that Christian Jørgensen's letter would be returned unopened in the future, and this meant the end of a nearly twenty-year-long friendship. It also meant that Christian Jørgensen was unwanted in the Society for the Dissemination of TtL, and I cannot characterize the way he was treated as anything but very rude - they approached him in cool words - his financial support for the publication of Questions and Answers was refunded to him without his wish, and he eventually chose to resign from the Society in 1940. It is not an event to be proud of for the people involved. Christian Jørgensen, however, remained a warm spokesman for TtL until his death in 1968.

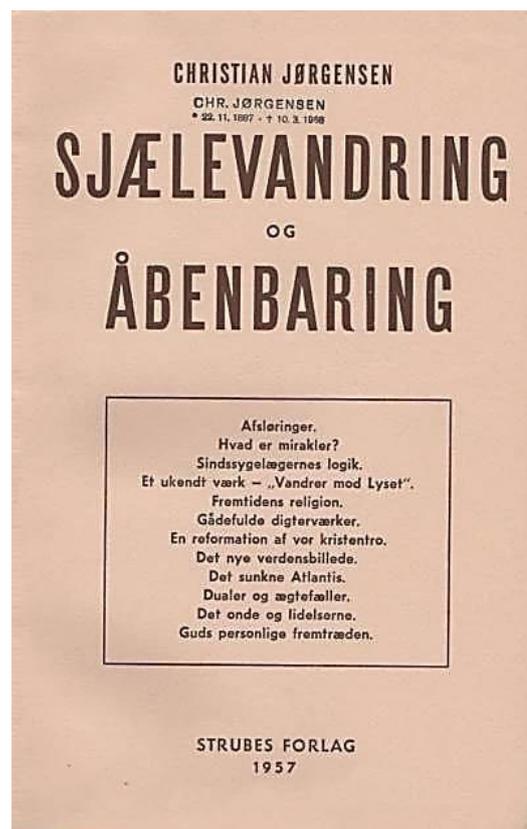
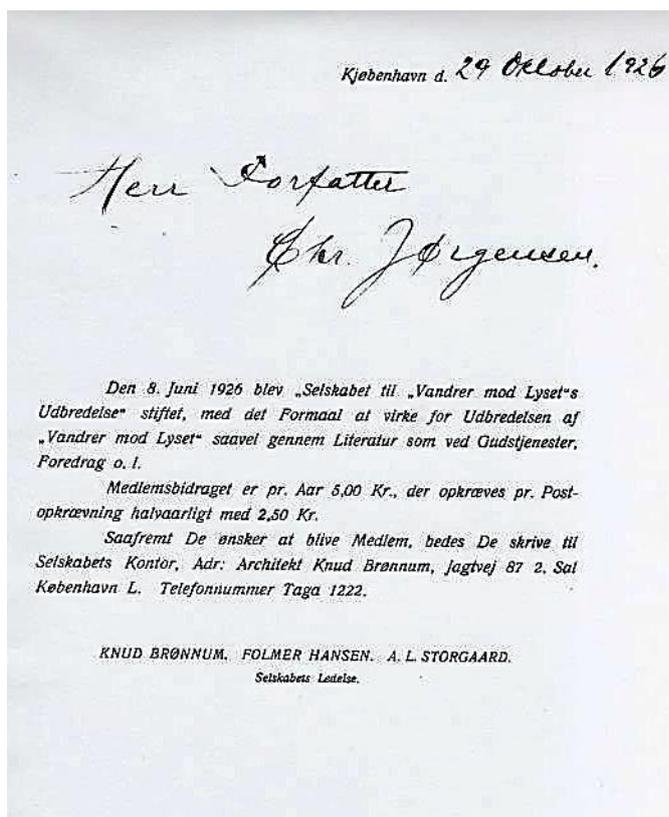
## **Could Johanne Agerskov's vigilance have been weakened?**

Instead of going into an assessment of the actual content of the Letter to the Bishops, I have in this article wanted to examine the probability that Johanne Agerskov may have been deceived by one of the eldest incarnated at this time. Can Johanne Agerskov, as a result of the enormous strains she had been subjected to throughout her life - of ignorance, criticism and attack, accusations of being insane - through her husband's very tragic and long illness, through her own, very painful suffering – have had her alertness weakened? Could her ability

to distinguish between true and false spirits have been diminished compared to when she was younger, and for many years was a perfect tool for the messages of light?

From TtL we know how the Youngest who had the mission to pray for Ardor and to cleanse Christianity of its fakes, have all been under strong attack from Ardor and the other Eldest. In such cases, it has been extremely imperative for them to prevent the Youngest in question from succeeding in his or her mission. We must therefore also reckon that Ardor, before his return to light, had planned future etheric records to destroy any work of bringing the truths of light through to the earth. These etheric records must in that case have worked with great force against Michael and Johanne Agerskov, and the remaining incarnated Eldest have of course acted on the basis of these evil plans. Nevertheless, Michael and Johanne Agerskov were able to carry out the prayer for Ardor, the event that finally broke the power of darkness and they also prayed for a multitude of the other discerned Eldest and earthbound Human Spirits, thus making the Sphere of Hell empty of residents so that God could eradicate the Sphere of Hell. They also received the "three golden fruits", including Questions and Answers I and II, and must be said to be the people who, besides Jesus, have done the greatest work in the service of light.

But throughout their lives, they have, in my view, been subjected to more and more powerful attacks from the dark, both mentally and physically. Attacks that eventually took the life of Michael Agerskov, and which exposed Johanne Agerskov to almost unbearable suffering.



Right: Christian Jørgensen remained a warm spokesman for TtL throughout his life. Here is a book from 1957 which is largely devoted to TtL. Photo: Strubes Forlag. Left: This invitation to become a member was sent by the Society for the Dissemination of TtL to the author Chr Jørgensen in 1926. The invitation is signed by Knud Brønnum, Folmer Hansen and A. L. Storgaard. Copyright: The Royal Library.



The woman who was formally accused of "suggesting" a man to death—Mrs. Ingeborg Koeber (left), daughter of the late Judge Dahl, photographed at the trial with her mother, Mrs. Dagny Dahl, the judge's widow.

*The bailiff of Fredrikstad in Norway, Ludvig Dahl, published several books based on his daughter, Ingeborg Køber's mediumist contact with the spiritual world. During the spiritual seances, the daughter was in a trance and moved a marker on a so-called planchette, where the letters of the alphabet, as well as a few short words were marked. Using this, they received messages from the spirits, which were written down, not unlike the method Johanne Agerskov used at the beginning of her time as a medium, she also received the message letter by letter, from knocking sounds from a three-legged table. Except that she was always wide awake, while Ingeborg Køber always fell into a trance, and most often did not remember the messages which were given through her. The activities developed into a deep personal tragedy for those involved, when the bailiff was completely engrossed by the contact with the supersensible world and mismanaged his finances and his office. To keep the household going, his wife committed embezzlement, and the daughter became something close to an unwilling tool for the father's unstoppable desire for constant contact with his two deceased sons and his late father, and also to obtain evidence of the existence of life after death. The spirits eventually took control of the events, and they announced to a selected few - one by one, that the final proof of the existence of the spirit life would be that they would predict Ludvig Dahl's death. And their prediction came true - the mayor died during a swim on Hankø, with his daughter as the only witness, at the predicted time. The case eventually appeared on the front pages of newspapers in Norway, and Ingeborg and her family had to go through several humiliating court investigations, and she herself was imprisoned, accused of having caused her father's death. The mother committed suicide when her embezzlement was discovered, but Ingeborg was later acquitted due to the position of the evidence. I do not for a moment doubt that it must have been some of the Eldest who directed this deeply tragic "play." And the damage the case caused in relation to the understanding of the supersensible world must have been enormous. The Norwegian author Tor Edvin Dahl wrote the book "Death, where is your sting? (Gyldendal, 1975)" about the events and what he presents is really shocking reading!*

### **Johanne Agerskov in 1934: -The Eldest can imitate anyone.**

What ingenious abilities the Eldest in reality were in possession of, we get a detailed documentation about through some letters Johanne Agerskov wrote in 1934, to the bailiff of Fredrikstad in Norway, Ludvig Dahl (1864-1934) and the author Christian Jørgensen. Here, not only does Johanne Agerskov herself explain how the Eldest can imitate any identity, but one of the letters also contains a passage dictated by Leo, which in a very convincing way makes it probable that any medium, no matter how skilled the person is, including the Youngest, can be fooled by the darkness by the Eldest in various "disguises".

In the first letter, written to Ludvig Dahl on April 24, 1934, Johanne Agerskov writes, on page 5:

*"But the Eldest can come and imitate anyone!"*

Dahl had for a long time (about 15 years) held sessions with his daughter Ingeborg as a medium, and he claimed that they had regular contact with both his late father, his two deceased sons, and also a number of other dead relatives. Ingeborg fell during the sessions in a trance of various kinds, including a form of "half-awake trance", and the spirits communicated through her and conveyed various messages, which were then written down. The content of the messages was very extensive and also revolved around life in the spheres, and Dahl published some of them in book form, including in "Death, where is your sting? The messages were in many respects in strong contrast to *Toward the Light*, and Johanne Agerskov wrote to Dahl, hoping to make him understand that he was tricked by some of the Eldest. Through Leo, Johanne Agerskov had learned that Mr. Dahl and his daughter had actually been visited by his father and sons at the earliest sessions, as they had not been able to resist the strong call from the bereaved. But at some point, some of the Eldest had, quite imperceptibly, pushed them away and themselves taken over the role of the deceased relatives. Ludvig Dahl consistently denied that this could be the case, as he was convinced to recognize his father and sons in everything they said. In the letter to Mr. Dahl, Johanne Agerskov writes further on page 5 and on page 8:

*"Already several Years ago, my spiritual Leader - the Spirit of Light who has given the Commentary to "T.t.L.!" - announced that for a very short Time at the Beginning of your Sessions you had had very real Connections with your deceased Father and Sons, but that all three – at their own Request - have long since been incarnated. " (page 5).*

*"The incarnated Eldest, who quietly and imperceptibly for You have taken the Place of your Relatives, can imitate the "Deceased" to the smallest Detail, and if Something should be missed for them, they can pick up Material from you or from Mrs. Ingeborg." (page 8).*

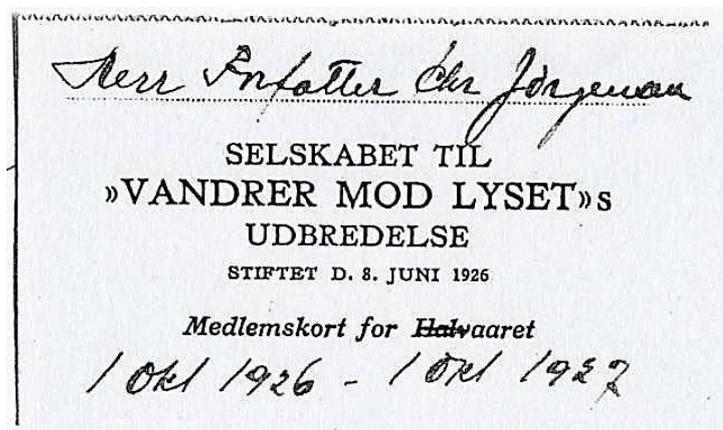
After Christian Jørgensen, who received a copy of Dahl's letter, had pointed out an inaccuracy in her letter, Johanne Agerskov wrote yet another letter to Dahl, to correct the inaccuracy, and she writes on page 2 of this letter, from May 10, 1934:

*"You cannot understand: that incarnated Eldest can act "lovingly" and "gently" as You write in one of your Letters. But read in "Some Psychic Experiences" (sent to you last year) about how I became for a Time held for Fool by a Spirit of Darkness! And think also of what talented Actors can get out of their many different Roles! Can they not, from their inherent Talent or Genius, portray very different Persons, and can they not make the Spectators both laugh and cry? Yes, they can even make them feel as if they were enthralled into a brighter and better World!"*

**Leo: -The Eldest can, to the smallest Detail, imitate any of the Youngest.**

Then, in a letter to Christian Jørgensen, May 28, 1934, Johanne Agerskov has asked her spiritual leader to dictate to her a message regarding the Eldest's ability to imitate any person, and she writes down Leo's thought dictation to Mr. Jørgensen , from page 1 of the letter:

“Anyone, both of the dis- and incarnated Elders, has the Ability — by Virtue of Thought and Will — to be able to change the external Forms of their Bodies according to any Model. But not only this, they can, to the smallest Detail, imitate any of the Youngest and any Human Spirit or any Human Being in terms of Voice, Language and Expressions. But, of course, they must have studied their "Victims" thoroughly for some Time in order for the Imitation to be fully successful. Therefore, in many Cases, the spiritualistic Relationship with deceased Relatives and Friends was and is genuine enough in the Beginning, until one or more of the dis- or incarnated Eldest were able to act as Substitute or Substitutes, after which the Relative or Friend in Question, who appeared at the Séances, and which the Eldest wished to imitate, were relentlessly displaced from the séance Rooms, so that they no longer managed to put themselves in Touch with the bereaved who wanted their Manifestations. In earlier Times, as mentioned above, both dis- and incarnated Elders could give Meetings in the Sessions, but now the above only applies to the incarnated Eldest who refused to obey God's Commandments with regard to the nocturnal sleep Releases. Although we have always compared the deceptive Behavior of the Elders in spiritualistic Sessions with skilled, even with the masking and imitation Art of ingenious earthly Actors, there is the Difference: that the Eldest of course do not use Make-up, Wigs, false Beards and the like. to their Imitations, no, their Art of Transformation takes place by means of Thought and Will. Again and again, both clairvoyant and clairaudient Media make Mistakes when faced with the Eldest who imitate Human Spirits or People. Honestly, there is nothing to blame them, it is unspeakably difficult for an average Medium to cut through that kind of Forgery. Even many of the incarnated Youngest, who should feel repulsed by the Rays of Darkness flowing from any of the Eldest, have time and again been deceived by these dark Creatures.”



To the left, Johanne Agerskov's father, Rasmus Malling-Hansen, 1835-1890, photographed in 1885. Photo: Private. Above: The author, Christian Jørgensen's membership card in the Society for the Dissemination of TiL. Copyright: The Royal Library in Copenhagen

So far Leo and Johanne Agerskov. As can be seen from the above, the Eldest are fully capable of guiding anyone behind the light with their ingenious imitation arts, and it has, according to Leo, happened again and again - also in the case of the Youngest. And also notice what he says: There was nothing to blame those who had been led behind by the Eldest, because their abilities were so ingenious, that it could happen to anyone, even the youngest.

Based on the above, I do not find it unlikely that Johanne Agerskov could also be deceived by the Eldest into publishing a public letter that was intended to create discord and so doubt about the message in TtL. And considering Johanne Agerskov's physical and mental condition after years of having to endure criticism and personal attacks, both from the church, from the spiritualist environment, from the family and also from members of the Society for the Dissemination of TtL, I think I have proved that her discernment and her alertness may have been impaired at the end of her life.

As an apropos to the view that the Eldest could not possibly have had the ability to convey a message with the logical structure and consequence that the Bishops letter contains, it should also be enough to point out that the great German author Goethe, according to Leo, was one of the Eldest. (The information can be found in one of Inger Agerskov's letters to Christian Jørgensen from 1938). No literary scholar has so far claimed that he was unable to write either logically or in any other respects convincingly. According to Inger Agerskov's letter, the information that Goethe was one of the Eldest was given to Michael and Johanne Agerskov so that they would be fully aware of the genius of the Eldest, and also how infinitely difficult it was to judge whether the person they were facing was a of the Youngest, one of the Eldest or a Human Spirit.

### **Johanne Agerskov and Jesus: The opportunity to follow God's Call did not return.**

From some TtL supporters, the view is sometimes put forward that one blackens Johanne Agerskov's memory by claiming that at the end of her life she may have been led behind the light by one of the Eldest. This is a way of thinking that you will not find any support for in TtL! On the contrary, TtL tells of a number of the Youngest, who in their lives on earth were more or less affected by the darkness. Even Jesus was defeated by the darkness, and no TtL follower would ever accuse TtL of tarnishing Jesus' memory, by telling how Ardor overpowered him, and incited the people and leaders to give him death on the cross. Nor does Paul seem to mean that he is blackened by claiming that he was led behind the light by Ardor, and that by putting Jesus' words into his mouth that he had never uttered, he laid the foundation for the false doctrine, that Jesus died on the cross for our sins. On the contrary, Paul earnestly desires that we should understand that his doctrine is not true, but a result of Ardor's influence of thought. In the same way, I am personally convinced that Johanne Agerskov, no matter where she may be today, sincerely wants us not to accept her works blindly out of respect for her as a person, but to let the voice of our conscience guide us, and not, in a form of misunderstood respect, obediently accept something that is contrary to our convictions, even if it means that we must accept the fact that at a certain point she too became a victim of the ingenious transformational arts of the Elders.

In "Some Psychic Experiences" we learn that it is only called on those who have promised to carry out a mission in the service of light during their earthly life quite a few times. In Johanne Agerskov's case, she was called upon on three occasions. The first time by the regular metallic knocking sounds, the second time by the piano strings that were struck, and the third and last time by the table immediately rising and leaning towards her when she attended a spiritualist session. We do not know the exact time interval that went from the first to the last call, but it may not have been a very long time. At this point in her life, one knew from the supersensible side, that she had reached the spiritual maturity which made it possible for her to perceive that it was called upon her. If one compares this with the calling of the Danish bishops and priests in 1920, it seems very unlikely that this calling would be followed by a new one 18 years later. Would one, from the side of the light, have called on Johanne

Agerskov 18 years later, if she had not perceived it the first three times? No, in "Some Psychic Experiences" it is clearly stated that if Johanne Agerskov had not responded to the last call, then the chance would have been wasted - then one would not have called on her again from the light.

As those who had promised to participate in a reformation of the Danish church on the basis of TtL did not perceive that it was they who were called upon by TtL's publication, it had, in my opinion, no purpose whatsoever to call on them again 18 years later. The chance existed at TtL's publication, when the selected were sent and possibly read their copy. We know that the latter was not the case for everyone. One of those who received TtL, dean Martensen-Larsen, who in several cases went on public attacks on TtL, had only cut open a small part of the pages in his copy. Michael Agerskov himself found Martensen-Larsen's TtL in the bookstore that had bought his books after his death and Agerskov could see for himself that large parts of the book were unopened. That the Youngest in their earthly lives defend the faith they had planned to reform before their incarnation is not an unknown phenomenon - in TtL it is said that this has happened in a majority of cases throughout history.

We know very little about whether the others who had been sent a copy of VmL read the work in its entirety, and about how they possibly reacted. But when the vast majority of them were not gripped by the message they should know so well in their minds, and which they had promised God to receive during their earthly life, the laws of light work in such a way that then the chance was wasted. In the same way that the chance for Jesus to pray for Ardor was wasted when he was unable to penetrate the darkness and remember his promise to pray for Ardor the moment he stood at the height of his capacity for compassion. Should God then remind Jesus of his promise again several years later, so that if possible, he would now be able to pray for the Eldest of the Eldest? Unfortunately, this is not the case. It was at the first moment, when Jesus had reached the culmination of his heart's pity and his capacity for compassion for the suffering, that he could have prayed with sincere compassion for "the evil one." But when darkness overcame him, the chance was wasted. In the same way as for the Youngest who had incarnated for the purpose of recognizing and working for the prevalence of the message in TtL. When they were unable to recognize TtL as the irrefutable truth in 1920, the chance was wasted for them. Their ability to recognize the message as God's true message did not become greater in 18 years, but less! In an answer to some questions asked by Pastor W, reproduced in Copybook 1, no. 14, Johanne Agerskov explains what happens when a person does not follow his conscience, as was the case with the Danish bishops and priests in 1920.

*"If Man will not hear, will he not follow the Voice of Conscience, he must be left to the Lust of his own Will, and even if the guardian Spirit does not let go of his Trainee, he will, by going his own Ways and following his own Lusts, draw more and more Darkness to himself, which further complicates the Leadership of the Guardian Spirit, and Man will in the End apparently have no Conscience."*

According to the above, it would therefore be inconceivable that a priest who in 1920 had not been able or willing to listen to his conscience, and publicly supported TtL, would get a renewed chance 18 years later, when the probability that he would then follow the voice of his conscience had become even less than 18 years earlier, it would probably be considered by the transcendent side to be completely unlikely that something like this could happen.

One also finds support for this view in Johanne Agerskov's open letter to I. P. Muller from 16.12.1932. She writes here about Pastor Kierkegaard, who she knows was one of the priests who had promised to work for the prevalence of Toward the Light, but who did not. I. P. Muller wanted to have Kierkegaard as a witness to the truth at a meeting with Johanne and Michael Agerskov, but Johanne Agerskov is quite clear when she claims that Kierkegaard was useless as a "Judge" over TtL, as he had *"missed his Time"*.

*"You mention Mr. Pastor Kierkegaard as a Participant in a Conversation. I have great Doubts about his Competence as a Judge over the Authenticity or Non-Authenticity of "Toward the Light!" I know he belongs to the Men who had promised our God and Father to speak the Cause of "Toward the Light!" when it appeared in the earthly World. He did not do so, he thought even then that his Time did not allow him to get thoroughly acquainted with the Work. I know therefore, that his Work for or against the Book will be without profound Significance, because he has missed his Time. "*



*Left: Jørgen Peter Müller, also known as I. P. Müller (1866-1838) was a very colorful personality; hygienist, athlete and author. In his younger days, he developed new training methods that became internationally known, and in the picture, he is seen practicing one of his own methods for expelling impurities from the body. In his later years, according to himself, he was commissioned by Christ to cleanse Christianity of its dogmas and delusions. He was constantly surrounded by both "good" and evil spirits and wrote very extensively about his experiences in several books, including "Among Angels and Devils", where some of the spirits came with very vile attacks on Toward the Light. He also wrote a book about the source of Lourdes and claimed that Christ had led him to a similar source in Denmark - the source of Christ - which would be as important as the source in France. This book was, according to I. P. Müller, sent to all the Danish bishops. Should believe what else the Danish bishops were sent? Perhaps the remaining Eldest inspired many to send various letters to the bishops, making it difficult for them to recognize TtL? In my eyes, I. P. Müller is a good example of how wrong it could go for those who had contact with the spirit world, and a clear testimony of how active the Eldest were in misleading anyone who engaged in spiritualism. To the Right: according to Johanne Agerskov, Thorvald Kierkegaard (1878-1965) was one of those who before his incarnation had promised to work for the prevalence of Toward the Light!, but like so many others, he failed in his promise, despite the fact that his sermons often contained thoughts from TtL. Both photos: The Royal Library.*

Now it is also the fact that the bishops from 1920 were no longer in office in 1938, and whether those who had taken office in the meantime had also promised to work for a

reformation of the Danish church, we know nothing about. Nor do we know if they had been sent TtL from Johanne and Michael Agerskov in 1920. One can only imagine how they may have reacted when they, totally unprepared, were sent an open letter with the most eloquent descriptions of what horrific suffering awaited them if they did not within two years reform the Danish church on the basis of a book they possibly had no knowledge of. According to the Bishops letter, because of their possible sin of omission, they would suffer the most cruel torments for millions of years, and be spiritually "branded" as useless by God - God, who would never again address the Danish people, and possibly interrupt the connection to humanity for millions of years. How would the Danish bishops today have reacted if they had been sent such a writing? With fright?

One can of course also wonder why Johanne Agerskov had not been asked to take care of the list of priests who had promised before their incarnation to work for a reformation of the Danish church on the basis of *Toward the Light!* Although we know from TtL that God, because he has limited his preconceptions about our individual choices, cannot accurately predict the future, it would not take much imagination to predict that TtL would not break through in 1920. It is also said in *Questions and Answers* - that the chances that TtL would be accepted by the men of the church in 1920 were relatively small. The spirits of light must therefore have been fully aware that a renewed inquiry to the Youngest could be relevant, if the Bishops letter is genuine. And if one had not asked Johanne Agerskov to keep the list - why could the transcendent world not once again give her one with the names of those who had promised to receive TtL? One must reasonably assume that many new priests had arrived, who had not finished their education in 1920. In my opinion, the whole thing is characterized by being poorly thought out and poorly planned - not as one expects that the spirits of light, under God's guidance, would work.

And when the men of the Danish church in 1920 were not gripped in their hearts by TtL's message, when they did not perceive that it was they who were called, when they did not by the longing of their hearts recognize God's and their own spirit's plan for themselves, so neither, of course, could they be any convincing advocates for the prevalence of TtL. Anyone who is to act as a spokesman for TtL must of course in his mind and in his heart fully have accepted TtL as being God's eternal truths. You do not win very many supporters for TtL if you are motivated out of fear of what the consequences may be if you do not speak for TtL's case.

### **How did Johanne Agerskov perceive the expression "disconnect all connection"?**

After Christian Jørgensen's inquiry to Johanne Agerskov in 1938, there was an extensive exchange of letters between Jørgensen and Inger and Johanne Agerskov. Jørgensen reacted especially to the sentence in the Bishops letter where it is stated that God may interrupt all connection with humanity, perhaps for millions of years. In his eyes, this sentence contradicted the image of God that was conveyed in *Toward the Light*. Because Johanne Agerskov was very ill and weak at this time, it was her daughter, Inger Agerskov, who answered Jørgensen's letter in the beginning. But it is clear that the two women were completely united, and of the same opinion, when Inger Agerskov wrote on March 10, 1938, that

*"... I have written this Letter on the Basis of "Toward the Light ", the Supplements, the two open Letters, and on the Basis of Conversations with my Mother."*

In this letter, she sets out point by point what she and her mother, Johanne Agerskov, believe should be understood by the wording "interrupt all Connection with the Humans".

According to them, it would involve:

*"a / that the Youngest for a longer Number of Years will not be incarnated as the Forerunners of Men, (see the Letter to the Bishops, page 23 approximately in the middle of the Page, where it says: All Leadership will now and in the Future go along the old Paths - ie the Youngest will continue to be the Forerunners of Men, but only if you understand your Time of Visitation and choose the right Path.)*

*b / that God for a long Number of Years will not follow Humans in their daily Travels on Earth, and:*

*c / that He will not give Humans Encouragements or Impulses of any kind, and*

*d / that He will leave them entirely to themselves until they have learned to understand that they cannot do without God and His Help. "(page 2 of the letter)*

It is thus quite clear from what Inger Agerskov writes here, that both she and Johanne Agerskov perceive that God may withdraw completely from people, to let them sink so deep into suffering, that they themselves will call on God's help. He does not want to do anything himself – the humans will be left to themselves.

When asked by Christian Jørgensen about how God will relate to people's inquiries to Him in prayers after he has broken the connection with them, Inger Agerskov answers that she can imagine that God may hear people's prayers, but that *He will not answer them!* It amazes me a lot that Inger Agerskov can write this, and it amazes me even more that neither she nor Johanne Agerskov perceives this as a clear contradiction to what is said in TtL - it says in black and white that God will always answer every sincere prayer to him! We must assume that there were people who were able to pray sincerely in 1938 as well!

Worth noting from these letters is also what Inger Agerskov writes about her mother's ability to recognize Leo. In my eyes, it is quite startling to read with what enormous certainty Johanne Agerskov thought she could recognize his spiritual leader, Leo, when he approached her. According to Inger Agerskov, it is simply impossible for Johanne Agerskov to be wrong, her ability to recognize him is divine - infallible - and to claim that she may have been wrong about him, and been led behind the light by one of the Eldest, is therefore tantamount to accusing her of lying. All this according to Inger Agerskov's letter. This oblique certainty of being infallible, stands in my eyes in stark contrast to what Leo had dictated to Johanne Agerskov in 1934, in the letter to Christian Jørgensen; there Leo says that the transformational arts of the Eldest are so ingenious that they can imitate any of the Youngest down to the smallest detail. When Johanne Agerskov was so sure of knowing her father's spirit, it is not difficult to imagine the possibility that precisely this may have made it possible for one of the Eldest to deceive her. In her total conviction of recognizing her father, she may have forgotten to ask God to confirm the truth of his word. Of course, we know nothing about what went on in detail this very last time Johanne Agerskov received a message via intuitive thought inspiration. But belief in one's own infallibility can easily become one's most dangerous "enemy." And if the message did not arouse her suspicion through its content, there is nothing to suggest that Johanne Agerskov would come to suspect that she was facing a scammer – for that she was far too sure of her ability to recognize Leo. And we know from the incident described in "Some Psychic Experiences" that the Eldest were fully capable of imitating Leo, in a way so that Johanne Agerskov could believe it was him she was facing.

## **Toward the Light! - God's greatest Gift to Mankind!**

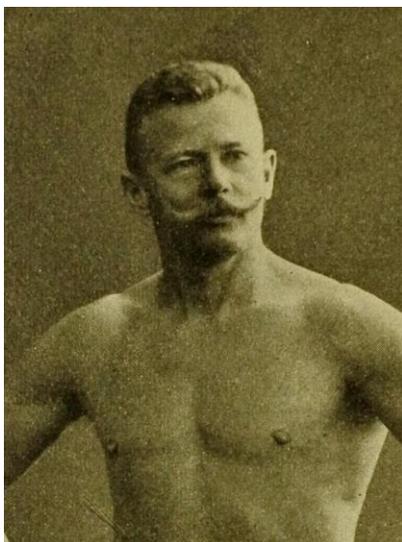
In one of her letters to Christian Jørgensen in 1938, Johanne Agerskov claims that one of man's worst enemies, doubt, had crept into Jørgensen's mind, and that he therefore could not accept the Bishops letter's statement that God might break the connection with mankind. Doubt had so darkened his mind that his ability to recognize the truths of light had been weakened. Here I mean she was wrong. In everything Christian Jørgensen wrote, both to Johanne Agerskov, and later in his books, he seems extremely convincing and sincere when he does not get the Bishops letter to agree with TtL's message. In TtL, a picture of God is conveyed as the one who will never let us down! No matter what else happens to us humans, we can trust that God will always be there, always ready to hear our prayers and always ready to answer our prayers, if only they are performed with the sincerity of the heart. In the Letter to the bishops we are told that this is still not true. God may leave us - for up to several million years. For millions of years he will not be there to give us hope, comfort and peace of heart. In my world, which I fully build on TtL, there is no possibility that God would decide to leave us. Something must have gone wrong somewhere, when Johanne Agerskov could publish a public letter in which something like this was claimed. Out of love for Toward the Light and out of respect for Johanne Agerskov, I would argue the view that the Bishops letter cannot originate from one of the spirits of light but must have been written by one of the Eldest.

**Oslo, 16.12.06**

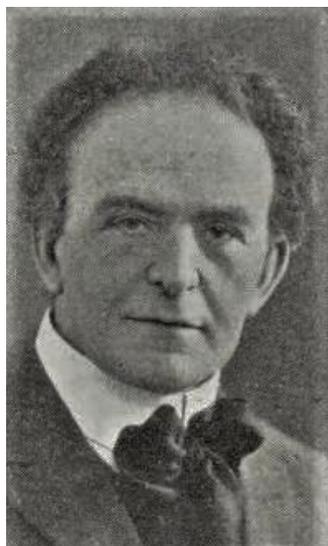
*English translation by  
Sverre Avnskog.*

## Johanne Agerskov and the Eldest.

A lot of research is still required to shed light on the various events in Johanne Agerskov's life, and in the causal factors around why the great religious work, emerged through her mediocrity, *Toward the Light!* - so far has not reached more than a small minority of people. That is to say, it is probably most correct to say that the research has only just begun. The Royal Library has a large collection of letters, which includes an extensive correspondence between the author Chr Jørgensen and Johanne Agerskov, Inger Agerskov, Knud Brønnum, Sigurd Folmer-Hansen, Emma Mathiesen, Iver and Karsten Hagel-Sørensen, and several others, and in this material there are very valuable documents for, among other things, the understanding of the unfortunate Bishops letter, which Johanne Agerskov published in February 1938, where she has obviously been led behind the light by one of the Eldest. In the Bishops letter we find statements based on the same logic behind Christianity's dogma about salvation by faith alone, but in the Bishops letter this dogma is found in a new packaging, in that it is now said that it was the nine Danish bishops in 1938 who were the only ones who could "save" humanity - and if they did not within two years accept *Toward the Light!* as the truth, God might for several million years break the connection with humanity. A new version of "salvation by faith alone", which is in stark contrast to what is said in *TtL*, that God does not ask at all what faith we have, but how we live our lives, and whether we in one and all try to follow our conscience.



*I. P. Müller, athlete and hygienist, 1869-1938. Photo from the Internet.*



*Bailiff Ludvig Dahl, 1864-1934. Photo from one of his books.*



*Author and librarian Christian Jørgensen, 1887-1968. Photo: Private.*

In previous articles in this book, I have tried to trace possible sources for the Bishops letter, and put the spotlight on a person who in the early 1930s led the purest crusade against TtL - the world-famous athlete and hygienist, Jørgen Peter Müller - first and foremost known as the man who got "the whole world" to start exercising, thanks to his new training methods. In his books, "Among Angels and Devils I and II", I. P. Müller referred to his "conversations" with spiritual beings, who obviously must have been discerned Eldest. They claimed to Müller that he was the one much loved by God and chosen to reveal that *Toward the Light!* was a devil's conspiracy to gain power over the humans. But his "angel lords" were rude and simple beings, who made highly undocumented claims about the Agerskovs' "deliberate deception", and Johanne Agerskov rejected all his false accusations in an open letter from 1933.

On the other hand, I have also stuck to a very tragic story that took place in Norway at about the same time. The town bailiff in Fredrikstad, Ludvig Dahl, believed for a number of years to have had contact with, among others, his late father and two deceased sons through his daughter, Ingeborg Køber, who was a medium, and through her, they had sent very detailed messages about the life in the spheres. Johanne Agerskov understood early on that, apart from some real connections right after the sons' deaths, also in this case it was about some of the discerned Eldest who played their malicious game. The case had a very tragic outcome, as portents of Ludvig Dahl's death began to emerge through one-on-one sessions with the daughter, and everyone who received these warnings was asked not to divulge the predictions, as they were to be used as evidence for life after death when the bailiff was dead. Ludvig Dahl ended his life under mysterious circumstances in a drowning accident in 1934, with his daughter as the only witness, and she was later imprisoned, suspected of the murder of her father because he had some unexplainable wounds which was inconsistent with the alleged drowning. The whole family had to go through very humiliating interrogation, and when it became known that Ludvig Dahl's wife had "borrowed" money from the town bailiff's office, she chose to take her own life, despite the fact that she had reimbursed the amount she had embezzled - a total of 60,000 , - kr.

Ludvig Dahl himself was convinced that it was really the sons the family had contact with - they were in one and all exact copies of the sons he had known from their lifetime on earth. And in his books, Ludvig Dahl writes with great empathy about the family's sincere joy and feeling of comfort over having contact with their sons. Besides in TtL, I have never read anyone write so convincingly and credibly about the supersensible phenomena as Ludvig Dahl. He writes about his faith in God with such empathy, and so solemn, that it is a real joy to read his interpretations, which in some respects are in strict accordance with *Toward the Light*. He also says that both he and the son who died last, had read TtL as early as 1921. But on crucial points, the sons' messages about the transcendental conditions are not in accordance with the TtL - the Eldest have instilled false thoughts and erroneous claims, which the bailiff is of course convinced is the truth. Among other things, they claim that the animals have an immortal soul like us humans, that we only live on earth once and reject that *Ardor* has returned home, and thus Ludvig Dahl was led astray. Dahl also gets the impression that in the future, all people will have such contact as he himself, with their deceased relatives. One will converse across "boundaries" as the most obvious thing.

Eventually, however, it is Ludvig Dahl's daughter, who acted as a medium, who has aroused my greatest interest. She is portrayed by Ludvig Dahl as a very sympathetic and friendly creature, who would like to satisfy her father's wishes to hold the frequent sessions, despite the fact that at times she herself doubts that she has really been in contact with her brothers, and others deceased relatives. In his latest book, "We Survive Death", from 1934, Ludvig Dahl has had a close friend of hers write a characteristic of her, so that his presentation would not be too much influenced by his fatherly love. A good family friend, university lecturer Ole P. Arvesen, who had known his daughter since her childhood, wrote this about the medium Ingeborg Køber:



*The medium Ingeborg Køber was perceived by everyone as a humorous and friendly woman, but according to Leo she was one of the Eldest. Here she is photographed on her way into the courtroom, where she was subjected to interrogations which she experienced as very humiliating, and according to the newspaper reports she cried a lot.*

*"What I appreciate most about my Friend Ingeborg is her calm good Temper, and above all her Sense of Humor. This last Quality is very characteristic of her. It is certainly not without Connection to the Fact that she is intelligent and well balanced.*

*Growing up in an aristocratic Home among highly cultivated Relatives, she finds it easy to get along with People without showing Prejudice in any Direction. She is completely free from Snobbery and also without Pretensions. Her healthy Sense as well as her bright and cheerful Mind have made her a rare, natural and amiable Woman. She gives the Impression of being wholesome and carefree, and she is childishly fond of sweet Things. One can, without exaggeration, state that she is free from Affection of any kind. It is impossible to find in her any inclination to want to give herself Mine of being an interesting Person. Her distinct Honesty and her, just too great, Modesty would always keep her from such a Temptation.*

*She has never been interested in academic Studies, and as far as I understand, she has no interest in psychic Research at all. It is in her Being a Tinge of Indifference and Phlegm, but she has a very distinct sense of Duty.*

*She is musical and a skilled amateur on the piano.*

*I have not noticed any change in her Character or Being after she has placed her mediumist Abilities at the disposal of the Family."*

It is a picture of a very likeable woman the university lecturer draws, and it also rhymes well with the picture that appears in the author Thor Edvin Dahl's documentary novel about the Køber case from 1975. Who would have thought that this humorous and good-natured woman was in fact one of the Eldest? There is no doubt that she really was one of the Eldest. It is clear from Ludvig Dahl's books that Ingeborg Køber was able to leave her body during sleep, move over large distances, and appear at sessions in a sleep-released state. Johanne Agerskov also states this in some of her letters to Chr Jørgensen. For myself, it has aroused much reflection when it dawned on me that the incarnated Eldest were not all evil and ruthless in nature at all - but could actually appear as warm and friendly people. Ludvig Dahl was a judge, and must have been used to facing criminals and offenders, and must be said to have had some training in judging people's character, but he has obviously not had the slightest idea that his own daughter was one of Ardor's helpers!!

This also leads me to wonder to what extent Ardor actually had an overview of the Youngest's planned work with the dissemination of Toward the Light, and to what extent he had made sure to incarnate the Eldest in positions where they would have maximum opportunity to draw the darkness around these Youngest, bring them off course and steer them away from the planned mission. I have always assumed that the plans of light have been easy for Ardor to see through, and he must surely have recognized all of the Youngest who were incarnated to bring forth and spread the knowledge of TtL from hundreds of previous incarnations! We know for sure that in those cases where there have been major tasks for the representatives of light, the Eldest have launched the strongest counterattacks. Can we assume that Ludvig Dahl was intended for the mission to be spokesman for TtL in Norway, and that Ardor therefore made sure to incarnate one of the Eldest as his daughter, through her abilities as a medium, to bring Ludvig Dahl away from his mission as TtL's spokesman, and rather make him fight for the dark distortions of the message of light? Was the tragic outcome of his life planned by Ardor, through an ether record, which drove Ludvig Dahl and his family forward to the catastrophe, having no idea what awaited them, and in the very best faith and conviction to carry out an important mission in the service of light?? In any case, there is no doubt that the events surrounding Ludvig Dahl brought psychological research into disrepute for decades to come throughout the Nordic region! It is difficult to overestimate the extent of the damage, in my opinion!

I find it not at all unlikely that Ludvig Dahl could have accomplished really great things for Toward the Light! I must admit that if I had not been familiar with TtL before I read Ludvig Dahl's books, I could very easily have found them 100% true and credible. At the time they were published, there were many perceptions about the supersensible things among people

and a considerable interest in the extrasensory, and Ludvig Dahl's abilities as a spokesman for his faith were unsurpassed - one is truly captivated by reading his beautiful and solemn formulations about the belief in the all-loving God and his empathetic words about love, which stand above everything else in the universe!

I do not know exactly when it struck me, but at some point I began to wonder why Johanne Agerskov was led to get to know Ludvig Dahl, only a short time before it went downhill with him. One can imagine that God wanted Johanne's help to warn Mr. Dahl - but it is clear from his letter, that to make him realize that he had been tricked into a life-threatening game, directed by the Eldest, he seems too convinced of the truth of his experiences, and it seems too late to make him turn around. But the thought of what was about happen to Johanne Agerskov only a few years later, puts her contact with Ludvig Dahl in an almost eerie perspective. Did the light and Johanne Agerskov's guardian spirit, by bringing her into contact with Ludvig Dahl's family, wanting to show Johanne Agerskov what danger she herself was in, without saying anything directly to her about who she was surrounded by? Life is full of coincidences, it is so - but some events in our lives, some situations we encounter, some people we meet on our way, I am convinced that we encounter as a result of laws in the light - one can say that we attracts the reflection of our own consciousness, or that we are led by our intuition, or by our guardian spirit - or in the last end, by God. In any case, there is something about Johanne Agerskov's meeting with Ludvig Dahl, his daughter, who was one of the Eldest, and their tragic fate, which I think is very obvious to perceive as a warning to Mrs. Agerskov to be on guard. It took so infinitely little to be led behind the light by the ingenious Eldest, who down to the smallest detail could imitate the spirits of light - the Youngest !!

lade mig på. Lad mig bare tilføje, at også hvad dette Verk og dets Kilde angår, er Agerskovs og hans Frues fuldkommen gode Tro hævet over Tvivl, og enhver uhildet Læser må indrømme at Verket og de deri fremstillede etiske Principer ligger på et højt Nivå.

Angående mine egne Hjemmelsmænds Holdning overfor Spørgs-  
målet Reinkarnation kan jeg henviser til Ludvigs Udtalelse i  
Planchetteance d. 6te Juni 1925 (Se min Bog "Nutids-Undere"  
Pag. 60 - 61). Min egen Holdning til Spørgsmålet har jeg kort  
gjort Rede for i min Bog "We Are Here" (Rider & Co, London)  
(Pag. 247 - 250).

Med venlig Hilsen

Deres



*Last page of a letter from Ludvig Dahl to Chr Jørgensen from 12 January 1934, the same year that Ludvig Dahl drowned, with his daughter as the only witness. Johanne Agerskov understood early on that his daughter was one of the Eldest. Copyright: The Royal Library*

And Johanne Agerskov became fully aware of this during this period - it shows her letter to Ludvig Dahl, and also her correspondence with the author Chr Jørgensen. She writes in great detail about the ingenious imitation arts of the Eldest, and how they can make perfect imitations of any of the Youngest. And she is also clearly aware of how difficult it is to know if the people you live with are one of the Eldest, the Youngest or a Human Spirit.

In a letter to Chr Jørgensen from 28 May 1934, she writes as follows:

*"Now one can say to this: it is not easy for Humans to determine during Mortality whether the People they know, with whom they live, or are related to, belong to the incarnated Youngest, Eldest, or to the great Family of the Human Spirits, why in the vast Majority of Cases it will be and must be difficult to determine: whether the Media that are Intermediaries between the Inhabitants of the visible and the invisible World have one of the Youngest one of the Eldest or a human Spirit attached to the human Body. The Reason for this must be sought in the Ballast of Good and Evil, which every Spirit born to the Earth and human Life receives at Birth through the human family Heritage. (See about the three brains in "TtL") A medium that is one of the Eldest can thus through his/her family heritage have received so much Help in a good Direction that he or she may, in all his or her Manner and Conduct, act as a good, honorable, and trustworthy Person, but in many, many Cases he or she will, through external or internal Causes, suddenly stick "the Buck Foot" forward. In such Cases they completely lose the learned Art of Mastery and prove themselves to be what they really are: one of our unhappy Spirit-Friends, who for a time have been subjected to the constricting and compelling bond of Darkness. - "*

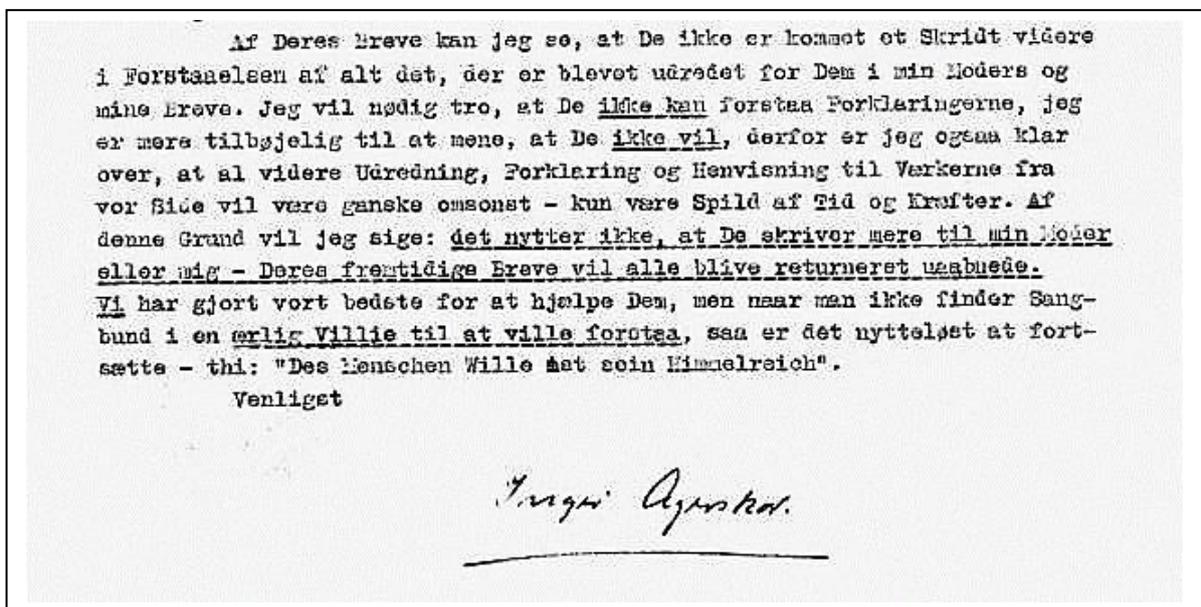
To what Johanne Agerskov writes here, we must also be able to add that Ardor in each individual case must have had a certain influence on the personality of the Eldest in question, as it was he who woven in the "light thread" fibers (in the case of the Eldest; made of the finest particles of spiritual darkness) in the spiritual brain, and determined what qualities the actual Eldest should bring with him or her into earthly existence.

Then one can ask: Where would it be of the greatest importance for Ardor to launch his attacks on the light? In what positions would it have been essential to place some of his conspirators? Without a doubt: In the church, among the priests and other religious people! And of course, also: Among spiritualists and those interested in psychic research! This is certainly not controversial or sensational. It goes without saying that Ardor would try to place the Eldest in positions where they could actively oppose the dissemination of Toward the Light, and if they could succeed in drawing darkness around the Danish church, the probability that TtL would be accepted there would of course be weakened considerably. In the same way, I would personally assume that Ardor tried to incarnate as many of the Eldest as possible in the Youngest's immediate family and circle, so that they could attack each of those who were planning a mission in connection with TtL and make them unfit to carry out their planned work.

And then we are left with Johanne and Michael Agerskov themselves. We know that the two were among the Youngest, and that before their lives they had promised God to try to remember the prayer for Ardor, and to pray for the earthly spirits. They were married in 1899,

aged 26 and 29, respectively. We must assume that Ardor has been fully aware of their important role - the Eldest can, according to TtL, easily see who has mediumistic abilities. In 1900 Johanne gave birth to their daughter, Inger Agerskov. We know that Ardor bound the Eldest to the physical body in the 3rd month, while the Human spirits and the Youngest were not bound to the body until the 4th month. Can you imagine anything other than that Ardor would try to link one of the Eldest to the body of Johanne and Michael Agerskov's daughter? And if he decided to do this - what could stop him? Nothing!

Now it is not my job to blacken Inger Agerskov's memory! In my eyes, there is no shame in being one of the Eldest. The Eldest in their day did not fall for the darkness out of evil, but because they did not immediately reject the influence of darkness, but proceeded to make judgments on the basis of the temptations of darkness, and this gave darkness the necessary influence over their thoughts, and because of darkness' built-in divisive nature, they all fell into darkness. The most recognizable feature of darkness is the instantaneous division into "us" and "them" - making it almost impossible to break out of "my" group. And the vast majority of the Eldest were drawn into this "undertow", which seemed like a domino effect, not as active drivers, but out of respect and a sense of loyalty to "their own". Many of them were certainly skeptical of what they were embarking on, but the power of darkness is terrible, and its influence is accelerating, once it has gained traction - before you know it you have become the "slave" of darkness. We know from TtL that Mary Magdalene was one of the Eldest, and yet she was the person who was closest to Jesus in the last part of his life!



*Inger Agerskov informs Chr Jørgensen that all his future letters will be returned unopened. The logic of the Bishop's letter was consummated. Johanne and Inger Agerskov completely broke contact with one of their very best supporters, and the only one who could help them understand that the Bishop's letter was dictated by one of the Eldest. Copyright: The Royal Library*

I do not mean from this that I know with certainty that Inger Agerskov was one of the Eldest, I have only tried to draw completely logical conclusions based on what I know from Toward the Light! And then I can say nothing but that I cannot find a single reason that argues against Ardor wanting to incarnate one of his own as Johanne and Michael Agerskov's daughter. And for all I know, it may well be that it was their daughter, who during a sleep release, dictated Johanne Agerskov the Bishops letter. Yes, according to TtL, the eldest had the ability to act as spirits in spiritistic sessions, dictating messages and playing different people without the session leader being aware that it was his/her own spirit that acted as the different personalities he/she believed to have mediumistic contact with! If I am right that Inger Agerskov was one of the Eldest, we can well imagine a scenario where Inger Agerskov's spirit dictated the Bishops letter to Johanne Agerskov, the latter repeated the dictation aloud and the daughter wrote the dictation down. And none of them had the slightest idea that it was Inger Agerskov's spirit that dictated and not Leo, Rasmus Malling-Hansen's spiritual personality. And if Inger Agerskov had the ability to do so, she must be said to be the one who should best be able to imitate Leo, because she must have been able to observe him up close in a majority of cases, at the same time as she knew Toward the Light in detail, as she in awake state was one of TtL's foremost defenders. But she was a woman, one might object, could she with credibility imitate a masculine spirit? Yes, there is nothing about that in the section Leo dictated by Johanne Agerskov in a letter to Chr Jørgensen about the imitation arts of the Eldest - that a male spirit could only be imitated by another male spirit. By the way, we also know that Ardor often incarnated male spirits in female bodies and vice versa - so the fact that she was a woman was in reality no obstacle to Inger Agerskov being the author of the Bishops letter. Her spirit may very well have been male. By the way, she was never married, nor had a romantic relationship with any man, according to the descendants of the Agerskov family.



*Inger Agerskov photographed with her father in 1926. She is said to have had a very close relationship with him and her photo album is full of photos of the two from different travels. The mother, Johanne, was obviously not on any of these longer trips. Photo: Private.*

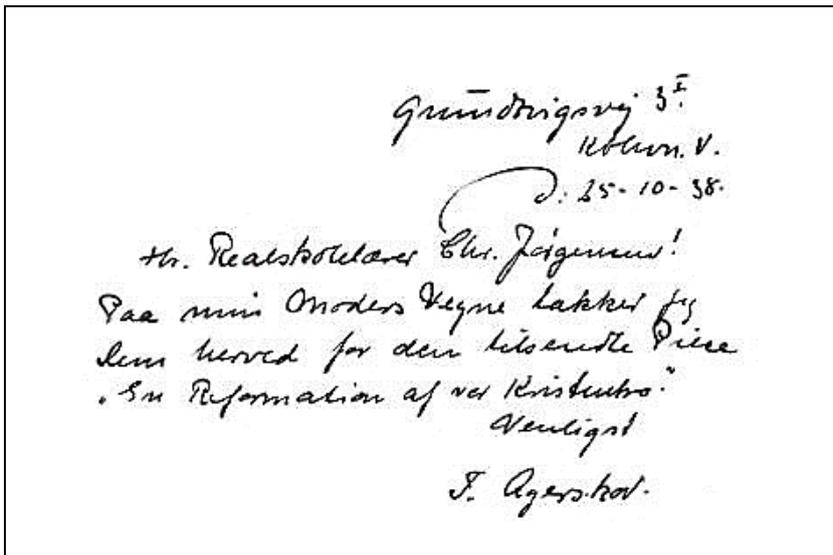
But what do we know from the facts about Inger Agerskov? She was born in 1900, and according to "Some Psychic Experiences" by Michael Agerskov, she had clairvoyance as a young girl. She could "see" spirits, and also had a "non-physical" playmate. If I remember correctly, she also saw her grandfather's spirit after his death, when he visited Agerskov's home, without any of the others present being able to see him, or any of the other spiritual beings she had seen. This could indicate that Inger Agerskov either had to be one of the Youngest or one of the Eldest, as such characteristics very rarely occur in ordinary Human Spirits. According to the family, she was kept in very tight control by her mother, who was a strict educator. In one of her letters Johanne Agerskov wrote that in the Agerskov home they very early banned the kissing and hugging of the children, as it was firstly unhygienic, and secondly it could arouse the young people's sexual feelings far too soon. I myself must admit that I am a bit taken aback by Mrs Agerskov's harsh statements in this area, as I myself am of the opinion that it is particularly beneficial for children to be cuddled and hugged by their family and relatives in their early years. It gives them security and well-being and strengthens their well-being in their body. Here I think Johanne Agerskov seems somewhat cold and emotionless.

But Inger Agerskov soon turned out to be a very talented young woman, and extremely gifted in language, and she trained as a German teacher, but despite the fact that I have searched all relevant places, I have not found any information that can document that she had any employment anywhere. But of course, she could have had that, without me finding any information. Shortly after her mother's death in 1946, she suffered a severe cerebral hemorrhage that left her incapacitated for work until her death in 1968. Her life was marked by her parents' serious illnesses, first her father's growing nerve and muscle paralysis after a severe case of influenza (the Spanish disease) in 1928 - until his death in 1933, when the paralysis also included the heart muscle. Later the mother's gallstone attacks and increasing weakness. This must have been a very tough time for Inger Agerskov, as she was the one who cared for her parents during all these difficult years.

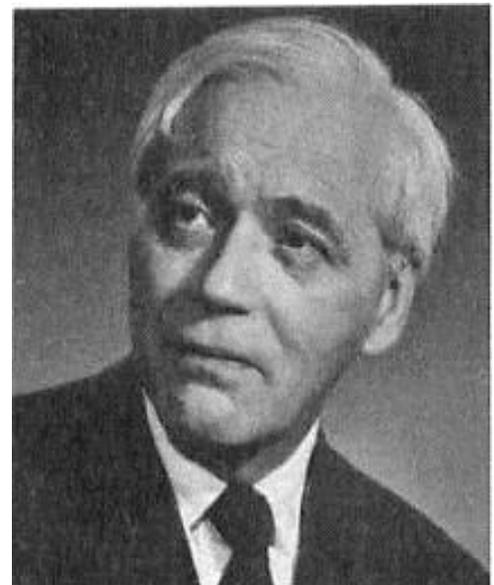
After the brain haemorrhage, Inger Agerskov lived for a long time in a nerve sanatorium and was described by treating psychiatrist as incurably insane, and during the last time she was cared for by a family member in a family country house. She was then mentally weakened, and must have been extremely unbalanced, yes almost cracked, in her latest days. She had resigned from the state church, and by all means did not want to be buried in "Christian soil", nor was she entitled to it, as resigned from the church. But her nurse, who was a strong believer, thought it a tragedy that she should not be given a burial ground in consecrated ground, and made a silent agreement with the priest on the spot, that Inger should be buried in silence in a slightly remote place in the cemetery. That way, in their eyes, she would have a place in paradise!

A very breathtaking and loving deed, in my eyes, which in a way brought Inger Agerskov's body back to the church which TtL asks us to remain in as members, because we will not form our own sects, but the church will be reformed from within by its members .

But there was so much that was characterized by disunity in the years from TtL was published and beyond in the 1930s and '40s. It is a very sad time to look back on for someone who loves TtL. A lot of harsh and irreconcilable words were written and spoken during this period, friends became enemies, the split between TtL and the church became insurmountable. The Society for the Dissemination of TtL formed its own denomination in 1928, even though it went completely against what VmL asks us to do. The society claimed that it was not a separate denomination they had formed, but they did hold their own services, had their own confirmation training, and a separate Scout troop, the Leo troop, was even formed. What is this - if not a new religious sect, built on Toward the Light?



*The absolute last sign of life from Inger and Johanne Agerskov to Chr Jørgensen. After this, nothing more came from them! Copyright: The Royal Library.*



*It was at Frederiksberg hospital, psychiatric ward, that Inger Agerskov was a patient in 1948-1951. I myself have been in contact with their archive and received confirmation of this. She came, among others, under the treatment of psychiatrist Ib Ostenfeld (1902-1995) who told Dr. theol. F. L. Østrup (1870-1955) that Inger Agerskov was incurably insane. Photo on the left: Danish Museum of Nursing History. Photo to the right: From the Internet.*

And in 1938 the most fatal event occurred - which must be said to be the culmination of the dark attack on Toward the Light: Johanne Agerskov publishes an open letter to Denmark's nine bishops, in which the whole of humanity's future is made dependent on these nine men's acceptance of Toward the Light as the truth. If they choose to believe in the work, humanity will face brighter times - if they choose to hold on to their Christian faith, God will break all connection with mankind, perhaps for millions of years! A consequence of that would then paradoxically be that God would also break the connection with Johanne Agerskov and all the other followers of TtL. Did she ever think that thought, I wonder?

In a letter sent by the Society for the Dissemination of TtL, to the bishops in 1939 to remind them of the Bishop letter's deadline, the Society, through Inger Agerskov, Knud Brønnum and Sigurd Folmer-Hansen, makes the outrageous claim that a prayer to the God of the church has no effect, as this "God" is only a fictional, non-existent being!

And it is from this period around the Bishops letter that I know Inger Agerskov best. She answers several letters from Christian Jørgensen on behalf of her mother - regarding Jørgensen's objections to certain formulations in the open joint letter, and I can only say that her letters are strongly dark, and it is also she who writes that all Jørgensen's letters in the future will be returned unopened. In this way, Johanne and Inger Agerskov followed the Bishops letter's message of thought, about breaking the connection to all who do not have the "right faith". And in that way, a 20-year close friendship ended.

Chr Jørgensen was later also frozen out by the Society for the Dissemination of TtL, in that they informed him that they wanted to repay him the money he had contributed to publishing the supplements to TtL. It could not be more clearly said that he was no longer wanted in the Society. The same was the case with those members who did not want to sign the Society's letter to the bishops in 1939, because they disagreed with the claim that the Christians' prayers to God are without effect. They had their passports clearly stamped, claiming that they had failed TtL at the decisive moment, and that the Board of Directors of the Society found it strange that they were members of the Society at all.

Now I do not know who on the board was behind these unpleasant writings, but worth noting is that Knud Brønnum resumed a friendly correspondence with Chr Jørgensen later that year, and that there was also a certain connection between Sigurd Folmer-Hansen and Jørgensen at a later date. Only Johanne and Inger Agerskov stood firm in their irreconcilable position of no longer having a connection with Jørgensen. The last sign of life from them was a slightly impersonal card, in which Johanne Agerskov, via her daughter, thanked for a book sent to her. Then it was over.

And what about the now so much talked about destroyed photographs? It is known that Johanne Agerskov made Børge Brønnum and two other men burn all her photographs before she died. Why in the world had her daughter kept a total of five photo albums with photographs of herself, her father and her mother? What role may Inger Agerskov have played in the destruction of the photographs? If one assumes that she was really one of the Eldest, I do not find it difficult to imagine that her spirit may have given Johanne the impulse to destroy her pictures - while she herself kept her own .....

But what Inger Agerskov's exact role in all this was is not so easy to determine, without access to more extensive source material. In Toward the Light publishing house, which has the entire archive left behind by both Johanne Agerskov and the Society for the Dissemination of TtL, they have indicated that in time they may hand over their confidential archive to the Royal Library in Copenhagen! I sincerely hope that in the near future they will take their words seriously!

Finally, a few words about an objection that many will probably have to my thoughts about Inger Agerskov's actual role in the drama around TtL: Why in the world were Johanne and Michael not warned and made aware of the connection if Inger Agerskov actually was animated by one of the Eldest? Unfortunately, it is not so easy to be a messenger for the light, that one is warned against all "dangers". One must live life as best one can - in accordance with one's best convictions. Whether their daughter was one of the Youngest, the Eldest or a human spirit, it was their duty as parents to love and support her and give her the best possible starting point for living her own independent life!!



*Inger Agerskov photographed in June 1902, and her grandfather Henrik Michael Agerskov, who died when Inger was very young. Both photographs from private collection.*

**Oslo, 07.04.07.**

*English translation by  
Sverre Avnskog*

## **A little supplement:**

When I was writing the above article, I accidentally looked up at the screen to check the last lines I had written, and then I discovered to my great surprise that I, instead of Ludvig Dahl, had written Ludvig Hilberg. I was very surprised by this, as it obviously could not be due to a "typo" - the letters in "Hilberg" are not even close to resembling Dahl. I thought about it a bit, to try to find out if I had just come across the name Hilberg in a very different context - but no, I could not remember - and I do not know anyone who calls it either. I decided to write down the name to find out later. And today I did a google search on Hilberg, and to my great interest, I immediately came across the name Hilberg, and saw that he is one of the world's most renowned Holocaust researchers. And in a short time, I found the following two statements by Raul Hilberg:

"But what began in 1941 was a process of destruction not planned in advance, not organized centrally by any agency. There was no blueprint and there was no budget for destructive measures. They [these measures] were taken step by step, one step at a time. Thus, came about not so much a plan being carried out, but an incredible meeting of minds, a consensus -- mind reading by a far-flung bureaucracy."

"In the final analysis, the destruction of the Jews was not so much a product of laws and commands as it was a matter of spirit, of shared comprehension, of consonance and synchronization."

This is in fact a very precise description of how an ether record works!!!

Freely reproduced: Events that occur synchronously, but without any overriding plan or as a result of laws or decisions, but as a result of the meeting between overlapping thoughts and common understanding.

Is it at all possible to describe an ether record better?

How should I perceive this? I just sat down and wrote an article. where I have discussed the possibilities that the World Cup has come under the control of one of Ardor's ethereal records, and then I write in a strange case the name of a person, who shows to have revealed the very basis for the Nazi extermination of the Jews - and found that it did not happen as a result of adopted laws and directives, but that it was driven by a form of collective mind reading, or telepathy - by something that can be nothing but a ether record!

A coincidence - or was my hand for a moment "controlled" by a higher intelligence? I think I choose to believe the latter..... Or was it just my astral body that tried to write Ludvig Holberg, but then missed the o'and hit -i- instead? Maybe....

## The Bishops Letter - The Ideas of the Eldest Couched in the Terminology of Toward the Light - Part 1

I have previously written quite extensively about the so-called Bishops letter, or – as it is called in its original form: “An open and collective letter to all bishops in the country”. The letter was sent by the “Society for the Dissemination of Toward the Light” to all Danish bishops, many clergymen and other individuals, as well as to all members of the society in February 1938. It has been quite a while since I wrote about the Bishops letter, and since then many new elements in my understanding of this letter have appeared which I would like to explain. Among other things I want to show how a number of dogmas have been established in some circles of Toward the Light – dogmas that bear a striking likeness with the Christian dogmas, for instance the dogma about Jesus as the man without sin and about salvation by faith alone – in TtL-terminology the dogmas are: the belief in Johanne Agerskov as an infallible medium; and the victory of the light as a consequence of orthodoxy. I also pose the question whether it is at all possible for God – energywise - to go against himself and his entire essence by letting down his creations, human beings whom he has promised his unconditional love. Because I am absolutely convinced that the very moment God would go *against the essence of the light* – love – (something that in reality obviously *never* will happen), this would be tantamount to a gigantic short circuit that would instantaneously extinguish *all life* in the universe!



*In 1938 the Board of the Society for the Dissemination of Toward the Light consisted of these three persons: Sigurd Folmer-Hansen, born 1902, this photo is from 1931. Photo: Private.*



*The daughter of Johanne Agerskov, Inger Agerskov, 1900-1968, whom in 1938 wrote some of the letters to Christian Jørgensen concerning the Bishops letter. Photo: Private.*



*Knud Harald Brønnum, 1878-1953, was a mighty champion for TtL, writing books, giving lectures and leading divine services for followers of TtL. (Photo: The Danish Emigration Archives)*

In the preface to the Bishops letter Johanne Agerskov wrote that she had once more been contacted from the transcendental side in order to receive, as a medium, a message from the spirits of the light intending to wake up the Danish church and, if possible, to help carry out the reformation that many of the Danish clergymen and bishops had promised to contribute to before their life on earth. This task was very urgent and important seen in the light of the threatening situation facing Denmark as well as the rest of the world.

From the very start the Bishops letter was disputed, and already on the day he received it – February 23, 1938 – (the Episcopal Letter was sent on February 22) the teacher and writer Christian Jørgensen reacted to some assertions in the letter that he found difficult to combine with what was previously known through *Toward the Light!* Jørgensen initially didn't refuse the thought that the Bishops letter could be a genuine mediumistic message from the spirits of the light, but he sent an inquiry to Johanne Agerskov whether it would be possible to have Mrs Agerskov's spiritual leader, Leo – who allegedly had dictated the letter to her – explain the context to him. This was not at all presented as a demand from Jørgensen's side, only as a friendly request from a man who found a few of the statements of the Bishops letter so controversial that he wished to have them clarified further – in particular the assertion that God possibly would become forced to sever all kinds of relations with mankind, possibly for several million years, and let them sink as deeply down into darkness, sin and misdeeds as they might, in order for God and the Youngest to start all over again.

Besides, the spirits of the light had previously – for instance in “The Doctrine of the Atonement and the Shorter Road” from 1920 – promised that they would maintain communication to the medium Johanne Agerskov until her dying day, if necessary, and that they would always be prepared to help her defend *TtL* against attacks that might appear. True enough, Johanne Agerskov considered her work to have been done and finalised with the publication of “Supplement II” in 1930, however in a letter to Dr Marner from 1933 we can clearly see that she changes her attitude, wishing to resume her work with responses to requests, and Leo fulfils her wish, dictating responses in 1933 as well as in 1934. However, in 1938 for the very first time, as it would seem, Johanne Agerskov experiences a letdown. No response, explanations or clarifications were given to her from Leo or from anyone else, and this is in very stark contrast to what the spirits of the light had promised her and also contrary to previous similar situations. For the very first time Johanne Agerskov experienced silence from those who had previously always helped her and had promised to maintain the connection with her until her death. In a letter to Christian Jørgensen of March 26, 1938, she writes:

*“Furthermore, I wish to emphasize – although my daughter has stated the very same in her letter – that Leo has discontinued his comments all together. His work with “TtL” is finished!”*

Now, why could Leo not help Johanne Agerskov to explain the controversial points of the Bishops letter, when he had previously always supported her whenever she needed help or requested his assistance? I have, as yet, not seen any good explanation why Johanne Agerskov was apparently let down by Leo as well as by all the other spirits of the light with whom she had been cooperating, at a point in time when even one of the foremost defenders were questioning the message of “the light”. Shouldn't the very fact, that one of Johanne Agerskov's very best friends and supporters throughout almost 20 years found it difficult to accommodate a “new” message with the “old” one, make the spirits of the light come to their assistance in order to avoid a possible and menacing split-up? To my mind there is only one completely good reason for Leo's silence: In actual fact it cannot be he who dictated the Bishops letter, rather it was someone pretending to be him, and once he had succeeded in having Johanne Agerskov publish the letter there was no reason for the fraudster to risk being exposed by trying to respond to further questions!

There is also something peculiar in the fact that the author of the Bishops letter in its very message refers to something that Johanne Agerskov wrote in her preface to the letter – in

other words, the Bishops letter must have been dictated after Mrs Agerskov having written the preface! Admittedly, it had happened earlier that Johanne Agerskov had been prepared for the content of what she was later on going to receive. However, that took place over an extended period of time during the year as from the prayer for Ardor in 1912 and until he returned a full year later. During that period the mediumistic circle consisted of six people being led into religious questions and having those responded transcendently. This was in order for the medium to have time to turn her thoughts to what was to happen, such that there would be no resistance in her, in case controversial ideas were being hinted at. Such a spontaneous resistance might lead to problems for her to receive Leo's thoughts in case they were very contrary to her own beliefs. I find it somewhat difficult to accept that this procedure, with many previous séances before the letter itself was being dictated, would have been chosen in 1938 considering that Johanne Agerskov at that time, except for her daughter, was completely alone and in addition very much weakened and plagued by illness. She herself said in the letters to Christian Jørgensen that she only by the greatest efforts managed to write the two letters to him. One can only imagine how immensely tiring it would be with a long series of séances in order to firstly prepare her for the content, and after that more séances in order to dictate the letter itself. It must have been a very strenuous task for Johanne Agerskov at this stage of her life. According to TtL it was very tiresome for her to have to shut down her own thoughts during the séances. Moreover, it was, according to the Episcopal Letter, her father and spiritual leader who previously had dictated to her a great many responses and also now dictated her the Bishops Letter, in spite of a different author being behind the letter, and we know that her confidence in him was very great! For instance, when way back in time Christ was to dictate his speech to her, it was found totally unnecessary and only a waste of time to hold any preparatory séances, since the cooperation between Christ and the medium was already very good. It is well worth noting that it took almost two months of weekly séances to finalise the speech of Christ; - how long time it took to finalise the Bishops letter we don't know, but probably not less than that, and Mrs Agerskov at around the same time did receive also "An Open Collective Letter to some Literary Men of the Danish People", though this was much less voluminous than the Bishops letter. However, what happened in 1938 we cannot know. There may be an entirely logical explanation why Johanne Agerskov wrote the preface before the message was dictated.

However, we know with some considerable degree of certainty, from a letter read at the annual meeting in the Society for the Dissemination of TtL in 1936, that Johanne Agerskov was exposed to criticism from members of the society for, among other things, being too passive in relation to the work involved in disseminating TtL. It was felt that she did very little to make the book known, and many also questioned and had little understanding for her being so sick, since she was one of the Youngest. Johanne Agerskov defended herself very solidly against all of these accusations in the letter read in 1936, but perchance such accusations, in spite of it all, did sow the seeds of self-doubt in the mind of Mrs Agerskov and made her unconsciously begin to wish to be able to publish more communications from the transcendental world? It would be a very human and natural reaction, since she had something to contribute in her capacity as a medium! When one has such an underlying wish to receive a new communication, one is more easily and inadvertently a victim of fraud. Evidently, the Eldest can, as well as the Youngest, evoke thoughts in the mind of humans. And just like the Youngest were able to contribute to certain questions that they wished to be put by human beings in connection with the work for TtL and being evoked in their minds, the Eldest were also able to see to that certain ideas, questions and discontent were called forward in the minds of certain of the members of the Society for the Dissemination of TtL, and hence influencing the purely human aspects of Johanne Agerskov in a negative way. Previously she

had, of course, also experienced much lack of understanding, ridicule and unjustified criticism from the press as well as the church, and even from a few family members! However, what happened in connection with the contact in 1938 and further on during the dictation so far, we know very little. Perhaps there are still unknown letters, in which she may tell us more about the events? The future will show.

Whatever the facts, it is clear beyond doubt that the publication of the Bishops letter led to a split in the small Danish community of Toward the Light. Christian Jørgensen maintained a correspondence with Inger and Johanne Agerskov for some months during the spring of 1938 without any understanding being reached. On the contrary, the Agerskov family ended by declaring that all his future letters would be returned unopened. Hence they severed all contacts with him, and one cannot but wonder how their reaction towards one of their previously very best supporters, and very dear friend, is striking similar to the course of action allegedly chosen by God according to the Bishops letter: “God” would perhaps sever all contacts with human beings for a period of millions of years – Inger and Johanne Agerskov chose to cut all connections with Christian Jørgensen in perpetuity. Indeed, they went as far as refusing to read the letters he might send in future and hence cut themselves off from each and every opportunity to reach an understanding with him. A possible future wish from Jørgensen e.g. to reach an understanding with them would find mother and daughter blocked from getting to know about it. How does this tally with what TtL says about how to treat one’s “enemies”? Very badly!

However, the Bishops letter had further consequences than ending lifelong friendships in a bitter way – it also led to a full split-up and eventually to the total breakdown of “The Society for the Dissemination of TtL”. The society, at the time led by Inger Agerskov together with Knud Brønnum and Sigurd Folmer-Hansen, followed up the breakdown between the Agerskovs and Jørgensen by repaying the amount with which Christian Jørgensen had supported the publication of the supplements – this was done without previous warning and without doing the same in relation to the other people who had donated funds for the publication of TtL-works. A quiet ostracism of Jørgensen from the “top brass” was underway, and Jørgensen was – with very good reasons – very much offended by this shady act. It sent a very clear signal to him that he had become *persona non grata*. Obviously, darkness had entered the Society for the Dissemination of TtL.



*Librarian, teacher and author Christian Jørgensen (1887-1968) photo from 1936. He was one of Agerskovs' best friends and supporters until 1938, when they broke off all contact with him on the ground that they could not agree concerning the Bishops letter. Photo: Private.*



*Teacher of German language Inger Agerskov (1900-1968) in a photo from 1931. When she and her mother corresponded with Christian Jørgensen about the Bishops letter in 1938, they took turns as "secretary". Photo: Private*



*Johanne Agerskov (1873-1946) in a photo from 1920. Her talent as a medium was undisputable, but was she immune to being attacked and deceived by the Eldest? Photo: Private*

### **1939: A Failed Reminder to the Bishops!**

In 1939 the board of the society decided to send a follow-up letter to the Danish Bishops in order to remind them about the two year deadline that they had received in the Bishops letter in relation to a decision to bring about the requested reformation of the Danish church. They sent the letter to the members in order to gather as many signatures as possible before sending it to the bishops. The letter contained a wording concerning the Christians' and their church's lacking contact with God, which a great deal of the members found to be provocative and untrue, such that many of them didn't want to sign the letter. The wording was as follows:

*"It is useless that clergymen pray to the God of the Bible to preserve peace for Denmark – he cannot do so, for he is not the God of truth but of lies!"*

Following this, the board decided to send a note of explanation to the members. They were not inclined to change anything of the wording that the members had reacted to and wrote as follows:

*"We have therefore decided to send to all members the following proof of the truth of the sentence quoted, a result that anyone who knows both the Bible and "Toward the Light" should have arrived at by themselves."*

They discuss the quoted sentence, referring to TtL, and finish by maintaining once more:

*"Hence, when priests in the churches turn to the Biblical God in prayer it is either **Jahve, the God of Lies, or Trinity, an absurdity, a phantom built upon a lie to which they are praying**"*

***ex officio, and they will not be heard by their Spiritual Father and consequently will achieve nothing!”***

This position is in spite of showing otherwise in the letter that they realize there are clergymen of the church who pray with a sincere heart and that a prayer said in genuine faith will always be heard by God irrespective of the creed or denomination of the person praying – even when he is praying to a false god. Indeed, even the mere feeling of sorrow in a human being will be understood by God as a prayer for help – and will be heard by Him! In addition, the Danish clergymen of course did not pray to God merely “ex officio” as it is put in the note of the board – they prayed to God as humans, and all human beings who pray to God from a sincere heart will, of course, be heard by God – even when he is a Christian priest of the Danish church.

In this connection it is worth noting what Michael Agerskov wrote to the professor of theology F.L.Østrup in 1923:

*“I do know that the belief in Jesus as a saviour and redeemer in the course of time has called forth many true, beautiful and genuine feelings within large parts of mankind, and I do not doubt that for these people the teaching represented the full and complete truth while they lived on earth.”*

And in 1929, after Østrup having maintained: *“That many priests, taking their departure in the New Testament, preach about God as the God of Love just as well as “Toward the Light”*, Michael Agerskov responds:

*“This is absolutely true, and I know that this is true about your gospel – but it is not the gospel of the church”.*

Hence, here Michael Agerskovs demonstrates clearly that he has a different perception than that of the board of the Society for the Dissemination of TtL: He is fully aware that the Christian belief has evoked many genuine and true feelings within a considerable part of humanity and that many of the priests of the church preaches God as the God of love equally well as TtL! This is in sharp contrast to what Inger and Johanne Agerskov maintain in their letter to Christian Jørgensen, in which they argue that there are hardly any Christians able to pray to God from a genuine and childish heart. Of course, this is not the case, something that Michael Agerskov had obviously acknowledged, and it will seem as if both the board of the society and the Agerskovs in 1938/39 had totally forgotten what is said in TtL about the various religious persuasions in the world. Because it states that God does not at all ask what kind of faith the individual believer adheres to; rather He is only interested in this: whether the person in his or her faith has sought to find the eternal and true values and tried to live in harmony with what for him- or herself appears as truth and justice. But if this is valid for the established world religions, then it is obviously valid equally much for Toward the Light!, - however this aspect seems not to be equally evident to everybody. Strangely enough some people seem to believe that since they – according to their own view – harbour the correct belief, they also have the right to set themselves up as judges over their fellow beings in the name of God. When the Society for the Dissemination of TtL asserts that a prayer to God, proffered by a Christian, is not heard by God, this must be characterised as an excessively arrogant effrontery which ultimately will overtake the person that judges and estrange him from God. However, the board seems to have totally forgotten that our thoughts about other people in the very end will revert and hit back on ourselves. Such a judgement over other

people, judging their relationship with God as worthless, will eventually lead to a destruction of the divine relationship of the judgmental person.

Why wouldn't a Christian in his boundless love be as close to God as one who believes in Toward the Light, even if the TtL-supporter has adopted the "correct teachings" wholeheartedly? It all matters none, if the person doesn't harbour love in his heart. And on this point, in reality the Bishops letter is founded on a religious understanding very far away from the one represented by TtL.

The Bishops letter asserts that God is not able to help humanity before TtL is adopted and accepted as the truth, whereas TtL asserts that God doesn't ask at all what belief the person adheres to, but only how he lives and behaves in accordance with his faith.

It is also important to remember from the transcendental side there was a very clear understanding that it would be a long time before mankind would really be able to appreciate the rich and abundant gifts that Toward the Light with adjacent works represented. E.g. Supplement I states as follows:

*"After that, mankind has received "Toward the Light" and "The Doctrine of Atonement and the Shorter Road" as visible results of the work of the Youngest. – But obviously it will take a long time before mankind is able to fully understand and appreciate these boons and gifts, even if many people are already at this point in time realise their unique value. However, the time will come when mankind will appreciate, with gratitude and clear understanding, the work carried out to facilitate their transmigration towards the distant home of their father.-"*

And it also states:

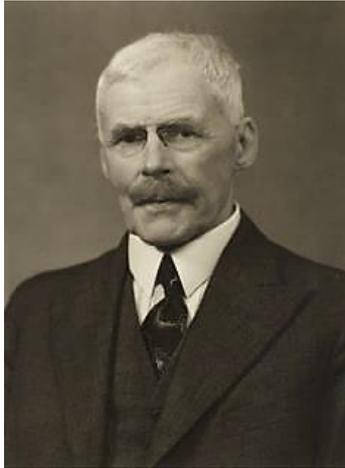
*"Slowly the Christian faith in its main denominations as well as its numerous older and newer confessions will be undermined and eventually collapse completely."*

Concerning the probability that a work such as TtL would succeed in arousing the interest of prelates and professors the text comments as follows:

*"Because only when prelates and professors confront a "fait accompli" there would be a possibility – and only a slight one – that a work constructed in a clear and logical way and, to boot, bearing the hallmark of truth would awaken their interest and understanding".*

In other words: in 1929 God and the Youngest know that there is but a *small* possibility that a work such as TtL would be able to arouse the interest of prelates and professors, and they know that it will take *a long time* before mankind will truly appreciate TtL and that the Christian faith will only slowly be undermined – yet, 9 years later, suddenly it is a *gigantic disaster* that the reformation of the Danish church has not yet been carried out!

In Supplement I it is even stated quite clearly what would happen in case the Danish church had been reformed at the time TtL was published in 1920: It would be a *wonderful event* that would have resounded all over the world – but it doesn't say anything about this reformation being able to save the world from an impending *disaster!*



*Professor of Theology F. L. Østrup (1862-1959), was very much interested in TtL and corresponded with Michael Agerskov. Østrup never got to the point of embracing TtL 100%, but he wrote about the work several times in daily newspapers and in "Våbenhuset, Kristendommen og Nutiden" ("The Porch, Christianity and Our Time") - a religious magazine where he served as a co-editor. He was also a close friend of Chr Jørgensen. Photo: The Royal Library, Copenhagen.*



*Borough medical officer Aage Marner (1889-1966) was keenly interested in the universe and corresponded for a long period of time with Johanne Agerskov about this subject. In one of the letters to Marner we can read that Mrs Agerskov, after having decided in 1930 to discontinue the work related to responding to approaches for help from Leo, reconsidered and requested that the connection be re-established. Photo: The Royal Library, Copenhagen.*



*Johanne Agerskov's sister, Emma Mathiesen (1870 - 1954) was very close to Johanne and was very much absorbed by TtL. Among other things she wrote an open letter to Martensen Larsen who had attacked TtL. In 1938 Emma wrote that she was almost surprised that her sister was still alive, considering the enormous sufferings and strains to which she had been exposed. Emma was also among those that put questions to the supplements. Photo: Private.*

## **What Might Have Saved Denmark from Being Drawn into the War?**

So, what could have been done by the TtL-followers in 1938 to really result in the Light being able to prevent the evil ether images by Ardor from becoming a reality? In *Toward the Light!*, page 311 it is stated:

*"If it were conceivable for an entire people to be united in complete confidence in God and in full assurance that nothing evil was able to hit it from the side of a despotic, jealous or rapacious neighbour, then even the most evil-minded machinations would fall to the ground, glancing off against the shared absolute faith."*

If the Society for the Dissemination of TtL had really had full faith in what is stated in TtL, they should have understood that only an initiative which included all of the churches and denominations of Denmark, irrespective of confession or religion, joining hands in a united prayer in which each and every one could participate on equal terms and in which everyone united and prayed in a spirit of childlike faith that God could help, could have had the desired effect. In this way we could have prevented Darkness gaining ground – not by doing what the Episcopal Letter is urging: Condemn the Christian faith and the Christians, claiming - with the

gift of effrontery – that God doesn't listen to their prayers! I am tempted to say: What an ungodly claim! Of course, God will hear prayers from Christians as well as Muslims, Jews, Hindus and everybody else in the same way and degree, as long the prayer comes from a sincere heart. In any case – what would the board of the Society for the Dissemination of TtL know about the ability of Christians to turn to God out of the sincerity of their hearts? Nothing what so ever!

So TtL is stating that if the entire population of a country is united in full confidence in the protection of God, then no evil can touch this country. But does it also say that all inhabitants of this country must necessarily believe in TtL? No, of course not, on the contrary it is stated rather clearly in TtL, page 307:

*“No more than God would ever want to enforce a particular religion on anybody, no more would He demand to be honoured and worshiped in this or that prescribed manner”.*

Når Selskabet til VmLs Udbredelse mente at de hadde rett til å forsøke å påtvinge den kristne kirke en reformasjon, er de altså på kollisjonskurs med hva Gud ønsker. For at et land skal ha Guds fulle beskyttelse er det overhode ingen forutsetning at alle tilhører den samme tro – det eneste de trenger å ha felles, er en dyp tillit til Guds beskyttelse – og det er ikke noe VmL-tilhengere har monopol på. Men bestyrelsen mente tydeligvis, at bare man tror på VmL, så har man en særskilt beskyttelse fra Gud, og man har også en særskilt rett til å bedømme verdien av andres gudstro. Hva slags forbindelse den enkelte kristne, jøde, muslim, hindu eller et hvilket som helst annet menneske har til Gud i sitt hjerte vet selvfølgelig kun vedkommende selv og Gud. For som det står i VmL:

*“...because onto God, the Creator of the human spirit and our Father, it is not important what kind of earthly belief the individual confesses to with his hand and mouth, but only this: that humans in their mind and heart, in their thoughts and acts, really live in accordance with the creed to which they profess without paying attention to the superficial etiquette of their belief or to the enforced aspects that have no spiritual value for the eternal life whatsoever; **only what calls upon, evokes and maintains the very best, noblest and most beautiful things in humans' thoughts and feelings – only that has lasting and indelible value for the individual.**” TtL, page 317.*

Is anybody ready to claim that what can be read in the Bishops letter evokes the very best, the noblest and most beautiful in their thinking and emotions? Hardly!

What is asserted in the Bishops letter - that only a reformation of the Danish church into becoming a church founded on TtL values was the only thing that could prevent the future grim events - is very close to the Christian dogma about “salvation by faith alone”, being the conviction that people who cannot accept the belief that it is the death of Jesus on the cross that has made their salvation possible, cannot partake in the eternal life by means of their good deeds – whatever good deeds they carry out, they are still lost. In this respect the Episcopal Letter adheres closely by maintaining that it was only by everyone believing in TtL that Denmark could be kept outside the war and that world peace could be saved.

In other words that *faith alone* could save the world. How far the Episcopal Letter is from TtL on this particular and very fundamental point is seen clearly in the summons to the bishops towards the very end of the letter:

*“Choose the right way, but choose without coercion: For God does not force anyone to do the right thing!! If you think, based on the best and most truthful in yourselves, that Christianity as it is now, - from start to finish – is in harmony with the eternal truths, in harmony with God’s laws and in harmony with God’s infinite love to all spiritual creatures, then our Father has no more to say to you; **but then you must carry the full responsibility for the times ahead!**”*

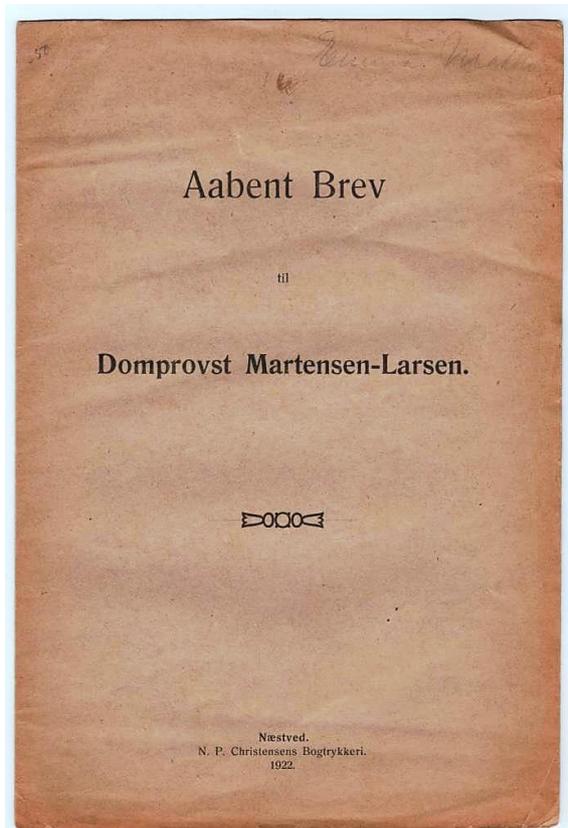
In this summons lies an irreconcilable double message. Initially the bishops are encouraged to choose without coercion, for God coerces no one, rather wishes everyone to follow their own conscience – and so far this is in line with what is said in TtL: God demands and wishes nothing else from us than for us to follow our own conscience and our free will. However, in the second part of the summons it appears quite clearly that the bishops are not doing the right thing in following their conscience in case they do not attain the result demanded from them by the Episcopal Letter. And in spite of the bishops possibly doing precisely what God asks us to do, they would still remain answerable to the evil that would follow. Consequently, the Bishops letter is in conflict with itself on this particular point as well as totally incompatible with TtL!

But according to the Bishops letter it was only the belief in TtL that could possibly save world peace in 1938. And the Board of the Society for the Dissemination of TtL indeed perceived the Bishops letter as a *carte blanche* to tell the Danish bishops that their “God” could not answer their prayers, because they did not believe in the right “God”.

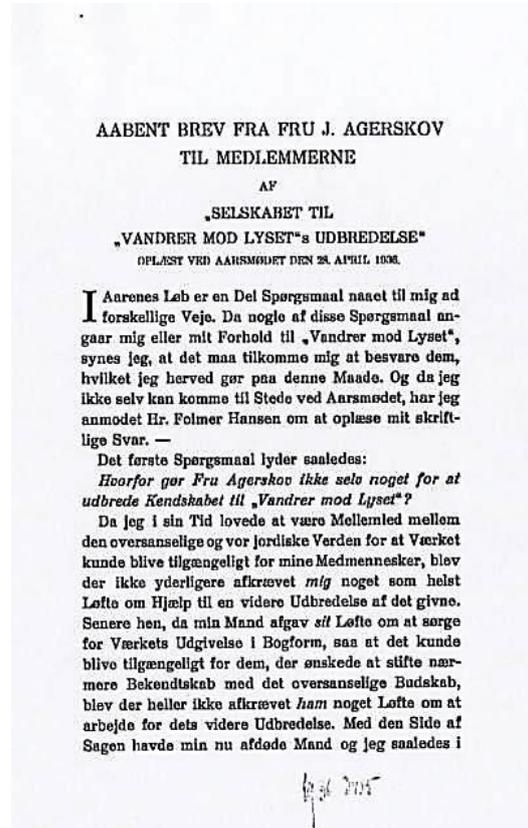
In comparison, TtL is not concerned with what kind of faith the individual person adheres to, rather it encourages all believers not to stand on the superficial and the routine and instead seek the most truthful and the noblest in his or her faith. Equally important is it for us supporters of TtL not to begin to think that there is only *one* single and particularly “correct” way to be a TtL-supporter! In other words, we must seek the eternal values in TtL itself and avoid becoming “slaves” to man-made dogmas and myths. Because I have no doubt that among the believers in TtL a number of dogmas have already been established. And the most central of these is the belief in Johanne Agerskov as an infallible medium. Of course, TtL mentions *nothing* about Johanne Agerskov being an infallible medium! This is a myth sprung up amongst *the people* who believe in TtL!

Allow me also in this connection to say that to me it is an immense and completely incomprehensible enigma why the followers of the Bishops letter cannot see the great similarity between the old concept of an avenging God who condemns mankind to eternal torments in hell if they don’t believe in Him on the one hand, and, on the other hand, the assertion of the Episcopal Letter that God could consider to let His creatures sink as deeply down into sin, darkness and misdeeds as they possibly might because TtL was not acknowledged as “the right faith”. A life on earth without contact with God must become more or less identical with a stay in Hell: In dark sin and misdeeds, and in the case of Bishops letter for all mankind. Even those that in fact do believe in TtL must suffer these hellish torments for millions of years, if God interrupts all contact. Would this God, according to the Bishops letter, be so much more loving and benevolent than the Jewish war god Jahve or the Christian Trinity? He even appears to be worse since he punishes people in a completely arbitrary way, leaving no possibility for the individual to take any action in order to avoid this cruel fate! The Christian “God” at least allows those that believe in Him to partake of the eternal life in salvation, while the “God of the Bishops letter” hits out blindly – good as well as evil people, believers as well as non-believers – they must all live for millions of years in

something that is hardly distinguishable from Hell, if this prophecy comes true! How can anyone believe that the loving, patient and benevolent God of TtL can let it happen that His creatures who He loves with the deepest love imaginable are to be condemned to years of suffering in an existence similar to that



Johanne Agerskov's sister Emma Mathiesen's open letter to Dean Martensen-Larsen from 1922. Emma was very familiar with the content of TtL and was kept informed by her sister about what happened during the séances. Her letter to Chr. Jørgensen is a very important source of information about the history of Toward the Light. Copyright: Private.



The first page of Johanne Agerskov's open letter to the members of the Society for the Dissemination of TtL. The letter was read out at the annual meeting in 1936 and was a reply to the criticism directed against Mrs Agerskov for being too passive in relation to the task of dissemination of TtL. Copyright: The Royal Library.

## Love and Tolerance or the “right faith”?

In my view, what was so amazing and unique about what happened when Ardor turned - and which enabled God to promise the Youngest that a time of more light and purity would dawn for everyone - was really *not* so much that TtL was born, rather it was that the light emerged victorious in a *total and final* triumph over darkness in the spiritual world. TtL was a *consequence* of Ardor having turned, and, as such, is more a result of the victory rather than the goal itself. After the final victory of the light over darkness in the spiritual world, nothing will be able to remain the same, and hence the joy over the victory being so infinitely great among God and the Youngest. The light has no haste what so ever in relation to the dissemination of Toward the Light, and it is also clear that on the side of the light there was complete understanding that there was only a *small* chance that TtL would make a breakthrough already by the publication in 1920. But once published, TtL can *never*

disappear, and sooner or later this work will be the joint foundation for the belief of all mankind – this is what we are being promised in TtL, and what is promised by God will always become a reality sooner or later!

But how come those who joined TtL in 1938 could be so strongly convinced that if only they would be able to persuade the Danish bishops to adhere to the teachings of TtL and to convert the Danish people, then in one stroke world peace could be saved? It is rather interesting to try and find the background to this view.

In the discussion forum on the website of the Swedish publishing company Amelius, which publishes TtL in Swedish, the translator of TtL into Swedish, Robert Keleman, writes:

*“If God and the Youngest could find one bishop or priest – just one – who would understand and embrace the work *Toward the Light*, the World War II ether-image would have been dissolved, or at least large parts of it.”* [http://www.amelius-books.com/discus\\_eng/](http://www.amelius-books.com/discus_eng/)

Here Robert Keleman, who appears to be a very ardent follower of the Bishops letter, posits an interesting postulate. And I believe this postulate is very important in order to understand why so many TtL followers think it is so crucial to disseminate TtL as speedily as possible and also why the board of the Society for the Dissemination of TtL meant that it was of such enormous importance that the Danish church was reformed in 1938.

Robert Keleman asserts that if God and the Youngest could find just one bishop or priest willing to adhere to TtL, then the ether-image that led to the 2nd world war would be dissolved by one single stroke – or at least large portions of it.

At any rate, this theory makes it easier to understand why the board of the Society for the Dissemination of TtL behaved as they did in 1938/39. But does this provide reason enough to believe that things are as Robert Keleman is claiming? Are ethereal images dissolved in the way he describes? Was it really as simple as that – that if only one clergyman or bishop embraced TtL, then the ether image that led to the 2nd world war would vanish at one fell swoop?

No, definitely not – at least not according to TtL. I have read TtL from cover to cover at least 7-8 times and I have nowhere found anything to support such a theory. On the contrary, we are told that there is but one way to weaken the ether images and that is by avoiding following their evil thought impulses. The ether images - being evil plans contrived by the Eldest and designed so as to befall humans in various cruel ways, influencing them by means of evil flows of thought emanating from them – will be weakened or strengthened dependent upon the thoughts and behavior of men. When humans follow the evil flows of thought and carry out the evil deeds to which the flow of thought encourages them, the power of the ether image is strengthened – and when humans refuse to follow the flow of thought, the ether image is weakened. To be sure, it is stated that God and the Youngest can lead the evil flows of thought of the ether images away to receiving stations on distant planets, but they can only do that if the ether images have become sufficiently weakened from the outset as a result of humans having resisted their evil instigations.

Hence, there is no other conclusion: What Robert Keleman is asserting doesn't find any support in TtL. It doesn't happen like that. Even when Ardor returned to the light, thanks to Johanne and Michael Agerskov's loving prayer for him, this didn't lead to the disappearance

of the ether images such as one might expect. The ether images remained unchanged – once emitted the only way they can be stopped is if those that the images are designed to befall manage to resist their mental power. But in addition, TtL tells us that the Youngest are able to anticipate all the ether images and are constantly working in every possible way to prevent them from becoming reality on earth.

This belief that all of the evil plans of the Eldest would be wiped out – as if by magic – just because *one single* clergyman embraced TtL therefore cannot be perceived as anything else than a form of superstition or wishful thinking, very far from reality. Unfortunately, things are not so simple. Human beings have to manage by themselves to resist evil – however with the very good help they always get from their guardian spirit and from the Youngest who are working incessantly in order to prevent – if at all possible - the ether images from becoming reality.

Obviously, this does *not* imply that I refuse the idea that a possible reformation of the Danish church in accordance with TtL could have resulted in a powerful de-polarisation and a cleansing of the dark energies hovering over Denmark. Such a de-polarisation of darkness obviously would not have been brought about as a consequence of somebody having changed his beliefs in itself, but possibly it could be a result of the Danish bishops and church congregations going through a deeply felt “reformation” in their inner emotional life - assimilating the message of Toward the Light in the bottom of their hearts and truly understanding how important it is to pray from a trustful heart in order to be heard. Unless a possible reformation had such a depth, I cannot see the effect being very great, for as TtL is telling us very clearly, the decisive thing is not what kind of faith one confesses to, because it is not the faith in itself that “saves”, rather it is the individual’s ability to love and his trust in God’s guidance.

Apart from this, it is of course rather difficult to imagine that a reformation of the Danish church would be able to eliminate those ether images that had nothing to do with Denmark, and ethereal images that had already been active for many years, to boot! The ether images aiming at inducing Germany to launch military attacks on the rest of Europe must presumably have been directed towards the German leaders and the German people, and for their military attacks to have been stopped it would, in all reason, have required the reformation of the German church, not the Danish – Denmark of course did not take part in any attacks – on the contrary! I can definitely not find any support in TtL for the claim that the adherence of one single person or a group of persons to TtL would have been able to influence ether images that concerned not themselves but somebody *else*! The person or those that are being hit by ether images must *by their own* resist the evil flows of thought from these ether images – however always with the assistance and support from the Youngest, never faltering! I find that we may conclude, well founded in the messages of TtL, that it is quite *unimaginable* that a reformation of the Danish church, even if the consequence were a very deeply felt “awakening” of the Danish people, would result in a situation whereby ether images - active for many years and were directed towards entirely different countries – would be eliminated. Unfortunately, it amounts to wishful thinking. The effects of people adhering to TtL are important, but they are not so enormous that Evil is being wiped out as if by magic!

siddele af en klar, stringent Tanke, og i høj Grad har Evnen til at slutte fra det ene til det andet, og desuden faar Hjælp fra oversenselig Side gennem inspiratorisk Paavirkning. At De ikke har forstaaet hendes Besvarelser er beklageligt, men det er sandelig ikke hendes Skyld. Min Datter, saa De huske, har fra sin tidlige Ungdom været vant til at høre paa og til at deltage i de forskellige Diskussioner angaaende "V.m.L.", saa hun er vant til lidt af hvert. Hun staa nu paa Højdepunktet af sin sandelige Udvikling, der jo for de fleste Menneskers Vedkommende naas mellem 35 og 40; min Datter er nu 37, er, som ovenfor søgt, et klart tænkende og forstandigt Menneske. Hendes Besvarelser paa Deres Spørgsmaal har jeg i eet og alt godkendt. De er logiske og fast opbygget, selv om De - at gaae efter Deres Svar - mener det modsatte. Det kunde maaske interessere Dem at faa at vide, at hun fik Udmerkelse til sin Filasofikum, saa Logik kan ikke være hendes svage Side. -

Saa haaber jeg, at De, efter denne lange Skrivelse, der har tættet mig uhyre meget, skønt den er skrevet i flere Afdelinger, saa blive lidt mere forstaaende i Fremtiden og lidt mindre heftigt optændt, naar De ikke straks kan se, at der er Sammenheng og Løning i det, der gives Fra Gud og fra de diskarnerede Yngste. -

Venlig Hilsen fra min Datter og Deres

Johanne Agerskov  
 Christian Jørgensen

*Johanne Agerskov spared no efforts to persuade her friend Christian Jørgensen about the authenticity of the Bishops letter; however, she did not succeed in this endeavour, and this left her very sad. Perhaps it would have been better if she herself had been more receptive to his viewpoints? This is page 9 of the last but one letter she wrote to him. Copyright: The Royal Library.*

Angaaende Deres skriftlige Meddelelse til Bestyrelsen om, at Goethe er en af de Eldeste, vil jeg sige: at De Herrer Brynman og Polner Hansen muligvis har vidst noget om dette som Privatmennesker, er en Ting for sig, men naar De nu har skrevet det til de to Herrer og mig i vor Bogen om Bestyrelse for Selskabet til "Vandrer mod Lyset" Udbredelse, saa har De selv gjort Meddelelsen officiel, noget De, saa vidt jeg kan forstaa, ellers mener, for enhver Pris burde undgaaes. De saa jo nemlig være klar over, at alle kræve til og fra Bestyrelsen af Selskabet til "Vandrer mod Lyset's" Udbredelse bliver opbevaret ubeskåret i Selskabets Arkiv af Hensyn til kommende Tid. At De har talt med mig om "Bogen" Goethe, er dog ganske naturligt, da jeg saa vidt jeg erindrer, selv var til Stede, da De fik Meddelelsen. Desuden saa De nok kunne tænke Dem, at jeg, der fra min tidligste Ungdom saa at sige har været midt i Begivenhederne, i Forvejen havde Kendskab til omtalte Meddelelse; gennem mine Forældre ved jeg jo adskilligt, som ingen andre har Kendskab til, Ting som aldrig vil blive meddelt nogen anden her paa Jorden. -

Af Deres brev kan jeg se, at De ikke er kommet et Skridt videre i Forstaaelsen af alt det, der er blevet udtalt for Dem i min Moders og mine Breve. Jeg vil nødig tro, at De ikke kan forstaa Forklaringerne, jeg er mere tilbøjelig til at mene, at De ikke vil, derfor er jeg ogsaa klar over, at al videre Udredning, Forklaring og Henviisning til Værkerne fra vor Side vil være ganske omsønt - kun være Spild af Tid og Kræfter. Af denne Grund vil jeg sige: det nytter ikke, at De skriver mere til min Moder eller mig - Deres fremtidige Breve vil alle blive returneret ubesvarede. Vi har gjort vort bedste for at hjælpe Dem, men naar man ikke finder Bænbund i en velg Villie til at ville forstaa, saa er det nytteløst at fortsætte - thi: "Der Menschen Wille ist sein Himmelreich".

Venligst

Inger Agerskov

*The last letter of the correspondence between Jørgensen and the Agerskovs, written by the daughter Inger Agerskov. This is the last page of her last letter, in which she states that she and her mother will now sever each and every future connection with Jørgensen. Copyright: The Royal Library.*

## If God Turned Against his Power of Love He Would Destroy Himself!

In the discussion on his website, Robert Keleman also mentions something else of great interest (February 2002):

- “ -The year 1938. Did God and the Youngest see dangers in the horizon in 1938?
- Hitler planned to start the War in March-April 1940, but he was - like the rest of the Eldest - impatient and began to wage war in September 1939. (1940 minus 1938 = 2 years.) How much time was given to the Danish Bishops?
- Ether-images
- Nazism, communism, fascism
- Nuclear weapons
- Hundreds of incarnated Eldest (among others Hitler, Stalin), many with no conscience
- Incomprehensible sufferings
- Could God in 1938 have foreseen how the “coming” war would go?
- How would the Youngest have been able to carry out their work during an atomic winter?
- How would the Youngest have been able to carry out their work in Europe and the rest of the world with Hitler in power?

- And finally, what is the easiest way to remove or eliminate Ether-images?"

There seems to be a widespread view among many of the supporters of the Bishops letter that the more they manage to characterize the situation in 1938 as gloomy and negative, the more credibility is gained by the Episcopal Letter. And behind this compulsion to paint the cruellest effects of Ardor's threatening ether images, is apparently the notion that because the prospects were so barbarous, God had to resort to quite extraordinary efforts. Keleman is also of the opinion that the significance of the Bishops letter today is totally irrelevant, because it was a document that can only be understood in the historical context of its contemporary time and only targeted the Danish bishops. On this point I disagree totally. God's tactics are, and have always been, the same: He follows the path of light and love - and his mill grinds slowly - but He knows that the light will eventually conquer - even if it may take a very long time. However much one makes the most pessimistic and grim prophecies it doesn't change anything: Nothing of that can justify that God in a letter to the Danish bishops would support statements against the laws of the light - God and the Youngest will never ever choose any other tactics than that of maintaining the laws of the light. And as long as ether images planned by the Eldest continue to exist, the Youngest will continue to work against them, such as they have always done.

If we were to apply Keleman's theory on a worldly example, we could for instance imagine a father who has always raised his children with love and never abused them; imagine such a father confronted with a situation where he is seeing his children exposed to an extraordinary danger and then going totally against everything he himself stands for, threatening the children that if they do not follow his command in this particular case, he will beat them out of their senses. *This* is the Bishops letter in a nutshell. Apparently "God" completely changes his tactics compared to what he otherwise has always represented! A human being on earth might well do such a thing - but not God! And the Bishops letter is definitely inconsistent with TtL in many important aspects!!

However, going back to 1939 - how did the members react to the board's "explaining" letter in which they, in spite of protests from many members, maintained that God does not listen to the prayers of a Christian? As far as I know the letter did not make anybody change his or her mind, and this was received very negatively by the board. They distributed yet another letter to the members, this time in order to announce that the board had decided that because of so many members not having signed the letter, they would not, after all, send the letter to the bishops. At the same time, they viciously attacked those that had not signed the letter, accusing them of having *let down* TtL at such a decisive point in time. And they added that they could not fathom how such people could have any interest in being members of the society when they ended up by letting it down at the decisive moments. This is probably the most straightforward way to tell someone that they are not wanted. But not very long time after this, the society was gone, split up and destroyed by internal strife.

In his ardor to make the authenticity of the Bishops letter plausible, Robert Keleman paints the most gruesome scenarios:

*"We know today that if the Nazis and the Japanese armed forces had won World War II, the civilization as we know it had ceased to exist. We also know, through interviews with those who worked with Hitler and his henchmen, that the Nazis had large plans to "rebuild" parts of Czechoslovakia and Poland into enormous concentration camps with "murder factories" where 100,000 - 5000,000 human beings could be massacred per week. This would have been*

*ethnic cleansing in its darkest form – absolutely jet-black. They would have performed medical experiments on millions of children, men and women. The Nazis would have destroyed every painting by great artists that, according to their sick minds, was “decadent”. There would have been no trace, no trace whatsoever, of the work that Johanne and the Youngest had done during so many years under extremely hard conditions. The work “Toward the Light” would have vanished into smoke here on Earth. Entire cultures on Earth would have been annihilated. And what if the Nazis and the Japanese armed forces had “discovered” nuclear weapons before the USA and Russia? They would have destroyed the United States, Russia, Great Britain, China and large areas of Asia without batting an eyelid. The result would have been hundreds of millions (maybe a billion) dead people, atomic winter over large parts of the world, hunger, unbelievable sufferings. We would have been transferred over 200 million years back in time. God had foreseen that all this could happen in the 1940s, at worst. In the light of this, it is stated that He (God) “perhaps for long periods would have to ‘break off’ all connection with mankind”. This is not the same as abandoning the human beings. It is only a matter of changing tactics from God’s and the Youngest side. Please try to imagine how meaningless the work of the Youngest would have been on Earth after for instance an atomic winter. What would the Youngest’s situation have become under such conditions? It would of course have been impossible for the Youngest to carry out their work, to guide and help mankind forward under such circumstances. That is why God “wrote” the much-discussed section in the “Open Letter to all the Bishops”. And, once again, this has nothing to do with abandoning human beings”.*

(Translators note: This is a quote from a website by RK, written in English. In this, as in subsequent quotes by Keleman, I have left the text as it was originally, except for a few obvious linguistic mistakes, corrected in order to render the text more readable.)

Once again, I have to say that this ferocious depiction of the barbarous times which the Bishops letter was meant to prevent can in no way contribute to justifying that God in the Bishops letter goes against his own promises and his own laws. Besides, I think that Robert is guilty of “forgetting” that the Youngest had just then won the definitive victory over darkness in the spiritual world, and evidently the Youngest worked throughout the entire 20th century very vigilantly to prevent the ether images from turning into reality. It appears very clearly from TtL that God and the Youngest were fully aware that Ardor had designed some of the worst ether images ever, and undoubtedly Ardor had wished to see mankind annihilated in an atomic Ragnarok. Would then the response of God and the Youngest to this situation be merely to send out the Episcopal Letter and then otherwise remain passive in a watch-and-see attitude? Hardly! And in response to Keleman’s claim that *Toward the Light* would be obliterated and that there would not be even a trace left of the work carried out by the Youngest and Johanne Agerskov, I would like to remind about the following, found on page 32 in Supplement I:

*“T.t.L. has gained access to the human world, its thoughts and messages can never be wiped out and disappear”.*

If that which is stated in Supplement I is true and correct, nothing of what Robert Keleman writes about the terrible conditions that could emerge on earth can be true. What is stated in the quotation above, dictated to Johanne Agerskov by Leo with the blessing of God, provides us with a secure conviction: TtL, its thoughts and messages will *never* disappear from the earth!

However, supposing for a moment that Keleman is right and that it really was this total breakdown of all civilization and these gruesome sufferings that waited human beings in case the Danish bishops did not fulfill their promise to God. In that case I am of the view that there must be every reason to ask: How *could* God let the responsibility for all mankind avoiding all these horrendous torments rest on such a fragile foundation, being the ability of 9 Danish bishops to reform the Danish church? All the more since several of the bishops had not even promised to contribute to such a reformation! Does God gamble with the sufferings of human beings, or is He a completely inferior strategist? And, if it had occurred that the bishops had agreed to support the reformation of the church, is there any guarantee that they would have succeeded? Another possible scenario could be that they would not succeed in rallying the clergymen for their cause, or that they could have been dismissed from their positions each and every one of them – and, in that case, who would then take over the task of reforming the church?

No, this *cannot* be true. It seems entirely unthinkable that God would be willing to let the self-sacrificing efforts of the Youngest throughout millions of years in the service of the light be wasted, after which He Himself would surrender totally, leave the misery to itself, wash His hands and leave mankind to cater for itself. If the Episcopal Letter is correct, then God is not only very poorly gifted – He is an irresponsible gambler, putting his creations' suffering at stake. He is then a disgraceful coward and totally unworthy to assume any responsibility for living creatures. Fortunately, this is not the case!

God of course always possesses complete overview over absolutely all contingencies and possibilities, and the fact that God has limited His prescience about the choices of each individual of course does not mean that He per se has limited his capabilities or made Himself less gifted. Evidently God has retained His capacity to imagine what is awaiting in the future, in case those that He entrusted the responsibility for thwarting Ardor's plans should fail. For instance, when Christ and the Youngest were to find human beings on earth who trusted them so much that they were willing to pray for Ardor, of course God had reincarnated not only Johanne Agerskov and Michael Agerskov in order to carry out this plan! He had incarnated a number of people in many different countries, who could all be ready to resolve the task, and we know from TtL that in case the Agerskovs had failed Christ and his helpers would have continued to search and would have found someone else who could handle it. Obviously, God is never short of solutions, because He is able to predict everything that might go wrong and has always a plan B, plan C, plan D, plan E and so on in perpetuity – as a backup.

Does anyone really believe it possible that God one day will be in a situation where He *gives up* because He has run out of *ideas*? Would it be feasible to experience that God one day will say: - No, I really hadn't thought about this. No, I cannot take this anymore.... So long, all my creatures, from now on you are on your own; perhaps we will meet in three or four million years, while I will rest and make myself comfortable in Heaven! Luckily I have everything that I need to enjoy life up here..... If it were feasible that God could do this – something that He evidently *never never never* could possibly do, and also *cannot do*, then I am personally convinced that this would *destroy* Him, and that all kind of life would immediately *cease to exist*! In the case of God we are talking about *such* gigantic forces that if He should chose to go *against* His own power of love, His consciousness would immediately be shattered in an explosion so gigantic that the strongest atomic bomb in this world would, in comparison, be like a barely audible whistling sound – and the universe and all His creations, all the Youngest, the Eldest and all human spirits would in that same moment perish! That would be

the result if the Episcopal Letter is true, if it were feasible that God could leave his creations for a period of several millions of years. The energy flow of divine strength that continuously flows from Him to all of His creations would be met by a destructive counter flow and the universe would simply short-circuit! On a much smaller scale the same thing has happened on earth many times before: Human beings with unusually strong love energy who have chosen to go against their conscience and have let other conditions guide them into the wrong direction have had their personalities short-circuited and have become insane.

But those who think that God knowingly and willingly could possibly break off every connection with His creations and let them sink so deeply into darkness, sin and misdeeds as they possibly can, ought to sit down as soon as possible and study TtL again in peace and quiet – again, again and again, until he or she is able to fathom just a fraction of God’s true nature.....



*Johanne Agerskov was a very shy and modest person who didn't like any focus on herself. As the years went by she preferred to stay at home and only seldom ventured out with her daughter and her husband. Therefore, very few photos of her exist – only 11 are known. The above picture, probably taken around 1896, was handed over to the photo collection of the Royal Library by an unknown person, and hence it is a public photo that anyone can copy. It is known that Børge Brønnum has signed a statement according to which he agreed to destroy Mrs Agerskov's pictures before she died, but even in the early 20th century people were photographed so frequently that it was totally impossible to destroy all pictures of oneself. In this photo all the Malling-Hansen sisters are seen together with their stepmother Anna, the son-in-law Fritz August Bech and his and Zarah's daughter, also named Zarah, later married as Odder. Johanne is number two from left. Photo: The Royal Library.*

## **God Promised the Youngest that the World Would Head Towards Periods of More Light and More Purity!**

Toward the Light! recounts the history of the struggle between darkness and light, for many thousands of years raging between good and evil – with the earth as arena. During the Renaissance the Youngest were sent to earth in their thousands in the shape of brilliant artists and scientists in order to contribute to elevating the cultural and scientific level of mankind. The consequence was that the light grew sufficiently strong for preparing a new incarnation for Christ in order to once more try reminding Ardor about the prayer, win him back to the light and break the power of darkness.

But instead of exposing Christ to the risk of new immense strains and possibly deep wounds and disappointments, this time God chose a different strategy for light to definitely conquer darkness, calling this strategy the *shorter road* or the *shortcut* (in Danish: ‘genveien’). The implication of the *shorter road* was that the Youngest - in discarnated state, without human form – contacted terrestrial assistants through so called mediumistic circles and made them pray for all the fallen spirits, who because of their sinful lives had not been able to return to their homes in the spheres and were wandering about on earth or in the sphere of Hell.

And God did not hide the fact onto Christ that if they were willing to follow this *shorter road*, then the victory of the light over darkness would occur at a much earlier stage than what they would otherwise be able to hope for.

*“My Son, I say unto you: will you follow this shorter road, with human beings as intermediaries and helpers, then within a century you can together draw all spirits of the dead away from the Earth and back unto life and the Light – and then purer and brighter times soon come unto all of you.”*

(Ardor’s account).

In my view, this statement cannot be understood in any other meaning than this: God through his omniscience was already at this point in time aware that if Christ and the Youngest were to follow the *shorter road*, they would manage to win back all the “dead”, and “purer and brighter times (would) soon come unto all of you”! Christ could hardly understand this as anything else than a promise from God that the Light would be victorious, if the Youngest were to choose the *shorter road*, and that this victory in the spiritual world would bring about *an era of more light and purity for all of God’s creatures*.

Is this consistent with a situation barely a hundred years later, Christ and his assistants having carried out God’s plan to the letter and won all of the earth-bound spirits, including Ardor, back into the light, where God – according to the Bishops letter – is at the point of abandoning his entire plan and may perhaps sever every connection with mankind, perhaps for a period of millions of years? If the Bishops letter is correct on this issue and if God, after having initially persuaded the Youngest to carry out a plan that He calls the *shorter road* and promised that the plan will bring lighter and purer times for everybody, at a later stage He Himself drops all further help to humans for several hundred millions of years on account of some Danish bishops not supporting TtL at the appropriate point in time, then God is nothing but a simple liar who has double-crossed the Youngest. If fulfillment of God’s plan hinged entirely upon the choices of a few Danish bishops and would otherwise founder completely, then it was dishonest as well as mendacious by God not to inform the Youngest about it when he requested their participation in the plan. Of course, God would never do such a thing.

When God promises purer and brighter times for everybody, he evidently states this in full awareness and knowledge that He is right – otherwise He would not be omniscient and omnipotent! God doesn't *play* God, so to say. If God says something will happen – then it is because He knows it and not because He hopes that what He promises shall occur!

When Christ informed all the other Youngest about God's plan, they were hesitant to go along with the *shorter road*, because they immediately understood that carrying out the plan would expose them to enormous exertions and afflictions. However, when Christ, safe in his conviction that by the grace of God they would be victorious, told them that God had promised to be at their side along the entire road, then this also broke the resistance among the other Youngest:

*“Brother, Brother, we shall go along with you and help you to carry these new burdens. Indeed, you shall not walk alone. And when our Father is with us, we shall surely be victorious!”*

It is quite evident from this that all of the Youngest realized that if they carried out their part of the plan, God would make sure that the mission succeeded.

What is related here is in reality the beginning of the history of Toward the Light, because TtL was created as a direct result of the decision of the Youngest to execute God's plan and as a direct consequence of God having promised them that they would be victorious! Thanks to TtL we know in detail how the Youngest came to Earth, found their assistants, and how the circle of people around Johanne and Michael Agerskov throughout a number of years prayed for the earth-bound spirits and won all of them, including Satan, back into the Light. They also received Ardor a year later in order for him to tell his story, and several of the Youngest related what finally became the three promised fruits: “Greeting to Denmark”, “Toward the Light!” with supplements and “The Doctrine Atonement and the Shorter Road”.

In other words, God's *shorter road* was successful: The Youngest redeemed all of the earth-bound spirits and the light gained the last and final victory over darkness in the spiritual world! And there was much happiness when all of the Youngest had reconvened in Heaven after the *shorter road* having been brought to its final victory.

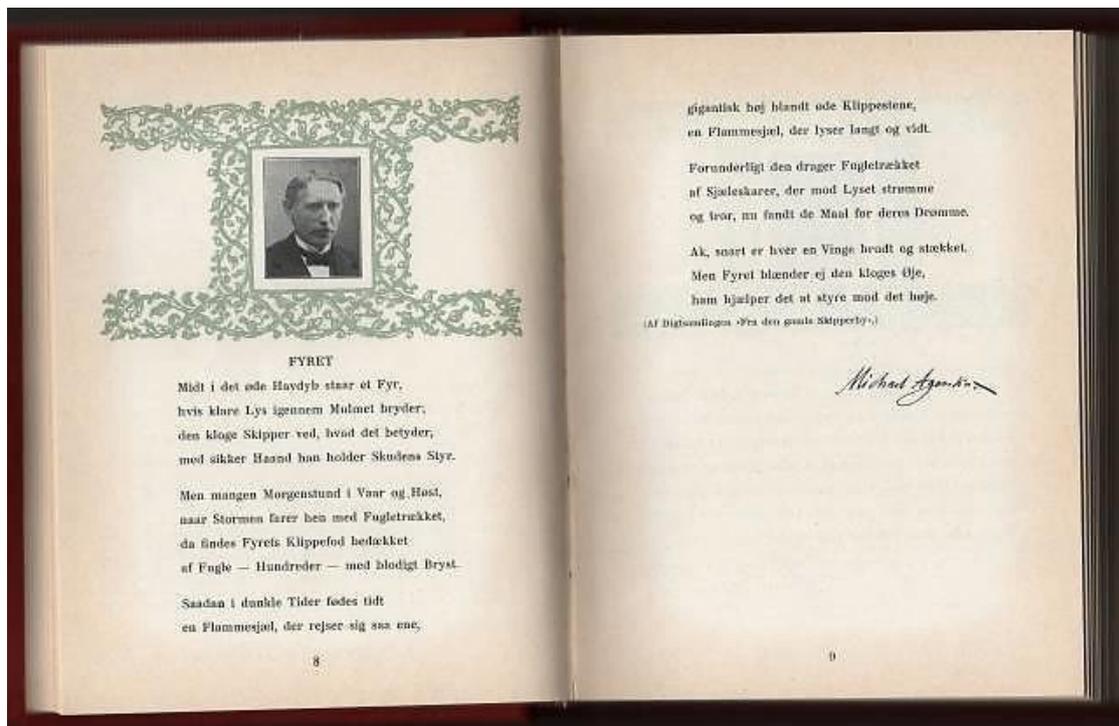
*“And God spoke to Christ and the Youngest who had accompanied their Brother, thanked them all for their deeds and for the great patience and love shown by them.*

*And there was much elation and they all rejoiced; for they knew that from this moment on lighter and better times would dawn for all of them, although they understood that still many eras would pass before mankind would become purer and less sinful; although they understood that eons would come and go, before the Light would have fully absorbed Darkness and completely removed it from the Earth.”*

Here it is confirmed what God promised the Youngest before they started on the *shorter road*: *“for they knew that from this moment on brighter and better times would dawn for all of them...”* If the Bishops letter, published a mere 25 years after the scene described above, is correct in stating that God, only 25 years later, will perhaps have to break off every contact with mankind, maybe for millions of years, on account of the Danish bishops not having managed to reform den Danish church in accordance with TtL, and that God therefore cannot endure being a passive witness to the sufferings of mankind, well then the rejoicing by God and the Youngest is based upon a total misunderstanding of the entire situation. They think

that they have triumphed such as God had promised them that they would, and they are confident that better times will dawn for all of them even if it may take some time before all darkness has been wiped out from the earth, but it appears then that God knows very well that this success is only *temporary*, and that everything hinges on a few Danish bishops? He is *fully aware* that He has misled the Youngest: By hiding part of the truth He has persuaded them to participate in a gigantic task under promises that they will prevail, and then the end result is possibly millions of years of suffering for the entire mankind? It is of course totally unthinkable that this be the case. God promised victory to the Youngest, and He promised them that brighter times would dawn for all of them, and evidently He would never have done that if there were just the *slightest* possibility that the entire plan would result in total disaster for mankind!

Moreover, there is no information in TtL to the effect that God's promise of brighter and purer times to dawn for everyone was linked to specific conditions after Ardor having been won back. The victory in the spiritual world had been won, brighter times were to dawn, and there is nothing said about these brighter times hinging upon some Danish bishops fulfilling a promise that some of them gave before their worldly existence.



Besides publishing TtL, Michael Agerskov had his own authorship which included novels as well as poems. He also published a textbook for the teaching of Danish literature covering texts for primary and secondary school levels. In 1919 the Association of Danish Writers issued a 25-year jubilee publication, and the illustration above shows the presentation of Michael Agerskov in that publication.

### **The Bishops Letter – The Old Teachings of Ardor, now in a New Terminology.**

It was by no means the *first* time Christian Jørgensen approached Johanne Agerskov, when he sent her a letter after having received and read the Bishops Letter in February 1938. He had, for a number of years, been a close friend of both Mr and Mrs Agerskov, and he was the very

first person Johanne Agerskov wrote to in order to convey the news of her husband's demise in 1933, because Michael Agerskov had requested her to do so. And in Jørgensen's case it is very interesting to recall what is said in Supplement I about why from the spiritual world there was a wish to publish two supplements to TtL. In spite of the Youngest having guided the thoughts of the original six séance participants onto those questions they wanted them to put in connection with TtL, there were still many questions the Youngest wished to include in TtL but which they had not succeeded to engender in the thoughts of the participants. Following the publication of TtL, and after having been read and aroused the interest of various people, the Youngest agreed to lead some of *these* people's thoughts unto the requested issues, such that they would be able to pose these questions through Johanne Agerskov. Apparently Christian Jørgensen must have been one of those who in this way became a "tool" for the Youngest, because when he learned that there was a need for more questions for the publishing of Supplement II, he sent no less than 21 questions at one go, and as far as I know all of his questions were answered by Leo, even if one of the responses was not included in Supplement II. This implies that his questions must have been high quality, because Johanne Agerskov as well as the Youngest complained that they received some questions which the person posing the question could very easily have found the answers to by reading in TtL, and such questions were mostly rejected. However, there is every reason to suppose that Christian Jørgensen was one of the assistants of the Youngest in 1929! Han also gave financial support for the publication of Supplement II!

If we imagine the possibility that Johanne Agerskov really was deceived by one of the Eldest when the Bishops Letter was dictated to her, *what* would the Youngest possibly have done to draw her attention to this? Well, of course – if they didn't succeed in establishing contact with Johanne Agerskov *herself*, following the publication of the letter, they could obviously have done the same as in the case of the Supplements; they could have attempted to approach one of those people that they had previously established contact with through thought inspiration! Personally, I am convinced that Christian Jørgensen, and probably several others, were mentally influenced by the Youngest, and by them were inspired to contact Mrs Agerskov in order to stop the distribution of the Bishops Letter, if possible! What else *could* the Youngest do about it? What did we do in the old days when people had only *one* telephone at home and in case we could not contact them in order to deliver a message of life and death? Well, we called the neighbors instead and asked them to convey the message. In my view, this is exactly what the Youngest did in 1938! And Jørgensen was, as we know, not just anybody: He was an ardent advocate for TtL, he was a very close and good friend as well as highly trusted, and he had been used also at previous occasions by the Youngest. But, unfortunately, instead of *listening* to the arguments and contestations of their friend, both Inger and Johanne were tremendously provoked by the fact that he did not *automatically* accept everything they wrote in their efforts to persuade him about the authenticity of the Bishops Letter, and so they ended up by severing all contact with him – apparently deeply inspired by the "God" of the Bishops Letter.

Johanne Agerskov's sister, Emma Mathiesen, also an ardent follower of TtL who also contributed questions to the Supplements and, as such, was used by the Youngest, likewise corresponded with Jørgensen, and these letters constitute an important source for our knowledge of some of the things that took place in 1938. At that time Emma Mathiesen wrote to Jørgensen and told him that her family members were surprised that the sister was still alive, given that her illness had fatigued and tormented her for so many years, and she was also worn down by having to nurse her husband during his illness that lasted for several years and gradually paralyzed him. Does it seem realistic to believe that a woman, who was worn

out and debilitated by disease to such a degree that her own family finds it a marvel that she was still alive, could be an infallible psychic instrument?

In one of the letters to Jørgensen, Emma Mathiesen writes that it was a great pity that her sister had not been willing to listen to perhaps *the only* person who could have helped her expose the fraud in 1938! Sometimes there are good reasons to listen to those that have the courage to voice their opinions in a direct way and not only listen to those who echo and humor us)! However, in 1938 Mrs Agerskov had managed to establish such a position among the supporters of TtL that the myth of her infallibility was well established. History is full of catastrophic events that could have been avoided if people had had the courage to express their honest opinion in front of highly respected people, and if those in high places (e.g. the captain of Titanic!) had chosen to *listen* to those that dared speak out and disagree. There are plenty of good examples.

In his correspondence with Miss and Mrs Agerskov Christian Jørgensen was very careful to point out that his difficulty in accepting that the Bishops Letter was in harmony with the God that he knew from TtL obviously did *not* imply that he in any way meant to discredit Johanne Agerskov or question her honesty. In response to this, Inger Agerskov presented a long chain of thought aiming at proving by logic that believing Johanne Agerskov to be able to be misled by one of the Eldest was tantamount to accusing her of dishonesty. This was because it was not *possible* for any of the Eldest to deceive Johanne Agerskov – she was untouchable from the side of the Darkness. Here Inger Agerskov for the first time launched the dogma or myth of Johanne Agerskov as the infallible medium, a dogma that still has a large following in Denmark! In my view the veracity of this dogma is as unlikely as that of Jesus having been begot by a virgin, or that Jesus was a man without sin! We *know* from TtL that Jesus was born as a result of perfectly normal intercourse between a man and a woman and was also not flawless – and evidently the same goes for Johanne Agerskov. Generally speaking, there are many striking similarities between the dogmas of Christianity and the myths that gradually developed around Johanne Agerskov and TtL. The belief in salvation by faith alone and Jesus as the man without sin, and the eternal torments in hell for those that are not saved – these beliefs are dangerously close to the myth that only the belief in TtL can save the world from darkness, Johanne Agerskov as the infallible medium, and God who may possibly sever all connections with mankind, possibly for millions of years. And the reason why these dogmas are so close to each other is of course that they stem from the same source – namely the ideas of Ardor! The fact that she managed to expose one of the Eldest, such as Michael Agerskov relates in “Nogle psykiske oplevelser” (“Some Psychic Experiences”) that Johanne did on one occasion, obviously doesn’t imply that she *ever after* would be immune to being deceived. To believe such a thing is pure concoction and has no foundation in TtL! Darkness attacked Jesus constantly and why shouldn’t Johanne Agerskov experience the same? Admittedly, Ardor had turned, but the ether images were still active and many of the Eldest remained servants of Darkness. Besides, why is it so important for some people to stick to the myth about Johanne Agerskov being infallible? Evidently because she, in their view, was the guarantor that everything in the Bishops Letter is the Truth.



*Michael Agerskov was employed at the Marie Kruse School in 1896 and worked there until 1931 when he had to take permanent leave because of illness. In the above picture he is sitting adjacent to the head teacher in the front row as number four from right, and this is a jubilee photo, alleged to have been shot in 1927. Compared to other pictures I would argue that it is more likely the picture is from the beginning of the 1930s, because Agerskov appears to be very sick. But at least we may conclude that he had nothing against appearing in a public photo.*

### **What Contributes Towards Personal Cults?**

In this context I would also like to comment on the widespread view according to which it would lead to a personal cult around Johanne Agerskov if there are portraits of her and that one should not at all take an interest in her as a person. I am fully aware that there is a testimony from Børge Brønnum according to which he took part in destroying all of Johanne Agerskov's pictures before her death. But also here we are dealing in myths, for the story about the destruction of these pictures is unknown for most people, and the few that know what really took place haven't been willing to tell us about it. But, anyway, the myth says that it was from the spiritual side that Mrs Agerskov was requested to destroy all pictures of herself and of her husband in order to avoid that she become the center of a personal cult in future. Now, in the first place we can state that Michael Agerskov cannot have taken part in the destruction of pictures, because he allowed himself to be photographed on a public photo in connection with a jubilee celebration at the Marie Cruse School not long before his death in 1933. The picture is shown in a school jubilee publication, and it is alleged to have been taken in 1927, but judging from the appearance of Michael Agerskov it must have been taken much later, perhaps around the time of his resignation in 1931. So we do have a public photo of Michael Agerskov from 1931. Likewise, there is a public photo in the silver jubilee publication of the Association of Danish Writers from 1919. In addition, there are public photos of the Agerskovs in the picture collection of the Danish Royal Library as well as in the Heiberg-museum in Sogndal, Norway. Even at that time, the beginning of the 20th century, people were photographed so frequently that it was completely impossible for Johanne Agerskov to try and destroy *all* pictures of herself – indeed, even her own daughter had pictures of the mother in the album that she left behind when she passed away. And the person who handed in an engagement picture of Michael and Johanne from around 1898 as well as a group picture from circa 1895 of Johanne with all her sisters, the stepmother, the son-in-law Fritz August Bech and his daughter and a daughter of one of the sisters has surely handed in the picture in good faith, perhaps unaware that this act made the pictures public property. But these are public and have been so for probably more than 100 years! The picture in the Heiberg-museum in Oslo was probably delivered to the genealogist Gert Heiberg in connection with his work on a book about the Heiberg family, published in 1907. (Johanne

Agerskov's mother was of the Heiberg family – her maiden name was Cathrine Georgia Heiberg).

However, I feel that it is also a very relevant question to ask exactly what is it that contributes to a personality cult? Does it lead to personality cult to show general historic interest in persons who participated in an epochal work? Does it for instance lead to a personality cult if we write biographies about world famous historical figures? Of course not. It is not *that kind of* interest that leads to the formation of myths and the worshipping of human beings as saints. However, what does lead to personality cults is, on the contrary, all kinds of attempts to exalt people to be something *more* than an ordinary human being – and this is in fact what happens, when one adheres to the belief that Johanne Agerskov was an infallible medium – then we exalt her to something saint like, and this, together with clamming up about quite common biographical information, the destruction of pictures etc contributes to creating the image of a mythical, exalted figure, above ordinary people.

While, on the contrary, commonplace historical research aiming at generating a credible historical depiction of the events contributes to the *opposite* of personality cults – namely to show the person exactly as she or he was – and this includes also to show what she or he looked like! When people wish to start worshipping saints, there are many ways in which to do *that*, and the process is in no way dependent upon photographs! Just think about the worshipping of Jesus, with the bits and pieces of the cross, blood, pieces of the cerement etc! Indeed, throughout history there has probably been *more* worshipping in the shape of collecting relics left by “holy” people than collecting photos? Towards the end of Supplement II we are asked to remember that we are not to give the person Johanne Agerskov any other place than that which she deserves, and if thanks is due to anyone for TtL to be able to be created on earth, then we are to thank God and not her. Yes, of course we must do that, for God planned *the shorter road*, making it possible for the light to prevail over darkness and that the true story about God and about the relationship of humans to Him could become reality here on earth! But it is nowhere written that we must try and erase everything that has to do with the people involved, is it? As long as we realize clearly that the purpose of our research is to be able to document the purely *historical* events, I cannot see *anything* wrong in producing biographies of Johanne and Michael Agerskov and the other pioneers from the history of TtL. Indeed, I would even claim that this may contribute to *counteract* them being worshipped as saints, because people reading about them will see that they, in spite of their extraordinary gifts in a few areas, were only people like the rest of us, for good or worse! Jesus himself made mistakes from time to time, in fact!

Incidentally, concerning those opposed to the existence of portraits of Johanne Agerskov: Isn't it striking how close they are to the position of the Muslims in their support for a ban of making portraits of the Prophet? This should be a cause for reflection, I believe! But the Bishops Letter shows very clearly that the exalting and glorification of Johanne Agerskov to the level of infallibility blocks the way to fully comprehending the loving nature of God, because the notion of seeing Johanne Agerskov as infallible forces us to acknowledge the Bishops Letter as authentic and hence also obliged to accept “the God of the Bishops Letter” – the “God” that resorts to blackmailing and threats in order to have his way and who does not help human beings before they accept TtL and, worst of all: Who might abandon humans for a period of millions of years and let them sink so deeply into darkness, sin and misdeeds as they possibly can! Personally, I am convinced that it was one of the Eldest who whispered to Johanne Agerskov that she should burn all of her pictures! Destruction is not in the nature of the Light – it is a feature of the darkness, and the Eldest who inspired Johanne Agerskov to

burn the pictures was probably fully aware that this might contribute further to mystifying Johanne Agerskov and prevent that the true human picture of her remained on earth after her death. Consequently, I am of the strong opinion that it is an *act of the light* to publish Johanne Agerskov's portrait together with her historical biography. For people to have faith in the message, it has proven enormously important to be able to link the message to a face. I once watched a science programme about a group of researchers investigating to what extent a message broadcast with only a symbol as brand name was able to match a message broadcast by a person and with *the face* of this person as brand name. They had two different campaigns with *exactly the same content* running for an identical period of time, but with one campaign using the symbol as brand name and the other one using a face. It turned out that the interest for the message where one could identify with a *human face* resulted in an overwhelmingly stronger following than the message represented merely by a symbol. Therefore, to those who are skeptical against now seeing Michael and Johanne Agerskov and Rasmus Malling-Hansen's faces publicly on the internet I would like to say: Can you imagine that it might hurt the message of TtL when we link these people to the opus? No, I don't think many people could hold that opinion, rather on the contrary.

In addition to counteracting a possible personality cult of Johanne Agerskov – or for that matter of Michael Agerskov or Rasmus Malling-Hansen – I am personally convinced that historical research aiming at producing historical biographies over the “mid-wives” of TtL, where we don't do anything else than presenting them as the persons they actually were, will certainly be able to make some very positive contributions in relation to TtL. One aspect is that biographical presentations of fascinating people who have had extraordinary experiences will often lead to an increased interest in the life and work of such people. Another thing is that we, sometimes in future when TtL has become known among a wide audience, must be prepared that journalists and researchers will become keenly interested in investigating what kind of personalities these persons had, who claimed to be working on assignment from God and that each and every word they had published was approved by God! I understand very well that it may be difficult to adapt their position for people wishing to be loyal to Johanne Agerskov's wish not to be commented upon as a person, but unfortunately the point is that we cannot own our posthumous reputation! When journalists sometimes in future wish to focus on the “mid-wives” of TtL, it will probably be to no avail to assume the position that ‘she does not wish to be spoken of’, and hence you cannot, unfortunately, write about her. A journalist that let himself be dismissed with such an answer would, of course, be a dreadful journalist – obviously he has a right and an obligation to investigate the background story of TtL when the day comes that TtL becomes collective property and has become widely spread. Johanne Agerskov was a very shy person, who did not like to venture out among other people and avoided sunlight as much as possible, because she felt that it destroyed her mediumistic capacity. The family recounts that she preferred to stay indoors with all the curtains drawn – and this is also an important reason why there are so few photos of her – so far we know of only 11, while there are around 30 of Michael Agerskov. However, also she must probably put up with being exposed to the searchlights of history, whether she had wished it or not. It is like that for everyone.

I myself have been, and continue to be, highly interested in historical research into the genesis of TtL and the people involved, and it is with great satisfaction that I am able to state that all our research so far shows convincingly that Johanne and Michael Agerskov, as well as Rasmus Malling-Hansen, were very solid, honest and completely reliable and trustworthy people. Indeed, not only were they normal honest and good people, they were *outstanding* in most areas of life. Malling-Hansen was a very highly beloved clergyman and principal, who

dedicated his life to helping the very weakest, the deaf-mute children, while simultaneously working himself all the way up from a humble background to becoming one of the most famous inventors and scientists of Europe. Michael Agerskov hailed from a very solid family who for many years had worked as founders and supporters of society, and several of his closest forefathers held very highly trusted offices with the Customs Office, where honesty and reliability constituted the very foundation for the trust in them. Because of his education and work Michael Agerskov himself was a highly trusted man in his capacity as a lecturer and as a censor at examinations of teacher training colleges in Denmark. He also had his own literary production and produced a textbook in Danish language and literature spanning from primary to the tertiary level of education and which was also adapted to be used in Sweden. Johanne Agerskov was a very conscientious person who never compromised with her conscience. According to herself, basically she had remarkable gifts only in one single respect, namely as a medium, but on the other hand her divine mediumistic gifts were refined to the level of the absolute sublime. Apart from this, she could be a rather strong-willed person with very strong opinions about this and that, and within the family she was not known for her diplomatic talents, rather the opposite. However much I admire and love Johanne Agerskov for her gigantic contribution in the service of the Light, I actually cannot see one single reason why we should feel obliged to follow the earthly human being Johanne Agerskov in each and everything detail of her opinions and views. And so in 1938 she experienced the deep disappointment that some of what she published was questioned, viz after the distribution of “An Open Collective Letter to all Bishops in the Country”, which from the first moment on gave rise to strife and division. But at any rate it is completely indisputable that she herself was convinced that also this had been authored by the spirits of the light, and her loyalty and confidence to them was admirable – until the very end of her life.

It is definitely not the historical research that contributes to a possible personality cult around Johanne Agerskov! But I am convinced that the Eldest did whatever they could, through thought waves, to contribute to Johanne Agerskov becoming a new exalted saint-like figure, in line with Jesus and saints of the Middle Ages, such that the belief in her infallibility would block humans’ direct contact to God, as well as to their conscience and their own free will. Just like Jesus had come into a position of blocking the road to God, the Eldest wanted to recreate “the new doctrine” in TtL! such that Johanne Agerskov could acquire the same role as Jesus has among Christians - exalted to the status of “free from sin”. At the same time, they also wanted to keep up the false image of God that they had managed to create in the different religions – however, now specifically designed for future followers of TtL! This is why they invented and created “The God of the Bishops Letter”.



*“Malling-Hansen was a very highly beloved clergyman and principal who dedicated his life to helping the very weakest, the deaf-mute children, while simultaneously working himself up from a humble background to becoming one of the most famous inventors and well recognised scientists of Europe.” Copyright: The Heiberg Museum, Sogndal, Norway.*



*“Michael Agerskov hailed from a very solid family, who for many years had worked as founders and supporters of society, and several of his closest forefathers held very highly trusted offices with the Customs Office, where honesty and reliability constituted the very foundation for the trust in them. Because of his education and work Michael Agerskov himself was a highly trusted man as a lecturer and as a censor at examinations of teacher training colleges in Denmark”. Copyright: The Royal Library, Copenhagen.*



*“Johanne Agerskov herself was a very conscientious person, who never compromised with her conscience. According to herself, basically she had remarkable gifts only in one single respect, namely as a medium, but on the other hand her divine mediumistic gifts were refined to the level of the absolute sublime.” Copyright: Private.*

### **The Myth About the Infallible Johanne Agerskov Hampers the True God.**

In 1938 the board of the Society for the Dissemination of TtL were certain that God did not hear the prayers of the Christians, because they did not believe in the true God but in a fictitious figure – the war-god Jahve or the Holy Trinity of Christianity, both invented by Ardor. As far as I see it, the board of the society did exactly the same. They adhered to the “God” of the Bishops Letter, who in reality is nothing else than the “God” of Christianity in new guise – this time taylor-made to the followers of Toward the Light! There is a straight line from the war-god Jahve, via the Holy Trinity “God” of Christianity and to the arrogant but powerless, resigned and yielding “God”, who is abandoning the very *dearest* he owns and letting down *everything* he promised in Toward the Light! What a paradox that the board of the Society for the Dissemination of TtL felt themselves to be high above the Christian church! There is no reason whatsoever to believe that there were better chances that God would hear their prayers rather than those of the church – one is almost tempted to say: rather on the contrary!

It is also Inger Agerskov who launches the point of view that Christian Jørgensen could not understand their interpretations of the Episcopal Letter, because he did not *want* to understand them. Again – what arrogance! The idea that Christian Jørgensen could not understand their interpretations because they were illogical, false or self-contradictory was unimaginable to Inger Agerskov – because they had been presented by the infallible Johanne Agerskov.

Inger and Johanne Agerskov also show in their correspondence that they don't understand what it is to *doubt*. Because they claim that it is mankind's worst enemy, doubt, which has afflicted Christian Jørgensen. But, on the contrary, it is *not* doubt that makes Jørgensen startle and waver over some wordings of the Bishops Letter! What is being said in TtL that we must not let doubt prevent us from speak freely from our conscience is *exactly* what Christian Jørgensen does when he questions whether some statements of the Bishops Letter can be compatible with TtL! Jørgensen's letter was not at all characterized by doubt when he contacted Johanne Agerskov in 1938 – his approach was characterized by a very honest worry because his conviction told him that something was not right! That has *nothing* to do with doubt! The kind of doubt referred to in TtL is when your conscience is constantly whispering what is truth and what one ought to do, but one doesn't have the courage to follow one's conscience because of nagging doubts, such as TtL tells us that Arimatea experienced it in his relationship to Jesus. The doubt whether it really could be the case that Jesus was the promised Messiah, prevented him from fully trusting Jesus in spite of his conscience telling him that Jesus was in fact the promised Messiah. This has *nothing* in common with Christian Jørgensen's reaction to the Bishops Letter!

Jørgen Degn, member of Toward The Light Fund and Publishing Company and also administrator of his own Toward the Light Forum on the internet is, in his article "The Bishops Letter – a Historical Document", preoccupied with how *doubt* in the authenticity of the Bishops Letter threatens the *entire* Toward the Light:

*"Doubt – the worst enemy: There must not be a single second of doubt – only confidence. By external signs doubt will never cease but only grow, and then hope and faith will never turn into certainty. If man starts to doubt that the leadership has God's thoughts and will as their foundation, doubt will quite mechanically draw darkness to that person, since doubt has its foundation in the confusing and downward pulling force of darkness. For instance, nothing harmful (neighboring country) will be able to hit a united people with confidence in God (Toward the Light! P.311). If we doubt JA's unsurpassed mediumistic capacity, then doubt will slowly extend to also include the other pieces of work. Harboring a complete confidence in that the spirits of the light were behind the messages received is precisely a precondition for us to be able to trust the content of TtL. The faintest doubt, the smallest degree of wavering will always weaken the strength of the light wave that flows from God to each and every human being (Toward the Light! P 210)."*

In other words, Jørgen Degn is claiming that doubting Johanne Agerskov's infallibility will inexorably spread into doubt in the entire authenticity of TtL. But here Jørgen Degn goes *against* what Michael Agerskov says in the preface to TtL concerning how God wants us humans to relate to TtL. Because here Michael Agerskov says that we must not assess Toward the Light before we have read the *entire work*, and then we must put it to the court of our conscience. Whereas Jørgen Degn is of the opinion that we must do the *opposite* in relation to what has been presented through the medium Johanne Agerskov – *the point of departure* when reading must be that *everything* she received was true, and the smallest doubt about her infallibility may lead us to starting to doubt everything she received. So, the belief in Johanne

Agerskov's infallibility leads Jørgen Degn to indirectly advising us to *surrender* that which is our absolute right - and not just our right but also our obligation – to assess *each and every* publication from the point of view of our conscience and our free reasoning. If we, without first investigating the inherent truth, accept that *everything* Johanne Agerskov published must automatically be true, then in reality we go against the divine in ourselves, for it is God who gave us our conscience to use for our judgment.

The position asserted here by Jørgen Degn regarding our relationship to Johanne Agerskov in my view shows that the belief in her infallibility is, in reality, a threat against mankind's possibilities to find the truth about God, because the belief in her infallibility is put *above* our own conscience. Incidentally, *the doubt* described here by Jørgen Degn is something that I personally do not recognize – I refute the Bishops Letter from the standpoint of a *firm conviction* that the letter goes against TtL and therefore cannot have come from the same source. It is my *conscience* that tells me that the letter is not authentic! Likewise, I adhere to TtL from a *firm conviction* that this work is the truth from God! There is no doubt in my mind whatsoever!

He who does not *dare* put the Bishops Letter in front on the court of his conscience, because he fears that he may find something that might make him doubt and thus threaten the belief in the rest of TtL has, in reality, surrendered his god-given right to determine, *by himself*, what is right and what is wrong. Spiritually, such a person will always remain an obedient child without possibilities to grow in terms of spiritual maturity! This is *definitely* not what God wants from us! If our point of departure is that *everything* Johanne Agerskov published was God's truth, not because we have analyzed all of it and found it in harmony with the truth, but because it was published by the infallible Johanne Agerskov, then Johanne Agerskov could in reality have published *anything*, and her followers would accept every word as if it was dictated by God – because they have renounced their right to follow their own conscience, fearing that they would begin to doubt. However, Christian Jørgensen chose to listen to his conscience and put his foot down in 1938. But unfortunately, the only person who had the courage to approach Johanne Agerskov in order to make her help him understand that which he found not to be in harmony with the truth, Christian Jørgensen, was ostracized and isolated from the “inner circle”, because he could not accept her infallibility!



*Christian Jørgensen in his old age, photographed with his sister in her home. Despite the disagreement with Johanne Agerskov about the Episcopal Letter, Jørgensen remained a very faithful follower of TtL throughout his life. As late as in his autobiography from 1963, “Dagene der gik” (The Days that Passed), he contributed with valuable material to the research into TtL! And the amazing thing was that Jørgensen, as late as in the 1950s in a letter to reverend Wemmelund, both of whom had asked questions that had been included in TtL and had supported all the publications financially, wasn't 100 percent certain whether the Episcopal Letter was false or real. However, in his autobiography he is rather clear that he finds the contentious sentences in the Episcopal Letter to be*

## Can ‘*All Connection*’ Mean Something Else Than ‘*All Connection*’ ?

The most controversial claim in the Episcopal Letter is that God may perhaps sever *all* connections with mankind, maybe even for several millions of years, and let them sink as deep down into darkness, sin and misdeeds as they might come, such that God and the Youngest may start all over again. But it is also said that God cannot help mankind before his message has been anchored as the truth. The exact wording is as follows:

*“Now the time is ripe, now you must decide whether you wish to keep your promise to our Lord – or whether you wish scornfully to turn away from Him and His appeal. But remember that God cannot in the long run endure to follow what is happening in the earthly world. These sufferings and miseries of millions of people have caused an immense sorrow in his mind. He is longing fervently to be able to bring help and peace to the suffering humans. But he is unable to do so, until you have anchored His message in your hearts. And if you do not wish to do so, then he may, possibly for a very, very long time, sever all connection with mankind – maybe for millions of years – until mankind has sunk so deeply into darkness, sin and misdeeds that He with his messengers may start - all over again – a new attempt to lead them out of darkness, toward the light!”*

What amazes me is that it doesn’t seem to be a particularly widespread view that that which we are warned against here has ever come to pass. To me it seems rather odd that God hasn’t by now severed all connection and that he hasn’t, since long time back, ceased to help human beings, because the very precondition in order to avoid that this would happen – that the Danish church be reformed in accordance with TtL – *did not take place in 1938 and up until now also hasn’t occurred!* So why has God not broken off the connection?

God says that he is not able to help human beings before TtL has been accepted, but still he has continued to help us? Well, it is up to those that defend the Bishops Letter to explain this. I can only note that the terrible prophecies of the Bishops Letter have not come true and that mankind is definitely forging ahead, in spite of there being a long way to go before all problems have been resolved – God’s mill grinds slowly but surely! Hence, there is all the reason to conclude that what God promised the Youngest before they started on *the shorter road* has come true, brighter and purer times are dawning for all of us, and the ominous prophecies, or threats, of the Bishops Letter have proven themselves to be nothing but empty threats which of course cannot originate from God!

There has been – and still remains – a certain disagreement whether also the light flow that we all receive from God from the moment of our conception is included when God could possibly sever all connection with us. In his article, “Bispebrevet – et historisk dokument” (“The Bishops Letter – a Historical Document”) Jørgen Degn tries to make it plausible that this light flow will be maintained in spite of *each and every connection* being severed. He writes:

*“In the EL it is stated that God “possibly, for a long, long time has to sever all connection with mankind – perhaps for millions of years”. What is actually meant by ‘connection’? According to the Politiken Dictionary of Contemporary Danish the concept of ‘connection’ is used in cases where there is a bi-directional exchange between two different locations, in other words in case where something is transported between two locations, for instance by means of roads or cables.*

*In the text of the Bishops Letter the concept is in fact clarified in the subsequent sentence of the same section, in which it is stated that the reference is specifically to the incarnation of God's "Messengers" (a case which clearly fulfills the criteria for "bi-directional exchange"). The feasibility of pausing or ceasing with the incarnation of the Youngest has already been mentioned in the review of "Toward the Light!": "If therefore in future the situation would arise that each and every one of the Youngest suddenly ceased to let themselves incarnate, general stagnation would therefore result". However, from Toward the Light! We know that the designation is often also used about the intuitive thought connections, and these must be assumed to be included. Another example is the connection between the spirit and the earthly body which must also be classified as 'bi-directional'.*

*It has been suggested that the divine flow enriching the human spirit at each new incarnation is also included in the concept of connection. However, according to the Dictionary of Contemporary Danish the concept of "flow/current/stream[1]", is used about a mono-directional movement in one single direction, and hence the word is definitely not synonymous with the concept of "connection". I am therefore not of the view that a possible severing of the "connection" would include also this divine flow, that probably flows quite automatically. In this connection one must keep in mind that neither the incarnations of the Youngest nor the creation of thought connections occur automatically.*

*In Toward the Light! p.161 is mentioned "the severed connection" and an adjacent footnote refers unequivocally to the incarnations of the Youngest. On p. 121 in 'Questions and Answers –II' are provided examples of the incarnated Youngest not being usable in their task and hence becoming superfluous. When the predominance of the humanized Eldest became too big, the Youngest had to withdraw (Toward the Light! p. 297), several of the Youngest were.... led astray by the Eldest....so they fought against the light (Toward the Light! p. 299), and hence did more damage than good. "*

[1] Translator's note: The Danish word 'strøm' covers all these three words in English.

So, Jørgen Degn has found a definition in the Politiken Dictionary of Contemporary Danish, where the word connection is used about cases where something is transported in both directions between two points, while the word *flow/stream/current* means a movement in one single direction. From this he concludes that what is said in TtL about God severing all connection cannot also include a disconnection of the light flow that God continuously lets flow to each individual from the moment of conception, since it has only *one* direction, from God to us.

First of all, the two definitions indicated refer to very trivial, everyday things, and the authors of this dictionary have evidently not had a divine connection between God and human beings in mind when he formulated the definitions. It therefore appears somewhat farfetched to compare a definition referring to transport of goods, together with a definition referring to electric current, in order try to prove that the divine flow of light cannot be included in the concept of *connection*. However, Jørgen Degn alleges to be able to prove that the concept of light flow cannot be intended to be part of the concept of connection, since the concept of *stream/flow/current* designates movement only in *one* direction, while the concept of *connection* refers to movement in *both* directions. And that may seem alluring. In that case the implication of the disputed sentence is that God will sever all connection which is *bi-directional*, while maintaining the mono-directional connection. However, isn't this somewhat self-contradictory? If God severs all connection going in *both directions*, wouldn't

He then disable all connection going in just one direction also? Since He has disconnected both directions?

And if we are to follow Jørgen Degn's logical reasoning, would it not amount to saying that even if there is no *connection* between point A and point B, there could still *be a current* from point A to point B! But: If there is no connection, would then the current be able to pass? Could you have electrical connection in a house without having created a connection in the form of cables? No, of course not: In order to have current, there must be a connection!

'*All connection*' obviously cannot mean anything else than '*all connection*' and '*no connection*' cannot mean anything else than '*no connection*'. Can we imagine that one day the railway company informed us that "today there will be *no connection* on our railway lines – that is, the trains will only go in *one* direction and will *not return*"? Of course not, since that would go against all common sense!

In order to make it plausible that the Youngest could possibly discontinue their incarnations on earth, Jørgen Degn points out that TtL comments upon what would happen *in case* the Youngest ceased to incarnate among humans. However, on this issue it is important to state what is the actual purpose in relating what possibly would happen *in case* each and every one of the Youngest discontinued their incarnations: Well, the purpose is to clarify that in such a case mankind would, after just a few centuries, plummet to the level at which they were *before* the Youngest started their incarnations. However, in the context where this is mentioned, it is *only* referred to in order to clarify how *much* the incarnations of the Youngest mean for human society and how quickly we would founder in case the Youngest ceased their incarnations.

What is said in Supplement II about some of the Youngest during the 20th century having done a bad job as leaders of mankind, and that they would be substituted with some of the other Youngest, has of course also nothing to do with the aspect of the discontinuations of the incarnations, only that some of the Youngest are to be substituted with somebody else – in other words it does not refer to a *discontinuation* of the incarnations for *all* of the Youngest! The last example referred to by Jørgen: That the Youngest on a few occasions have ceased to let themselves incarnate at certain locations; I must say is also misleading in this context. In the cases referred to by Jørgen Degn where the Youngest have withdrawn from certain areas, it is not the case that the Youngest have chosen to withdraw their incarnations *entirely*, only that they in some cases throughout history have chosen to withdraw from a certain area, because the Eldest had done such a great damage, that the prospects of success had deteriorated. Therefore, the Youngest chose to continue their incarnations *elsewhere*! That God or the Youngest would ever sever all connection with mankind – that is *never* mentioned as an option in TtL! On the contrary! Here the Bishops Letter is on a completely false trail – fortunately!



*During the years of my research into the history of TtL I have been in Denmark several times in order to visit descendents of the Malling-Hansen and Agerskov families. And I have many times been touched by the incredibly friendly attitude with which I have been met by the many descendents that I have had the pleasure of encountering. They have, without hesitation, opened their homes, their photo albums and collections of letters, and I have been able to verify that the myth about the Danish positive spirit and hospitality is absolutely true! In the left picture I am together with Jette Sckerl, whose grand uncle was Michael Agerskov, and under to the left I am with Karen Forman Jensen, whose grandmother was one of Johanne Agerskov's sisters, Marie Forman. Jette and her husband inherited, among other things, all books and photo albums left by Inger Agerskov, and it is not difficult to imagine my enormous gratitude when they gave me Michael Agerskov's own bound copy of *Toward the Light!*, from his own library, Agrisilvana – which is Agerskov in Latin.*



*Among those I visited in Denmark, perhaps it was with Rasmus Malling-Hansen's great-grand child Lars Mathiesen, his sister Elsebeth Erlangsen and cousin/brother-in-law Jacob Erlangsen that I found the largest collection of historical material. Their grandmother was Emma Mathiesen, and much of what the family has gathered throughout the years has been handed over for his safe keeping. There were old letters, photos and large amounts of other documents, and in addition many books with dedications and even one of Malling-Hansen's writing balls – presently valued at around one million Danish kroner. In 2006 we established the International Rasmus Malling-Hansen Society in order to draw the old inventor and principal into the limelight again – and we have members from all over the world – Denmark, Norway, Sweden, Germany, The Netherlands, Switzerland, Spain, Italy, Brasil, USA and Thailand. In spite of Malling-Hansen being one of the most important Danes ever, unfortunately he is sadly quite forgotten today. However, I hope we shall be able to do something about that – our website [www.malling-hansen.org](http://www.malling-hansen.org) has more than 100 visitors every week. On this picture is seen from left: Lars Mathiesen, Elsebeth Erlangsen, Jacob Erlangsen, Christian Barnholdt – one of the pioneers within the Malling-Hansen research, and finally yours truly.*

## My Hope!

It is my hope that through this article I shall be able to reach as many as possible with my message, and the message is that we who love TtL and adjoining works should, as soon as possible and collectively, try to clean out what in our belief in Toward the Light! is not in harmony with the original works, which in my view are: “Greeting to Denmark”, “Toward the Light!” including supplements and “The Doctrine of Atonement and the Shorter Road”. These were the three works the spiritual world predicted that Johanne Agerskov was to receive when contact was established with her in 1908, and the spiritual world only assumes full responsibility for these three works. Furthermore, the Youngest promised that the contact to the medium Johanne Agerskov would be maintained, in necessary until her passing away, but this was only in order to provide assistance to defending the works against possible attacks – it is said *nowhere* that Mrs Agerskov was to receive a *completely new work* in 1938, and particularly not a work containing *completely* new ideas, previously not mentioned *anywhere* in the “three fruits”, as the original three works were called symbolically. At the same time, it is my hope that we, collectively, may try to expurgate the myths and dogmas that have developed in the course of the short time these opuses have existed and which are obviously of human origin.

And for those that might have doubt about what God possibly may endure and whether or not He really can manage to help us human beings in any situation, it is worth noting the following in Supplement I:

*“In summary: Through the divine thought and fight of the willpower to emerge from darkness God had, when He appeared as personality, gained such a knowledge about the variegated appearances of the darkness that He, apart from being the supreme ruler, also completely could and can be the loving, understanding and compassionate father, who out of his loving thought and by his strong willpower in all things is capable of helping his children to conquer in the bitter and extended struggle out of the temptations and snare of the darkness.”*

God's love and radiance is like an inexhaustible sea of light that will never be able to dry out or lose its power. God is the source of the essence of life, love and light, that floats through him in an eternal stream. Through God's own struggle out of the darkness, He has made the light the all-dominating and ruling power of the universe. God can therefore never get tired, never lose patience with us, never give up or ever be weakened in any area. God is God, the almighty and all-loving ruler of the universe and of the light. And when men fail to understand or accept the laws God has given for the wandering of men on earth, it is never because they are unjust or incomprehensible, it is because we do not grasp their divine righteousness, because of our immaturity, like children do not always manage to realize that the rules of the adults are for the best for them. The immature sees everything in the light of their own immaturity, and when someone imagines that God may give up us humans, they see God through their own immature eyes. They simply do not grasp the greatness of God because they are like immature children.

And asking God to help us all, I finish this article.

**Oslo, 26.04.09**

*English translation by*

*Jørgen Malling Christensen*

## The Bishops Letter – the Ideas of the Eldest Couched in the Terminology of Toward the Light – Part 2

A few months ago, I presented a new article on my website, and once again the Bishops Letter was the subject of my attention. After the publication of this article I received some reactions from the readers, both publicly and privately, and hence this second article on the same issue, in which I will discuss some of the problems and objections following in the wake of the article. Unfortunately, it is difficult to express any opinion about the Bishops Letter and about Johanne Agerskov against the established opinion without someone feeling offended. I can only regret that some people feel my view upon the Bishops Letter constitutes an attack on their belief – obviously it is not my intention to offend anybody. In the same way that I defend the right of the Danish bishops to stick to the Christian belief in 1938 if they felt this the most proper thing to do, in the same vein I will of course also defend the right of every TtL supporter to maintain that the Bishops Letter is a true message from God. But however much I respect their right, this evidently cannot be a reason for me to refrain from presenting my own viewpoints.



*“Why does daddy sit here so often, writing and reading books? And what is the name of this book? Toward the Light! Oh no, it looks a little boring – I had better go and watch Mickey Mouse movies instead..... ” Photo: Sverre Avnskog.*

## **What kind of Relationship does Sverre Avnskog's have with Truth?**

Different people perceive reality in different ways, and what is absolute truth for one person may for another appear as a distortion of reality. From TtL we know that even two persons witnessing the same incident often may present widely different versions of what happened. All experience shows that people are very unreliable as witnesses of the truth – most presentations will be marked by the person's entirely subjective perception.

This is evidently also the case with us TtL-people. We perceive many different things in a variety of individual ways, and – honestly! - none of us can claim that we are in possession of the whole and absolute truth – and probably nobody would expect or demand that either. All we can do is assess reality and events to the best of our ability and explain as honestly as possible how we ourselves perceive reality. At least that it is my intention. I have always been a seeker of truth, never resigned or satisfied with the “official” and “established” Truths. I have been like that since I was very young, and rather soon I found myself in opposition to Christianity, because I found it contained so much that was incomprehensible, in addition to what I saw as a grievous injustice that Jesus was to be punished for something he had not done – and, to boot, that it was his own father, God, who had him punished.

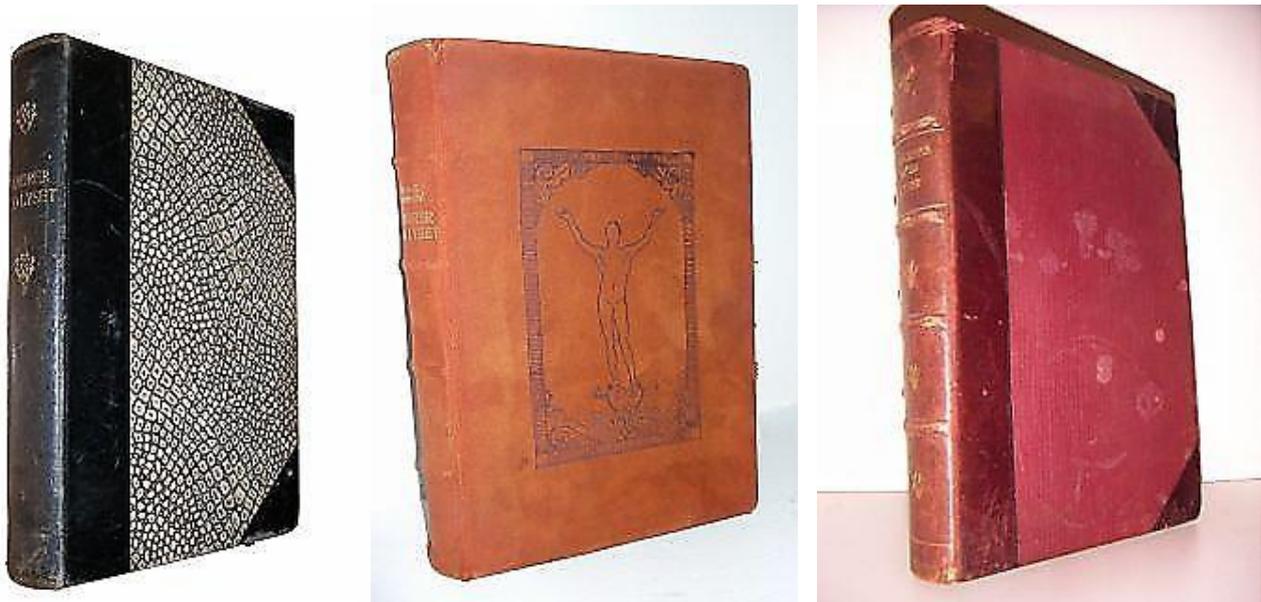
When as a grown-up man I came across TtL and in it found the answers to all the questions I had been grappling with in relation to Christianity, it was therefore a natural thing for me to make TtL the subject of the same critical scrutiny as the one I had carried out with Christianity. And in the case of TtL the end result was extremely favorable – until the point when I came across the Bishops Letter. The same urge that made me try to understand Christianity reappeared, and fairly soon I concluded that the Bishops Letter and TtL are two mutually entirely incompatible texts. The discrepancies are so many and so obvious that my mind - which has very strict requirements for logical coherence and demands a credible representation of God, our loving Father – can in no way accept the claim that the Bishops Letter may be a genuine message from the extrasensory world. There is no way I can accept that God one moment is an infinitely patient father, never weary, while in the next moment he is a tired and powerless figure, about to abandon mankind – a mere deserter! And do take notice, that this has nothing to do with doubt! I do not doubt in relation to the question whether the Bishops Letter is genuine or not – I am absolute confident in the conviction that the Bishops Letter is full of lies and deceit – and the picture representing “God” has nothing to do with the real God!

I have written much about this on my website – because it is my truth. Of course, I do not demand or expect everybody to share my truth. Other people are very welcome to express their own truths, such as they perceive them in their universe and context. And then we can exchange points of views and find out if we can learn something from each other.

And I can promise my readers that whatever I write is always the complete and whole truth, such as I see it in the moment of writing. If in some cases I find out that I am wrong, evidently I erase the mistake and substitute it with whatever I have found out is correct and true, and if anyone has been touched on the raw because of my mistake, I have of course been ready to

apologize to that person. I take a liberal view of such a situation and have no problems apologizing. In fact, often it is a positive feeling having cleared the air, when one feels guilty of having committed an injustice.

Therefore, if anybody finds something on my website that they consider incorrect, or which does an injustice to other people, you are naturally most welcome to write to me about it. If I find that I have made a mistake I will of course correct it as soon as possible!



*Three magnificent editions of Toward the Light! At the far left is Johanne Agerskov's personal copy, where each single line was numbered. At the centre is her sister, Emma Mathiesen's copy – very beautifully leather-bound. These two copies belong to descendents of the Agerskov- and Malling-Hansen family. On the right is Michael Agerskov's personal bound copy, a present to him from the locksmith A. Andér, who also made two table models of the universe, equipped with an electrical engine generating a rotating movement of an axis with the mother suns. This book today belongs to yours truly and is my dearest treasure. And, yes, I have read TtL, at least 7-8 times from beginning to end. All photos: Sverre Avnskog.*

### **Has Sverre Avnskog Read Toward the Light!, or Has He Merely Heard about it from Others?**

I believe very few will doubt that I have read TtL if they have studied what I have written on my website, but since one of my opponents in fact has asked this question I think it is only proper to inform the readers that, yes indeed, I have read TtL from start to finish at least 7-8 times. TtL has been my dearest reading material ever since I first discovered the text around 20 years ago. And in addition to reading it from start to finish a number of times I have also consulted it in order to double-check particular details and information almost daily during extensive periods of time. I don't think I am exaggerating when I am saying that that I know the content of TtL by heart – not in detail but general terms of content.

With regard to the collection of letters of the Royal Library, holding more than 3000 pages and also dealing with TtL, I have read all letters several times and know their content very

well! This may serve as background information; in case somebody has questions about my relationship with TtL! For me, TtL is simply one of the greatest gifts ever given by God to mankind.



*A rare picture, taken in front of the house that Michael Agerskov senior let build in Rørvig, Sjælland, in 1897. At the front of the flight of steps is the eldest son, engineer Christian Agerskov with his son Gunnar. Right behind them is Michael Agerskov senior, inspector of customs. To the left of him is Christian's Swedish wife Selma, and to her left Andrea Louise Agerskov, Michael Agerskov senior's wife. Standing behind Andrea Louise we then see Johanne Malling-Hansen who at the time the picture was taken was engaged to be married with Michael Agerskov junior. To the right of Johanne are two of the house maids. And who might have taken this beautiful picture? I guess it must be lecturer and author, later on publisher of TtL – Michael Agerskov. Photo: Private.*

### **Does Sverre Avnskog Hate Johanne Agerskov?**

When researching the past, evidently we will find good as well as unfavorable features with the great personalities of the past, and someone who attempts to create a picture of the past which is as close as possible to reality, of course cannot fail to disclose the details he/she personally doesn't like, aiming at protecting a person from the judgment of posterity. That is the practice in dictatorships where leaders must be glorified and idolized, but it is certainly not a research method used in our part of the world by researchers with self-respect. In addition to my great love for TtL I have also been very much interested in the purely historical events around the appearance of TtL. In this respect TtL has been my model with its promise that he who seeks shall find. And I have found a great deal of historical material concerning the pivotal events taking place in Denmark in the beginning of the 20th century. This historical material I have presented as accurately as possible, without adding or

subtracting. My biography on Rasmus Malling-Hansen was finalized a couple of years ago, and I am still in the process of collecting material for my biographies of Michael and Johanne Agerskov as well as Knud Brønnum, another of the great pioneers of the early TtL history. My great admiration and love for these people is constantly present as a background for everything I write about them. And I see Johanne Agerskov as something far more than a mere secretary for the spiritual world. She and her husband dedicated their entire lives to the fight for the cause of the light on earth, and the publication of TtL was only a part of this work. For many years they prayed lovingly for the earthbound spirits, and their devoted and unselfish work led to Jesus finally being able to bring Satan to them, and they prayed lovingly for his salvation as well and together with Christ contributed to his turning back to God, such that the light won a final victory over darkness in the spiritual world. For this they deserve our deep gratitude, even if of course our greatest gratitude is due to God who made all this possible.

Hence, my feelings for Johanne Agerskov are as far from hate as it is possible to get. If presenting as accurately as possible a picture of Johanne Agerskov's life is tantamount to hating her, then one must claim that TtL contributes to hatred against Jesus, for in TtL we gain insight not only into what Jesus succeeded to do but also in his failures and shortcomings. We learn that Jesus was far too rigid in his demands on the well-to-do scribes, he had a violent temper often liable to explode, and he failed to remember the prayer for Ardor in the decisive moment, when Ardor tried to call forth pride in his mind. Here TtL is an absolute ideal to me in the sense of the way TtL provides a balanced and truthful picture of Jesus, not just idolizing him.

One of the tasks of a historian is to provide an independent assessment of the historical material he manages to dig out. And by informing about his sources he gives others the possibility to test his judgments. There will always be disagreement about how to interpret different events in the life of historical figures, but each and every researcher – and journalist for that matter – obviously has a duty not to deliberately omit important aspects of the life of the historical object for the purpose of constructing a plaster saint, where everything negative about the person has been censured away. No matter what, at the end of the day it will turn against the author himself and also against the portrait he has “painted”, since he will sooner or later be exposed as a forger. Hence it must be our aim, even when making a portrait of Johanne Agerskov, that the picture represented be as close to reality as possible. And since Johanne Agerskov with the Bishops Letter in fact did publish a document that in crucial aspects is at variance with TtL, then we are doing her no favor by trying to be silent about this. If you wish to maintain your credibility as a historical researcher, the only feasible option is to bring it out into the open, scrutinize it and express your honest opinion. Others may then assert their views if they do not agree. Obviously I have no wish whatsoever to try and stop others from expressing their opinions in favor of the Bishops Letter – on the contrary – let us have all arguments for and against put on the table, and then everybody can make up their mind as they please and in relation to their own conscience!



*This picture of Johanne Agerskov is a selective enlargement from the group photo above. Photo: Private*

*“One cannot but feel the warmest compassion with Johanne Agerskov and acknowledge that she, in spite of the invaluable effort she made for mankind, on the whole was met with ignorance, ridicule, critique and condemnation. This has been the case for many of the youngest. In acknowledgement of their rich gifts humans have shown only obtuseness and reprobation. This was also to a very great extent Johanne Agerskov’s fate. And the last part of her life was marked by sickness, loneliness, isolation and also, I dare say, a considerable degree of acrimony. Judging from her letters, I feel that she initially came across as a strong woman with great authority but was gradually transformed into a hard and uncompromising person. However, this is not difficult to understand – it is a very human reaction considering everything she had gone through.”*

*From the chapter “Johanne Agerskov, the Bishops Letter and the Brilliant Quick-Change Turns of the Eldest”.*

### **Had Johanne Agerskov Become Immune to the Attacks by Darkness?**

One of the aspects initially arousing my interest to investigate what kind of life Johanne Agerskov led was in fact that many supporters of the Bishops Letter would often claim that it was completely impossible for Johanne Agerskov to have been deceived by the Eldest. It would often be asserted that she had become immune to the attacks by darkness when she once unmasked a “fake spirit” that attempted to trick her at the very beginning of her work as a medium.

According to some people it is a kind of law in the realm of the light that a medium who has once recognized and exposed one of the representatives of darkness is forever immune to new attacks. It is difficult to find support for such a claim in TtL. While it is self-evident that such an experience will strengthen the capacity of the medium to detect possible future attempts of fraud, it does not appear likely that this will create immunity. If that was the case it would evidently imply that all people who have managed to resist darkness in a particular field would forever have become immune against attacks in this field, and we all know that this is not at all the case. We are all attacked, again and again, in all aspects of life – and it does not stop even when we have once been victorious.

In Q&A p 48 Michael Agerskov writes about what Johanne Agerskov’s spiritual leader “said” in regard to the event when she had exposed the trickster who tried to dupe her early in her “career” as a medium:

*“He explained that her love for him and her trust in his honesty had brought home the victory for her. And he said that a spirit of darkness for a long time had been trying to imitate his voice and manner of speech, and that she had felt the deceit without however realizing what*

*was happening. But in the very moment when her love of truth rose up against the lie that was being told and when she with all her will-power demanded it repeated in God's name, the power of this evil spirit was broken in front of her, and she would in future be void of his interference."*

In the above description it is worth noting that nothing is said about Mrs Agerskov being free from all interference from all of the Eldest in perpetuity. It is said that that she had merely broken the power of one of the Eldest in relation to her. Do also note that it was her love of truth that rose against the imposter – and no wonder – his messages were confusing as well as incoherent and stupid. And when JA with full will-power demanded the message repeated in God's name he was exposed. But how would things have been in case his messages had been undistinguishable from Leo's and if JA had not reacted to the content? We don't know, but this evil spirit was exposed because his messages were contrary to what JA perceived as the truth. But it is at any rate quite clear that JA did not react on account of the tone of voice or the choice of words of the trickster – it was because she found the content improbable.

When I met these claims that Johanne Agerskov was in all perpetuity immune against the attacks by darkness, I decided to investigate if it was true – that it was not possible to find traces of the attacks by darkness in her life. Not for wishing to blacken Johanne Agerskov, because I don't wish that at all – but I like to know the truth about the things that interest me, and I don't like it when there are assertions in relation to Toward the Light and the Bishops Letter which by closer scrutiny are revealed to be inaccurate. But I know that many people frown on me because of my interest in these issues and perceive it as if I were conducting a defaming campaign against Johanne Agerskov. Nothing could be further from reality – I wish nothing but to find the truth – the whole truth, and my aim is always that there must be nothing I am not willing to face up to.

Does anyone really believe that when TtL becomes world famous, then each and every researcher and journalist in future will refrain from trying to find out what kind of people Rasmus Malling-Hansen, Johanne Agerskov and Michael Agerskov were in reality? Obviously, it must be the right and duty of every serious historian and journalist to investigate what kind of people who participated in the appearance of Toward the Light! if one is to write about the text. And if there are hidden details or dark aspects of their lives, one can be certain that sooner or later it will come to the surface! I am therefore very happy and satisfied to be able to conclude that all three of them were unusually honest and firm characters. However, unfortunately Johanne Agerskov experienced so many disappointments and so much adversity in her life, that the very claim that she was immune to attacks from the darkness in invalidated by being plainly unreasonable. She as well as her husband were severely attacked by sickness (= attacks by darkness), and in addition to she herself suffering from gallstone attacks and bronchitis, JA went through the ordeal of seeing her husband slowly fading away by muscular paresis, eventually also paralyzing the heart muscle killing him at the age of some 60 years, all but withered away. Their work together for the advance of the light on earth was ridiculed and hushed up, and even the members of the Society for the Dissemination of Toward the Light! criticized Johanne Agerskov severely. The most reasonable conclusion must be that Johanne Agerskov was a very, very sorely tried woman who had to put up with extremely

severe strain. It is certainly no wonder that she gradually was affected by this, any other person would have felt the same way, and the fact that she eventually did not have the strength to unmask one of the Eldest who contacted her in 1938 should come as no surprise to anyone who knows the story of her life.

When studying Johanne Agerskov's life it seems obvious to me that the same thing happened with her as with Jesus – she became a victim of the cruel power of darkness. The eldest still alive have doubtlessly used every opportunity to pull vast amounts of darkness around her, incite people against her and finally swathe her in so much darkness that it became impossible for her to distinguish and identify the evil stream of stream of darkness from the Eldest who contacted her in 1938. In a letter in 1934 to Chr Jørgensen, Johanne Agerskov wrote in great detail about how it is impossible for the Youngest to reach a medium once one of the Eldest has managed to establish contact with that person, and she also received messages from Leo about this with very important information about how the Eldest operated. There are also limits to what the discarnated Youngest can manage, and once darkness has been sufficiently dense it is impenetrable even for them. In addition, the ability of the Eldest to imitate just about everybody – even the youngest - is so brilliant that they can dupe anyone. And when Mrs Agerskov did not react against the content of the message received there was, of course, no reason for her love of truth to raise objections, and if she had gained confidence that the one who approached her was her father, then there would also be no reason for her to doubt the veracity of what she received, for her love and confidence in him was, as we know, boundless. It is therefore rather difficult to imagine that she, after having received the Episcopal Letter, would demand it confirmed in God's name with her full will-power.

If asserting that Johanne Agerskov – similarly to most of the youngest who lived before her – became a victim of the power of darkness is tantamount to denigrating her, then we must also say that TtL denigrates Jesus when it is told that he towards the end was attacked by darkness. I dare to suggest that if Johanne Agerskov had lived a few centuries earlier she too had doubtless been killed – probably burned at the stake.



*OSTENFELD, Ib, consultant medical doctor; born 13/4 1902 in Frederiksberg; son of professor Dr Techn Asger Skovgaard Ostenfeld (dead 1931, see Krak's Blue Book 1931) and wife Elisabeth, née Pontoppidan; married (1935) with Ragnhild O., born 3/11 1909 in Helsingør, daughter of chartered surveyor captain F.C. Gørtz and his wife Sofie, née Norup.*

*Matriculated from Frederiksberg Gymnasium 1920; medical practitioner in 1929; registrar at St Hans Hospital 1930-31, employed at the Finsen-Institute 1932-33; registrar at Frederiksberg Hospital neurological and mental ward 1936-37; doctor of medicine 1937; GP neurology 1939-40; assistant at the psychiatric poly-clinic of the 'Rigshospital' 1940-41; head of the psychiatric ward of Frederiksberg Hospital 1941-49; associate professor at the University of Copenhagen (psychology) 1946-50; head doctor at the mental hospital in Vedsted 1951.*

*Quoted from "Danish Biographical Lexicon"*

## **Psychiatrist Ib Ostenfeld Claimed in 1949 that Johanne Agerskov Was Suffering From Schizophrenia. Was that True?**

One of the things I have investigated quite recently is the assertion by the author and psychiatrist Ib Ostenfeld in the article “Mentally Disordered Existential Systems” in the religious journal “Våbenhuset” (= “The Porch”) in 1949, according to which Johanne Agerskov was suffering from a serious mental disorder, a kind of schizophrenia, and that the mental disorder was a result of her urge to find answers to questions so vast and intricate that the human mind cannot grasp them. Ostenfeld wrote, among other things:

*“From the point of view of a psychiatrist, Mrs Agerskov’s accounts must be characterized as pathological products. The diagnosis one would attach to her is Paraphrenia, a manifestation of schizophrenia appearing late in life (i.e. a destructive mental disorder, previously called dementia praecox), however with its own particular mitigating features. It can be characterized as follows: Not rarely we see, at a relatively advanced age, the appearance of mental disorders which in relation to the perceptual content shows irrefutable identity with schizophrenic disorders, but where the personality, the bearer of the erroneous, “demented” notions, can remain apparently completely intact. In contrast to the case of the youth schizophrenia, where the personality breaks up and disintegrates in such a way that the patient no more retains traits of his normal self, the paraphrenic patient superficially remains himself and will be able to give a convincing representation of himself as normal, unchanged, with the same positive personal qualities as before.”*

Reacting against Ib Ostenfeld’s article, numerous protests reached the editor of “Våbenhuset” and one of those that had his protest printed was Johanne Agerskov’s old friend, with whom she had fallen out in connection with the Episcopal Letter, the writer Christian Jørgensen. Jørgensen very strongly repudiated Ostenfeld’s assertions:

*“When the specialists in mental diseases claim that Mrs Agerskov and Em. Swedenborg suffered from paraphrenia, a delayed manifestation of schizophrenia, they explain that the patients are capable of give a convincing representation of being normal and retain the same positive personal qualities as before. The question is then why they are diagnosed as being mentally ill. Now, of course I do not want to deny psychological cleavages may occur, such as has been described, e.g., by Pierre Janet. I also do not doubt that Dr Ostenfeld has treated patients where their psyche has, so to speak, split. But in such cases, we are talking about sick people treated by a specialist of mental diseases. However, neither Mrs Agerskov herself nor her surroundings have found the least cause to seek help from a psychiatrist. I have known Mrs Agerskov for many years and have not noticed any sign whatsoever of mental disorder with her. On the contrary, she was exceptionally logical, truthful, headstrong and a woman of strong character. Her psyche was, least of all, in a state of disintegration or split. When somebody now wants to prove, based upon her work, that she was mentally deranged there is every reason to ask, with the innocent voice of a layman, why she did not become insane and why such a mental disorder never manifested itself clearly during the twenty years she lived after the appearance of the texts.”*

In other words, Christian Jørgensen did not at all allow old disagreements to prevent him from being in the front rank in defending Johanne Agerskov and *Toward the Light!* when needed! He remained a staunch supporter of TtL throughout his life!

Now, it is quite outrageous to put forward such claims against a person such as those Ib Ostenfeld did against Johanne Agerskov entirely on the basis of having read what she had written in her books. This made me wonder whether he might have known about her in some other way not known to outsiders. My wish to find out more about this was reinforced recently when I learned from a person who was close to Børge Brønnum, that Brønnum had told him Johanne Agerskov became deranged towards the end and spent her last days in a mental asylum. Could the claim that she became mentally deranged have some foundation?

Further investigations about Ib Ostenfeld revealed that during 1941-49 he was head doctor at the psychiatric ward of Frederiksberg Hospital. If Johanne Agerskov had become mentally ill towards the end of her life, certainly Frederiksberg Hospital would be the most likely place for her to be admitted. I therefore approached the hospital and was referred to the Frederiksberg municipal archives, where they keep all journals and list of patients from the psychiatric ward of the Frederiksberg Hospital. They investigated whether Johanne Agerskov's name was on any of the lists of the hospital, but in vain – hence, I conclude with 100 % certainty that Johanne Agerskov was *not* admitted here towards the end of her life and that Ib Ostenfeld's diagnosis of her is entirely built on speculations on the basis of what he has read in TtL and adjacent texts. However, there is no doubt that Ib Ostenfeld has treated Johanne Agerskov's daughter, Inger. Inger Agerskov had a cerebral haemorrhage shortly after her mother's death in 1946 and became incapacitated for employment purposes. But she also broke down mentally and in 1948 was admitted to the psychiatric ward of Frederiksberg Hospital, where she was treated by Ib Ostenfeld. Dr. Theol. F.L.Østrup relates in a letter to Chr. Jørgensen dated Nov 9, 1949 that he has spoken with Ostenfeld about Inger Agerskov, and that the psychiatrist claims that she had an incurable mental illness. Let me once again underline that this is not something I mention in order to malign Inger Agerskov, but only because it is a historical fact which I find no reason to conceal. It doesn't change anything in relation to Inger Agerskov's efforts and achievements for the cause of TtL.



*Inger Johanne Agerskov, as her full name was, photographed circa 1922 with her cousin Gertrude Mathiesen (later married Skaar Jacobsen) in Næstved, where the Mathiesen family was staying. Among Johanne Agerskov's sisters, Gertrude's mother, Emma Mathiesen, was probably the one who was most involved in the destiny of TtL. Inger Agerskov is sitting to the right. Photo: Private.*

When asserting that the Bishops Letter (BL) contains a new message not to be found in TtL with adjacent texts, one is often countered by supporters of the authenticity of the BL claiming that the BL is not at all a “new message” but merely an approach to the nine Danish bishops in 1938, comparable to a private letter, and that the wording of the BL has been used exclusively in order to stir up the bishops and provoke a reaction from them. Personally, I do not find this compatible with the fact that the BL was actually printed and distributed in as many as 1270 copies! (According to a letter from Knud Brønnum to Hilda Jensen dated 22 March 1938). Here Brønnum writes, among other things:

*“Concerning the distribution of the two “open letters” I can tell you that they were sent in 1270 copies reaching various men and women from all layers of society, in the city as well as in smaller towns, but apart from a completely misleading and inaccurate article in “Aftenbladet” on the 26th of February, with a mention on March 11 of the board’s serious refutation of the meaningless and confusing allegations – received by the editors already on February 28 – as far as we are aware nothing more has appeared in public about the letters; however, it is of course quite understandable that the men, whose opinion are of importance, must have some time to really make themselves acquainted with the complete set of messages, before they can and are willing to champion the cause of “Toward the Light” and carry out the mission imposed upon them in the letters, but we must pray and hope that this silence does not last too long. In addition to the two “open letters”, the bishops have also received the entire set of messages, apart from “Some Psychic Experiences” and “Greeting to Denmark”. This collection of poems has, together with the letters, been distributed in 400 copies.*

A text distributed in 1270 copies can hardly be characterized as a private approach to nine Danish bishops, rather it must be designated as a public communication. If the message had been targeting only the nine bishops, then surely it would not have been sent in that many copies to so many people. Obviously the publishers must have been aware that the message in

the BL about God – that if TtL was not going to be accepted as the truth he would possibly have to sever all connection with them and let them sink so deep down into darkness, sin and misdeed as they could – would become publicly known in Denmark. If they had wished only the bishops to become aware of this, and not the public in general, evidently, they would not have distributed the BL to well over a thousand people. Hence, it is safe to claim that the BL was very much a public message.

Then what about the content of the BL – is everything in it already known from TtL? Definitely not. There is nothing in TtL about God perhaps reaching the point of breaking off all contact with mankind, and also there is no message about God not being able to help humans in case TtL is not being adopted as the truth. In fact, the opposite is stated. In TtL it is said that God does not at all interfere with or attach importance to what kind of faith the individual persons confesses, only whether he or she is living in accordance with the eternal values of his or her religion. It is also stated in “Questions and Answers” that God, because he himself has fought his own battle against darkness and emerged victorious, can assist humans in every possible way in their fight out of darkness, and no situation can emerge which is not already known from before by God himself. Alleging that God was “surprised” by the dreadful prospects ahead in 1938 is quite unfeasible, for God knows each and every manifestation of the darkness, since he has carried out his own struggle against darkness and emerged victoriously.

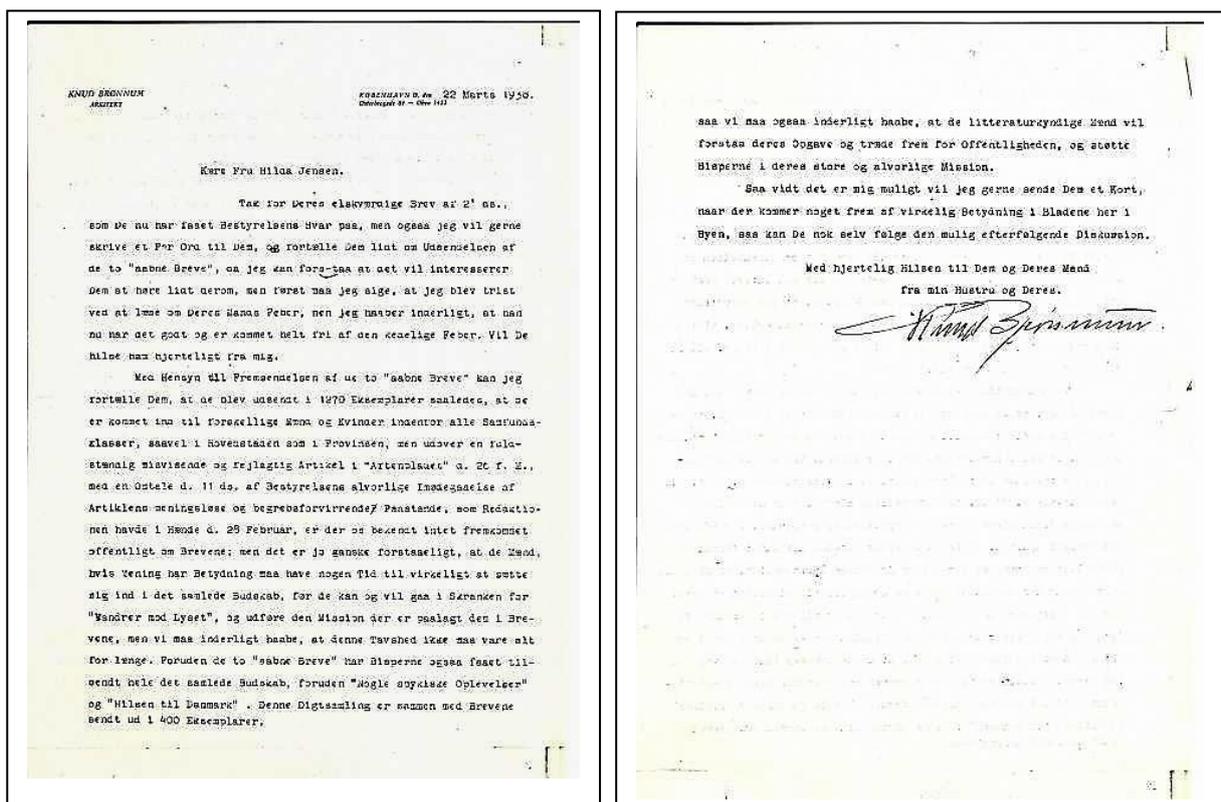
The entirely new pieces of information, never before announced by the spirits of the light through Johanne Agerskov as the medium, therefore definitely qualify as being a “new message”. And this “new message” presented in full publicity is in very sharp contrast to what we know beforehand from TtL with adjacent texts. There is one sentence, however, in the speech of Christ which is often mentioned as “proof” that the possibility of God coming to the point of breaking off all contact with the humans is also mentioned as a possible outcome in TtL. Here Christ says that when humans fight each other, God turns away from them. This is the quotation:

*“For you should remember that a l l of you have a joint father, remember that He loves you a l l with the same deep and infinite love. But if you wage war and kill each other, then He will turn away from you, then He will morn you.”*

First of all, this is about God’s love to each single human being, so great that he does not wish to see any of them killed in warfare with others. Then it appears very unlikely, after having underlined how great God’s love is, that in the next sentence it is claimed that if humans nevertheless choose to wage war, then he will break off all connection with them. In my view, Christ is here using a poetic, metaphoric expression conveying that God dissociates himself from us when we wage war, in other words “turns away” – grieving. This does not imply that God in actual fact turns away his head or his body. Also, there is nothing to indicate that God would turn away from those that *do not* fight. Why ever would he do that? Still, if we take the expression “turn away from” quite literally, then it must be fair to say that there is a vast difference between turning away from somebody when they are waging a war, on the one

hand, and to distance oneself completely from them and sever all connection with them for maybe several millions of years, on the other hand.

Concerning the issue whether the Bishops Letter is a message to only a few people, then we must also remember that the letter contains information of enormous consequence for all mankind. Considering that it states that God may come to break off all connection with human beings possibly for several millions of years, it seems to me somewhat peculiar to claim that this is a private communication to only a few Danish bishops. If for instance a school teacher tells a misbehaving pupil that he will let the entire class be detained without being taught if the one single misbehaving pupil does not reform his ways, then one must conclude that this information is very highly interesting to all the other pupils, since they are the ones to possibly be detained! By the way, in Norway this kind of reaction from a teacher is forbidden by law. It is not allowed to punish somebody for something they have not done and collective punishments are also not allowed. If the Episcopal Letter is true and genuine, then one must conclude that God's ethical standard is at a considerably lower level than those in for instance the country Norway!



Letter from Knud Brønnum to Hilda Jensen of March 22, 1938, in which he informs about the distribution of the Bishops Letter, among other things. It appears that the letter was distributed in 1270 copies. This hardly qualifies it as a "private" approach?

## **On What Ground Can Sverre Claim that Johanne Agerskov Reconsidered and Wished to Resume her Work as a Medium in the Course of the Exchange of Letters with Medical Officer Marner in 1933?**

There is some confusion around when Johanne Agerskov really discontinued her work as a medium for the extrasensory spirits. I myself have been puzzled by the information early in the 1930-ies that Johanne Agerskov would receive no more questions from the extrasensory side, but then she carries on again sometimes in the 1930-ies and again receives thought messages from Leo.

For instance the following is stated in the preface of Q&As II (in 1930):

*“It has been made known to us that with “Toward the Light”, “The Teaching of Atonement and the Short Cut” and the two Supplements, the problems have been treated that God has wished to elucidate to mankind and the guidance has been given that mankind should follow; however, my wife will always be available to receive assistance, if necessary, for answers to letters, controversies in the press etc on the basis of what has been provided.”*

Do notice that it is said here that Mrs Agerskov will be able to receive assistance for answering letters, newspaper controversies etc on the basis of what has already been provided through TtL and adjacent texts, but that there will not be any more question replied to directly from the extrasensory side.

In 1931 the situation is unchanged, when Johanne Agerskov writes as follows in the open letter to I.P.Müller:

*“Since my calling as intermediary, interpreter and secretary for the spiritual intelligences has now come to an end, I hereby give thanks to all sympathetic friends that I have won through my work. I would to thank each one for the support given in so many ways both to my husband and to me.”*

Judging from the above direct quotation from Mrs Agerskov, I suppose there cannot by much doubt that she, at this point in time, regarded her mediumistic work as ended!

This is confirmed also in the first letter to medical officer Marner, dated March 27 1933, printed in Johanne Agerskov’s ‘Copy Books’ (notebooks):

*“As mentioned on the phone, I cannot get you a direct response from my spiritual leader, but I have requested that he may obtain permission to lead my thoughts into the right track such that I may possibly be able to untangle the jungle growth of questions that you have sent me. The easiest way out for me would of course be to turn away all future questions with the justification: that my work has come to an end long time ago, that I am fatigued, sick etc. However since I, on the other hand, must consider the possibility that I, with the help of my spiritual leader, may be able to guide a fellow human being toward a better understanding of “Toward the Light”, well, then I yield and attempt to find the explanations that you yourself, Sir, cannot find – from the foundation presented in the text. –“*

So, Johanne Agerskov is here stating in writing that she, by means of the assistance of her spiritual leader, will try to respond to the questions to which Marner himself could not manage to find responses.

After this initial letter the correspondence between Mrs Agerskov and Marners continues for some months and at a point in time it becomes clear that Johanne Agerskov considers the communication ended. But then, in a letter dated 27th of September 1933, she apparently reconsiders and after all still wishes to carry on the correspondence. And not only does she receive help from her spiritual leader, no, he even dictates her a direct response to Marners.

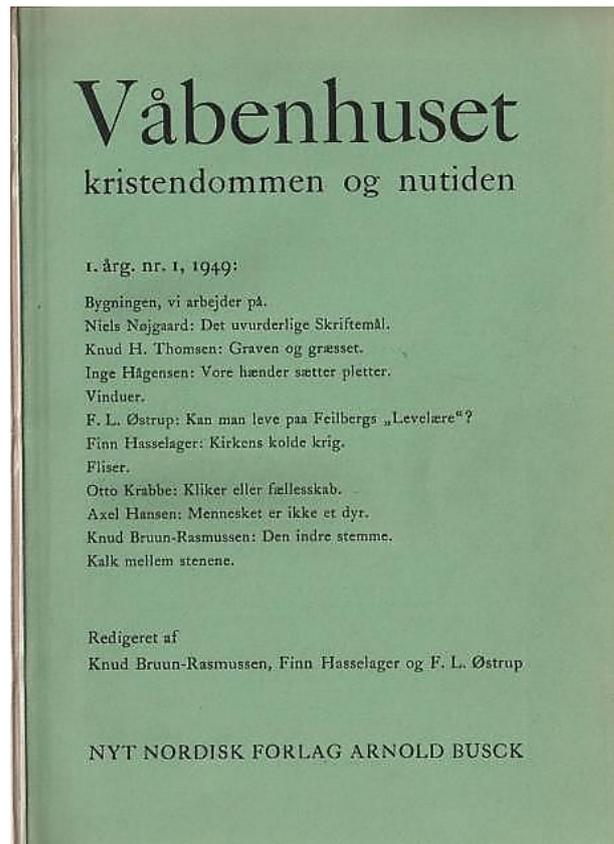
*“In spite of having decided not to continue clarifying the various problems in “Toward the Light” for you, I do feel however, since your letter arrived at a point in time when I am relatively well, that I should make one more attempt in this regard. But what really prompted my decision was one of your questions, namely this: “What is the meaning of germ?” Therefore, I wish to start with this question. -*

*However, since I realized that the word “germ” such as it is used in the Comment to “Toward the Light” is not congruent with that which we colloquially designate as germs, such as e.g. the germ of seeds, peas, beans etc or for instance sprouts, leaves etc; and since I, to be honest, did not have the faintest idea how to define this famous word from the “Comment” I prayed that my spiritual leader be permitted to define the meaning of the word, since he is the one who from the beginning has been using it. The answer was: “Since it concerns a word used in the Comment, to which there has not been attached any guiding definition from extrasensory side, you will be informed about what this word covers.” – Thereafter my spiritual leader dictated the following to me: ...”*

So in spite of statements both in Q&As and several other places in the early 1930-ies that the extrasensory side did not wish to respond to any more questions, and in spite of Johanne Agerskov herself declaring that her work as a medium was over, the task is indeed resumed in the letter to Mr. Marners of September 27, 1933. And as can be seen from the above quotation the work is resumed because Johanne Agerskov herself requests it – I think there can be no doubt about that.

This took place towards the end of 1933 and also in 1934 Leo dictated several replies to letters through Johanne Agerskov, among other things about the brilliant talents of the Eldest to imitate anyone of the Youngest.

In 1938 Mrs Agerskov receives the Bishops Letter, but this time it is not possible for her to make Leo respond to any more questions, even if we know that at least Chr Jørgensen and the vicar Mr Wemmelund, who had contributed in posing questions to the extrasensory world already from the time when TtL came into being and who were important financial supporters of all the publications, requested additional explanations to the seeming contradictions between TtL and the EL. But whereas Leo had always been ready to come forward and respond to questions before, in 1938 he remained silent. I find it strange, to put it mildly.



*It was in the Christian journal, "Våbenhuset" (The Porch) no 4, 1949, that the writer and psychiatrist Ib Ostenfeld asserted that Johanne Agerskov suffered from paraphrenia, a kind of schizophrenia. The assertion was strongly opposed by the writer Chr Jørgensen.*

### **How Can Sverre Avnskog Claim that God and the Youngest Can Completely Remove Ether Images, But Only If They Are Already Weakened by Humans Not Following Their Thought Impulses?**

It is quite understandable that I receive questions about how I may know that God and the Youngest can remove ether images, provided they have been weakened beforehand by humans not following them. Of course, I am happy to explain that. TtL is structured such that the responses to some specific questions emerge in a very clear, lucid and unambiguous manner. But in many places also some details in various responses emerge, and these, when linked together, can also provide us with answers to other questions to which there are apparently no answers otherwise in the text.

One such problem is the question why God and the Youngest do not simply remove all the ether images immediately, such that the humans may be spared these dreadful predestinations once and for all.

The ether images are compared to wireless telegrams which, once sent, cannot be stopped on their journey to the recipient station. The signals move through the universe and no one can stop them once they have been sent. However, then we have the following sentence in Q&As I, question no 67:

*“God never ever goes against the given laws, but He and the Youngest may, by leading Ardor’s ether images out to distant power centers – “receiving stations” – in space, weaken the strength of such images or even, under favorable conditions, stop them altogether, leaving them “stuck” to the power center.”*

In other words, there is still a possibility for God and the Youngest to weaken the strength of the ether images and even to stop them altogether: But this can only occur under *favorable conditions!!* However, the specific kind of favorable conditions called for is not made clear. Hence it is up to us to investigate what kind of propitious conditions that are needed to make God and the youngest completely put an end to the ether images. Perhaps we may find an indication about what this may be by searching information on ether images elsewhere in TtL?

In the “Comment”, chapter 36 we read the following:

*“These ether images have a bearing on the individual human being as well as on entire nations. This kind of thoughts and ideas, this kind of acts determine this kind of future events for the individual as well as for society. Hence, through thoughts and actions humans create and shape, in the proper and deepest sense of the word, their own and their descendent’s lives. But by means of the voluntary help of the Youngest God seeks to guide humans’ willpower towards goodness, and in this manner plenty of criminal and ghastly acts have been prevented from appearing on earth as actual events.*

Seeing these two quotations together I find it very likely that the propitious circumstances mentioned in the former quotation which make it possible for God and the Youngest to completely stop the ether images must be the situation where humans have refused to go along with the evil thought impulses of the ether images and have thereby weakened the power of the ether image.



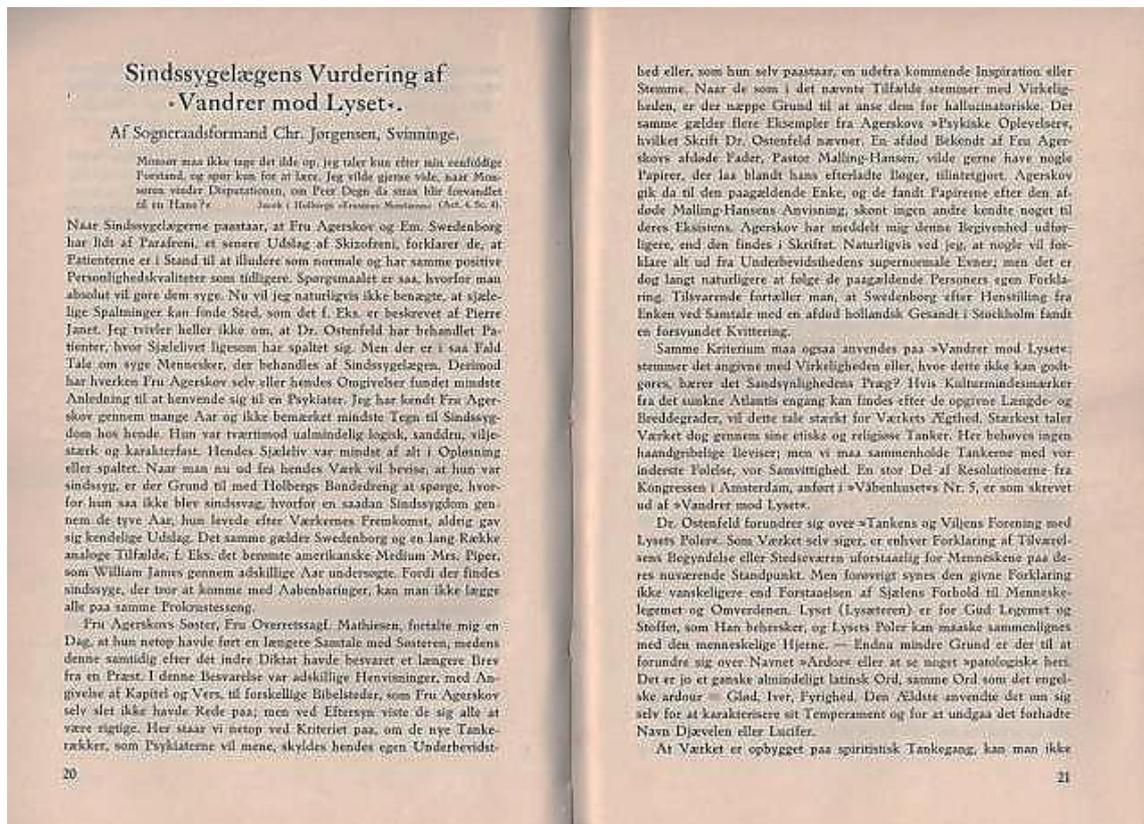
*Frederiksberg Hospital – this is where Inger Agerskov was admitted at the psychiatric ward 1948-1951 and was treated, among others, by Ib Ostfeld, head doctor providing service there until 1949.*

## Was it Only Chr Jørgensen's Future Possible Letters Dealing With the Episcopal Letter which Johanne and Inger Agerskov Did Not Want to Read and Respond to?

There have been claims to the effect that it was not correct when I have mentioned in several articles that Inger and Johanne Agerskov severed all connection with Chr Jørgensen. Some people are of the opinion that it was merely those of his possible future letters dealing with the Episcopal Letter they did want to read or respond to. Well, the exact truth emerges easily by quoting from the last letter Inger Agerskov wrote to Chr Jørgensen, dated May 10, 1938:

*"From your letters I realize that you have not come one single step further towards understanding all the things that have been explained to you in my mother's and my letters. I would not like to think that you are not capable of understanding the explanations, and I am more liable to think that you do not want to, and this is also why I am aware that all kind of further investigation, explanation and reference to the texts from our side will be quite in vain – only a waste of time and efforts. For this reason, I let you know: there is no point in you writing any more to my mother or to me – your future letters will all be returned unopened."*

Having read the above, I hope that henceforth no one will claim that I am wrong when I assert that Inger and Johanne Agerskov declared that they would not read any of Chr Jørgensen's future letters. And since they did not want to read any of his letters, not even open them, evidently they would not have known the subject of the letters such that they might possibly have been able to select those that they were willing to respond to.



*Christian Jørgensen turned out in defense of Johanne Agerskov against the accusations from Ib Ostenfeld according to which she suffered from a kind of schizophrenia. His defense was printed in Våbenhuset no 1, 1950.*

## **When Was Chr Jørgensen Told that the Money by Which He Had Supported the Publication of Q&A's II Would Be Refunded to Him?**

It has also been asserted that I was incorrect in claiming that Chr Jørgensen was told *after* the “letter polemic” with Inger and Johanne Agerskov that the money with which he had supported the publication of Q&A's II would be refunded to him. My source of that piece of information is a letter from the board of the Society for the Dissemination of TtL to Chr Jørgensen, which I found in the letter archive of the Royal Library, and that letter is dated April 11, 1938, in other words a bit more than a month and a half after Chr Jørgensen's first letter to Johanne Agerskov regarding the Bishops Letter. If this information is inaccurate, and if anyone possesses letters or other documentation proving that this happened *prior* to the exchange of letters between the Agerskovs and Jørgensen, I will of course be happy to correct my information. I do not wish to find anything else than the truth and I will obviously bow to any irrefutable proof. However, until the moment when I receive such a letter or document proving that I am wrong, I will however maintain my claim that the money by which Chr Jørgensen had supported the publication of Q&A's II was refunded to him as a result of the controversy with Johanne Agerskov concerning the authenticity of the Bishops Letter. At this point in time Johanne Agerskov was toying with the idea of publishing a paperback edition of TtL – a “popular edition” as the term was, and in order to realize these plans the Society for the Dissemination of TtL needed to collect money from supporters and certainly not to refund the little they had. Therefore, it seems more than odd that Chr Jørgensen all of a sudden was refunded the money by which he had supported the publication of Q&A's II. By the way, the popular edition became a reality in 1939 thanks to an anonymous gift of 2000 kroner. Wonder where that money came from?

In order to understand how Chr Jørgensen experienced the episode about the money it is important to remember that this was not a short-term loan, rather it was a monetary gift making it possible to publish Q&A's II. In case no additional supporters had been willing to sponsor the publication, Agerskov would have had big problems to publish Q&A's II. Chr Jørgensen experienced it as an insult that this money “all of a sudden” was to be refunded to him because of a conflict, and that feeling I personally find very understandable.

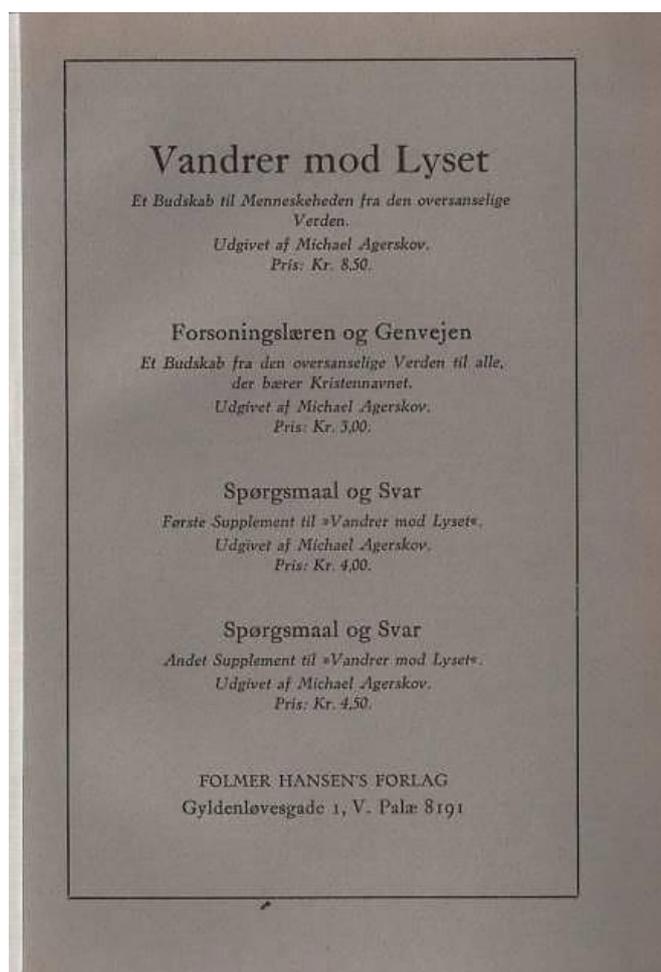
## **Has Sverre Avnskog Been Hired by Johanne Agerskov's Family in Order to Blacken Her Memory?**

No, of course not. First of all, no one in Johanne Agerskov's family has expressed any negative feelings in relation to Johanne Agerskov, and I would of course not let myself be hired to convey something I could not vouch for. I have met many descendents of the Malling-Hansen and Agerskov families, and I have only the very best impression of all of them. They have expressed joy over somebody taking an interest in their ancestors and have been very kind to open their homes and archives for me as a researcher. Not only have they let me make copies of photos left behind, letters and other documents, they have also proven to me that the well-known Danish hospitality is no myth but an absolute reality. I have been incredibly touched by the friendliness and generosity I have met everywhere from the descendents. And – I am yet to hear one single negative word about Johanne Agerskov's work as a medium from any of them. They have only related to me, in quite a neutral manner, the knowledge they have about the past history of the family. And the fact is that Johanne Agerskov enjoyed very good support from most of her sisters in her task. I know that Juliane, Engelke, Emma and Karen were all close and firm supporters to Johanne and defended her through thick and thin. In particular Emma was strongly engaged in TtL, and the same

involvement was passed on to her daughter Elsebeth. Emma, however, eventually came to doubt the authenticity of the Bishops Letter, but all of her comments about her sister bear witness to an enormous respect and consideration for her sister. Only the relationship to the youngest of the sisters, Marie, seems to have suffered because of *Toward the Light*, however that was probably mostly due to conflicts in relation to Marie's husband, the vicar Axel Forman, who in fact participated in some of the earliest séances but later expressed disagreement about what actually had taken place during some of them. For additional information I refer to one of the letters in Johanne Agerskov's "copy books" to her brother-in-law.

In the Agerskov family there were probably several of the contemporaries who took a skeptical position in relation to Johanne Agerskov's work as a medium, but – once again – none of those I have spoken to about Johanne Agerskov in this family have expressed having in any way negative feelings vis-à-vis Mrs Agerskov. They have simply told me, as neutrally as possible, what kind of people Johanne and Michael were, about their characteristics and about what is known about them in the family.

I think the descendents in the Malling-Hansen and Agerskov families deserve a lot of credit and our heartfelt thanks for their very kind cooperativeness towards us who are conducting research in the happenings of the past! Their conduct has been absolutely exemplary! I consider many of them today as my good and close friends! They are really great people!



*In the same issue of Våbenhuset where Chr Jørgensen's defence for Johanne Agerskov was printed, was also this advertisement for TtL from the publishing company of Folmer Hansen.*



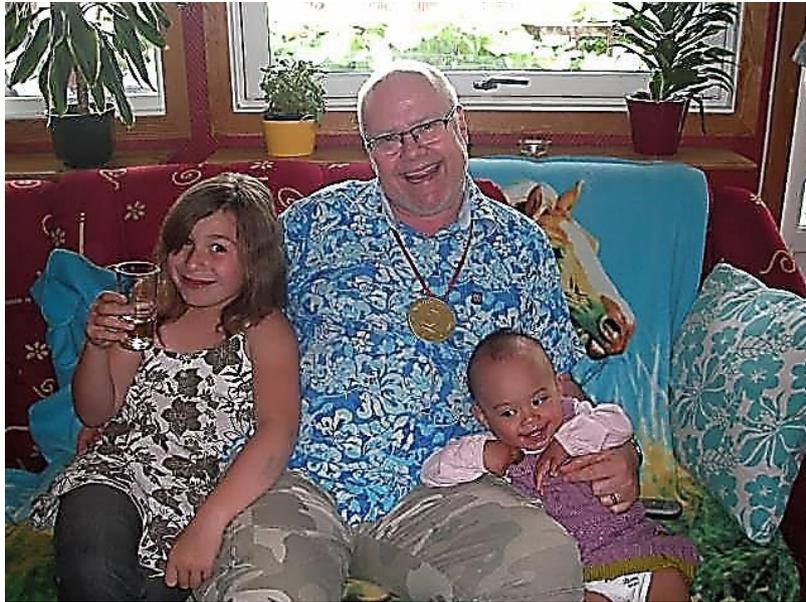
*The language barrier was easily overcome when Jette, née Kongsted, whose grand uncle was Michael Agerskov, played with our little 2-year old daughter during her and her husband's visit to us in spring 2009. Children instinctively recognize good people, and the contact was, as is evident, excellent! Photo: Sverre Avnskog*

### **Is it an Expression of Duplicity When One Both Criticizes and Praises and Should Sverre Avnskog Rather Not Have Anything to Do With Children?**

For the reader's information, I have been a primary school teacher for almost 30 years by now. Perhaps you wonder what relevance this information has in an article about the Bishops Letter? The reason I mention this is that some people have expressed doubt whether it is proper that I deal with children, considering my attitudes to Johanne Agerskov and the Bishops Letter. This is why I would like to tell the interested reader that I have in fact dedicated my professional career to taking care of children of the age group 6-13 years. This has been a very rewarding but also demanding task. The reason why I chose to work with the youngest children was that I felt at an early stage I had more to offer the youngest, while they are still dependent upon adults who can treat them with the loving care they need. To observe the personality of the small children awaken, grow and develop is one of the things that have provided me the greatest joys in life. I have never been comfortable in the company of those that seek power or those that feel they are "bigwigs", but together with the children I have always felt that my sensitivity comes into its own, and the little ones have in me always found an adult willing to take them seriously, listen and give them the recognition that make them feel valuable and loved.

But everybody dealing with children knows very well that as an adult it is not enough to give support and encouragement – because all children carry "weed germs" that we as adults must help them to remove. Setting bounds and limits and sometimes applying sanctions is also part of child education, otherwise life among children would become a struggle against one another, and the strongest children would completely dominate the weaker children. I assume this is something that everyone with experience of their own children, or entrusted with the care and education of children, are fully aware of, and no responsible educationalist can do otherwise than praising the children for what they are good at and at the same time give them feedback in the areas where they need to improve. This is not an expression of duplicity, and it is also not something that confuses the children – children expect and wish that adults appear as responsible grown-ups, clearly showing what they can accept and what they cannot accept. Pedagogical research shows quite unambiguously that children who do not get

reactions from adults, both in positive and negative respects, become confused, unsecure and unmotivated.



*I sensed from an early stage that it was easy for me to establish contact with children and that I had a natural talent for communicating with them. This is why I chose to become a teacher for the youngest. Up until now nobody has complained about my teaching manner or ability. I am also lucky enough to have procreated children and in this photo I am celebrating my 52-year birthday with my stepdaughter Sofie and my biological daughter Amina. Photo: Wan Avnskog.*

### **Why Does the Bishops Letter Have Such a Disuniting Effect?**

As previously mentioned, it is difficult to express any kind of opinion about the Bishops Letter without some of its supporters construing it as a personal insult. However, this is how it is with issues as delicate as a person's feelings for and relationship with God. And once more I would like to underline that I have no wish whatsoever to attack anyone personally or their religious feelings; I merely want to describe the phenomena that I feel I am observing, and if it is an attack on people's religious feelings to try and describe how darkness is working, then indeed TtL must be designated as one big attack on Christians by showing how Christianity has become a mixture of light and darkness because of Ardor's thought influences. In the same way my personal view is that *Toward the Light!* has become a mixture of light and darkness because of the Bishops Letter. I am convinced that the BL comes from one of the Eldest, and that it has turned up by a process whereby this Eldest has let himself or herself inspire by Ardor's ideas, by one or several of the ether images he designed when he realized that his hegemony on earth was coming to an end. That Ardor understood that his cause was losing ground is of course evident from TtL – also that he created ether images in order to prevent the success and progress of the light after his being crushed – something he was convinced would happen. But he could think like that only because he had lost every recollection about God's loving nature, and after "waking" up in the light it must have been a terrible experience for him to see what kind of "legacy" he had left behind in the shape of ether images that would pursue mankind for centuries ahead.

If I am correct that the Bishops Letter stems from one of Ardor's ether images, constructed in order to create dissention both internally among supporters of TtL as well as between TtL and the Danish Church, then the case is unfortunately also like this: by making oneself a spokesperson for the authenticity of the Bishops Letter, arguing that it is true that God can possibly be imagined to let us down, then and thereby one nourishes the ether image such that

it becomes stronger. And this is of course not something I myself am making up – this is how the dynamics of the ether images is operating. If humans follow the evil thought impulses of the ether image it is strengthened, if humans resist the thought power of the ether image, it is weakened. Let me also add that obviously I do not believe that one escapes darkness just by being against the Bishops Letter. Of course, it is not that simple. All of us are constantly exposed to the influence of darkness, and a person who wants to argue against the eventuality that God can possibly sever all connection with us humans for a period of several million years must evidently be careful not to attack the *supporters* of the Bishops Letter instead of arguing in favor of his own views. Such a procedure conflicts as strongly against the laws of the light - and will also strengthen the power of the ether image – and hence will contribute to the disunion between the opponents and the supporters of the authenticity of the Bishops Letter.

My view, reached after very careful considerations and after having studied the historical events in the small TtL-milieu following the appearance of the Bishops Letter, is that the Bishops Letter with its appurtenant ether image is the most important reason why TtL is still only known among a tiny faithful “community”, internally ravaged by disunion, personal clashes and rifts. From history, it should suffice to mention that BB caused old friendships to end in bitter feuds; one of the leading advocates of the BL, Inger Agerskov, became mentally deranged and was admitted to a mental hospital in 1948; Cay Prior, one of the leading advocates of TtL who translated TtL and many other texts into English, died deeply depressed and disillusioned, convinced that mankind was “lost”; the Society for the Dissemination of TtL was split up by antagonism and conflicts; members of the society felt ostracized and persecuted; the rift vis-à-vis the church became deep and permanent etc etc etc. The list can be made much longer and shows the kind of battlefield in which the tiny TtL milieu found itself in the wake after the Bishops Letter.

And unfortunately, the BL has exactly the same effect today. Friendships are destroyed, discussions end in unbridgeable personal conflicts and intolerance rages in “God’s” name! People who are simply expressing their points of view are being persecuted publicly and accused and impugned for aspects that have nothing whatsoever to do with the discussion.

All of this evidently contributes to a situation whereby the vicious spiral which Ardor has set in motion with his ether images is twisted and turned increasingly hard. The strife and the dissention feed increasing amount of energy to the ether image, the increased strength of the ether image makes its evil thought impulses stronger still and so on. And at the center of the strife more often than not we find – yes, exactly – the Bishops Letter! This blasphemous and sacrilegious text that presents God as a simple defector, who could be imagined to let down his creatures precisely when they need him most, and who is alleged to be able to help humans if they profess a certain faith and none other.

### **What Does God Want Us to Do?**

To my mind it is perfectly clear that the strategy attempted in 1938 – with TtL in hand proclaiming that our “religion” is the only one capable of saving mankind from becoming let down by God and that our “religion” is the only one that can make God continue to stand by us, is a total derailment – it is definitely not this kind of procedure God wishes us to use!

In fact, TtL tells us quite a lot about how God wishes those who want to serve his cause to behave. In the speech of Christ to mankind we receive ample information about how best to serve God's cause among our fellow men.

*“For you shall know: that no faith has advantages or rights over the others. No teaching is the only one to bring salvation; for our Father does not ask you what kind of faith you profess, only if you have tried to go forward toward the light, if you have conquered evil and the many temptations; He asks you whether you have supported the weak, comforted the sorrowful, fed the hungry, clad the naked, helped the poor, the sick and the suffering people; and He asks you whether you have done your good deeds out of love and charity, or whether you did them for the sake of your own advantage.*

*Verily, our Father does not ask you about your faith, but whether you have lived and acted completely in accordance with that which for you was truth and justice. ‘*

In other words, God does not at all ask us what kind of faith we profess, and he makes it quite clear that no teaching is the only one to lead to salvation! Well, these are indeed totally different tones than those from the Episcopal Letter! Therefore, it cannot possibly be true that God may come to the point of severing all kind of connection with us in case TtL is not accepted as the truth, for “no teaching is the only one leading to salvation;...” God does not ask us what we profess, only how we conduct our lives! And the same thing must also apply to the Nine Danish bishops in 1938 – they were then also not asked to what kind of faith or teaching they confess, but only whether they were seeking the noblest and most truthful in themselves.

My claim is that the entire project around the Bishops Letter, the content as well as the distribution, is completely against what Christ is requesting us in our relationship with other religions. Can it be expressed more clearly than what Christ is saying that supporters of TtL in no way has any right to set themselves up as a judge of other religious persuasions or points of view? For the speech of Christ is of course not meant only for those that belong to the various world religions, it refers equally much to us believers in TtL!

*“Still I wish to tell all of you: If you wish to be God's servants, then you must not constantly fight and strife with each other about ancient words and doctrines, sounding to you from the many texts of the ancestors. Then you must not constantly emphasize that your faith and your church are the only ones that are true and leading to salvation. And never ever must you by means of the sword or harsh dictates enforce upon others your faith and your opinions. What you should do is to come together in your joint yearning for the pure, the exalted and the divine. Yes, indeed, you should all seek to meet in your shared longing for a father's love and for divine justice.*

In other words, Christ is asking us not to fight and strife, and we are not to emphasize our own faith as the only one leading to salvation, and neither must we try to enforce our own belief upon others. And it is undeniable that the EL was clearly an attempt to enforce a particular belief upon the Danish bishops –namely that of TtL. Also, the EL can in no way be said to be an attempt to meet with the bishops in a joint yearning for a father's love, in a text that visualizes the most hideous consequences of failure to keep a promise. Far from it!

I am very happy to make the words of Christ my own, when he says that we who wish to be God's servants on earth must speak mild, loving and understandable words to everyone, not speak harshly and judgmentally and never threaten or frighten with damnation and eternal torments, even if it is "only" for some millions of years and not in all eternity!

*"Yes, verily I say unto you: If you wish to be God's servants, then you must serve Him in spirit and in truth; then you must speak mild, loving and comprehensible words to everybody, who in doubt, hopelessness and penitence turn to you for help and guidance; then you must, tirelessly and continuously comfort and give strength to the weak, disheartened and irresolute people; you must never speak harsh, judgmental words to the living, and even less must you denounce the dead; you must never, in order to claim power and authority for yourselves, threaten with eternal damnation or frighten with punishment and torments in hell."*

**Oslo, 01.08.09**

*English translation by  
Jørgen Malling Christensen.*

# Who was the Author of the Bishops Letter?

**Johanne Agerskov was never told who was the author of “The Bishops Letter” and “The Open Letter to some Literary Men” - both published in February 1938. Can the person in question be identified through a thorough historical study of the somewhat dramatic events surrounding Johanne Agerskov in retrospect? Read in this article about some of the people involved, and about the role they played in the battle between the Youngest and the Eldest for the dominion over “Toward the Light!”**

In this article, I will further develop the thoughts I have previously presented on this book regarding the so-called "Bishops Letter", which "The Society for dissemination of TtL" published in February 1938. The letter was sent together with the open letter to some literary savvy men, to all Danish bishops, a number of priests, literary scholars and others in Denmark. Both letters were received through intuitive thought inspiration by Johanne Agerskov, who herself claimed that it was her spiritual leader - the spirit of her late father - who had dictated her the letters. And right up until her death, she was convinced that the letters were written by two of the spirits of light, the Youngest. I have received criticism from some quarters for devoting so much attention to the Bishops letter, and it is obviously difficult to understand for some people how I can imagine that I am doing Toward the Light a favor by claiming that Johanne Agerskov may have been led behind the light by the Eldest in her old age. Yes, some even believe that it is the controversy over the Bishops Letter that is the reason why TtL is not yet known among the ordinary man and woman in Denmark and in the Nordic countries. Personally, I believe that it is the Bishops letter itself and the fact that Johanne Agerskov published it as a divine scripture and not that someone reveals it as blackened, which is the reason why Toward the Light has not become widely known. The Bishops letter has literally kidnapped TtL and brought the work under the power of darkness, subject to one of Ardor's ether records. Through Johanne and Michael Agerskov's forgiveness and loving prayer for Satan, and thereby the emergence of Toward the Light! in the earthly world, the spirits of light had succeeded in sending a light impulse to earth of "giga" size. The true image of God was made available in the human world, and this eternal image of the Father of our spirit can never again be erased from the "consciousness" of the Earth - it is eternal and indelible. But as with any light breakthrough, darkness gathers to counterattack, and the darkness's counterattack against TtL found its preliminary culmination through the appearance of the Bishops letter, with its "Bishops letter God" - the falsified image of God of darkness, the punishing, vengeful and judgmental "God". Johanne Agerskov was never allowed to state who had written the two open letters she had published in 1938. In my eyes, the author of the Bishops letter was guaranteed to be one of the Eldest. In this article, I will try to follow in the footsteps of the author and see if he can be found as incarnated in Denmark in the last century.

Toward the Light! *could* have become public property already at the time of its release in 1920! God had incarnated a large number of the Youngest in Denmark, and these took central positions in the Danish church, and had these men remembered their promise to God to make themselves spokesmen for Jesus' true message, everything would have gone very differently

in the 19th century. But as we know, the spirits of darkness succeeded in preventing a sufficient number of the men of the Church from penetrating the darkness and listening to their conscience. Personally, I know only two of the priests who were quietly supporters of VmL, Peter Wemmelund, who supported the publications financially, and asked many questions to Johanne Agerskov regarding the work, several of which were included in Supplement I, and Thorvald Kierkegaard, who reproduced many of the thoughts of TtL in his sermons in the Unitarian denomination, where he was pastor.



*Peter M. Wemmelund, 1870-1955, was the only Danish priest who before his incarnation had promised to support Toward the Light, who kept his promise, albeit in silence. He supported several of the publications financially. Photo: The Royal Library.*



*Thorvald Kierkegaard, 1878-1965, was in his younger days very positive to Greetings to Denmark and knew several of the chapters in Toward the Light before the work was published. He used many of the thoughts from TtL in his sermons in the Unitarian Church, but never went public with his support. Photo from the Internet.*



*Hans Martensen-Larsen, 1867-1929, mentioned Toward the Light in his very critical book on spiritualism from 1922, but is "kind" in his mention, and had considerable sympathy for Michael and Johanne Agerskov. Photo the Internett.*

Peter Wemmelund must clearly have been one of the youngest, who before his incarnation had promised to support Toward the Light, and the same applied to two other Danish priests, Thorvald Kierkegaard and Hans Martensen-Larsen. Martensen-Larsen was the grandson of the powerful Danish bishop of Sjælland, Hans Lassen Martensen, 1808-1884, and through Martensen-Larsen's writings it is stated that as a young man he felt a very strong calling to dedicate his life to promoting true Christianity. But he clearly did not find clarity in his thoughts, was severely plagued by doubts, and as a young man went through a serious religious crisis, which kept him away from his ministry for half a year. But he regained his faith and returned to his work as a priest. It was clear through his writings that his mind was constantly preoccupied with various supersensible phenomena, and in 1922 he published his book "The deception of spiritualism and the riddles of the depths of the soul", in which he mentioned, among other things, Toward the Light. It is clear that he had experienced a strong need to find a way to relate to transcendental phenomena, but it may seem as if Martensen-Larsen had sought refuge in dogmatic Christianity, emphasizing faith itself as the goal, and the fervor of faith should in his opinion be what gave the people the comfort they need, and if

the faith is firm enough, any need to "speak to the dead" will vanish by itself. He was thus strongly prejudiced, and in his book rejected all spiritualism on the basis of a pre-postulate that nothing but faith can give man comfort and strength. But in his rejection of all spiritual phenomena, unfortunately Martensen-Larsen also came to reject what he had been sent to earth to defend, namely the message that appeared in *Toward the Light!* And his strongest objection was the very way the work had appeared, and he had clearly not delved into the whole book he rejected. He mentioned TtL only in a very small chapter, and his mention appears more as a small summary of the first part of the work, than as a condemnation. The tone is referential, albeit somewhat ironic. He was also in contact with Johanne and Michael regarding some details regarding which concepts best covered the emergence of TtL - automatic writing or clairaudiance, but did not come to any understanding with the Agerskovs.

But Martensen-Larsen appears in everything he writes as an educated and friendly man, and he does not completely deny that there may be connections with the dead that he can not explain, and in conversations with the author Chr Jørgensen he later claimed that he thought that Michael and Johanne Agerskov were honest people, who had conveyed their experiences as best they could. (As a curiosity, I can mention that Rasmus Malling-Hansen in 1888 was in contact with the Danish sculptor Th. Stein, to order a bust of the old bishop Martensen, so the contact had clearly been present also in the previous generation.)

It's easy to get sympathy with a man like Martensen-Larsen, I think. He clearly had the very best of intentions to be a living witness of true Christianity, but was struck by one of man's worst enemies - doubt. And when I read his writings, it is almost as if I senses that he is unable to let new thoughts into his mind, for fear of losing his footing, as he once did in his youth. I think that must have been the reason why he did not even cut open more than the first part of his copy of *Toward the Light* - the fear of losing his faith. That is why he did as so many of the Youngest have done both before and after him - he defended with all his might what he had come to fight. And I can vividly imagine his grief when he returned to the spheres, and it dawned on him what had happened, and that he had failed. I am sure that God immediately gave him his forgiveness, and helped to "build" him up again, to after a short rest to resume his work as one of the leaders of mankind!

The Bishop letter's vengeful "God", who is claimed to want to "brand" such as Martensen-Larsen - label him as "weighed and found too light", expose him to millions of years of suffering, and because of his "sin of omission" perhaps leave humanity for millions of years - this "God" has nothing to do with the true, all-loving and almighty God. The true God is always ready to give us forgiveness and comfort and to help us look ahead and find ways to restore our "sins." Should God, to make the burden even greater for an already suffering mind, trample his creatures into the depression and suffering of misery every time they had failed? He who believes such a thing - does not know God!



*The world-famous sportsman and inventor of new training methods, Jørgen Peter Müller, 1866-1938, led in his books "Among Angels and Devils" 1 and 2 a crusade against Johanne and Michael Agerskov. Photo: The Royal Library.*



*Bailiff of Fredrikstad in Norway, Ludvig Dahl, 1864-1934, was well known throughout the Nordic region for his connection with the dead, and was in contact with Johanne Agerskov several times. He drowned in 1934 under mysterious circumstances and his death had been foretold by the spirits. Photo: Scan-pix*



*The media Ingeborg Køber, Ludvig Dahl's daughter, who in trance mediated contact with Ludvig Dahl from his deceased father and two sons. According to Johanne Agerskov, she was one of the Eldest. She was suspected of killing her father, and was imprisoned for 7 months, but was never convicted. After the trial, she moved to Denmark and lived there for the rest of her life. Photo from one of Ludvig Dahl's books.*

According to I. P. Müller's book, *Among Angels and Devils*, a meeting took place in 1932 on the premises of the Unitarian Church; between Pastor Thorvald Kierkegaard, Bailiff of Frederikstad, Norway, Ludvig Dahl and Jørgen Peter Müller, world-famous Danish athlete and pioneer in training methods. And when one knows what role these three gentlemen each in their own way played in the struggle between light and darkness, this meeting must be said to have been both sensational and fateful; here - through these three people - met the good and evil forces that stood against each other in the time after TtL's emergence. Thorvald Kierkegaard disseminated TtL's thoughts in his congregation without mentioning the work by name, Ludvig Dahl was an ardent advocate of spiritualism and psychic research, and without knowing it, a participant in the eldest's well-directed attacks on the truths of light, which was also the case for the third man, I. P. Müller, who was in full swing with his crusade towards TtL! - led by the Eldest.

Thorvald Kierkegaard was incarnated in Denmark to participate in the Reformation of the Danish Church on the basis of *Toward the Light*. He had a close connection with the Agerskovs during the years while the various parts of what was to become TtL were "dictated" to Johanne, and he thus knew many of the thoughts in the final work, and Johanne and Michael Agerskov must have considered him a fairly confident spokesman for TtL. When the book was published in 1920, however, Kierkegaard had become pastor of the Unitarian Church in Denmark, and to keep the congregation together, Kierkegaard would not go out with any public support for the World Cup. Karen Blixen's aunt, called Bess, was a very strong woman in the congregation, and she was strongly against TtL, and Pastor Kierkegaard did not want to contribute to divisions, even though other members of the congregation were positive towards TtL. But if Kierkegaard did not publicly support TtL, many of the thoughts

in his sermons were taken from the work, and one may also ask whether Johanne Agerskov was not somewhat strict with him, when she demanded a clear position from him. This meant that he withdrew from the Agerskovs, and they lost contact early after the publication of TtL. But the lack of a position proved to be a problem for Kierkegaard, and in 1932 he opened his church to Bailiff Ludvig Dahl, who had long attracted attention for his connection with the dead.

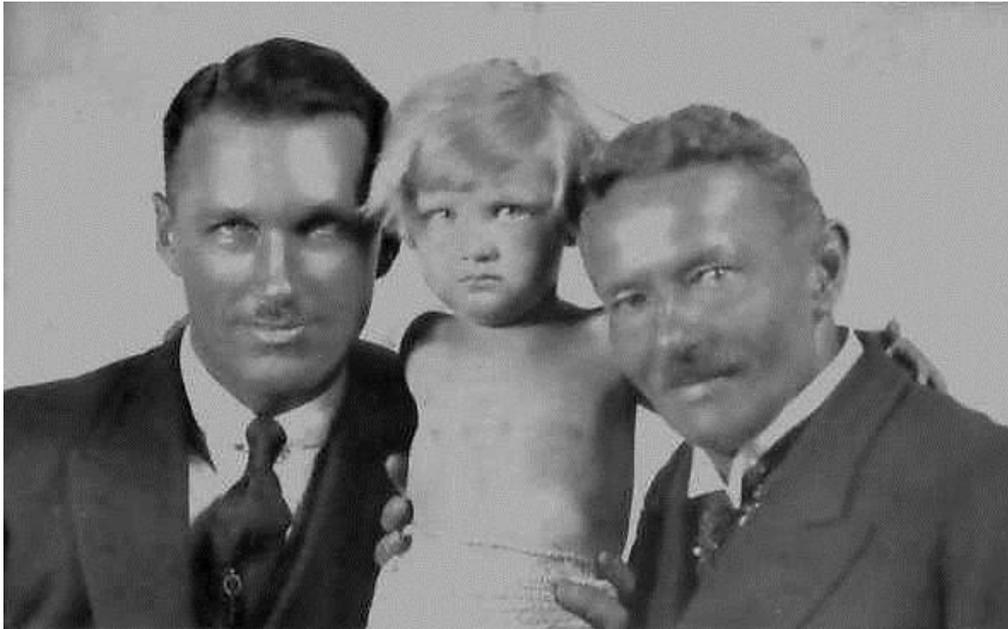


*Three images from the story of the Dahl family, which were to develop into a deep personal tragedy for those involved. Left: The two sons Ragnar and Ludvig, who both died at a young age, a few years apart, photographed in 1917. In the middle, the summerhouse at Hankø, where Ludvig Dahl drowned in 1934 under unclear circumstances and to the right, the daughter Ingeborg Kjøber, photographed during the trial, where she was suspected of the murder of her father.*

Ludvig Dahl was the Bailiff in Fredrikstad in Norway, was married and had 4 children. Two of his sons, Ragnar and Ludvig, died not many years apart (in 1919 and 1924), and it turned out soon after the first death, that the daughter, Ingeborg, who was married to Kjøber, had mediumistic abilities, and got in touch with the deceased sons - first through table sessions, then through a so-called planchette. Ingeborg fell into a trance, and the deceased Ragnar led her hand, which held around a black triangle, from letter to letter on a cardboard plate with printed letters, so that words and sentences appeared. I have not the slightest doubt that Ludvig Dahl and his family felt a sincere joy in learning that our spirit lives on after death, and for Ludvig Dahl this "revelation" clearly made such an impression on him that he could not keep quiet about it, but wanted to tell his fellow man this truth which he now thought he could prove. The Dahl family had very close and loving ties, and in several of his books Ludvig Dahl often refers to the somewhat childish and naive "conversations" between the sons and the surviving family members. One can hardly help but see the charm in their exchange of declarations of love. And when the next son died a few years later, it was not long before he also contacted them from the other side, and the joy they all showed over being "together" is touching.

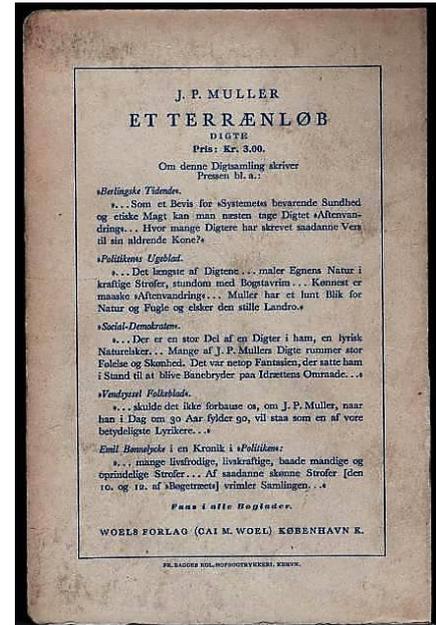
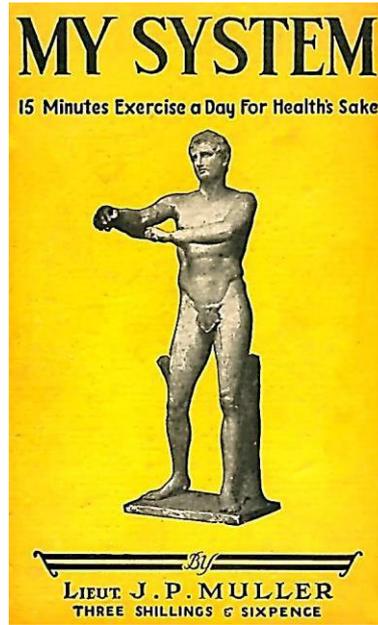
Ludvig Dahl was a very well-educated and well-formulated man, who had lost his Christian faith, as he could not accept the old dogmas, among other things about Jesus' atoning death. He now regained his faith, but in a renewed form, and the thoughts he presented in his books are in many ways reminiscent of TtL's thoughts, and we know that both he and his eldest son knew about TtL. Ludvig Dahl now set out to use his family's personal experiences, which he perceived as a living proof of life after death, to convey his faith, and he became a warm

advocate of spiritualism, as he preferred to call it, and authored several books, gave lectures and also invited others to attend sessions with his daughter. His books are very well written and compelling - and it seems that Ludvig Dahl was totally unaware that he had been drawn into a life-threatening game, directed by malicious spirits, which eventually led the entire Dahl family into extreme misery. Johanne Agerskov wrote several letters to Ludvig Dahl, to warn him, and to, if possible, make him understand that it was not his sons he had contact with, but some of the Eldest, but Dahl was unwavering, and held on to his convictions, which would prove to be very fateful for himself and his family.



*The elder I P Müller, photographed with his eldest son and granddaughter. One cannot directly claim that the little girl seems to thrive between her father and grandfather. On the contrary, she looks almost terrified. In P Müller, Johanne contacted Agerskov for the first time in 1932, and was to come up with the most serious attacks on *Toward the Light!* ever. Photo from one of his books*

Just before Jørgen Peter Müller's wife, Marie, died in 1930, she agreed with her husband that they would try to establish a connection after her death. He therefore sought out a medium, and quite rightly, his Miss was on the other side, and wanted to talk to her husband. Müller and his wife had lived all their adult lives in England, where he had established a clinic where he practiced his world-famous new training methods. In his younger years, Müller was a very well-built athlete, winning a total of 104 major titles in various sports. His sports career and his interest in the study of classical Greek art were what led him to his innovative principles of physical exercise, and he developed various exercises that were intended for the average person, and that could be completed in just 15 minutes every day. The exercises also involved breathing exercises, and I. P. Müller's "My System" soon became internationally known, and he was considered the man who made the whole world exercise. He also recorded a silent film in 1911 where he himself practiced his system, and there are also pictures of him performing various exercises. Among other things, he recommended ending all exercise by rubbing the whole body with a towel, to clean out impurities from the body. He appears to be a very athletic man and looks almost "godlike" in some photographs.

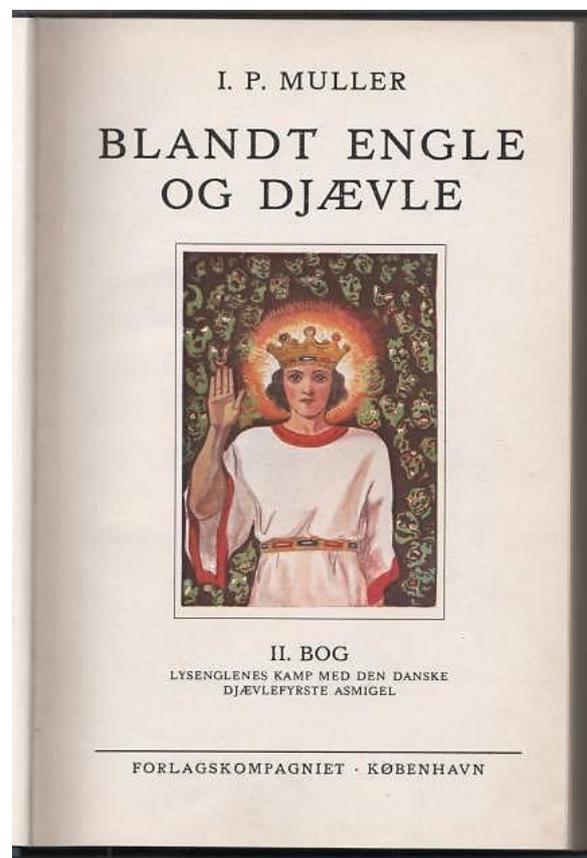
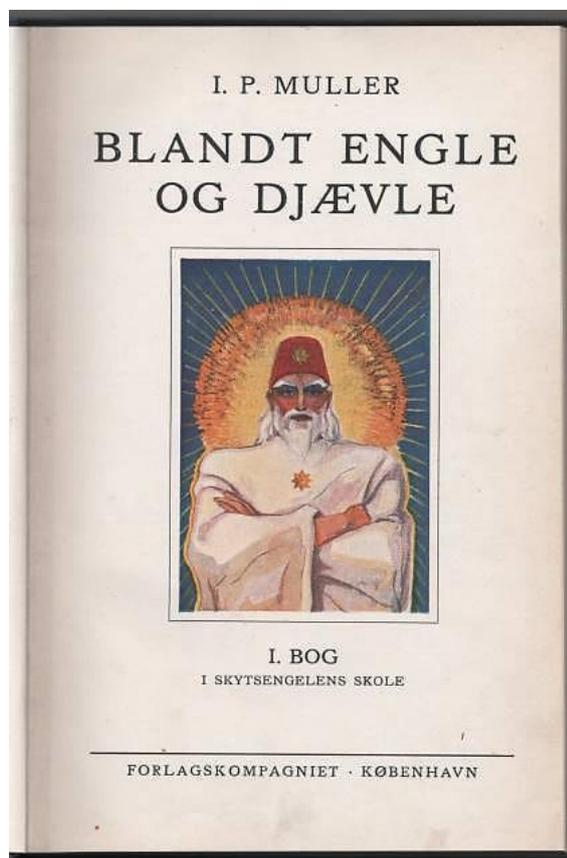


Left: I. P. Müller during the performance of his cleansing terry exercise. Right: Müller's books were also published in several editions after his death. It is not difficult to see from the book cover what Müller's ideal was. To the right are some excerpts from reviews of I. P. Müller's collection of poems, "A Terrain Race". The reviews were overwhelming, and he was hailed as an innovator in Danish poetry! Müller's versatility was enormous, and his abilities ingenious in a number of areas!

In England there was a very active spiritualist environment, and in the months before her death, Misse had been massaged by a blind woman, who told her that she could certainly make contact with her husband after her death. And after the contact between Müller and his wife was established, it was not long before the conversations involved a lot of other spirits. Yes, in the years beyond the 30s, Müller was drawn into a world of "good" and "evil" spirits and could have long conversations with them. He had strong mediumistic abilities, so-called clear hearing, and also used the pendulum to detect the presence of spirits. In 1932, Müller published the story of his experiences with the spirit world in diary form in the two-part work, *Among Angels and Devils*. I have not the slightest doubt that all of the spirits who populated the spirit world that I. P. Müller came in contact with were of the Eldest, and we also have Johanne Agerskov's words for this! And it is very interesting to note the enormous difference between the appearance of these spirits, and those with whom Luvig Dahl came in contact. It seems very clear that the eldest who performed during earthly sessions had the ability to appear with the very special character and personality, which made the session participants willing to accept their thoughts. In Ludvig Dahl's case, the elders appeared to be exact copies of Dahl's deceased sons and other relatives, down to the smallest detail - even Ragnar's penchant for using an outdated and old-fashioned orthography, was copied by the spirit that pretended to be him, and in all the details the spirits could reproduce truthful details from the sons' lives. But woven into their messages from the supersensible world, there was untrue information, which fell so reliably and slipped so well into the rest of the context, that no one found any reason to question it, but as for us who know TtL, reveals it as untruthful, and only suitable for sowing confusion about the supersensible world.

In the case of I. P. Müller, on the other hand, the spirits appear in a completely different guise. They use rude language, come up with obscene personal characteristics and accuse named

individuals of acting falsely, without any documentation. The organization of the spirit world is presented in a language that most of all resembles a military organization, and the spirits are presented as "Angel Lord" 1, 2, 3 ... o. s. v. or also as "Guardian Angel Lord". There is no feeling of something exalted and holy here - the spirits appear as ugly, raw-barked characters, who swear and make gross accusations. And Toward the Light! and Johanne and Michael Agerskov are the ones who are targeted by the harshest gun. The books gradually develop into the purest crusade against the TtL, and the "Angel Lords" constantly praise I. P. Müller for being the much-loved and chosen one - who will lead the way in the revelation of Toward the Light as the devil's work! Never, neither before nor since, has anyone made such gross and vile accusations against Johanne and Michael Agerskov, who are accused of deliberately leading the Devil's cause on earth, in a conspiracy to give him power over humans. One of the Angel Lords even claims to be able to read the Agerskovs' thoughts, and "reveals" to Müller that they intend to take legal action to get him stopped. Everything is presented without reservation, and without any kind of documentation in Müller's books!



*Jørgen Peter Müller's two-part work, "Blandt Engel og Djævle" published in 1932, is the purest crusade towards TtL and Johanne and Michael Agerskov, who are accused of being participants in a planned conspiracy against humanity in collaboration with the devil!*

Prior to the release of "Blandt Engel og Djævle", IP Müller contacted Johanne and Michael Agerskov, with a request to be present when Johanne Agerskov received a message from her spiritual leader - and he promised to be a spokesman for TtL if such meeting could convince him that the spiritual connection was genuine. Here Müller clearly acted falsely, in order to, under the guise of being a potential supporter, gain access to Johanne Agerskov's confidential

communication. By this time, he was already in the process of writing his vile attacks on TtL. Mrs. Agerskov rejected such a meeting, as she did with all inquiries about attending her meetings with her spiritual leader but left her invitation to him to meet her and her husband standing by. Müller then wanted a meeting with official representatives from the Danish church to attend, so that they could act as judges in a battle between Müller's and Mrs. Agerskov's spirits - a battle Müller was convinced that "his" spirits would emerge victorious from, and reveal that Agerskov's spirits were the devil's helpers!

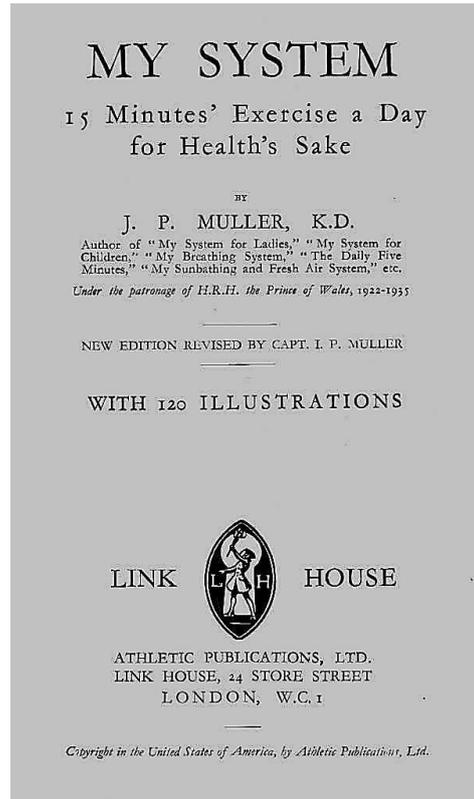
In "Among Angels and Devils" we can read about how Müller contacted various representatives of the Danish church, both bishops and priests, but no one wanted to participate as a judge in the desired "duel".

In this area, I would also like to say that Müller's work is a valuable historical document, as he reproduces in great detail his meetings with the various people. Given Müller's unreliability, one must, however, make the necessary reservation that he may have reproduced the events untruthfully. But it is clear that several of the people he seeks out have received TtL from Johanne and Michael Agerskov, because several have the books on their bookshelves, or have sent them back. But we also understand that TtL was by far the only book they had been sent. He also tells of a meeting with Knud Brønnum, where Brønnum, according to Müller, claimed to be invulnerable from the dark, and Müller reproduces a letter that Viggo Prior sent him. (Viggo Prior and his two brothers, Eric and Cay, were very active Toward the Light followers in Denmark and the USA, and Cay Prior was behind the 1975 edition of the English translation).

Only *one* person Müller found, who said he was willing to participate as a judge of TtL, and the two had several meetings regarding the case, and he encouraged Müller to prepare questions in advance, which the Agerskovs could have the opportunity to prepare for to answer. And who volunteered to attend the meeting between the man who led a crusade against TtL and "the devil's employees", Johanne and Michael Agerskov? Yes - as if by an irony of fate - one of the Youngest who before his incarnation had promised to act as a spokesman for Toward the Light; Thorvald Kierkegaard!

In his books, Müller tells about his meetings with Kierkegaard, and also about the meeting that took place in 1932, on the premises of the Unitarian Church - which must be said to be one of the most historically condensed meetings that have taken place, with the highest representatives of the light and the forces of darkness: Thorvald Kierkegaard, the man who in his sermons uses many of the thoughts from TtL - Ludvig Dahl, the wise and worthy spokesman for life after death and Jesus' simple doctrine of love, but who, led by the Eldest, was at full speed down the cliff - and then this athlete, world famous for his innovative training methods; the man who made the "whole world" start exercising, the poet, the writer, the winner in every field he participated in; now in cahoots with the elders in their crusade against Toward the Light! - Jørgen Peter Müller!

What a victory for the dark!!



*J. P. Müller in a photo from 1927 from one of his books. To the right, an English-language edition of "My System", with this royal greeting on the title page: "Under the Patronage of H. R.M. The Prince of Wales, 1922-1935". Müller was also appointed knight by Danebrog by the Danish king.*

But the victories of darkness can never be anything but temporary - in the long run the light will always triumph - fortunately. From the transcendental side, one must have been fully aware that if the Danish church during the deadline of two years, was not able to carry out the desired reform on the basis of *Toward the Light*, the people who had promised to follow their conscience and take the lead for the Reformation gradually draw darkness closer to themselves. Because this is how it works in the light - if you are not able to follow the voice of conscience, if you are not able to choose the path of light, you will gradually be defeated by the darkness. And this is exactly what happened in relation to *TtL*. Instead of *TtL* being disseminated according to the plans of light, the work came under the power of darkness, and already in 1922 it must have been clear to the spirits of light that light, in the form of *TtL*, would not have a chance to win as long as the Eldest were still incarnated on the earth, and Ardor's etheric records were still in operation. The attack of darkness on those who were supposed to be *TtL*'s spokesmen was fully successful, and led to the preliminary culmination of the darkness's victory over *TtL*. The evil attack eventually also struck the work's medium - the woman, who together with her husband, in total trust in the light, through the loving prayer for Ardor made it possible to bring the true message of God to earth. She was too overpowered by some of the spirits of darkness, and published a scripture that in important respects contradicted both what she herself had previously claimed in many of her letters, and who sowed serious doubts about God's will and ability to keep his promises, given in *TtL*.

But what was in reality the significance of the publication of the Bishops Letter? Was there still a chance in 1938, if the Bishops Letter had never been published, that the Danish church

would have absorbed VmL's thoughts? My answer must be a clear no! When Michael Agerskov published the two supplements in 1929 and 1930, the interest in Denmark for TtL was virtually non-existent. Questions and Answers I and II sold less than 10 copies a year on average during the 1930s! The interest was at an absolute 0-point. Johanne Agerskov would like to publish a cheap "folk edition" of TtL before her death, but it presented major problems, as the old edition was far from sold out, and it was impossible to get a publisher to invest the necessary capital to print a new edition. The result was that Johanne Agerskov took out a bank loan and bought up the remaining circulation, and thanks to a gift of NOK 2,000 and a grant of a few hundred kroner from Pastor Peter Wemmelund, theater publisher Sigurd Folmer-Hansen in 1939 was able to publish a relatively cheap edition of TtL. And it is in the preface to this 1939 edition that Johanne Agerskov wrote the controversial sentence that those who claim that TtL is only spiritism, reveal which spiritual category they themselves belong to towards their more clairvoyant and understanding fellow human beings. A sentence not much worthy of one who believes in spreading the sacred truths of light! But at this time, Johanne Agerskov was also defeated by darkness as a human being. She was very ill and severely debilitated, and her sister wrote in a letter to the author Chr Jørgensen that it was a miracle that she was still alive. And when one is under the influence of darkness, one does not have the necessary ability to fully distinguish between the spirits of light and darkness.

Personally, I am inclined to regard the Bishops letter, which, in addition to being the temporary culmination of the victory of darkness over the TtL, also to be a personal revenge settlement. One who had felt wronged and humiliated by Johanne Agerskov, wanted to give her a final "nose thief", by humiliating and defeating her and showing his/her final power! One with a very highly developed competitive instinct - one who was used to winning - used to being number one! And how could he prove his superior strength better than to get Johanne Agerskov herself to spread the thoughts of darkness - to give darkness greater power?

Fredericia. d. 19/12 - 38.  
 Kære Hr. Jørgensen.  
 Det har glædet og interesseret mig meget at læse deres Brev om Reformations og vor Tidens. Og jeg tænker dem, og deres Indhold - her og 7. 1. - som der sandsynligvis vil være af den blinde Mennesker. Men her er det fint og høfligt all

Kammer. - og min Søsters langvarige Sygdom og mangelfulde Svækkelse gør det endnu mere væsentligt, at vi kommer til at opleve den Reformation, vi længe efter. - Det er dog tydeligt, at det er muligt at blive lever endnu, men hun må jo have hjælp. - Den bedste for hende er det, at hun har sin søster om sig og nyder godt af hendes kærlige hjælp. - De venlige hilsener fra alle, herunder den lille Mathieson. Godt nytår. for dem og h. Mathieson - Hansen.

"But how sad and hopeless it all is, - and my Sister's long illness and accompanying Weakness make it even more unlikely that we will experience the Reformation we long for! It is really completely incomprehensible that she is still alive, but she must get help. - A blessing for her is that she has her daughter around her and enjoys her loving help. - "This is what Johanne Agerskov's sister, Emma Mathiesen, writes to the author Chr Jørgensen in December 1938.

By studying the historical events in Denmark at the beginning of the 20th century, one can form a good impression of how the Eldest worked - the spirits of darkness who by all means wanted to stop Toward the Light, and bring the work under the control of darkness. Of course,

it was important to attack every single person who had a mission in connection with the emanation directly, in order to make him or her unable to carry out his or her work. Probably the people in question have been constantly surrounded by the sleep-free spirits of the Eldest, who in every way have tried to confuse and cast doubt on their thoughts. And in my opinion, it is extremely important to keep in mind that we have no right whatsoever to judge the Youngest, who were unable to carry out their planned work. God does not judge anyone, he only requires us to try to act to the best of our ability in accordance with our convictions, and we must assume that the vast majority of Danish priests and bishops acted in the way they thought was right. Ludvig Dahl was also convinced that he acted correctly! I have read several of his books, and through everything he writes, there is an optimistic belief that he has a mission to accomplish, by making known to the public his connection with his dead "sons", and bringing a testimony to the world that life after death is a reality. Nothing in what he writes indicates that he has had the slightest suspicion that he acted wrongly. But the Eldest are in possession of such genius in their imitation arts, that they can deceive anyone, and we have no reason whatsoever to blame anyone for making a mistake.

In Ludvig Dahl's case, the spiritualistic connections had catastrophic consequences. The spirits eventually asked individuals to be sole participants in the sessions with the medium Ingeborg Køber, and it turned out in retrospect that several of them received predictions about the bailiff's death - but they were all told not to divulge their knowledge to others, but write down the information they had received and keep it in sealed envelopes, for it would then serve as a final proof of the existence of the spirits. In 1934, at their country house at Hankø, the fatal events were to take place. The bailiff wanted to go for his daily swim, and his daughter Ingeborg, who had a horrible premonition that something terrible would happen, insisted on following him. And with her as the only witness, Ludvig Dahl mysteriously drowned, and the doctors could later prove that he had suffered a neck injury, but determined that the cause of death was drowning.

Initially, the death did not attract much attention, but when the predictions about the mayor's death a few months later were used as proof of the existence of the spirits, and discussed in public lectures among spiritualists, the case aroused public interest, and would fill the front pages of Norwegian newspapers for several years to come. Strong voices argued that the bailiff had been murdered, a public inquiry was required, and the family had to go through very humiliating interrogations, where the most intimate details of their family life were unfolded in public. It became known that the bailiff had for years neglected to keep order in the office's finances and his wife had embezzled money from the bailiff's fund - a total of 60,000 kroner. Although in the meantime, thanks to loans from friends in Denmark, she had covered the deficit, she chose to commit suicide when the embezzlement became known. And the daughter was later imprisoned, charged with the murder of her father. Ingeborg Køber was imprisoned for 7 months before she was released because "no criminal act was proven", and she later moved to Denmark with her husband, and spent the rest of her life there.

This case is a very tragic example of how the Eldest could bring a well-meaning person completely off course. Ludvig Dahl was a seeker of truth, his books testify to a sensitive and humble mind, and at his best he wrote with great conviction in a solemn and well-formulated language, and his dealings with his "deceased sons" were patient and loving - and so was these "sons" who were in fact some of the vicious and ruthless Eldest, who deliberately brought Ludvig Dahl and his entire family into deep tragedy. This is how the Eldest worked!



*Ludvig Dahl, 1864-1934, on a photo from one of his books.*



*Jørgen Peter Müller, 1866-1938, photographed in 1937 with his granddaughter, Mirabelle.*

In Ludvig Dahl's case, the Eldest disguised themselves as loving and kind sons. Only in that way could they gain the trust of the friendly man, Ludvig Dahl. In the case of Jørgen Peter Müller, on the other hand, the spirits behaved as rough and cheeky creatures, and it says a lot about I. P. Müller's personality that he willingly accepted these unsympathetic beings as being spirits of light. It is not too harsh to claim that Müller, through his treatment of the Agerskovs, appears to be downright untruthful and unjustifiable - and he made very serious accusations against them - that they were in league with the Devil to advance his power on earth. Müller was told by his spirits that *he* was the much-loved and chosen one who was to stop this evil conspiracy. However, I am amazed that Müller was so easily convinced of this, as his religious views otherwise agreed well with TtL's thoughts. He says that in his youth he strongly considered whether he should become a priest, but when he could foresee that his divergent views on important issues would create him many problems in relation to the church, he chose another path. But Müller was convinced that the Agerskove were praying *to* Ardor and not just *for* him, and this seems to convince him that they were in cahoots with the Devil.

But Johanne Agerskov was not the one who left I. P. Müller's gross accusations unchallenged! In her open letter to Müller, she took a strong stand against him, clearly proving that he had acted unfairly and that his gross accusations in no areas were correct. The letter can be read in its entirety on the TtL publishing house's website. We do not know how Müller reacted to the letter, but can only imagine how it must have aroused his indignation and hurt his pride. I would assume that it was hardly everyday food for the world-famous I. P. Müller, the knight of Danebrog, the athlete, the loner, the genius - to be put so thoroughly in place by a woman!

Now I will always be the first to claim that one should be careful about appointing named historical figures to have been one of the Eldest. In the case of I. P. Müller, it must at least be clear that he was a man of extraordinary ability! He was a pioneer, an innovator, and so

versatile that he succeeded in any field he could wish for - a pioneer in so many different areas such as training methods and poetry! This, together with his very strong mediumistic abilities, means that he at least qualifies to be described as ingenious - and only the Youngest and the Eldest are.

At least it is quite clear that very many of the Eldest were active in the spiritualist circles around the world. We do not know the exact number of incarnated Eldest who would not give up their ability to leave their bodies, but statements in *Toward the Light* indicate that there were thousands. We also do not know where the various Eldest were incarnated, but we must assume that they must have been incarnated in most countries. Sessions that were held, for example, in Denmark during the day, may probably not have had regular visits by any of the Eldest who were incarnated in Denmark, as it must be assumed that these have not been so regularly asleep during the day, if it was not about older people. But the Eldest had the ability to leave their bodies and move over extremely large distances, so it may not have been a problem to act as spirits at sessions, for example on the other side of the globe. Nor do we know much about whether the spirits of light succeeded in bringing all the Eldest incarnated by Ardor back to the kingdom of God when death occurred. Nor do I know if we can state with certainty that all of these Eldest have really returned home, or if any of them are still close to the earth as discerned beings.

The sessions with Ludvig Dahl preferably took place in the late evening, quite regularly a couple of times per. week, and just as it was, it happened that the "sons" only barely managed to greet, before they had to leave again due to "bad conditions" or because it was "called on them". It may therefore be that these were some of the Eldest who were incarnated in Norway or surrounding countries and they had to return to their waking lives.

But the fact, which not all TtL supporters have discovered in the supplements, is that the spirit of the Eldest could in fact leave their body in the awake state and act as different spiritual personalities both in sessions and by dictating messages to the media. A session leader could, without even realizing it, gain contact with several seemingly deceased spirits, which were in fact played by the session leader's own liberated spirit. However, this was a terrible strain on the psyche of these poor people, and many of them became incurably insane from this activity. And we know that was exactly what happened to Inger Agerskov later in her life. She was admitted to Frederiksberg hospital, psychiatric ward in 1948 and was a patient there for three years. Her entire remaining life became a single long tragedy of insanity.

As for the Bishops Letter, we know nothing about when in the day it was received by Johanne Agerskov - for all we know it may have been in the middle of the night, when Johanne Agerskov was often awake at night. But if it is true that it was one of the Eldest who contacted her, "disguised" as her father's spirit, the spirit in question must in all cases have been present in previous cases where Malling-Hansen's spirit "dictated" Mrs. Agerskov, so he could copy Leo in every detail. That this did not present the slightest problem for the Eldest, we know from letters that Johanne Agerskov wrote in 1934 to both Ludvig Dahl and Chr Jørgensen. The transformational arts of the Eldest were so ingenious that they could imitate any of the Youngest ones so convincingly that very few would notice any difference. Just think of Ludvig Dahl - he was convinced to have contact with his sons for many years, and he did not notice anything when some of the Eldest at a certain time first displaced one son, and a few years later also the other and took their places. But this could then the spirits of light simply prevent in Johanne Agerskov's case, when so much was at stake, some claim. But unfortunately - it is not that simple. Once the Eldest have "gained" access to a human being, it

is not possible for the spirits of light to penetrate the darkness they surround themselves and their victim with - and the thoughts of the Youngest do not reach the one they want to warn at all. Johanne Agerskov also describes this in her letters from 1934.

Due to the very detailed knowledge the author of the Bishops Letter clearly has to *Toward the Light!*, in terms of language, word choice and content, I personally assume that this Eldest must necessarily have had the opportunity to study TtL in depth. And since TtL in 1938 was only available in Danish, this makes it probable that the person must have been incarnated in Denmark. In Ludvig Dahl's books, he tells of experiments in which written messages were placed in sealed envelopes, and the contents were read and communicated by one of his sons at a session. However, legal investigations at a later date showed that a majority of these envelopes had been opened, and bore the medium, Ingeborg Køber's fingerprints. Johanne Agerskov wrote in one of her letters about the case, that the letters were probably read by Ingeborg Køber herself and then passed on by her spirit to the other incarnated Eldest, when according to Mrs. Agerskov herself she was one of the Eldest. On the basis of this, I assume that it was not possible for the Eldest to read in earthly books in a sleep-free state.

My assumption is therefore that Johanne Agerskov in 1938, when she was very weakened by illness, yes, so weakened that her sister thought it was a miracle that she was alive at all - was contacted by one of the Eldest who was incarnated in Denmark or Norway. He/she must have had an in-depth knowledge of *Toward the Light*, and also had a personal desire to hit Johanne Agerskov. These factors, in my opinion, strongly limit the selection of potential writers, and one person stands out as a very likely candidate; the man who had been publicly humiliated through Johanne Agerskov's revelation of him as simple, false and irreparable - I. P. Müller!

The reason why I believe that there may be personal motives for revenge behind the Bishops letter, are some statements in the letter, which I can see no other purpose than to bring Johanne Agerskov into disrepute. An example of this is that the author of the Bishops Letter does not state his name. Johanne Agerskov has previously written in one of her many letters that any spirit that cannot or is not allowed to give its name has nothing to do with light. And who did she write it to, other than just I. P. Müller! In one of her letters to him from 1932, it is precisely this fact, that his "Angel Lords" does not state their names, in Johanne Agerskov's eyes is the very proof that they cannot be the spirits of light! The author of the Bishops Letter must have been fully aware that precisely this situation would lead many to question the truth of the BL, because the fact that the author's name was not stated so clearly is in contrast to what Johanne Agerskov otherwise stood for! Why did he still choose not to give the author a name? Ignatius Loyola, Paulus, Rasmus Malling-Hansen? I can only see one reason: to humiliate Johanne Agerskov. To me, this stands as a clear example that "someone" must have had an extra "joy" by getting the otherwise perfect medium Johanne Agerskov, to publish a writing with a content where she so obviously contradicts herself. And this "someone" may in all probability have been the man that Johanne Agerskov had publicly called a "spiritual pygmy" - I. P. Müller. I can so vividly imagine his "joy" at having "defeated" Johanne Agerskov.

Now it is very difficult for me to get accurate information regarding Johanne Agerskov's destruction of the pictures of herself, as TtL publishing house and Børge Brønnum, who helped Mrs. Agerskov burn the pictures, consistently refuse to answer questions from me about this incident. I therefore do not have access to any details about when the burning took place, or which pictures were burned. But I will not be surprised at all if it turns out that the spirit that inspired Johanne Agerskov to publish the Bishops Letter was the same spirit that

gave her the impulses to think about eradicating the images of herself. This act, a symbolic "suicide", the extinction of her human form for posterity, is definitely not an "act of light", but an act entirely inspired by darkness. The Eldest must have "cheered"! Not only had they got Johanne Agerskov to publish a writing, thoroughly inspired by their thoughts, they had succeeded in convincing her that her person should be exterminated from this world forever!!

Johanne Agerskov also emphasized in her open letter to I. P. Müller that "her" writings, despite being written by different personalities, did not contain a single contradiction, but that everything was in strict agreement, without contradictory statements. This is by no means the case with the Bishops Letter. I have mentioned the author's anonymity - and otherwise I have in many articles proved that several statements in the Bishops Letter are in obvious contrast to statements in *Toward the Light!* Interwoven in the reliable passages, which are very reminiscent of the message from TtL, the author has managed to sneak thoughts, which at once tear the ground away from the image of God that TtL has given us. The "God" of the Bishops Letter is not to be trusted, he may leave us, overhear our prayers, let us sail our own sea, down into darkness and suffering - without intervening, even without caring at all, for he will no longer follow his creatures in their journey on earth - as an emotional and indifferent mother or father, he will let his children suffer without giving them comfort or hope. The "Bishops Letter God" very clearly bears the stamp of the Eldest - and I would very, very much like to do Johanne Agerskov the service of helping everyone who reads these words become aware that it is not one of the spirits of light who is behind this tragic writing - but one of the Eldest!



*Bailiff Ludvig Dahl and his daughter, the medium Ingeborg Køber, photographed during a seance, probably in the early 1930s. Ingeborg always went into a kind of trance during the sessions, and moved a marker on a so-called planchette to spell words. Afterwards she had now recollection of the message she had received, and she had great doubts about whether she at all had had contact with the supersensible world. Photo from the internet.*



97 Theodora Caroline Villermine Christensen Ullert, f. 6. Okt. 65 i Kbh.

Müller (nu i England Muller), Jørgen Peter, f. 7. Okt. 1866 i Adserballe paa Als (Sognepræst Georg Vilh. M. og Ellen Nielsine Jacobsen). Student 84, cand. phil. 85, stud. theol., tog Hebraicum og Patristicum 94, Sekondlt. v. Ingeniørkorpset 88—89, i Argentina 90, ansat i Recks Opvarmnings Co. 91—01, Sportsmedarb. v. København 93—01, indførte britisk Atletiksport og deltog sejrfuldt i forsk. Sportskonkurrencer, Inspekt. v. Vejlefyord Sanator. 01—05, Direktør f. Muller-Institutet i London 12—24, For-

*This is how I. P. Muller is presented in the work "Royal Danish Knights' Order and Medals" by Hauch-Fausbøll. As you can see, Muller had a very strong position both in Denmark and internationally. It is also interesting to read that his father was a vicar!*



fatter og Foredragsholder, har holdt ca. 1400 Foredrag m. Opvisning i Skandinavien, Finland, Storbritannien, Irland, Tyskland, Frankrig, Holland, Belgien, Tjsekoslovakiet, Østerrig, Polen, Schweiz, Italien, Estland og Rusland, fra 24 har hans Bøger og Foredrag opnaaet Prinsen af Wales Protektion, fung. en Aarrække s. Eksaminator v. d. af Lægergrund. og led. Institute of Hygiene, Harley Street, Æresmedl. af 16 Foren. og Selskaber i Skandinavien, England, Skotland, Tyskland, Italien og Rusland, Medudg. af Aarvog f. Idræt 98 og 05, har udg. Mit System (04, overs. p. 25 Sprog), Vink om Sundhedsrøgt og Idræt (07), Kønsmoral og Livslykke (08), My System f. Ladies (13), My System for Children (13), My Breathing System (16), The Daily Five Minutes (23), Et Terrænløb og andre Digte (26), My Sunbathing and Fresh Air System (27), Hvad fejler vor Ungdoms fysiske Opdragelse? (27) foruden talr. Afh. vedrør. Idræt og Hygiejne i inden- og udenl. Tidsskr., R.\* 24. Marts 19. G. 1. Maj 96 Marie Cornelia Dumili Schönberg, f. 9. Dec. 65.



*The very last picture I have found of Johanne Agerskov appeared inside a book from Inger Agerskov's book collection. I have put a section of the picture together with a section of a picture that we know for sure is her. The resemblance is striking. I myself am not for a moment in doubt that the picture is of the older Johanne Agerskov, and the daughter has obviously taken care of the photograph.*

**Oslo, 18.03.07**

*English translation by Sverre Avnskog.*



*Johanne Agerskov and her daughter Inger, photographed in 1920. The photographer is in all probability Michael Agerskov. Photo: Private.*

### **Additional:**

I hope I through the above article have managed to prove that IP Müller was both one of the Eldest, and that he had both motive and opportunity to take personal revenge on Johanne Agerskov by being able to trick her into believing that her father's spirit, Leo, approached her again and dictated her a new message in 1938. But the Bishops letter is, of course, far more than a personal revenge. The function of the Bishops letter can be compared to how the Eldest managed to contaminate Jesus' simple doctrine of love and mercy by sneaking in the idea that Jesus' death was a sacrificial death to reconcile God and man and Jesus' deification in Christianity. Through this, the Eldest achieved to create full confusion regarding the true nature of God and His love and weaken the connection between God and man by putting Jesus in God's place. God's omnipotence and love were diminished by the idea that the connection between Him and His creatures required a bloody sacrifice in order to be maintained. And the people began to pray to him who voluntarily allowed himself to be murdered, Jesus, instead of directly to God.

We find a fairly obvious parallel in the Bishops letter, where the connection between God and man is again in danger of being broken, but this time it is the nine Danish bishops' acceptance of TtL as the truth that is the only thing that can save the connection. If they fail in their task, the connection will be broken, possibly for millions of years so that humans can sink so deep into dark sin and iniquity that the Youngest can begin anew to lead humans toward the light. The savior in this variant of the possibly broken connection with God is the medium Johanne Agerskov, who is exalted by her followers to a new figure of Christ, the infallible medium, who is invulnerable to the power of darkness.

The very extraordinary thing about the Bishops letter's logic, however, is that the bishops failed completely, but still none of the gloomy warnings made in the BL occurred. The connection between God and man was maintained and humanity has been led in a brighter direction in all the years since, despite the bishops refusing to be threatened with kneeling the Bishops Letter as the truth. Thus, the BL appears as a collection of empty threats with no real basis, and God appears as a rather confused, threatening and powerless figure who in many people's eyes has completely changed character from TtL, where he appears as the almighty and all-loving center of the universe who rules an inexhaustible sea of light, and which thereby can never lose energy. That he who possesses the total light energy of the universe and who is at all times ready to give all the youngest energy replenishment when they need it should no longer endure to follow human suffering, is of course a gross lie that it is almost incomprehensible that someone who has joined TtL can believe. But unfortunately, this lie has managed to pollute the minds of many TtL fans and established an image of God that is distant from the all-loving and almighty God and more similar to the Old Testament "god" in the Bible.

The BL lacks completely a logical connection between the first and second part, in that in the first part one learns that God does not lack the means to spread TtL even if the nine Danish bishops should fail in their task, while in the second part the claim is made that God is not able to follow the sufferings of men unless the nine bishops perform their task. In this claim there is a gross deterioration of God's omnipotence, because according to the BL he will be completely powerless if the nine bishops fail. Much as he would be powerless if Jesus did not allow himself to be sacrificed so that the connection with the people could be maintained. The parallels between the Christian dogmas and the Bishops Letter are thus striking, and this is of course due to the fact that they are both polluted by the Eldest's thoughts.

After I began to think about who the author of the Bishops Letter might be, the names of a few people came to mind. Next to I P Müller, the Norwegian media, Ingeborg Køber, appears as an absolutely realistic candidate. According to Johanne Agerskov, she was one of the Eldest and had the ability to convey mediumistic messages to people on the very other side of Norway, and she could thus not have renounced the ability to leave the body and move over great distances. In addition, TtL was well known in the family, and her father Ludvig Dahl probably received the work already at the time of its publication in 1920. Some supporters of the BL do not understand how the Eldest could acquire the content of TtL as incarnated, but seem to have completely forgotten that everything that man experiences also becomes the

property of the spirit, so if Ingeborg Køber read VmL, of course her spirit would also know the work.

But I must admit that over time I have begun to lean towards a quite different candidate, who was actually present physically right from the very first mediumistic sessions in the Agerskov home; namely the daughter Inger Agerskov. Could the Eldest secure a better candidate to falsify the messages in TtL than by incarnating one of his own as the couple Agerskov's daughter? Hardly. Ardor incarnated the Eldest about a month earlier than God, and in that way he could make sure to incarnate his own in the positions he wanted them in. But it is not quite over to claim that Inger Johanne Agerskov was one of the Eldest? She was a dedicated spokeswoman for TtL throughout her life, both as a member of the board of the Society for the Emanation of TtL, through the translation of TtL into English in 1950 and otherwise through many letters replies on behalf of her mother? Sure, she was a defender of TtL as the earthly woman Inger Agerskov, but there is no obstacle to her spirit being able to actively fight against the same work. The people who were animated by one of the Eldest themselves had no knowledge of this but perceived themselves as ordinary people. Yes, there are many indications that both Johanne and Inger Agerskov were of the opinion that Inger was one of the Youngest. As a young girl, she had the ability to see discarnated spiritual personalities, and Johanne Agerskov saw her as the one who would continue her own work. But Inger Agerskov's defense of the Bishops Letter is extremely obscure and full of statements that contradict TtL on important points. Among other things, she introduced the notion that the BL must be true because Johanne Agerskov was invulnerable to the dark. In Inger Agerskov's opinion, Johanne Agerskov had become an infallible medium. Where TtL's guarantee to be true was that all sections had been confirmed by God, BB's truth guarantee was that Johanne Agerskov was infallible. A strong will can easily be translated into self-righteousness in the earthly world, and the question is whether or not the daughter Inger Agerskov, fired up by the mother's feeling of being misunderstood, mocked and ridiculed, and helped to develop a certain bitterness and self-righteousness in the mother's mind. A few years after Johanne Agerskov's death in 1946, Inger Agerskov became incurably insane and a patient in the psychiatric ward at Frederiksberg Hospital. She also suffered a brain haemorrhage and became permanently incapacitated for work. According to the family, she was a very quarrelsome and difficult woman to deal with towards the end of her life. I do not write this because I have something against Inger Agerskov, but only because it is historical facts, unfortunately. She had all the characteristics of a person who was severely attacked by the darkness.

What is certain is that if Inger Agerskov was one of the Eldest, they would have made sure that one of their own could follow the whole process the Agerskovs became part of from the very beginning. The spirit that animated Inger Agerskov could acquire first-hand knowledge of all events, all details and all trials Johanne was faced with, and would thus be able to create a falsification of Rasmus Malling-Hansen's spirit, which was so convincing, and with such deep insight, that Johanne Agerskov could easily have been fooled. Many TtL connoisseurs are of the opinion that the incarnated Eldest could only receive information about the earthly world, and act as spiritual beings in sessions, while they were asleep, and their spirit was

released from their body. This is not correct. The spirit of the Eldest received all the information that flowed to the awake human to whom he/she was attached, while at the same time being able to act on his/his own without the knowledge of man. This is well described in the TtL under the chapters on spiritualism. The Eldest who was attached to a medium had the ability to play different spiritual beings, which then became visible to the person they were incarnated in, completely without this person's knowledge that he was being deceived by his own spirit. But according to TtL, such an activity could inflict great mental strain on the person in question, which could result in serious mental illness in the long run. Just as in the case of Inger Agerskov.

The most paradoxical thing was that Inger Agerskov's spirit could dictate to the mother a message while Inger Agerskov was awake and present during the whole session, and none of the women would have the faintest idea that it was Inger Agerskov's spirit that had taken over the father, Rasmus Malling- Hansen's place as Leo. Yes, in fact, it is certainly not unlikely that it was Inger Agerskov who acted as secretary during these sessions in 1937 or 1938, and was the one who wrote down the dictation. Who else should act as secretary? The two women lived together, and Inger helped her mother in all areas of life. Johanne hardly went outside the door during these years, and only had visits from her closest family.

In reality, could the situation be that Inger Agerskov's spirit dictated the messages, Johanne Agerskov received them in her thoughts, repeated them aloud, after which Inger Agerskov wrote down what was dictated? Johanne Agerskov, as far as we know, never wrote down the messages herself, but repeated the dictation aloud, while one of the "secretaries" wrote down what was received. The secretary was preferably her husband while he was still alive (until 1933), or one of the others who previously participated in the session circle, most often Michael's sister Anna w / husband, and Johannes' sister, Juliane w / husband.

From TtL, we know that the Youngest who fail to carry out the mission they have undertaken in an earthly life, and instead have helped to spread misunderstandings, always get a chance to restore their mistake in a new incarnation. One might therefore think that Johanne Agerskov would soon be incarnated in order to help fight the belief in the Bishop letter's lies in a new incarnation? I do not think God would impose that on her. There, both she and Michael Agerskov fall into the same category as Christ, who is completely exempt from new incarnations despite the fact that he failed on some points during his incarnation as Jesus of Nazareth. Johanne and Michael did an invaluable work for the victory of light in the spiritual world, and in that context the BL is only a small trifle for comparison. As it says in *Toward the Light: The Agerskovs have carried out their mission to the full satisfaction of God.*

It would of course be something completely different if they themselves wanted and asked to be incarnated again. I myself have a feeling that this will be the situation. But some of us have obviously come before her to help weaken the Bishop Letter's influence before TtL has yet to reach any particular prevalence. I know that in some TtL circles in Denmark some women are perceived by their surroundings as being the reincarnated Johanne Agerskov, but I must admit that I have my doubts about the correctness of this. Johanne Agerskov was a very strong-willed and self-sacrificing woman, and I am personally convinced that she would long ago

have made a name for herself in public life as a TtL supporter and active BL opponent. I do not see any such women among those who have so far made a name for themselves in the small TtL world. And what about Rasmus Malling-Hansen himself, can he be said to have failed in his work as the spiritual world's foremost representative in the work of getting God's message through to the earth? Can he be blamed for not protecting Johanne Agerskov well enough from the power of darkness? I do not believe so. That Johanne Agerskov was deceived towards the end of her life must be attributed to the very ingenious abilities of the Eldest and the eerie power of darkness on earth. No one can really be blamed that the darkness finally managed to shoot Toward the Light a shot for the bow. God knows of course very well that the BL's lies will be possible to expose to some of his messengers on earth sooner or later, and I hope that I have contributed to my best abilities according to Gods will.

I have been very active studying and discussing the Bishops letter for 7-8 years, and can feel a very strong, spiritual encouragement to reveal this blasphemous scripture that pollutes the loving message in TtL. I sincerely hope that the future supporters of TtL, especially in Denmark, will not take the Bishops letter for being good fish. It would be a tragedy for "God's own book", Toward the Light. So help me, God!

**Oslo, 01.01.2014.**

*English translation by  
Sverre Avnskog.*

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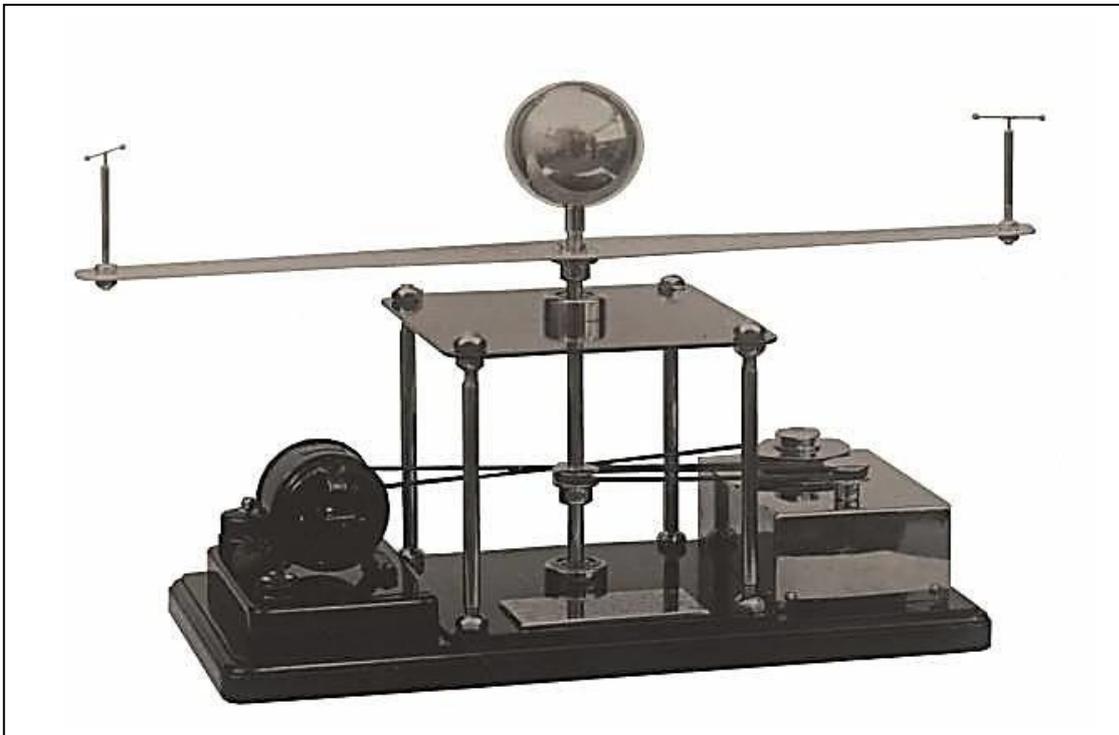
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## What does the Universe look like?

According to *Toward the Light*, the kingdom of God is a reality - a mighty central sun of gigantic size, formed by the light and surrounded by four mother suns, which rotate in pairs around the central sun. Among the supporters of TtL, there is some disagreement about how the description of the movements of the mother suns around the central sun should be understood. Jørgen Degn, a member of the board of the TtL publishing house, has appeared as an ardent advocate of the so-called flat model, where the text in TtL is interpreted to mean that the four large mother suns in the universe rotate in a flat horizontal plane. I myself am a proponent of the so-called helix or propeller model, where one believes the correct understanding of the text in TtL must be that the four large mother suns rotate in pairs as propellers around the mother sun, and that their plane of rotation is perpendicular to the plane that their pair center moves in on its circular orbit around the mother sun.



*This model of the universe, based on the description in TtL, was made by a close friend of Johanne and Michael Agerskov, machine fitter A.Andèr. The model was constructed on the basis of drawings made by architect Knud Brønnum, and it has been referred to in several letters included in Johanne Agerskov's copy books. I found the picture of the model with the family of Johanne Agerskov's sister Emma, married Mathiesen. Emma Mathiesen was an ardent advocate for TtL and, among other things, wrote an open letter where she countered an attack from bishop Martensen-Larsen. Photo: Private.*

**This is how the description in the TtL in its entirety reads:**

*"In order to somehow comprehend the movements of the mother planets, one must think about the universe as a picture transferred onto a piece of paper.*

*God's Kingdom, being a mighty sun created by the rapid ethereal-material oscillations of the Light, carries and maintains, as a central sun, the four star systems.*

*On each side of the central sun the mother suns are placed in pairs opposite each other; when the central sun and the four mother suns are all in a position opposite each other, an imagined line will pass through the centers of the four suns and the central sun.*

*The mother suns are of exactly the same weight. Each sun has its own axis movement.*

*The distance between the paired mother suns, measured from the center of each sun is equal to the radius of the central sun (God's Kingdom). The identical orbit of the pair describes a perfect circle, the radius of which is 7 times the radius of the central sun. The periphery of this great circle cuts through the center of the space between the paired mother suns; hence the specific movements of the mother suns will be fifty percent outside and fifty percent within the periphery of the great circle.*

*The mother suns balance each other, attracting and opposing equally. Therefore, the distance, once established between them, will be maintained eternally.*

*The paired suns' movement, following each other around the central sun, is in an open circular orbit (helical orbit), such that the center of the distance between the two suns will glide constantly along the periphery of the great circle or orbit.*

*The two pairs move towards each other.*

*Drawing on a piece of paper a picture with the mother pair a-b to the left of the central sun and the pair c-d to the right, having all five suns in opposition to each other and a position where a and c is closest to the central sun and b and d furthest away, then – imagining this position as the point of departure for the movement of the mother suns – the suns a and c are both moving away from the central sun, while b and d are moving towards the central sun. The helical orbit of a-b is hence moving from the left side of the central sun towards the right, while the pair designated c-d will move from the right-hand side to the left. After approximately 3 million years the pair named as a-b will have entered the position of the c-d pair to the right of the central sun and the pair c-d will be vice versa. The entire orbit for both along the common orbit around the central sun will be equal to 2 eternities, corresponding to around 6 million years.*

*The originally given orbiting speed for both pairs will be maintained perpetually, since they, at any given time, will all be contributing to a mutual balance, such that the equilibrium position of the pairs, having God's Kingdom as the central sun, will never be disturbed.*

*Around each of the mother suns a star system ("a Milky Way"), shaped as an elliptical ring, circles and participate in their movement; each mother sun has been directly or indirectly*

*ejected, or ejected by eruption, by its mother sun. (The planets or stars created by the mother suns have, in their turn, by means of ejections or eruptions cleaved and formed smaller planets – and so forth). Because of the centrifugal force the planets of the star systems have distanced themselves from the circular movement to an elliptical movement around each one mother sun as one nucleus and an immaterial power center – invisible for human beings – as the other nucleus.*

*For a planet's orbit around its sun to be perfectly circular, three factors are required to be of precisely balanced force and speed: the rotational speed of the sun's axis + its speed through the universe and its centrifugal and centripetal force. If the formation of a new planet takes place by eruption, generated by inner eruptive explosions in the sun planet, the centrifugal power in most cases will more or less exceed the power, at which a normal process of centrifugal ejection (drop ejection) happens. Planets formed by eruptive ejections will therefore acquire a more or less elliptical trajectory. If the trajectory turns out to be elliptical, an immaterial power center will quite mechanically be generated opposite the material sun. Depending on the shape of the orbit, the immaterial power center will be closer to or further away from the material sun.*

*However, the irregular trajectory of a planet may also be caused by gravitational forces from other suns. –*

*Things are organized in similar fashion with the numerous solar systems within the four main systems. Because of the centrifugal force the star suns and the planets have also moved from the circular orbit to a more or less elliptical trajectory around their central sun as one center and a power center, invisible to human beings, as the other center.*

*If one pictures each of the four star systems as a body shaped as an ellipsoid, one axis will be =  $1/7$  of the radius of the open circle (the helical circle), which the mother planets are following in their specific trajectory after each other; the other axis =  $1/28$  of the arc length of the same helical circle, and the third =  $3/7$  of the longest axis.*

*Since the size of the second axis ( $1/28$  of the arc length of the helical circle) cannot become perfectly accurate by human calculation, therefore the third axis ( $3/7$  of the other one, the longest axis) also cannot show completely perfectly the here indicated size of  $3/7$ .*

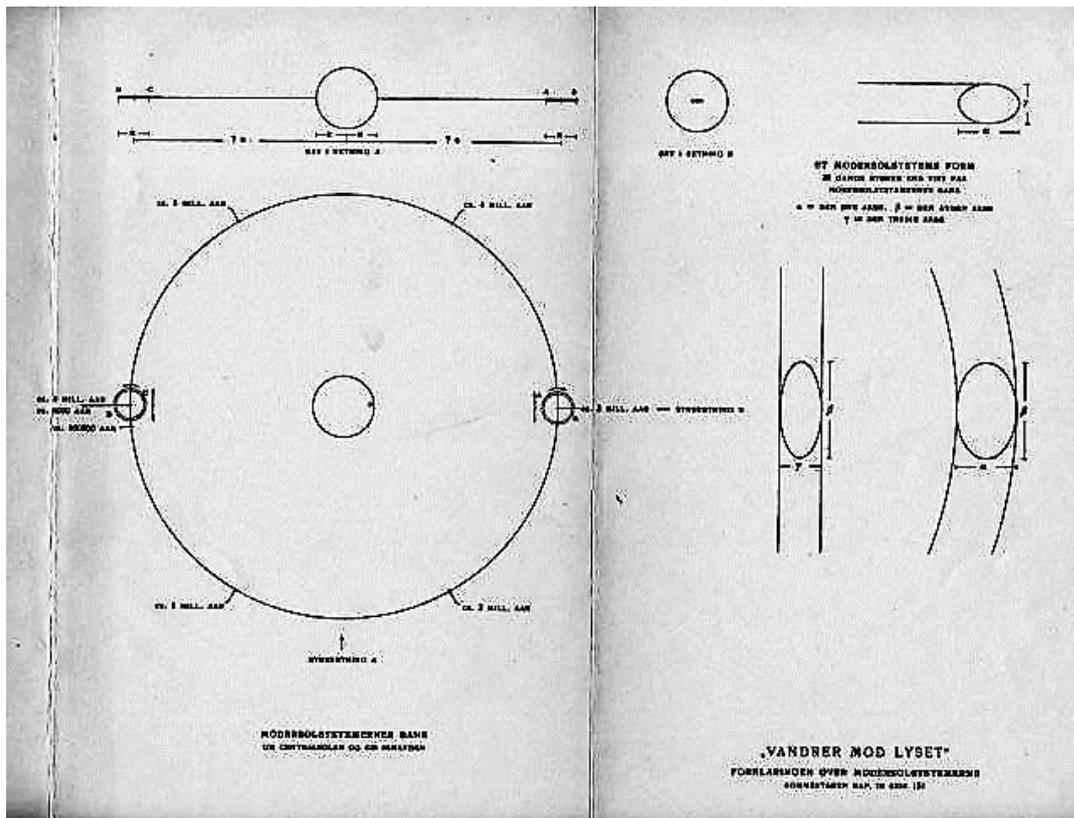
*The four mother suns with adjacent volume of the star systems together represent  $1/7000$  of the central sun (God's Kingdom).*

*The quantity of planets is at any given time limited – the opposite would go against the law of equilibrium – but as time goes by the number becomes unlimited; new planets will be continuously created, while older planets disappear and disintegrate; but the total weight will – as long as the four mother sun systems, by the power of God's will, are rotating in the universe – continuously balance and equal zero. Hence the number of planets is finite within the concept of 'being', but infinite within the concept of 'becoming'.*

*Everything that can be observed from the earth in terms of suns – even the nebulas furthest away – belong to the same system, whose mother sun – one of the four – will one day be able*

to be seen from the earth; presumably this will only happen when the appropriate observation instruments have been changed and perfected. When the time comes it will be found at a low position in the southwestern part of the sky.

The solar and planet system to which the earth belongs is positioned in the inner part of the elliptically shaped ring of the “Milky Way” and is moving towards the immaterial power center.”



Architect Knud Brønnum was a very dedicated supporter of TtL, and he made drawings both of the universe and of the famous temple in Atlantis. This is what Knud Brønnum's drawing of the universe looks like. It was his drawings machine fitter A. Andersen took as his starting point when he designed his model. None of them seem to have seen that they had misinterpreted the explanation and made a flat model instead of an open spiral run.

As already made public in an article on my Norwegian website, unfortunately a very important sentence in the explanation has been erroneously translated into English. It is the sentence that in the Danish version goes as follows: “Parrene har en hinanden modgaaende Bevægelse.” A direct translation into English would be: “The pairs have a movement going towards each other”. (Jørgen Malling Christensen’s translation sounds: “The two pairs move towards each other.” This is in my opinion also a translation that correctly expresses the movement described in the original Danish text).

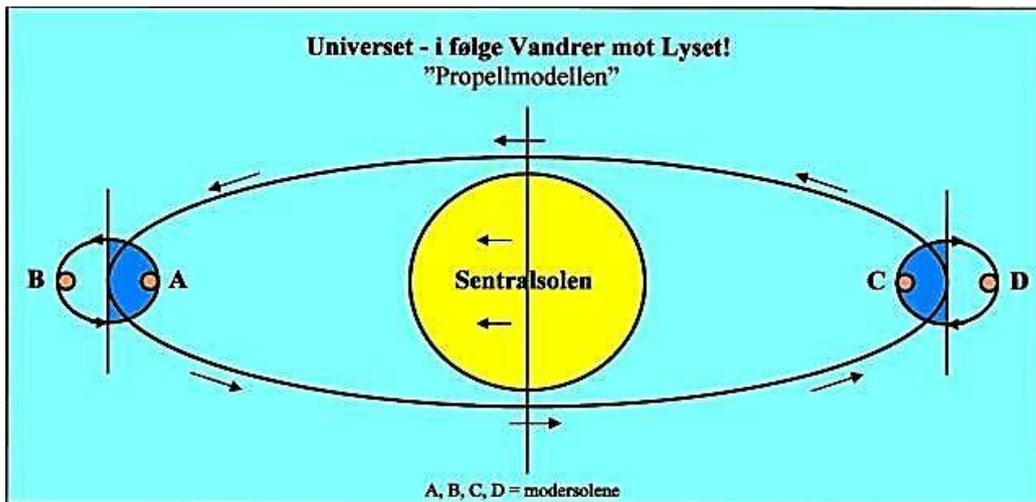
However, there is much to indicate that the translator has had Knud Brønnum’s drawings in his mind when translating this sentence, for he or she has not been entirely faithful to the

wording of the sentence, rather he/she has *interpreted* the content of the sentence, and this is how it sounds in the official translation: “*The pairs turn in opposite directions*”. Even if this is an interpretation and not a direct translation, it could in its essence have been correct if the flat model was the correct one. Because here the two mother sun pairs are indeed turning in opposite directions. But this is not the case in the helix model. They are only apparently rotating in opposite directions. If you follow the movements of one pair half an orbit around the central sun such that they eventually end up in the starting position of the other pair, you will discover that this pair is now rotating in exactly the same manner as the other one. The reason why they still have an opposite movement is that they are rotating in a circle and hence will be opposite to each other during the entire rotation!

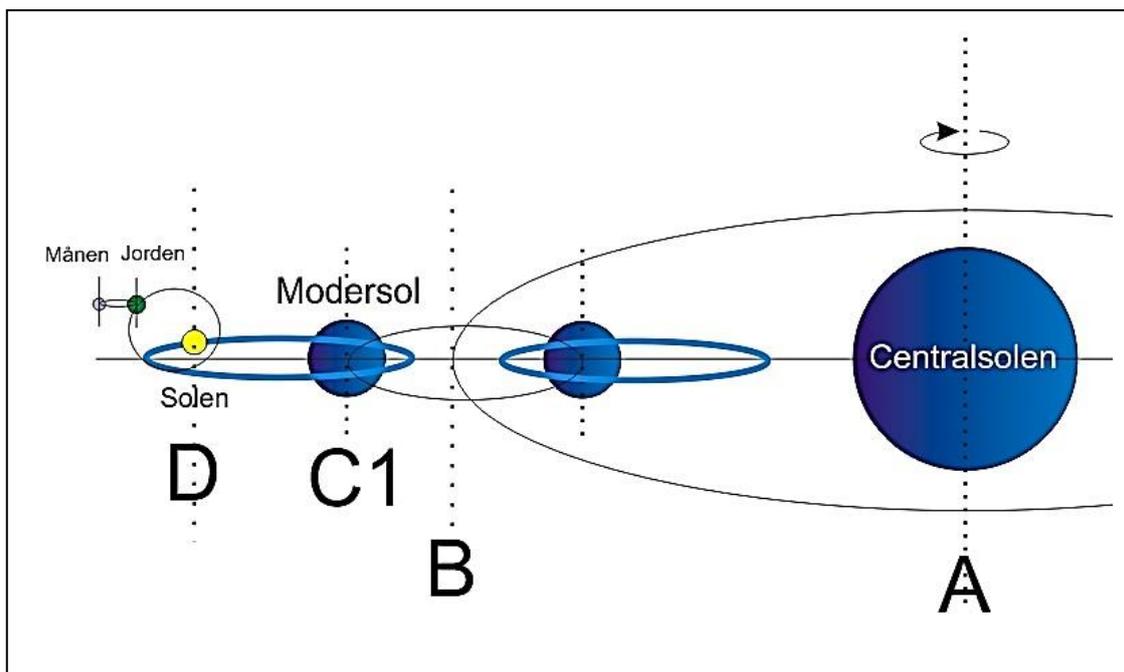
In my view only the helix model satisfies the TtL explanation. From previous discussions in the TtL-environment I recall that that one of the contentious issues has been in connection with the sentence in TtL stating that in order to somewhat understand the movements of the mother suns, one may render it as a drawing on paper. Some people claim that this sentence is to be understood as if the explanation in TtL is merely approximately correct and also that it means that the kind of perception which can be most easily put on paper is also the most correct. In my perspective this sentence is merely a recommendation to the reader, if he/she wishes to more easily understand the TtL explanation about the universe, to make a drawing or a sketch on paper as he/she is reading the explanation. Hence, in my view, the sentence does not state anything about the explanation in TtL being just approximately correct, or that the universe is flat or level, in other words that the pair of mother suns rotates in the same plane as the great circle. If for instance I were to explain to someone who has never played football how it is played, then I could phrase it in the same way: In order to somewhat comprehend how the ball is played, you may draw the football field on a piece of paper. This sentence obviously doesn't say anything about the ball having to stay level with the field at all times. It can also be kicked into the air – corresponding to the TtL-sentence in question not saying anything about the pair of mother suns only being able to move in the plane of the great circle.



*One of those who was very fascinated by TtL at an early age, and wholeheartedly joined the work, was architect Knud Brønnum (1878-1953). He received detailed information from Leo about the temple on Atlantis and made drawings that showed technical details and the finished temple. Brønnum wrote several books about the TtL, and was also interested in TtL's description of the universe and the kingdom of God with the four mother suns. Brønnum made a drawing based on the description, but in my opinion, he misunderstood the text, and based his drawing on that the rotation of the mother suns took place in the same plane as the great circle. But in any case, Brønnum was a warm supporter of Toward the Light.*



One of my very first attempts to draw the universe from 2005. Here I have shown how I myself think the description of the universe in TtL should be perceived - in principle. Sizes and distances do not quite match. This model is often called the helix model or the propeller model because the motion of the mother sun couple will form a helix motion. The difference between this model and the one developed by Knut Brønnum in the 1920s is that in the case of the helix model, the plane of rotation of the mother suns is perpendicular to the great circle - the imaginary circle "drawn" by the couples' joint movement around the central sun - while in the flat model, the mother suns rotate in the same plane as the great circle. Illustration: Sverre Avnskog.



This illustration was made by member of the board of the TtL Fund and Publishing Company, Jørgen Degn. As you can see from the illustration, he is an advocate of the flat model, where the mother suns rotate in the same plane as the great circle. I have taken the liberty of calling this model the flat model. Illustration: Jørgen Degn.

The next controversy is linked to the information provided in TtL about the movements of the mother suns being fifty percent inside and fifty percent outside the periphery of the great circle. Those who allege that the term "somewhat" or "approximately", which in the

explanation refers to the understanding of the explanation in TtL, is to be understood as if the explanation in TtL is only approximately correct, often claim that the phrasing fifty percent inside and fifty percent outside is not necessarily to be understood as exactly 50/50, but rather just approximately 50/50. TtL advocate Lars Frølund Jensen has made mathematical calculations showing how this works out in the flat model at many different cases of numbers of rotations (N) for each pair of mother suns – from 1 up until one billion rotations. Since the mother suns in the flat model rotate in the same plane as the forward movement of the pairs, it turns out that the mother sun pair moving anti-clockwise will have a much longer orbit to run through, every time one of the mother suns moves outside the periphery of the great circle, than the corresponding orbit for the mother sun pair rotating clockwise. There are two different ways to calculate the distribution ‘outside/inside’. One method (method 1) is to add the two orbits - one in each pair – venturing outside the periphery of the great circle, with the two orbits going inside, and then calculate the difference percentagewise. The other method (method 2) is to calculate the distribution inside/outside of each pair separately - and then calculate an average value. Lars F Jensen’s calculations show that the distribution outside/inside the periphery of the greater circle will never become 50/50 in the level model, whether using method 1 or 2. For example by N=8 the distribution will be approximately 53/47 by method 1 and approximately 37/63 by method 2. For more details, please refer to the article ‘About the Universe for Advanced Readers – Part 3: Exact Trajectories.’ Jørgen Degn of the TtL Fund and Publishing Company asserts that the value of N is likely to be much higher and claims that the distribution outside/inside goes towards 50/50 with a higher number of rotations in each pair. He is quite correct in stating that the percentage-wise distribution becomes more even by higher values of N, however by e.g. 50 000 rotations the actual difference outside/inside is still about 1200 times as big as the actual difference at N = 8 (calculated by means of method 1) even if the percentage-wise difference has become much smaller. This is because the mother suns have to travel such an enormously longer distance by N=50 000 than by N=8, and even a minute percentage difference equals gigantic distances. When it comes to the helix model there has been some disagreement whether the mother suns really can be said to be inside or outside the plane of the great circle, when they are above or below the plane. Linguistically there are many parallel examples where the concepts of inside and outside are used in this way. Imagine, once again, a football field – we would say that the ball is inside or outside the sideline, even if it is in the air above the field. For instance, it happens sometimes that a corner is declared to have been outside the field, if it has been screwed behind the goal line. You have the same phenomenon when an airplane crosses a national boundary in the air. No one would find it odd to say that the airplane is within the border of Denmark, even if it is in the air above Denmark.

So far, no one has made equally accurate calculations of the distribution outside/inside the periphery of the great circle in the helix model, however in animations it does seem as if the “external orbit”, i.e. the trajectory outside the periphery of the great circle is a bit longer than the “internal orbit”, the inside trajectory . However, in this area a lot of research is still left to be done. What does remain certain is that in the flat model all the four mother suns will, at any time, each follow their individual trajectory (even if the trajectories are displacements of each other, two and two), and the four mother suns will also, at any given time, have four

different speeds in relation to a fix point. This differs from the helix model, where any movement and speed in one pair will be a perfect reflection of the other pair, and there will only be two trajectories around the central sun to be followed by both pairs, while in the flat model the mother suns will describe four trajectories. In other words, they cannot be claimed to follow a common trajectory round the central sun, such as it is stated in TtL!

Personally, I do not have enough knowledge to assess whether it is otherwise more general in the universe for such planet trajectories, guided by gravitation, to be in the same level plane. It may quite possibly be true, but as far as I understand there are exceptions. In this connection it is, in my view, also important to keep in mind that the mother suns and the central sun were not created by centrifugal eruptions from other planets, rather they were created by God, and the mother suns have been set into rotation, kept up and maintained by the thinking of God!

Also previously it has been claimed that the level model is in all likelihood the correct one, since it has been, so to speak, “approved”, through Knud Brønnum’s drawings and machine fitter A. Anders’ model, by Johanne Agerskov. One might comment that Johanne Agerskov did not have any special talents in this field. Generally speaking, she was not particularly talented in any other areas than that of being a medium, - this is what she herself writes in one of her letters, reproduced in one of her copy books. And it is not difficult to understand that it had to be in this way, for it was not by having extraordinary talents within astronomy, religion, history etc that Johanne Agerskov was to serve as the mediator of the thoughts of the Light, but rather by being able to jam her own thoughts and receive the thoughts conveyed to her. Prior to being introduced to her great task as conveyor of TtL, she had no intellectual interests whatsoever according to her sister Emma, née Mathiesen. Before marrying, she worked for some years as a schoolteacher teaching drawing, handwriting and physical exercise, and when she married, she quit that task in order to take care of her home and children.

But why couldn’t Leo simply communicate through thought inspiration that the model was erroneous? Apparently, things did not work that way. Leo would reply to the questions he was given and which he meant were of important significance, and as far as I know, Ms Agerskov never did ask Leo whether Knud Brønnum’s drawings of the universe were correct. And even if Knud Brønnum was an architect, he was still only human and not one of the youngest, specially chosen to lead and promote the cause of TtL on earth. This is what he himself states in an open letter to the annual meeting in the Society for the Dissemination of TtL in 1936.

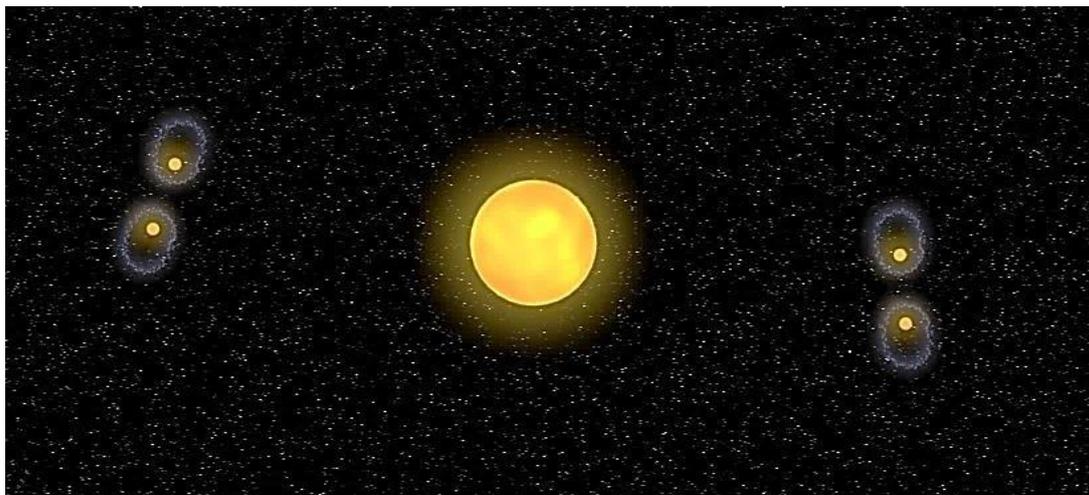
It appears from Johanne Agerskov’s letter, reproduced in the copy books, that many people showed great interest in Mr Anders’ model, however the focus of interest was first and foremost on which way the mother suns rotated. For they discovered by coincidence that the sun pairs’ rotation was reverse, and at first Mr Anders was not completely happy with that, thinking that he had made a mistake with the model. But then Ms Agerskov thought she could recall that this was exactly what TtL stated, and she investigated the issue further – and quite correctly, it is stated in TtL that the planets have an adverse movement. But it doesn’t seem that anyone cared to investigate the other relevant things stated in TtL – they accepted that everything was clear and correct. It is well worth noting that Mr Anders’ model only had one

engine which by means of straps moved the mother suns around the central sun. Their mutual movement was automatic. Sometimes the sun pairs moved adversely, at other times they moved in the same direction, as we can see from Ms Agerskov's letters.

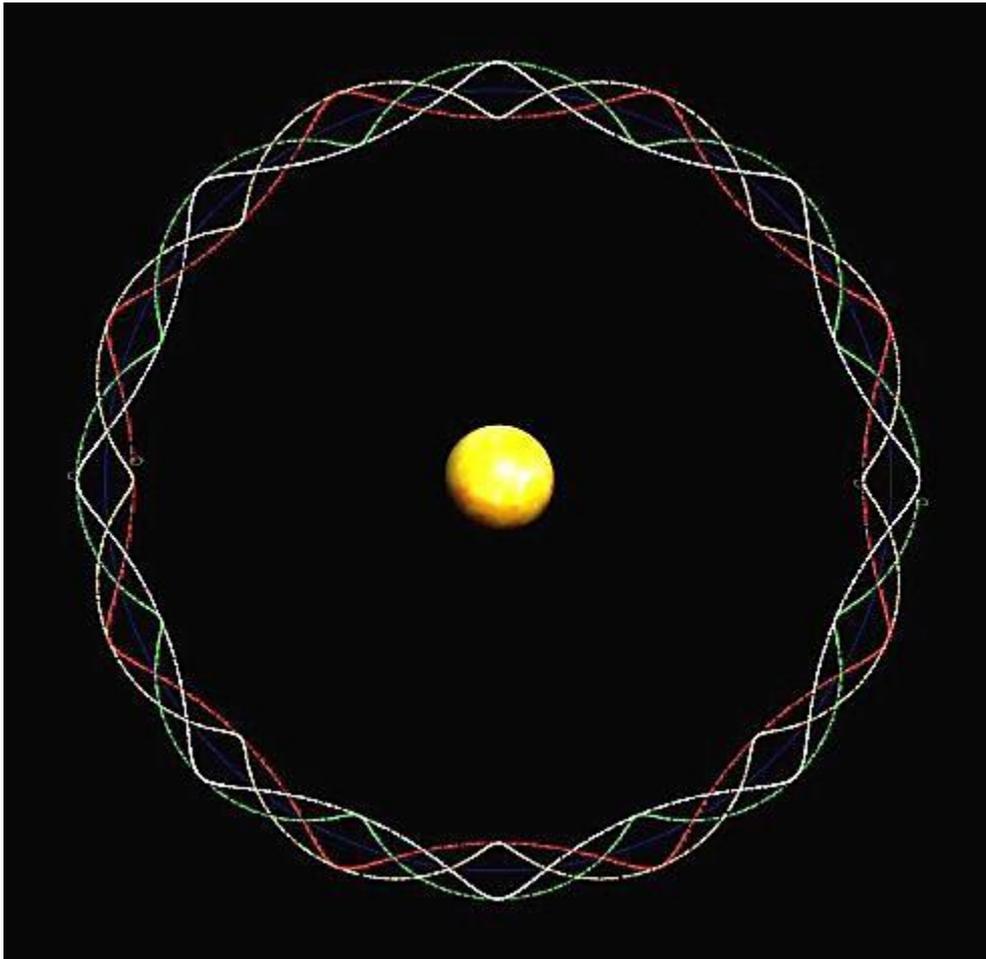
However, there is another aspect of the TtL explanation which has been the subject of debate, and that this is what in TtL is called an open helical orbit, meant to describe the movement of the mother suns. In my view the movement produced in the helix model satisfies the designation 'open helical orbit' better than the one produced in the two-dimensional or flat model, where the movement is best characterized as completely flat loops. If you add movement to the helix model, the planet pairs will describe a perfect, open helical shape when rotating on their "journey" round the central sun.

Some years ago Jørgen Degn, presented new models of the universe on his website. Here one could see, among other things, a very beautiful animation of the two-dimensional model/plane model, however unfortunately with the minus that the mother sun pairs rotate in the same direction, which they are not supposed to do according to the explanation of TtL. Degn has also made an [animation](#) of the mother sun orbits, such as they will appear in the flat model. He has designed the program in such a way that it can use different numbers for the amount of rotations ( $=N$ ).

What in my opinion seems disharmonious about this model is that the four mother suns get four different tracks and do not mirror each other two by two. They also do not have constant speed in their tracks, but slow down and accelerate according to where they are in their path. At some values of  $N$ , they will actually be able to have a reversed motion, and then speed up to reach in time for the next rotation. In the helix model, these disharmonious movements do not occur. The pairs will mirror each other two by two, and the paths will be identical. And so will also be the forward speed, from what I can see. It will be even and equal for both couples. This makes the helix model in a completely different way appear as a "god-created" model in all its harmony.



*I have also made an [animation](#) of the flat model. I have chosen to let the mothersun pairs rotate 14 times around the central sun ( $N=14$ ), to show the maximum difference between the lengths of the orbits inside and outside the periphery of the great circle. Illustration: Sverre Avnskog.*



*Still image from Jørgens Degn planet [animation](#). On his animation you can follow the mother suns as they move from the starting position, as described in VmL, until the animation ends with the above image, where the planetary tracks are drawn all the way around, for both in the case of maternal solar pairs. But note that the four parent suns have four different orbits, and because there are different lengths on all four orbits, they will also have different forward speeds, which will also vary depending on where in their orbit they are. Copyright: Jørgen Degn.*

For many years it has been considered enigmatic how many times the two mother sun pairs in fact rotate around the central sun. Personally, I consider myself having found the answer to the enigma about the number of rotations; or rather, there *is* no enigma at all, for the answer is in TtL if one decides totally and completely to trust what is stated there. This is not at all the first time one has the experience of not finding the answer to an important question in TtL. In “Questions and Answers” Leo on several occasions mildly rebukes the people asking questions, since they fail to read the answer to their question in the TtL text, for the answer is there, in fact. This is also the case with the issue of the number of rotations which the mother sun pairs make on their way around the central sun. The answer is in this sentence:

*"After approximately 3 million years the a-b pair will have positioned itself such as to replace the c-d pair to the right-hand side of the central sun and the c-d pair vice versa."*

Personally, I have read this sentence many times previously without completely realizing that this is where the answer is “hidden”. For what does it actually say? Well, it states that after 3 million years a-b will be in the position of b-c. And what is the implication of that? When it is

described in this way – without specifying the number of rotations, it cannot mean anything else than that the pairs of mother suns rotate exactly as many times as they need in order to assume each other's positions. Consequently: They must either rotate halfway, or once, in the course of half an orbit around the central sun. If they rotate halfway, they pairs will be positioned this way:

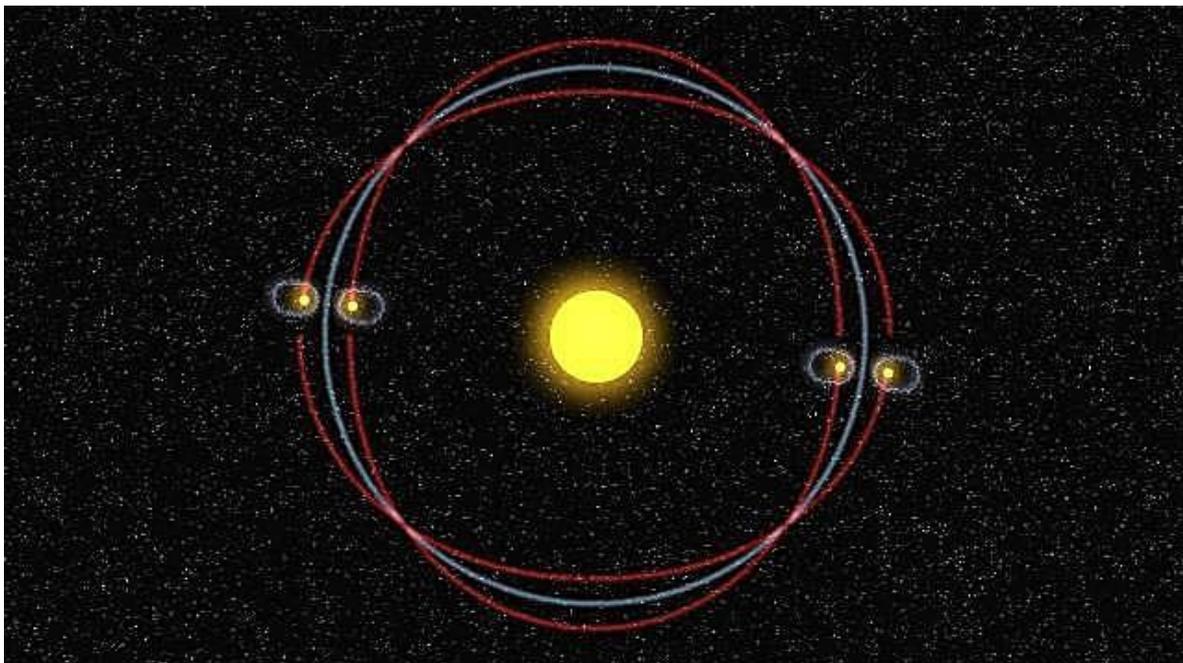
**c - d                      central sun                      b - a**

This position will imply that the pairs of mother suns have changed positions, but they are in reverse order compared with the point of departure. A and c, starting in the innermost position, are now in the outermost position, and b and c, which started furthest out will now be in the innermost position. I think this is an insufficient basis for claiming that they have assumed each other's positions – because they are in the wrong order. I therefore conclude that in order for the statement of TtL to be fulfilled, the mother suns must have done a *full* rotation, such that they, after having done half an orbit around the central sun will have this position:

**d - c                      central sun                      a - b**

In other words, this means that the mother sun pairs must rotate **TWICE** in each round around the mother sun, and that is the answer to what many have wondered. And as so often, the answer is in the World Cup, and only if you are attentive and patient enough, the answer will eventually reveal itself!

Based on these conclusions, I created my own computer [animation](#), and in my opinion it appears with perfect harmony and as logical and well-balanced as it can only be when it is God who has created the movements! See the still image below. Copyright: Sverre Avnskog



*Picture above: This is a still picture of the orbits of the mother suns of the helix model – seen from a position immediately above. The picture has been taken just before the point where the pairs of mother suns have done a rotation around the central sun – with two mutual rotations in each pair. As you will see, the movements of the pairs of mother suns will always form perfect reflections of each other, in terms of speed as well as position. The mother suns will take turns in being in the outer loop and inner loop, respectively, and at this value of  $N (=2)$  they will have two outer loops and two inner loops in total during the course of a full rotation – and their total orbit length around the central sun will therefore be identical (for all four of them). The red loops also fully satisfy the TtL designations of “an open helical loop” and “helical circle”. In the illustration it may seem as if the outer loop is somewhat longer than the inner loop, but on this aspect one must keep in mind that the rotation takes place in 3 dimensions, and therefore it become extremely complicated to calculate the exact orbit length. But if it is the case that one mother sun in a pair reduces the speed minutely, then in the helix model exactly the same will happen with the corresponding mother sun in the other pair. Perhaps in future a very competent person may be able to calculate the orbit lengths. Klick [here](#) to see the animation. Illustration: Sverre Avnskog*

A person who has worked a lot with the helix model and the flat model is the translator of the Norwegian edition of *Toward the Light*, Petter Musken. He has made animations of both models. In order to see Petter Musken’s animation of the helix model as seen from above and with only one mutual rotation between the mother sun pairs, please refer to his website: <http://thelight.net/kingdom.htm>

**Oslo, 02.09.07** (with some additions in 2017)

*English translation by  
Jørgen Malling Christensen.*

## About the Universe for the Advanced. Part 1.

In this chapter I will present some very in-depth research I have done to investigate how the explanation in *Toward the Light!* About the motion of the mother sun pairs around the central sun is to be understood. Do they rotate in a plane parallel to the so-called great circle, or do they rotate in a plane perpendicular to the great circle? This question has been eagerly discussed among TtL supporters in both Norway and Denmark in recent years. For many, this can probably be perceived as intricacies without any great and decisive significance, but I myself have been particularly interested in this question and would like to share my views with those who may be interested! As early as the beginning of the 1920s, the Danish blacksmith, A. Andér, created an electric model of the universe based on the explanation in TtL, and his model aroused great interest, and was diligently studied by various scientists, including Michael Agerskov's brother, Christian Agerskov, who was a highly acclaimed engineer, and among other things invented a heating valve for steam engines that gave him large revenues from sales all over the world. Later, several models were made, and in 1969, Viggo Prior, based on an idea by Kay Prior, made a drawing machine, specially designed to draw the planetary traces of the mother sun pairs. In 2007, Jørgen Degn from *Vandrers mod Lyset* publishing house presented an [animation of the](#) planetary tracks on his Danish TtL forum.



*A more recent photo of the blacksmith A. Anders' model of the universe that he built in about 1921. It is the paired, small balls at each end that are the mother suns, while the large ball in the middle is the mother sun. Photo: Jane Skou.*

Common to all the aforementioned models is that they are based on the so-called flat model, ie the model where the mother solar pairs rotate in a plane parallel to the major circle, the imaginary circle that emerges when the center between the mother sun pairs move around the

central sun in a large circle. This interpretation of the movement pattern was originally launched by Johanne and Michael Agerskov's close friend, architect Knud Brønnum, who made drawings of the universe in the early 1920s, and none of those who have since made models of the universe have found reason to doubt his interpretation of TtL, but has built on the same understanding.

There are a couple of factors that are worth noting when assessing the quality of Knud Brønnum's drawings, and the models that were later made on the basis of these. Some believe that the accuracy of the drawings must be said to be guaranteed from a transcendental side, because they were presented to Johanne Agerskov, and she had no objections to them. It is also claimed that if there were any errors in the drawings and models, this would have been pointed out from the transcendental side. Unfortunately, this is not how the collaboration between Johanne Agerskov (JA) and her father, Rasmus Malling-Hansen (Leo), worked. Leo only answered what he was asked, and there are no examples of Leo contacting Mrs. Agerskov to tell her that there was something she had misunderstood. Even when JA was deceived by the Eldest at an early stage, Leo did not intervene, but left it to JA to reveal what was going on. And nowhere in the TtL literature or in the letters does it say that JA contacted Leo to ask him if Knud Brønnum's drawings were correct. It is also worth noting that Knud Brønnum, when it was asked to the transcendental side, was told that he was not one of the youngest who had promised to work for the animation of the World Cup, he was characterized as "usable". Brønnum also misunderstood the explanation in TtL at another important point, and first let the mother sun pairs rotate the same way but was corrected by others.

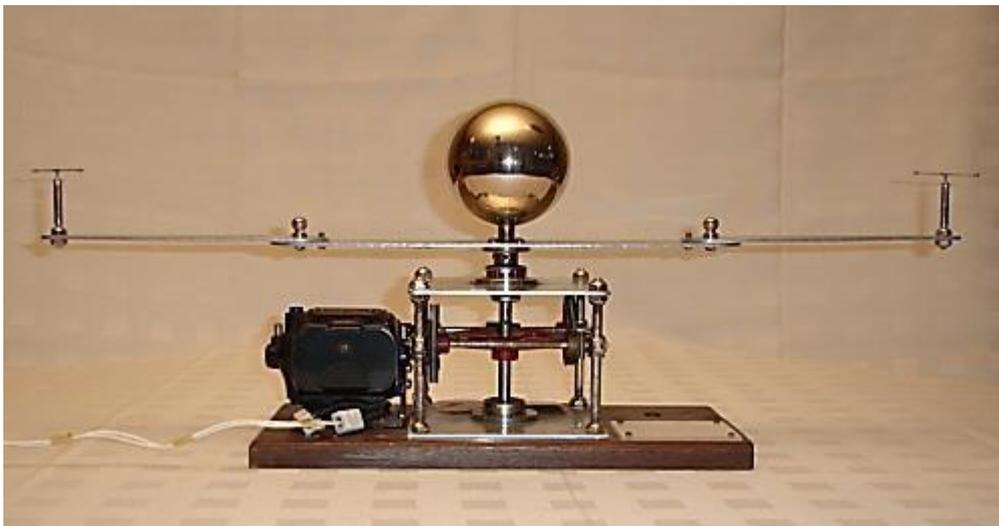
Unfortunately, all those who worked on models of the universe built quite uncritically on Knud Brønnum's interpretation of Toward the Light, without questioning whether it was correct. Knud Brønnum was perhaps the leading force in the TtL movement for many years, and also held weekly services on the basis of TtL, despite the fact that in TtL it is clearly emphasized that no separate denominations should be established based on TtL, but that TtL supporters should stand in the folk church. On this basis, I think that there is no reason to give Knud Brønnum's drawings greater weight than that they were made by an architect, who was seized by TtL, but who was only an ordinary person without any special mission in relation to TtL! The drawings in no way have any "approved stamp" from the transcendental side.

What about Johanne Agerskov herself? In a letter from this period, Johanne Agerskov states that she is in no way an expert in astronomy, and she also admits that terms she may have used may be imprecise, as she did not specifically ask to have every word she chose confirmed. to use when she herself found it most adequate for the thought that was transferred to her per. intuition. JA writes in a letter to Mr. Director Aa. Nording in 1920: "The expression: will be "seen" from Earth, could have been replaced by the expression "pointed out" from the earth; but this less clear expression must almost be attributed to me, who has not at all thought of asking if the Mother Sun was visible or not." She is thus not as "literal" in relation to TtL as a TtL supporter of 2008 can sometimes be tempted to be. JA had no special knowledge of astronomical or mathematical concepts, and she herself claims that if the universe had been explained in more detail, then an astronomer, with knowledge of precise concepts, must have been responsible for the "translation" from thoughts to terrestrial language.

That the explanation in VmL is not very precise in the application of scientific terms, I was confirmed when I presented it to a mathematician/physicist on the website

[www.mathworld.com](http://www.mathworld.com) and asked him to comment on it and come up with a suggestion on how it should be understood. His first comment was that on the basis of what was stated in the TtL it was completely impossible to determine whether the mother sun pairs rotate parallel to or perpendicular to the great circle. To that end, the use of the term was far too imprecise. According to him, the explanation also contains a mixture of precise mathematical concepts and concepts from everyday speech that can be interpreted both ways. He believed that the only way one could say with absolute certainty what was meant was by contacting the author of what was written (!) I must, however, be so honest as to admit that this mathematician/physicist believed that despite the divergent explanation, in his opinion, the mother suns must be meant to rotate parallel to the plane of the great circle. Incidentally, it was this mathematician who made me aware that the traces of one of the mother-sun pair have the mathematical term epitrochoid, while the other mother-sun pair produces a hypocycloid.

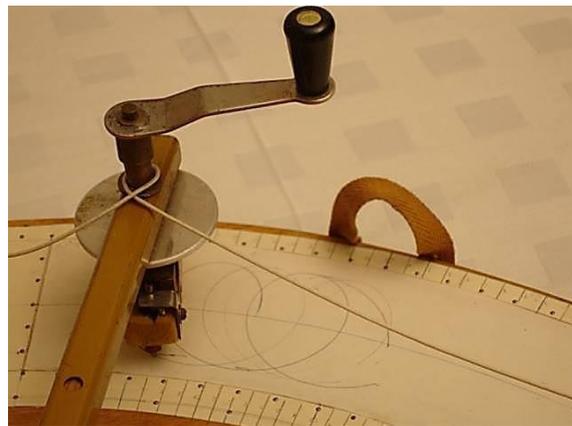
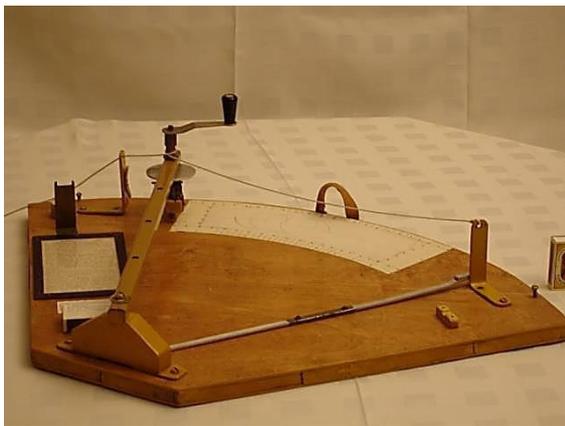
I then contacted a Norwegian mathematician, and also asked him for an interpretation. He also emphasized the same, the explanation in TtL bears the mark of being written by a non-professional person. He believed, however, that one had to try to keep in mind that the explanation in TtL is of a universe in 3 dimensions, and that one must see the various concepts in connection with this. His conclusion was that the only viable interpretation was that the mother sun pairs rotate perpendicular to the plane of the great circle. That is: 1-1 from the scientists to the two explanatory models. But their objections to the use of terms in the explanation led me at least to examine how the various terms are accurately defined scientifically.



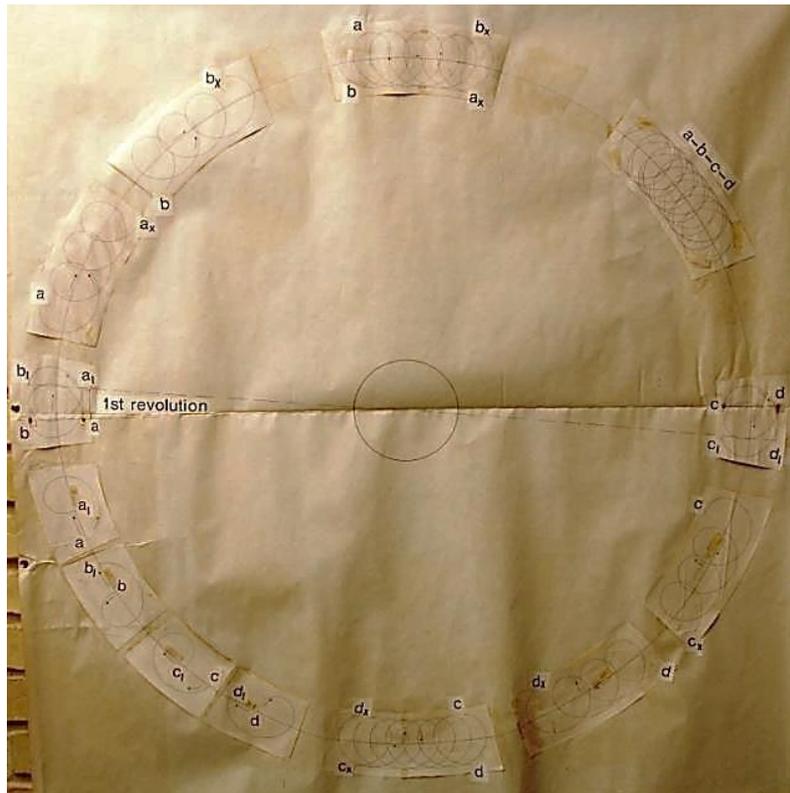
*A. Andér made another model of the universe, apparently in about 1930. Both models are today in the custody of one of the members of the TtL Publishing house. The color pictures of the model Andér made in 1921-23, were taken by Jane Skou, the initiator of the joint TtL seminars which for some years were held twice a year in Copenhagen. When I first heard about these models of the universe, I was sure they were designed to show both how the mother sun pairs rotate around the central sun and how they rotate around each other in each pair. But the fact is that it is only one belt that is driven by a small electric motor and gets the axis where the mother solar pairs are attached to go around and around. When the model was to be presented for the first time to the Agerskovs, it turned out that the mother sun pairs rotated with an opposite movement. Andér was very disappointed with this and thought that the machines needed an adjustment. It was then that JA thought she could remember something from *Toward the Light* about just that, and when she picked up her copy of TtL and checked the case, it turned out that, yes, that was in fact the correct movement according to the description in TtL; It should be an opposite movement, so they all thought this had to be the most natural movement for the two mother sun pairs. But later it turned out that it was almost random which way the two couples rotated, sometimes the same way, other times towards each other. What surprises me most about this incident, which is reproduced in one of the letters in the copybooks, is that those present had such a poor overview of what was actually in TtL – even Johanne Agerskov had to read through the chapter before she was sure what the right context was!*



*Three Danish brothers who became dedicated VmL supporters already in the 1930s and remained so for life. From left: Viggo, Kay and Eric Prior, the latter photographed with his second wife. We know that at least Eric corresponded with Johanne Agerkov from the USA and also visited Agerkovs when he was in Denmark with his first wife. The Prior family has a very fascinating history in Denmark, as industry founders and leading community supporters. Their grandfather founded, among other things, Danish steamship company, and their uncle founded a cable factory that still exists. He was also for many years chairman of the Danish industrial association. Kai Prior translated *Toward the Light* into English in 1975, but to his great disappointment, the translation was withdrawn by the publisher. Viggo was active in the Society for the dissemination of TiL. At different times, all three of the brothers had a close relationship with the Agerkovs, wrote articles and books and greatly contributed to making TiL known in the Danish-American community in the USA. Eric's son, Harry, died a few years ago in the United States and was also a very dedicated TiL follower. Among other things, he was a proof-reader for the English edition published in 1979 and has assisted Peter Kjærulff in his English edition of *The Ringbearers diary*. Harry has also published his own TiL translation in English, where he has significantly improved the language of the official translation. And why do I present these brothers here in a chapter about the universe? Yes, I do because Kay and Viggo made a drawing machine that could produce the planetary orbits in the flat model. Photo: The Danish immigrant archive.*



*The brothers Kai and Viggo Prior made their drawing machine in 1969 and it was specially designed to draw the planetary orbits of the mother suns. The drawing machine can bring about both the joint rotation of both pairs around the central sun by means of the "arm" which is attached at one end, and can rotate around this center, while the individual rotation of the pair is obtained by means of the small handle at the end, which can rotate "the little center" between the couple. Photo: Jane Skou*



*And here we see what could be produced using the Prior brothers' drawing machine. A plan with glued on planetary tracks where the speed of the common forward motion varies. At the top right, marked a-b-c-d, you can see an attempt to draw the traces of both planet pairs. Unfortunately, I do not know if it was the brothers who made the poster, or if anyone else experimented with the machine afterwards. Photo: Jane Skou*

I must admit that this review of the concepts surprised me a lot, and in particular one of them attracted my attention: namely the concept of the great circle. Great circle has a completely unambiguous and precise mathematical meaning; it means the largest circle that can appear as a plane intersects a sphere. This is a fact that has been completely overlooked so far in the debate, in my opinion! If the concept of the great circle is to be taken completely at face value, it means that we must imagine the universe as a sphere, where the great circle cuts this sphere through the middle. And in that case, it becomes at least 100% clear that the mother solar pairs can be within the periphery of the great circle even if they are in the area above or below the plane of the great circle, as some very strongly doubt. But the big question then becomes: Did Johanne Agerskov know what a great circle is? Was it this word that in the best way reproduced the thought that was transmitted to her intuitively? And the answer to that is quite simple: We know nothing about it, in the same way that we know nothing about the extent to which the same applied to the other terms she used in her explanation.

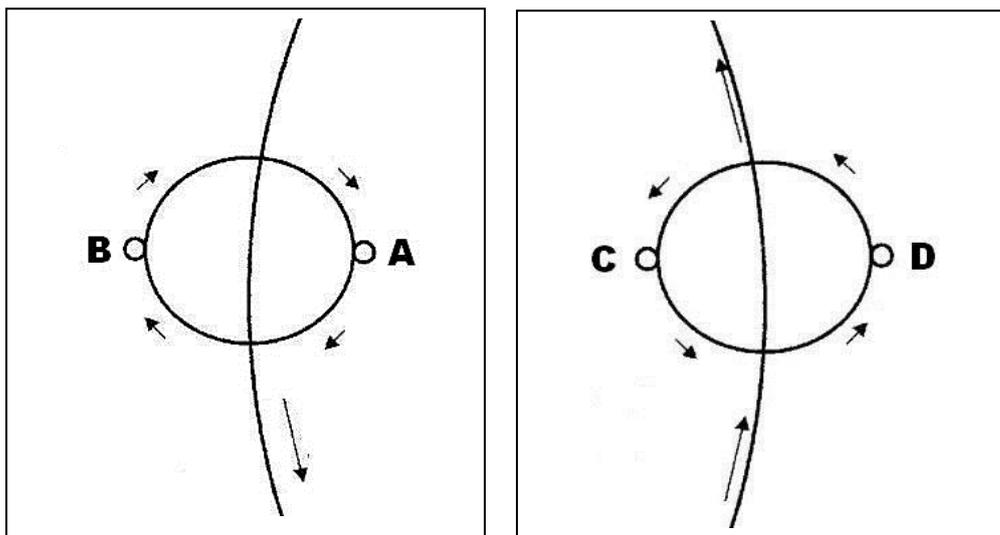
In recent years, I have been very interested in the question of which of the models can be correct - the helix model (propeller model) or the flat or plane model. Not that it is a vital question of crucial importance, but once you have begun to take an interest in something, you want to come to a final conclusion. For this purpose, my discussions with another TtL supporter, Jørgen Degn, member of the board og TtL publishers, have been very useful, because his interest in the universe seems to be as great as my own, and through our

discussions we have both been inspired to investigate the different models. with greater and greater accuracy. So, I say thank you to Jørgen for inspiring me to go deeper and deeper into the problem.

Last spring I set out to try to make as accurate drawings as I could of the tracks of the planets in the flat model, firstly to see if they could be said to form a spiral motion, and also to examine as accurately as possible the speed of the planets in the rotational motion. In the computer-animated models that were made by both Jørgen Degn and Petter Musken of the flat model, it could in fact appear to be a problem related to the speed of the mother sun pairs. It could look as if one of the mother suns in the pair had to "wait" for the other for it to finish its rotation - that is, that the two planets in a pair had different speeds depending on where they were in the rotation.

In order to always have a clear idea of the speed to which one refers, it may be a good idea to introduce some fixed concepts that denote the different rotational speeds. There are a total of four different movements or rotations to take into account when discussing the movements of the mother suns, and the speed of these movements is often denoted by a  $v$ . First, it is the speed of each mother sun's own rotation ( $v_1$ ) - secondly in each pair's rotation about each other in what I call the "small" rotation ( $v_2$ ), in the pairs' common rotation around the central sun, which I call the "big" rotation ( $v_3$ ) and finally the velocity of each mother sun's individual forward motion in its track, seen from a fixed point ( $v_4$ ). In the flat model, the situation may arise that the mother suns will be able to have a receding speed - if  $v_2$  is high enough in relation to  $v_3$ . You will then get a negative value of  $v_4$ , where the minus will mean that the mother suns move backwards!

I use the terms that I have specified above, and will show what happens to  $v_4$  for the different mother suns according to where in their rotation they are. If we start with mother sun B, then we see that it has a forward motion in the rotation around the central sun, but it has a backward rotation in the mutual rotation with mother sun A.



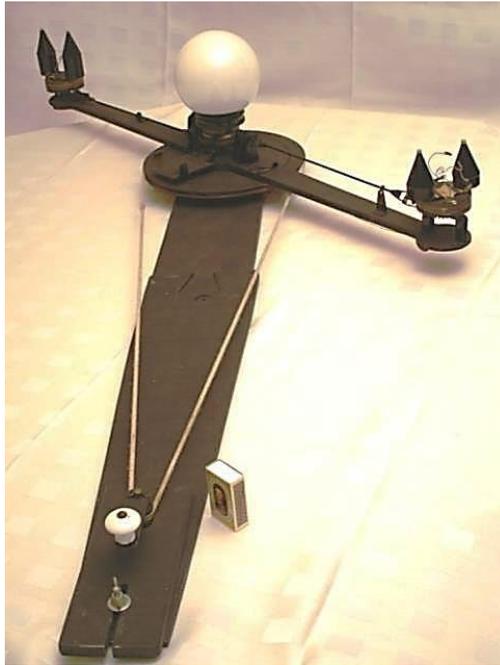
*The starting point for the two mother sun pairs in the flat model. Drawings: Sverre Avnskog*

To find B's individual forward velocity, one might think that it would simply be to subtract  $v_2$  from  $v_3$ . But it's probably not that simple.  $v_2$  - ie the speed of the "small" rotation - has a

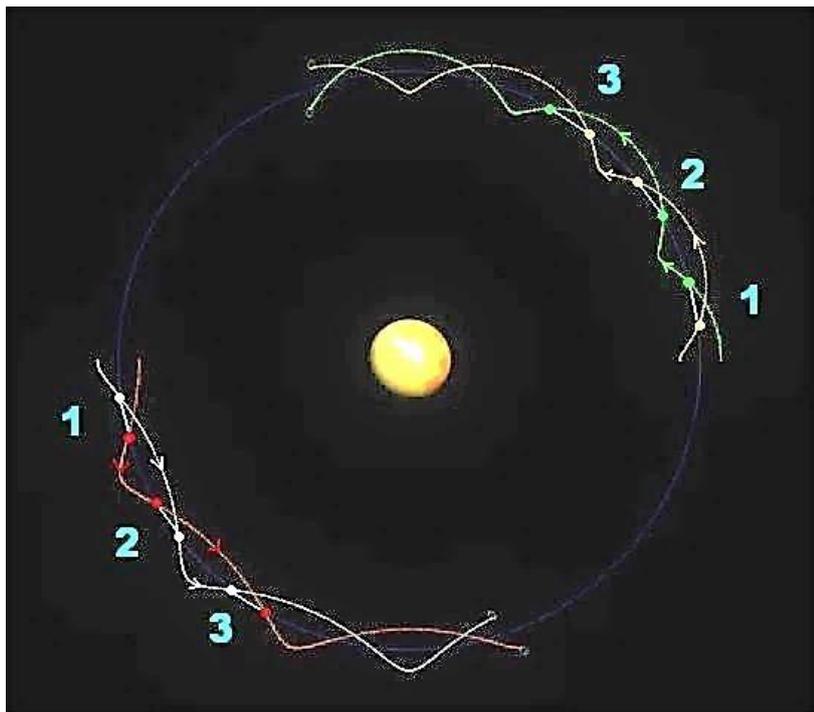
direction that must be taken into account in the calculation to find  $v_4$ .  $v_2$  must be "weighted" or converted - in relation to which direction the movement in the "small" rotation has in relation to the "large". Thus, when the direction of the "small" rotation is approximately perpendicular to the "large", the effective or weighted value of  $v_2$  will be equal to 0. But parent sun B will at least cause the converted  $v_2$  to be subtracted from  $v_3$  and will therefore have a relative low speed in its "outer track". In a three-dimensional representation, mother sun B will give the impression of "waiting" for mother sun A. Mother sun A moves forward in both rotational movements - and will thus move faster past mother sun B. The corresponding calculation for A's speed will be:  $v_{4b} = \text{eff}v_2 + v_3$ . What we are talking about here are average speeds. In reality, the speed of the parent sun B will decrease from the position where it crosses the great circle at the bottom edge, to the position where it is drawn in the drawing, where it will have its lowest speed. The speed will then accelerate until it again crosses the great circle at the top of the rotation. Mother Sun A will also accelerate from the position where it crosses the great circle at the upper edge, to the position it is plotted with, which is its highest speed, and the speed will then decrease when A again approaches the great circle at the lower edge. The reason for this is that the forward speed of the mother suns will thus vary according to which direction their movement in the "small" rotation has in relation to in the "large" rotation.

If we look at the mother sun pair C-D, it will produce a more or less similar picture - but with the big difference that here it is the mother sun in the inner track (C) that will have to "wait" for the mother sun in the outer track (D), because it is mother sun C which has the negative value of  $v_2$  - it moves against the direction of movement in the "small" rotation. In the case of mother sun pairs A-B, it was the opposite - here it is the mother sun in the outer track (B) that has to wait for the mother sun in the inner track (A).

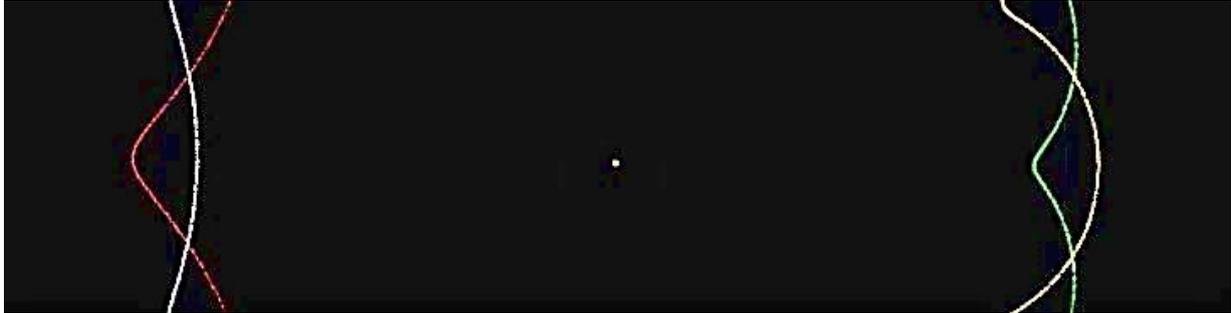
But there is also another very important difference between the movements of the two mother suns - and that is because they rotate in the same plane as they move forward in and rotate in the opposite direction. I have explained above that mother sun A and mother sun D are the ones that move fastest forward ( $v_4$ ) in each pair. But now look clearly at the length of the planetary tracks that A and D are in, respectively: And notice that A is in the inner turn and the mother sun D is in the outer turn! It turns out that the length of the arc A which must travel within the circular periphery is shorter than the length of the arc D which must travel outside the circular periphery. It's a bit like an ice skater going outside turns compared to one going inside turns - the inside turn is shorter! But the mother suns must cover their own tracks in exactly the same time period! So, they cannot have the same average speed ( $v_4$ ) through their respective tracks! In the illustration below, it can easily be seen that the "outer turns" of the green and yellow mother sun (C-D) are longer than the "inner turns" of the white and red mother sun (A-B). If you compare the diameters between the parent sun pairs each time it settles as a tangent to the periphery of the great circle, you will see that parent sun pairs AB (white-red) rotating clockwise have actually rotated a little less than half a time between each position (about 175 degrees). while mother-sun C-Ds (yellow-green) rotating counterclockwise have rotated a little more than half a time (about 185 degrees). This is because the mother sun pairs do not rotate along a vertical line, but along an arc of a circle, which constantly turns to the left, seen with the direction of movement in the large rotation. This has the consequence that the planet that rotates in the outer track constantly has a longer way to rotate than the mother sun that rotates in the inner swing.



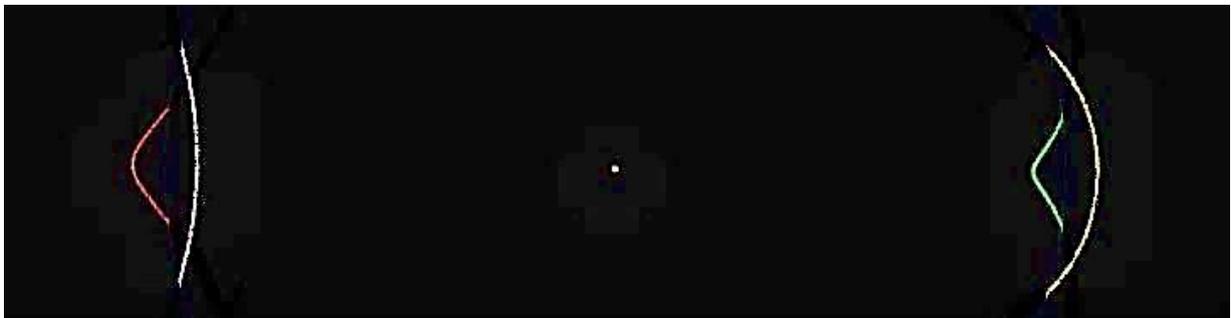
*There is a third model of the universe, in addition to A. Anders' two models with electric motors. This is driven by hand by means of a handle, and the large, white ball in the middle is the mother sun, while the tiny balls on each side are the mother suns. Unfortunately, we do not know who made this model. Photo: Jane Skou.*



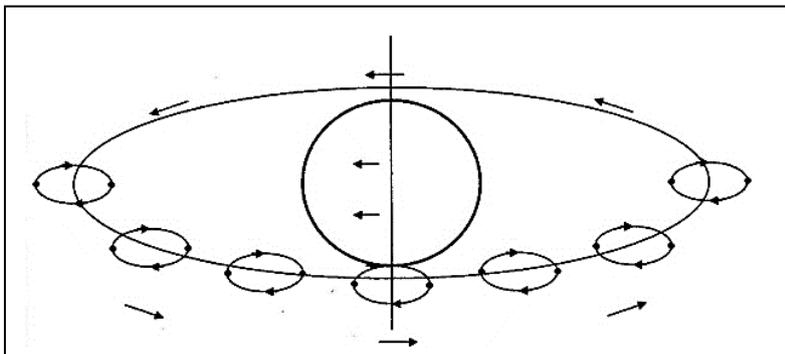
*In my opinion, the illustration above is very suitable for analyzing the rotation of the four mother suns, and the length of their planetary tracks. I have drawn the mother suns as small colored dots (of the same color as their traces) in three different positions (1, 2 and 3). The positions will be occupied by the mother suns each time the diameter of each pair settles as a tangent to the periphery of the great circle. Mother sun pairs A-B (red-white) will occupy positions 1, 2 and 3 exactly at the same time as mother sun pairs C-D (white-green) because their rotation is completely synchronous, in the sense that they always arrive at the same position at the same time. If one mother sun track is longer or shorter than another, it will mean that the mother sun's individual velocity in its track ( $v_4$ ) will be higher or lower. In the picture it seems very clear that all four mother sun tracks have different lengths between each position!*



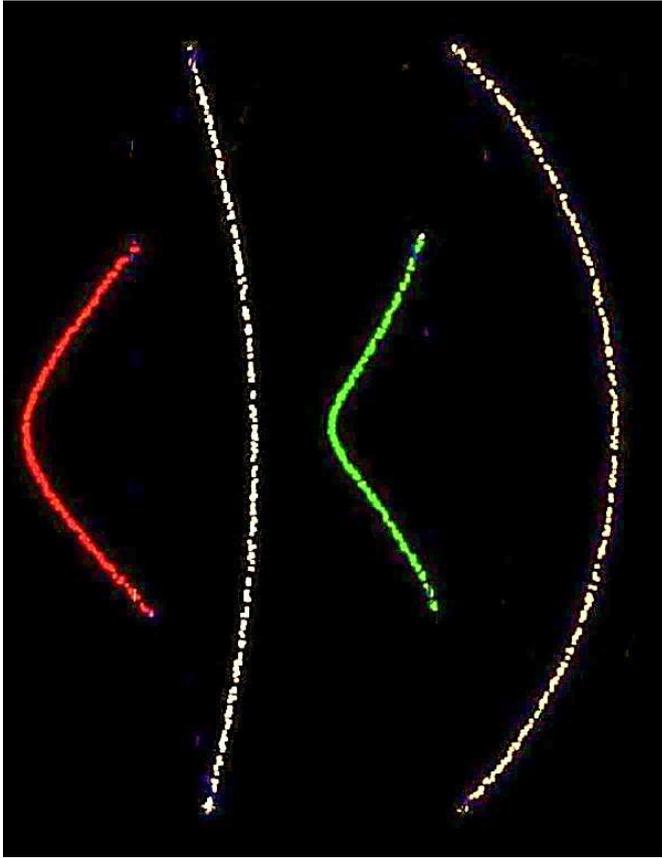
*In this still image of the mother sun tracks from Jørgen Degn's model of the flat model, you can also see what I have explained in the theory above. Mother solar pairs A-B on the left have a long inner track (white) and a shorter outer track (red), while mother solar pairs C-D have a long outer track (yellow) and a shorter inner track (green). If you look at the mother suns from the central sun, it will seem as if one mother sun in the couple has to "wait" for the other mother sun in the couple to move quickly past. But for A-B, it will be the nearest mother sun that moves the fastest, while for C-D it will be the mother sun furthest away, which will move the fastest!*



*To clarify my point, I have in the picture above removed the parts of the tracks that do not belong in the part of the rotation I analyze. The picture above shows only the parts of the tracks that all four parent suns travel during a "half" rotation, from their diagonal lying as a tangent to the great circle - until they are completely "across" the direction of motion, and until the next time their diagonal lies as a tangent to the periphery of the circle. You can clearly see that the four mother sun tracks are not mirror images of each other, and if you look very closely, you can also see that the white track is not as far as the yellow one. The yellow curves much more and will thus be considerably longer - my calculations show just under 10% difference in length. It is not so good to see if there is a difference between the red and the green track, but measurements on high-resolution images show that there is also just under 10% difference in the length of these two tracks. All tracks must be traversed during the same time period - all four tracks have different lengths - ergo it must follow as a logical consensus that all four mother suns, in this local, delimited part of their tracks have different individual, forward speeds in their track (  $v_4$  )!*



*The mother suns in different positions around the mother sun in the flat model. Distances and size are not completely correct! Drawing: Sverre Avnskog*



*That the four parent suns have tracks of different lengths in parts of the rotation around the central sun is even clearer in this direct comparison of the tracks. The tracks have emerged by comparing high-resolution images of the flat model in two different positions. The tracks depicted show how far each mother sun has moved during the exact same time period. I think it is very clear that all four tracks have different lengths. Thus, the four parent suns have different velocities ( $v_4$ ) in this part of the rotation. In the flat model, the tracks of the mother sun A and B are the same - but offset in relation to each other, so that they alternate between having outer tracks and inner tracks. During an entire rotation, therefore, their tracks will be identical. But they will have different speeds in relation to each other, depending on where in the rotation they are. The same applies to mother sun pairs C-D. They have also liked tracks - but shifted in relation to each other. Jørgen Degn, who has made the model, and who has made accurate measurements of the tracks, says that the difference in length of the solar track to A-B and C-D is about 4%!*

Have I then proved that the plan model cannot be correct? I leave that to others to judge. At least it is certain that we will all one day get a final answer on how the mother suns rotate around the central sun. In the meantime, we have to settle for reflections and calculations - and with our imagination. How do we envision the rotation of the mother suns within us? Maybe it is simply our different aesthetic sense that makes us like one model better than the other? As I said before, this question may not be one of the most important and crucial in *Toward the Light*, but now I have at least explained my own views. Hope also others have an interest in getting to know them.

### **Finally, a brief summary:**

#### **The flat model:**

The mother sun tracks are not mirror images of each other - two and two - there will be four tracks.

The parent solar pairs have no common orbit around the great circle - but four tracks.

The tracks of A-B and C-D, respectively, have different lengths - the difference is about 4% according to Jørgen Degn.

The individual speed of the mother suns ( $v_4$ ) varies to a very large extent, and in large parts of the rotation all four mother suns will have different individual speed ( $v_4$ ) in their tracks.

### **The helix model:**

The mother sun tracks will be perfect mirror images of each other - two and two.

The mother sun pairs will have one common orbit around the great circle, and only two tracks, which both pairs will follow.

The tracks of A-B and C-D, respectively, will have exactly the same length.

The individual speed of the mother sun pairs ( $v_4$ ) will always be perfectly identical in pairs. If there is a change for one pair, the exact same change will happen for the other pair, they are mirror images of each other in terms of all movements and speeds!

Finally, I would also like to add some sentences about some other arguments that have been made about the helix model. It is claimed that it is contrary to the law of gravity, that it is not very energy efficient and that it is contrary to e.g. the Kepler's Laws. To this I would say that I have not yet seen any proper justification for why this should be the case. It is easy to throw out allegations about the other model, but in order for it to be credible, I also think that well-founded documentation should be presented. It is not easy to relate to claims, where you do not know anything about the reasoning.

My view in this respect is that it is difficult to use laws that apply to small planets ejected from the mother suns as "proof" that the mother suns cannot rotate like propellers. The central sun and the mother suns are created by God, are set in rotation by God and this rotation is maintained and retained by God's thought. Comparing the rotation of the mother suns with, for example, the earth's moon, becomes of little relevance to me.

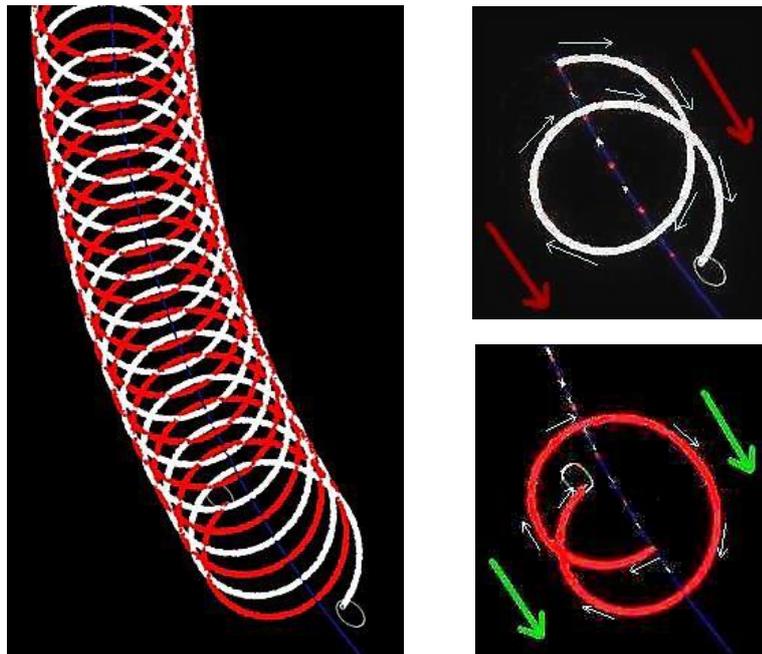
As I have mentioned before, I have been in contact with two different mathematicians/physicists regarding the rotation of the mother suns. One thought the flat model was the right one, while the other held on to the helix model. But what they both agreed on was that both systems would depend on energy supply from outside - their rotation would not be able to "go by itself" as a result of the known laws of the universe. The fact that they both so strongly emphasized this, strengthens me in my opinion that it cannot be "proven" that the one model must be the right one because it best corresponds to gravity or other laws.

**Oslo, 18.04.08**

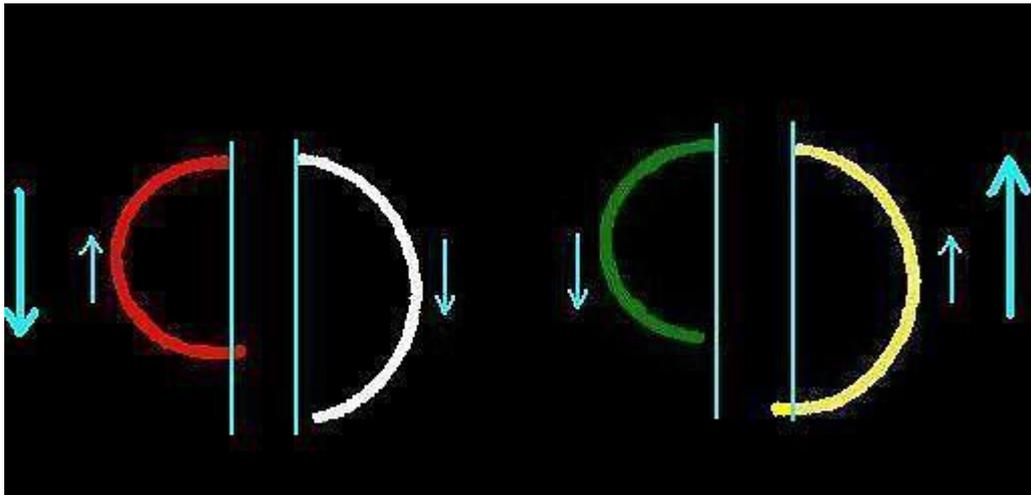
*English translation by  
Sverre Avnskog.*

## About the Universe for the Advanced – Part 2

Here is another article about the universe and the rotation of the mother sun pairs around the central sun. As is known by most supporters of TtL, there are two different ways of perceiving the explanation in TtL - one interpretive model is often called the flat model, the other the helix or propeller model. Those who have read my two previous articles about the universe will know that I am a supporter of the helix model, and I have previously explained in detail why I believe that it must be the correct reproduction of TtL's explanation. On his TtL website, a supporter of the flat model, Jørgen Degn, commented on my article, "About the Universe for the Advanced - Part 1", and I will in the following present an analysis of his arguments, to further clarify the differences between the two models. Regardless of which model is the right one, I think Jørgen overlooks and/or oversimplifies some very important details in his model. In my opinion, these are details that mean that the mother sun pairs in the flat model do not appear with the same harmonic movements as in the helix model, where the mother sun pair's movements and speed is reflected by the other couple to the upmost perfection. For information: What is reproduced in italics are direct quotes from Jørgen's article - "A universe in balance". At the end of this article, I will also present a completely new and very weighty linguistic clue from a formulation in TtL, which far and away proves that it is the helix model the author of TtL had in mind when he wrote the description of the universe.



*To the left is Jørgen's own photo of the tracks of mother sun pairs a-b, which rotate clockwise. According to his information,  $N$  has a value of 50,000 in this picture. In order to form a secure perception of the length of the tracks, it is necessary to bring out only one rotation and remove all the others. I have done this in the two small pictures on the right. At the top is the last rotation in the white track. The direction arrows are set by me, so that it will be clear to the reader which direction the mother sun has moved. Below is the last rotation in the red track, made in the same way.*



Here I have gone one step further to illustrate the length of the tracks outside and within the periphery of the great circle. I have cut the tracks of mother sun pairs a and b directly out of Jørgen's picture and nothing has been changed in length. You can clearly see that the red track on the outside of the arc of a circle crosses over the vertical marker line, while the white track does not reach the vertical blue line. This is due to the curvature of the arc of the great circle. To the right you see the traces of mother sun pairs c-d. I point out that these two were constructed by me because I am missing a picture of this pair. But I have constructed them by mirroring the arc of the great circle, copying in sun tracks a-b and lengthening /shortening them so that they arrive exactly at the arc of the great circle. The illustration nevertheless clearly reproduces what is my point, namely that the yellow track is longer than the white because they are on opposite sides of the circular arc, the white inside and the yellow outside. The same applies to the red and green tracks, but here the difference is smaller because these two tracks are shorter (here the mother suns otherwise move in the opposite direction). The difference between the red and the green is not big enough to even out the difference between the white and the yellow! The exact distribution outside / inside is 51.14 / 48.84! (Calculated by Lars Frølund Jensen). Also note that all four grooves in this delimited part of the rotation have different lengths. They must be covered in the same time - that is, all four mother soles in this part of the track must have different individual speeds ( $v_4$ )! Tracks c-d are also not a mirror image of tracks a-b!

*1. Does the special motion of the mother suns fall halfway outside, halfway within the periphery of the great circle?*

*Since  $N$  - the number of the rotations of the pairs per 6 million years – is still unknown, the 3D model contains the ability to analyze different values of  $N$ . In my first studies of the model I used low  $N$  values (including  $N = 8$ ) but it quickly dawned on me that  $N$  probably assumes far greater values. The difference mentioned by SA (55/45%) only applies to low  $N$  values. At high  $N$  values (eg  $N = 50,000$ , see photo) this difference is eliminated. When  $N$  goes towards infinity, the distribution goes towards 50/50% and fits well with the description in VML: To be able to roughly understand the movements of the mother planets, one must think of the universe as an image inscribed on paper ... thereby the mother suns special movement falls halfway outside, halfway within the Periphery of the Great Circle.*

I completely agree with Jørgen that the number of pair rotations ( $N$ ) is a very decisive factor for how large a part of the mother sun pairs' rotation will take place outside the great circle

and how large a part will take place inside in the flat model. The Danish TtL supporter Lars Frølund Jensen has made accurate calculations of the percentage distribution outside/within the great circle by a large number of different numbers of rotations. At  $N = 8$ , for example, the distribution is 52.96/47.04 - ie a difference of 5.93%. After Jørgen has gradually begun to lean towards the perception that the number of rotations is likely to be much greater, I have also analyzed his model where  $N = 50,000$  to investigate whether what he claims is correct, that the distribution goes towards 50/50 when  $N$  goes towards infinity.

As I see it, we have two extremes in terms of the number of rotations - the lowest possible number of rotations is 1, and the highest possible number of rotations, is infinite -1.

If we imagine that the number of rotations could be equal to zero ( $N = 0$ ), then the planets a and c would be exclusively within the great circle, and their common track would form a circle that lies within the great circle with a radius equal to  $3 \frac{1}{4}$  times the radius of the central sun. The common tracks of the mother suns b and d would form a circle outside the great circle, with a radius of  $3 \frac{3}{4}$  times the radius of the central sun. It goes without saying that a very large proportion of the planet's tracks would be outside the periphery of the great circle when the  $N = 0$  distribution is exactly 53.57 / 46.43, ie a difference of 7.14%. This would be the maximum difference that could occur between the rotation outside and inside the periphery of the great circle. But  $N$  can of course not be equal to zero, because according to TtL there must be a certain number of mutual rotations in each pair, therefore the lowest possible number must be  $N = 1$ , and I know several TtL supporters who are sure that this is the actual value of  $N$ . With  $N = 1$ , the situation will immediately change radically, and both planets a and c and planets b and d will rotate both within and outside the periphery of the great circle, and the distribution will be 53.40/46.60 - that is, a slightly smaller difference than at  $N = 0$ . I think Jørgen Degn is absolutely right when he thinks that the percentage distribution outside/inside with rising values of  $N$  will be smaller and smaller. But will it ever reach 50/50?

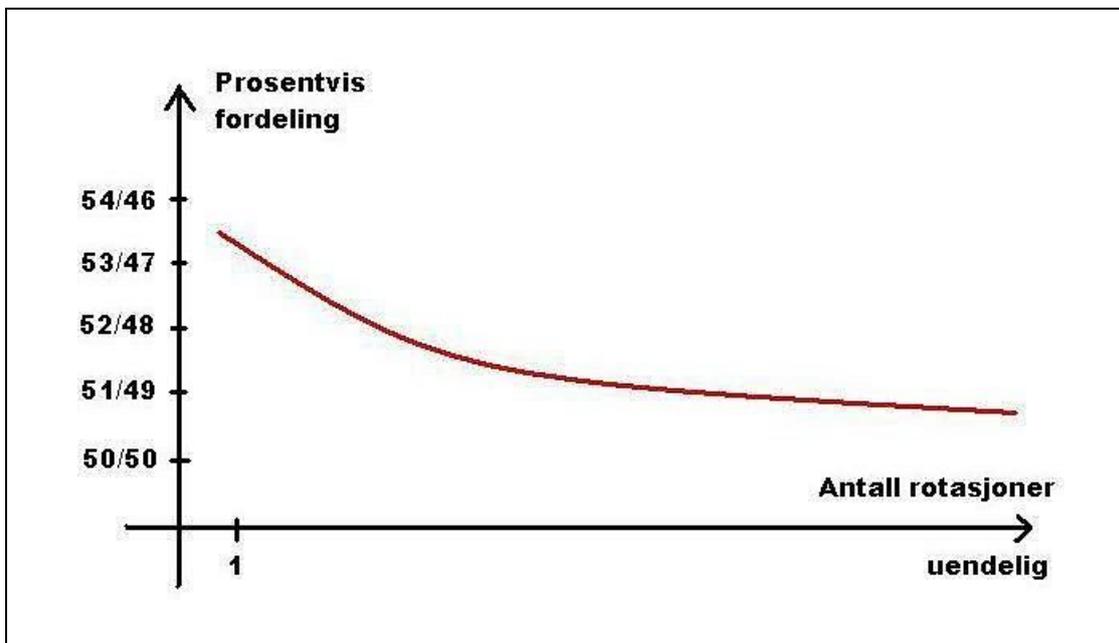
In order to answer that, we must first examine what an infinite number of rotations would actually mean. So, what does it take for the mother pairs to rotate around each other an infinite number of times? Yes, the answer to that is simply that they cannot move forward at all - they must stand still in their starting position on either side of the central sun and rotate forever. Then  $N = \text{infinity}$ . And how would the distribution outside/within the periphery of the great circle be in such an imaginary case - would it be 50/50, as Jørgen claims in his article? No, it would not! Due to the curvature of the great circle, the distribution will never be 50/50! Each mother sun's rotation track would be a little longer outside the great circle than inside - according to Lars Frølund Jensen, the exact percentage distribution will be 51.14/48.84 - a difference of 2.3%. That there will be a clear difference can be demonstrated by anyone who wants to and is interested in it - just draw the central sun and the mother suns as described in TtL, and then draw the circles the mother sun pairs will form when they rotate. Everyone will be able to see for themselves that a larger part of the arc of each circle will be outside the periphery of the great circle than inside!

The Danish TtL supporter, Lars Frølund Jensen's calculations confirm Jørgen Degn's assumption that the percentage difference will gradually decrease with increasing values of  $N$ . But it reaches its absolute minimum if  $N = \text{infinite}$ , and the difference is then 2.3%. But because  $N$  cannot be equal to infinity, the situation that the mother sun pairs do not move forward will never be able to arise. The highest number of rotations the parent solar pairs will

be able to have will be  $N = \infty \div 1$ . Lars has also calculated the difference at very, very high N-values, and at  $N = 1$  billion, the difference is almost the same as at  $N = \infty$ .

We can then set up the following outer limits for  $N$ :  $1 \leq N \leq \infty \div 1$  ( $N$  is greater than or equal to 1 and less than or equal to infinity minus 1), and the closer to 1 the value of  $N$  is, the greater the percentage difference between outside and inside the great circle be, and the closer to  $\infty \div 1$  the value of  $N$  is, the lower the percentage difference will be, but the distribution will never reach 50/50! It is also very unlikely that  $N$  can assume values as high as 1,000,000. In that case, it would mean that each rotation would only take 6 years, and with the gigantic planet sizes and distances we are talking about here, it would be completely absurd to think that they could rotate around each other in such a short time!

But the above reasoning also applies to the percentage difference! The actual difference in the number of km in different lengths between the part of the mother sun tracks that are outside and the part that is within the periphery of the great circle will not actually decrease, but on the contrary increase, even if the percentage difference becomes smaller! How in the world can that happen, surely many will wonder?



Above is a graphical representation of how the percentage distribution between the tracks of the mother suns outside and inside the periphery of the great circle will change with increasing values of  $N$ . At the value  $N = 0$ , ie no rotations, the distribution will be 53.57 / 46.43. With increasing number of rotations (increasing values of  $N$ ) the distribution will go in the direction of 50/50 - without ever reaching there. If  $N$  could reach the value infinitely, it would mean that the mother suns would in practice stand still and rotate. At  $N = 50\ 0000$  the distribution is 51.14 / 48/84%. Only by using up to 12 decimals in the calculations will it be possible to determine that the percentage difference becomes slightly smaller

But let's go back to Lars Frølund Jensen's calculations which thus show that the percentage difference between the grooves outside and inside the periphery of the great circle at 50,000 rotations is about 2.3%, while for  $N = 8$  it is about 6%. If we then take into account that the difference in the actual distance the mother suns travel outside and inside is only about 5 times as long for each revolution at  $N = 8$  as at  $N = 50,000$ , we understand that the real

difference between the total distance the mother suns travel outside and within the periphery of the central circle will be almost gigantic for  $N = 50,000$  compared to at  $N = 8$ . The difference in real distance will be almost 1200 times greater at  $N = 50,000$  than at  $N = 8$  !!! It is therefore very misleading to claim that the difference goes towards zero with increasing values of  $N$ . It is true that the percentage difference decreases, while the real difference increases. Another important aspect, which has not been given so much attention in the past, is that if you calculate the difference for each pair separately, instead of adding both tracks outside and both tracks inside, you will arrive at differences such as is enormously much larger. At  $N = 14$ , for example, the average difference for each pair is more than 41%! By this way of calculating the difference, it turns out that it is at this very  $N$ -value that the difference is greatest. I assume that it must be because at  $N = 15$  one mother role in each pair begins to move backwards in relation to the common forward direction of movement, while at  $N = 14$  it seems that the one mother role in each pair is virtually quietly, while the other moves quickly past.

#### *4. Do the tracks of the globes have the same length?*

*Yes, at high  $N$  values the length of the globe tracks goes towards the same value. At imagined low  $N$ -values, these globe tracks are in pairs of different lengths, the reason being that the rotation takes place in different phases. But there is no evidence that  $N$  assumes low values - on the contrary.*

According to Jørgen, the difference between the paired globe tracks is about 4% at  $N = 8$  - my calculations based on figures from Lars Frølund Jensen show a difference of about 2%. But Jørgen is absolutely right that the percentage difference will be smaller with increasing values for  $N$ , and if  $N$  could assume the value infinitely, it would mean that all four parent suns would stand and rotate "at rest" without moving forward along the great circle. periphery. Then the globe tracks would be the same length! But that situation will never occur in reality, and as soon as  $N$  has some lower value than infinity, there will immediately be an inequality in the track lengths, which comes from the fact that one mother pair rotates clockwise and the other counterclockwise. The pair rotating clockwise will have its "long forward arc" within the great circle and its "short backward arc" outside the great circle, while it will be the reverse for the pair rotating counterclockwise, it will have the "long forward arc" outside the great circle. and the "short backward arc" within. Because all movements that take place outside the great circle become longer than those that take place inside, and the forward arc is longer than the backward one, the tracks will never be able to be of exact length in pairs! And at  $N = 50,000$  there is still a clear difference between the length of the globe tracks.

But as I have also shown above when it comes to the distribution outside / within the periphery of the great circle, the real difference between the tracks in the number of kilometers in reality will not decrease to the same degree as the percentage difference becomes smaller! This is because the large number of rotations will mean that the mother suns will travel such enormous distances that even a small percentage difference could mean a significant difference in real length.

If we imagine that the mother sun pairs rotate with a value of  $N = 1,000,000$ , and the difference between the paired planetary tracks is only 1 meter in each rotation, (such a minimal difference that it will almost not be expressed in%) then it still means that the difference after 1,000,000 rotations would be 1000 km, which must be said to be a pretty significant difference after all! At  $N = 50,000$ , the difference in track length for the two pairs

is about 0.002%. This is perhaps a very small percentage, but in real inequality in track length the difference is still as large as about 1/3 of the inequality at eg  $N = 8$ .

It is common to operate with four different speeds when discussing the universe, as described in TtL.  $v_1$  indicates the velocity of each mother sun's own rotation,  $v_2$  is the velocity of the "large rotation" that each pair makes along the great circle around the central sun,  $v_3$  shows the velocity of the relative rotation of each pair and  $v_4$  is each parent sun's individual velocity in its planetary orbit. Those who have studied my previous articles will know that mother sun pairs a-b form an epitrochoid when they rotate clockwise, while parent solar pairs c-d form a hypocycloid when they rotate counterclockwise. If  $N$  could have the value infinite, it would mean that both mother sun pairs would remain in the starting position and rotate forever. As can be clearly seen from the drawings above, the distribution between outside/within the periphery of the great circle would then be far from being 50/50. It is quite clear that a larger part of the rotation would take place outside the periphery of the great circle than inside.

*5. Is the rotational speed of the mother suns constant?*

*When discussing the motions of the mother suns, one must be clear about: 1) the rotational speed of the mother sun about its own axis ( $v_1$ ), 2) the rotational speed of the mother sun around the epicenter ( $v_2$ ), 3) the speed of the epicenter around the center of the central sun ( $v_3$ ) or 4) the special motions of the mother sun ( $v_4 = v_2 + v_3$ ) - the relative velocity.*

*In TtL you can read: "The once given Rotation Speed for both Pairs will always be maintained".*

*"Rotation speed for both pairs" is synonymous with pair rotation speed or  $v_2$ , this parameter is constant in the 3D model as required. In addition, "Each Sun has its own Axis Movement" ( $v_1, v_3$ ) which is also constant. There is no requirement in TtL for  $v_4$  to be constant. My studies of the flat model suggest that  $v_4$  varies in the same way that the forward rotor blade of a helicopter has a relatively greater speed than the reverse.*

Here I think Jørgen oversimplifies a very complex problem in a way that makes him come to completely wrong conclusions. It seems captivating if we could calculate every single mother sun's individual speed in the simple way he sets up:  $v_4 = v_2 + v_3$ . It's easy to fall into that trap, but unfortunately the answer is completely wrong! A superficial consideration may possibly lead some to think that the planetary tracks in the flat model are mirror images of each other, but they definitely are not! They have different lengths in pairs and the speed of the mother suns ( $v_4$ ) in their respective tracks varies all the time, without there being any mirror image effect between the two pairs' special tracks and individual speed. And if you use Jørgen's "formula",  $v_4 = v_2 + v_3$ , you will come to the conclusion that if both  $v_2$  and  $v_3$  are constant for both pairs, then automatically  $v_4$  will also be constant, but that is definitely not the case, as I have shown very clearly in the previous chapter - and it's simply because his formula is crazy. What he overlooks is that the two rotations that affect the speed of the mother suns do not take place in the same direction!

Here is an example that I hope can illustrate my point: Imagine that a small radio-controlled car is standing on the loading platform of a truck driving forward at a constant speed,  $v_2$ . If we imagine that the small radio-controlled car, at the same time as the truck is driving straight ahead, is also driving straight across the loading plane, with the speed  $v_3$ , then you can calculate the radio-controlled car's real speed ( $v_4$ ) in the way that Jørgen suggests - it will

then be:  $v_4 = v_2 + v_3$ . In this case, the formula works - but that is only because the two speeds  $v_2$  and  $v_3$  have the same direction! If we imagine that the small radio-controlled car, instead of driving across the loading platform longitudinally, started on one side of the loading platform, and drove across the loading platform from one side to the other, sideways, at the speed  $v_3$ , would we then be able to calculate the real speed forwards of the small radio controlled car in the same way? No, definitely not, if we use Jørgen's formula also in this case, we would get the answer that the radio-controlled car would have exactly the same speed forwards in both the two examples, which of course it does not have, because in one case it drives in the same direction as the truck, and in the second example it drives across the direction of the truck. In ex 1 the track of the small car would take the form of a long straight line, while in ex 2 the track would look like a sloping line, which would be shorter than the one in ex 1, because the car in ex 2 would not move forward on the loading platform, but only sideways, so that one would have to subtract the length of the loading platform from the track.

If we go back to the movements of the mother suns along the great circle, it is further complicated by the fact that the mother suns actually rotate around the arc of the circle all the time. They move not only longitudinally and transversely, but in fact at all possible angles as they rotate. Calculating the velocity of each parent sun,  $v_4$ , is therefore extremely complicated, because it will constantly vary, depending on where in the rotation each mother sun is located. Even if the actual rotational speed,  $v_3$ , is constant all the time, it will not be possible to add this together with  $v_2$  and then get the mother sun's own speed,  $v_4$ , in response. Before  $v_3$  can be added to  $v_2$ , it must be directionally adjusted, and this can certainly be done by a skilled mathematician. What you can also do is measure the distances each mother sun travels over a certain period of time, and then you can calculate an average speed. What is 100% certain is that four mother suns cannot travel four different distances during a part of the rotation and then have the same individual speed in relation to a fixed point! This is the case with the flat model! Regardless of the number of rotations, the differences will always be there, although they will vary with different values of  $N$ ! At any given time, all four mother suns will have different individual speeds!

## 6. Earth-moon paired

*Unfortunately, we cannot consider the movements of the mother sun pairs at a distance and thus get the above confirmed, but instead let us take a closer look at a similar system, namely the movements of the earth and the moon around the sun. It is noticed that the earth and the moon make a rotating pair movement ("dance") around the sun, in a similar way as a mother sun pair rotates around the Central Sun. The only difference is that the different masses of the objects distort the system, but if the moon and the earth had the same mass, the special movements would clearly reflect a mother solar pair.*

*Astrophysicist Ph.D. Michael Linden-Vørnle from Tycho Brahe Planetarium confirms this view: "The Earth and the Moon rotate about their common center of mass (according to the principle of leverage). If they had the same mass, this point would lie right between the two celestial bodies. The center of mass would then describe an elliptical orbit around the Sun. "*



*Comparing the rotation pattern of the mother suns with the propeller blades of a helicopter makes good sense. But to be able to get the full overview, it is not sufficient to operate with only one helicopter, you must have two! And for the comparison to be real, the propellers on the two helicopters must rotate in opposite directions, and they must run in a large circle. In the helicopter with propeller rotating clockwise, the propeller blades, when moving forward, will be inside the circular periphery, while the propeller blades, when moving backward, will be outside the circular periphery. In the case of the helicopter with a propeller that rotates counterclockwise, it will be the other way around, but the rotation pattern will not be a mirror image! The propeller blades will be outside the periphery of the circle as they move forward, and inside as they move backward. This will be analogous to the universe as described in TtL! The distribution outside / within the periphery of the circle will therefore never be 50/50!*

I personally find it very difficult to see that the example of the moon and the earth should have any transfer value to the debate about the movements of the mother suns around the central sun. And here I will try to justify why. First, both the sun, the earth, and the moon are dark planets, which have not been placed in their orbits by virtue of God's will, but by virtue of the physical laws that apply in space. According to *Toward the Light*, all other planets in the universe are ejected from the mother suns, and the numerous planets have found their orbits as a result of gravity, attraction to larger planets, etc. This is in contrast to the central sun and the mother suns, which were created by God and set in rotation and retained in their orbits by the thought of God. The laws that underlie the orbits must therefore be said to be completely different in essence from the earth and the moon's rotation around the sun. I would therefore argue that there is no basis for claiming the rotation of the moon around the earth as a model for the rotation of the mother suns around the central sun! The central sun and the mother suns are also light planets (although the mother suns have a core of darkness, which is encapsulated by light) and there is probably no one today who can claim that they know in detail in what relation these planets stand to the hitherto known laws of the universe. Everything from *TtL* indicates that both the central sun and the mother suns have their location and their movements as a result of God's will, and that He maintains these movements in his mind.

Here is what is written in the commentary in *Toward the Light* about the creation of the mother suns:

**"The mother suns were formed by God, by virtue of his will, placing the ether - the light and the darkness contained therein - in a rotating motion about four centers of power carried and held by and in his thought.**

**As the darkness deposited in the ether has a lower rate of oscillation than light, it gathered during the rotating motion about the centers of power into a nucleus, this nucleus was enclosed by the light, which faded outward in faster and ever-increasing oscillations, until about each center formed a bounded globe consisting of a darker nucleus surrounded by a light envelope, the outermost layer of which, formed by the faster and more ethereal-astral oscillations of light, cannot be seen by earthly eyes. "**

And in this passage it is clearly stated that it is God's will that sustains the rotation of the mother suns, and not various physical laws:

**The number of planets is l i m i t e d at any given time - the opposite would be contrary to the law of equilibrium - but in the course of time the number becomes unlimited; new and new ones will constantly emerge, while older planets disappear, dissolve into their constituents; but the total weight, as long as the four systems of the solar system, by virtue of the will of God, rotate in space, will constantly balance with zero. Thus the number of globes becomes finite within the concept of b e i n g, but infinite within the concept of b e c o m i n g.**

But if we now for a moment were to assume that the example of the earth and the moon could form a model for the rotation of the mother suns, and at the same time accept that the earth and the moon were of equal size and weight, so that they would form a rotation as in the plan model. And if we further imagine that there was another identical pair, then the situation would be completely analogous to the central sun and the four mother suns. But if the laws of the universe have caused, for example, the earth and the moon to rotate around the sun in a certain plane and at a certain speed and direction, why in the world would another similar pair, as a result of exactly the same laws begin to rotate in the exact opposite direction of the first pair? In the flat model, the mother suns rotate in opposite directions, one clockwise and one counterclockwise. If the physical laws make one pair rotate in a certain way, then would an identical pair have to rotate in the same way? Or is it that the laws of physics can work so differently on identical planets in identical situations that they may rotate exactly the opposite way?

For the above reasons, I think it will be too easy to explain that the mother suns must rotate in the same plane as the great circle, because it is the most common in the universe. Given that it is God who created the central sun and the mother suns, I think it seems unlikely that he would create a planetary system with such great disharmonies, inaccuracies and deviations. Up against the very inaccurate flat model I will personally set the helix model, where all movements, speeds and changes of direction of one mother-sun pair to perfection are reflected by the other pair!

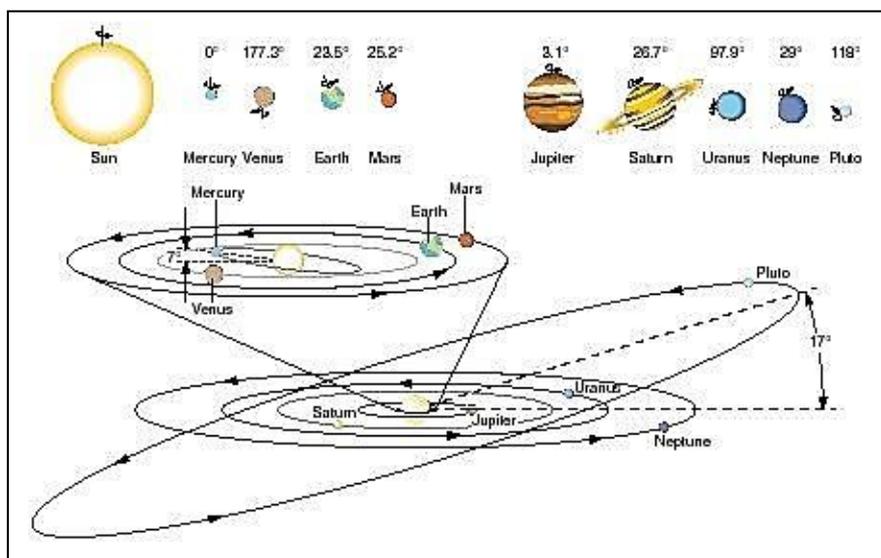
### *7. Parallel axes of rotation*

*When asked by me whether the axes of rotation in the Milky Way are parallel, Michael Linden-Vørnle answers in the affirmative that: "It is more the rule than the exception that axes of rotation are parallel to the Milky Way." or as he also explains in other words: "Since*

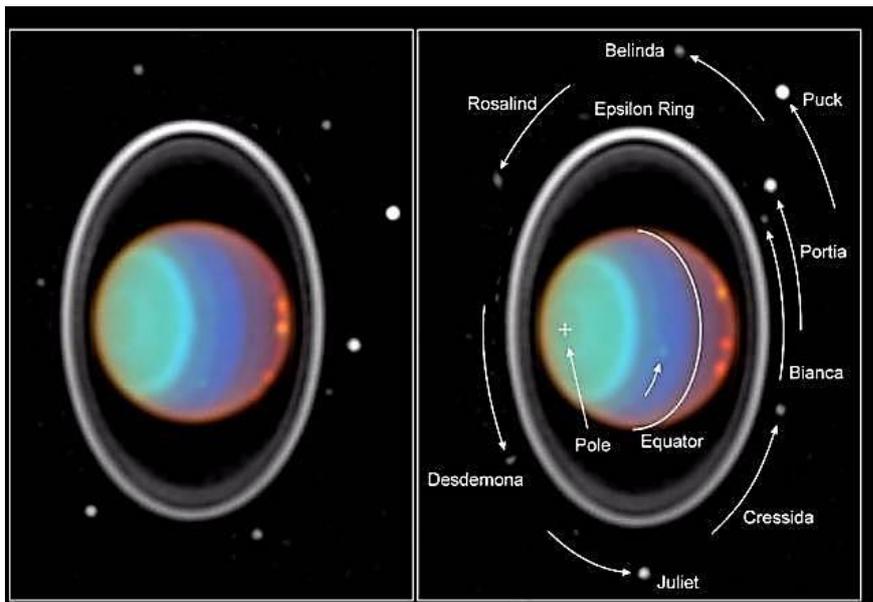
*we assume that planetary systems are created by a large flattened rotating cloud of gas and dust, it will always be most likely that the orbital planes will be more or less coincident. Extreme deviations require violent impacts - typically in the form of collisions. In this context, it makes no difference whether the track is a perfect circle or not. " Exactly the same relationship applies in our solar system: There can be a mathematical-physical proof that it is the case that all the axes of rotation of the planet in the universe strive to be parallel. The presentation of evidence is based on an assessment of the angular momentum within the discipline of rotational dynamics.*

In the above reasoning, it is well worth noting what forms the basis of Jørgen's hypothesis, the astrophysicist Michael Linden-Vørnle's assumption that because: "planetary systems are created by a large flattened rotating cloud of gas and dust, it will always be most likely that the path plans will be more or less coincident. " From the World Cup, we know that the central sun and the mother suns have not been created in this way. On the contrary, they are created by God and set in motion by God. The very basis for this assumption to apply to the central sun and the mother suns thus falls away!

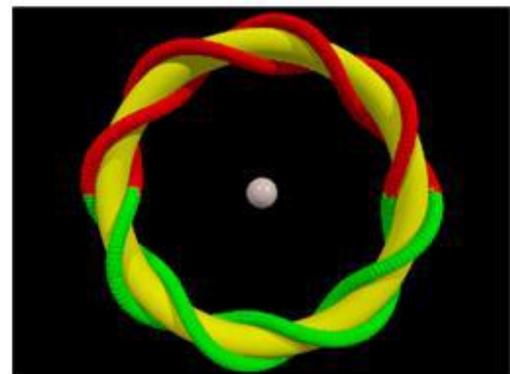
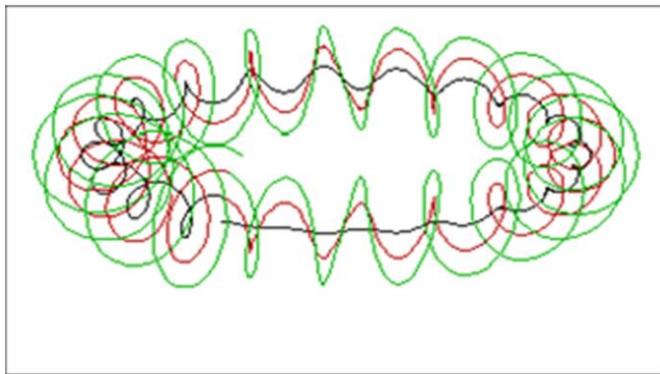
But since Jørgen chooses to use our own solar system as an example that all axes of rotation in the universe strive to be parallel, it might be worth investigating how it relates to the Moon, Venus, Mercury and the other well-known planets in our solar system. And why not start with the Earth - what about the Earth's axis of rotation, is it parallel to the Sun's? No, it is not - it has an inclination of about 5% - and that means in other words that the moon does not rotate in the same plane as the Earth rotates in around the sun, but in a plane with an inclination of 5% in relation to this! Why Jørgen chooses to use the moon's rotation around the earth as an important indication that the mother suns' rotation around the central sun must take place in a plane that is parallel to the great circle, is a mystery to me. If one could say that the Earth/Moon rotation proves something, then it must be that the axes of rotation are not always parallel! The same goes for most other planets in our solar system as well!



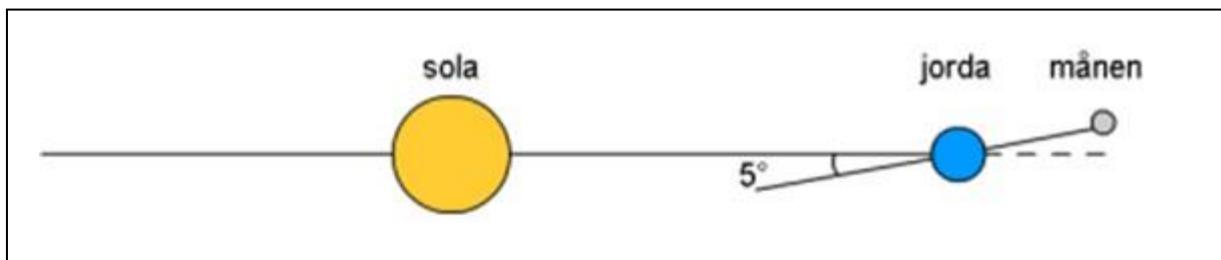
*Here we see the planets' rotation plane around the sun, and the deviation of their respective axes of rotation from being parallel to the sun. As you can see, only Mercury has an axis of rotation that is parallel to the sun. The others deviate from 3.1 (Jupiter) to 177.3 degrees (Venus). As you can see, Mercury and Pluto have planes of rotation that differ from those of the other planets. Mercury's plane of rotation even gets an increased angle in relation to the plane of rotation of the other planets for every single rotation the planet makes around the sun.*



Uranus is perhaps the clearest example in our solar system of the diversity of rotational forms. Uranus' axis of rotation is almost perpendicular to the sun (97.9 degrees), and to the left is a photograph of Uranus and some of the moons that rotate around the planet. In the picture to the right, the names of the moons are on, and also small arrows that show their direction of rotation. As you can see, their rotation track will form something reminiscent of "wheels" that rotate perpendicular to the sun's axis of rotation! There is not much about the planets in our solar system that confirms that the flat model must be correct, in my opinion!



These two illustrations are well suited to clarify the principles of the movements of the mother suns in the helix model. The tracks of the mother sun pairs will form a spiral motion, where all changes in speed and direction of rotation of one pair will be reflected to perfection by the other pair! Truly a divinely harmonious movement!



In his article, Jørgen chooses to use the moon's rotation around the earth as an indication that the flat model must be the one that best satisfies the physical laws. This is despite the fact that the moon does not rotate around the earth at all in the same plane as the earth rotates around the sun, but in a plane with an inclination angle of about 5 degrees. It is difficult to see this as proof of the correctness of the flat model, I would argue! (Illustration from the University of Oslo)

In our solar system, only Mercury has an axis of rotation that is parallel to the sun, but on the other hand it has a very unstable rotation and rotates in a plane that constantly changes with each revolution. Also worth noting is Pluto, whose plane of rotation deviates by about 17 degrees from the others. But apart from this, all other planets have axes of rotation that deviate from the Sun - and this means that none of their many moons rotate in the same plane as themselves. Otherwise, everyone also rotates counterclockwise, except Venus, which has a retrograde motion in its own rotation. Saturn, which has up to 60 moons (the number varies from source to source) is the only planet that has a moon that rotates clockwise, it is the moon called Phoebe, otherwise all planets and moons in our solar system rotate counterclockwise!

If we can draw any conclusions about what is common in the universe from studying our own solar system, it must be this:

- It is very unusual for the planets to have parallel axes of rotation. In our solar system, there is only one planet that has a parallel axis of rotation with the sun, the others deviate by from 3.1 to 177.3 degrees! The earth has a deviation of 5%.

- It is highly unusual for planets in the universe to rotate clockwise. In technical terms, this type of rotation is called a "retrograde motion". In our solar system, it occurs only in 2 cases, Venus and one of Saturn's 60 moons. If we were to use the solar system as proof of truth regarding the mother suns, we could thus claim that it is against all law for one mother-sun pair to rotate clockwise!

- It is highly unusual for planets in the universe to rotate clockwise. In technical terms, this type of rotation is called a "retrograde motion". In our solar system, it occurs only in 2 cases, Venus and one of Saturn's 60 moons. If we were to use the solar system as proof of truth regarding the mother suns, we could thus claim that it is against all law for one mother-sun pair to rotate clockwise!

I think I have to conclude that a study of the solar system we are part of does not exactly confirm the probability that the physical laws of the universe must automatically lead to the flat model being correct! I would rather say the opposite!

In our solar system, it is extremely rare for planets to rotate clockwise, either in their own rotation, or in their rotation around another planet. What not many people think about is that in the helix model, in reality, the mother sun pairs rotate the same way! It is only because one pair is viewed from the front on the way towards us, and the other pair from the back on the way away from us, that one can say that they have an opposite direction of rotation. In the illustration at the top, you can follow one of the mother sun pairs in several still images as it rotates towards the opposite position, on the other side of the central sun. As can be seen, the mother sun pair assumes the other pair's starting position in terms of direction of rotation. This is not the case in the flat model, as shown in the bottom illustration. I have drawn in mother sun pairs a-b, which can also be followed in several positions until it coincides with pair c-d's position. As can be seen, mother sun pair a-b still rotate clockwise when it has reached the starting position of c-d. This means that one pair rotates clockwise and the other pair counterclockwise. While in the helix model both pairs rotate the same way, and if you choose to say that they rotate clockwise or counterclockwise, it depends on which position they are viewed from. (The propositions are not entirely correct in these drawings!)

## Summary:

1. Although it is true that the percentage distribution between the rotation of the mother suns outside / within the periphery of the great circle becomes ever lower with increasing number of rotations, the distribution will never be able to be 50/50 in the plan model! Even at the value  $N = 50,000$ , the difference is still 2.3%. In the helix model, the distribution will always be exactly 50/50 regardless of the number of rotations.

2. Although the percentage difference decreases with increasing N-values, the real difference does not decrease to the same degree. 1% makes a far greater real difference at high values of N (eg 50,000) than at low values (eg 1). This problem will never occur in the helix model!

3. Even if the difference between the paired tracks becomes smaller with increasing values of N, they will never be able to be exactly the same length! This is because the parent solar pair rotating clockwise will have a larger portion of its track within the periphery of the great circle, and a smaller portion outside, and the pair rotating counterclockwise will have a larger portion of its track outside the periphery of the great circle, and a smaller portion within. The differences can never be compensated 100%! As long as the mother pairs move forward, there will always be some difference! And the same will apply here as with the distribution outside/within the periphery of the great circle. Although the percentage difference between the lengths of the tracks becomes smaller with increasing values of N, the real difference will not decrease to the same degree. A difference of 1 meter per rotation, for example at 1,000,000 rotations, will mean a total difference between the paired tracks of 1000 km! In the helix model, one pair of planetary tracks will have exactly the same length as the other regardless of the number of rotations!

4. Jørgen believes that he can calculate the individual velocity of the mother suns in his track using the formula  $v_4 = v_2 + v_3$ , and can thus come to the conclusion that the mother suns always have a stable and equal speed ( $v_4$ ). This is completely wrong! In order to add speeds in this way, the planets must constantly move in the same direction - both in the "big" rotation around the central sun and in the "small" rotation around each other! They definitely do not! A much better way to compare the individual speeds of the suns is to measure the length of the tracks in limited parts and compare the length they will travel over the same period of time. Such calculations show that the mother sun pairs are constantly accelerating and decreasing in speed throughout the rotation! At any given time, all four mother suns will have different speeds. This is in contrast to the helix model, where all speeds and movements of one pair are always reflected by the other pair.

5. Jørgen uses the moon's rotation around the earth as an example that will prove that the flat model is the right one. The problem with this equation is that the Earth's axis of rotation is not at all parallel to the Sun's! (Deviation 5%). The same goes for all the planets in our solar system - except Mercury. The inclination of the axis of rotation of the planets in relation to the sun is from 3 to 177 degrees. This is in contrast to Jørgen's claim that all axes of rotation in the universe tend to be parallel. There are also very few examples of planets in our solar system rotating clockwise, as one mother sun pair does in the flat model! In the helix model, in reality, both pairs rotate in the same direction,

and therefore have an opposite rotation movement in their position on each side of the central sun.

**6. In the explanation in VmL, the term "common path" of the mother sun pairs is used several times! In the flat model, the mother sun pairs do not have such a common orbit. The two pairs each form their own set of distinctly different paths. Where the two mother sun pairs have both moved one after the other, there will be four tracks - two for each mother sun! (Although the two and two are equal, but offset from each other) In the helix model, the two pairs have a completely identical orbit around the central sun. When each pair has rotated halfway around the central sun and is in the other pair's starting position, each mother sun will slide into the orbit of the previous mother sun with 100% accuracy! One can rightly use the term "common path"!**



*To illustrate the helix model, you can use two ordinary propeller planes, with propellers that rotate the same way. They must run in a large circle, each plane on either side of the center of the circle. The propeller blades would be exactly 50% outside and 50% inside the periphery of the circle. The movement pattern of the propeller in one aircraft will be a perfect reflection of the other. This is in contrast to the plan model, which can be displayed using two helicopters - but not two ordinary helicopters - they must have propellers that rotated each way. The movement pattern of the propellers will be clearly different, and the propeller blades will never be able to be exactly 50% outside and 50% inside the periphery of the circle.*

So, in the end I will come back to what I promised in the introduction - a wording in TtL which is a very strong linguistic indication that the helix model must be correct. But has not all words and sentences been turned upside down a long time ago without being able to prove anything, someone might ask. Yes, much of what is written in TtL about the universe has been discussed back and forth - without agreement. But I would like to highlight a wording that has not been mentioned in the discussions before - and in my opinion this wording leaves little doubt that it is the helix model the author of TtL has had in mind when he wrote his explanation of the universe:

**If one thinks of each of the four star systems as an ellipsoidal body, one axis will be =  $1/7$  of the radius of the open circle (the spiral circle), which the parent globes describe in their special orbits one after the other; the second axis =  $1/28$  of the arc length of the same spiral circle, and the third =  $3/7$  of the longest axis.**

Here, a term is used that has not been discussed before among us VmL supporters: "the open Circle (the spiral circle), which the mother globes describe in their special run after each other". This spiral circle is, of course, the circular spiral that the mother sun pairs form when they rotate around the central sun.

First, it is very important to remember that it is only at high values of  $N$ , that the mother sun tracks in the flat model assume the shape of something that is at all similar to spirals. But in what way can it be that these completely flat mother-sun tracks should be able to form an open circle? If so, where is the opening? In the helix model, an open spiral circle is quite obvious - the spiral will be open throughout the room through the circle, while the planetary traces will lie as spirals in the "shell" of the open circle. For me personally, the above wording, in addition to all the other inaccuracies attached to the flat model, applies as irrefutable proof that only the helix model satisfies TtL's explanation. Others will of course be of a different opinion, but I hope at least that my articles about the universe can help to clarify what the disagreement regarding the flat model and the helix model is about!

Finally, I would advise Jørgen to contact a language expert, so that he does not continue to believe that what is written in the TtL that if you want to understand the explanation of the universe more or less, you should transfer it as a drawing on the paper, does not mean that the explanation in TtL is only more or less correct, or that the model that is easiest to draw on paper is the one that is most correct! The sentence mentioned simply means that one is encouraged to draw a sketch of the universe for an easier understanding of the explanation! It is exciting to discuss different perceptions of TtL, but one should make sure that one's linguistic perceptions correspond to current language rules.

**Oslo, 30.07.08**

*English translation by  
Sverre Avnskog.*

## Number of Rotations - the Puzzle solved?

Until now, it has been an accepted truth that the TtL does not state the exact number of times the parent solar pairs rotate on their way around the central sun. I have also belonged to those who have been of this opinion. But when you research long enough in a text like the one about the universe in TtL, it happens that you reach so deep into the text, that the answer still suddenly reveals itself - you just have not managed to see it before. And often it is the most obvious that is the most difficult to see. Personally, I have been trying to understand this text almost daily for more than four years, and countless are the sketches I have drawn and calculations I have made. In other articles, I have shown why the so-called flat model does not satisfy TtL's description, and why only the helix model correctly reproduces the description given in TtL. In this article I will give the correct answer to how many times the mother suns rotate during a race around the central sun. I will also present an animation that shows all this, and of course I will explain which sections from *Toward the Light* it makes me so sure I have found the right answer.

Here is part of the text in VmL, where it is explained how the mother sun pairs move around the central sun:

*"The distance between the paired Mother Suns, calculated from the Center of each Sun, is = Radius in the Central Sun (Kingdom of God). The Couples' Common Path [1] about the Central Sun describes a perfect Circle whose Radius is = 7 Times Radius in the Central Sun. The Periphery of this Great Circle intersects the Center in the Distance Space between the paired Mother Suns, thereby the Mother Sun's Special Movement fall halfway outside, halfway within the Periphery of the Great Circle [2].*

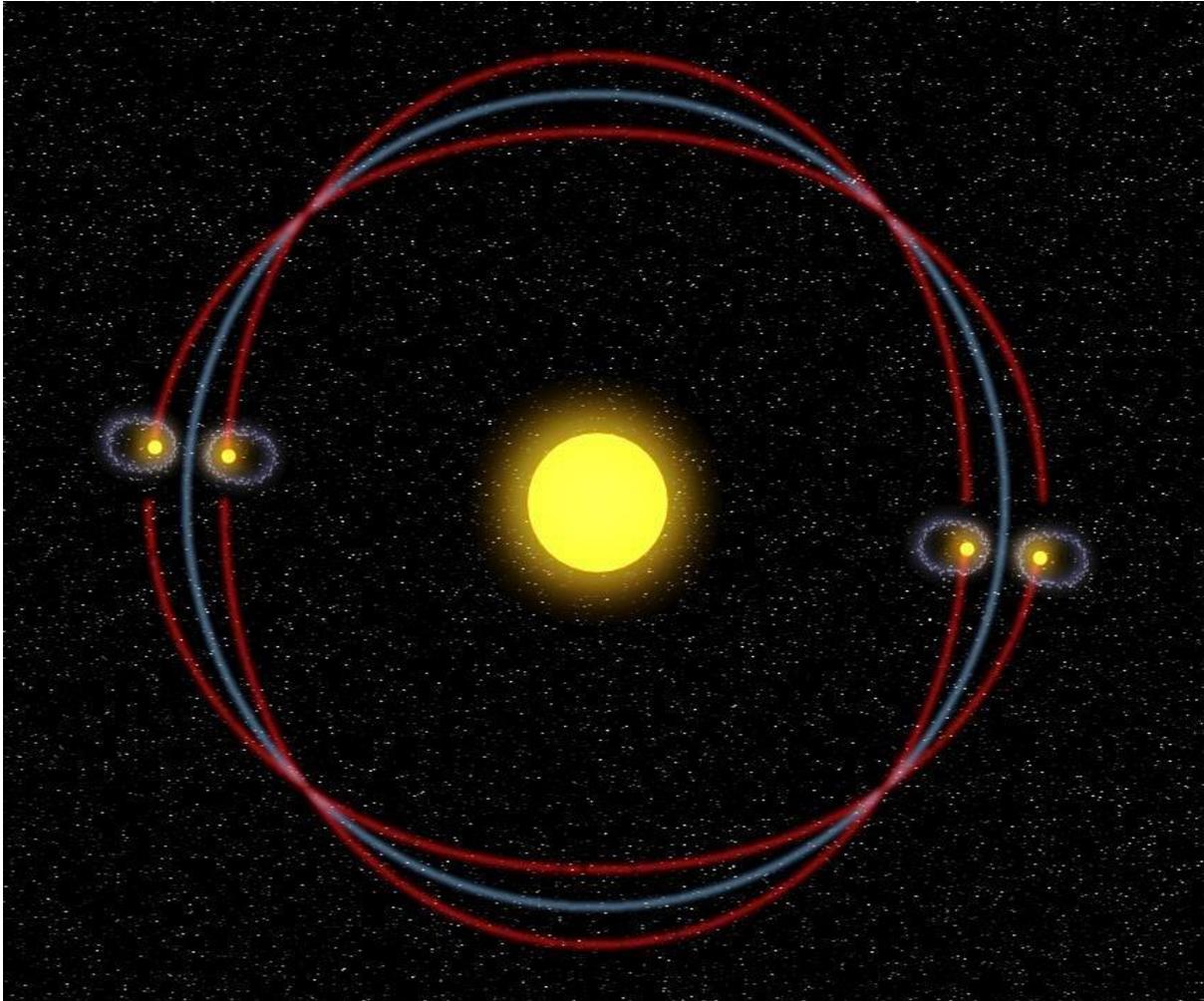
*The mother suns balance each other Pairs and Pairs by equal Attraction and equal Repulsion. The distance once given will thus be maintained at all times.*

*The own movement of the pairs after each other around the central sun is performed in an open circular race (spiral race) [3], so that the center in each pair's distance space slides forward along the periphery of the great circle.*

*The pairs have an opposing movement [4].*

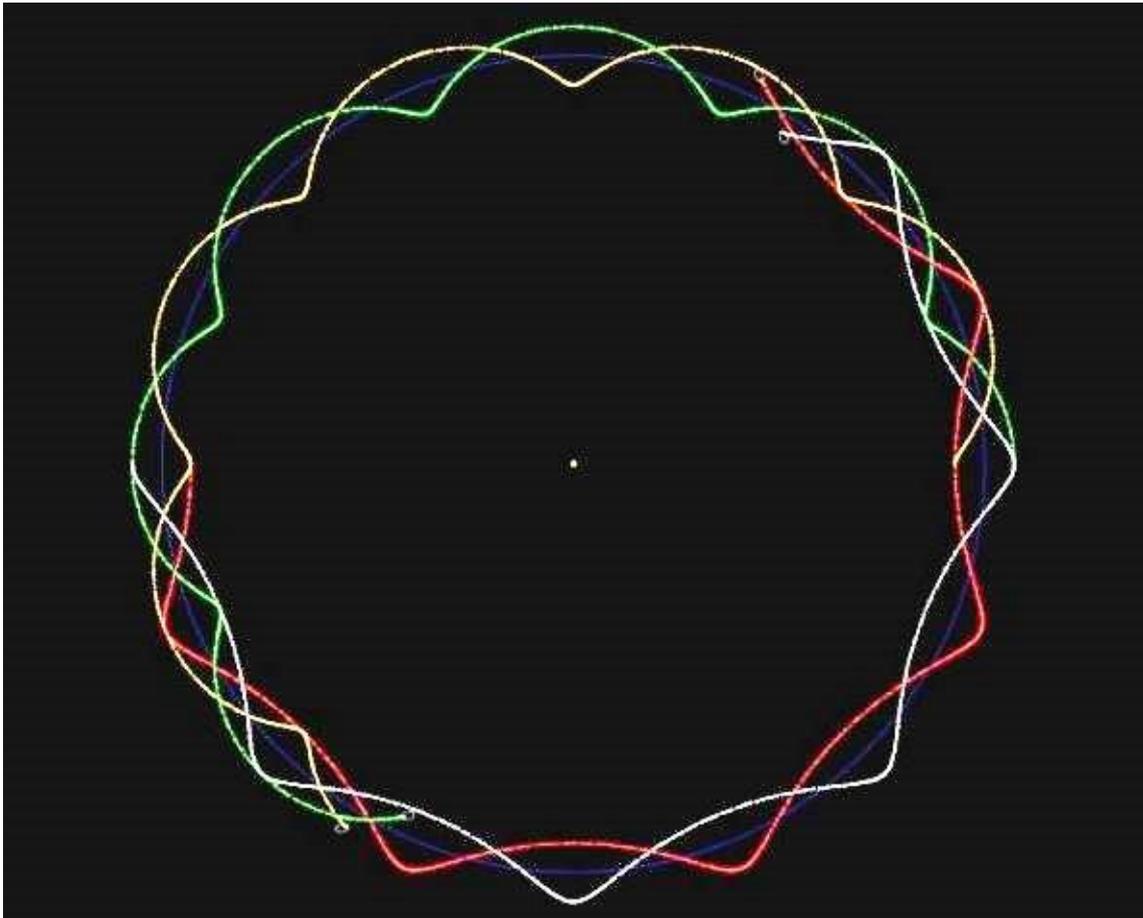
*If you have drawn a picture on the paper with the mother couple ab standing to the left of the central sun and the couple cd to the right, all five suns in opposition to each other and so that a and c are closest to the central sun, b and d farthest – and when you think of this Position as the starting point for the movement of the mother suns - the suns a and c both have a movement away from the central sun, b and d have a movement approaching the central sun. The spiral run of the pair a-b [5] thus turns to the right from the left side of the Central Sun, the left of the pair c-d's from the right side to the left. After approx. 3 million years, the pair a-b will have occupied the position of the pair c-d to the right of the Central Sun and the pair c-d vice versa [6]. The entire orbital period for both pairs, along the common orbit around the Central Sun, is = 2 time intervals corresponding to approx. 6 Million Aar.*

*The speed of rotation once given to both couples will always be maintained, as they, at any given time, all exert a mutual balancing act, so that the equilibrium position of the couples, with the kingdom of God as the central sun, is never disturbed. "*



*This is a still image from my [animation](#) of the helix model's mother sun tracks - seen directly from above. The photo was taken just before the mother sun pairs have completed a full rotation around the central sun - with two common rotations in each pair. As you can see, the movements of the mother sun pairs will always form perfect mirror images of each other, both in terms of speed and position. The mother suns will alternate between having outer turns and inner turns, and at this value of  $N (= 2)$  will both have two outer turns and two inner turns during a full rotation - and their total track length around the central sun will therefore be identical (for all four) . The red tracks also fully satisfy TtL's designations "an open circular race" and "spiral circle". In the illustration, it may look as if the outer groove is somewhat longer than the inner groove, but here one must keep in mind that the rotation takes place in 3 dimensions, so that it becomes extremely complicated to calculate the exact track length. But if it is the case that one of the mother suns in the pair slows down a little, then it will be the case in the helix model that exactly the same thing will happen with the corresponding mother sun in the other pair. In the future, a very knowledgeable person may be able to calculate the track lengths.*

**[1]: The couples' common path.** If you look at the picture on the last page, which shows the helix model seen directly from above, you will see that when both pairs have reached halfway around the central sun, they reach the red tracks that the other pair's orbit has drawn. You will see that each pair slides perfectly into the tracks left by the other pair, and this shows with all possible clarity that the two pairs have a common orbit around the central sun. This is not the case for the flat model. Each mother sun has its own orbit, and 4 tracks are formed. The flat model does not satisfy VmL's explanation on this point!



*This is how the tracks look in Jørgen Degn's [animation](#) of the flat model. In this still image, the pairs have moved a little over halfway around the central sun, and you can clearly see how the red and white track (a-b) does not coincide with the green and yellow (c-d) - on the contrary, four tracks are formed. One can therefore not say that the mother sun pairs have a common orbit around the central sun! I have also made an [animation](#) of the flat model.*

**[2]: The Special Movement of the Mother Suns (falls) halfway outside, halfway within the Periphery of the Great Circle.** Again, I refer to the picture showing the helix model from above, where the tracks of the mother suns are also shown from above. Because the mother sun pairs' plane of rotation is perpendicular to the plane of the great circle, the situation will not arise that the two pairs have completely different track lengths. Both pairs' tracks will be perfectly identical. From the same picture, it is very difficult to form a sure idea of the speed of the individual mother sun, but to the naked eye it seems that the speed for all the mother suns looks very even, without any major accelerations, as it will be in the flat model. In the case of the red tracks, it may look like the outer tracks are somewhat longer, but

here we must keep in mind that the tracks must be perceived in 3 dimensions, and it will therefore be extremely difficult to calculate the exact length. In the case of the flat model, it appears from the figures in the article "On the Universe for the Advanced - Part 2" that the percentage distribution will never, regardless of the number of rotations, be 50/50. The smallest percentage difference is found at the highest values, but the difference can never be less than about 2.3%. The biggest difference is up to 6% - and there are noticeable differences that have been calculated in a very "kind" way - by adding the values of both parent solar pairs outside and within the periphery of the great circle, and then calculating the difference. If you examine the difference for each pair separately, you will e.g. at  $N = 14$  see that the distribution outside/inside is approx. 72/28 for parent solar pairs c-d and approx. 31/69 for a-b. If you calculate an average difference for the two pairs at the value  $N = 8$ , you will find that it is more than 41%! How can this rhyme with TtL's words that the movement should take place halfway outside and halfway within the periphery of the great circle?

**[3] and [5]: Open Circle Run (Spiral Run).** As you can see from the still image of the helix model, the mother sun pairs on their way around the central sun form a perfect spiral or circular run and it is also open! Because the movements take place in three dimensions, there is space inside the spiral circle - it is thus open inside, and the mother suns move in a "shell" around the open circular space. This does not apply to the flat model. At extremely high values of  $N$ , one can in a way consider the movement as a spiral, but the correct term must rather be a series of loops, and the circle that is formed is definitely not open - it is flat as a pancake! This applies to all values of  $N$ , low and high. It is completely flat and has no opening anywhere!

**[4]: An Opposite Movement.** When looking at the movements of the helix model on an animation, it is very easy to see that the pairs have an opposing movement. But what is very interesting about the helix model is that the pairs, despite having this opposite movement, actually rotate the same way!! The reason for this is that we see one pair from the front and the other pair from the back. This does not apply to the flat model, where one pair rotates clockwise and the other pair rotates counterclockwise. In space, it is only extremely, extremely rare for planets to rotate clockwise. So no matter how we look at the parent solar pairs in the plan model, one pair will have a direction of rotation that only occurs in very rare cases.

**[6]:** But now to what is the main point of this article: The revelation of the riddle of the number of rotations. That is, there is really no riddle at all, because the answer lies in TtL, if one decides to trust fully and completely what is written there. This is by no means the first time that one experiences not finding the answer to an important question in TtL. In "Questions and Answers", Leo on several occasions gives "mild reproach" to the questioners because they are unable to read the answer to their question based on the text in the TtL, because the answer is actually there. This is also the case with the question of the number of rotations the mother solar pairs make on their way around the central sun. The answer is here in this sentence:

*"After approx. 3 million years, the couple a-b will have occupied the position of the couple c-d to the right of the Central Sun and the couple c-d vice versa."*

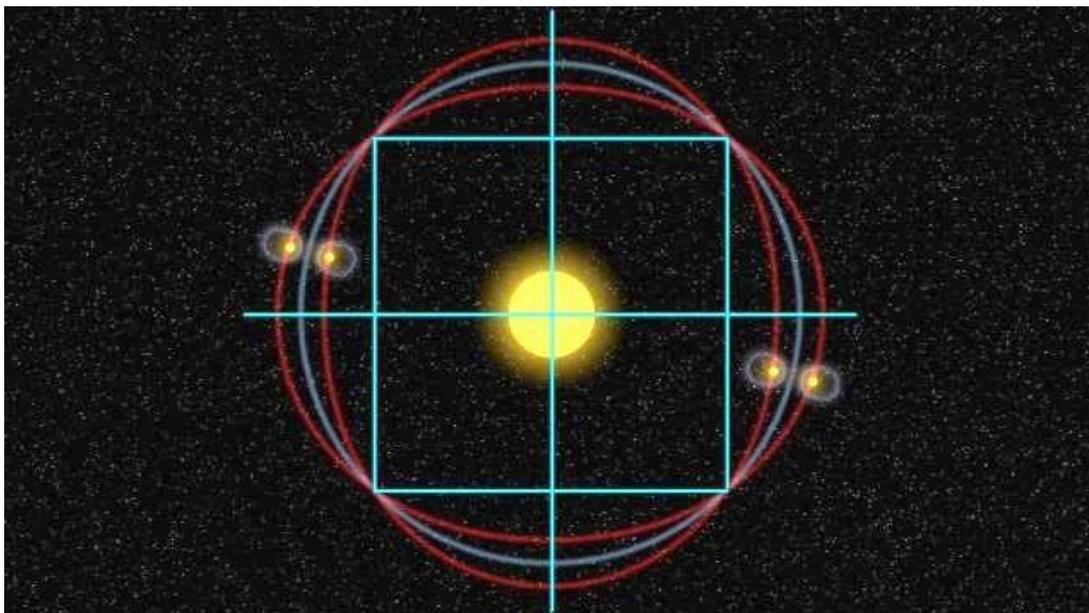
I myself have read this sentence a large number of times before, but never fully understood that this is actually where the answer lies "hidden". What does it really say? Yes, it says that after 3 million years, a-b will have taken b-c's position. And what does that really mean? Yes, when it is described as such - without specifying any particular number of rotations, it can only mean that the parent solar pairs rotate exactly as many times as they need to assume each other's position. That is: they must either rotate half or full time during a half turn around the central sun. If they rotate half a time, the pairs will be as follows:

**c - d                      Central Sun                      b - a**

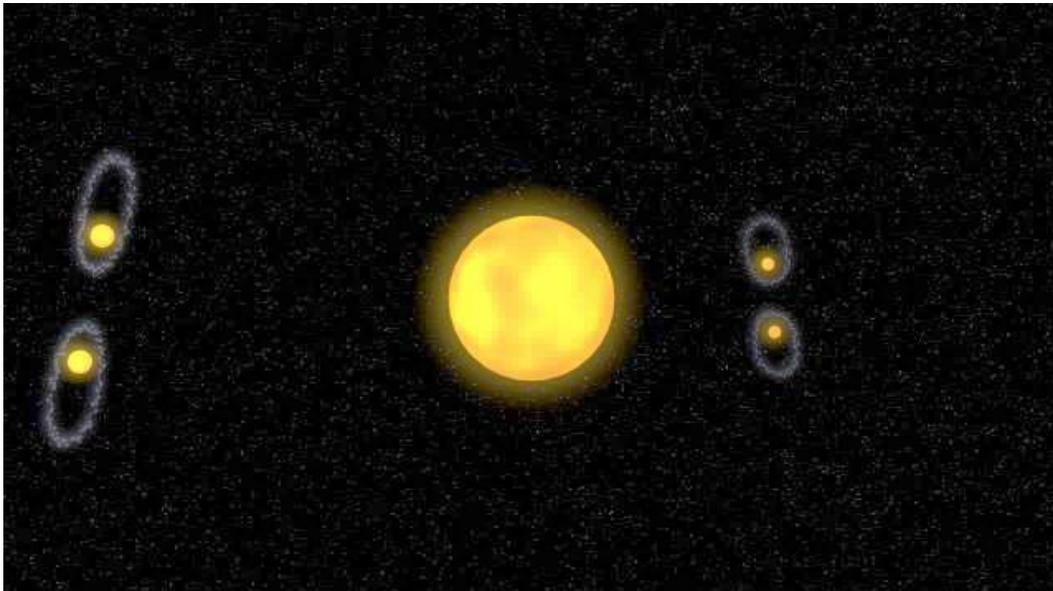
This position will thus mean that the mother sun pairs have changed places, but they are in reverse order of the starting point. A and c, which started at the innermost, are now at the outermost, and b and d, which started at the outermost, are now at the innermost. I think this is deficient to be able to claim that they have taken each other's position - they are in the wrong order. I would therefore think that in order for TtL's words to be fulfilled, the mother sun pairs must have made a complete rotation, so that after half a round around the central sun they are as follows:

**d - c                      Central Sun                      a - b**

I would call that taking each other's position! And to get there, the mother sun pairs must make a full rotation. And that also means that the number of times the mother suns rotate in one round around the central sun is: 2! And look, that's the answer to how many rotations the mother pairs make for each round! 2! And I think I dare to guarantee that it is the right answer!



*It feels good and right to end this book about *Toward the Light!* with a couple of still images from my own animation of the universe (above and below), as I interpret the explanation in *TtL*. To further illustrate how almost incredibly harmonious and symmetrical the helix model with 2 rotations per round around the central sun is, I have inserted some guides in a still image of the model seen directly from above. The square inside the great circle is formed by drawing a line between all the four "nodes" in the rotation - that is, where the mother suns in each pair are directly above and below each other. The large cross is created by drawing line segments between the four positions where the mother soles of each pair are directly opposite each other. These 8 positions together divide the great circle into 8 exactly equal circular arcs. The image of the universe according to the helix model expresses an almost perfect symmetry and equilibrium - exactly as God would have created it!! The image below shows the universe from the front. Can also be seen as an [animation](#). Both photos, copyright Sverre Avnskog.*



**Oslo 24.11.08**  
**Sverre Avnskog**

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### **Back text:**

- **A message of joy to humanity:** There is a faith that is completely free of dogmas, intimidation and coercion and completely without the requirement to adhere to special teachings in order to be saved. Such a belief is described in "Toward the Light!"
- **The book clarifies the origin of mankind and their relationship with God,** and it also explains why the earth has become the scene of the battle between good and evil.
- **God requires no one to accept unnatural dogmas,** and it is in no way decisive whether we believe in Him - He believes in us no matter what.
- **The essence of "Toward the Light!" is that we are all born with a completely free will,** and no one should be subjected to coercion of any kind. In reality, God asks us for only one thing, and that is that we follow our conscience, for it should be our guide in life, and not man-made religious injunctions or prohibitions.
- **If we follow our conscience in all things, no one can demand anything more from us, nor does God!**
- **This doctrine is based on the idea of reincarnation, and on the fact that humans are constantly reborn in new lives.** It is so that we can grow in spiritual maturity and face the consequences of our thoughts and actions.
- **All thoughts and deeds sooner or later return to their originator.** As the Bible says: As you sow, so shall you reap! The doctrine of reincarnation was not foreign to either Jesus or the early Christians, but has since been purged from official Christianity.
- **In this way, the world becomes just, because those who commit evil deeds will sooner or later face the consequences of their own deeds.** The same will they do who live a life of charity and righteousness. Through one's current life, one prepares oneself for one's next life.
- **But above all is God's love, mercy and forgiveness!** God loves everyone equally, and no spirit will ever perish!