

Who am I? How can I get to know my real self? Where am I heading? Marie-Louise and Robert Hahn's book *Heavenly Road* is built on psychic talks with the spiritual world which concludes the great challenges for humanity. There are seven themes which we have to work with during our lifetime. We can approach two additional themes after having gained knowledge about these seven. They deal with our relationship with earth and with God.

The book describes spiritual and practical ways to promote personal development which are independent of religion. We find unifying principles for all spiritual thinking which create peace inside and outside ourselves.

We follow an eventful pilgrimage to Assisi in Italy. Many years ago Robert had visions of previous lives when being under hypnosis, and he decides to investigate whether they have a true background. His search takes us to the trenches at the river Somme and the letters he himself wrote from the West Front. Another journey takes us on a spiritual and historical adventure to the mountain Foce's steep slope in northern Italy. Has Robert really found the ruin of the hermitage where he lived as a foundling with monks 600 years ago?

Gudomlig väg

Visdom som leder hem



MARIE-LOUISE OCH ROBERT HAHN

energica förlag



Heavenly Road

The book *Heavenly Road* is authored by a married couple, **Marie-Louise and Robert Hahn**. Marie-Louise is a state registered nurse who later became a painter artist. Ten years ago she developed an extraordinary capacity as spiritual medium. Robert is a physician but has gradually devoted more time to medical research. For 10 years he served as professor of anaesthesia and intensive care at the Karolinska Institute, Stockholm, but is now Director of Medical Research and Development in Södertälje County 30 miles south of Stockholm.

The couple has three children and live in a suburb of Stockholm, Sweden. They have co-authored four books inspired by Marie-Louise's spiritual capacity, all published by Energica Bookhouse. These books are quite popular and new editions are continuously being printed. The first book, *Clear Answers* (1997) explores what kind of information one can get via a spiritualistic medium. In *Kinship of Souls* (1999) the couple finds that one of their children is autistic. What does this mean from a wider perspective? The *Clear Well-spring* (2004) deals with how to integrate spiritual thinking into everyday life.

Their novel book, *Heavenly Road* (2007), has been eagerly long-desired. This book consists of 48 chapters printed on 260 pages and can be read independently from the previous ones. Half of the text contains spiritual lessons about how to manage your life. The other half describes Robert's search for evidence of two past lives, which are eventually confirmed, and well as a debate about spiritual versus scientific knowledge and a description of a pilgrimage to Assisi. The book contains about 20 black-and-white photographs which are mingled into the text pages.

Synopsis of *Heavenly Road*

The key theme is knowledge. By that we often mean scientific knowledge which is formed by rational and intellectual processes. In contrast, spiritual knowledge is based on feeling and rather requires that you turn off your intellect. Everyone can gain spiritual knowledge by using one's own intuition during meditation, while a *spiritualistic medium* may also convey contact with spirits. In *Heavenly Road*, Marie-Louise has contact with a wisdom teacher, Aviron, who was a warrior on earth thousands of years ago. He is willing to point out the challenges of our lives and lets us know how we should deal with them successfully – he has walked the path himself.

Aviron says that every human has to work with 7 areas of knowledge while being on earth. He calls them "pillars of wisdom". They are suffering, fear, karma, work, development, wisdom and love. These areas are constant sources of challenge. During the walk on the heavenly road we get to know our real self, which is a driving force in our lives. And, he says, after having worked with these challenges, we may approach two additional pillars: earth's survival and our relationship with God.

Suffering is a key force to personal development, Aviron says (Chapters 5, 9 and 10). You can understand suffering only if you place it in a wider perspective and realise that we live many lives in which experiences add on. The purpose of suffering is to make us more humble and understanding individuals. It is not initiated by Heaven but is rather a karmic process that we need to live through. Aviron teaches a meditation in which we are urged to visualise our "inner child" that helps us when being in grief. He also suggests several ways to help us develop through suffering.

Paralell stories are being told. One chapter urges us to see the signs around us which show that we are being followed by spirits who want to help us along. Three staggering examples from the experiences of Hahn's family are given (Chapter 6).

Robert is challenged by fellow scientists at the Royal School of Technology in Stockholm who claim that he must be a confused researcher as he works with spiritual matters. However, Roberts defends himself, and in the wake after the criticism he discusses the complementary functions of scientific and spiritual knowledge (Chapters 14 and 17).

The most voluminous side story is Roberts search for previous life as a German soldier in World War I (Chapters 4, 8, 11, 20, 21, 24, 28, 31 and 40). Fifteen years ago, Robert underwent a self-hypnosis and, surprisingly, reported that he saw a couple of short transparent films being played before his eyes. Five years later, Marie-Louise becomes a medium, and tells him that he died at the age of about 20 in the Somme region. Robert decides that he

wants to find out whether these glimpses of another existence might have happened. A fellow medium gives him the name of Franz Müller and the city of Munich. A key memory is the scene of his death, which Robert suffered alone when creeping up from a trench and looking down along a slope full of green summer grass. No houses could be seen.

The Military Archive in Munich tells him that there was only *one* Franz Müller from Munich who died during WW1. He was killed in the summer before the big battle of the Somme, at a time when the area was very little damaged. Roberts travels to the former home of the Müllers and finds that it fits well with his memories.

Aviron continues his teachings with the topic *fear* (Chapter 12). The spirit says that fear limits us in many ways, and that suffering makes us more courageous. We don't have fears while being in heaven – they develop when we are born on earth. It is one of our greatest challenges to analyse and to fight our fears since they are usually subconscious and were created in previous lives. He says: "For each fear you challenge you learn how to find your way back to wholeness."

The third pillar of wisdom is *karma* (Chapter 16). Aviron explains that karma is one of the laws that help to maintain order and justice in universe. All positive and negative actions are registered in your soul and their balance govern much of what happens to you. This is law governed by love, since we all have to learn what is good and what is bad from personal experience. We have an interesting discussion with Aviron how this law should be interpreted for terrorists and the bombings in Iraq.

The fourth pillar of wisdom is *work* (Chapter 18) which provides us with a platform by which we frequently identify ourselves. Aviron emphasises that our work serves us best if it also satisfies our spiritual needs. He talks much about what we should do if we are not happy with our job. Positive affirmations are important, and these can be worked with in a systematic way. Improving the quality of our spare time may, to some extent, compensate for parts that we miss in our job. Aviron has many aspects on what characterises a good leader, but ends up by saying many of us virtually work ourselves to death. We have an increasing need to identify ourselves by our work, and materialistic values are more essential than ever. This development is risky, and Aviron explains why.

Our modern life contains so many "musts" that our soul might have difficulty to find an expression. Therefore, Aviron teaches us a meditation with the aim of speaking to the soul (Chapter 19). He says that the soul always talks if you learn how to listen to it. The soul tells us what we need and what is most important to us in a wider perspective.

Robert continues to search for his life as Franz Müller in World War I. He receives help from Eva Fintelmann, a genealogist in Munich, and gets to know that his family essentially had the predicted composition. Most importantly, there was a beloved sister of his own age. Roberts travels to Munich again to see if he can remember his roots, and finds several clues to his previous life. Robert has learnt how to speak with his own spiritual guide, and discusses the implications of previous-life memories with him in the hotel room.

At home, Marie-Louise and Robert both come into spiritual contact with Robert's mother from his life in WW1. Many characteristics of the Müller family become exposed.

Eva Fintelmann manages to find Franz's present relatives, notably the 84-year-old daughter of Franz's sister and her son. Roberts meets them in Munich and they open a way to further insights about his previous life. They present him with a photograph of Franz and, later, of the entire family. Best of all, however, is that Franz's letters from the West Front had been saved. After transcription, Robert was able to dig into the personality of the man he

believes that he was in his previous life. The love for his sister become apparent. Pronounced fear for infantry shooting is mentioned several times, a fear that was revived in a thunderstorm in Robert's childhood that left him with a permanent stuttering problem.

Robert travels to the West Front to find the place of Franz' death. At the Military Archive, he found notes which told where Franz' battalion had been stationed. One of two possible scenes fit precisely with Robert's memory and his pre-made sketch of the death site.

The fifth pillar of wisdom is *development* (Chapter 22). Aviron speaks of both the development in the world and on a personal level. The environmental problem is due to us using nature's resources unrespectfully. A more loving and caring attitude towards the earth is advocated. On the personal level, Aviron says that many young people should be seen more for who they are and less for what they achieve. Our own development can be boosted if we know what to focus on. Aviron urges us to meditate over the words simplicity, purity, goodness, wisdom, compassion and love. One or several of these words will come out stronger than the others, and they represent what we need to work with most.

A separate chapter (number 23) is devoted to the *ego*. Aviron says that no time in history has been so much focused on ego as the present one. This is risky since our ego can make us do things that don't benefit us, make us sick and hold back our development. Aviron teaches us how to identify our ego as separate characters in our personality, and to work with them in order to understand and to limit their negative influences on our life.

The sixth pillar is *wisdom* (Chapter 29). Aviron explains that wisdom is the result of experiences from previous lives, previous problems and our capacity to open our communication with God. The more we focus on our challenges the wiser we become. Aviron explains what characterises a wise person. For example, wisdom has easier to blossom in people who feel that they are eternally loved.

Chapter 30 debates the unifying principles of religions. Aviron claims that only religions that are in accord with people's inner wisdom survive. The feeling of recognising the message from deep within yourself perpetuates a religion. He also explains what factors that do *not* unify religions. These include revenge and a lack to acknowledge other prophets than one's own.

The seventh pillar is *love* (Chapter 33). which is a key to making our life on earth easier. All our choices we make when being in the spiritual dimension are governed by love. Aviron speaks much about freedom we can create by showing unrestricted love without expecting anything in return. This love is pure and free by nature. To seek the deepest meaning of love is a way to come very close to God. We are all loving souls, Aviron says, and finding the love within ourselves starts a process of healing. He also teaches us a meditation designed to find the love within us.

Marie-Louise, Robert and their autistic daughter Maria go on a pilgrimage to Assisi in northern Italy (Chapters 34-36). This medieval city is much inspired by the life of the two famous saints, Francis and Clare, who lived there in the 13th century. The three tourists from Sweden walk the city and visit many religious shrines at which they have numerous spiritual experiences. They conclude that spiritual contact is much easier to establish in this holy city than at home. Aviron explains the phenomenon by that a path to heaven has been opened by previous visitors.

At the hotel room, Robert communicates with his spiritual guide, Askedun. He is a franciscan monk, marked by leprosy, with whom Robert lived together as a young motherless boy in the

Assisi area several hundred years ago. Askedun has ceased to reincarnate but now follows Robert and helps him along. Robert hoped to be able to look for the old stonehouse, which was situated on a steep hillside, while being in Assisi. However, further discussions hold that the stonehouse is now destroyed but was situated in a remote area on the western hill-side of Monte Foce some distance north of Assisi. Robert decides to go there by himself on a later occasion, and Askedun promises to follow him along to show the place!

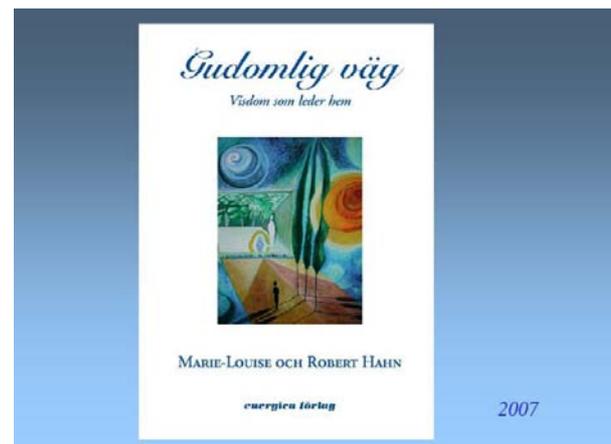
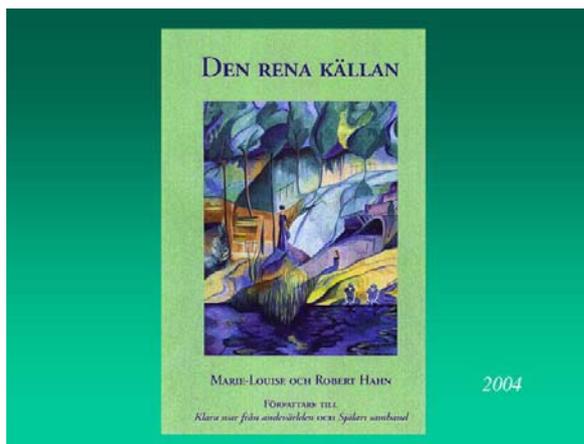
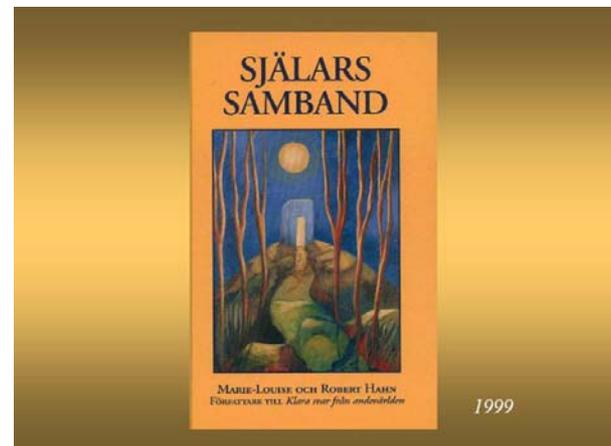
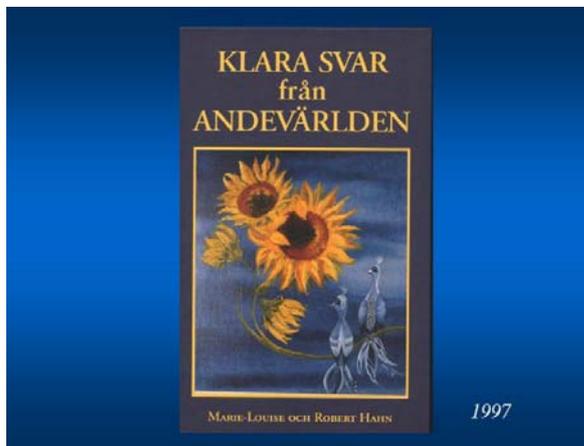
On their journey home, the tourists stop for two days in Florence. In the first morning Marie-Louise gets a strong medial connection with St. Francis, who visits their room in a revelation (Chapter 38). St. Francis speaks about the importance of spiritual conviction, which is a great problem today as people are too much driven by their ego. "By not having anything you must depend on God" he says. "For that you need true conviction". In the spiritual dimension, St. Francis apparently works very much with reliving human suffering. "I am sad because I see no end to it" he holds. "If you haven't suffered yourself, you can't understand the complaints and prayers of those who suffer". St. Francis says that peace, love and true conviction are his key words, and explains: "If I hadn't seen war in my lifetime I would not have understood the great importance of peace".

While back in Sweden, Aviron continues his teachings by giving views on love, male and female and the various way to communicate with spirits. Marie-Louise illustrates the lessons by connecting Robert with his dead father. They also have a long discussion with the angel who operates as Maria's spiritual guide. Angels are often spiritual guides to retarded children since they need a healing energy, while other people have a guide who is more demanding and want progress in spiritual development.

Robert travels back to Gubbio to find the place where he lived with Askedun, apparently in the 15th century. Via an adventurous walking route, he reaches to the western hillside of Monte Foce as marked by Marie-Louise on a hiking map. He finds the remnants of the stonehouse and close agreement between his pre-made drawing of the hillside view and reality. Robert has spiritual contact with Askedun and some very touching moments take place at the ruin on the hillside where they lived their joint life 600 years ago. Back in Gubbio, Robert looks for scientific evidence of the stonehouse. First, he finds that the road he and Askedun walked between the house and Gubbio existed in the 17th century. In fact, it is still preserved today! Robert walked it the next day.

Robert later received help from the renowned church historian Mario Sensi to make an investigation of the circumstances for his life at the stonehouse. Askedun was probably a fraticelli monk and the stonehouse, formerly a St. Angelo church from the 12th century, may have been used as an annex to another larger monastery, St. Nicolò.

The final chapters of *Heavenly Road* are devoted to Aviron's last two pillars, which deal with earth's survival and our relationship with God. Moreover, we get to know what happens to us when we have lived through all our incarnations on earth. Aviron explains that we then start a chain of incarnations in the spiritual dimensions which is as exciting as the one we know from earth. Among many roles, we develop gradually as spiritual leader, angel and Master before we finally become mingled in the love force that we call God, which is one of the building stones of the universe.



The four books by Marie-Louise and Robert Hahn as they appear in Sweden: *Clear Answers* (1997), *Kinship of Souls* (1999), *The Clear Well-spring* (2004) and *Heavenly Road* (2007). All covers contain original art by Marie-Louise.

Homepage: <http://www.hahn.au.nu>