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Chapter 1. Meditation, or thinking, about physical matter.

What does one understand by meditation? According to the dictionary, meditation is the same as contemplation or deep reflection. To meditate means to ponder and to contemplate. In daily life contemplating and pondering about something in order to elucidate it is naturally a very good thing - yes, it is simply a condition of life. People who act without thinking about their actions in their daily lives so that they can be logical will naturally lag behind and will not be able to keep up the pace of life, therefore often experiencing difficult problems or, in the worst instances, catastrophies. So we see why the world is so full of meditation. An exceptional amount of thinking, pondering and research occurs everywhere. It is this kind of thinking which has given birth to materialistic science. This science has bestowed enormous benefits on mankind: high-speed means of transport, machines for doing many sorts of both heavy and light work - yes, even machines to help with mental work, major calculations and so forth. Things which took months and years to be done in ancient times are now carried out in days and hours. At the present time this development is vigorously accelerating. It is going faster and faster.

Chapter 2. If the living being were not a spiritual phenomenon.

While this thinking or form of meditation has given man a profusion of benefits which have become a great blessing in the materialistic field, he still remains static in the more profound mental field. How does one see this? It is seen through the fact that the experience of life is not simply a material phenomenon. In an equally high degree it is a spiritual reality. This means that the living being is not only material - it is also spiritual, and without this factor it would be impossible for it to exist as a living being. This spiritual aspect is therefore the absolute basis of that being.

Chapter 3. Basically material science cannot help man in his mental crises.

However divine the benefits which material science has given to man, they have still not been able to stabilise and secure for mankind an existence free from ill-health and sorrow, just as they have neither been able to free mankind from the hell and terror of war, the processes of death and mutilation. Yes, materialistic science simply supports and stabilises the ability for war and, with the many ingenious murder-machines, rockets and nuclear weapons, has expanded man's skill in killing and destroying. Indeed, is not the world covered with reactor plants and nuclear weapons installations? One knows nothing of the living spirit existing behind all living beings. One only reckons on the physical body and believes that this is the living being. Therefore, people of this century have no real spiritual anchorage. They have more or less left Christianity which was formerly their spiritual anchorage. They deny the very Godhead and, on the whole, everything spiritual. They cannot therefore experience any really complete and stable life. They experience ill-health not only in their physical body but also to a high degree in their spiritual or mental structure. They can be haunted by grief, dejection, depression, jealousy and envy. They can feel hate or vindictiveness towards one person or another who they consider is to blame for their misfortune. Likewise, they can have great misgivings about the distant future as well as the very near future. They can have religious crises and feelings of guilt. They can have pangs of conscience.

In this kind of state it is of no help to be a great materialistic scientist. In these mental crises it is of no help either to know the speed of light or the Earth's course in space. Nor is it helpful that one has great knowledge about atoms or other micro-fields. Nor is it helpful when faced with people's unpleasant fate that one knows the distance to the sun and the moon. Nor can material science remove that fear which nearly everybody has about death. We see here that it is not enough to have great knowledge about material dead things, machines, devices and instruments to help with material life. They cannot possibly free mankind from its mental suffering. And as long as man finds himself in this unfinished condition, then ill-health, unnatural death, hate and hostility, persecution and slander will more or less prevail in his daily life.

Chapter 4. Man's lacking capacity for a special sort of meditation or spiritual thinking.

Man is therefore lacking something which can make daily life more happy and complete. What is this 'something'? This 'something', to the very highest degree, is spiritual thinking. This again means meditation, research and reflection to help him with his lack of mental or spiritual stability. But people are not so well equipped here as they are in their material or physical side of life. There are plenty of books about material knowledge. Indeed, there are wonderful books - more or less of genius - about specialised materialistic knowledge in nearly all existing fields. In addition to this we have a number of schools, universities and colleges where people can acquire material knowledge, making them into skilled materialistic creators; that is - creators in dead materials and substances. But where can one find universities and colleges of a corresponding spiritual knowledge and science? Admittance to universities to study psychology is very far from being sufficient, although, in certain cases of course, it could be of some help. In relation to real cosmic science it is nearly the same as smelling the sea air near to the sea. Of course, there are also the churches which are intended to be institutions for the creation of religious nourishment, forming the basis for the development of morality.

Chapter 5. Why man is becoming materialistic.

But why have these institutions been superceded by materialistic science when actually they have their roots in absolute religious truth to a far greater extent than the materialistic conception of life has today? This is exclusively due to the fact that people are in the process of developing their intelligence, which means the ability to observe, to carry out research and to analyse. With the growth of this ability, people have become more and more attuned to accept only what they could understand and explain by the help of this ability. As all religious preaching has certainly not been designed as research material for the intelligence, then one has become sceptical and doubting, losing faith in the entire religious side of life. And as one has been able to aquire with the intelligence actual realistic facts and knowledge - even if only materialistic - then the objectives of the intelligence have temporarily become man's more or less fixed aim. Everything outside that area which could be researched with the intelligence has not been considered at all. And so man became materialistic.

Chapter 6. Meditation, cosmic glimpses, the holy spirit.

Before this strong development of intelligence began, man was guided in religion by his instinct. This manifested itself in man's ability to believe blindly in authority. We find these believers in ecclesiastical circles and also in the temples of the other world-religions. In these Eastern religions - where the complete image of the Godhead was still somewhat obscure - one meditated, pondered or contemplated and reflected on the very highest concepts of existence. This meditation was, as a rule, guided by gurus who founded schools for quite a number of disciples or spiritually mature pupils. Among these pupils, some were so far advanced that they were able to recieve 'cosmic glimpses'. This means that they were able to recieve a glimpse of their own immortality, or a glimpse of one or other small area of the eternal truth. Each experience through cosmic glimpses was a realistic clarification of that area which previously had been mysterious. This ability to experience cosmically is the beginning of the new complete cosmic consciousness of

perfect man, meaning a consciousness which can only be expressed as the 'Holy Spirit'. It is this consciousness or spirit with which Christ was filled, and it is the same spirit - or condition of consciousness - which is the goal for all human evolution. It is the attainment of this spirit which removes all the animal tendencies from the consciousness or mentality of unfinished man. It is this spirit which makes man conscious in the absolute truth. Without this spirit there could be no higher knowledge of the absolute, eternal facts.

Chapter 7. Examples of cosmic glimpses.

The attainment of this divine spirit is thus God's ultimate goal or plan for all unfinished human beings. It is this goal which is expressed in the Bible as "man in God's image after His likeness". This is the complete culmination of all physical development. And we are not without examples of people who have experienced contact with this spirit on the physical plane - very openly and as day-conscious facts. We can go back to Moses who suddenly saw this radiant spirit in the form of a hawthorn bush which was on fire, alight and blazing. When Moses approached the bush, there was a voice which said: "Take off your sandals, for the place where you are standing is holy ground...". And the voice commanded him still further to go down into Egypt and set free the people of Israel from their slavery. We have yet another example of a cosmic glimpse. When Jesus was baptised by John in the River Jordan, he experienced a glimpse of God's spirit symbolised by a vision of a shining dove, while at the same time he also heard a voice which said: "This is my beloved son in whom I am well pleased". Through this experience - this cosmic glimpse - Jesus experienced God as a father. And this 'father-son' attitude to the Godhead became the basis for the whole of the life and teachings of Jesus. Without this cosmic glimpse, this 'father-son' attitude to God would hardly have been possible. Indeed, who in the time of Jesus would ever dare to take the risk of calling God - 'father'? The God of the Jews was indeed an avenging and punishing god who one should actually fear. This 'father-son' attitude, which applies to every single person in existence, whether they know it or not, thus became particularly introduced into the mentality of terrestrial mankind

by the power of God's spirit in the form of that cosmic glimpse which Jesus had at the baptism in the River Jordan.

Chapter 8. The transfiguration of Jesus on the mountain.

But even greater things were to be revealed through God's spirit in the consciousness of Jesus. We discover - also through the Bible - that shortly afterwards Jesus was again overshadowed by the divine spirit. This event was expressed as "the transfiguration on the mountain where He was seen with Moses and Elijah". But this event was not merely a cosmic glimpse. It was this experience and the ensuing opening-up of permanent cosmic consciousness in Jesus which revealed Him as Christ or the finished human being in God's image after His likeness. Why was he seen with Moses and Elijah? It was in order to show that He was the new great personality which should carry the tradition of Moses and Elijah over into a totally new course of life for every single living being - away from the God of vengeance and hate, and forward to love's shining Divinity and Father of the Universe. And the 'New Testament' was later added to the Bible.

Chapter 9. Paul's experience of the cosmic glimpse.

Referring to the experience of cosmic glimpses, we can also mention the apostle Paul. In the Bible it states that, on the road to Damascus, he was enveloped in a very strong, white light and, falling to the ground, he heard a voice which said, "Saul! Saul! Why do you persecute me?" And he said, "Who are you, Lord?" But he answered, "I am that Jesus whom you are persecuting. But arise and go into the city and you will be told what you have to do." We see here how the cosmic glimpse completely changed Saul; from being a persecutor of Christianity he became one of its very great apostles. Nevertheless, we also saw that this overshadowing of God's spirit was not a particularly delightful or pleasant experience. But why was it not so? If this divine revelation brought with it such unpleasantness so that for three days Saul was blind and neither ate nor drank it was actually because the cosmic glimpse had

hit Saul at a time when he was a bitter opponent of Christianity and acted in hate and intolerance. It is a matter of course that such a thought-climate cannot work together with the perfect Holy Spirit without causing a certain short-circuit. Had Saul received his cosmic glimpse at a time when he was in better contact with this teaching - which was then new to him - it would have been quite another experience, an experience of bliss in its purest form. When Saul - or Paul as he was later called - received the experience of the cosmic glimpse at a time when he was anything but pro-Christ, it was just because Christ had intervened in his fate. Paul was certainly a strong persecutor of Christianity - this teaching which was so new to him - but this persecution was based exclusively on a misunderstanding. He firmly believed that this new teaching was false and a deception, leading people to destruction. He was, after all, really at heart an apostle of truth. He just did not know that this new teaching - Christianity - contained genuine and great expressions of the absolute truth. It was for this reason that Christ intervened and, with that cosmic glimpse, rectified the mistake of this genuinely faithful apostle of the truth. And so, this noble soul of truth became one of Christianity's great apostles.

Chapter 10. Conditions for the experience of natural cosmic glimpses.

We have now seen examples of how God's spirit really can overshadow a physical person's consciousness or mentality. This lightning-stroke of God's spirit upon one's mentality is therefore not something which only happened to the prophets of Israel. It is something which can also happen this very day. And I think that one may find accounts of cosmic glimpses in the literature of the world. Terrestrial mankind in any case is so far advanced in development that now there will gradually be people who are ready to receive or experience cosmic glimpses. These people who are mature enough for this experience certainly do not know it themselves. Yes, they will as a rule totally deny that they should be so far advanced in development. All those who do indeed consider themselves about to experience a cosmic glimpse - and there are many of them - are still very far from this divine experience. The experience

happens to people who have become very humble and calm in the mind, beings who have absolutely no ambition or wish to become something great either physically or spiritually. They are by nature full of neighbourly love, and in fact only wish to be helpful to other people. It is this liberation from - or relinquishing of - ambition combined with an outstanding humane faculty which makes the cosmic glimpses harmless. For people who are still ambitious and hungry for fame and who would like to be something great, yes, who even have a strong desire to acquire higher cosmic abilities, then the impact of a cosmic glimpse can be very dangerous. The being's selfish thought-climate will immediately short-circuit the impact of cosmic energy and the being will appear in an abnormal condition which, in the worst cases, results in a belief that he himself is Christ and that he has a very great mission which must be fulfilled. He can also involve himself in other forms or manifestations of megalomania, meanwhile his nerves and heart can suffer a great and excessive strain. Such an experience is most accurately expressed as a bitter experience, and furthermore, it is of no special blessing.

Chapter 11. Cosmic glimpses come entirely by themselves and not by any sort of artificial exercises.

However, a cosmic glimpse with such adverse consequences can only take place if it is released artificially, which means that, in one way or another, that being has brought about its release by a harmfully concentrated meditation or thought. As the ordinary, daily thought-climate of that being is not on a level with the vibrations and wavelengths of the cosmic glimpse, then there arises a nervous breakdown or other forms of suffering. How does it happen, then, that people can bring about cosmic glimpses at the wrong time? In certain cases it can happen that the cosmic glimpse can release itself during meditation, even if that person is very immature for experiencing such an impact on the consciousness. And it is then that the short-circuit occurs. It can therefore be very dangerous to meditate if one is totally unacquainted with the laws of cosmic structure. In the East where people are very much involved in meditating and results can be attained naturally, then this is mainly due to the fact that those people respect the holy

ceremonies in quite a different way than here in the West. In the East, where people are, to a great extent, pupils of eminent gurus and are instructed by them in the correct attitude towards meditation, then it will not present any danger for the pupil, as he is under the control of his highly advanced guru and does not eventually have an adverse attitude to this particular activity. Here we must first and foremost understand that cosmic glimpses have to come entirely by themselves and not by any sort of experimenting whatsoever, nor as the result of exercises. And the real and beneficial experiences of cosmic glimpses come, as mentioned, when the person in question in no way suspects or expects it. Yes, in most cases he would never even dream that he could be so developed that he should be able to experience cosmic glimpses - this divine connection with the holy spirit. This experience comes quite by itself when one is mature enough. This does not mean that one should not meditate - on the contrary - but this meditation should be absolutely without danger and with the greatest possible purpose in producing that maturity which is capable of receiving the holy spirit in one's consciousness. Artificial attainment of cosmic glimpses can cause a nervous breakdown and insanity.

Chapter 12. "The Lord's Prayer".

And here Christ has created an extraordinarily wide area of meditating. This area is concentrated in a prayer of genius which Christ taught his disciples and which is accessible to all the peoples of the world. We know this prayer as the "Lord's Prayer". Meditating upon the Lord's Prayer constitutes the very highest meditation in existence, for it strengthens and supports one's road towards the light without in any way being a trap or a danger for those that practise it. If it were not a better meditation-object than the many other more or less primitive or dangerous ones which already exist, it would of course have been completely unnecessary for Christ to set forth this prayer. This prayer is a glorious life-attitude to the Godhead and to every other living being - which means to our neighbour.

Chapter 13. The meditation-object - "Our Father".

What is expressed by the words "Our Father"? Is there not enough here on which to meditate or contemplate? Through this meditation, which in itself must be the study of the Godhead as a father, we will actually arrive at the experience of Him as 'our father'.

Chapter 14. The meditation-object - "Who art in heaven".

The solution to the fact that the godhead is in all things and not in any particular place lies in the next clause - "Who art in heaven". Indeed, heaven is identical with the very universe which is in itself an infinite space. Meditation on this point can show us that the Godhead is not in a particular place but is present everywhere and also inside ourselves. Here our meditation becomes a connection between God's consciousness and our consciousness.

Chapter 15. The meditation-object - "Hallowed be Thy Name".

Next we have the prayer - "Hallowed be Thy Name". Meditating on this point is a continuation of the connection with, and understanding of, God - an initial observance of His name, so as to discover the exceedingly great protection which lies in this name. All the powers of darkness have to yield before this brilliant name. Only to reflect upon the very Godhead is an exceedingly great means of protection against black magic and other dark powers.

Chapter 16. The meditation-object - "Thy Kingdom come".

There is also a great divine meditation-area in the next clause - "Thy Kingdom come". Can one imagine anything better for the religious person than precisely this - to extend his thought-training in the understanding of God's kingdom and to realise that absolutely everybody is actually in

God's kingdom to whatever degree they themselves understand this kingdom. It is good to achieve the realisation that one's enemies are also in God's kingdom and that there is certainly no such thing as eternal damnation.

Chapter 17. The meditation-object - "Thy will be done on earth as it is in heaven".

The next prayer is - "Thy will be done on earth as it is in heaven". Does one not think that it would also be very beneficial to meditate on how much one's own will is in contact with God's will, in the same way as it is in heaven: that is, as it is with those completely perfect beings in God's image in the higher worlds?

Chapter 18. The meditation-object - "Give us this day our daily bread".

When we meditate on the prayer - "Give us this day our daily bread", we will discover that here too is an immensely wide area of meditation through which we can experience God's will and ways concerning just daily bread, meaning really - all our purely physical needs. To arrive at an understanding of this is of no small value.

Chapter 19. The meditation-object - "Forgive us our trespasses as we forgive those that trespass against us".

"Forgive us our trespasses as we forgive those that trespass against us". Regarding this prayer - it constitutes the final result of meditating in a vast area. This forgiveness of one's enemies is definitely not anything trivial since it forms part of the basis for the person's fate. Without forgiving one's enemies there could certainly not be any permanently pleasant fate. The originator of the "Lord's Prayer" has, of course, expressed elsewhere how the relationship to one's enemies should be, in order to fulfill the law of love and to become one with

God. This is stated in the following words: "Love your enemies, bless them who curse you, do good to those who hate you and pray for them that offend and persecute you that you may be children of your Father in heaven. He causes His sun to rise on the evil and the good and sends rain on the righteous and the unrighteous.....". Concentrating on this prayer will be the only thing necessary for many people, even if perhaps they still do not know it and therefore live in enmity with one person or another, having to live with all the resulting worries, sorrows and sufferings.

Chapter 20. The meditation-object - "Lead us not into temptation".

The next prayer is: "Lead us not into temptation". This prayer will certainly also be worth meditating on because here one is praying for help in being able to overcome very dangerous temptations. If someone has become an alcoholic, a drug addict or has become a slave of other lethal habits and tendencies which he cannot manage, then it can be helpful to meditate on divine assistance for overcoming the terrible temptations which lead people into these derailments.

Chapter 21. The meditation-object - "But deliver us from evil".

There can also be a need to meditate on the prayer: "But deliver us from evil". People can really get help in being delivered from evil but they do have to have the attitude to evil which is a condition for being able to be free of that evil which torments them. They cannot continue doing evil and then be free of its effects, effects which mean the unpleasant fate evil is carrying within itself.

Chapter 22. The meditation-object - "For Thine is the kingdom, the power and the glory for ever and ever. Amen."

And finally there is the acknowledgement: "For Thine is the kingdom, the power and the glory for ever and ever. Amen." Meditating on these words

will make the person conscious of God's kingdom and all-powerfulness, and conscious that all glory and praise is due to Him. So here there is something to meditate on which can really attune man towards a strong susceptibility for cosmic consciousness.

Chapter 23. The Lord's Prayer is life's greatest meditation-object and the way to eternal light.

Through meditating on the whole of this divine and absolutely unique cosmic prayer-structure, Christ has given mankind a way to the very highest support and assistance in the many troubles daily life has for unfinished man. A more perfect meditation-object does not exist, and a more perfect meditation than just on this object does not exist either. If one really meditates and prays daily in this prayer-structure of the "Lord's Prayer", one cannot avoid discovering that one begins to live more and more in harmony with the very highest thought-climates. Yes, one not only begins to overcome the difficulties oneself more easily and lightly, but one also begins to give out light for other beings in the surroundings - animals and man, plants and minerals. And here, through the meditation-objects of the "Lord's Prayer", man himself begins to help the Godhead in the creation of "man in His image after His likeness", and little by little the beginning of a transfigured existence appears ahead. In this way, these meditation-objects formed in the structure of the "Lord's Prayer" will gradually cause terrestrial mankind in its meditating to shine and sparkle in the last great epoch of its transformation into mankind in God's image after His likeness.

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