

KOSMOS

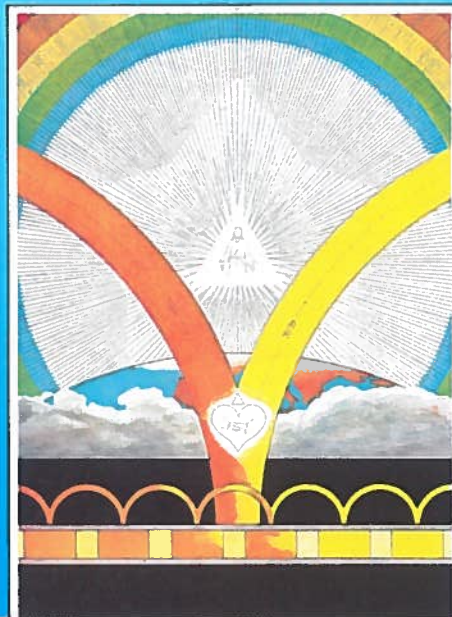
ENGLISH MARTINUS COSMOLOGY NO. 3 2003

Postscript

Letter from a reader

Go with the current

Answer to a letter from a sick person



International weeks 2003

by Mogens K. Bech

Well attended and well arranged

Imagine about 20 individuals representing 12 nationalities gathered in one of the Centre's most inspiring meeting rooms, coming together for the sole purpose of studying and discussing Martinus Cosmology. Imagine also a wonderfully trusting and sincere atmosphere. And imagine a well-chosen selection of deeply motivating Martinus texts that made the discussions cover a very wide range of subjects.

That was the wonderful situation I found myself in during the second inter-

national week at the Martinus Centre at Klint this summer.

An eye-opening experience

I enjoyed every moment of it. As usual, being together with people with so many different backgrounds was a fascinating experience. A few had become interested in Martinus Cosmology only recently, but most had studied Martinus' texts for years.

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Some of the participants in the second international week. Front row: Joke (Holland), Anne (Sweden), Raza (Lithuania/UK), Colleen (UK), Andrew (UK). Back row: Arthur (USA), Irena (Norway), Nigel (UK/Norway), Mogens (Denmark), Sören (Sweden) Rainer (Germany), Mary (UK/Denmark).

Postscript

by Martinus

The son of God at one with his Father

Holy Father! Thou who art the one and only! I thank you and praise you for having given me sets of senses that enable me to hear, perceive and understand all the manifestations of Nature or life as being one with your almighty voice, manifestations that allow me consciously to experience and understand this life as your fatherly voice, education and blessing, which are addressed to me personally. Thank you for having given me the ability to enjoy this, the mighty music and speech of your heavenly voice. This wonderful voice, which rang out from divine beings among the snow-clad summits of the Himalayas, produced the pyramids and the sphinxes, and has thus for thousands of years filled the spiritual atmosphere of the sunny tropical regions of India and Egypt. Once the same heavenly voice rang out over the mountains of Judea, and resounded in distant kingdoms and in distant epochs. It roared through the waters of the oceans, it whispered in the

little stream in the quiet solitude of the forest, and it vibrated from pole to pole: "Blessed are the pure in heart: for they shall see God. Blessed are the merciful: for they shall obtain mercy. Blessed are they which do hunger and thirst for righteousness: for they shall be filled ...". Rejoice and be exceedingly glad, and be blessed, blessed, blessed; thus sounded these heavenly harmonies for all eternity, and the echo from this became the spiritual foundation for millions of people for thousands of years.

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Heavenly Father! Thank you for having enabled me, a mere speck of dust from your holy countenance, to reflect on your mighty communication, speech and teaching, which you have addressed to me personally, and for having made me conscious of the fact that there exists for my own I no other father, priest or teacher. Everything that I know, you yourself have personally told me. But as everything you have told me is identical

to all of my knowledge and as my knowledge in turn can only exist as the basis from which are released all my manifestations, these manifestations of mine are in reality identical to your manifestations, and my thoughts are thus your thoughts, and my ways your ways and my will your will. And everything I have in the way of consciousness or knowledge, you yourself have personally given me. So you have thereby made clear to me or allowed me to experience for myself that everything you have given me that falls within the scope of my manifestations constitutes your voice and your speaking.

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Dear Father! As well as thanking you for allowing me in this way to be embodied in your voice, I also thank you for having placed me on a planet or in a world where everything you have given me in the form of spirit is, in the eyes of this world, identical to budding idealism. You are thus allowing my manifestations to be identical to the ideals of future worlds. But as these ideals ultimately cannot exist without them constituting the factors that release love, you have hereby revealed to me that I will be loved by future beings in just the same way as you today enable me, as an in-born, natural disposition, to love beings. But because to be loved by beings is the same as to be loved by you, divine Father, you have given me a guarantee and a solid promise of your eternal love.

*

Wondrous Father! Thank you for having subjected me, through this my personal experience of you, to an unfolding of consciousness that, in the form of the incarnation of the budding idealism of the planet, allows me to appear once

more as an open channel for your eternal wisdom, and through the divine, all-penetrating sunlit rays of this wisdom, you will now bring – not only balm and healing to all those in distress, who are lying mutilated and in pain after the bloody ride through the death terrains of war or Armageddon, but also offer all the peoples of the Earth a new wonderful clear-sightedness into the mighty combinations found in existence, thereby instilling them with confidence in the infinite, subtle perfection and justice of your laws – leading them on to becoming united with and acquainted with your immense and elevated nature, and showing them how you, in love's radiant glory, stand eternally smiling to embrace with open arms every single being that exists – allowing them to witness that no being has at any time ever been excluded from this divine embrace and that no being will at any time ever be excluded from it, – teaching them how one only becomes conscious of this wonderful embrace when one has learnt to love one's surroundings in such a way that, with the help of this love, one becomes able to forgive them for absolutely everything that they have inflicted on oneself in the way of unpleasantness. This love will bring human beings to the point where they are filled with this one single great fact, expressed in the words: "I will be a joy and a blessing for everything that I come into contact with, thereby enabling me to be in contact with my heavenly Father and so find myself, as a sun-like being, on this firm, rock-solid foundation at the very centre of life, light, love and bliss."

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Great, almighty Godhead! Thank you for having led me forwards to zones where there is no longer any mistaking your nature, and for having given me a

consciousness that enables me to sense you in everything that I come into contact with. I am aware of your eternal presence in all religions and religious communities that exist and feel how tirelessly you are working in these areas to bring human beings so that they are conscious of how you encircle all things in your wonderful embrace, so that they do not go on living in fear, but rest in blissful happiness and safety on your eternal breast. I am aware of your all-penetrating presence in the love of parents towards their offspring, and your uniting of the two sexes in the warmth of marriage, of your creating of loyal friendships between beings thereby allowing love to grow, ripen and unfold in them in such a way that with the help of this wonderful all-illuminating source of light they see straight through the fine gauze veil that the world calls “the curse of darkness” and see that all is radiant light and perfection, based on a foundation of love by means of which all people will eventually join you in exclaiming: “Behold, everything is very good”.

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Dear Father! I am aware of your wondrous presence when I direct my gaze out into the immense depths of space and, in the fires of thousands of stars, you unfold before me how you, with their rays, have caressed our planet in the past just as you are doing at present, and that the stars that today shine in such a friendly way upon our little world are the same ones that throughout history have shone upon the emergence, the flowering and the decline of the many civilisations, small as well as great. They met the gaze of Babylonians, Syrians, Medes and Persians, Greeks and Romans, – they met the gaze of mighty pharaohs, – of Abraham, Isaac and

Jacob, of Joseph and his brothers, – of Moses and Aaron, – of the prophets of Israel, – of King Saul, King David and King Solomon, – of Jesus and his disciples. They sparkled and shone over the Flood, over Noah’s ark, over the wanderings of the Israelites in the desert and on the night of Christmas in Bethlehem. But through the smiling of the stars you have done even more. From the darkness of night you blazed your way into the receptive mind of the solitary astronomer there to reveal the first elementary concepts of your eternal wisdom. You allowed him to perceive a vague glimmering of your great depths, your immense space. You taught him that his own world was a star in space moving in mighty orbits in accordance with eternal laws. You allowed him to analyse the rays of the sun and the light from distant worlds, from sparkling suns in such profusion and over such horizons that the entire panorama became luminous mists fading away beyond the bounds of time and space, leaving him with the first vague abilities to think in accordance with your gigantic thoughts or the first glimmerings of a dawning cosmic clear-sightedness, that clear sight by means of which all living beings will be enabled to see you in your eternal radiant glory, – Thou! who art the one true God.

*

Beloved Father! Thank you for having allowed me to experience you in the powerful flash of lightning as, against the thunder’s mighty rumbling, it streaks through the clouds. I am aware of you in the storm as you pass over the forests and plains of the continents and across the oceans. I feel you as in the quiet gentle breeze, you cause the meadow flowers to dance their fairy dances or the

tree tops to whisper their soft, sleep-inducing melodies. I am aware of you in the golden-red skies of the morning and evening, just as I see your warmth-giving light reach its culmination at the day's noontide zenith where it lights up the oceans and continents of the planet. You sparkle and radiate health and well-being over the Earth. You create energy, warmth, food and a place to live for millions of species thereby affording them their first vague presentiments of your radiant existence. I see your creative power in the glorious Northern lights that in the darkness of night shimmer over the vast reaches of the polar regions with their snowfields, icebergs and frozen seas, with their midnight sun and winter darkness. I see you in the tropics, in the immense variety of forms and the wealth of colour in which life expresses itself here, and I see you in the culmination of the plant and the animal kingdoms and in the transforming, in your creative hands, of the great mass of human beings.

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Most precious Father, almighty Godhead of the universe! I sense you in all the technical and other material marvels that you have rendered human beings capable of creating in the forms of enormous constructions: skyscrapers, great bridges, tunnels, railways, machinery, electrical installations, factories, films and television, art and literature and so much more. I sense you in that warm blessing that you bring to the world through the magnanimity of scientists, artists, authors, politicians, business people and workers. You show me that each and every one of them contributes to perfecting and glorifying the wondrous temple of life that you have given them, in the form of the realms of the Earth, as a dwelling place. This is

where you allow me to see your first signs of the result of your transformation of animals into human beings. And so dazzling is this result that even now I can see the quality of your divine creative ability beginning to be visible in the manifestations of unfinished human beings to such an extent that, despite Doomsday or Armageddon, they are beginning to make the Earth shine and your presence in them is beginning to be felt.

*

Dear Father! Thank you for not only having rendered the temporal, material world one with your personal speaking to me, but also for having given me sets of senses that, not in a state of trance or ecstasy, but through a permanent, awake and clear day consciousness, allow me to experience all the cosmic worlds, the most fundamental causes, eternal laws and basic principles that lie behind that physical world, through which you are precisely visible as eternal in all your super terrestrial, cosmic radiant glory. I praise and thank you for the wonderful initiation, the treasured baptisms of fire, whereby you opened my eyes and enabled me to gaze in wonder into your unbounded love, infinite wisdom, almightiness and enormity. If I were to fly on the wings of light at thousands of miles a second, I would be able to travel for century after century through your immense space without ever, ever coming to the edge of your vast expanses. With just as powerful a speed I can go up into what is large, and down into what is small, without ever, ever coming to the largest or the smallest in you. I praise you for having allowed me to gaze into planes of existence, whose inhabitants are so mighty that the substances of their manifestations appear to us as mighty universes with innumerable

planets, suns and milky way systems, and for having shown me how these planets or worlds, as well as being organisms or bodies for what are to us gigantic brothers in evolution, constitute at the same time the dwelling places or planes of existence for that category of beings to which we belong and that constitute the plant kingdom, the animal kingdom, the human kingdom and the other divine kingdoms in the mesocosmic spiral cycle. At the same time you have shown me how spiral cycles below this one are populated by an immense multitude of small universes whose inhabitants today constitute the seeds that at some time in the far-distant future will appear as sunlit human beings, from whose consciousness your spirit will shine with such strength that they will, with this, come to light up the planets and bring the worlds into submission.

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Beloved, holy Father! I praise and thank you for having shown me how all existing forms of life, whether plants or animals of different forms, or human races of different colour and different evolutionary development, with differing fates, differing morality and differing views of yourself, heavenly Father, are all created and ruled by your hand. You have allowed me to see that not one single being is forsaken or can fail in your divine plan. Your guiding hand is upon every single being, every single son of God. You are with him in the darkness. You are with him in his epochs of suffering, even if he neither suspects nor understands your presence. You are the fire within him that causes him to rise victorious from the darkness and coldness of primitivity in order to let him shine and sparkle with your wisdom and love over everything and eve-

ryone. In this way you have guided through the dark spheres of Doomsday or Armageddon all the beings that today populate your highest regions of light. And in this way you are today in the process of guiding all human beings out of the Earth's spheres of darkness and suffering into the radiant glory of your regions of light.

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Dear almighty Father! I praise and thank you for having allowed me to awaken to a state of consciousness where I see that I stand eternally before your almighty countenance. In a divine fatherly correspondence, you have revealed to me the mystery of your immense kingdom, the infinite wisdom, unbounded love and almightiness of your gigantic being, and that the universe is an eternally culminating manifestation of love that determines for all existing living beings their eternal experience of life in the brightness and warmth of your radiant glory. I thank you for having shown me in such a loving way that all existing living beings have eternally rested in the brightness and warmth of your divine embrace, and that they will never at any time have their dwelling in any other place. I see that it is only a question of time before those human beings who are today ignorant of this magnificence will awaken to a consciousness of eternity and in blissful rapture gaze into the source of life: the sun of suns, whose

dazzling light and warmth is your eternal spirit and which reveals you as the absolute one and only true godhead and the eternal Father of all living beings. And in this way you prove to me that all living beings bear an eternal divine kinship to one another. And I see that this kinship can only flourish in light, happi-

ness and bliss by keeping your great loving commandment: to love your God above all things and your neighbour as yourself, this being the fulfilment of all the laws.

*

Dear heavenly Father! Thank you for thus having allowed me, through a temporal, physical state, to awaken to an eternally transfigured existence, bathed in your love and eternally surrounded by beings who are nothing other than very dear to me, wherever I might find my-

self and whoever I might come into contact with, for you have enabled me to see and recognise the fire and the rays from your sparkling countenance in every single living being.

Postscript to Livets Bog (Book of Life), volume 7. In fact, these prayers represent the first writings from Martinus' hands. He did not want them to be published until he had finished Livets Bog.

Translated by Andrew Brown 2003



News from Martinus Institute

Website about Martinus

“Tredje Testamentet”, a foundation in Gothenburg, Sweden, has produced an English website about The Third Testament: www.thirdtestament.com

Italian website

Bo Edvinsson, Gothenburg, took the initiative and has now produced a website in Italian about Martinus Cosmology: www.martinus.it

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Letter from a reader

By Mehrad Alizadeh

This letter was received by the editor in June 2003. Mehrad Alizadeh (male) was born in Tehran in 1966 from Moslem Parents. He lived almost thirteen years in Sweden before moving to Spain where he studies philosophy.

My meeting with Martinus Cosmology

One of the best things that happened to me during my years of living in Sweden was to get to know Martinus Cosmology. Of course this could happen anywhere in the world, or the world would make this happen anywhere as it did in my case.

It seems that something made me move from where I was born and raised to Sweden in order to meet Martinus Cosmology by being near where it emerged, if I may say so. But indeed my meeting with Martinus Cosmology did not happen out of the blue. The years – or rather, the many days of loneliness already from the beginning – made me think and search for something that I felt a lack of.

Studying Rumi's (Mevlana Jalaledin's) poetry during my school time in Iran, it seemed to me that his Sufi philosophy was the most adequate and loving way of thinking and acting. So much in fact that it immediately made a great impression on me when I, after some years, looked at it with different eyes according to my state of emotion in Sweden.

Reflecting on life

Despite the difficult medieval Persian language that characterises his works, it seemed that mysteries were somehow

unfolding for me through those few verses that I could understand. But it was more than that: I found something really interesting to reflect on, namely, life.

I became so attached to Sufi philosophy that there existed nothing more important for me than living in accordance with it. Little by little, I made a misery of it all. I was so satisfied with it that Rumi became a God to me. Actually there was nothing wrong with that, because the way of thinking and acting per se was the most loving way. But making a mystery of and becoming possessed by it may not be such a great idea.

No return

I was introduced to Martinus Cosmology through a friend of my brother, who was very interested in it. After reading some books and articles by him, especially "Livets Bog 1", the notion of Rumi and his philosophy being Providence itself just fell in. I remember lying in my bed looking through the window at the star-clear sky and wondering what happened to everything that I had built. It was frightening to lose foothold.

But there was no return. So I continued to read Martinus' articles and books whenever I had time. Gradually, as cosmic facts were getting revealed to me, I found links between Martinus

Cosmology and Rumi's Sufi philosophy. The more I read, the more I find these two similar. Rumi's books were not mystery any more, but due to the medieval atmosphere of his era, a concealed way of 'talking cosmology'.

A logical, understanding way

Thanks to Martinus Cosmology, today I enjoy Rumi's poetry more than ever. Now I enjoy not only the form of Rumi's poetry but also the content,

which in a very logical and understanding way has been explained by Martinus.

I would like to refer to a quotation by Rumi from his book *Mathnavi*, which demonstrates what I just tried to explain: *May there come a command (and) may the remarkable mystery be disclosed, with such a clearer diction than these subtle but elliptical allusions.* (*Mathnavi*, book 6, vv 5&6)



Quotations by Martinus

“What is science, art, philosophy, religion, technology and everyday practical work based on? They are all based on thought pictures. Thought pictures in the terrestrial human being's consciousness.”

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“First and foremost it is important that the individual human being begins to understand and see quite naturally that it is primarily a spiritual being and the same holds of all other living beings. Next, it is extremely important that one realises what an immeasurable strength and power thought is itself is.”

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“Every single loving thought that is sent from one being to another, irrespective of where the two beings are, will enter the other being's aura, and when the being comes onto the same wavelength as the concentration of thought has been transmitted, it will smoothly pass into the being's day-conscious experience.”

From “Correspondence between the physical and psychic plane” – a lecture held at the Martinus Institute on Sunday, 13 November 1949. Translated by Andrew Brown, 1999.

Review of 'Death is an illusion'

*Else Byskov's book was reviewed in April 2003
in 'Network', a magazine for the members of
The Scientific and Medical Network
(www.scimednet.org)*

The Third Testament?

By David Lorimer

Subtitled 'A logical explanation based on Martinus's worldview', this book is about much more than death. It is a comprehensive overview of Martinus's 'world picture' that includes his understanding of death in the overall scheme of things. It is likely that many readers will not have heard of the Danish mystic Martinus (1890-1981) so it is helpful that Else gives a short account of this life. Given the universal scope and insight of his writings, his background is an unlikely one. He was born illegitimate and received only the most basic education, becoming a dairyman aged 18 and studying a little book-keeping. When he was 30, he borrowed a book on meditation from a friend and had a major initiatic vision at his first sitting. This happened again the second day; Martinus's spiritual eyes were opened through an experience of cosmic consciousness, which remained with him afterwards. He then devoted the rest of this life to writing what came to be called The Third Testament, which he illustrated with an important series of symbols that conveyed this message in another medium. As people gathered around him he began to give public talks and the Martinus Institute was founded.

The work of Martinus constitutes one of the vital spiritual resources of our time that can only become more influential in the future as thinking people seek to understand the mysteries of life in ways that transcend both traditional religious understandings and the aridity of scientific rationalism. Else herself travelled this path, giving up on religion and becoming an atheist until a series of events brought her into contact with the work of Martinus. As she rightly says, science will eventually expand into a metaphysical understanding, and it is here that Martinus can provide a rational account of the inner workings of life.

The book reflects on the scope of Martinus's Third Testament, dealing with all the essential principles: God, the structure of the living being, the principle of life units, the evolution of consciousness, the cyclic principle (incorporating karma and reincarnation), the sexual poles, death and the afterlife, and the power of prayer. The universe is understood as the body of God (who is life, love and creative power), so that all living beings live within God and God lives within them. This already affirms the unity of creation, which forms the basis for a fundamental connectedness

of consciousness that makes sense of karma and reincarnation. This is beautifully illustrated in the First Symbol. The primary consciousness of God corresponds with the cosmic consciousness experienced by advanced beings while most human beings on the earth manifest 'secondary' consciousness, which is not aware of its rootedness in the Cosmic Mind. The passage from one to the other is initiated by 'cosmic glimpses' where one sees into the underlying reality of the universe and feels its basic tone as love.

The idea of progressive revelation is a familiar one, but so is the statement made by Else that the Third Testament will be the last to be revealed on this planet because no more will be needed. It is risky to suppose that any revelation is infallible or ultimate, even though it may seem this way to the followers of a particular teacher (for instance Jesus, Mohammed, or, in our time, Rudolf Steiner or Peter Deunov). Only the esoteric essence is absolute, while the exoteric form is relative – so when relative forms claim to be the absolute essence, a red flag appears to indicate a danger of dogmatism, exclusiveness and even intolerance of other views. In my view, the principles (love, wisdom, truth, freedom and so on) are eternal, but they need to be expressed anew in the language of the times. Another difficulty comes from the advance of science, which means that concepts used fifty years ago need to be updated. For example, Else equates the electromagnetic field with the soul, when both soul and field need multiple levels of analysis.

Cycles and polarities are clearly explained along with the dynamics of unfolding and unfolding as well as the six 'basic energies' with their corresponding colours. These can then be illustrated to show where humanity has reached in the evolutionary unfolding

process of manifestation. It is the contrast of polarities that enables the basic experience of life, within which suffering acquires a meaning as the means by which we learn to embody compassion. This process also corresponds to a gradual emergence of unity in humankind, although the day forecast by Martinus when everyone will speak Esperanto in the one world-kingdom is still a distant prospect. It is interesting that the highest kingdom is that of memory or bliss, at which point people will have access to cosmic consciousness and an understanding of the whole cosmic cycle. At present the process is unfinished, as are we ourselves. However, we can progress by practicing love and compassion.

The account of karma and reincarnation is very thorough, even covering the implications of abortion, deep freezing and the consequences of meat eating. Here Martinus is categorical that negative karma is acquired through killing animals and eating their meat. Some of the discussion here seemed to me oversimplistic, for instance the connection made (p. 200) between fatal car accidents and karma for eating meat. However, the health consequences are, as Else points out, a different level of analysis. Alcohol is also thought to be harmful to intuition, and diseases are interpreted in a karmic fashion. The chapter on the transformation of the sexual poles is one of the most thought-provoking. Martinus contends that we are collectively moving away from polarisation towards an inner balancing of masculine and feminine energies. This, he argues, is currently causing problems within marriages and is responsible for the increased incidence of homosexuality – an unusual but nevertheless logical argument given Martinus's overall understanding.

Only towards the end of the book do we arrive at the material of its title,

namely death and the afterlife. The philosophy here reflects our emerging understanding of NDEs and survival of consciousness. An interesting reflection concerns the disposal of the physical body: if we cremate it, then the cells still living inside the body are incinerated, which is much less desirable than a process of natural decay or desiccation.

The conclusion contains an inspiring lecture by Martinus himself about his life and work – cosmic analyses, as he calls them. He says that he does not want them to become a new religion to be taken on authority, but rather ‘the spiritual scientist who takes an interest

in the cosmic analyses must carefully test and study my work. He must confront is with his own experiences and perceptions. Only then can it be of value to him.’ This is exactly the right spirit, otherwise such figures become infallible and their followers do not question anything. Else has performed a great service by making the key ideas of Martinus available to an English-speaking readership. Even for the seasoned metaphysical reader there is much to ponder and an incentive to read Martinus’s own work in order to deepen one’s understanding.



Quotations by Martinus

“The word is, in its cosmic analysis, nothing less than the principle through which all consciousness is created.”

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“What we say can make others angry or sadden them, but it can also gladden, inspire and help them, indeed it can even contribute to creating renewal in their lives. If the words are not enlivened by thoughts and feelings they become dead clichés and mere words.”

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“Spiritual science is a help that is given to the people of today, enabling ‘the word’ as clear, logical chains of thought to enlighten people’s minds, but every single person has by him- or herself the responsibility to let the light stream on into the darkness, that is, into the zone of ignorance, through those thoughts and actions that can make this world a better place to live in for all living beings.”

From “The word”, a lecture given by Martinus at the Martinus Institute, Copenhagen, on 5 April 1948. Translated by Andrew Brown, 1994.



Go with the current

By Karin Nilsson

The river of life is long and wide. It flows majestically, peacefully and quietly. On this river we are all lying or sitting on our own air mattresses. Right around us we have all the things that are most dear to us. On one mattress a man is counting his money and keeping a watchful eye on the ups and downs of his shares. On another, a woman in a bikini is enjoying the sun.

A group of people are busy studying some books. On the cover it says *Livets Bog*. Anna is one of these people. She is a middle-aged woman who has suffered a lot during her life. She is afraid and finds it hard to sit still on her mattress. She is reading and thinking a lot about the things she is reading.

Suddenly Anna notices a large, negative wave of karma approaching her. She protests vigorously because she has had enough of suffering. Enough is enough! She jumps into the river and

starts swimming against the current, trying to get away. It is strange, but the current does not seem to be very strong. Nevertheless she cannot help being forced back. She gives in, too tired to fight and then climbs onto her mattress again, exhausted.

One of Anna's friends once gave her a pile of cards. There are quotations by Martinus' books written on them. Knowing that nothing happens by chance, she pulls two cards from the pile and reads:

"Pain shows the way to God, to truth and to life." (Livets Bog I – Book of Life – par. 86)

"The terrestrial human being cannot possibly do anything better than to ransack oneself and see what remains of its his animal mentality in his consciousness" (Bevidsthedens skabelse – chapter 21 – only available in Danish).

Anna spends some time thinking and understands her 'lesson', and she tries to change herself. But she feels unhappy. She believes that it takes too long time. So she jumps into the river and swims towards the strong light that she can see ahead of her, far away. However, strange undercurrents force her back. This was not quite what she had planned.

Once again she is sitting on her mattress. A beautiful bird with a sparkling coat of feathers suddenly lands on her shoulder and whispers in an enticing voice: "If you swim on your back, you will make it." Once more she dives in. But, but – that is not at all better. Friendly people around her pull her onto her mattress. She finds her pile of cards once more, and this time she reads these two quotations:

"Do not believe that by doing this or that experiment, you will instantly achieve 'cosmic consciousness'!" (LB III – Book of Life III – par. 841).

"One has to get accustomed to being in contact with the moment, with this precise moment, because whatever the

experience you have, it is the most perfect at this time in relation to the past and in view of the future." (Kosmos 10/89, p. 203).

Anna spends some time thinking about these words of wisdom, but she is tired and falls asleep. In her dreams she sees two large, hollow hands. A woman is sleeping in them, and Anna discovers that the woman is herself. There are angels around her and they are whispering lovingly: "Rest peacefully in God's hands!" "Let God's will be done!" "Go with the current"! A friendly-looking and smiling man comes up to her and says in Danish: "*The very moment one puts all the pain one has experienced into God's hands and frees oneself of anxiety and fear, of the destructive forces of hatred and bitterness, an angel of light will enter our aura and God's presence can be felt so clearly that fear and sorrow will leave one's mind.*" (*The Garden of Gethsemane, chapter 6*)

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Translated by MKB)



(continued from page 2)

But the interesting fact was that by being together studying the same texts, so many interesting and surprising personal reactions and interpretations were aired and shared by all. That made it so much more rewarding for me to read the articles that were the backbone of the study group.

More personal approach this year

Like in previous years, the study group was arranged and excellently led by Mary McGovern and Sören Grind. The Martinus texts they had chosen were “The world situation and God’s image”, “The word”, “The correspondence between the physical and the spiritual plane”, “On the altar of love”, and an answer given by Martinus to a reader of Kosmos who would “Rather cross the Atlantic on a raft than work in an office”.

We were all asked to read an article for each day, preparing for a presentation in the group. But this year Mary and Sören had decided that we should keep a simple question in mind as we read: What does this article mean to you? Therefore each participant’s contribu-

tion was vastly more than a mere rendering of a passage.

Our contributions this year were therefore much more personal, and the reflections, associations and interpretations opened to very interesting discussions.

Two international weeks

Personally, I could only attend the last international week. According to what I heard, the first week was also a success, with 15 participants, representing 9 nationalities.

Apart from the international groups, the Centre was of course teeming with other participants from Denmark, Sweden, Germany, etc. Esperanto was also heard a lot during the weeks, and this year some from the growing number of youngsters took a great initiative: they arranged free lessons in Esperanto.

International weeks in 2004

Next year the international weeks at Klint will be from Saturday, 24 July until Saturday, 7 August. I’ll be there, and I’m already looking forward to an inspiring and rewarding time in a truly international atmosphere.

When a person must ‘cry himself to death’

by Hans Wittendorff

In an earlier issue of the Danish version of Kosmos, I answered a question about what to do “When a pet needs to be put down”. Several readers have reacted to my answer, taking this point of view:

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When our compassion compels us to deliver an animal from its sufferings, why then does this not apply to human beings whose ‘life tool’ – the physical organism – can absolutely no longer be

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used for its purpose because of illness and/or old age?

One reader writes that she was once employed as a medical secretary at an intensive care unit at a hospital, and here she experienced that “in many cases the care that dying patients received did not prolong life but death”. Ending her moving letter she writes: “It seems to be the fate of the human being in extreme cases to have to ‘cry itself to death’ because nothing else can relieve the pain and suffering.”

ANSWER: Everybody who has studied Martinus’ works knows that Martinus is no ‘guru’ who defines guidelines for what we ‘must do’ or ‘must not do’ in various situations. He has given us his analyses, and on the basis of them we must draw our own conclusions. It is also important to bear in mind that we can prolong or shorten the process of dying, but according to Martinus’ analyses it is impossible to prolong or shorten *life itself*. We are all eternal beings, and thanks to the principle of reincarnation, so-called death is merely a temporary intermission from the physical world.

Martinus has not written specifically about the thin line in connection with euthanasia (mercy killing). But indirectly he has been close to dealing with the subject.

In his book *Bisættelse* (Funeral (not available in English)), Martinus writes in chapter 158 that “reincarnation, death and birth are therefore in reality life’s greatest processes of love. Wanting to prevent a human being’s natural death (...) is therefore going against the divine care; it amounts to contributing to cutting off or making the road to life more difficult...” In *Livets Bog* (The Book of Life) 6:2153-2154, Martinus explains how all our illnesses in reality are “mesocosmic electrical short-circuits”,

and he goes on: “If the said short-circuiting is of such an extent that it cannot be repaired or made good, the organism must be discarded, because without the electrical current or motive power it is useless and will no longer be able to fulfil its purpose. (...) Therefore it cannot be an expression for a living being’s death or destruction in the way that it is commonly believed. It can exclusively be an expression for the destruction of a tool or an apparatus.”

But is mercy killing then a kind of murder? In his article *Dødsevnen og livsevnen* (The ability to die and the ability to live (not available in English)), which was published in the Danish edition of *Kosmos* 10-1992, Martinus is close to defining this concept as he writes: “If a person is murdered, it is also a reduction of his experiencing of life since he will fail to obtain experiences that he could have had *from the time he was murdered and until the time when he would have died naturally from old age.*” (my Italics).

In his book no. 27 B, in the article *Jeg’et og evigheden* (The I and Eternity (not available in English)), Martinus explains how our ‘tool’, our organism, which – like any other tool – becomes worn and damaged: “The damage may be so severe that the tool becomes totally useless for the I. And the tool, that is, the organism or physical body, will – as mentioned before – become separated from the I. It will therefore become released from this organism, which is no longer of any use whatsoever. Indeed, it would be a terrible inconvenience for the I if it were not released from this useless tool.”

At a Council meeting in 1971, Martinus got even closer to this subject than the above quotations as he presented these views on the “Criterion for death”:

1) A human being must die when it has no longer any natural conditions of life.

2) It is detrimental to life in the spiritual world to keep a body alive beyond the possibilities to regain natural life conditions to a reasonable extent.

3) Today's methods of keeping a person alive who is, for instance, totally brain-injured are used excessively.

4) An authority must be set up that will determine when artificial life should no longer be maintained.

5) Organ transplantation is an unnatural process and should not be used without the express consent of the person in question.

I will not comment on these five points. During my long life, I have personally

taken part in many good discussions on this subject, and I find it important that each one of us – out of consideration for our relatives and the physicians – make our *own* decisions on the basis of Martinus' analyses and our personal beliefs.

Some people may argue that it is the fate of a suffering person to pass through a painful dying process. But this point of view should be seen in the light of this question: Do we have the heart to let a person suffer when we know that medical science has the means to help – even if it means shortening the process of dying? Or in Martinus' words (*Livets Bog*, 6:2133): “*The tireless efforts of medical science in the help of mankind is therefore no small manifestation in the service of world redemption.*”

Translated by MKB



Answer to a letter from a sick person

by Martinus

Dear Anon.,

Thank you for your kind letter of 21st February and for the trust you have in me. I understand you have great difficulties and I sincerely wish that you will regain complete health. But what I can do in this respect is very limited indeed. I cannot work miracles. This lies in the hands of God Himself. I can only say that hard fate is not a ‘punishment’ from God. If the sufferings in the world were only punishment from God, as people in their superstition and ignorance perceive them to be, it would not be a problem to fight illness and regain health. It would then be a matter of being forgiven.

Through the love with which God governs the universe and which ultimately causes the whole of His creation in its final result to a joy and blessing for living beings, He would forgive all ‘sinners’ and thereby exempt them from punishment. But the fight against ill-health in the world is not a question of forgiveness. Release from ill-health as well as from all other suffering is a question of something quite different – that is, the greatest and most important question in the whole of existence. All release from suffering is solely a question of evolving towards perfection. Without the experience of suffering absolutely no-one would be able to be released from animal tendencies and tradition and become a really perfect being – in other words “man in God’s

image”. Suffering gives rise to the greatest and most divine faculty in man, that is, the humane faculty. This faculty cannot be appropriated by wisdom or intelligence. As one gradually acquires this faculty through suffering – which is quite definitely the only thing which can give rise to the mentioned humane faculty – it can be intellectualised or made logical with the aid of intelligence, wisdom and instruction. So this divine faculty, which is the same as ‘neighbourly love’ – a life-condition for the existence of perfect humanity – cannot be acquired by intelligence, but only administered through its help after one has first acquired it.

Dean Anon., you will be able to understand from this that the greatest and most perfect people in the world are those who understand others’ sufferings to such a degree that they would willingly take sufferings upon themselves if by so doing they could release others from them. But the motivating power behind their behaviour is precisely this humane faculty which places them in a position to feel the sufferings of others in their own being, in their own mentality or psyche; they therefore understand the sad condition of these other beings and from the bottom of their hearts wish to help them. As it is the development of this divine faculty which constitutes a great part of the living being’s incarnation in physical matter here on earth,

this planet must to a corresponding degree be a world of suffering. But a world of suffering then constitutes the scene for the development of life's greatest faculty. It transforms dark, animal and unloving living beings into loving, divine beings who will ultimately fulfil God's eternal plan: "Man in God's image after His likeness". A world full of these beings constitutes the finished, that is, perfect "kingdom of heaven".

Yes, dear Anon.! When you are confronted with such great suffering as your letter expresses, it is because you are undergoing concentrated and forced development. You are thereby achieving a development many times greater in a shorter period of time than if you had not had precisely this condition which now suits your fate best to have in your present life. You see here that a miracle which would suddenly take away all your suffering would stop you in a very necessary passage towards the pinnacles of light – the goal for all terrestrial beings. You can perhaps say in answer to this that you would prefer to develop more slowly if you could thereby be free of some of the difficulties and sufferings with which your fate is now so filled. And you will perhaps add that there are so many other people today who not suffer in any particular way. And this is true. But it does not mean that these others are free from suffering. They have either suffered or are unavoidably on the way towards suffering. No being whatsoever can reach perfection in any easier or more painless way than others. Everyone must experience the same in order to become the same. The eternal laws are unshakeable. They cannot be changed in any way whatever and thereby guarantee that the purpose they should fulfil – that is, the maintenance and renewal of the living being's eternal capacity to experience life – cannot fail. The laws are absolutely identical for all

living beings and therefore ensure that absolutely everyone will ultimately experience the very highest perfection, bliss and happiness.

What I have told you here is perhaps of little comfort. It will not directly or suddenly release you from your suffering, dear Anon., but it will give you the correct analysis of the problem of suffering for living beings by means of which you will be able to attain the completely correct attitude to your fate situation. The correct attitude in turn produces the correct thoughts and thought-impulses. Your situation is therefore not hopeless. The correct thought-impulses are the same as the mesocosmic, electric impulses. To the same degree as you think in the correct impulses, you recharge your fate-element with these impulses. These in turn react as positive life-power. The whole of your physical organism is a mesocosmic, electrical apparatus. And all its functions are powered by organic, in other words, mesocosmic electricity. This recharging occurs through all the impressions you receive through your senses and all the experiences you undergo, some of which promote joy and happiness while others stimulate melancholy and depression. Your 'I' or highest Self reigns supremely above this mesocosmic electricity or life-power which is caused by these thought-impulses. In areas where someone is unfinished or ignorant he does not know how to think correctly. He cannot act upon knowledge or experience he does not have. Thinking does nevertheless take place but it is then faulty and handled blindly, and is therefore negative, creating short-circuits in the areas of the mentality or organism which should be maintained in working order and so in health, normality and well-being.

As already mentioned, man's electrical recharging with life-power occurs through sensory experiences from the physical as well as the spiritual world. The sense organs are organs for the transformation of physical reactions into mesocosmic, electrical impulses which, by their passage through the subconsciousness, become living experience in the aware day-consciousness. From here they pass through the battery organs where they are accumulated as the driving power behind the being's functions of thought and will, and for their transference into manifestation through the physical organism. This manifestation in turn creates a reaction in the outer surroundings. This reaction is the same as the being's fate. Unfortunately I cannot go into this area in more detail here. But I hope, however, that you can understand from this that you have a very effective cure in your own hands. It is a matter of attaining the completely correct attitude to yourself, your fellow-beings and your surroundings. The more one thinks correctly in these areas and by this means sees the divine truth or reality in every situation, in everything that happens, so recognising life's unshakeable logic which causes everything that Nature creates, including one's own fate, to ultimately become a joy and blessing – the more one recharges one's life-power batteries (mesocosmic, electrical organs in the super-consciousness) with positive life-power. In this way positive life-power arises from optimistic kinds of thought. If on the contrary a being's thoughts are based on pessimism, despair, self-pity, feelings of martyrdom or bitterness towards other people who one thinks are to blame for one's sufferings, they will produce only negative, mesocosmic electrical impulses and an ensuing very defective or weakened life-power. But weakened life-power means weakened functioning

both in the organism and in the mentality. Such weakened functioning can in turn only give rise to reduced zest for life or joy in living. To feel zest for life or joy in living is a function. But functions can only be sustained by power. To the same degree as the power is missing, the function ceases. This weakening of the function is therefore the basis for all existing forms of mental and bodily illness. And these may in turn cause the living being to commit suicide which is the culmination of foolishness.

So, the innermost cause of all illness is faulty thinking and perception. The living being must do its utmost to think optimistically, which can be achieved by recognising life's real truth which is in itself the culmination of optimism based upon its identity with all-love. If such a being with weakened or destroyed life-power begins to think about how he can be helpful to other sick people and suffering living beings, these thoughts will begin to develop new life-power. In addition, nothing promotes or creates positive life-power more than the recognition that one does not suffer without cause, that one's sufferings indicate that God is raising oneself from a lower plane of existence to a higher or more perfect level of life where one is free from illness and suffering. We must remember here that without the experience of darkness, it would be impossible for us to experience light.

So man's way out of suffering is to train himself to think in an optimistic and humane way. Without this way of thinking there can be no perfect life-power in the human organism or mentality. But man himself must help to set his life-power on its feet. Just as the gardener must weed his orchards so that the trees will not be choked by weeds, so man

must also weed out the choking weeds in his consciousness – the soil for his ‘thought-cultivations’ and direction of his will – weeds which can flourish here and cause his life-power and normality to be weakened or paralysed and thereby cause his zest for life and joy in living to be destroyed. This mental weeding consists of removing pessimism, all bitterness towards living beings one thinks are to blame for one’s sufferings and troubles, together with all other forms of bitterness which becomes easier as one removes all feelings of martyrdom and self-pity and all complaints to other beings about one’s condition, and understands that life is just and perfect seen from a cosmic perspective and that it is oneself who is to blame for one’s own fate. It is of course not very easy to change one’s nature in this way and to thereby raise oneself out of the darkness, but there is absolutely no other way to really guarantee happiness or joy in loving. But no problems are so difficult that they cannot be solved. And it is here that the wonderful divine power which is instilled in all living beings in the form of the principle of prayer is an enormous source of help for the living being who has learned to understand its power. Everything man prays for which is directed towards helping to behave in a way which is unselfish and loving

towards his neighbours is unfailingly granted. Here prayer can become an extraordinary great area of white magic. It was this power which gave Christ strength to accept his crucifixion instead of running away from it which he could well have done – but then his great mission would have failed. It was likewise the same power which made the apostles follow in Jesus’ footsteps and accept the crucifixion just as he had done. It was also the same power which gave the first Christians such life-power and optimism that they were able to walk in to the arena singing when they were to be torn apart by wild animals.

So now I have given you a little glimpse into the science of fate and I hope that you can obtain some joy and support from it. Dear Anon., beyond this little hint which I have given you, your illness is something between you and God.

With warmest regards and very best wishes to you.

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Ill.: Joakim Skovgaard

The future comes in colour

By Rolf Jensen

The former director of the Copenhagen Institute for Future Studies, Rolf Jensen is the owner of Dream Company and has published the book 'The Dream Society' in English. More information at www.dreamcompany.dk – His article was published in the newspaper Jyllands-Posten on 10 August 2003. Published here in excerpt.

In the rich part of the world, an important transformation is taking place; the largest ever in the history of mankind: the change-over from materialism to something quite new that we don't really know what is. The rich – in this context – are those who have everything they need and who do not have to bother about where the next meal will come from. They represent about a billion of this world's six billion people.

Throughout history, Pharaohs, kings, etc. have always had access to whatever they needed, but it is new that entire peoples have risen to a high level of wealth. This is the first time in mankind's 100,000-year history.

But in the 20th century things started to happen. Wealth per capita grew 6-7 times, and the population explosion started. So, first nearly a hundred thousand years pass without a great deal happening, and then suddenly it all exploded within a hundred years.

Will our wealth continue to grow? I contend that the answer is 'Yes'. History's former bursts of wealth were built on gold, trade or looting, whereas today's growth builds on technology and knowledge – something that will not disappear even in times of war.

In about 30 years, a country such as Denmark will be about twice as affluent as today; we will be able to consume twice as much as today – meaning that

at today's prices we will double our incomes. We will change our buying behaviour and buy with our heart; emotions; lifestyle. To begin with it will be a matter of – through our consumption pattern – to display our lifestyle and to paint a self-portrait through the products that we choose to have around us. 'See-who-I-am' consumption rather than 'see-how-much-money-I've-got'.

What, then, will be the next step? My belief is that the years of the 21st century will show a new spirituality and we will leave materialism behind – giving room for something new.

One likely possibility is that this spirituality will be based on our need to believe in something that is greater than ourselves. This need has always existed. In the days of hunters and gatherers, the gods were everywhere in nature; when the farmers had conquered nature, these gods – and later God – took up residence in the skies.

Now we have conquered the skies through knowledge about the universe and the origin of the species, we believe that we know this earth and what is around it. So, where will spirituality move to? One possibility is that we will rediscover the soul – that the divine is within ourselves. Homo sapiens is seeking new horizons.

Translation by MKB

MARTINUS COSMOLOGY

Martinus Cosmology provides an all-embracing world picture logically describing and analysing the spiritual laws of life. In his works Martinus describes a concept of life that can be summarized as follows: All living beings have eternal life. Man has reached his present stage through evolution through the mineral, plant and animal kingdoms, and is at present a sphinx being, part animal and part real human being. The temporary goal for our evolution is the establishment of a real human kingdom, a union of all nations in one global state capable of guaranteeing every living being on earth peace, justice and a completely happy life.

Through reincarnation and evolution Man gradually develops new faculties that change his way of thinking

and acting. The law of karma, "what you sow you must also reap", guarantees that he gradually becomes perfect, a moral genius capable of differing between good and evil. The human being of today will thus finally appear as a real human being - "man in God's image after His likeness".

THE MARTINUS INSTITUTE in Copenhagen was established in 1932 in order to make Martinus' literature available.

THE MARTINUS CENTRE in Klint, Denmark is a school for the study of Martinus Cosmology. Courses are available in English.

Martinus Cosmology is not the basis for any kind of sect or association.

LITERATURE

Martinus (1890-1981) was a Danish writer. His entire output is known collectively as "The Third Testament", and comprises "Livets Bog (The Book of Life)" in 7 volumes "The Eternal World Picture" in 4 volumes (symbols with explanations) and about 30 shorter books. At present the following publications are available in English:

Livets Bog (The Book of Life) 1 + 2

The Eternal World Picture 1

The Eternal World Picture 2

The Eternal World Picture 3

The Eternal World Picture 4

Logic

Easter

Marriage and Universal Love

Meditation

The Fate of Mankind

The Ideal Food

The Immortality of Living Beings

The Mystery of Prayer

The Principle of Reincarnation

The Road to Initiation

The Road of Life

World Religion and World Politics

Martinus Cosmology - An Introduction

COVER SYMBOL

The symbol on the front cover, which is called "The finished human being in God's image after His likeness", shows the perfect way of behaving or what it means "to turn the left cheek when one is smitten on the right".

At the bottom of the symbol we see the course of evolution through many lives from animal (orange) to the perfect human being (yellow). The rectangular areas symbolise our physical earthly lives from birth to death. The smaller pale yellow areas between these show that we find ourselves in spiritual worlds between our physical earthly lives. After each stay in these worlds a new earthly life begins based upon the qualities and talents we have developed through previous physical lives. The orange and

yellow arcs show that our fate is a result of our own actions from previous lives as well as our present life. The large orange arc stretching from the left side to the middle symbolizes an unpleasant or so-called "evil" action that is sent out towards someone. This is answered by friendliness and understanding symbolised by the heart and the yellow arc. The symbol therefore shows the perfect man's total initiation into fate and the mystery of life, his understanding of eternal life, evolution and the law of fate: "as thou sowest, so shalt thou reap".

Through this eternal law we will all learn to differ between evil and good. We will become perfect, we will become "the finished human being in God's image after His likeness."

KOSMOS

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