

KOSMOS

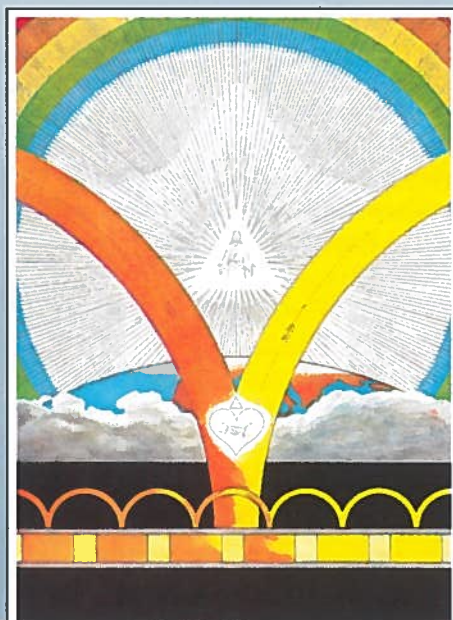
ENGLISH MARTINUS COSMOLOGY NO. 4 2003

A Christmas letter from Martinus

The human being's ability to work

Commemoration Day 2003

Dark days



A Christmas letter from Martinus

The time of darkness is upon us. We are passing the solstice and are in the midnight hour of the year's cycle, the domain of coldness and night. The sunlit days, the warmth and life of summer are gone. Nature has fallen silent, but through this lifeless stillness, across winter's white snow fields and ice-covered lakes, sounds and straits, a silvery moon is shining. It is glistening in the frost-covered trees and bushes, vying with the abundant radiance of milky ways and sun cities in sparkling with the light of thousands of stars in the dark, frosty, night sky. Christmas is lending lustre to the kingdom of the dead. God is present in the darkness. His presence overshadows everything.

Just as he, through his presence in the darkness of the wintry night, overshadows everything with his effulgence from distant shores and here allows us to sense the vast expanses of his physical kingdom, so he also manifests his presence in the mental zones of darkness or the regions of the killing principle, his heavenly light and thus his superterrestrial dimensions, the gigantic domain of his spirit beyond time and space and its being one with omnipotence and eternity. Beings such as Ramah, Krishna, Hermes, Moses, Orpheus, Pythagoras, Plato, Confucius, Buddha, Mohammed, Christ and many others are shining stars on terrestrial man's mental night sky of the killing principle. Through them shines the light of the sunny regions of neighbourly love and peace to a greater or

lesser extent. They represent God's nearness in the spiral cycle's terrestrial winter sphere or region of death. They are the shining sun city or star world of this sphere of night. Every zone of darkness, every night sky has its shining sun city or star world and thus its light and view of the wide expanses, the universe, light and warmth, love and the Holy Father. This view and this light in the darkness are the eternal good tidings of Christmas, the eternal ideal, the eternal model for the shaping of our own existence, manifested by the Godhead himself through the speech of the universe.

(continues on page 12)



The human being's ability to work

by Martinus

Movement is life's foremost characteristic

It has long been common knowledge to every educated person that everything around us is in movement, is under transformation. Movement is thus life's foremost characteristic, it is simply its way of revealing itself. In our own organism we can affirm that any limb or any organ that is brought to a standstill or is put out of function for any length of time, will inevitably become unusable, it will wither and eventually die away altogether. But this does not only apply to the individual parts of our organism, it is true also of the organism as a whole. If our organism is not kept in function, which in this case means in work, it will become sickly and moribund. We can see therefore that people who, on the grounds of wealth or princely lineage, have over several generations not needed to do anything at all themselves, but have allowed themselves to be waited on by others, living off the fruits of other people's labour, do eventually degenerate. These are not the people who gain world records in sport or other achievements. It has therefore for a long time been com-

mon knowledge that a family whose generations live a life of idleness, will at a certain point fall victim to this idleness; the family will be made up of individuals who are degenerate and lack power and who in no respect measure up to the young men and women of working families.

The physical organism must have appropriate exercise in order to maintain its healthiness

It is therefore life's intention that all beings that have a physical organism should work in order to keep the organism from being wrecked on the dangerous rocks of degenerateness. The kind of work is not important. There are, these days, innumerable people who are exclusively involved with intellectual work, that is to say, people whose purely physical functions are reduced to a minimum, just as there are untold hundreds of thousands of people whose existence consists of performing simple, monotonous movements at machines or conveyor belts or in offices. For all these people it is the case that large parts of their organisms are not

subject to normal usage, and this inevitably gives rise to the bodily degeneration that is in evidence wherever we look. The fact that healthy gymnastics and sport, conducted under normal conditions, plays an enormous part in promoting everyday health is undeniable, but unfortunately much sport that could be of inestimable value for health, is nowadays driven, thanks to coarse speculation in extravagant competing, to the point of being a caricature of itself, a fact which is immediately borne out by a casual glance through the growing amount of sports reporting in the newspapers. This state of affairs will, however, regulate itself as human culture gradually replaces the present-day, avaricious fight for profit. In itself, sport is a *means* of preserving normal health. These days it has become for many people an *end*, a profession that is only practised with an eye to making money. This state actually constitutes a desecration of sport, a degeneration that contains within itself the seeds of its own destruction.

The living being's sensory organs are created through the action of Nature

It is therefore quite clear, that it is a vital necessity for every living being to keep itself in function so as to preserve its health in both mind and body. And we can also see how everything is in movement, from the first tender forms of life right up to the civilised human being. We can see how even plants, which are unable to move on the physical plane, are not allowed to stay still but are worked upon by wind and weather. When the grass and the corn blow about in the summer breezes, what we are witnessing is not something haphazard or without purpose. It is in fact the only way the plant being can be woken up and "brought to life" so that it can gain experience of the existence of the physical world. The plant being is af-

ected by light and gradually an organ forms that is sensitive to light, in other words, a rudimentary "eye". And just as the encounter with light produces the conditions necessary for the initial tenuous birth of the organ of sight, so the encounter with sound produces the conditions necessary for the first "hearing" cells, and so on. This process of being affected is what causes the plant being to one day reach the stage in its evolution of being first an insect-eating plant and after that an actual animal. From here evolution proceeds and culminates for a period of time in the appearance of the terrestrial human being. Evolution, however, does not stand still, and terrestrial human beings in no way express the pinnacle of life or life's intention with the living being, that is to say, the hidden, directing "something" behind movement. On the contrary, a deeper knowledge of the cosmic structure of the terrestrial human being reveals that the seeds of totally new sensory organs are now so well developed that, to the sufficiently advanced spiritual researcher, it is undeniably clear that a completely new cosmic sphere of life is in the process of being revealed on the continents of the Earth, a sphere of life that completely fulfils the profound dream, which is nourished by millions of people the world over, that a life of mutual peace, spirit and beauty will one day become an inevitable fact.

Human beings are creative, idleness is therefore bad for their health and a curse

The thing that especially promotes this evolution, and is in fact absolutely vital to it, is the ongoing maintenance of the organs in function, in work and in movement. This in turn means that the thing that more than anything else promotes health and the joy of being alive is the living being's ability to create useful and logical things or products that directly

increase its zest for life and its joy in existence. Idleness will therefore, owing to its damaging effects on health, eventually become mankind's greatest curse.

The problem of unemployment cannot be resolved through politics, it is a consequence of a change of course in terrestrial human beings' evolution that is brought about by Nature

Is it not written in the Bible that, "in the sweat of thy face shalt thou eat bread" and "if any would not work, neither should he eat"? These words would be true were it not for the fact that evolution demonstrates precisely that there is in the world today an excess of people, a steadily growing group of "unemployed", for whom there is no work. Here we are faced with what really seems to be an insoluble problem. It appears to be impossible to keep this, what is to hundreds of thousands of people, grim unemployment at bay, except during the terrible periods of war, when untold millions are sent to the front, and more or less all the others are allocated work in the armaments industry. We are faced with the paradoxical fact that whereas there are almost too few people when the world is at war, there are far too many as soon as the bells of peace are rung. Peace brings with it unemployment, and even though the trade unions, welfare payments and the so-called "forced labour" or "relief work" are of course a great help, they constitute nevertheless only a partially camouflaged "patching up" of the problem itself. Unemployment has become a problem that absolutely no political party in the world is able to solve. It is quite simply a consequence of a change of course in terrestrial human beings' evolution or the creation of their culture, and this change of course has been brought about by Nature's own forces. As long as the politics and forms of government of terrestrial human beings

have not been brought into line with this change of course, which is of Nature's own doing, unemployment will grow and grow until it eventually becomes the very force through which Nature will topple terrestrial human beings' present attitude to individual ownership and citizenship.

When human beings go against natural evolution they experience precisely those painful experiences that promote evolution

At first, claims were made that it was the machines that were to blame for unemployment, and that one should do away with them. But this attitude has long since been abandoned as hopeless, because it goes directly against Nature. What good does it do the ant to make a stand against the waterfall? One can just as well begin to engage in combat with the sky above or demand that the sun should change its course, as begin to oppose the machines that are precisely a product of those previously mentioned new abilities in human beings. To oppose new abilities with the help of which we are able to bring dead, natural forces to work for us, would be just as foolish as it would be for us to begin to destroy our sight and our hearing because we do not want to see or hear the evil that is taking place in the world. No being can go against its own evolution without in so doing experiencing precisely those painful experiences that more than anything else promote this evolution.

Evolution serves a higher purpose

The one single cosmic purpose of machines is to make it possible for heavy, material work not to have to be done by people. At first this naturally led to many

people the world over becoming unemployed. The relation is quite simple: the better the machines can carry out the work needed for mankind's existence, the greater the number of superfluous people. If we add to this the fact that the human ability to reproduce is giving rise to the incarnation of untold millions of human beings, the outlook from one point of view looks very grim. The number of unemployed or the sum total of superfluous people will inevitably at some point begin to grow and take on gigantic proportions. The situation will be such that only a constantly dwindling group of people will have access to a real occupation, namely, that group who partly own and partly must out of necessity operate the machines. These people would, if evolution did not serve a higher purpose, be the only ones with any actual power in society.

Common interest must take precedence over private interest. Society is already developing in this direction

So what is it that is wrong with the world administration in our time? The thing that is wrong with terrestrial mankind's administration of the existing valuable resources is that it does not protect these valuable resources so that they benefit common interests; instead it protects them so that they benefit private interests. In this context one must understand private interests as being interests of a purely egoistic nature, that is to say animal nature. This animal nature or animal principle is divine and absolutely vital in the actual animal kingdom, but it is deadly dangerous in a culture in which war and intolerance should be an absolute impossibility. Egoism is therefore the expression of a force that has been, and will still be for some time, absolutely necessary in mankind's onward development towards lasting peace. Its nature constitutes a liv-

ing demonstration of how a culture, in which there should be peace, absolutely should not to be. We can therefore also see how the development of society, through inheritance tax and progressive tax legislation etc., makes it increasingly impossible to acquire for oneself a private fortune. The state, that is to say, the public, demands a greater and greater share of these transfers and gifts and in fact also even demands a share of the earnings and capital gained through a person's own hard work. Of course this is unpleasant for those affected and all the more so in a world in which most people still see money and capital as the only form of protection against all and everyone. But if development did not go in this direction, mankind would be led even deeper into the hell of unemployment and dictatorship than is already the case.

Evolution leads to the creation of an international world state

I have touched on these serious problems in order to briefly show you the background to the world that will be the result of the sufferings that mankind has lived through in this century. We are approaching at very great speed the time when machines, together with a really very limited number of people, will be able to produce the material things needed by the world community. Whereas this production, especially in the past but also still in our own time, has been under the control of private interests, evolution will inevitably cause the general public, that is to say the majority, to not only have a part to play in the decision making concerning the administration of the world's valuable resources, but to be at some point completely responsible for it. Evolution will without fail lead to the creation of an international world state, in which an authority appointed by the majority, will make sure that no one will be able to live at the expense of other people, and that no

one will lack the work necessary to provide them with a really happy life. As the world community will then own all valuable resources, the concept of “money” will no longer exist. The only resource in this community will be the human ability to create. Through this, every single person’s life will be looked after in such a way that their abilities will be subject to the best development imaginable.

All terrestrial human beings will become geniuses in all forms of art, including the art of living. “The kingdom of heaven” will become a reality

So what are all these people going to do? As all the heavier work will long ago have been taken over by machines and fully-automated factories, there is only one thing left for terrestrial human beings to occupy themselves with and that is to develop their spirit, which in this context means to develop their abilities to write, draw, paint, sing, play music or in other ways give expression to everything dwelling in their soul. Whereas life from the jungle right up to our own time has mainly been a life of struggle against all and everything, the human beings of the

future will exclusively concentrate on becoming geniuses in the art of living, the art of thinking. It will slowly dawn on mankind that in reality we all inhabit an enormously rich world and that the cause of our present misery lies exclusively in our own minds. When our mental imperfections have, through the action of life itself, been brought to an end, we will find ourselves inhabiting a world where everyone is of service to everyone else and where the greatest are those who, through their abilities, succeed in spreading the most love, the most beauty and therefore the most blessing around themselves. In this world in which spirit has totally triumphed over matter, there only exists joy and harmony. “The kingdom of heaven” will then have become a reality and the Christmas gospel’s deep, pure message of “goodwill to all men” will then have been accomplished. God will walk once again together with “Adam” and “Eve” in “the Garden of Eden”.

Danish original: “Den menneskelige arbejdsevne” – Translated by Andrew Brown, November 2003



Commemoration Day 2003

by Sven-Erik Rævdal, member of the Council of the Martinus Institute

What do an 18-year-old Iranian, a Danish professor of law, a PhD in linguistics from Russia, a Danish author now living in southern Spain, and Willy from the Netherlands have in common? And why did they come together to listen to a wonderful, classical pianist, two charming actors, and meet a large, happy audience on a warm Saturday afternoon on 9 August 2003 at Martinus Centre, Klint?

The answer is, of course, their passion for Martinus' analyses and a desire to contribute to a festive and memorable Commemoration Day. As usual the programme for the day was made up of speeches, entertainment and stimulating socialising. The programme was also a good illustration of the diversity that characterises those who come together to share their interest in Martinus Cosmology – widely differing, as they do, in age, background and nationality.

Focusing on the message

Ib Frensdø demonstrated his many talents during the afternoon, serving as chairman, singer, actor and a longstanding Martinus expert. He told us about Martinus' very special talent for keeping himself in the background and focusing his life-long production on the key message and epoch-making world picture that had been become his task to reveal to the world.

Pauline Rehné is an actress, and she too has been interested in Martinus for years. She gave a beautiful illustration of his message by reading a chapter about the eternal analyses of the world picture ('Mankind and the World Picture', chapter 63).

A good year

Willy Kuiper's interest started in his home country, the Netherlands. His interest

made him move to Denmark, learn Danish and come to work at the Martinus Institute, a close associate of Martinus. Today he is the chairman of the Council and in this capacity he extended his thanks for a good and instructive year. Volunteers in Denmark and abroad have made great contributions to the cause in an effort to spread knowledge of Martinus Cosmology, and through a lot of practical tasks. They have been fine examples of the culture of friendship and cooperation that is the most important message of Martinus' book Samarbejdsstrukturen (The Structure of Cooperation – not available in English), which has just recently been republished and builds on Martinus quotations. Willy recalled how Martinus had a special way of building good teamwork; meetings were always very informal and devoid of efficient agendas but based rather on questions and a cheerful dialogue.

"We have many activities going on, from the improvement of buildings to translations, publications and updating of Danish texts according to new Danish rules of spelling," Willy explained. "Testing the market, we have published two of Martinus' lectures on CD (Danish only), and the response has been good. Ahead of us, a great effort is still required to complete the editing of the many lectures that Martinus held. Martinus wanted them to be edited so that they would work well in print. Financially the past year has also

been a good one; the working deficit has been covered by gifts and inheritances.”

“In all of our many activities we must always bear in mind that the development must be governed by our interest in the cause and a wish to contribute”, Willy went on. Quoting Martinus he said, “The message, the spreading of which is our mission, is not a commodity that should be over-advertised. It is honey that the bees themselves must find when they need it (letter to those interested, published in the Samarbejdsstrukturen). Let us be grateful that we can be together here and have a foretaste of the loving atmosphere that is to be, and let us practice that taking it with us into our daily life,” Willy concluded.

Brahms moods and pole transformation

Lili Olesen is a classical pianist, and she is known for her musical generosity to those who visit the Centre. On this particular day she chose to treat us with Brahms, playing six short piano compositions in A major. Later in the day she also accompanied Pauline and Ib who sang a song about two classic stages in the process of pole transformation: a seductive duet from the opera, Don Juan, and the song “The perfect marriage”, which describes the less romantic phase that a married couple may pass through around their silver wedding. They were kind enough to promise a continuation when we meet again in a future incarnation; at that time we hope that songs will have been written about double-poled, universal love.

Humaneness in the world of law

Erik Werlauff introduced himself as an aging, dusty professor of law who appreciates Martinus’ loving tolerance – even toward people who are still fond of smoking, eating meat and drinking red wine. “The subjects I work with are so dry and logical that they creak: corporate law, tax

law and financial law,” he told the audience, “but fortunately they are also moving into the area of human rights. So, my approach to Martinus is a lawyer’s one, and therefore I am inspired by his logical answers to life’s great questions. This logic is hard to find in the traditional church’s explanation that Christ took our sins upon him through his death on the cross. In law the parallel would be that we would grant debt relief to a debt-ridden person – only to see him go on a spending spree with his credit card, and perhaps in that way paying only a fraction of the price. Martinus’ explanation, on the other hand, is logical and useful,” Erik explained. “Christ showed us how perfect man lives, dies and forgives, and that it is our own task to develop along that path.” Willy also found it difficult to accept the explanation of the church that we only live once and end our life through eternal damnation or eternal life in Heaven’s glorious halls. “Once again, seen through the eyes of a lawyer, we would never sentence even the meanest criminal to eternal damnation. Rather we would go for resocialisation. So, I wonder if the Godhead has not invented a system that ensures that nobody is lost for ever the way that Martinus describes it so very logically. Let us look forward to the day when the church understands the logical necessity of reincarnation,” he said.

“It is exciting to witness how the humane talent is gaining ground in so many situations, as Martinus predicted it. It is a slow process and with some relapsing, but it is a steady process. One example is the fascinating change that took place in Eastern Europe as the Iron Curtain fell – it happened without the serious bloodshed that there would have been earlier. Closer to our everyday life, we are witnessing how the business community increasingly uses arbitration and mediation – the use of umpires – when conflicts need to be resolved rather than taking them to court.

Put very simply these instruments ensure that a conflict will end up with two winners, and nobody loses face. In criminal law, there are experiments with so-called 'conflict counselling', which means that an offender meets his victim for the purpose of seeking a humane understanding. Ideally the result of such a situation is that the offender regrets his deeds and the victim forgives him."

"Today we have introduced human rights and set up the independent international human rights tribunal, and this means that states cannot simply ignore people who believe that their rights are violated. We are also working to improve the rights of animals, but it seems that there is still a great deal to be done in this respect. We are also concerned with the environment – one good example is the introduction of planning and environmental legislation. All in all a development is going on which increasingly includes ethical standards into the world of law, for instance in the form of the so-called 'best practice'. I see a beautiful confirmation and a tribute to Martinus' thoughts in all these trends," Erik Werlauff rounded off, adding that we should be optimists because there is still more progress than regression.

The art of translation

Eugen Kluev is a Russian with a PhD in linguistics. He now lives and works in Denmark and has translated *Livets Bog I* (The Book of Life) into Russian and is well into volume 2.

"For a translator it is important to understand clearly what type of literature he is working with," he explained. "Martinus' works are very special and fall outside the common categories. From olden times the Russians use the expression 'sources' about pure knowledge that has been described in isolation from the author's own spiritual experiences and without being blended with the works or ex-

periences of others. This concept has proven to be useful when explaining the character of Martinus' works, for instance in the dialogue with a Russian publisher."

"Usually literature is seen as something that has been written by a personified author for unknown/anonymous readers. But in Martinus' texts I believe that it is the other way round," Eugen said, "because Martinus is communicating a knowledge that originates from unnamed spiritual forces. This shows for instance in the fact that he often uses 'we' and only rarely 'I'. His communication of this 'anonymous knowledge' belongs to the same tradition as the Scriptures and apocryphal texts such as the Dead Sea Scrolls. The title itself, 'The Third Testament', also ties up with this tradition. On the other hand, his texts are directed to very personified readers: the texts only obtain their full significance as the individual readers – every one of us – understand them. Therefore their effect will increase as readers evolve and acquire a higher personality."

"As I see it, the mission of the translator must be to establish a spiritual contact with the special character of this message and seek to communicate it with maximum loyalty – without becoming tempted to serve as a 'co-author'. In the translation process, one may experience that the work goes smoothly, as if one receives a little inspiration from the forces behind his works," Eugen explained. "But of course there is also the very concrete work to find the right terminology, the best grammatical structures, etc."

"Seen in a larger perspective, Martinus' texts may be experienced almost as 'a living being' that is trying to come alive in a new world, in a new language domain. In fact one can see this impressive knowledge as a kind of archetype that is revived through the times, perhaps even as a great 'world book' in which the individual chapters are made by the Apocry-

pha, the Bible and The Third Testament,” Eugen said in conclusion.

From Iran to Klint

Sina Sabbagh was born in Iran but had to flee with his parents to Sweden where he now lives and has attended grammar school, specialising in natural sciences. Sina spoke at the Commemoration Day event only two days before his 19th birthday. “My meeting with Martinus happened through the works he has created,” he explained. “And judging by Martinus’ own words, that the creative power represents the only true riches, he must have been one of the richest individuals in the world. I was only nine when I dreamt of inventing a time machine, and later I was surprised to find the principle described in the biblical words, ‘One day with the Lord is like a thousand years, and a thousand years as a single day.’ Thanks to Martinus, I now understand that intuition will one day solve this problem of mine.” Sina went on to talk about his childhood and youth that were stimulated by talks about philosophy and cosmology, which introduced him to wonderful experiences of light through several visits in Klint. In addition to the lectures and the wonderful atmosphere, even the simple work of cleaning the lavatories can be experienced as a stimulating contribution to our great common task – one in which each of us functions as tiny but necessary cogwheels of a large machine.

“I am thoroughly inspired by the thought that one should not complain about darkness but make light instead,” said Sina. “I see the new world impulse as a series of small lights that will gradually spread to all corners of the world and form a brilliant substance that cannot avoid giving rise to positive changes. Imagine how fantastic it will be when billions of people will become filled up by this new light.”

“The message that Martinus brings to us is vast, but also very simple,” he argues. “For instance the symbol ‘The spirit of God upon the face of the waters’ is a huge source of inspiration that makes us understand that everything has a purpose and that in our life we should do our utmost to be in agreement with it.” Rounding off, Sina said that for him the four small words “Thy will be done” have an almost magical power and give valuable guidance in an everyday life that is often difficult.

Martinus Cosmology in the USA

Else Byskov is a Danish writer whose books are published in English. For the past three years she has lived in southern Spain. 2002 saw her publishing a book in the USA entitled ‘Death is an illusion’, which builds on Martinus’ analyses. “Spreading Martinus’ ideas obviously also involves the USA,” she told the audience, but judging from the present number of subscribers to Kosmos, the interest seems to be minimal. There are only 20 subscribers in the US and three in Canada. As far as she knows, no books about Martinus have been published in the USA for 30 years. The latest known book was by the Swede N.O. Jacobson and was published in 1973. Entitled ‘Life Without Death’, the book at least had the effect that Martinus was mentioned in a later book by two researchers working on death and people’s experiences on their deathbed. Else’s book received very fine reviews and has sold well to begin with, but the actual numbers will only be known sometime during the autumn.

In the USA there is a rapidly growing interest in spiritual matters, and at the same time the Catholic Church is suffering a number of crises, among them the paedophilia scandal. As an example of the growing spiritual interest, Else mentioned Donald Walsh’s book ‘Conversations with God’ that shares a number of issues with

Martinus' works without, however, rendering a complete world picture. This book was top of the New York times' bestseller list for 137 weeks and has been translated into 27 languages and sold 10 million copies in the USA. "My guess is that quite a number of Americans would be interested in hearing more about Martinus' thoughts," Else said. "But it will take money and time to launch actual campaigns, including active participation in conferences and the like in the USA. It is probably near-impossible to find out whether this would fit in with the plans that Providence has."

Else mentioned a modest initiative that she had taken. She had participated in a conference on near death experiences in Hawaii. This offered an opportunity to present Martinus' logical explanations to a very interested audience, and not least people with personal near death experi-

ences. Her appearance at the conference lead to a number of articles and interviews, and *The Third Testament* was even referred to in a magazine for researchers who are open to alternative thoughts.

Rounding off, Else mentioned that she is working on a new book for the American market, dealing with the many examples of research into life after death and her link to Martinus' analyses. She also mentioned that in Spain there has been quite some interest in her book among the Danish community and the local English-speaking community.

Published in the Danish version of Kosmos, October 2003.

Translated by MKB



(continued from page 2)

Just as the Godhead is an eternal light in the darkness, so must every living being come to shine in the night. That is the solution to the mystery of life, that is the beings' awakening from death to life, that is initiation, the great birth, or the beings' experiencing of themselves as being one with the Father, the road, the truth and life.

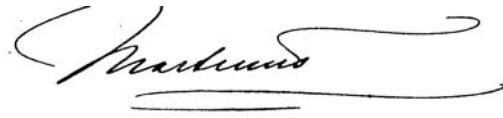
It is the light from the Godhead's creation of man in his image that every year at midwinter lights up terrestrial man's humdrum everyday life with its reflections in the form of the merry spirit of

Christmas. The wealth of loving greetings, letters and presents for family and friends, for the suffering and abandoned, the loving wishes that nobody should starve, nobody should be cold and that nobody should be unhappy represent the incipient revelation of terrestrial man's kinship with God. They are his incipient ability to be a light in the darkness, to be God's warming presence during the winter, the cold and the night.

In tune with this divine nearness, it is my wish with this letter to extend my most sincere gratitude to all my friends

for the faithfulness and love that you have shown in respect of my mission, my associates and myself in the year that is now drawing to a close. The kind-heartedness in the form of warm greetings, understanding letters and other manifestations of love that I have received from you have helped pave the stony road toward the light, and they have been immensely encouraging and inspiring for me in our great, joint efforts in the service of light. It is in the continuation of this loving cooperation, proliferation and growth that I see this heavenly light being lit and nourished in the minds of the burdened and dis-

tressed terrestrial man, and I see God's command, 'Let there be light', or love, becoming science, art and beauty and thus eternal peace and joy throughout the world.



Martinus usually wrote a Christmas letter as the year came to a close. This one is from 1949. – Translated by MKB

Dark days

by Mogens Møller

The “elevator mentality”

I wonder if most of us from time to time experience having “dark days”, days when we are in poor spirits and everything seems to go wrong? I presume so. Even people who are normally cheerful and positive can now and again, mentally speaking, take the elevator down to the cellar and stay there for shorter or longer periods. Fortunately the elevator will go up again to bright, good days, but the memory of the “depths of the cellar” is still there like a scar in the mind and there may also perhaps be a slight fear of once more going down into the darkness.

What causes us to make these visits to the cellar, and how can we gradually make them less frequent so that they perhaps eventually cease altogether?

There are innumerable causes of this condition, as many causes as there are “elevator people”. But of course there are

many traits that the people in this field have in common, as is the case in so many other fields. The millionaire can just as easily find himself in the cellar as his less well-off fellow citizens, learned and scholarly people just as much as the un-schooled, women just as much as men, the young just as much as the old. What causes one person to go down into the cellar would perhaps not affect another and vice versa, everyone has their own weak points. One thing common to them all, however, is that it is events in the outer world that trigger things off, that cause a sinking of the spirits, but the “darkness” itself is a disposition in the person's inner world and that *can* be overcome. When fellow beings or events turn out differently than one had expected, annoyance, bitterness and disappointment can cloud the mind so that one sinks down into the depths. Normally people have

something or someone to lay the blame on; anger, bitterness or disappointment holds them down for a time so that their spirits are low, but if only they are permitted to break out and give vent to their anger or their complaints against the conditions or the people that are “guilty”, the pressure is relieved and they come up again relatively quickly, at least to the ground floor. The worst (which, as we shall soon see, is paradoxically in spite of everything the best) is when we are in the deepest part of the cellar not because we cannot bear other people, but because it is ourselves, our own company, that we cannot bear. There is a room underneath the cellar, the very deepest part of it, and there we collapse when everything seems hopeless because we are disgusted and bored and tired of and disappointed with *ourselves*.

The mental deep cellar

When other people get on our nerves, usually we have the possibility, if not straight away then after some time, of freeing ourselves from their company and going our own way. But we cannot do this when it is our own company we are struggling with; then we not only have to be in the same room as the person we are having difficulty with, but we also have to share a body with them. It probably sounds foolish to talk about oneself as a kind of third person, but what else can we do when it is well known that most of us at times feel divided in our minds and at loggerheads with ourselves? This feeling is not something particular to people in our time; accounts from far distant times show that also then people were familiar with this inner split that enveloped their minds in the darkness of depression. From the psalms of David and the book of Job through to St. Paul, the Bible offers innumerable examples of this human feeling, a feeling of guilt and dissatisfaction with oneself. Every revivalist preacher in the

world has made use of this feeling to suggestionised people into acknowledging and confessing to their own sin. It is true that some of these people once they found themselves in better spirits wished to play to a lesser extent the role of repentant sinner officially or publicly and to some extent withdrew from the band of “the saved”, but there are others who gained real help from this emotional “conversion” or “salvation”, and perhaps even succeeded in avoiding depression and suicide as a result of it. But there are also many who these preachers of repentance have over the years with their hell-fire sermons cast into hell, the very hell that was these people’s mental deep cellar, in which there was real weeping and gnashing of teeth, because they had come to see themselves as the most loathsome beings on Earth, and for whom there could never be any salvation or redemption.

But let us turn our attention back to the present where it is no longer preachers of repentance but psychiatrists and psychoanalysts who look after the people whose minds have become so darkened and depressed that they are simply no longer able to pull themselves up out of the mental deep cellar in which they have been imprisoned by their self loathing and self dissatisfaction. In our times great demands are put on people’s powers of endurance; tiredness and lack of stamina can easily cause irritation, bitterness and disappointment to take over in the mind, and on top of this many people live in circumstances in which the individual person quite simply does not have a room of their own where they can be left alone to let off steam. But it is not just physical space in which to live that present-day people lack, people who have sufficient space sometimes lack something in life that is equally important as physical space, namely, mental space in which to live. In many cases people’s minds are so shrunken and constricted, conforming to

the behavioural patterns of the day, like clichés that are used day in and day out, that something in the person rebels. What is this “something”? Who is this rebel? It is a living factor found in every human being’s mind and it is the very thing that revitalises our existence. This divine power can certainly for a while exist asleep in the person’s mind, but only for so long. Sooner or later it will wake up, and as it is both a constructive as well as a destructive force, not everything that it brings about is altogether pleasant.

The revitalising force

We have learnt that “thou shalt love thy neighbour as thyself”. This is something we have difficulty with. And it is not just the first part of this commandment that we find difficult to obey but also the second part, which certainly otherwise should seem rather easy. But it is in reality just as difficult to love oneself as it is to love one’s neighbour. In fact these two forms of love are so closely connected with each other that one cannot love one’s neighbour without at the same time loving oneself and vice versa. If we are under the impression that it is easy to love oneself, it is because we are confusing this love with the concept of egoism or selfishness. But there can be no greater misunderstanding. Egoism is a lack of ability to love at all – including oneself. Put simply, the “dark days” are an illness caused by a deficiency, and the vital “substance” that the patient lacks is love, both love for him or herself and love for their neighbour. Now, this should not be taken as pointing the finger or a sermon on morality saying, “the reason you are in the hell of depression is because you are a sinner without any love”. In principle this is what the revivalist preachers do and it creates either a merely temporarily positive or a directly negative effect. The people of today should not be and cannot be “saved” or “converted” in the old-

fashioned religious sense. They have reached the road of knowledge, which is also the road of self-knowledge, and through laborious and conscious work on themselves they have to progress to that stage on the road that is inner harmony, and that will at the same time contribute to creating harmony in the world of people. This harmony is love, the love of one’s neighbour and of oneself, but also the love of the force that connects us to our neighbour and without which the concept of “you and I” would not exist, in other words, the love of God.

Dissatisfaction with oneself, in fact at times being simply unable to bear oneself, is a terrible state; it is in fact worse than when it is just other people one cannot bear. But when I previously wrote that this state at the same time as being the worst is also paradoxically enough the best, it is because it is, in spite of everything, this state that leads the human being out of the darkness or the narrow limited world of selfishness, which is the same as hell.

When we feel dissatisfied with ourselves, it is nothing other than life’s revitalising force working away in our minds, it is what is known as “the holy spirit”. But how can this result in us finding ourselves in the deepest mental darkness? It ought to be quite the opposite: a bright and uplifting experience. When this force begins to take effect in our mind, it quite naturally has to connect with the forces that already constitute this mind, so what kind of forces are they? These forces among others are the ones that are apt to act as bitterness, disappointment, annoyance and irritation towards OTHERS and to blame OTHERS for being as they are. We say that it is their fault that this or that took place in the way that it should not have done, we judge them, in fact, condemn them in thought and word, and all of this is now suddenly turned back on ourselves. We have learnt that “with what

judgment ye judge, ye shall be judged". But who is it making the judgments? It is ourselves.

But we also have other forces in our consciousness, otherwise we would not in any way feel dissatisfied with ourselves, and it is these other forces that we have to mobilise when we have plunged into the deep, dark cellar of self-dissatisfaction, and connect with the force that makes us dissatisfied with ourselves.

The pyramid initiation

In far distant times people chosen for the purpose underwent an initiation in the great pyramid of Cheops; this was an initiation that, if it was accomplished, demonstrated that the person who had withstood the tests was worthy to be a pharaoh or high priest or to be in other ways a helper and benefactor of mankind. He possessed a royal consciousness or royal mentality in the deepest, true meaning of the word. One of the tests he would have to withstand was an accusation. All his human weaknesses were thrown at him, and he was mocked and ridiculed for having thought that he could possibly be worthy of initiation, he who had no human worth whatsoever. He could only reply that he no longer felt like the person he had been, but sought to become one with the divine. He could only overcome the physical and mental difficulties that he had been exposed to in the pyramid through the force that was afforded him through prayer and concentration on God. He had to know that by himself he could do nothing.

In our times people do not normally know anything about pyramid initiations, the great pyramid is thought to be a royal tomb, and old accounts of initiations are seen as ancient superstition and mystique that have no relevance to the people of today. It is of course right that we should not be mystics, but should on the contrary concentrate on realities. Realities are,

however, not only physical things, as most people in the west seem to think at the moment, they are also forces in peoples' consciousness, and are in fact the only things a person can own. These forces in our consciousness will take part in transforming this planet into a world of true human beings, and it is every person's responsibility as a democrat, for this is what we call ourselves, to work on their mind so that it can be transformed into a truly royal consciousness.

Cosmology and the "pyramid of everyday life"

Let us now return to the "dark days". The period of pyramid initiations is long past, but the principles on which these initiations were based are eternal principles, and they are just as relevant, albeit in a different variation, to the people of our time. Today each and every one of us is in a process of initiation stretching over several physical incarnations, which we could refer to as the "pyramid of everyday life". The dark subterranean chambers in the pyramid correspond to the "deep cellar" in our mind. The fact that we have reached the stage where we now and again feel very dissatisfied with ourselves shows that we are under transformation. The self-accusations and self-blaming (that other people sometimes help us to bring out) come from the judges in ourselves, from the real human being consciousness that is coming about in our minds. That judgment with which we have, time and time again, judged others is now being dealt to ourselves. It is an inner test. It may be that we do not withstand it, and in the worst cases it can lead to mental illness or suicide. But these are the exceptions. What is more common is that we run away from the whole situation by drowning the inner voice with alcohol and cheap distractions. But we will come up against it again, if not before then when we leave this place. So what can we do?

The same thing applies to our own pyramid as applied to the pyramid of old (the word pyramid actually means “birth house”, the place where the soul is re-born), namely that we can do nothing purely on our own. Prayer and concentration on the Godhead is what gives us the power to overcome the difficulties of OUR pyramid. How can we respond to the judge in ourselves other than by saying: “I feel that I am something more than the person you are accusing and judging, even though I have to admit that I am at the same time that person”. This “more” is the human forces that are the beginnings of wisdom and love. With this wisdom and love we should try to understand and forgive and have patience with other people, but actually also with ourselves, otherwise we will get nowhere! We must take stock and with forbearance and consideration try to search our consciousness in order to unravel the tangled threads that have caused the pattern on which our fate is modelled to become tightly knotted, and we have to pray for help in loosening this knot. We have to be honest both in our prayers and in how we work on ourselves; if we pray for clarity, it serves no purpose for us to suddenly fight back if we begin to realise that one of the fundamental causes of our condition was vanity, not outer, but inner vanity. “Pride comes before a fall”. We all of us fall many, many times, just like the little child who is learning to walk. But the child picks himself up again, perhaps with a few tears, but he learns to stand on his feet and walk. And that is what we will learn to do as well, we will learn to move along spiritual or thought paths, but none of us can do that without now and again sensing our own ineptitude. This should not push us down into the deep cellar, but cause us to travel the road as we were taught by the person who introduced travelling in the

“pyramid of everyday life” on this Earth: “Father, not my, but thy will be done”.

Martinus’ analyses can be a wonderful guide for the individual in his or her private pyramid, and that is Martinus’ intention. He shows us the cosmic perspectives of our existence, what is natural and logical in everything, and by natural and logical he means what is divine. In this way the spiritual space that we inhabit can be expanded so that we can see everyday events in a cosmic perspective and understand that we are neither the terrible person that we sometimes make ourselves out to be when we are deep in the cellar nor the highly developed person that we perhaps feel ourselves to be in our light moments. Each of us is a person with two minds, the dark and the light, and strong, inspiring forces become available to us when we pray in humility for help in overcoming the darkness in our minds. But this help helps us to help ourselves, and our own sense of humour, the love that we show towards everything living (including also ourselves), our determination to work and our patience are the fertile ground in which these forces can grow.

Some day even each “dark day” will become a memory of the kind that Martinus calls a “gold copy”, because at that point we will have experienced the truth that the Danish Jutland poet, Anton Berntsen, expressed in the words:

**“Think not that every dark and heavy
cloud
Will bring rough weather in its train;
Those grey clouds may well refresh
Your fields of crops with their rain.”**

*Danish original: “Mørke Dage”, 1964. –
Translated by Andrew Brown*

Quotation by Martinus

There are many people who are now apprentices or pupils undergoing cosmic education. But you should not believe that this education consists only of learning the cosmic analyses and being interested in them. The fact that you study spiritual science may be compared to apprentices who, as part of their training, go to a technical college, and there pupils or apprentices can learn many immensely useful things. But they learn these things in order to use them in practical life, otherwise they have no meaning. The same is true of spiritual science; it must be used in practical, daily life in order to be meaningful.

*Extract from Danish contact letter no. 8, 1958. Published in Danish Kosmos 2000, p. 54.
Translated by MKB*



Martinus answers readers' questions

Question: *What does one understand by time- and space-dimensional sensory perception, and does sensory perception exist which is not time- and space-dimensional?*

Answer: By time- and space-dimensional sensory perception is to be understood the daily direct physical or material sensory

perception. All details that we experience here represent space, which means that they have a place; they likewise express time, which is the same as age. Whom or what we perceive through direct physical sense perception takes up space and has an age. Here all sense object without exception have a beginning and an end. All solutions based on this form of sense per-

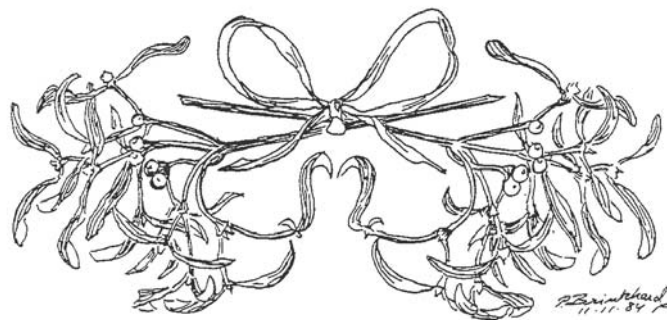
ception do not give us any direct information at all about anything other than what represents place and time. But, as everything which represents place and age or space and time is, as previously mentioned, subject to a beginning and an end, and is therefore transitory, one can through time- and space-dimensional sense perception sense only everything that is transitory. This form of sense perception and its results are therefore termed "materialism". And people who can perceive only with this form of sense perception are therefore termed "materialists", which means that they deny all the eternal solutions such as the immortality of the living being, the justice and love of the universe, and the existence of an eternal source to this, a Providence, a Godhead or Universal Father.

Similarly, it is also totally impossible through materialistic or physical sense perception to experience directly the reality behind the eternal words "Everything is very good"; "What a man sows shall he also reap"; "Without being born anew of water and the spirit one cannot enter the kingdom of God"; "Blessed are the pure of heart; they shall see God"; "You should love your neighbour as yourself; this is the fulfilment of all the laws" and so on. Direct material sense perception shows nothing whatsoever of such solutions. On the contrary, it shows to the very highest degree mortality, transitoriness, injustice.

Indeed it almost shows it to be a fact that everything happens by chance. This materialistic sense perception gives no information whatsoever about morality beyond this – that everyone is for himself. He who does not defend himself in life, he who is not physically the strongest must succumb. And this it becomes a hopeless world of darkness and death which is perceived directly through purely materialistic sensory perception.

But gradually, as Man develops in a higher intellectual, humane direction, it becomes impossible for him to accept that this hopeless world-panorama of darkness and death should be the final solution of the mystery of life. And with this attitude and with evolution, and entirely new sensory horizon behind the physical, materialistic one begins to open up. It is on this sensory horizon that the eternal solutions and thereby the perfect world-picture are experienced. It is this experience which constitutes "cosmic consciousness" and is mentioned in the Bible as "the spokesman, the holy spirit" though which mankind will come to the perfect perception of the eternal truth beyond time and space.

Original Danish text from Letter No. 23, 1951. First published in the English version of Kosmos No. 5, 1988. – Translated by Mary McGovern.



The editor could not resist this wonderful quotation by Danish humorist and artist Storm P.:

“Eternity is a very long time – particularly towards the end.”