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MARTINUS COSMOLOGY

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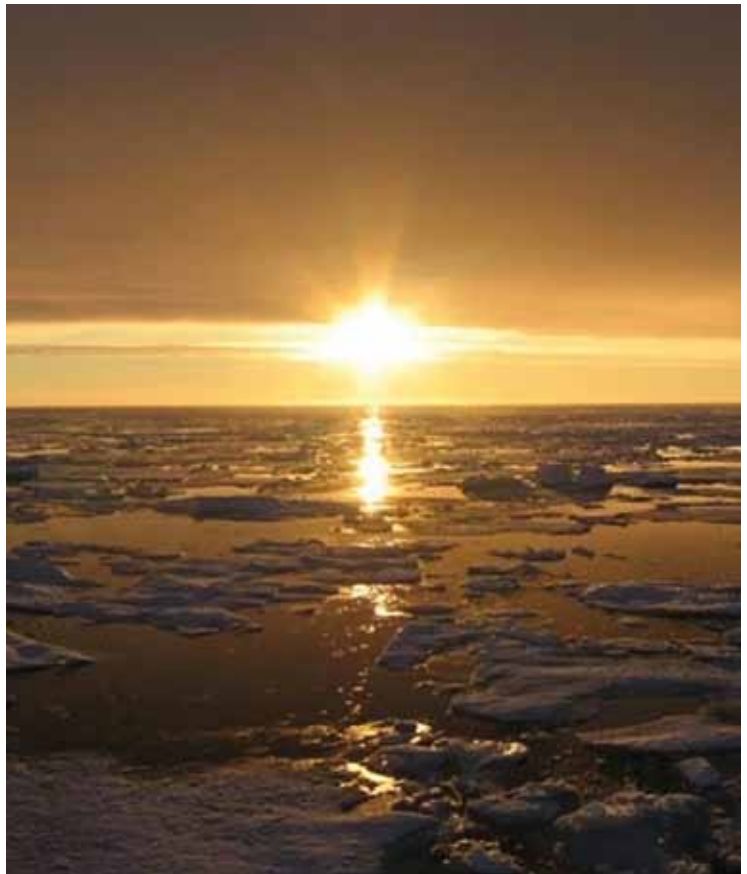
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English

Dear reader,

The trees are now standing bare of their leaves. The colours of the summer, having changed into the radiant golds and reds of autumn, are by now beginning to lose their glow. Life seems to be withdrawing and folding in on itself.

I suppose it was the colour that attracted me to buying them – a bag of daffodil bulbs. There they were, photographed on the packet, in full bloom, a radiant, vibrant yellow. So I bought them in the hope that they would bring vitality and colour to the garden in the spring. It was something I could do now – a little thing – that would transform my hope into a physical reality.

We all know that the seasons are the result of the Earth's changing relationship to the sun over the course of a year. But they are also in principle the result of a more fundamental phenomenon – the movement from the culmination of light to the culmination of darkness and on to a new culmination of light. Or put another way, the passage from the stage when life is at its least expansive to the stage when it is at its very peak of expansiveness, and again to its least expansive stage – a never ending cycle. In Martinus' symbol no. 17 in the second volume of *The Eternal World Picture* we are given a visual representation of this cycle. Each season is placed beside the evolutionary stages that living beings go through from mineral to plant to animal to human being and to the kingdoms that follow, and we can see how each of these kingdoms has a different combination of the contrasts of light and dark.

So where are we earthly human beings in this cycle? You can see in the symbol that terrestrial human beings

have just passed the point of greatest darkness, marked by the beginning of winter, and are on their way towards becoming what Martinus calls true human beings. In terms of our evolution we are in the midst of a "winter". Have a look at the symbol and see when "spring" is due to arrive. I am constantly surprised at how far off it is!

So is there anything that we can look forward to during this "winter" period? Ib Schleicher in his *Memories of Martinus* makes the point that Martinus' work lays the foundations of the coming humane existence on Earth. When we have reached this stage we will be what Martinus calls "true human beings" – cosmically conscious and with an unrestricted ability to love one another – and also this stage belongs to the "winter" part of the cycle. Jan von Müllen describes some of the features that are common to the accounts of people who have had glimpses of cosmic consciousness – glimpses of the light that we have ahead of us. What is it that makes some people open to receiving a cosmic glimpse? In a way Martinus answers that question in his article "Hope and the new year". They have developed the ability to hope for things that one can count on becoming reality – the spring for instance – things that support and promote life. In these people hope has become a positive force in creating the future.

The daffodil bulbs are planted. Winter will work its magic, and in time little shoots will appear and eventually – there will be flowers! They will then no longer exist as a hope inspired by the picture on a packet – they will be the real thing.

Andrew Brown



Hope and the new year

by Martinus

1. In wishing each other a happy new year we are stimulating our hope for light

We have now passed the winter solstice and have entered a new year-long cycle. Probably not many of us know what is going to happen to each of us during the coming year. There are many possibilities; it is something that was decided a long time ago, staged by our own will. We do not know whether in the coming year some kind of accident or suffering will befall us, just as we do not know whether we will experience some particular joy or pleasantness. For each individual being the new year can be a period filled with great light and happiness, just as it can be filled with an experience of intense darkness. And since human beings at the beginning of the new year normally have no idea of what the year is going to bring them in the way of good or evil, pleasantness or unpleasantness, the only thing they have to live by is hope. We all hope for light, pleasantness and wellbeing. And we stimulate this hope by wishing one another a “happy new year”.

2. Hope is the light in the darkness that can never be extinguished

Hope is all that remains of the light from Paradise or the higher world that the beings, in the form of Adam and Eve, have left behind. This light in the darkness can never ever be extinguished. The term “hopeless” can never be applied to the living beings’ future. In no situation whatsoever can the future be said to be “hopeless”. Only created things can be “hopeless”. A suit of clothes can be so worn out that it is no longer possible to patch it, since the material around the patches tears. To patch such a set of clothes would be hopeless, that is to say it goes against the facts to expect it to do any good to patch it. Here the expectation, that is to say the hope, cannot become a reality. And the same thing applies to all everyday articles. A machine or a tool can be so worn out or so over-repaired that it would be hopeless to repair it any more. But a being that has such a set of clothes, or such a machine or tool, will nevertheless hope to be able to acquire new articles to replace the worn out ones, even though he is unable at the moment to see how that can come

about. Something dark or unpleasant can never ever reach such depths that it completely destroys the human being's hope. Things can come to an end, but the hope of acquiring new things to replace the things that can no longer be used still exists in the being, regardless of whether he acknowledges it or not.

3. Imaginary hopelessness

There are human beings that in a given situation are fond of stating that there is no hope for them, but these human beings, whether consciously or unconsciously, are lying. What they are describing as hopeless is the fact that they cannot at the moment see how they are going to be rescued from the unpleasant situation, and consequently it is easy for them to describe it as hopeless. But deep down these beings are certainly hoping to become free; even committing suicide in such a situation is based on the hope of achieving a state preferable to the current one. A being can also have an incurable illness that is rapidly leading towards the destruction of the organism or body, towards what we call "death", and from the point of view of the body the situation is hopeless, but behind this hopelessness there is still burning a tiny flame from Paradise. Also here the being is hoping that the destruction of the body does not mean his total annihilation. He is really hoping for a life in a world beyond this one. But this does not mean that everyone is willing to acknowledge this hope, in fact beings sometimes try to assert both to themselves and others that they absolutely do not believe in any other existence and one often hears them state, "when you are dead, you are dead and that's the end of everything". But this hopelessness is an imaginary hopelessness, one based on self suggestion. Hope is actually an inbuilt, cosmic, organic

process that cannot possibly be brought to a halt.

4. Hope is an eternal, organic function

Hope is therefore not something imaginary, it is just as real an organic function as sight or hearing, but for the difference that it is by nature mental and designed to be activated particularly when all other vital functions have failed. Hope is therefore a tiny paradise-like or cosmic flame of light that is perceived by the being as a vague sense or expectation of a greater light. It is one of those organic functions that are eternal and that are rooted in the super-consciousness. All living beings have therefore, in keeping with the temporary needs of their consciousness, the flame of hope burning within them, and it is turned up till it becomes a strong light particularly in situations where the other senses are unable to keep the darkness at bay. We therefore all have with us in life a tiny, glimmering flame from Paradise, a tiny flame of life's eternal, enormous light, a tiny flame from the Godhead's own eternal radiance. But, as already mentioned, this tiny flame can sometimes be hidden behind ideas that we have acquired as a result of self-suggestion, and we end up with a mistaken view of this tiny, heavenly light within us. Hope is a cosmic, organic function that in every dark situation releases an expectation of light into this darkness, a liberation from possible unpleasantness.

5. Mistaken expectations result in disappointment

Hope is therefore an inner source of light that reaches the day consciousness. And it is here that this source of light becomes clothed in thought and takes a form that we can put words to. Hope therefore takes on an outer, day-

conscious, literal form. As this literal form is created by the kinds of thoughts that govern the being in the area in question, hope now becomes a concrete desire or wish. The being can therefore end up hoping so strongly to obtain for example a certain position at work that the hope has become nothing short of a desire or a hunger. If the being does not obtain the position that he desires this gives rise to a catastrophe in the consciousness, namely the mental agony that we call "disappointment". When such a disappointment occurs the individual thinks that his hopes have been dashed, but this is really not the case. The flame of hope in fact remains totally untouched. What has been dashed is the idea, which the being had formed in his thoughts with the help of the cosmic flame, or energy, of hope. The being can therefore, through his way of being or the functioning of his thought, make hope into a preparation for disappointment. So one can hope in the right way and one can hope in the wrong way. If one hopes in the right way one will never suffer disappointment and life will be unbroken happiness. If one hopes in the wrong way life will be full of disappointment, sorrow and anxiety.

6. To hope in the right way never fails to bring joy

The flame of hope is a neutral source of light. It will always be present, and we can kindle and stimulate our desires and wishes with the help its energy. It is a question of having the right desires and wishes. We can just as easily use the energy of our hope to stimulate and promote bad desires or intentions as we can use this fire to stimulate and promote good and loving desires and intentions. If we use the flame of hope to promote intentions that go against Nature or life, we will eventually come up against disappointments and the

unhappy fate that is a result of them. If we promote natural, loving intentions, the flame of hope within us will come into contact with the keynote of the universe in our outer surroundings, and an energised wave of wellbeing will quiver through our consciousness. We call this wave of energy "joy". And joy is the highest sensation of wellbeing and happiness in life. Hoping in the right way therefore with absolute certainty brings us joy, in the same way that hoping in the wrong way brings us disappointment and thereby sorrow and hardship.

7. How we can protect ourselves against disappointment

So how can we make sure that we hope in the right way? – By controlling our desires. Desires begin as mere tiny sparks, and in the course of time we connect them with the energy of hope. And after this connection has been made they become large, awake day-conscious desires that demand to be fulfilled in order that we can be happy. It ought to be perfectly obvious that it makes no sense to get used to having desires that cannot be satisfied and that can therefore only lead to disappointment and an undermining of life.

We should accustom ourselves to hope only for absolutely natural phenomena. We should therefore never hope to be given any kind of preferential treatment by Providence or Nature. We should in fact never expect to be given any kind of preferential treatment by anyone at all. We should not hope to be the one that is on every possible occasion given preference by certain people. Equally we should not hope that it is a foregone conclusion that we should be the one to be given a certain position at work, or that we should be eligible for certain favours from certain people. Neither should

we hope that certain people will not speak ill of us or in other ways raise their standing at our expense. All such hopes, which are expectations that other people will show particular consideration for us, contain the great danger of becoming desires that give rise to disappointment and thereby antipathy and hostility between us and the beings in question, even though these beings are in no way to blame. There is nothing they can do about what we expect of them.

8. The blame for the disappointment in others always lies in ourselves

Would not life become pessimistic if we were not to hope for the best in the people we meet? – On the contrary. To hope for the best in everyone can never be to hope in the right way. In many cases it would be to hope for something about someone that they could never fulfil. So what then? We then meet the stored up disappointment with respect to that particular being. From being disappointed in a being it is an easy step to showing antipathy, indignation and anger towards that being, something that the being in question is totally guiltless of. The fault is not in the other being but in ourselves. There is nothing that he or she can do about the fact that we hoped for something that did not exist. So it is therefore a question of finding a way of hoping only for something that is absolutely real, something that absolutely does exist. With respect to our neighbour or our fellow human beings, this means not hoping for anything other than what is the really true. It is not such a good idea to hope that a certain being should be an angel, when they are so primitive that they are clearly only able to be a bandit. We should not hope that all our fellow beings should be angels. Such a

hope will prove to be a belief in something that does not exist. So in this respect one should definitely not harbour hopes in any other being than oneself. One should involve oneself more and more in the desire and wish to learn to be able to hope in the right way, to learn to only be able to hope and thereby desire those things that are real, those things that exist in order to promote life.

9. One should not worry about the future

So what is it that promotes life? – Everything that has a part to play in building life up, everything that is able to be a joy and a blessing for other beings. That is where we should direct our energy, without hoping for any kind of payment, in fact we must expect even persecution, scorn and derision as payment. Whenever one can focus one's mind in this way, one is protected against disappointments. And whenever one is protected against disappointments, one can only experience life as being full of happiness and joy. Regarding one's fellow human beings, one has to accept them in their mental colours as they are, and not as one had perhaps hoped in advance that they would be. One will then not be hoping for the impossible. And the same applies now at the beginning of a new year, when we stand looking ahead. It is a question of letting time work its spell, and accepting things as they are rather than as we perhaps today hope or would like them to be. With such an attitude we will not end up hoping for something impossible. This makes it easy to understand Christ's words where he says that we should not worry about tomorrow, each day has enough trouble of its own. This of course does not mean that one should not make all the arrangements necessary for one's

job or existence, such as making appointments, signing contracts and doing all the other things that will secure one's livelihood into the future. Christ only meant that one absolutely should not moan and shed any tears about the future. It might possibly turn out to be bright and happy in a completely different way than at the moment seems possible, or in a way that one would today hardly dare to hope for.

10. It is a total waste of energy to complain about the weather

Regarding the new year, however, we know quite a lot about it. We know that we are now on the way towards the spring, we know that in a little while life will begin to make itself evident in the plants, trees and flowers, we know that the birds will begin to send their thousand-strong song of praise soaring heavenwards. We know that after the spring will come the warm, balmy days of summer, with sunshine, colour and light covering the continents and oceans. We know that autumn will then follow and that the fields and forests will wither. We know that Nature will wither with radiant joy, and will be ethereally beautiful in its death. The autumn colours are in no way inferior to those of the summer. We know that after the autumn comes the winter. To look forward to these seasons can only evoke joy and a good feeling. Here we are hoping for something that is not impossible. But if we now begin to hope that there will be no snow or freezing temperatures in the remaining part of the winter, and if we hope that the spring will be completely free of cold spells, hail or occasional snow storms, and if we hope that the summer will have a certain number of sunny days or perhaps be completely free of rainy days, and likewise that the autumn will be just as we at present would

like it to be, we have made the preparations in our mind and our life for a whole series of great disappointments. Have a look – even in such an ordinary, everyday area as this, people are making life hard, instead of leaving it to Providence and being happy with things as they have at some point been determined in the world structure. As we have not the slightest influence over how many days there will be when it freezes and how many there will be when it thaws and how many days of sunshine and how many days of rain there are going to be in the coming year, it would be foolish and a total waste of energy to complain about it.

11. To hope that a person has a way of being that is higher than their step in evolution, is to hope for something that does not exist

As all our fellow beings also find themselves undergoing the seasons of a large cycle, and are at present in the winter zone, it is reasonable that people are more or less “without leaves”, in other words without so very much consciousness, and therefore cannot be perfect. Some have come quite a long way into the spring, while others are still asleep in the frosty nights. It is therefore not possible for them all to have the same springtime radiance. Some have an extremely obvious high, humane character and one can sense the burgeoning life of spring in these beings. Others appear to be more robust and rugged. Their life is still very much in its chrysalis stage and as such can only surround them with a representation of death and colourlessness. We have not the slightest influence over the character traits of these fellow beings, just as we cannot represent an evolutionary step or a summer manifestation that we have not yet reached. To torture one another with antipa-

thy, slander, indignation and anger on these grounds is therefore one of the most foolish things one can do and is entirely based on false hopes. One has expected something in Nature and one's fellow beings that did not exist, and so one has to come back to real life, disappointed. The only thought concentration that can cause the flame of our own inner hope to unite with reality or with the life-flame in all our outer surroundings, thereby offering us the greatest experience in life – contact with the keynote of the universe and the resultant experience of bliss or joy in being alive – is exclusively the hope that we can be allowed to be, in all areas, at one with neighbourly love.

12. Peace settles in our mind and we sense the presence of the Father

If at the threshold to the new year you turn your thoughts and your attention

towards Providence calling out: "I hope and wish to be a joy and a blessing to everything in the new year that you enable me to come into contact with; beyond this there is absolutely no need for me to have any other hope whatsoever, since only your beloved will can be done, and that is my greatest joy" – peace will then settle in your mind and you will sense the presence of the Father. And going with Him into the new year will cause all the shadows of the night to vanish.

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Translation: Andrew Brown

It is a question of finding out how to forgive our neighbour. But in order to facilitate the development of this ability we have to be able to acknowledge that he cannot be any different than precisely how he is. His way of blending the contrasts inevitably represents the stage or "season" that he has reached in the creation of his mentality and behaviour towards his surroundings. As we in the course of evolution gradually learn this, we will no longer be able to bear to have so much evil or so much of the dark contrast in our consciousness in our dealings with him. And in this way we as human beings will grow towards the mentality of the spring and the summer, towards the true blending of light and dark, the blending in which neither the light nor the dark is evil, each being a part of a divine blessing, a celestial caress, a shaft of light from God's radiant countenance. And we cannot fail to do this when we love our neighbour as we do ourselves, and in doing so we will also love God, the very source of the light behind both the contrasts within ourselves.

From a lecture given by Martinus entitled "The seasons and life's speech".

Martinus as I remember him

by Ib Schleicher



The meaning of life

I first met Martinus at a lecture he gave in the autumn of 1946. In the spring of that year I had been enormously taken up with the fantastic perspectives and the impressive logic in his books.

I had read “Logic” and the first volume of “Livets Bog” and had thought a great deal about what I had read. But I still lacked the answer to the absolutely crucial question: “What is the meaning of life?”

Even though the answer is in fact to be found in the cosmology, it is not immediately apparent in the perspectives and the logic.

The first lecture

So it was with great anticipation that I went to my first lecture given by Martinus. I hoped that he would have the answer and would deal with it in his lecture.

He gave a very lively and extremely inspiring lecture – something that I later realised was always the case. I was very absorbed by the whole lecture, but was still without the answer to the question about the meaning of life.

When Martinus had finished speaking and had stepped down from the platform, I went up to him and asked if I could ask a question, to which he replied, “Of course”. – He had given so many interesting explanations of life that it could well be that he would have the answer.

The question

As far as I can remember today, the question I put was something like: “We can see clearly that there is a plan and logic out there in the universe. And we can see the same in the very small things, the cells and molecules etc.

But our own life looks as if it is more or less without a plan, and what is more it also seems extremely unjust. And even though this will also at some stage be good, what does the whole thing exist for? What is in fact the meaning of life?”

I have no problem in seeing the logic. One can make observations and draw logical conclusions. But that in



Martinus' first lecture in the Martinus Institute on 3 October 1943

itself does not give an answer to the question about the meaning of life.”

A very surprising answer

“Yes”, Martinus replied, “that is a very difficult question – because really one has to say that there is no meaning. That can of course sound strange. But the fact is that life exists eternally. And every meaning or every purpose is on the contrary something created. It is something that is limited by time and that therefore cannot be an expression of something that exists eternally. – One can, however, say that life exists in order that the living beings can experience it, so the purpose is the very act of experiencing life!”

Never before and never since has any person made such a deep impression on me as Martinus did with that simple explanation. I both understood and felt that I had in a way suddenly come to the end of the road regarding the explanation of life. Here was the main conclusion – completely undeniably. Everything else would in the future be structures and details in the explanation of life. I could now seriously see the point in studying life in all its many aspects.

On this occasion I was so taken up by this great question that I did not form a clear impression of Martinus, the person. But we were soon to meet up again, so I was very much able to do that later on.

An extraordinary energy

In the beginning we corresponded sporadically, but in time this led to us taking long evening walks both in Copenhagen and at Klint. Martinus was tireless in answering my many questions and in giving explanations of everything I was interested in hearing about. I noticed moreover that not only

did he have a great surplus of mental energy, he also had a great deal of physical energy. He was twice my age – I was in my mid-twenties and had done a lot of sports training – but I still had to walk very fast to keep up with him on our walks.

An infectious sense of humour

Martinus was very sociable, and because he was so unusually amusing and entertaining, he was always the centre of inspiration in any gathering. He was amused by the fact that some people considered this side of him slightly inappropriate for someone who was so seriously involved in the highest problems of life – he definitely did not see himself in that way.

He was absolutely sure that laughter was healthy. He would often actually say that laughing is one of the healthiest things one can do.

He had a wealth of amusing stories and a great many interesting incidents that he used to like to relate – he was a very good storyteller. Interestingly, those stories that one ended up hearing more than once were exactly the same each time he told them. He never embellished them.



Not just cosmology

There was a definite connection between the social aspect and the directly cosmological aspect of Martinus, and he brought this up one day as we stood talking in front of the Institute. I can no longer remember the context but I remember perfectly clearly the content of what follows:

“Now don’t go believing that I always only talk about analyses, because I don’t. When I am spending the evening in company with others, I chat away just like anyone else”. And with that he laughed. But I had a vivid impression that he meant it seriously. Later I did not find it difficult to distinguish between the purely social and the directly cosmological sides of Martinus.

The thing that most deeply absorbed him

My impression of Martinus as a totally exceptional person has constantly been confirmed. He lived his life purely and simply in order to explain and lay the foundations for the coming humane existence on Earth.

That was the thing that most deeply absorbed and inspired him. That was what gave him the energy to work so unbelievably much every single day.

He matched his explanations to one’s own level

Whenever questions arose concerning cosmology, Martinus was always prepared to give explanations. And it was not only in lectures; also when there was just one person who was interested, he felt it to be part of his purpose in life to explain things.

It was interesting to see that he had a particular talent for adapting his explanations precisely to the level of the listener. I myself have personally experienced this many times. And the

situations always seemed completely natural.

An interest in all human beings

Also on his many long evening walks in Copenhagen, Martinus would come across interest in his cosmology. But he would only talk about the cosmic analyses when there was a genuine interest and need for it.

Martinus was in fact deeply interested in the best possible development and experience of life for every single human being on Earth. For him it was perfectly clear that all living beings had the same worth in life. He demonstrated this by receiving a great many unhappy people who came to him for advice and guidance in their situation. In any one year there could be 300 or more people.

An unshakable certainty

Another thing that made a particular impression on me is the unshakable certainty that Martinus felt in his contact with life and life’s all-embracing consciousness, in other words in his contact with God. We all live in this contact, and in the course of time we will become conscious of it. He himself was certainly conscious of it to an exceptional degree.

Martinus made the decisions

During Martinus’ lifetime it was he who made all the important decisions at the Institute. It was quite natural that he should establish the guidelines for the running of the Institute in the future. The rest of us on the board of the Institute would take part in discussions, offering our points of view, and become familiar with the way things work so that we would be able to carry on the work of the Institute for the first few years after him.

In the work of the board, for example to do with the organisation and structure of the Institute, Martinus took the decisions himself with great assurance, but not before the time was right, not before the issue had been completely clarified.

No world-wide organisation

Over many years we periodically discussed the organisation of the Institute in the future. A world-wide organisation was immediately presumed to be a natural requirement for bringing the cosmology out into the world so that it can reach the people who were naturally interested.

At more or less every meeting Martinus made the point that the whole thing would be very simple and uncomplicated. But we never came to any understanding or conclusion about how it would come about, and gradually there were longer and longer periods of time between us talking about the issue.

In the end it all became clear when Martinus said: "It is the thoughts that are going to spread to human beings that are what will constitute the world-wide organisation. It is not up to us to create a great organisation that we will belong to. It is a mentality that will grow".

Seldom have the rest of us on the board felt such a sense of relief in relation to the work of the Institute. Now at any rate we should not take on the responsibility of building up a world-wide organisation. Compared to the previous ideas this solution was really simple and uncomplicated.

Avoiding strife

The functioning of the Institute should be as small as possible, just large enough to make sure that the cosmology comes out into the world. By far the

greatest part of the work will be taken care of by volunteers outside the Institute, as the interest arises.

In this way one will avoid the enforced rules and quarrels that inevitably arise in a formal world-wide organisation.

Martinus displayed exactly the same sort of assurance when, after many discussions of the various possible ways of electing board members, he said with great emphasis that the board should be self-elected.

In the course of discussing the possible forms of election he said: "It will be much easier than you think. It will not be a system that destroys. We should have a system that expresses love".

And finally he said: "Here it will be the case that the board elects itself. We will definitely not have elections".

Once the issue had come this far there was not the slightest wavering in Martinus' attitude. And he decided with exactly the same sure and definite attitude over a whole series of other important issues to do with the Institute.

A centre of peace

It appears, from what has become known as "The Structure" of the Institute, (a book not yet translated into



English - ed.) that behind this and the other decisions made by Martinus there are some surprising possibilities for creating a bright atmosphere in and around the Institute. Gradually it will become a centre of peace and tolerance, a place where, as Martinus put it, "you will have a much, much better time of it".

In order to reach that stage it is necessary to have already got rid of the most common and greatest causes of strife in any organisation, the ones that we struggle with in the business world. We have to grow out of the human causes of strife. There is no other way.

An essential trait

The assurance and strength that Martinus acted with in such matters is naturally enough not something that is known to so many people, but it was an essential characteristic in his personality. It was first and foremost his spiritual life's work and his way of radiating an immediately loving quality that caught people's attention.

There has always been a firm foundation

A whole series of in fact extremely safe, innovative decisions to do with the running of the Institute were made over the course of time as the need for them arose.

In contrast, however, the basic foundations have always been firmly established and stated clearly. As far back as the 30's, in the first issues of Kosmos, Martinus had written:

"Here things have to be governed by a spirit that absolutely only sees the light, the good and the loving in everyone, for there is absolutely something divine, light and loving in every single living being. To focus on this, to occupy yourself with this aspect of your

neighbour's nature gives great knowledge of light; it causes a radiant field to surround every mentality; it brings sunshine into everyone's eyes." (Kosmos 1936)

Always in agreement with this foundation

My experience of Martinus over more than 30 years of frequent contact is that he was always in total agreement with this attitude. He was intensely taken up with the idea that in the final reckoning it was a question of creating friendship everywhere, between all people. This is the case regardless of the person's standing and totally without reservation.

The importance of the light atmosphere

Not only within the immediate vicinity of the Institute, but within this entire cause, in the whole of this new evolutionary phase, the light atmosphere has great importance. In various board meetings this question was discussed in many different contexts. But Martinus expressed it most clearly already in section 167 of Livets Bog 1:

"The daily existence of terrestrial human beings shows very clearly that they have still not come further in evolution than that they to a large extent feel intolerance and animosity towards each other, whether materially or in the field of religion. And for this very reason it is all the more necessary that those beings that would like to take part in leading the world forwards to lighter conditions, in other words those beings that will represent the new world impulse, are able to practise tolerance and understanding to an extremely high degree."

Translation: Andrew Brown

Cosmic consciousness – in glimpses

by Jan von Müllen



As far back as 1901 – several years before Martinus began writing – a doctor and eminent psychiatrist, Richard Maurice Bucke, brought out an extremely interesting book entitled “Cosmic Consciousness”, in which he describes and attempts to systematise a whole series of well-known as well as unknown peoples’ experiences of so-called cosmic glimpses – also investigating the significance of these glimpses on the person over the course of time. I have chosen the title “Cosmic Consciousness – in glimpses” partly because cosmic glimpses, as we know from Martinus, precede actual cosmic consciousness, more or less giving a forewarning of its approach, and partly because this article can only give a very few glimpses of the wealth of material that Bucke in “Cosmic Consciousness” has placed at the disposal of present-day and future researchers.

Despite the fact that the examples that Bucke gives range over a period of several thousand years, he makes the important point that cosmic glimpses appear to be occurring more and more frequently and they express an evolutionary development from what he calls “self-consciousness” (which is based on even simpler forms of consciousness) towards a future era in which cosmic consciousness will be the norm. This “self-consciousness”, which is the main form of consciousness today, also appeared at one time only in glimpses in

the most highly developed individuals of the time, and differs from a purely sensory consciousness in its ability to think abstractly and form language as well as in its feeling of being a separate entity that is able to reflect consciously about its own existence or its “being in the world”. One could add that even though it seems that self-consciousness has become fully established today, it has not necessarily reached its point of culmination or satiation in all individuals, which perhaps goes some way to explain the often occurring difference in the world of therapy between so-called self development and Self development. Some people are quite clearly attracted to something that impacts and strengthens their personality, while others are more inspired, for example, by prayer and meditation, which often takes more the form of a search for a more universal Self along the lines of “not my, but Thy will”.

It should be stated straight away that Bucke – in agreement with Martinus – sees cosmic glimpses as a natural result of evolution and not as something that can be induced by artificial means, but at the same time he says that certain spiritual exercises can have great significance for the person’s *joie de vivre* and everyday wellbeing. Personally, I see the best offers on the market, that is to say those that are based on natural development rather than forcing, as a kind of aid to self-help and a

way of providing a little extra energy and attention to the daily learning and training in the “main school” with life’s own ever present and challenging tests.

It is interesting to note that Bucke refers several times to the new consciousness as the breakthrough of the “intuitive mind”, which, unlike self-consciousness, is characterised by a concern for the whole, rather than the mere forming of concepts, and of a distinct cosmic sense. In his own words: “This consciousness reveals that the universe does not consist of dead matter governed by unconscious, rigid and purposeless laws; it demonstrates that it is totally immaterial, completely spiritual and completely alive; it demonstrates that death is an absurdity, and that all and everything has eternal life; it demonstrates that the universe is God, and that God is the universe, and that there never has been, nor will there ever be, any kind of evil in it.”

Bucke’s criteria for an authentic cosmic glimpse

According to Bucke cosmic glimpses almost always occur around the age of 30-35, that is to say, when in many important respects one is at the peak of one’s abilities. Bucke himself experienced a short but extremely significant glimpse also at this age. In fact this glimpse of his contains by and large all the ingredients that he finds in his categorisation of all the others, from the founders of great religions or the creators of some of the greatest works of world literature to the completely unknown people of his own time that out of discretion he merely refers to using their initials. It is worth mentioning in passing that Martinus in his short book *Meditation* says that one ought to be able (Martinus was himself not well read) to find examples in world literature of the first signs of a breakthrough



Richard Maurice Bucke (1837-1902)

of intuition, and that these most often come when they are least expected.

From the wealth of his examples, Bucke concludes that candidates for cosmic glimpses most often have good health, a well-developed sense of morality, a warm heart, courage and a depth of emotional experience. He does not go into the fact that these qualities must be a logical consequence of talent kernels from previous lives, but it seems to me, judging from the book as a whole, that he would be in agreement with Martinus on this point. We have to remember that Bucke was a scientifically minded medical man, whose aim was to publish comprehensive, empirical proof of the probability of the dawning of a new form of consciousness rather than to bring to the fore concepts with a religious flavour such as karma and reincarnation (a truly western spiritual science was at that time still in its infancy).

Bucke takes the following points as being quite specifically signs of the authenticity of a cosmic glimpse:

- a subjective experience of light (often but not always present)
- a raising of the moral standard
- an intellectual illumination (the same as intuitive conclusions)
- a sense of immortality (the fear of death disappears)
- consciousness of one's sins disappears (but a sense of responsibility increases)
- the experience comes all of a sudden ("to those who least expect it")
- the experience occurs between the ages of 30 and 40 (there are exceptions, especially upwards)
- a change in the person's appearance, greater charm that draws other people towards them, sometimes almost a "transfiguration" during and immediately following the glimpse.

A point that is made throughout the book is that even one single cosmic glimpse that perhaps lasts only a few seconds often causes both deep and life-long changes. One is simply no longer the same person, and even great difficulties will never be able to knock one completely of balance. Especially the second point – the raising of the moral standard – is something that also other people can notice over a really long time, just as a certain standard of morality was one of the prerequisites for receiving anything at all. Or in the words of Martinus: "Humility is the key to the gate of wisdom". One can perhaps express it in this way, that through one's own energy and repeated training one can bring oneself up to a certain level that makes it possible for intuition to begin to work, but the illumination itself is a leap into something new and unknown and will be experienced as a form of grace.

Walt Whitman as a representative of the new type of human being

In Bucke's view there is no one who can be said to be an incarnation of the above points as much as his friend of many years, the poet Walt Whitman (1819-1892). Bucke even goes so far as to say that Whitman was for most of his life to a large extent permanently cosmically conscious (albeit not in Martinus' sense, with intuition fully under the control of his will). What is more, he places him above giants such as Buddha and St Paul, who also have a prominent place in the book, but who according to Bucke were guilty of regressions in certain areas. Bucke sees it as one of Whitman's real merits that both in his life and his poetry he consistently sees the human being as a whole, in other words he does not forget, in his enthusiasm for the new cosmic impulses, other layers, such as the aforemen-



The picture of Walt Whitman, the poet, on the cover of the first edition (1855) of his "Leaves of Grass"

tioned “self-consciousness”, which in Bucke’s view should not be phased out but instead integrated. Even though in certain spiritual circles the intellect has been looked down upon, it has to be said that it is a vital, albeit inadequate, requirement for the modern, scientifically minded spiritual researcher. In the words of the old saying, it is “a good servant, but a bad master”. In the same way it has been a bad idea through the ages to suppress the sexual aspect of the human being, which as we know occurred particularly in early Christianity, but also in many western as well as eastern monastic traditions.

Whitman’s poems, especially his “Leaves of Grass”, which he published and revised eight times, have in contrast a truly all-inclusive tone and express a deeply felt fervour for all and everything in existence. Passion for life, comradeship and a pronounced sense of freedom are key concepts in his writing. Martinus could possibly also say that on the road of evolution it is not a question of wiping out or removing certain aspects in human beings, but rather of widening the boundaries of the “little self”, through an increased insight and understanding, so that it takes on a cosmic status.

Finally, in connection with Whitman, I would just like to say that I have deliberately chosen not to include any examples of his poems, as their strength lies to such an extent in a kaleidoscopic wholeness and a cosmic sense of oneness, which the poems present en bloc to the reader. Excerpts can in fact rapidly end up sounding prosaic, and in many cases sounding like prose chopped up to look like verse, doing absolutely no justice to the life-affirming undercurrent that runs through the whole. It is worthy of note that the books that Whitman published before his first cosmic glimpse are considered

by scholars to be totally worthless, whereas “Leaves of Grass” is seen by a great many people as offering an important contribution to world literature.

An unknown woman’s cosmic experiences

As already mentioned, “Cosmic Consciousness” contains descriptions of both well-known as well as unknown people’s experiences of cosmic glimpses. Among the well-known are Dante, William Blake, Spinoza, Swedenborg, Jacob Böhme, and Francis Bacon.

The latter is seen by Bucke as the real writer of Shakespeare’s works, which he attempts to demonstrate through the close connection between the style of writing as well as the content of Bacon the philosopher and Bacon the poet. If it had not been the case that I already believed in this theory that has also been put forward by others, I would easily have allowed myself to have been won over by Bucke’s discerning arguments – that would have been really interesting!

It is hard to choose who I should go into most depth with in such a short article as this, but after reading the book a couple of times it became clear to me that “the case of C.M.C” – a young, unknown woman, a contemporary of Bucke – contained a totally exceptional inspirational power, which I hope can be brought out from the subsequent quotations from her own account.

After a brief description of her perfectly ordinary life and a constant more intense seeking for “something more” (including reading Whitman’s “Leaves of Grass”) she continues: “I had come to see that my need was greater even than I had thought. (...) What it was I know not, except that it was a yearning – for freedom, for larger life – for deeper love. There seemed to be no response in nature to that infinite need. (...) So

I said: The power in whose hands I am may do with me *as it will!* It was several days after this resolve before the point of complete surrender was reached. Meantime, with every internal sense, I searched for that principle, whatever it was, which would hold me when I let go. At last, subdued, with a curious, growing strength in my weakness, *I let myself go!* In a short time, to my surprise, I began to feel a sense of physical comfort, of rest, as if some strain or tension was removed. Never before had I experienced such a feeling of perfect health. I wondered at it. And how bright and beautiful the day! I looked out at the sky, the hills and the river, amazed that I had never before realised how divinely beautiful the world was! The sense of lightness and expansion kept increasing. The light and color glowed, the atmosphere seemed to quiver and vibrate around and within me. Perfect rest and peace and joy were everywhere, and, more strange than all, there came to me a sense as of some serene, magnetic presence – grand and all pervading. (...) The great truth that life is a spiritual evolution, that this life is but a passing phase in the soul's progression burst upon my astonished vision with overwhelming grandeur. (...) Welcome centuries, eons of suffering if it brings us to this! And still the splendour increased. (...) I felt myself going, losing myself. (...) Now came a period of rapture, so intense that the universe stood still. (...) Only one in all the infinite universe! The All-loving, the Perfect One! (...) And with the rapture came the insight (...) I saw with intense inward vision the atoms and molecules, of which the universe is composed – I know not whether material or spiritual – rearranging themselves, as the cosmos (in its continuous, everlasting life) passes from *order to order*. What joy

when I saw there was no break in the chain! (...) Worlds, systems, all blended in one harmonious whole. Universal life, synonymous with universal love! (...) How long the vision lasted I cannot tell. In the morning I awoke with a slight headache, but with the spiritual sense so strong that what we call the actual, material things surrounding me seemed shadowy and unreal. (...) The ideal had become real, the old *real* had lost its former reality. (...) *Every longing of the heart was satisfied*, every question answered. I loved infinitely and was infinitely loved! (...) The infinite love and tenderness seemed to really stream down over me like holy oil healing all my hurts and bruises. How foolish, how childish, now seemed petulance and discontent. (...) I had learned the grand lesson, that suffering is the price which must be paid for all that is worth having; that in some mysterious way we are refined and sensitised, doubtless largely by it, so that we are made susceptible to nature's higher and finer influences. (...) That sweet, eternal smile on nature's face. (...) Such joyous repose and sweet unconcern – saying to us, with tenderest love: All is well, always has been and will always be. (...) That which we seek with passionate longing, here and there, upward and outward, we find at last within ourselves. (...) Nature's own exceeding peace, which 'passes understanding'."

"Cosmic Consciousness" is indeed a spiritual classic that has not gone out of fashion, and that within its 400 pages contains enough material – and light – for many winter evenings.

To conclude, I will just mention that the book, which dates from the beginning of the last century, has been reprinted photographically several times and is still in print today.

Translation: Andrew Brown



by Søren Olsen

“Everything is very good” – comfortable pillow or initiator of change?

It will begin this article with a slightly altered version of the parable of the Good Samaritan:

“On one occasion an expert in the law stood up to test Jesus.” “Teacher,” he asked, “what must I do to inherit eternal life?”

“What is written in the Law?” he replied. “How do you read it?”

He answered: “‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’; and, ‘Love your neighbour as yourself.’

“You have answered correctly,” Jesus replied. “Do this and you will live.”

But he wanted to justify himself, so he asked Jesus, “And who is my neighbour?”

In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he fell into the hands of robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. A priest happened to be going down the same road, and when he saw the man, he passed by on the other side.

So too it happened that someone who had read the complete works of Martinus came to the place, and when he saw the suffering man turned to him with compassion and said: “My good man, everything is very good! There is the pleasant good and the unpleasant good, and everything exists only so that we can develop. You will derive great ben-

efit from the sufferings which you have brought upon yourself, and that you yourself – don’t forget – are the deepest cause of. Give it some thought!” And with that he walked on with, what is more, peace of mind.

But an Atheist, as he travelled, came where the man was; and when he saw him, he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, took him to an inn and took care of him. The next day he took out two silver coins and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’

“Which of these three do you think was a neighbour to the man who fell into the hands of robbers?”

The expert in the law replied, “The one who had mercy on him.”

Jesus told him, “Go and do likewise.”” (Original: Luke 10:25-37)

Now, I am fairly sure that everyone who has read Martinus would be content to have the same thoughts as those described above, but would like to act like the atheist. And the atheist would probably dial 112 on his mobile and be off the hook much easier than in the parable!

But what if the person who fell into the hands of the robbers is a representative of the maybe two billion people on this planet who live in some degree

of physical need, not to mention those who live in spiritual and psychological need? It is easy for the knowledgeable and sensitive person to act by calling checkmate – which is also a kind of psychological need – because is not misery limitless? Does it make any difference to act?

Is it not both true and convenient to relate to the insight that, despite the misery, everything on this planet is exactly as it should be and can be at the present stage in evolution? I know that it brings me great peace of mind to think in this way. I don't know how I would have felt if I hadn't had a view of life based on spiritual science. I also know that before my destiny led me to become interested in spiritual science, I was very active in a political organisation with focus, among other things, on providing information about the relationship between the western world and the developing world. Today I am more of a pacifist. I know that I cannot save the world! But what about neighbourly love? I know that in my case this is only at its very first stages of development. Maybe the insight that "everything is very good" is only a comfortable pillow sustained by lack of love? There are indeed plenty of things we can plague ourselves with. Happiness must be knowing the area of our responsibility, and knowing what kind of positive contribution we can make, given that we are put in this world to serve our neighbour.

"Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and love your neighbor as yourself" – the very fulfilment of the law. So simple and yet so difficult. According to Martinus, developing this strong, pure love of God and one's neighbour is not merely an act of will or a matter of having an extremely strong faith, it is a

question of development – development over many lives – also from the very moment when one realises that this simple message expresses the whole thing in the shortest possible form.

It is all about developing and uniting "brain" and "heart" – intellectualising our emotions. Our experiences of suffering play an important role in this because it is precisely these painful experiences that, among other things, need to be intellectualised. They have to be cleansed of anger, bitterness, irreconcilability, victim consciousness, grief, depression and so on. Without overcoming the darkness of the past, there will be no neighbourly love. In other words, suffering plays the absolutely key role in the development of humanity/humanism in people, and consequently these experiences of suffering are also a vital necessity in enabling us to fulfil the "law" to love God and our neighbour unconditionally. The "law" is therefore not a – *you should* – because one cannot enforce upon someone an ability or quality that takes several lives in darkness and light to develop. The "law" should be a matter of the heart/soul/mind, the expression of a comprehensive spiritual transformation from terrestrial human being to real human being.

The expert in the law gives the correct answer to Jesus' question. He knows the teachings of his scriptures, and Jesus of course knows his weaknesses, which is why he in fact tells a rather provocative parable with a Samaritan as the "hero", seen that the Samaritans were a group with whom the Jews were not allowed to socialise. Neighbourly love is not about believing in one's God and knowing his commandments, but about acting in a loving way towards absolutely everyone – even towards an enemy or a "heathen".

Maybe the expert in the law is more similar to us as spiritual scientists than we would like to admit – look at the questions he asks Jesus. In order to put Jesus to the test, he would like to know how to inherit eternal life. Jesus does not reply but asks a leading question, which the expert answers correctly. He is not given a direct explanation of “eternal life”. And then: “But he wanted to justify himself, so he asked Jesus, ‘And who is my neighbour?’” In this way, the parable becomes a concentrated answer to three essential questions: What characterises neighbourly love, who is my neighbour, and the fact that fulfilment of the “law” leads to awake, day-conscious recognition of eternal life.

How does Martinus answer the question “who is my neighbour”? “Our neighbour is any being whatsoever that enters the range of our area of perception” (see LB3, 703). In the article, “Who is my neighbour”, he writes: “If the term ‘neighbour’ is to be understood completely literally, it is a term that denotes location. Our neighbour is therefore in this connection the being that in physical space is closest to us... When it is written that one should love one’s neighbour as oneself, this means that one should first and foremost love the being or beings that are within the range of what we can observe, and that we therefore cannot avoid experiencing or sensing... If all the beings within this zone, which is close to the senses, were to fulfil this law, and everyone were to be a joy and a blessing for everyone else, the Kingdom of Heaven would already long ago have become a reality on Earth. (Martinus’ concept of “neighbour” also covers life-units that are for example plants, animals, organs, and cells).

At first sight this might seem like a surprising answer, because what about all the people who are suffering

in countries far away? But if we look at it closer, it is also a completely logical and necessary answer. We have to take as our point of departure the law of cause and effect – “as you sow, so shall you reap” – which guarantees for every single human being a perfectly logical and law-bound development towards neighbourly love. If I am to meet the effects of my dark actions as well as my light ones, it has to be primarily in the place where I am with my body and where I can physically meet my neighbour – and my “neighbour” thereby becomes a location. It has to be about family, friends, enemies, colleagues, or the neighbour that we do not even know but whom our destiny, like the Good Samaritan, has brought us together with in order to help. The question “who is my neighbour” therefore has an equally simple answer, as we can see from the parable.

This is all well and good, but there are people who to a certain extent manage to place themselves voluntarily right in the midst of hard destinies – doctors, nurses, social workers, relief and aid workers etc. - and who thereby get the chance to do a great deal of good in the very place where the neighbour in need is to be found. Such people provide professional relief in areas that would otherwise have been a personal area of destiny for family and friends. Hopefully these helpers are in those very places that provide them with joy and inspiration. Martinus writes in several places that the development of The Red Cross for instance is an expression of “the Good Samaritan”. Practical neighbourly love has to both develop and spread in the world. But life and existence clearly offer more than suffering and helping people that are hit by hard destinies – for instance they provide the opportunity for sports, art, hobbies, science and not least different

types of jobs that in innumerable ways consist of serving our neighbour and society. In every person's development there will be times of darkness and ill fortune as well as times of light and good fortune, just as we will have to play many different versions of the role as respectively helper or person in need of help.



Shegal district, Kunar province, Afghanistan. ICRC staff distribute food and emergency household items to displaced people.

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“Everything is very good”, owing to the fact that everyone meets the very destiny that they have something to learn from. It is about “waiting and praying”, about being alert to whether there is something in my relationship

to my close neighbour – and thereby also in my relationship to God – that I have overseen or that I can do better. Because just as one can, together with one's destiny, choose to place oneself in the midst of hard fates, or just play an active part in being a joy to others, we can also through disinclination shrink away from everything that smells of hard work and problems. That too is of course an expression of the fact that “everything is very good”. Everything is so finely tuned. The one who helps his neighbour will also as his destiny be the one to be helped.

It is through the insight into the perfection that lies behind all human beings' development towards humanism, combined with prayer, that we will develop the personal relationship to God that will eventually become an inner state that can be expressed as loving “the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and loving your neighbour as yourself”. The whole of Martinus' extensive work was written in order to guide us to practice in this spirit. If Martinus had not had this as the core of his work, it could not be called a continuation of the Bible and bear the title “The Third Testament”.

As Jesus asks the expert in the law, “Which of these three do you think was a neighbour to the man who fell into the hands of robbers?” The expert in the law replied, “The one who had mercy on him.” Jesus told him, “Go and do likewise.”

Translation: Mette Holland

Use your money to benefit others and be happy

This was the title of a column in the 6 April 2008 edition of Berlingske Tidende, which put forward the claim that there are personal benefits in using one's money to make a donation to charity or to buy something for another person. Research undertaken among 630 Americans, at the University of British Columbia and Harvard Business School, shows that it is not money but the way in which one uses it that affects our spirits. Those in the survey that spent money on others indicated a greater sense of happiness than those who spent it more on themselves. The research also indicated that a gift costing as little as five dollars brought about a marked increase in the feeling of happiness in the person giving the gift.

Martinus writes in Chapter 7 of his article "The art of giving": "Love is the very essence of the principle of giving or setting free. Love is not about taking care of one's own interests, it is a mental attitude in which thoughts are directed towards releasing the joy in allowing other people's wellbeing to take precedence over one's own. It is a form of existence that can only release the highest sense of happiness in "offering oneself to others", that is to say, making a perfect, one-hundred-percent gift of oneself to life or one's surroundings, a perfect, one-hundred-percent setting free of all other living beings' development and experience of life."

Torben Hedegaard



INFORMATION ABOUT THE THIRD TESTAMENT

The purpose of the magazine Kosmos is to give an insight into the world picture that the writer Martinus (1890 - 1981) has described in a series of books under the common title: The Third Testament. Martinus' world picture is a logical analysis of the spiritual laws and principles of life. Anyone can study this new world picture by reading Martinus' books, which are published by the Martinus Institute, or by attending lectures, courses and study groups as well as through information on the internet. Each summer courses are held in various languages at the Martinus Centre in Klint, Denmark and at other times of the year at many other places in both Denmark and abroad. Further information can be obtained from the Martinus Institute. The dissemination of knowledge of The Third Testament involves no membership or setting up of any association.

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