



MARTINUS  
INSTITUT

# Kosmos

MARTINUS COSMOLOGY

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**Dear reader,**

The other day I came across the article, “The Christmas Star”, in an old issue of Kosmos. The article is a transcript of a lecture that Martinus gave in 1941, at a time during the Second World War when Denmark was occupied by the German army. Here is one paragraph from the article:

*“The tremendous darkness that dominates the world today has as its mission the creation of a longing in the individual human being’s mind for its opposite. In your own case this longing for light has given rise to the fact that you are now pursuing a study in which you have access to this light defined in clear thought sequences that you can perceive with your intelligence. You are now able to experience this light, not to the sound of the organ and the singing of hymns, but as real facts. You are actually the only ones that have access to this today, but this will not always be the case. As war heads towards its own destruction, these thoughts will spread over the Earth and war will experience its own death throes; it will in a way even commit suicide. The more it flares up, the more furiously it will rage and the closer it will be to its own termination, and therein lies its suicide. You who are today fighting one another have in reality the same ideals behind your fighting; you are all longing for a world in which one generation will not take up arms against another. Everyone is longing for global peace. In the light of this longing they will find one another, and when this has taken place, the light of Christmas will shine over the entire planet, and a new heaven and a new earth will be born. It is not within my powers to tell you how many years this will take, but it will not be as many as you fear. What you have to understand is that the evolution towards a higher social system will take*

*place by degrees. There are still many errors that have to be corrected, but evolution will progress with great strength. An entirely different administration of resources and a far greater freedom between nations will arise. The constantly growing technical evolution will permit an international life together of dimensions that are difficult for you to imagine today.”*

These must have been encouraging words to those attending the lecture. They were then in the third winter of the war, with all its destructiveness, fear and deprivation, and to have been able to raise their heads to see beyond the immediate horizon, even perhaps only temporarily, must have made a strong impression. But the situation is not so different for humankind today; everyone is longing for global peace.

As Martinus writes in the article, “The secondary and the primary resurrection”, the aim of evolution is to allow the individual “to awaken from a dark, primitive, animal existence to become a high-intellectual being “in God’s image”, a being culminating in love.” That might seem a big task, with “still many errors to be corrected”. But, as we can see from Martinus’ analyses, the process moves steadily forwards, and the errors that we have to correct are not of global dimensions. They are the little adjustments in our everyday behaviour, for example, finding a way of responding to what would normally have given rise to anger with a bit more tolerance. This is the road to the everyday “primary resurrection. And Martinus’ words, again and again, can remind us of the long term goal and fill us with inspiration to persevere. Here is inspiration indeed for the coming year!

*Andrew Brown*



# The small and the great resurrection

by Martinus

## 1. The church's view of present-day psychic occurrences

As a part of our study of the spiritual world or the psychic or non-physical aspect of terrestrial human beings, it can be worth spending some time looking at what we have been told about this subject according to the ecclesiastical Christian view of the world. Here we are to a large extent told about an eternal life and a spiritual world, a kingdom of heaven, that the majority, the saved beings, will attain, and about a hell that the godless beings are condemned to. We are told about revelations and visions that prophets and other men of God have experienced, but the strange thing is that nothing whatsoever of this sort of thing should happen these days. If someone nowadays has visions or witnesses revelations, they have to be very careful about talking about their experience, otherwise they will quickly be labelled as someone who is a bit out of balance or a fraudster. In the Bible we can read about Saul who visited the woman at Endor in order to be able to talk to Samuel. What was it that took place when the woman conjured up Samuel? Was it not precisely

what we would today call a “spiritual séance”? The woman at Endor was a spiritual medium. The fact that Samuel said that one should let the dead rest in peace is another matter. That fact provides no grounds for denying that one can establish contact with the dead. In several places in the Bible we can read about angels or spiritual beings that have revealed themselves, and Christ speaks about angels or beings that are of help to all those who are destined for salvation. We have also heard about the account of the writing on the wall and many other psychic occurrences that took place. The psychic occurrences in the Bible eventually come to their culmination in the account of Jesus' resurrection and his appearance before his disciples. If it was possible for such things to have taken place in the past, why should they not also be able to take place in our time? But despite this, the ecclesiastical authorities would prefer not to accept such occurrences today, they would in fact rather deny them, or at best treat them as occurrences of a completely different nature than those that occurred in the past. They would say that Jesus' resurrection and

appearance to his disciples has nothing whatsoever to do with spiritism.

## **2. The denial of reincarnation is a strong superstition**

So what is spiritualism? Spiritualism is the acknowledgement of the revelation of psychic or spiritual forces and beings on the physical plane. But what else can the resurrection of Jesus and the other biblical accounts be other than the revelation of psychic phenomena on the material plane? The fact that within official spiritualism there exists a great deal of humbug and deception does not mean that all spiritualism is a fabrication. In the field of science and within the religions there is also very much that does not coincide with reality. But this does not mean that all religion and science is a fraud. But because within religion one has left behind the acknowledgement that revelations, visions or psychic phenomena can take place, one has become the victim of a great superstition – and one that is extremely central to one's spiritual life – that results in the denial of reincarnation, one of life's most important facts. One believes in only one life on Earth, and once it has come to an end one sleeps until the Day of Judgment when one will rise up and go to either heaven or hell, depending on whether you are among the saved or the damned. Today the church upholds only one of these great psychic occurrences in the Bible, namely Jesus' resurrection from the grave and his revelation to his disciples. The concentration and the wonder focussed on this occurrence has been so strong that it has put Jesus' true, great, all-meaningful resurrection in the shade. Even though Jesus' revelation to his disciples ought in reality to have been seen as proof of the continuing existence after death, and therefore for reincarnation, it has

now become a shadow darkening and rendering invisible the true, blinding resurrection that is God's goal for all human beings, and that Jesus was the incarnation of.

*This article is a reproduction of an unfinished manuscript that Martinus wrote in preparation for a lecture at the Institute on Sunday 8th May 1949.*

*Minor corrections and headings by Torben Hedegaard, approved by the board on 04 09 2011. Original title and date of publication: Den lille og den store opstandelse, Danish Kosmos 2012/5*

*Translation: Andrew Brown, 2012*

*As the article finishes rather abruptly the editor of the original Danish Kosmos has added the following three chapters from "The secondary and the primary resurrection", which forms part of the short book, "The Road of Life".*

## **Chapter 8**

### *Jesus and the secondary and the primary "resurrection"*

The resurrection of Jesus on Easter morning, with his ensuing materialisations or appearances to the disciples, can be considered only as a form of manifestation of a very temporary nature, which only later will become a basic, common, everyday event on the physical plane of the Earth. They showed only an ability or characteristic that has in principle been used many times, both before and since, by other discarnated beings – indeed, even by beings of a much lower moral quality than that which Jesus represented. In the mission of the world redeemer it plays therefore only a secondary role.

However, the life of the world redeemer revealed another "resurrection form the dead" of far greater dimensions and based exclusively on love. This resurrection is not an act of

will temporarily maintained by borrowed substances and concentration of thought. On the contrary it constitutes a process of transformation that takes place through a reincarnation-sequence of physical lives, which, through evolution, gradually lets the individual awaken from a dark, primitive, animal existence to become a high-intellectual being “in God’s image”, culminating in love. This resurrection is the primary goal of God’s will for the terrestrial human being. Only this resurrection can give the individual the full experience of identity as the creator and master of time and space and thereby the experience of being “one with the Father”, being identical with eternity and infinity themselves. The living being or son of God thus receives, through this resurrection, an experience that far outshines the experience of resurrection that consists merely of showing oneself in a temporary body based on a momentary loan of other people’s psycho-physical substances. What does such a temporarily materialised spirit know, if it has not previously passed “the great resurrection” or “the great birth”? Is it not a fact that dematerialised spirits have not ordinarily been able to tell anything stretching much beyond what one already knew on the physical plane? One has not been able to get a true solution of the mystery of life by this means. To this one should add that a temporary materialisation, unlike the ordinary physical body, cannot be maintained by virtue of the body’s own automatic function, leaving the day-consciousness of the spirit or the I completely free for other purposes; instead it must be maintained by a more or less strenuous conscious concentration of the will. When a spirit has to maintain strong concentration on a particular object it becomes very difficult for this spirit, (indeed,

for some perhaps even totally impossible) at the same time to concentrate on complicated intellectual matters. To the same extent as a spirit has to concentrate on fields of thought outside the materialisation itself, this materialisation or appearance is weakened or made impossible. That the materialisations of Christ were as successful as they were is exclusively due to the fact that he had a very superior and trained ability to concentrate, together with the unusual conditions for materialisation that the A-substance<sup>1</sup> of the disciples and friends present gave him. At the same time he was already in possession of “the great resurrection”, which made all spiritual questions everyday, straight-forward matters for him. He did not, in the moments of materialisation, need to strain his ability to concentrate. He had therefore, to a greater extent than is otherwise the case, more free power and strength to sustain the materialisation.

## Chapter 9

### *Christianity’s mistaken view of the secondary resurrection at the expense of the primary resurrection*

The secondary resurrection, the still imperfect form of materialisation, has in reality become the central point in the Christian view of the world and has thereby placed “the great primary resurrection” in the shade. Excitement about the secondary or “the little resurrection” has entirely overshadowed or veiled the idea of reincarnation or rebirth from life to life, so that believers in Christianity completely deny this and are convinced that the living being has only one physical earthly life. This belief has in turn brought about a new superstition concerning the justification of the apparent injustices of existence or daily life so that one cannot give any



satisfactory intellectual or logical explanation of the very various, apparently unjust fates to which living beings are subjected. One tries to remedy all this by means of sacraments and christening ceremonies, and with the belief in God's mitigation, through the crucifixion of Jesus, tempering justice with mercy and forgiving beings their sins. No wonder that the world redeemer could foresee the "antichrist" who must give rise to the doomsday or Armageddon of "the last days", the religious and political chaos, the culmination of the killing principle under which mankind today sighs and groans, despite the sermons of thousands of priests about neighbourly love. No, the beings' fate is not a question of an angry God who has to be appeased by the assassination of the world redeemer so that he can have pity on mankind and forgive them their sins. The beings' fates are not at all a question of sin and forgiveness, but exclusively of cause and effect. It is a question of knowledge or ignorance of cosmic chemistry and technique. Where a being does not know cause and effect he acts blindly. To act blindly when one cannot see cannot be a sin. There cannot therefore ever exist any sin to get angry about. A Godhead who gets angry in not a God but an idol, a being that is itself blind. It is a being that belongs among all the other beings walking blindly or groping their way forward in the darkness. A human being capable of getting angry is not a human being but a being still not "resurrected from the dead". It is a being that through the shadows of the grave will gradually blaze a trail forwards towards the light, towards "the great resurrection", "the total initiation" or "the great birth".

## Chapter 10

*"The primary resurrection" as the all-outshining goal of the Godhead's will for the terrestrial human being*

So the secondary resurrection, or Jesus' Easter-resurrection, is not enough. It is not that which is Christianity's true kernel or basis for the mission of world redemption or the salvation of the world. It was the manifestation and demonstration of the "kingdom of heaven" that should come as something within the beings. It was not an occult or psychic ability to materialise oneself, but an ability to live in harmony with the laws of the universe, an ability to be a joy and blessing for the whole, the ability to be – not an inconvenience for the existence of other people or living beings – but on the contrary, the ability to be an inspiring, life-giving, joy-promoting – and thereby serving – source of life for all living beings.

The content or essence of Jesus' conversation with Nicodemus was that the beings, through the principle of reincarnation, are "born anew of water and the spirit", thereby having the possibility of growing from a primitive, animal and killing form of life to the high-intellectual form of life dominated by love that constitutes "man in God's image". Without being "born anew of water and the spirit no one can enter the kingdom of God". This means that the human beings must be born in a new physical organism fit for an attitude of consciousness and perception of life and existence as a divine manifestation of all-love. This new physical organism is thus "the new birth of water", just as the new attitude of consciousness is the same as "the new birth of spirit". This new birth constituted "the great resurrection" or revelation of the world

redeemer's appearance on Earth. It was not a resurrection that he attained only after his crucifixion, but was a "rising from the dead" he had already acquired in past lives before his incarnation on Earth. And it is the same resurrection that is proclaimed to all people under the term "the second coming of Christ". This second coming of Christ is the same as the being's acquisition of the life-experience of Jesus and the state of being "one with the Father" connected with this. It is this cosmic state of consciousness that constitutes the Kingdom of Heaven, which the terrestrial human being must aim at as his great goal for

the future. It is this second coming of Christ we know from "*Livets Bog*" as "the great birth". It is the preparation for this great "resurrection from animal to human being" towards which all terrestrial people, through Armageddon or Doomsday, are now developing. And it is the acquisition of this resurrection that, as previously mentioned, is the all-outshining goal today intended by the divine will for the terrestrial human being. This resurrection can thus exclusively be acquired and exist as the total result of perfect neighbourly love and thereby be the only true Christianity or salvation of mankind.

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**Note:**

1. In a previous chapter Martinus writes about "A-substance" that it is "a kind of finer physical substance... that is to be found in some terrestrial human beings only in insignificant amounts, while in others it is to be found in abundance... It has the characteristic that it can quickly or with lightening speed connect with and let itself be controlled or formed by a particular psychic of spiritual power, which we may call "A-power". Through this connection a concentration takes place in the A-substance whereby the latter becomes physically visible. It is this rendering visible that we see as a materialisation."

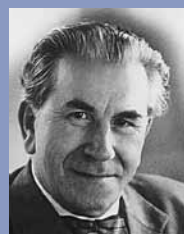
## QUOTATION

*In this lies the great deliverance or the salvation of mankind, namely through coming to an understanding that evil does not come about through wickedness but through ignorance on the part of its originator. ... And as for ignorance, the only way to bring light to bear on a subject is through instruction, building up one's own body of experience and understanding and friendship, that is to say, not through hostility.*

From Martinus' article, "Evil" and its cause, Kosmos No. 5, 1995

# To be one with the Father

by Martinus



## 1. Life on Earth gives all living beings “God’s consciousness”

All of earthly life, the passage through the animal kingdom or the zone of the killing principle, is an initiation, an evolution that leads to “the great birth”, where one becomes conscious in the Godhead or one with the Father. All of this passage, this life in the animal kingdom, is thus based solely upon bringing the being to a particular culmination in the acquisition of knowledge about the effects of so-called “evil”, which in turn is the same as “absolute wisdom.” This “absolute wisdom” is the same as “the holy spirit”, which in turn means the same as “God’s consciousness”. All of life on Earth has, through evolution, as its basis or its object to give all living beings “God’s consciousness”. When this object is accomplished and the being is filled with this divine consciousness, it feels itself “one with the Father”. It has become completely sovereign mentally. It knows quite independently of others what is “good” and what is “evil” and thus can only be in contact with the divine will. For this being there is nothing that is above or equal to this will, and the Godhead has thus become this being’s absolute “fixed point”. It speaks with God as a person speaks with their neighbour. It is naturally a matter of course that this being’s fate is thus grounded in an unshakeable solid and permanent happiness.

This again means that if all the people of the Earth had reached just such a stage, the Earth would be a “paradise”, based upon the absolutely highest wisdom. It would be a world in which militarism, the police and the judicial system, as well as all political and sectarian discussions and groups were made redundant, as all the beings carried the law of love in their hearts and minds. Everyone would exist merely in order to serve everyone else. Neighbourly love would be the beings’ most cherished factor, outshining all others. The world would shine with divine blessing. The Christmas message “peace on Earth” would be an omnipresent living reality.

## 2. A perfect “kingdom of happiness” cannot be created by politics

But why is it not already so? Would not all people today like to have peace? Do not all people wish that the earth should be free of war, murder, killing and maiming, free of robbery, hatred and persecution, free from rivalry, envy, backbiting and the like? Indeed, all beings want absolute peace when it comes to their own lives, their own fate. But this peace need not be quite so absolute when it comes to their neighbour’s fate. Hundreds of thousands of today’s terrestrial human beings have beings within their sight for whom their antipathy is so strong that



they would feel it as a terrible injustice if such a happy fate were suddenly to become the lot of these their enemies. Isn't it so that one feels it justified that some trouble or other can befall one's enemies? And if it happens does one not in lots of cases acknowledge one's satisfaction by exclaiming, "Serves them right"? A perfect "kingdom of happiness" cannot be created by any dictatorial power, whether it is democracy or autocracy. It would be able to bring happiness only to some, but a burning sense of injustice to other beings. And the belief in this injustice in the system would not create inspiration or stimulus in favour of its existence, but against it, in favour of its destruction. And the resulting "peace" would be thus only a more or less camouflaged phenomenon. Strife would continue under this camouflage.

But a "peace" that undermines itself, cannot possibly be true happiness or life's ultimate meaning, even though this "peace", of course, in certain cases may be an absolutely necessary external measure for society's existence. But for the individual, peace is not something that can be produced by an external social system, no matter how perfect this might be. "True happiness" cannot be given to the being through some external order based on a prearranged recipe. It is actually of a far deeper nature and character than the phenomena which are subject to the awake day-conscious will. With the day-conscious will one can directly determine if one will walk, sit, run, write, read, speak, or the like, but one cannot through will make oneself "happy". If happiness, like these mentioned phenomena, was just an act of will, there would be no unhappy people. No one is interested in destroying their normal wellbeing.

### **3. True happiness has nothing to do with being one with a political or religious system**

True happiness is thus not to be one with a system, whether this is of a political or religious nature. Systems are all without exception externally limited phenomena and will also all without exception undermine the being's happiness because of this limitation. If one is fully in contact with one or other system, this means that one does not have life interests that are affected or impaired by its limitation. And one feels free and pleased with the system. One is thus not bothered by its limitation. One feels "happy". But since there are at the same time always other beings, for whom the same system's limitation is a total restriction of important, deep life interests, such beings would feel terribly mentally tied and bound by this system. They will feel just as unhappy with the system as the aforementioned beings feel happy with it. In that way the first beings' happiness will thus be resting upon the other beings' unhappiness. That unhappy or bound beings will fight for their freedom is absolutely normal. But this means that it is a fact that the first beings' happiness gives rise to undermining forces. That these forces can only be vanquished by force gives no absolute security but simply reveals that we have not yet moved away from the primeval forest's terrain in our hearts.

### **4. The parting of the ways between the animal and the terrestrial human being**

The peace we want is the death and destruction of our enemies. But life has a higher purpose with the terrestrial human beings than such happiness. Why should the above-mentioned being

otherwise leave the primeval forest's Eldorado of life-and-death fighting, where happiness is a trophy maintained only by holding one's fellow beings down? And here we have come to the great parting of the ways between the terrestrial human being and the animal. While the animal's happiness is solely dependant upon its superiority and power to bring death and annihilation to the other beings in the jungle, these being the only means by which it can maintain its own existence, happiness for humans beings will naturally assert itself in a completely different way. Otherwise, the human being will never ever leave the stage of the animal. That it is more brilliant and clever in carrying out the killing principle by virtue of its technical expertise does not raise it to any degree at all out of the principle of the jungle, on the contrary, it just makes the terrestrial human being into an even greater and more brutal animal than the beings we usually denote by this concept. What then is this other that shall be the foundation of the terrestrial human being's true happiness, thereby making it into a higher being than the animal? Yes, isn't it just the so-called "holy spirit", which in turn is really the same as "God's consciousness"? The terrestrial human being is therefore on the way to being animated by God's consciousness, which again is the same as being "one with the Father".

## 5. To be in spiritual contact with life

What does it mean to be animated by God's consciousness or to be "one with the Father"? It means to be totally familiar with the Godhead's thought-plans and see that there is a divine loving intention with absolutely everything that happens, no matter how it may look from the purely material physical aspect. It is naturally a matter of course that existence itself and life thus become the expression of a living, thinking being behind life, and thereby constitute the Godhead's reality. It is likewise a matter of course that by being together with a living Godhead one is far more safeguarded against existence's particularly unpleasant phenomena than the being that sees in these phenomena only randomly released forces that are more or less catastrophic for its supposed happiness, forces that must be persecuted. As one has made one's way through good and evil and has acquired the consequent fundamental wisdom and one sees purely rationally – not as a belief – that "everything is very good", there is no longer any stimulating or facilitative force for the killing principle. One is in spiritual contact with the whole of life, with things as much as with one's fellow beings. One loves one's neighbour as oneself.

*The manuscript of a lecture given in the lecture hall of Livets Bog's Bureau on Sunday, 26th November 1944. Section headings by Ole Therkelsen, approved by the board on 23.03.1999. Original title and publication: At være et med Faderen, Danish Kosmos 1999/10*

*Translation: John Morley, 2012*



# Water – a fantastic substance!

by Rune Östensson

Most of us think of water as a rather ordinary and also simple, uncomplicated substance. But what does science have to say about this “simple” substance? It turns out that water is a bit of a mystery amongst scientists.

Water is a unique liquid that consists of hydrogen and oxygen and it is necessary for all life as we know it, that is to say, according to the definition that natural science has of life today. It also has 66 known anomalies, that is to say, characteristics that deviate from the normal behaviour of liquids. “Water is more complicated and exciting than we have realised before”, says Lars Pettersson, professor of quantum chemistry at the University of Stockholm. He says that water has two different structures or states, on the one hand the more disorganised molecules, but on the other hand there are also well organised regions in water that are 1-2 nano-meters in size and consist of about a hundred molecules. These well organised regions become less numerous with the rise in temperature of the water. I will come back to the issue of “well organised structures” later.

Why is water so important to enable organic life to manifest on the physical plane? Well, a significant characteristic is that water is a good solvent and is often called “the universal solvent”. Substances that dissolve in water are for instance salts, sugars, acids, alkaline metals and some gases, in particular oxygen and carbon dioxide. This is

important as water is the medium in which the different elements have been dissolved and in this way have come into contact with each other in order to create biochemical reactions, such as the forming of amino acids that are considered to be “the building blocks of life”. Another just as important characteristic of water is its sensitivity to electric/magnetic influence. A simple experiment shows this. Take a plastic comb and comb your hair or rub it quickly against your hair and then bring the comb towards a stream of water as it runs from a tap. What happens? Yes, the water deviates when it is exposed to the static electricity from the comb.

Water, with its charged oxygen and hydrogen atoms, is a so called dipole, which seems to be a perfect liquid to be influenced by electromagnetic forces. Here we arrive at something very significant! Water seems to be necessary in order to enable life, with its ray-formed or spiritual primary structure, to incarnate in physical matter. Water becomes a kind of “connecting-body” between the physical mineral matter and the living being’s spiritual-electrical structure. In this way it is possible for vegetable and animal life to incarnate on the physical plane. For the sake of completeness, it may be worth mentioning that water belongs to the mineral kingdom but due to its unique characteristics it can be used as a “link” between “life’s primary structure” and “mineral matter”.

Martinus writes about this “living” matter, that is, the plant kingdom and the animal kingdom in *Livets Bog*, volume 2, section 593. “It is this matter that we call “organic matter” and that we also know as flesh and blood in our own organism. *This matter – which has its origins in the “plant kingdom”, culminates in the “animal kingdom” and degenerates in the “real human kingdom” – is in reality only “mineral matter”, the various phases of which, as “solid”, “liquid”, or “gaseous” states, are attached to “ray-formed” matter. As “ray-formed matter” is the same as “consciousness-matter” or “mental-matter”, “mineral-matter”, through its attachment to “ray-formed” matter, will naturally acquire a faint touch of this matter. It will be visibly altered, it will be visible as independently working consciousness-material, it will to a high*

*degree be visible as “living” substance, indeed it will be the highest existing expression of the I’s creation in “physical” matter. It is this creation that culminates in the I’s appearance in a physical organism.”*

It is true that Martinus does not write anything about water in this section, but in *Funeral Rites* he writes that as long as there is moisture in the corpse there is still also organic life present in microcosmos<sup>1</sup>. We also know that if we take away all the water from organic matter it becomes mineralised – what is left is only the elements that build up animal and vegetable life, such as carbon, sodium, calcium, sulphur etc. This means that it is the water that makes physical matter become “alive” and makes it possible for our super-physical, electromagnetic structure to incarnate. What a fantastic substance!



Photo: Rune Östenson



Martinus also writes that the water on the Earth is to be regarded as the blood of the Earth that with its cycle can be compared to the circulation of the blood in our physical body<sup>2</sup>. He also writes about how our blood, which to a large extent consists of water, is “magnetised” by our thoughts, which means that we charge our blood with energy and thought-climates<sup>3</sup>. These bright or dark energies of thought then pass out to all the organs and cells of the body, actually to the whole of micro-cosmos and there become a force that either is life-giving or destructive. This means that the blood has the ability to “store information” and deliver it to micro-cosmos. This is exactly what has also been discovered about the “blood of the Earth” – water – that it can receive information and hold this information for a certain period of time in order for it to be “read” at a later point.

One scientist who has been much quoted in connection with his research on the “memory of water” is Jacques

Benveniste, a French immunologist, who through his research into antibodies showed that water has a memory. He published the results of his controversial research in the respected magazine “Nature” in 1988. In short, the procedure of the experiment was that he diluted and shook a substance that causes an allergic reaction so many times that there were none of the original molecules left. In spite of this, the antibodies reacted as if they had become “allergic” when they came into contact with the shaken and diluted water solution. The explanation, according to Benveniste, must be that water carries the information about the substance that causes allergic reactions, a kind of memory in the water. Several other laboratories repeated the experiment and came to the same result.

That it is possible to dilute a substance to the extent that there are no original molecules left but still obtain a biological effect is also what homeopathy maintains. This though, was too hard to digest for established materialistic



science, and they made sure that they falsified Benveniste's results. But the story does not end there, even though Benveniste died in 2004 and therefore did not receive recognition for his discovery during his lifetime.

The French researcher, Luc Montagnier, who received the Nobel-prize for medicine in 2008 for the discovery of the HIV virus, has now conducted experiments similar to those of Benveniste. I listened to him at a conference about research on consciousness in Stockholm in the summer of 2011. He talked about his research on DNA from bacteria and viruses and how, by diluting in water many times and shaking in between each dilution, he could "read" the information from the DNA even though there were no physical molecules left in the water. He states that structural changes have been created in the water, so called nano-structures, that can later be identified, through the use of adequate instruments, as electro-magnetic signals. Maybe these nano-structures have something in common with what the Swedish scientist in quantum chemistry calls "well ordered structures" that I mentioned in the beginning of the article?

Another scientist, Dr Masaru Emoto, has also become known world-wide due to his research on water through his book, *Messages from Water*. With the aid of a high-speed camera Emoto has discovered that water forms ice-crystals in different ways depending on what kind of specific, concentrated thoughts that have been directed towards it. He discovered that water from clean springs and water that had been exposed to loving words forms beautiful, complex and colourful ice-crystals. Polluted water and water that had been exposed to negative thoughts forms incomplete and asymmetric crystals with dull

colours. The thought-concentration that results in the most beautiful and stable crystals are "love" and "gratitude".

Emoto says that the results of this research, creates a new consciousness about how we can influence our planet and our own health in a positive way. Since the Earth and our physical bodies both consist of 70% water and our thoughts can change water, here again we have a science that shows the central role of consciousness in creating health. Martinus also shows with his analysis of the whole of creation that love is "the key-note of the universe" and mentions that as we bit by bit come closer to the true human kingdom our thoughts will become more and more filled with a constant gratitude towards life and thereby to God. This is the most life-giving thought-climate with which we can fill our consciousness

To conclude, we can say that the research on water that has been described here is part of the new paradigm that is presently spreading over the Earth – the era of consciousness and information. With the development of computers, internet and our ability to store enormous amounts of information in "mineral units of memory", perhaps it will not be that long before science will discover that consciousness can penetrate all matter, including water. And not only that. Consciousness has an effect on all matter and that is something that certain quantum-physicians have now discovered. But that is a subject that I will come back to another time.

#### **Notes:**

1. Funeral Rites, (not yet translated into English) chapter 93
2. Funeral Rites, chapter 84
3. Funeral Rites, chapter 43

*Translation: Anne Pullar*



## Imprisonment – now and in the future

by Hans Wittendorff

With regard to the huge number of crimes that are being committed these days, several readers have asked what Martinus has to say about how we punish these criminals. One reader writes: It is difficult to understand the way in which society treats criminals. It can take a long time before they are punished, and in many cases the victim is still in hospital while the person who committed the assault is walking free. Often the criminals are given a surprisingly mild punishment and can in a short time continue their “work”. How should society – based on Martinus’ analyses – treat violent offenders and other criminals? And where does Martinus write about this subject that has such great relevance especially in our times? Another reader expressed the opinion that there is a contradiction in the fact that on the one hand one should forgive, but if one does that, violent offenders would not learn about the effects of their actions and they would therefore not develop.

ANSWER: It is not so surprising that these questions are on many people’s minds. Through the medium of TV the acts of violence come right into our homes, and they make a strong impression on us. Many, many people are crying out for revenge and punishment. But quite calmly and quietly Martinus tells us that we have never yet seen that “*punishment, revenge and persecution have been able to change a being,*

*so that through these methods the being, from belonging to a lower evolutionary step, comes up to a higher evolutionary step. Through the use of punishment and superior force one can of course compell a human being to refrain from any deadly actions he may have in mind, but this does not take place with the being’s free will. Punishment and enforcement can therefore only create a kind of enforced learned behaviour, in the same way that one can exercise power over an animal to force it to perform certain actions.”* (*Livets Bog*, vol 7, section 2399).

This means that a human being’s mentality cannot be transformed by being compelled to adopt learned behaviour. So we are left with the question of what to do with all the criminals. Martinus deals with this question in *Livets Bog*, vol 4, section 1246, where he writes: “*So what is society to do about “amoral” beings or “criminals”?* Society must first and foremost learn to understand that “*criminals*” are neither “*criminals*” nor “*amoral beings*”, but are completely normal expressions of the steps on the ladder of evolution that they represent or to which they belong, just as every law-abiding and highly esteemed citizen within the state is an expression of the steps on the ladder of evolution that he or she represents. The only difference is that the latter represents the step or place on the ladder of evolution occupied by the state itself.”

### **Criminals belong to a wide variety of evolutionary steps**

Once more Martinus has brought to our attention the enormous range in the placing of the individual human beings on the ladder of evolution. In other words the ways in which our fates are formed, and thereby our concepts of justice, are widely differing. And that is not something that one can always change through punishment and compulsion. So what on Earth shall we do about it? Should we give all these “younger brothers” in evolution the freedom – with their primitive consciousness – to rob, plunder, steal, lie and defraud, murder and mutilate as much as they please? Martinus says no, of course not. That would be to “go ahead of Providence’s own appointed time schedule for this plan for mankind” (section 1249)

But in that case we would have no use for the analyses that these criminals are in reality merely “younger brothers” in evolution, who in Jesus’ words “know not what they do”. But Martinus in fact replies that these analyses “are of very great use to the being that today is beginning to love its neighbour, beginning to have so great an intellectual talent that he or she can understand the “cosmic analyses” or science of life, and who very much hates the idea of being party to, for example, “sentencing” these “younger brothers” to “punishment”, “prison” or other injurious treatment of body and soul”. (section 1250)

But what about the learning to be had from the fate arcs of the law of karma? Should these not develop the “criminals” as the questioner writes? In section 1253 Martinus answers our question with bell-like clarity: “And here we have thus a new proof of the fact that, even if there are beings that cannot take part in “punishing” and

“taking revenge”, there will always be enough beings that have the heart and mentality to attend to all the robust measures, the karmic effects or causes that must and shall inevitably occur within a society of beings that still do not love their neighbour as themselves, but in their thoughts, nature and appearance more or less uphold or swear by the law of “punishment” or “revenge”. How could primitive, hateful and unloving beings otherwise receive their returning karma and come to “reap what they have sown”? If such beings were not surrounded by beings of their own type, but were surrounded by nothing but “angels” and “forgiving” beings, they would of course never ever come to experience the sufferings of “revenge” and “punishment”, nor would they be able to feel happy with the “forgiving” beings, since they would be able to regard them only as primitive, naive and cowardly, if they did not consider them downright “abnormal”.

Martinus then concludes this quotation by writing that we have been given a little insight into “how everything, at any given moment, is precisely as perfect as it can be.” In other words, as long as “criminals” exist the laws of the individual countries will be willing to give them the consequences of their actions.

### **Martinus’ predictions are about to become reality**

But this state of affairs is certainly not the ideal one. Once mankind as a whole has come further in its evolution conditions will change. Already we can see many examples of this in the humane parts of the world. But just listen to what Martinus foresees regarding this more neighbourly-loving treatment of the “younger” souls in evolution. In *Livets Bog*, vol 7, section 2400 he writes that we will completely change the

present system of punishment, so that the emphasis is placed on purely human values, and society is of course protected against the so-called “criminals”, but without any form of brutality. *“All the less evolved beings who constitute a danger to the normal society will not be free to live in it. An area in the state will be set aside for these beings, in which*

*they can live under specially controlled conditions without being able to cause harm to other inhabitants of the area. Apart from this restriction they can live here freely. They can marry. They can receive training and work in whatever field interests them and suits their gifts and intellectual disposition. Such an area will not be a prison but a little*



Photo: Rune Östenson

*cultural area with schools, theatres, cinemas, sports fields, gymnasiums etc. These people who, on account of their under-developed state, are required to live here are not therefore in some kind of demeaning prison or degrading detention centre. The only reason that they are here is in order to adapt to living in the real, normal and free society outside."*

The vast majority of people are certain to be of the opinion that the thoughts that Martinus has described here apply, in the case of by far the largest part of humankind's present social system, mainly to conditions in the future. But in some places the first steps have been taken in the form of "open prisons" and rehabilitation of inmates. In Martinus' words, one allows "*space for a humane view of the under-developed beings and their behaviour.*" In Denmark for example there is a national association called High:five that helps released prisoners to find work. During the last two years High:five has helped 400 ex-prisoners to find a job, and 90% of these were still at the end of 2011 in work. In the association's website there is a moving account from one of them, a young Kurdish refugee, who concludes as follows: "Nowadays I think that if I come up against a problem, there is also a solution. There is always a solution. If you are afraid of something, you have to meet it. You have to learn from your mistakes and move on in your life. We are all of us being tested and the only reason for this is to learn how to deal with the situation." These are the words of a young person who, as a result of his own harsh

experiences, has come to the same conclusions as Martinus.

In Norway a new prison has been built in the town of Halden. When you read the description of the prison you would think that the authorities had read Martinus before building "Halden Prison". The Danish Criminal Social Welfare Department and a Parliamentary Judicial Committee have visited Halden Prison in search of inspiration for a new modern, alternative prison that is being planned in north Falster based on the same human principles.

In the USA it has also become clear that many "tough men" can turn into "sensitive men" if treated in the right way – and if they are ready. The magazine "Dyrevennen", which is the magazine of the Danish society for the prevention of cruelty to animals, contains a remarkable account of the American veterinary surgeon and researcher, Earl Strimple's, work with dog training and what it has meant for a group of prisoners in the state of Wisconsin. In the USA 60% of released prisoners find themselves back in prison. But that was not the case with the 68 prisoners that had worked with dog training; researchers have stated that not one of them has ended up back behind bars. And "Dyrevennen" is enthusiastic in stating that these prisoners found a new meaning in life, became less aggressive and increasingly responsible. This really means that also from society's point of view it pays to act in accordance with these humane principles that Martinus speaks about.

*Translation: Andrew Brown*



## “Thy speech...”

by Tage Buch

We are living in the “zone of the killing principle”. No one but Martinus has so realistically described our zone and the results of the continued use of our animalistic thought climates or unfolding of consciousness.

The killing ranges from brutal murders and attacks, war and destruction and scary diseases to the spoken word, the small more or less poisonous remarks, the random gossip, which in the same way as real killing is mortal for the fellow being. Gossip, slander, and degrading remarks can to a greater or lesser extent deprive people of their will to live. These are hereby mortal in themselves and belong to the “killing principle”. For this reason already back then Jesus spoke against the wrong use of speech. He even said: “Simply let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No’; anything beyond this comes from the evil one.” (Matthew 5.37). This simply meant that we should not contradict others, not go into a discussion with people who have no way of understanding what we mean. On such occasions we should, in order to avoid unpleasant exchange of words, rather say “yes, yes” or “no, no”, or maybe in our days, “is that so?”, “that’s interesting”, “that’s also a way of

looking at it”, “I shall think about that”, etc. All of our speech should of course not turn into either saying yes or no; this would be too monotonous and one-sided. Jesus’ recommendation was just to secure us a way in which we could avoid unnecessary war of words. Words are thus dangerous. They can be mortal. Many people have committed suicide because of slander and gossip. Through Martinus, we also get a description of the effects of negative unfolding of consciousness as well as the necessity of constructive and positive thinking. And when, as he puts it, “not a snowflake will fall in the wrong place”, then also each word will have its good or bad effect – even the slightest sigh has its effect. And again, we could refer to the cosmic conscious Jesus when he said: “But I tell you that men will have to give account on the day of judgment for every careless word they have spoken.” (Matthew 12.36). Peace will not come just because we stop killing people, eating meat, or going hunting, etc. We can create disharmony and war with words. So maybe we should become more and more used to saying “yes, yes” and “no, no”.

*Translation: Mette Holland*





## Our Father in heaven...

by Anne Külper

Martinus often uses the metaphor of the book – if we cannot read, we would only be able to count the number of letters, weigh the book and so on, but the invisible mental content behind would remain hidden from us.

In *Livets Bog*, vol. 6 Martinus in a similar way describes the starry sky as the veil in front of “the holy of holies”, which he also describes as the holy ground of God, the consciousness of God, the highest wisdom. When we look at the dark starry sky, we see only stars and galaxies reaching out hundreds of thousands of light-years into space. Not long ago as I was reading section 2029 I nodded in agreement to myself. I was sitting on the bus on my way to my study-group and I thought, yes, when I look up into the sky at night I see only stars and more stars. But what lies hidden behind the starry sky? I saw as an inner vision the dark blue sky with its small shining spots – and suddenly there was a “force”, like an invisible hand, that “moved” the stars so that they instead appeared in the shape of a head, shoulders and part of the upper body. For an endless moment I was in the midst of this revelation, surrounded by life, the universe. I was resting in the arms of God. In the next moment the thought came to me – if this is how it is to experience God, as a being in heaven, how can this be represented in the form of a picture? And immediately the picture of God, the Father, as a man with a white beard sitting on a throne of gold

amongst the clouds in the sky came into my consciousness, the very picture that I was given as a child in Sunday school, the picture that I reflected over a lot at that time, but later rejected. God cannot be sitting up in heaven looking down on us. But the experience of resting in the midst of God cannot be reproduced in a two-dimensional picture in any other way than as something existing outside ourselves. How can we create a picture of being surrounded on all sides by this force that for a short moment also streamed through me...?

Tears came to my eyes, my heart became tight inside my chest and in the same moment I felt endlessly grateful and happy at having felt this closeness to God.

A few days later I was shown one of Martinus unpublished symbols. I had seen it many years ago, but the picture in my memory was slightly different. It represents a dark, starry sky and resting in the sky there is a figure that looks like a human being lying down, filled with small stars. I became a little dizzy. It was nearly the same picture that I had experienced, even though the figure I saw was upright and not lying down.

In this drawing I have tried to show the picture of the transformed, starry sky – as it looks from the outside – such as we usually experience the physical world.

A few weeks have passed now, since I had this experience. The picture is still distinct, but the memory of the *feeling* of being in the midst of the





universe, and actually being one with the universe, is a little unclear, now merely a vague inkling.

A few sections further on, in *Livets Bog*, part 6, section 2033, we can read the following poetic lines:

*And resounding throughout the entire universe can be heard the voice of*

*the Almighty Father to his son: "I am in you, and you are in me. In our melting together we become masters of life. The radiance of our spirit is the very culmination of universal love. Our footprints are time, space and eternity".*

*Translation: Anne Pullar*



# Is the thought that we are ourselves the cause of our fate immoral?

by Sören Grind

Many people react strongly against the thought that it is we ourselves that create our fate. They think that it is cynical and immoral to say such a thing. They experience it as if one is saying that the person who has had an accident or who has lost a child has brought it on themselves, it being something that they themselves have created. So one lays blame on the very person who has already been knocked down.

The thought that we ourselves are the creators of our fate, that is to say the law of karma, can quite clearly be interpreted in that way, but one is then not seeing it in its correct context. If a fly is sitting on a black area of a painting it will claim that the picture is black, but seen from a distance the black area is merely a detail in a work of art that is full of colour and light.

We need to be able to stand back and look from a distance in order to be able to see that the law of reaping and sowing is the most loving principle of teaching. If one is used to thinking in a one-life perspective, the idea of karma is cruel and looks like a causeless or meaningless punishment. If I believed that we live only once, I would of course also protest against what is, in this perspective, such an extremely inhuman thought as karma. I now experience the idea of reincarnation as something just as natural as the fact that the sun that sets in the evening rises again in the morning. So I don't see the idea of reincarnation as a hypothesis, but as an outcome of

the principle of cycles that is proclaimed everywhere in Nature and that offers a much better frame within which to understand a whole series of inner experiences. With a spiritual scientific understanding of life, the idea of one life appears to be very much a well-founded hypothesis with cruel consequences. Its point of departure is that what we cannot see or measure does not exist. If one sees life as eternal and reincarnation as a cycle that is bound together by the actions and thoughts that we carry out, karma then shows itself to be the most well balanced pedagogical principle, which with the least possible suffering infuses us step by step with the compassion that will bring all wars to an end. And we are not only talking about the wars between human beings but about the wars we are waging against animals, Nature and the organs, cells etc. in our body.

The idea that all unpleasantness, all illnesses and losses that afflict us, strike us blindly and without meaning is to me a brutal world picture, and moreover one that gives us no incentive to long to practise a higher level of morality. If life itself is random, meaningless and is without morality, why should we try to develop a sense of morality? The idea that existence is in itself a training course in morality provides us with a much greater motivation to do one's best in taking part in this sunrise of humankind.

*Translation: Andrew Brown*

## SOMETHING TO THINK ABOUT

### When you want to help someone

Most of us have at some time or other felt a wish to share something that has inspired us with another person. It could be a piece of music or a story that has interested us – or some spiritual insight that we have come across. And how many times have we felt afterwards that somehow it did not hit the right spot, or that it “fell on stony ground”? This probably just goes to show that we all occupy very individual places on the road of life. With some we share a great deal of common ground while others not very much, and probably the vast majority fall somewhere between these two points. But here is what Martinus had to say on the subject, as recorded by Lars Nibelvang, a close friend of Martinus in the years following his cosmic initiation.

*“When you want to help someone, try not to point out their faults or to touch on their so-called bad sides. First try to win over their full trust with the help of your whole being. Let them sense that you are sympathetic and warm towards their good sides – in that way they will gradually come to like you. And only from the moment when you have won the person’s friendship and admiration is it possible to talk. One can talk to only a very few people with the help of words; but one can talk to everyone with one’s being. A person comes not one inch further in his moral standard than to the point to which he can practice with his being; if he ventures just one step further, his knowledge becomes theoretical and his being causes offence.”*

## NEWS

### Martinus seminar in Florida, USA

Saturday, February 23, 2013 from 10 am to 2 pm in Greenacres, FL 33463.

Seminar topics:

- Who Was Martinus & The Book Of Life
- Martinus’ Symbolic illustration
- Reincarnation & Karma
- Justice & Peace In our Mind
- The Ideal Foods (Sickness and Health)
- What Can The Individual Person Do

To signup, E-mail [Info@MartinusUS.com](mailto:Info@MartinusUS.com) or Call +1-561-310-3422. For further information on Martinus and the Seminar please visit [www.MartinusUS.com](http://www.MartinusUS.com). Seminar fee is \$15 per person for 4 hours of presentation with refreshments included.



*Dan Elhauge*

## 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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*The Kosmos team and all of us at the Martinus Institute send all our readers warmest good wishes for Christmas and the New Year!*

