



MARTINUS
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MARTINUS COSMOLOGY

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Dear reader,

Welcome to the first Kosmos of the year!

It is the first of four to come out over the course of the year – corresponding, if you like, to the four seasons. I often find myself being tempted to think of the first Kosmos of the year as the spring issue, but in view of the fact that this magazine reaches readers in all parts of the world, I have to admit that I am being rather narrow-minded. What about readers in the southern hemisphere who will now be feeling the approach of autumn? So if there is an unseasonal picture on the front cover ... well, I ask your forgiveness and send warm greetings to you wherever you are.

Kosmos is a magazine that features both writings by Martinus and articles by other people who are interested in his work. These other articles deal with recent discoveries in the world of science, or new trends in economics, art, religion, literature etc., in a way that connects the subject with the overall evolutionary trend that mankind is experiencing. In this issue Rune Östensson analyses the fundamental building blocks of matter and talks in particular about recent research into light. Anne Pullar gives an account of the way recent developments in science have been able to establish a connection between our emotional condition and our life-force, and in particular how feelings of gratitude and appreciation have a direct influence on our physiology. And Olav

Johansson draws our attention to Steven Pinker's assertion that, in spite of two recent world wars, there has, over the last few centuries, been a dramatic reduction in all forms of violence.

All these articles deal with research carried out within the parameters of science – science as we know it today. The two articles by Martinus take us into a different realm. Here Martinus makes assertions or draws certain conclusions that cannot be made as a result of present-day science. To a casual reader these assertions might even seem unrealistic or far-fetched. And perhaps the question can arise, on what authority does he make such assertions. Martinus in fact draws these conclusions on the basis of his own cosmic clear-sightedness. They are truths that he has himself experienced. And what sets them apart from the truths of present-day science is that they are not only true for a limited period, until they are replaced by a greater truth; they are eternal. It is this quality of being eternal, or true for all time, that causes Martinus' conclusions to resonate in the minds and hearts of many of his readers, drawing them back to them again and again over many years. Not only are these conclusions interesting and encouraging when seen in the broad perspective, but they can also offer a sense of meaning and direction in the midst of the difficulties that we all experience on a daily basis.

Andrew Brown



Night-consciousness and Paradise

by Martinus

1. Two forms of consciousness: day-consciousness and night-consciousness

All living beings on the physical plane have two forms of life-experience. The first form of life-experience is the one we call our awake “day-consciousness”. The other form of life-experience is the one we experience when we are asleep on the physical plane, or are in other ways unconscious. We call this our “night-consciousness”. Since these two forms of consciousness are quite separate, resulting in the beings experiencing each of them independently and unable in awake day-consciousness to remember the experiences from the night-consciousness, we look upon the night-consciousness as an unconscious state. Mainly we describe it as what we call “sleep”. As the physical organism cannot function continuously without rest, it is fortunate that it gets this rest during sleep, since the being’s day-consciousness is then transferred to the night-consciousness and functions on the spiritual plane. When the being is day-consciously awake on the physical plane its spiritual life-experience is almost a closed night-consciousness. The

being normally has no memory of this and therefore calls it unconsciousness.

2. The development of the night-consciousness to the point where it becomes the beings’ primary consciousness

But the beings’ night-consciousness is definitely not an unconscious state; it is intended to be just as awake as the physical day-consciousness. It is the essence of the experiences from the physical day-consciousness. It is formed out of the beings’ physical experiences. And it is designed to constitute that consciousness or form of life-experience that will continue beyond the destruction of the beings’ physical organism, that is to say, beyond so-called “death”. Through the experiences of the beings’ awake, physical day-consciousness, their sufferings, their good and bad actions, their wisdom and reason and not least their universal love, the beings’ spiritual capacity becomes so perfect that it culminates in loving and wise behaviour, and is thereby in God’s image after his likeness. The beings’ night-consciousness is therefore the beginnings of their spiritual consciousness, which, as a result

of the experiences of the physical, awake day-consciousness, achieve such a capacity that the beings can as a result become so perfect that they are eventually able to live in the very highest worlds where love and wisdom alone culminate, totally without the physical organism and living conditions.

3. The beings' physical capacity and their spiritual ability to experience

The beings' physical state and ability to experience is what decides the capacity of their spiritual experiencing-state. Since terrestrial human beings are still unfinished beings, the capacity of their spiritual experience will to a corresponding degree be unfinished. Since the goal of the beings' evolution is the culmination of neighbourly love or universal love, it is not so difficult to see that human beings are still unfinished beings. They live in a state of war and with many different kinds of illness, pain and suffering. It is all these verifications of the human beings' unfinished human state that will be removed and that are the very reason why the beings find themselves in the physical world. To the degree that human beings are unfinished, their faculty for spiritual experience is correspondingly unfinished or imperfect.

4. Night-consciousness is where the beings' experience of the highest form of existence or the highest light belongs. Paradise

The fact that the being is not fully evolved does not prevent its spiritual experience during sleep from being intended as a state of light, while human beings are still inhumane, evil and murderous and even have the killing principle as a basic necessity of life and thereby as their standard of goodness and morality. This standard of morality has even been the road to the highest

paradise for extremely primitive human beings. In Norse mythology we can read about their highest paradise "Valhalla". Here the highest bliss was to vanquish all your enemies and to feast on pork and mead and have beautiful maidens, the "Valkyrie", attending to your pleasure. Only the strongest warriors and killers came into this paradise. All the other beings, who were not so murderous and perhaps even had a distaste for such behaviour, came to a kind of "hell" of those times. People believed that these beings languished here in boredom and idleness. They did not understand that they also came into a paradise that suited them, and in which they were happy to not have to kill. And there they remained until it was time for them to be born once again onto the physical plane. How could any other state of life-experience than precisely that of killing, which was the murderous beings' ideal and most favoured pastime, possibly be a paradise for such beings? Thoughts and experiences that they had never experienced and that they were therefore totally unaware of would never ever be able to be manifested in their spiritual experiencing-state or night-consciousness. It is not possible for something that a human being has never experienced and that they would therefore be totally unaware of – in fact would have a strong aversion to if they were to come into contact with the standards of morality and ways of thinking and living of this unknown area – to appear as a paradise to such a being. An experiencing-state that to a being is a paradise would have to be an experiencing-state that is the being's most favoured pastime or what gives it the highest joy in life. How could a Christian paradise – in which neighbourly love is the highest and most joyful state of life-experience, and in which one feels disgust in killing and

murdering, disgust in all states of war, all intolerance, arrogance and oppression of other human beings – possibly be a paradise for beings having the opposite way of living? We can see that Hellheim was therefore not some kind of hell for non-killing beings, but a paradise, since it fitted precisely their standard of morality.

5. Paradise begins to be experienced between each physical terrestrial life

Paradise is therefore not only the final goal of God's great creative plan for human beings, something they will only experience once they have become finished human beings in God's image after his likeness. It is a joyful life-experience that they have access to throughout the entire physical process of life-experience. And the possibility for this access is created every time the being finds itself in the spiritual existence between its physical incarnations, and also every time it gets its normal nighttime sleep, regardless of which step in evolution it is on. Paradise always fits the step in evolution that the being in any given situation is on.

6. The beginnings of physical day-consciousness (the plant kingdom)

How is it possible that the spiritual worlds can be a paradise for all living beings? It is the case that God's creative process, which stimulates the creation of the living beings' consciousness from the mineral life-form to the life-form of finished human beings, occurs in a gradually increasing degree of perfection of the faculty for experiencing life. As the spirit or consciousness of the mineral life-form is on the spiritual plane, since it still does not have physical day-consciousness, it is therefore permanently in paradise. The plant life-form is also mainly only on the

spiritual plane, since its only physical experiencing faculty is the faculty to have a "vague inkling". The other part of its consciousness is in paradise or on the spiritual plane. We then come to animals, which clearly have developed their physical senses and therefore live in physical experience. The physical experiences that animals have also give them, between their physical incarnations or lives, a kind of paradise-like experience, or a spiritual experience that particularly suits every species of animal. And this is where terrestrial human beings' existence begins, since an unfinished, terrestrial human being is only an advanced form of animal.

7. The beings' physical and spiritual lives

Terrestrial human beings have gradually developed their mentality or consciousness and formed it into a registered world of thoughts, the details of this world being given names using speech, words and text. These details constitute the beings' knowledge and experience, formed into spiritual copies of the physical experiences and events. These spiritual copies or pictures of the beings' physical experiences are the beings' awake, physical day-consciousness or world of thought. This physical world of sight, sound, colour and images therefore constitutes the result of all of the beings' physical senses. This is transferred to the beings' night-consciousness or spiritual state of existence through its physical brain, in the same way that it can transmit its inner sensory world to the physical brain and through the physical organism make itself known to other physical beings. The beings' night-consciousness comes about as a result of its day-conscious experiences on the physical plane, in the same way that its communications through its physical speech and other manifestations are the

result of its physical experiences transformed into thoughts and day-consciousness. The beings' spiritual evolution therefore takes place as the result of an interplay between the beings' physical and its spiritual structure and state. And this interplay occurs in such a way that the spiritual state is a state of rest from the physical state, which is a state of work. This interplay comes about through reincarnation, which requires that the being alternates between having a physical life and a spiritual life.

8. Terrestrial human beings and the spiritual world and paradise

The beings for whom the spiritual world and the experience of paradise are particularly relevant are those beings who have gradually developed the beginnings of a significant physical consciousness. These beings have a corresponding spiritual consciousness, which is brought about as a result of their physical development. We will now give just a short description of these beings' paradise. These beings are the unfinished human beings, to which terrestrial human beings more or less belong. When a being dies and comes onto the spiritual plane, what does it experience? It experiences a paradise that is the highest state of joy and happiness that its step in evolution allows it to perceive. At the stages of primitive humans the beings are warriors and do not know very much about humaneness and neighbourly love. According to the mentality of war, victors are heroes; here it is a question of being the strongest. And this worship of the hero is also the beginnings of these beings' religion. Their gods can only be seen as supremely superior, powerful killer or warrior heroes. And it can only be such heroes that form the ideal for such beings, with the result it must be their absolute wish to be able to experience themselves as such

great, indomitable warriors. They cannot always have such wishes fulfilled on the physical plane. And especially in the case of those who are subjugated by other more gifted warrior heroes. But on the spiritual plane they can experience having such dreams fulfilled, following the ideal of their most sublime dreams experience themselves as great warriors or conquerors of other human beings. If it is the hunter mentality that is the highest ideal of their physical life, they can also here experience themselves as great hunters having command of the hunting grounds, even though on the physical plane they are only average hunters. Paradise is a state of life in which the beings are allowed to experience the fulfilment of their very highest dreams, as long as they are under development and are in an unfinished state. These spiritual experiences are of course limited to what the beings have evolved to the stage of being able to understand, and what they can conjure up in their imagination.

9. As beings have different mentalities, their paradises are also correspondingly different

Unfinished human beings can be found on many different evolutionary steps. And consequently they still do not have the same view of life and existence. They live very different physical lives. And as the beings' spiritual giftedness and life develops through their physical life and giftedness, their religious views, superstitions and science, humaneness and love etc., their idea of paradise will naturally be formed according to the experience, knowledge and humaneness or love that they have come to the point of being able to practise in their physical existence. As the beings' deepest wishes form their paradise on the spiritual plane, the beings' experience of paradise will be the fulfilment of each being's individual

wished-for existence, regardless of the being's possible dark fate on the physical plane. For a being in an unhappy physical state, so-called death will come as a temporary release from this darkness, this evil, in fact in certain cases it will come as a total cessation of this particular evil. At best the being will be born later on in a new, healthy physical body, and will be totally free of the illness or trouble in question. So radiant is the divine act of creation that, in the midst of this act of creation with its darkness and suffering, the beings, thanks to reincarnation, have an extremely pleasant, radiant and life-renewing rest in their transformation from animal to human being.

10. Unfinished human beings' animal paradise and their human paradise

As unfinished human beings are really animals that have developed a certain amount of human consciousness, their entry into paradise after death is a bit different from that of real animals, which are still animals in their pure state. Human beings therefore have two forms of consciousness. They have a certain amount of animal traits that they have still not evolved away from and a certain amount of human consciousness that they have gradually evolved towards. There will therefore be human beings in whom their most favoured pastimes or dreams are animal in nature. The paradise of these egoistically-minded human beings must naturally belong to the paradise of the animal kingdom. But there are other human beings, whose dreams are human in nature, and who are unselfish, humane and loving. These beings are, to a corresponding degree, beginning to experience human forms of paradise. The animal paradises are those we have already mentioned that primitive,

warlike, killing beings experience, owing to the fact that they can experience longings only within this field of consciousness in evolution.

11. When the road to paradise is easily accessible

But what about present-day, religious human beings, what do they experience when they die? If they live in harmony with their fellow human beings and practise their religious view or belief and they die having faith in this religious view, they will easily enter into the paradise that was their dream or ideal on the physical plane, and here they will experience life as consisting of as high an experience of light and happiness that they are able to conceive as a result of the evolutionary step that they have reached. Later they will be born once again on the physical plane, when the time is right, and they will continue their physical life in a new organism for as long as it is fit for use. Thereafter they will pass over into the spiritual world and from there back to the physical world, and so on.

12. Purgatory – obstacles in gaining access to paradise

But if these beings had still not overcome intolerance or bitterness towards human beings who did not share the same view as themselves, it would not be so easy for them to enter paradise. They would then be detained in the first sphere of the spiritual world where they would realise that one cannot enter the Christian, humane paradise of love with intolerance, bitterness and anger. If it were possible for human beings to give vent to their animal, inhumane nature in paradise, paradise would be a war zone just like the terrestrial, physical world. This first sphere we call "purgatory". All the human beings who have the true, divine, all-loving paradise as their

ideal or deepest wish and as the foundation of their religious views are absolutely unable to take their animal habits or tendencies with them into paradise. With these habits or tendencies they can only enter the first sphere or purgatory.

13. Other forms of paradise and the mission of guardian angels

Here in purgatory circumstances are such that it is possible for the guardian angels to free these beings from their animal tendencies so that they can, from then on, only manifest human manifestations, that is to say loving thoughts. They are then purified and are free to go into paradise or the light, where they can devote their time to the highest ideals of their faith. But if there are beings that have other human ideals, for example science, and if this is such a passionate hobby or longing that it is stronger than their religious faith or ideals, and consequently they have a greater desire to devote their time to science rather than to their faith, they will to a corresponding degree enter another spiritual paradise after having been purified in purgatory. This paradise is a sphere in the kingdom of wisdom where the beings can experience as the highest happiness the greatest ideals that they have longed for, even though here they may very well also devote their time to any religious faith they may have. But for them the true paradise is their scientific research. But it can also be the case that such scientists believe in neither God nor the spiritual world, but are nevertheless humane and loving, and in that case they will still experience their paradise in the world of wisdom.

14. The artists' paradise. The kingdom of bliss

The situation is similar in the case of artists working in all branches of art, whether music, painting or other forms

of true art. As art is the greatest and most favoured pastime of these beings, their paradise after death and purgatory will be a great, spiritual, divine area that we know as "the divine world". Here artists will have the opportunity of seeing, as realities in material substance, every conceivable idea that they can possibly come up with. Here it is the areas of intuition in their perception that rule. This zone is the home of ideas in art and science. If an artist is also religious, he or she will also here experience their religious ideals in the highest light. After their experiences in these highest worlds they will be satiated and will enter the kingdom of bliss. Here they will experience all the memories of their previous lives in gold copies, that is to say in a glorified and pleasing form that induces joy, and this will stimulate the beings in their zest and longing for the physical plane, which is where they will be born when the appropriate conditions arise.

15. The finished human beings' paradise. Here the beings are permanently in paradise and will no longer incarnate in physical matter. They are now one with God and are taking part in shining his spirit down over the transformation of the beings from animals to human beings in God's image after his likeness in the worlds of time and space. And behold, God saw that everything in his creation "was very good". Human beings are lifted to the very peaks of light and love.

Once the beings have eventually evolved so that they have become totally free of their animal nature and have become human beings through and through, and they can think only along the lines of universal love and are therefore a blessing to their surroundings, they

cease to incarnate in physical matter. They then belong in the spiritual world, where they now have the consciousness that enables them to live in the highest light for millions of years. Here they live in a world where they do not have to eat their bread in the sweat of their brows, but in a world where there is neither pain nor torment, in a world in which murder and killing, war, pain and suffering cannot possibly exist. And here the beings are, in the purely literal

sense, one with God, one with universal love, one with wisdom. Here the beings live on the very summits of life, shining God's spirit, love and wisdom down over the living beings that are in the process of being transformed into human beings in God's image after his likeness down in the physical world, the material worlds of time and space.

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QUOTATION

Even though in certain situations the beings cannot be freed from all the unpleasant and painful effects of the actions they have committed, they can however receive the absolutely completely necessary, loving, spiritual help, in the form of strength and encouragement, to take this fate without losing their normal, mental state of balance.

From Livets Bog, vol 6, section 2394

The role of world redemption

QUESTION: In Martinus' analyses Jesus is often mentioned as a redeemer. Could you give us a more detailed explanation of what is meant by this word? The Church also uses the word to mean saviour, but in the sense that Jesus has redeemed us and atoned for our sins.

ANSWER: It is true that in my analyses I describe Jesus Christ as a world redeemer. That I perceive him in this way does not mean that I perceive him on the same basis that the religious or ecclesiastical authorities do, as a redeemer or saviour. As we know, they believe that Christ came to the world only in order to be crucified or punished for the sins that human beings – and not he himself – had committed. These authorities therefore believe that all human beings, by virtue of this crucifixion, can be freed from the punishment for the sins or the evil they have committed against their fellow beings, and they can thereby come into the kingdom of heaven. The kingdom of heaven thereby becomes nothing other than a zone or a dwelling place for beings all of whom have washed their hands of their responsibility by letting an innocent being suffer for the evil they themselves have committed, and for which they themselves should have taken the punishment. It is not possible for the kingdom of heaven to be a state of wellbeing, happiness and glory that one has appropriated for oneself through the ill-treatment, crucifixion and death of an innocent being. The kingdom of heaven cannot be a benefit obtainable through such a glaringly low and immoral method, a method that is analogous to those the judicial system describes as

crimes punishable with death. And the Godhead cannot be such a base and evil-minded representative of justice, and in addition so blood-thirsty, that in order to forgive the beings their sins at all – which incidentally he himself has created them with – he demands to see an innocent being's crucifixion, suffering and death. Does this not make it clear why it is that fewer and fewer people are attracted to Christianity, becoming doubters, atheists and materialists, as their intellectuality grows. This is where twentieth century world redemption has intervened and will redeem or liberate human beings from the religious world picture that now so strongly promotes irreligiosity, and as well it will liberate them from the ensuing atheistic, materialistic world picture, thereby guiding mankind towards the ultimate, natural balance between its physical and mental knowledge. This balance is the only road to initiation, to cosmic consciousness, mental liberation or sovereignty and the resultant mental melting together with the Godhead or the consciousness of the universe that makes the being one with the Father. And through spiritual science this balance, and thereby world redemption, will carry mankind out of the zone of hatred, war and suffering to the sunlit realm of existence of absolute peace, to a kingdom of heaven that is exclusively maintained on the basis of total neighbourly love, and not on the condition that other beings should suffer bodily mistreatment, crucifixion, scorn, derision, agony and death for sins they have never committed.

Mankind has now, in the twentieth century, entered a mental crisis that

threatens it with complete cultural extinction, since human beings, as a result of their extreme physical talents but at the same time their almost total lack of mental talents, are unable to find by themselves any other means or ways to salvation than the most extreme forms of life obliteration and cultural destruction. They therefore make their highest ideal the creation of weapons of murder and thereby a greater and greater capacity to destroy culture. They do not understand that by doing so they are sinking deeper and deeper into suffering and ruin. War cannot save the world. It is not so much weapons of murder that human beings need, but a change in the way they think. Without this change it would not be very many years before the Earth would be totally unfit for human culture and existence. But owing to the principle of world redemption, the very principle that makes it a condition that parents take care of their offspring until they come of age also makes it a condition that mankind is to a certain extent protected until it comes of age spiritually. Through this principle, mankind will be led towards liberation from the hell and its satanic philosophy of murder that it itself maintains, just as it has been liberated in all its previous mental crises in its history. These crises have always reoccurred during periods in which the human beings, as a result of their intellectual development, have grown out of the current moral concepts or view of the Godhead. The leading cultural concepts could in the course of time only be seen as naive. The beings became to a greater or lesser extent amoral. Faced with this, the only other means available to them was the law of the jungle: "the right of the strongest". Every time the religious foundation became insecure, this jungle temperament flourished and experienced a new renaissance. But when human

beings' need was greatest, help was closest at hand. World redemption unfailingly intervened. And always a being was born with precisely the mental talents and knowledge that were needed to renew the crisis-sticken human beings' spiritual basis to the extent that they could pull themselves some way out of the grasp of the jungle, in this new expansion of culture. The being that was therefore born was, of course, a being that was ahead of terrestrial human beings in the long evolutionary journey in the spiral cycle, and as a result had long ago become superior to them in those areas in which they were still less gifted and helpless. Such beings we know in the history of mankind as "world redeemers". They were originally kings, high-priests and prophets. They liberated human beings from the outdated dogmas and traditions by giving them new ones more in keeping with the times. For the people of the West, Christ was in his time the greatest world redeemer. Through him a spiritual line of direction was manifested that was so great that it could never ever be superceded. In it all the nations of the Earth should therefore be blessed. And it is the completion of this process that is taking place through twentieth century world redemption. And in this way the mission of world redemption on Earth will be brought to a conclusion. Through this final great expression of this divine creative principle, all terrestrial human beings will eventually be able of their own accord to reach the initiation that is the coming of age of spiritual maturity. They will then have themselves become the way, the truth and the life. And wherever they can shine with their own light, all other sources of light will become superfluous.

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Translation: Andrew Brown, 2013



Light – a brilliant life-substance

by Rune Östensson

There is a theory or one equation that is maybe more well-known than any other theory: $E=mc^2$. This equation has become the mental image of the genius, Einstein, and his contributions within modern physics.

What then is the meaning of this theory? It tells us that matter (m) and energy (E) are two sides of the same coin and that the speed of light (c) is somehow involved. It also tells us that the speed of light is the upper limit of physical speed. But how is the speed of light and thereby light itself connected to matter, such as a piece of granite? Well, Einstein did not give us an answer to this question and maybe it is here that spiritual science can come into the picture with new ideas that can deepen our understanding of matter and light.

Martinus has given us different answers to the riddle of matter depending on which perspective he is using. From a certain perspective one can see that

everything in the universe is life and life-functions consisting of living beings within living beings. Matter then becomes the same as a group of many living beings. Then, of course, the analysis of the living being becomes central for understanding life and matter.

In the book “Funeral rites” Martinus writes about matter from a different perspective: “Matter is therefore in its deepest analysis a combination of stars. It is a nebula, a Milky Way.”¹ It is from this perspective that we are going to try to understand matter as stars, that is, as suns and sunlight. This is the perspective we usually have when we look at matter as particles in microcosmos. I will give you only a very brief summary of Martinus’ analysis of the living being, as this article is mainly about light.

The primary essence of all life is the eternal I or the creator – X1 – which, with its eternal faculty to create and experience – X2 – in combination with



the eternal basic energies, can create bodies, sense-organs and life-experience – X3. The eternal basic energies are the mother energy, the energy of instinct, the energy of gravity, the energy of feeling, the energy of intelligence, the energy of intuition and the energy of memory. While the mother energy constitutes the force and matter in X2, the other six basic energies constitute the force and matter in the area of X3. All the matter in the universe, everything from the hardest metal to the most sublime thoughts of love are different combinations of the six basic energies.

After this short “analysis of life” we can come back to the granite or any other kind of matter and have a deeper look at what is hiding under its surface.

It is mainly the “first” three basic energies, the energies of instinct, gravity and feeling that constitute the foundation of the creation of physical matter. Martinus also describes the energy of gravity as fire or sun-energy, while the energy of feeling is the opposite of that of gravity, since it is identical with the coldness of the universe². He writes further: *“While fire warms, expands, dissolves or dematerializes, cold has the characteristic of freezing, contracting, crystallizing or materializing. And the result of the interaction of these three basic energies is, in short, everything that comes under the concept of “physical matter”.*³

This means that what we call “solid matter” is bound sun-energy. Bound by the energy of feeling or the coldness of the universe. And it is certainly cold out there in space – minus 270°C, only 3 degrees above absolute zero. This macrocosmic energy of feeling is of course important in order to

keep all these gigantic heavenly bodies and stars in the state of solid matter and to keep them in their correct orbits.

Martinus also shows us that it is the tension between the expanding energy of gravity and the contracting energy of feeling that creates the force that is needed in all creation – the dynamic force of the universe.⁴

This means that it is the same state of tension that creates both “solid matter” and “life-force” – again, it is the perspective that decides.

What then, is happening in this state of tension between the energy of gravity/heat and the energy of feeling/coldness. Studying a thundercloud can give us an image of what this is. What is needed to release the lightning in



the cloud? The main factor is that there is a difference in temperature within the cloud. In the right state of tension between coldness and heat, lightening comes about, that is to say, fire, light or photons come into the field of tension. A “door has been opened” to the kingdom of bliss and an incarnation of microcosmic suns lights up the dark thundery sky. In this case we are witnessing macrocosmic electricity, that is to say, the Earth’s life-processes.

But we come across the same principle in all living beings. We all have this source of power that exists between the energy of gravity and the energy of feeling, which produces a continuous incarnation of light or photons as life-force in all organic processes. This life-force is like a standing wave of incarnation from the kingdom of bliss; it is a constant supply of electricity, light and living beings.

But because the photons are microcosmic and therefore have a very short life-span on the physical plane, we can

see that all matter is maintained by a continuous incarnation from the kingdom of bliss. Here we see the necessity of the great question: Who is life? Who is it that maintains the field of incarnation for these photons? The answer is that the conditions for incarnation are created by a macrocosmic being. If we look at our own body we see that it is our own field of consciousness that maintains a continuous incarnation of beings in our microcosmos, including photons.

It is interesting also to note that one of Martinus’ analyses of the highest creative force, the highest fire, the sexual principle, is that it is “the contact of the energy of gravity with the other basic energies”.⁵ This enables us understand how important this “fiery force” is in all processes of life.

Martinus writes that the first visible matter on the physical plane is fire, which means that all living beings go through a fire-stage or a sun-state when we incarnate on the physical plane.⁶ But



also when life leaves the physical plane the sunlight or the photons are liberated. We can watch a piece of wood “dematerialising” at a high temperature - the wood begins to burn and the sunlight that the tree was “made up of” leaves the physical plane and the photons return to the spiritual plane.

A scientist who has investigated the phenomena of matter and light is the German bio-physician, Fritz Albert Popp. Using a photo-multiplier, an instrument that can register individual photons, he has investigated many plants and also human beings in order to look at the emission of light. He has found that all “living matter” emits light that is very coherent, which means well-ordered, like the light of a laser. When he made a closer investigation of the emission of light he found that the most powerful and most coherent light came from the DNA inside the cells. He believes that the light is used as a system of communication inside the cells and perhaps also between the cells.

Another interesting discovery was that the intensity of the emission of light was dependent on where the living being is in its development. Plants and primitive animals emit ten times more light per square unit per second compared to human beings. A possible cosmological explanation could be that the energy of gravity (fire, light, photons) is more bound in terrestrial human beings, compared to plants and animals, due to the fact that our body of feeling has come further in its development.

He also found that he could determine whether a plant or a vegetable is grown organically or if it has been cultivated with artificial fertilizers and pesticides. The vegetables that had been grown organically had much more coherent, well-ordered light while those that had been grown with conventional

methods and artificial fertilizers had more disordered light and increased emission of photons. It looked as if the vegetable had been stressed by the artificial fertilizer and pesticides. One could imagine that the nice, well-ordered light in living organisms is disturbed by stress, whether in human beings, animals or, as in this case, plants.

Popp has shown that the emission of light from healthy people is coherent and lies on a level of about 10 photons per square centimetre per second. But in people who are dying of cancer the emission of light was increased – the light seemed to be leaving the body.

It is important to point out that the light that we have investigated here is “physical” light with a dominance of the energy of gravity. The light that constitutes the physical world. The light that we can see and measure. Is there any other kind of light?

Martinus writes: “The universe is an ocean of light”. When we are in the spiritual world, for instance between two incarnations, we still have our light and our life-force with us but here it is of a different wave-length that can only be “seen” with spiritual sense-organs. And a being with cosmic consciousness can “see” the halo of light or the cosmic radiance as shining stars, the light of love that shines between the living beings in the highest spiritual worlds.

Notes:

1. *Funeral rites*, chapter 18. (Not yet translated into English.)
2. *Livets Bog*, vol 2, section 351, 352.
3. *Livets Bog*, vol 2, section 352.
4. *Livets Bog*, vol 6, section 2175.
5. *Livets Bog*, vol 2, section 430.
6. *Livets Bog*, vol 2, section 352

Translation: Anne Pullar



The physiology of joy – new research into the heart

by Anne Pullar

Most of us have learnt at school that the heart is a pump that supplies the cells and organs of the body with oxygen and nutrition through the blood. Today we know that the heart has its own brain with 45,000 neurons, and in addition its own production of hormones. But don't most of us experience that we to some degree "feel" with our heart? When somebody who means a lot to us disappears from our lives we can feel pain in our heart. When we appreciate somebody deeply we experience warmth in our heart. When we are afraid we sometimes say that our "heart is in our mouth", or when an important problem is unsolved we might say that it "weighs heavily on our heart". So maybe we could ask ourselves, is the heart really "merely" a pump?

In the following quotation Martinus gives us an inkling of something much greater: "While earlier the being more or less perceived with its instinct and with its brain, it now perceives by means of its heart, that is to say, with its new love-sense" (*Livets Bog*, volume 5, section 1725). Recent research is coming close to something that could possibly confirm this.

The heart as a sense-organ

The HeartMath Institute in Boulder Creek, California, is a research institute that employs serious scientific method to work on the border of what is accepted in the world of conventional medicine.

They have investigated the role of the heart in our physiology and have found that it is not only a pump but that it also functions as a kind of sensory organ. In an experiment that they carried out, students were shown pictures on a screen.¹ They were presented with beautiful, peaceful pictures of the countryside and pictures of vicious snakes or aeroplanes about to crash and similar pictures mixed in an order decided by coincidence. The students' reactions were registered by measuring the reactions of the body, the brain and the heart separately and were shown as frequencies in a diagram. When the reactions of the different organs were compared to the picture-sequence and to each other, they found that the heart was the organ that reacted first, then the brain reacted and last came the reaction in the body. But the heart was not only the first to react, it actually reacted before the picture appeared on the screen! They could see also that the information the heart sent to the brain was different depending on whether it was a calm, beautiful picture that was about to appear on the screen or it was a frightening picture! How can we interpret this?

Martinus writes that our organs are overshadowed by one of each of the six basic energies. The heart and the lungs are overshadowed by the energy of feeling, the brain and nerves are overshadowed by the energy of intelligence, the digestive system by the energy of

gravity, the skin and musculature by the energy of instinct while the skeleton, hair and nails are overshadowed by the energy of memory. Martinus has also taught us that the whole of our sensory apparatus, such as our sight, our hearing, the skin's ability to sense touch etc., are all part of the physical expression of the body of feeling. This points to the possibility of the heart being part of our sensory apparatus.

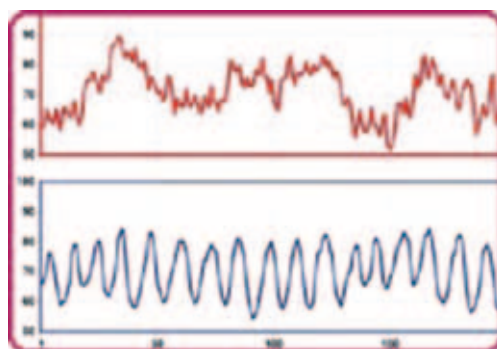
The results of the HeartMath study suggest that the heart perceives feelings, whether primitive or humane, and these are, according to Martinus, created in our consciousness. This means that they are by nature spiritual and that they, so to speak, manifest the spiritual aspect through our body. Martinus also describes the brain as a transformer of the spiritual aspect of energy into the material aspect. The research HeartMath has performed points to the fact that the heart really does perceive, that is to say, it functions as a receptor of spiritual energy, in this case even before the brain does.

The feeling heart

The HeartMath Institute has also shown that it is possible to measure a magnetic field around all organs of the body and that it seems to be specific to each organ. Amongst these magnetic fields the one surrounding the heart is by far the largest and the most powerful (5,000 times stronger and of an amplitude 60 times greater than the magnetic field created by the brain). With the instruments we have today it is possible to measure this field at a distance of about 3 meters from the body.²

They have also shown that our moods and feelings at any particular moment, which the heart seems to be a receptor of, have immediate consequences for the functioning of the whole of our body.¹ This is shown in a simple

and measurable way in the quality of the pulse of the heart – really the rhythm of the heart-beat. In medical language this is called heart-rate-variability (HRV). We generally perceive that our heart beats faster when we are walking upstairs and that it beats more slowly when we are sitting on the sofa, and of course it should do so. But our heart-rate varies in a much more subtle way than we can hear or feel. These scientists have shown that this subtle variation varies depending on our mood. When we are afraid, irritated, angry or depressed the rhythm of our heart varies in a disordered and chaotic way. The curve is surprisingly similar to that of a seismograph measuring the vibrations of the crust of the Earth during an earthquake, as in the upper curve in the diagram seen below.



When we experience joy or gratitude, when we appreciate somebody or something, or feel hope or trust, the curve changes character and looks more like a sine wave. The variation of the heart-beat looks ordered and harmonious. They call this *coherence*, a scientific term describing electromagnetic waves that have a definite relationship to each other, producing wave trains in phase with each other, as you can see in the lower curve in the diagram above.

What then does this mean? Well, they have found out that when our

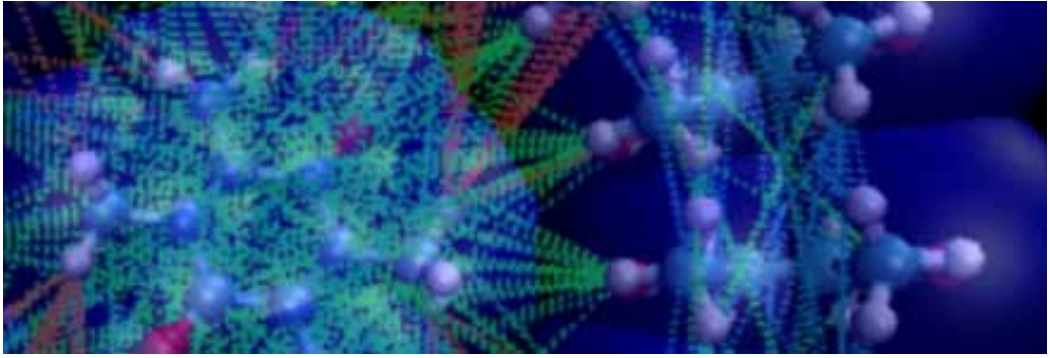
heart is beating in a coherent pattern the heart's interaction with our blood-pressure and breathing becomes harmonious. The frequency of the heart is immediately transmitted to the inner parts of the brain which instantaneously adjusts the production of hormones according to this "joy frequency". This means that stress-hormones decrease and hormones connected with peace of mind and trust increase. The most central hormone amongst these is usually called "anti-aging hormone" (DHEA) because it stimulates growth and repair in the musculature, skeleton, skin and mucus-membranes and also stimulates the burning off of fat. This is exactly the opposite of the function of its antagonist, the stress-hormone, cortisol. Stress-hormones, when they are allowed to circulate in the body for a longer time, force our cells and organs to work harder and longer than they can without being damaged. When we, on the other hand, experience gratitude or joy our total body physiology switches to an energy-saving, efficient and constructive way of functioning. The upper parts of the brain, where we access our creativity and our ability to distinguish, open up and as a result our ability to cooperate and solve problems also increases. This, of course, we all recognize. We manage more and do a better job when we experience joy and harmony in what we are doing.

Perfect cooperation in the micro-world

In the article "Terrestrial mankind's guardian angel number one" (English Kosmos, 2007/2) Martinus describes how our organs and micro-beings on other lower levels work together in a healthy human body. He writes that our organs consist of beings in perfect kingdoms that long ago reached perfection concerning organization and cooperation. "One cannot merely look at a

living organism from a physical point of view, in which it constitutes, with all its organs, cells etc., a physical unit; to the being with cosmic clear-sightedness it can also be looked at in a spiritual perspective. If one sees a living human body in that perspective, there is, in addition to the human being's I, which is the macro-I of the whole, also an I incarnated in every single organ and behind every single glandular function. (...) In the case of organs in a healthy terrestrial human organism, these organs are perfect worlds that have long ago found the most perfect form of organization. (...) The reason these organs function so well is because between the inhabitants of these small kingdoms there has arisen a totally humanistic sense of community, a real brotherhood. Here the law of neighbourly love has for a long time been awake day-consciousness, and it goes without saying that in practice everyone serves everyone else. They know that if they do not comply with this law their kingdom will come into conflict with the surrounding kingdoms, that is to say with other organs, and the consequence will be that they will all be destroyed. Every single individual in these societies contributes one hundred percent to the survival of the society (and thereby the organ), just as the society makes sure it provides a one hundred percent protection for the well-being of the individual."

That sounds like a paradise! But why then are we so ill, we can ask ourselves. The reasons behind illness are of course many and complex, but according to Martinus they are due to our still imperfect way of thinking. When we think of how we often systematically choose food that is a strain on the body rather than well adjusted nourishment, when we think of how often we push our organs to work even though they are signaling that they are tired,



and how we pour poisonous substances into ourselves without realizing the consequences for these beings, actually treating them as slaves, it is maybe more surprising that our bodies go on functioning as long as they do until they eventually break down.

In his book, *Funeral Rites*, Martinus describes how a surplus of the energy of gravity causes wear and tear, for instance on our nerves. Irritation, well, really everything that we call stress, is an example of a surplus of the energy of gravity. This surplus creates a stressful, inefficient physiology inside, demanding lots of energy. Our micro-beings are forced to work under unfavourable and demanding conditions.

When we experience gratitude or the simple joy of being alive, the perfect cooperation between organs and cells in which everybody automatically serves everybody, as Martinus describes in the afore-mentioned quotation, seems to find expression. We have in the latter situation activated the energy of feeling so that its cohesive force is controlling the energy of gravity. Our micro-beings are then able to live and work under favourable circumstances and can do so according to their full potential.

Gratitude is rewarding

The HeartMath Institute have in many different studies shown that simple exercises in thinking of things in our lives

that make us feel gratitude, thereby creating coherence in the rhythm of our heart-beat, brings about surprisingly quick improvement in health, in the form of better sleep, reduced fatigue, lower blood-pressure, etc.^{1,3} It seems as if our micro-beings are just waiting for us to understand that it pays to be happy and grateful. Maybe we should ask ourselves, what are we waiting for? When life is in the process of rubbing off our immature aspects in its most intense ways, maybe we don't tend to experience gratitude. But when this rubbing eases off a little, it is perhaps easier for us to think of, for instance, our heart with gratitude. And the daily practice of gratitude brings us step by step closer to the key-note of the universe, neighbourly love, and the insight that everything is very good.

Notes:

1. "The Living Matrix", <http://theliving-matrixmovie.com>
2. "The Science of the Heart", HeartMath Research Center, 2001, or www.heartmath.org
3. "The Instinct to Heal: Curing Depression, Anxiety and Stress without Drugs and without Talk Therapy", David Servan-Schreiber, Rodale Books

Translation: Anne Pullar.



Ground-breaking research on “the better angels of our nature”

by Olav Johansson

“The true cause of every war certainly does not lie in the present moment, but, in the case of present-day terrestrial human beings, thousands of years earlier. The wars that are declared or prepared for today do not have their true, deepest roots in the causes on which they are proclaimed to be based. These are in reality merely the outer, physical triggering factors. These factors are in turn in reality vibrating waves of reaction from a far distant period of time with quite different day-conscious ideals and authorised moral principles than those we seek to practise today as the road to perfection.” (Livets Bog, vol.2, section 453)

Steven Pinker, professor of psychology at Harvard University, has carried out what is possibly the most comprehensive and many-sided research ever into the history of violence in the evolution of mankind. It deals with everything from war and slavery to crime and punishment, as well as the changes that have taken place over the course of time in (terrestrial) human attitudes towards ethnic and sexual minorities, children, animals etc. And the results are unambiguous, and offer hope with respect to the future, as one can see from the following internetlink: edge.org/conversation/mc2011-history-violence-pinker

It is very interesting to hear that there is strong, fact-based proof that mankind is, despite everything, in fact developing towards greater humanness, even though one can sometimes

doubt it when seen in a historical time-perspective of hundreds and thousands of years (in more recent times even in the course of decades)!

It is also interesting that Pinker very clearly shows the great importance of the power of the state in this development. And this is something that Martinus also writes quite a bit about in the fourth chapter of *Livets Bog*, vol. 1. Pinker also supports his claims with a great many illuminating and educational diagrams, which you can see both in the text in the above link and in the video link that you can also find there. In the video link you can also see and listen to the same lecture that you can see written in the link.

The growth of “the better angels”

Pinker speaks about – in reference to a quotation from the American 19th century president Abraham Lincoln – “the better angels of our Nature”, which is also the title of Pinker’s latest book (the full title is “The Better Angels of our Nature: Why Violence has Declined”). Its premiss is that our present terrestrial human nature is a combination of “worse and better angels”, but where the latter are in a continual state of growth at the expense of the former, which Pinker cites many empirical examples of. I will mention here just a couple of examples to illustrate his point:

- In Great Britain the number of murders has decreased by 97.5% since the 14th century.

- If the wars in the 20th century had wiped out an equal proportion of the warring peoples as the conflicts in a tribal community, the number of deaths would have been 2 billion rather than 100 million.
- Before 1945 the western European countries started *two new wars every year* for more than 600 years. This figure has now been at zero for the past 65 years.

Pinker also points out (to a lesser degree) a reduction in violence towards vulnerable groups of people, such as ethnic minorities, women, children and homosexuals – and towards animals. We have to live in “the zone of unhappy marriages” (Martinus), but Pinker makes the point that *“there has been a decline in the number of women who have been murdered by their husbands, and in the number of men who have been murdered by their wives. In reality this decline is considerably more dramatic in the case of men. Feminism has been particularly good for them, since they now have a much better chance of surviving a marriage without being murdered by their wives.”*

Pinker also speculates a great deal about what can be the cause in this decline in violence, and about whether our mentality or our thoughts really have become less violent, when one thinks for example about all the violence for the purpose of entertainment that is consumed in present-day society (he quotes the famous American lawyer, Clarence Darrow, who once said, *“I have never killed anyone, but I have greatly enjoyed reading many obituaries”*), but he seems to be more inclined to the view that our mentality has not changed so much over the centuries, but that nowadays we have stronger incentives or advantages in not acting out our violent fantasies in practice.

Here his reasoning can, however, seem slightly contradictory, since he also claims that *empathy*, that is our ability to identify with other people’s, including animals’, wellbeing, has increased in recent times. And to speak from Martinus’ point of view – which is what we are doing in this magazine – this is the very thing that is the key to our present direction in evolution away from violence in all its forms and expressions. But in the world of thoughts we can at the same time see a certain “after effect” that is partly demonstrated by our consumption of various forms of violence for entertainment (actually “diluted murder” as Martinus calls it), since the the animal instincts and the structures based on them have still not been completely mastered in our mixed nature.

The short and the long perspective

There may be some – and the writer of this article includes himself among them – who think that Pinker has a slightly over-optimistic view of the world situation *right now*, that is to say in the short perspective, and a slightly over-idealised interpretation or view of the “business principle” that dominates the present times – even though there is also some truth in what he says regarding the development of world trade as being a peace-promoting factor in international relations. That the USA and China, at least for the time being, want to do everything possible to avoid going to war against each other is due not least to their economic dependency on one another. But the question is what is going to happen when these dependencies are broken, for example, if and when the current international financial crisis worsens?

But this does not remove or reduce the worth of Pinker’s ground-breaking research with the aim of shedding light on and substantiating mankind’s long-term, historical evolutionary direction

– from war to peace! And neither is he unconscious of or blind to the dangers of peace that threaten in the short term, as we can see from the following quotation from the above link.

“Despite these causes, the reduction in violence has profound consequences. But it should not be taken as something that encourages self-satisfaction. We are enjoying the peace that we have today because the previous generations were terrified of the violence that was occurring in their times and they worked to bring it to an end. So we ought to carry on the work of ending the terrible violence in our times. Neither is there necessarily any grounds for optimism for the immediate future, since never before has the world had national leaders who combine antiquated feelings with modern weapons.”

This hits squarely on the head quite a number of present-day dilemmas, also when seen through “Martinus-glasses”. What the current, complex world situation is actually about, in a wider or deeper perspective, Martinus has highlighted powerfully in the following words:

“Strongly differing ideas of light and darkness set human beings against each other. Each individual thinks he is working in the service of happiness

and light and uses his entire energy and power to bring about his ideas and plans. Many parties, both political and religious, come into being, and each of them believes that it has precisely those special qualities that will save mankind from the current chaos and sense of being lost. But the ideas from the side of darkness still dominate and further strengthen its power as the side of light becomes stronger and stronger. The law of Nature: the stronger the light the stronger the shadow, also applies here. But the light will eventually come so close that the side of the shadow must completely disappear. And it is almost as if the side of darkness senses the approach of its own destruction, in fact this has already begun to manifest in a kind of death-cramp.” (The Eternal World Picture, book 4, section 44:3)

When and if it can seem as if darkness is spreading over the world, the historical evolutionary perspective can help us, despite everything, to see mankind’s cosmic, red morning glow behind the dark clouds that still remain on our mental horizon ...

Translation: Andrew Brown

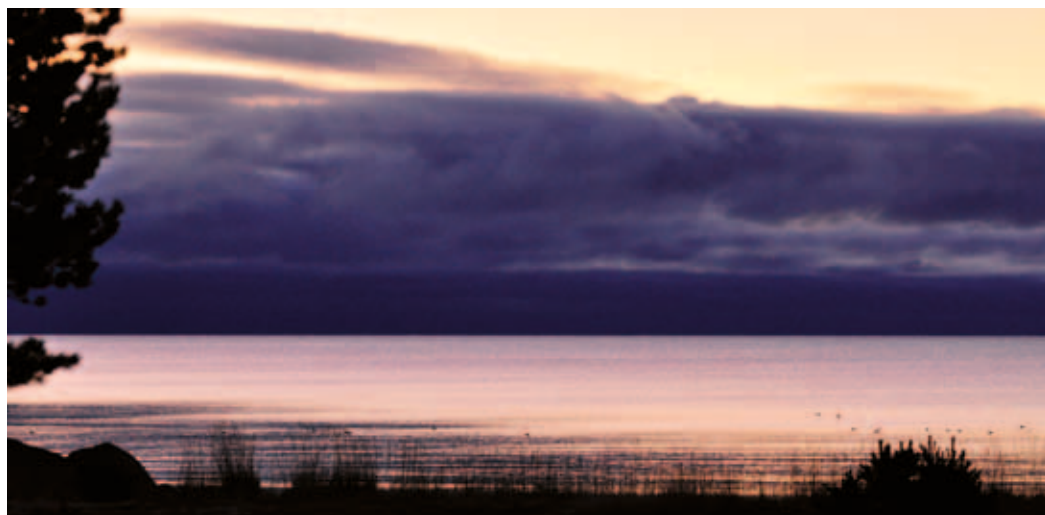


Foto: Lars Forslin

A lecture by Mary McGovern in Torquay, Devon, England

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- What is Martinus' Spiritual Science, Martinus Cosmology or The Third Testament? (Ole Therkelsen)
- What did Martinus write about health, eating habits and the ideal food? (Mary McGovern)
- Do we only live once or do we have the eternal life? (Ole Therkelsen)
- The relationship between thoughts, thought climates and our health (Mary McGovern)
- Martinus – The Man and his Cosmology

Click on "Martinus Cosmology" and "watch video".

Dan Elhaug

Lectures in English

On <http://oletherkelsen.dk/engelsk.html> you can listen to 12 different lectures recorded at the Martinus Centre at Klint between 2004 and 2010.

Dan Elhaug

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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English

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- | | |
|---------------------|--|
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| 9.30 am – 10.20 am | Danish or Swedish lecture (interpreted into English and other languages) |
| 11 am – 12.30 pm | English study group |
| 12.45 pm – 13.30 pm | Lunch in Terrassen |
| 4 pm - 4.50 pm | Symbol explanations |
| 5 pm | Evening meal in Terrassen |
| 7 pm | English or German Lecture/Music |
| 8 pm | Tea, coffee, cakes and ice cream are served in Terrassen |

The lectures provide an introduction to Martinus' cosmology. There are morning lectures in Danish or Swedish, which are interpreted into various languages including English, German, Dutch and Esperanto. In the afternoon there will be symbol explanations in English, German, Danish and Swedish. There will be three evening lectures per week in English and one in German.

Outside the scheduled programme there is time to prepare for the next day's study group, and time for leisure activities, such as swimming in the sea, enjoying the beach and the nearby forest and visiting Nykøbing Sj., which has shops, cafés, restaurants, a library, a museum, banks, a post office, a tourist office and much else. Bicycles are available for hire at the Martinus Centre.

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