



MARTINUS
INSTITUT

Kosmos

MARTINUS COSMOLOGY

Martinus:

The Sounds of
Christmas

**Martinus answers
readers' questions**

Anne Külper:

Concerning the
spiritual in art

Olav Johansson:

Love and truth

Rune Östensson:

Bio-electrical fields
– the influence of
consciousness on
matter

Søren Hahn:

The song of the lark
above Dybbøl



Dear reader,

Christmas is coming, at least if you are living in a so called Christian culture. What does Christmas actually mean to you? Is it something you look forward to or does it involve so much work and preparation or maybe loneliness that you would rather be without it? I guess our personal relation to Christmas is coloured by the experiences we have had around this festivity through the years. As children most of us enjoyed receiving gifts, if our family had enough money. Though, when families come together for a celebration it is not altogether easy. We may have unreasonable expectations on each other with disappointments that follow. Perhaps deep inside we have a longing for something new and different. Maybe we wish to find in ourselves a more spiritual aspect of Christmas.

The first article in this issue, *The sounds of Christmas*, by Martinus, can give plenty of inspiration in this direction. Martinus lifts this celebration onto the level of being a cosmic principle – valid not only for the whole of our mankind but for all living beings all over the universe – manifesting that in the deepest darkness there will always be light. Always. Especially for us who are cosmically blind at a stage in evolution where we need to go through dark and painful experiences in order to renew our consciousness. We will never be left in total darkness. As soon as we open our hearts and look around there will be help and guidance amongst our physical neighbours but also from the spiritual side. Martinus points out that to the extent we ourselves are prepared to help

others we can count on receiving help and support from our surroundings.

The following articles in this issue are an assortment from different areas of life. Perhaps you can find your favourite one as a Christmas gift! One article gives us signs of the new cosmic light growing in and amongst twentieth century artists, looking for the invisible behind matter, such as a cup or a white square, expressing this in their paintings.

In another article we encounter a biologist who asked himself how the cells of an embryo know whether they should become a liver cell or a brain cell. The answer his research leads him to is very close to the spiritual world picture.

The article “Love and truth” gives us the opportunity to reflect on our own ability to see things as they actually are. We learn how our tendency to be partial limits us in seeing the truth and what the solution is.

During his life-time Martinus used to answer questions from people interested in his analyses in the connection to lectures, at tea-parties and in written form. In this issue we can enjoy a long answer concerning what will happen to world morality when the majority of people acknowledge the fact of reincarnation. Maybe before reading the article you might want to ask yourself what you think might happen when this takes place?

With this display of articles the editors hope to contribute to bringing some light into darkness – if there is a need – and wish you a fresh and bright beginning of the new year!

Anne Pullar



The Sounds of Christmas

by Martinus

1. Light in the darkness

In a few days time the church bells will be ringing over the whole Earth, well at least over the Christian part of the world. They will be ringing in Christmas. And the Christmas message of “peace on earth and goodwill toward men” will be proclaimed from all the world’s churches. But even in the Christian world it has become up-to-date to believe that the whole business of Christmas, with the baby Jesus and the song of the angels etc., is a sentimental, old traditional superstition that has nothing at all to do with present-day reality. But even though you do not accept it as real, even though you believe that the description of the birth of Jesus is just an old, made-up story, the description itself is an expression of universal principles that are guiding human beings towards the “great birth”. You can, if you want, completely ignore the birth of Jesus, but you cannot ignore the fact that there is not one single dark night when the stars do not shine. It is a universal principle in existence that where there is impenetrable darkness there is light. If it is possible, in the middle of the night, in the midst of the darkest part of the physical twenty-four hour

period, for there to be light, moonshine or starlight, we can learn to see that also in the midst of life’s darkness we have light. It is something that applies to all phenomena.

2. A spiritual reality behind the physical realities

Nowadays a great many human beings have difficulty blindly believing in religious dogmas and teachings. Their religious instinct has degenerated and they are getting used to using their intelligence in an increasing number of areas of everyday life, with the result they have also become more and more used to the analyses of materialism. They study physical weight and measure and analyse everything that can be evaluated in terms of speed and volume, and this is all well and good when it concerns physical work and planning a job in concrete matter. But human beings are not just physical, and life is not just material. An enormous area of human beings’ structure, and therefore the way they manifest their lives, is not physical. They cannot live on bread alone. If the rulers of countries have lost their belief in a spiritual reality behind the physical realities, it is essential that

the song of the angels be heard all over the world every Christmas. This is not something that happened just once; it is a divine principle that continues to apply over the whole Earth every single Christmas. We will be able to see, cosmically, that it is a reality. I have seen angels, and there are others who have done so too, but it is not something that normally happens in public places where many people are gathered; there it would just be symbolic.

3. The work of angels – angels’ song

What do we understand angels to be? They are an expression of the forces that guide human beings forwards and help them when they need help. Such forces or energies always emanate from living beings, whether we can see them or not. Over the ages great sages have been born on Earth with a great deal of knowledge of life and its laws. They have been chosen to be “kings” or world redeemers for mankind. They have guided human beings forwards, not least by teaching them to love their neighbour as themselves. Such beings are angels in flesh and blood. Their consciousness is based on the “holy spirit” and because of this they can take part in helping human beings. There have been outstanding angels born in flesh and blood on Earth, and one cannot avoid noticing that such a being talks to the Godhead in the same way that a human being talks to his neighbour. The state of such a sage’s being vibrates far and wide over the whole Earth.

People conjecture about *whether* Jesus was born, and *if* he was born, they conjecture about *who* he was. How should human beings who study this with a materialistic consciousness, and who are far below the great sages regarding knowledge and love, be able to make head or tail of this? They are just as incapable of doing so as they are

incapable of obstructing the effect of these beings on Earth.

Despite the fact that a very large part of the population of the Christian part of humankind do not go to church, not even at Christmas, the church bells can still be heard over the whole Earth, and we light candles, give presents and put a great deal of energy into making other people happy. And the fact that this is all concentrated at around the same time contributes to it having such a strong effect. The sounds of Christmas can be heard in the ringing of the bells and in the singing of human beings and their outpourings of joy, and not least in the joy of children who have been so much looking forward to the festival of light and presents in the darkness of the winter solstice. The sounds of Christmas would not have been heard and the candles would not have been lit if the divine words had not been spoken in times gone by, spoken by flesh and blood angels. These words, which can shine light into the darkness in our consciousness, in the same way that sounds bring forth a feeling of goodwill, are the same as the “song of the angels” that has guided human beings. And we can trace the energy of love back to the great sages. It comes about due to the fact that an impulse of energy is passing over the Earth, and this cosmic impulse comes from the centre of the milky way. The task of the “angels” or the sages was to receive this impulse and to pass it on to human beings in a language they could understand.

4. The principle of Christmas is a cosmic principle

What is the purpose of this cosmic impulse? Its purpose is to make sure that human beings do not drown in the killing principle; the most that can happen is that they sink into a state of spiritual latency. They cannot completely

“die” – that would hinder the impulse. What one normally understands by the term “death” is a cessation of life that people with a materialistic view of life think takes place when the physical body dies. This is a great illusion and it is based on human beings’ lack of knowledge about life. Life is eternal and cannot die, and life is the same as living beings. The closest living beings can come to death is to believe, as a result of their lack of knowledge about life, in death and to believe that they can kill other living beings and thereby “save life” for a little while. Wherever this mental state prevails, the “kingdom of the dead” or spiritual darkness exists, and terrestrial mankind is in such a state. But at the same time the cosmic energy is developing very powerfully in the darkness. It is developing more in the darkness than in the light because of the principle of contrasts. If you want to receive divine energy it is better to be in darkness, and it is therefore quite natural that this divine energy of love manifests in the middle of winter. Paganism, like Christianity, had a festival of light at midwinter, a solstice festival in which they celebrated that they were once again moving towards lighter times. They rejoiced in looking forward to the longer days, and this joy in itself had the effect of being spiritual light and warmth for human beings. It can be difficult for many people to come through the dark months, not just physically because of the cold and the dark, but they can find these months so depressing that mentally they succumb to nervous strain and depression. But those beings that live in accordance with the laws of life do what they can to help others and manifest an enormous amount of energy of love. From the divine world the energy of love is concentrated at a certain time, namely at the winter solstice or Christmastime. At

this time there quite naturally arises in many human beings a tendency and an urge to be helpful and to give gifts and to create light and festivity in the midst of the cold and dark. Of course the way that we celebrate Christmas these days is affected by materialism, and many people say that shopkeepers just decorate their windows and streets and light candles in order to make money, but the result is nevertheless that it stimulates in human beings’ minds the wish to give gifts. Without this urge to make other people happy, Christmas would not exist. It is the fact that people would “rather give than receive” that creates the kind of goodwill that the angels sang about. At other times of the year the opposite is often the case – people would “rather receive than give”. But at Christmastime most people have the right attitude; it is “in the air”. The Christmas principle is a cosmic principle.

5. Christmas is meant to be an unselfish phenomenon, a glimpse of the divine world

Little by little human beings will leave behind those Christmas traditions that, from a cosmic point of view, can be seen as inhuman or verging towards being negative, such as excessive eating and drinking etc. In the future we will not celebrate the Christmas message by killing animals and eating the corpses of these fellow beings; that is something we will let go of. I am not saying this in order that you should sit and think about it on Christmas Eve – go ahead and eat your meat – but it is up to me to tell human beings how evolution will progress and how conditions will change. We *will* leave behind these principles, but it has to take place from within each individual human being’s awareness of what their conscience allows them to do. Eventually we will

understand that Christmas is meant to be a completely unselfish phenomenon.

In those countries where Christmas comes in the summer, it does not have the same effect as here where it is cold and dark, and where death hangs over us in the form of the bare trees and the snow and the ice and days when the sun hardly shows itself. Then it is divine to be able to mould one's mentality to feel the mental wave of love that vibrates over the world. You can then feel that "the wind is behind you" as an inspiration and a help, which it is not possible to feel in the same way in summer, when the Godhead is talking in a different way, namely through sun and warmth. At Christmastime human beings have the possibility of catching a glimpse of the divine world, if in their behaviour they tune themselves into giving and helping.

6. Christmas at the winter solstice

Terrestrial human beings are not only in a physical midwinter period with snow and ice and a physical Christmas celebration, which with its material pleasures can create light and festivity in the time of darkness; they are also in a cosmic winter zone, a period of mental coldness and spiritual darkness, a time of death. Are we not witness to crises and unrest everywhere in the world? Are there not despots who want for ever more weapons and soldiers? Is there not tension and fear, even though it is only a few years since we had a world war? Since human beings are experiencing this period of mental darkness it is of great importance to understand that, just as physical winter has its Christmastime, there also exists a Christmas in the midst of the mental winter darkness, and we are about to reach this point. It is here that "angels speak and sing", it is here that we can hear the message of wisdom and neighbourly

love, where we can grow out of materialism. Such a Christmastime is now in evidence in the mental winter zone that terrestrial human beings are in. It is "the comforter, the holy spirit" that will come when human beings are weighed down in a state of darkness. The comforter is not a principle but the spirit of God, it is the knowledge that exists of the eternal principles, the knowledge that can bring humankind so that it is in the image of God, the knowledge that now shines and sparkles in the form of cosmic analyses. In time it will be able to initiate a colossal Christmas spirit that we can have with us wherever we are, and which can teach human beings to see and understand what it is that is about to happen all over the world. It is now life's intention that one being after another will begin to see the resplendent halo that is in their midst in the form of divine knowledge, and in this way they can begin to acquire the great birth or cosmic consciousness. In previous times those human beings that had reached the point of acquiring this had to incarnate on more highly developed planets, but that is no longer necessary. Through the "holy spirit", with the help of the cosmic analyses, it can take place here. Of course, knowledge by itself is not enough, it also has to be put into practice in one's behaviour and way of being so that eventually it will become a habit in one's consciousness. Human beings will reach the highest form of knowledge, where they are a joy and a blessing for everything that they come into contact with.

7. The individual human being's path towards the great birth

Terrestrial human beings will not experience the great birth in a short time. For some it might take as little as three or four lives, but for many it will take longer. The cosmic analyses

can help you to have a knowledge of the universal laws and principles that are equivalent to what you otherwise have of quite everyday things. And the whole point of this knowledge is that it should be used in everyday life. You will then experience life and the other living beings in a totally different way than before. You have to train yourself to do this by using your own energy and power; only then will the divine energy step in from the outer world. You cannot work with cosmic analyses without growing spiritually, and the knowledge that you have no one can take from you. But knowledge in itself is not enough. In order for it to have a meaning it has to be put into practice in your behaviour, you will then grow up and be able to live “like the angels”. We have learnt that, in the words of a Danish hymn, “Christmas rings with the sound of angels”, but what is meant by the “sound of angels”? It is the energies that issue from angelic beings, that is to say from those beings that understand that one should not be served, but that one exists in order to serve others, that is to say, to cooperate to benefit the whole. But we experience that human beings in the same house, in the same street, in the same country and on the same planet make life difficult for one another, spread gossip about each other, obstruct each other and even murder and mutilate each other. They elbow their way forwards at other people’s expense and they do not spread “peace on Earth and goodwill toward all men”. This peace and goodwill has to come from within each individual human being and must show itself in his or her behaviour and way of being, and that cannot come about through human beings’ emotions alone, knowledge is also needed, as well as insight into the laws of life. By practising this insight all terrestrial human beings will one day arrive at the great birth, which is

the same as cosmic consciousness or Christ consciousness.

8. Christmas and the cosmic analyses

It has been my mission to transfer these cosmic analyses into analyses based on intelligence, so that they match human beings’ intelligence and their budding intuition. These analyses are a logical series of thoughts that are the same as the message of Christmas, but presented in such a way that they can inspire present-day human beings and in particular the human beings of the future. Wherever you have transformed these analyses into knowledge and insight, that is where there is there world peace, but wherever you do not understand them, there is still war. Wherever the cosmic knowledge is a reality in your brain and emotions, the faculty of love will blossom in relation to your neighbour. You will then not have the heart to do anything evil to another being; you *have to* love all living beings. First and foremost it is a question of arriving at the stage of being able to like those who do not like you. And you will come to the point where you will understand why others are the way they are, and at this moment cannot be any different than they are, even if they will go on being so in the future, perhaps even being robbers or murderers. You will understand that in life you can never be subjected to anything that you yourself are not the innermost cause of – it is never the other’s fault. And you should not believe that it is the rulers of the various countries that decide whether the country is at peace or at war. You will understand that it is the Godhead using those human beings who still have the heart to create strife as tools with which to create the “unpleasant good” in terrestrial mankind’s mutual karma. Some beings have to represent

“the black colour” and “the grey colour” in “life’s picture” – beings that are on a step in evolution that suits them – while others represent the brighter colours. When you understand that everything is guided by divine providence, you will not be afraid, no matter what happens. There is no need to be afraid, either of the Russians, the Chinese, the Americans or the Arabs etc. – they are all organs or tools of the Godhead. You are protected in relation to what you yourself have the heart to do or not do. You should focus on the Godhead. It is a question of coming to the understanding that the greatest principle, the greatest fact is this – to study life itself and act according to the law of love, that is to say, to love your neighbour as yourself and thereby to love the Godhead. And

it is in order to help you to reach this point that the Godhead gives us Christmas in the midst of the darkness.

And with that I would like to wish you all a very happy Christmas and to thank you for the year that is coming to an end. Thank you also for all the support you have shown. For me it is a great joy that what I am telling you about means so much to you. It shows that through you a new, great cosmic impulse is beginning, a new world is making its way forwards, and this is just as it is meant to be.

From a lecture held at the Martinus Institute on Sunday 17 December 1950. Revised by Mogens Møller. Revision approved by Martinus. Original title and publication: Julens Toner, Danish Kosmos 1993/12

Translation: Andrew Brown 2013

QUOTATION

When we pray to God, the Godhead hears our prayer through mental or discarnate beings, that in this situation are like “guardian angels”. Through these beings the Godhead sends a reply back to us. This happens in such a way that from their spiritual plane these mental beings influence physical beings that in turn end up bestowing help on the being making the prayer. This help is not always what the being making the prayer wants, but this does not prevent it from absolutely always, without exception, eventually being a help to the son of God that made the prayer. If it is not possible in this situation for this being to be freed from its suffering, it will nevertheless always, through its prayer, receive the energy and strength that it needs to come through the suffering.

From “Can One Live without God?”, English Kosmos 2005/4

QUESTION: Will the fact that we acknowledge reincarnation have any influence on world morality?

ANSWER: As long as reincarnation has not been accepted by the public at large or the great majority of terrestrial mankind, there cannot possibly come about a totally perfect, humane or just world morality. As long as people do not understand reincarnation, it will be impossible to arrive at an understanding of the true or absolute world view. The modern, materialistic world view is not a real world view. It is merely a series of analyses of the paths and material constitution of planets and galaxies, in other words, a body of knowledge that has not the slightest influence on world morality. And as long as the physical-mental world view is an unknown phenomenon, its structure and laws, and thereby also its laws of morality, will remain unknown. It is precisely this lack of knowledge that today gives rise to such expressions as "there is no justice", "life is a result of chance occurrences", "every man for himself" etc. And such conclusions form the basis of the way people live their lives. They cannot understand that there can be justice in a world in which they can see that some children are born with an illness, in poverty and misery, to unloving parents who actually bring them up to be criminals, while other children are born into a life of wealth and comfort, looked after by loving parents and being able to mix with the highest and most esteemed circles in society. Some children are born with very limited gifts, while others are born with outstanding intellectual abilities and dispositions. One

child is born a genius while the next is born mentally disabled. Some beings are slaves and have to slave and work their fingers to the bone for others, who can then live a life of luxury as the result of these beings' work. Some beings die from extravagance and laziness, while others die of starvation and overexertion. Some children die immediately after being born, and others live to be a hundred years old. Some children are born with an expansive and friendly psychological makeup, and others are born with a psychological makeup that can only find expression as a bandit or a gangster. What justice is there in a world in which all this is apparently totally without meaning, and the riches of life are so unequally divided?

Ecclesiastical Christianity's attempt to remedy this situation with religious dogmas or accepted doctrines, which describe the world view as an almighty Godhead that is the creator and ruler of all living beings, has not been able to refer to phenomena that make the world view into a culmination of justice and love. In its helplessness it has had to capitulate with the words: "The ways of God are unknowable". The thing that has brought ecclesiastical Christianity to this state of intellectual capitulation or barrenness, which has resulted in people abandoning Christianity, is its teaching about a Godhead that is stated as being almighty, all-loving and all-knowing, but that nevertheless allows the vast majority of its created beings to end up in an eternal hell, that is to say in a pain and agony that they will never in all eternity be freed from. This appalling pain is stated as being a punishment for their offences and small

mistakes that they have committed in one single physical, terrestrial life. How can an eternal, never-ending punishment reasonably relate to a temporal offence? And how can created beings be punished for their own imperfection? They have not created themselves, but are products of a creator. Should not this creator take responsibility himself? If this creator is almighty why does he create beings who he knows in advance, due to the fact that he is all-knowing, that they will end up in hell? If he does not create his beings perfectly he is not almighty. And if he does not know in advance that they will end up in hell he is not all-knowing, and if he knows in advance that they will end up in hell but has no wish to free them from this great torment, in fact even going so far as to send the majority of his created beings there, he is not all-loving. Just think, if such a godhead were to be given a psychological examination, what would be the diagnosis? A creative being, of which the greatest part of his production is the creation of living beings with a mental structure that mercilessly condemns them to a never-ending life in a culmination of pain and torment – and in which state they eternally have to scream in vain in their death agony to their insensitive and merciless creator, whose qualities of being almighty and all-knowing could have prevented this whole demonic scenario and thereby have created a bright, sunny existence for everyone – cannot have even the slightest spark of love in him. Since the beings in hell can never in all eternity be freed from their torment, their stay there will be completely without any benefit or useful purpose for the beings themselves. But since the almighty Godhead nevertheless holds these beings firmly in eternal suffering, it can therefore only be because it is a pleasure for

him. But a being that finds pleasure in seeing living beings helplessly held in frightful agony can only be abnormal. His diagnosis can only be expressed in the single word: “sadism”.

It is this pure devil that is hidden in the outdated terminology of the dogmas, this hundred percent heathendom in the religious traditions that is causing people to abandon ecclesiastical Christianity, gradually as they begin to think for themselves. They understand that what is needed is a loving being or a Christ in flesh and blood in order to cause this sadistic image of a world ruler to fade, crumble and disintegrate. This image of a sick godhead cannot possibly inspire the advanced investigator and give him any reassurance of justice and thereby any fundamental basis for the creation of a higher morality.

As the other great world religions also contain far-reaching heathen dogmas or ideas, which cannot stand up to a truly intellectual scrutiny, beings will abandon also these religions as their intellectual abilities begin to show themselves. Paradise-like heavens with soulless valkyries or the anxiety of becoming a crocodile, a snake, an octopus or some such creature if one does not fulfil the demands of the religion will also disappear like dark shadows in the light of intellectuality. And human beings will be forced to look for new mental foundations on which to base their morality.

Since modern, materialistic science can, as already mentioned, offer human beings only analyses of material or matter, it cannot possibly solve the mystery of life. Life does not consist merely of material or matter, but also of the life that directs and proclaims itself through the material or matter. It is therefore not possible for this science to form the basis of morality. Spiritual

or mental darkness, godlessness or the denial of the existence of a providence rule everyday life in the domain of materialistic science. The possession of the largest army and fleet or forces with the greatest capacity to kill, murder and destroy is therefore considered to be the only effective safety measure or the best means of protection. The result is that everything here becomes more a question of might rather than a question of right. And terrestrial human beings, who are so highly gifted in materialistic knowledge and capability, are here forced to remain at the animal stage and live their lives in accordance with the law of the jungle, that is to say, the right of the strongest. But as human beings are different than animals in that they are ethical beings, which means that they are intended to live in accordance with the principle “right before might”, they cannot live in accordance with the law of the jungle, where “might comes before right”, without undermining their true, human experience of life, which is a state of permanent peace, happiness and joy based on the understanding of, and love for, all and everything. Jungle morality can only give terrestrial human beings an animal experience of life, which is the same as the state of being permanently on guard against feared evils, sorrows and sufferings, which in the case of terrestrial human beings are strengthened to the degree that these beings have strengthened their animal existence with artificial weapons of defence and attack. And this strengthened practising of the law of the jungle is today the world morality. This determines the relationship between countries and between people. It goes without saying that life therefore to a corresponding degree is bound to be animal instead of human, is bound to be a life at war instead of at peace.

After this capitulation in religion and materialism, spiritual science – which is now beginning to show itself, with its cosmic analyses of the living something behind matter or material and thereby of the true physical-mental world view – will be the only road towards world peace that is now available and negotiable. Here reincarnation or the individual’s eternal existence is expounded on the basis of unshakable logic. As a result of your knowledge of this eternal existence, you will see that you are the primary originator, creator and releaser of your own fate, and that all one’s fellow beings and surroundings can never in any situation whatsoever be the cause of where we are born, who we have as parents, which environment and which circumstances we end up belonging to, which sorrows and sufferings or other forms of unpleasantness we end up experiencing. These beings and surroundings will never be able to be anything other than the means and tools through which we, with out own being consciously or unconsciously, release and form our own experience of life, which is the same as our fate. As our fate can be nothing other than the effects of causes that we ourselves have released, partly in this present life and partly in earlier lives on Earth, there is rightfully no one to be angry with, no one to blame for this or that unpleasantness or this or that unfortunate occurrence in our fate. We see that all forms of unpleasantness are signs of our own imperfectness in the art of living and behaving, and we can therefore learn from every unpleasantness or every experience. Spiritual science’s analyses of reincarnation and its world view therefore totally removes the great superstition that anyone can cause injustice and that anyone can suffer injustice. It removes every single justification for

feeling oneself to be a victim and shows that every form of hatred, anger, envy or, in short, every form of lack of love is the still imperfect or cosmically blind terrestrial human being “missing his step” and “stumbling”. As missing one’s step and stumbling enrich us with experience, experience leads us to knowledge of life, and knowledge of life leads us to cosmic clear-sightedness or cosmic initiation, which forms the basis of the truly human human being or the being in God’s image, every example of missing one’s step and stumbling is therefore useful and unavoidable in the divine

world plan, thereby revealing as a fact the eternal words: “Everything is very good”. Once the cosmic analyses of reincarnation become self-evident and acknowledged in an awake, day-conscious way in the majority of terrestrial mankind, love will drive out the law of the jungle from the current morality. Harmony and peace, art and science, beauty and joy will be the ruling, shining connecting link between all the human beings, nations, races and individuals of the world.

*Translation: Andrew Brown, 2013.
From Danish Kosmos 1984/3*



Painting by Bente Kjar Pedersen



Concerning the spiritual in art

by Anne Külper

According to Martinus, the Earth received a great cosmic impulse at the beginning of the 20th century. And many artists, writers and musicians were inspired by this spiritual impulse.

In 1910 the Russian artist, Wassily Kandinsky, wrote his book "Concerning the spiritual in art". He began his description of the situation in this way: "Our soul, which after a long period of materialism has only gradually begun to wake up, is hiding within itself seeds of despair over its lack of trust and its lack of purpose and meaning." Kandinsky is searching for a form of art that explores the "non-material" area and that is looking for "the inner in the outer". Concerning Cezanne he writes: "He could make a teacup into an animate being, or, to put it more precisely, he was able to recognize the teacup's innate being. And about Matisse: "He paints 'pictures' and in these 'pictures' he tries to reproduce the 'divine'." Both in painting and in music Kandinsky experiences a striving for the "non-natural", the abstract, that is to say, a striving for an inner quality.

Kandinsky sees abstract painting as having two means at its disposal:

1. Colour
2. Form

Form is limited in its extent, but colour is not. "As soon as one hears the word 'red', one immediately senses the idea of this red as something limitless ... The red that one cannot see purely physically, but is only represented in an abstract form, on the other hand awakens a certain precise and imprecise inner

representation, the representation of an inner, physical sound."

Colour and form is what Martinus uses in many of his symbols. Martinus does not describe his symbols as works of art. He describes them as pictures of the invisible, spiritual world – realities that have no material outer form – cosmic laws of the world. One could say that his symbols are a science that is also art, and a form of art that is also science. And this is precisely what he writes that true art and true science should be (See the short book "The Christmas gospel", Chap. 28). But we can also experience his symbols as abstract art. Many of us have them hanging as pictures on the walls. Martinus has said that they possess a magic power, and we can perhaps sense this when we stand in front of them and allow them to shine into our spiritual bodies and into our consciousness. Through Martinus' cosmic analyses we have furthermore been given a deeper explanation of the symbols and our experience and understanding of them can continue to deepen.

Martinus uses the triangle to symbolise the triune principle, but also to symbolise the I. Kandinsky writes: "A large sharp-pointed triangle, divided into unequally large areas and with the sharpest and smallest area pointing upwards, is the correct schematic representation of spirituality ... The whole triangle is moving slowly, almost imperceptibly, forwards and upwards ... At the top of the uppermost point there is

often a human being (who is observing). Totally alone.”

That is what artists experience who have left the old behind and who are seeking new paths for their creativity. And this also goes for many scientists and spiritual seekers. They need courage – and spiritual inspiration. They leave the flock and seek their own individual form of expression. And at the same time they come closer to the divine truth – “the inner road of necessity”, Kandinsky calls it.

Kandinsky goes on to write; “Spirituality, to which art also belongs as one of the most powerful driving forces, is a complicated yet clear movement forwards and upwards, whose language is translatable due to its simple down-to-earthness. It is the movement of realization.”

Art can be seen as a source of power – as a road to insight and wisdom – both for the practising artist and for the one who is experiencing it. Kandinsky asks: “Is *everything* matter? Is *everything* spirit? When we differentiate between spirit and matter, can it not be a question of different degrees of either spirit or matter? What positivistic science calls thought is described as a product of “spirit”, and that is also matter, even though it can only be perceived by the finer senses.” Also Kandinsky saw art and science as being strongly connected.

Rudolf Steiner (1861-1925) emphasized the importance of the meeting between art and science. He was inspired by Goethe and theosophy and created his own spiritual teaching – anthroposophy. At the beginning of the 1920’s he held several lectures about the role of art in the human being’s life. The following quotations are taken from the booklet “*Art creating the experience of colour*”.

“Listen to what Goethe says: ‘Art is a manifestation of secret natural forces, which means that one can only gain a living truth through an artistic

understanding of the world, otherwise one would gain only a dead truth.’ And in the words of Schiller – such beautiful words: ‘Only through the golden-red sky of the morning can you press your way into the land of knowledge.’ As long as the mind in the deepest sense is not permeated by this way – to enter the zone of truth through artistic endeavour – it will not be possible for mankind to acquire a true understanding of the supersensory world.”

Both Kandinsky and Steiner made in depth studies of the nature of colour. Kandinsky describes the effect of the various colours on the soul – red, orange, yellow, blue, violet. About white he writes:

On further observation, *white*, which is often treated as a *non-colour*, can be treated as a symbol of a world in which all physical qualities and substances have disappeared, the colours included. This world is so far above us that we can no longer perceive its sound ... *White is therefore registered by our psyche as a great silence*, which to us is absolute. Within us it rings as a non-sound ... *It is a silence that is not dead, but full of possibilities*. White rings as a silence that is suddenly understandable. It is a youthful nothingness, or better put, *a nothingness that was there before the beginning, before birth*.

Those of us who study Martinus’ cosmic analyses cannot avoid thinking of the innermost, immovable, eternal I, X1, that in Martinus’ symbols is always white.

“True works of art are ‘born to the world’ by the artist in a mysterious, mystical and unknowable way”, writes Kandinsky. And in similar fashion many artists, but also scientists, have described the creative process as a “mystical” force that flowed through the artist. They have also used words such as a contact with a higher power, divine

inspiration or being a canal for the birth of the work of art.

In *The Eternal World Picture*, book 3, section 33:74, Martinus gives a description of divine Providence. It consists of very elevated, cosmically conscious beings. "There are beings within this Providence that are in particular the unseen guides of art and that inspire the many different kinds of artists ...". The artist opens up to this force. The creative process is actually a way of contacting this higher force, in other words, God, even though the artist is perhaps not always aware of it. When we feel inspired we can experience it as an enormous life-force; we forget about time and space and become totally absorbed. In this state we "know" how the "work of art" is to be executed, but we perhaps cannot explain why. Martinus describes the experience of an intuitive glimpse in precisely the same way. We know, but we cannot describe it to others who do not recognize the experience. These "high" experiences appear perhaps only seldom. We cannot order them; they often come when we least expect them. But it is my belief that we slowly develop an ability to more often be in this form of contact when we are involved with creative activities. And they do not need to be impressive works of art. Even in little things – such as for example, hanging out the washing, shaking it to smooth it out, hanging it in nice rows and seeing how the wind blows it about – we can experience this joy and see the beauty in the most everyday things.

Steiner describes this in a similar way in a lecture: "It is appreciated as words; it is related to that which shines. Whatever is beautiful shines, that is to say it bears its inside on the outside. It is the nature of beauty that it does not hide itself, but bears its inside in the outer form. A beautiful thing is something that shows its inside in the outer shape,

in what shines or what radiates light. Light, that which shines out into the world, reveals its character ... An ugly thing can become beautiful, if the spiritual reveals itself in it, shining." When we "see" with these eyes, everything becomes beautiful. And everything can, in the space of a few moments, be experienced as very good.

In Martinus' words from *Livets Bog*, vol 1, section 129: "Artists make an enormous contribution in the service of the 'divine creative principle'. Due to their well-developed feeling and the creative ability they have developed, *they constitute, in connection with the representatives of science and the world redeemers or moral geniuses, the instruments through which the higher forces provide the masses with nourishment, wake them up to life, create their recognition of beauty and harmony, give them culture and spirit ...*"

Martinus writes that in the future we will all be "more or less well-developed scientists, artists, writers and poets." (*The Eternal World Picture*, book 2, section 26:30)

Steiner also says in a lecture he gave at Dornach in 1915, "The faculty that is necessary for all artistic creation in all fields in the future is dependent on spiritual science being strengthened. Sculptors, musicians, painters or poets will not be able to create unless they are filled by being empowered by working with spiritual science."

With an artistic approach to life – when everything that we create, not only works of art as we usually know them, but every kind of interaction with our surroundings, the entire fate of our lives, becomes more and more loving – we are approaching what Martinus writes in so many places, that life's greatest work of art is love. The themes of human beings' art of the future will "particularly be the rays from God's

eternal light in all its life-giving ramifications throughout the universe.” (The Eternal World Picture, book 3, section 33:69) He also writes that we are still only at the tender, embryonic stage. Not everything that we create can be perfect. We are at the stage at which we are training, and the more we cultivate our artistic abilities to create in all areas of life, the more frequently we will be able to experience moments when we are in radiant harmony with life.

In the history of art Kandinsky, Malevitj and Mondrian are seen as the figures that led the way in abstract art. At the Museum of Modern Art in

Stockholm there has recently been an exhibition of 200 paintings by the Swedish artist, Hilma of Klint (1862 - 1944). She was presented as being the “pioneer of abstract art”. She painted her first abstract paintings as early as 1906 – several years before Kandinsky began his abstract paintings. The exhibition can now be seen until the 9th February 2014 at the Picasso Museum in Málaga and following that from 14th March to the 9th June 2014 at Louisiana, Denmark.

Here is an abstract composition painted by Bente Kjær Pedersen. She describes the painting as a study in colour, form and balance.

Translation: Andrew Brown



Painting by Bente Kjær Pedersen



Love and truth

by Olav Johansson

“The best way of knowing life is to love many things” (Vincent Van Gogh).

We cannot get around it. We cannot ignore the significance of love in relation to investigating the truth about life. Why? The simple answer is that it is because love is the truth about life – love in its cosmic or unlimited sense. Martinus mentions this already in the “Preface” of his main work. He writes:

“Although the book is manifested in a form that to these beings is suitably elementary, this will probably not be able to prevent these beings, *on account of the natural dispositions that they have been born with*, from being to a greater or lesser extent compelled in their study of the subject matter of the book *to overrate or underrate* its inter-related details, to the degree that these beings are in their consciousness still biased. They will therefore only be able to convey to themselves an understanding or a mental image of the details that are more or less biased in favour of those areas in which the beings’ ability to love is most developed, and more or less biased against those areas in which this ability is least developed.” (*Livets Bog*, vol. 1, section 14).

In order to understand the nature of a detail it is necessary that we incorporate it into our field of sympathy. As long as there are beings and phenomena that are not included in our field of sympathy, we cannot experience the truth about life! Let us again listen to what Martinus has to say:

“*As the zone that science is on the point of gliding into is a zone of love, beings that have not come very far in their development of love cannot be outstanding authorities in this zone, no matter how much material knowledge they might possess. Of course, material knowledge should not be looked down upon; quite the opposite, it is an immensely important factor without which spiritual science or the “science of love” would never be able to produce totally perfect flowers or fruits. It is through material science that mankind is led to the zone of love. And it is through this science that it has developed the ability to go to meet a higher form of consciousness.*” (*Livets Bog*, vol. 1, section 230).

No special moral qualifications are demanded in order to be able to manage a microscope or a telescope and, with the aid of these and other similar “tools that extend our ability to perceive”, produce or deliver a great many more or less useful and valuable “answers based on weight and measure”. But in order to be able to understand what these “answers based on weight and measure” really mean and what they actually tell us, we need to come into a sympathetic contact with something that is invisible on the physical plane, namely *the intentions and purpose* that all created things are a manifestation of. This we can do only when our own mind vibrates on a wavelength that includes, with the same impartial or undivided sympathy, the whole diversity of life and manifestation. At this point we begin

to experience life as a “caress” or as an expression of love from the living being which is the deepest “I” and “you” of our own existence. Martinus writes very beautifully about this in the little book: *“On the birth of my mission”*:

“I saw that all matter was alive, it was the manifestation of God, his veritable flesh and blood. I caressed the “dead” as well as the living matter, the mineral as well as the animal materials. I loved the stones as well as the living beings, because together they made up the body of God. And the body of God caressed me. It was as if the golden light, the experience of the Holy Spirit, the Father’s own consciousness, the sense of His personal presence close to me, as a conscious “I”, had left everything in an all-penetrating radiance of love. I felt that everything radiated warmth and love, it radiated his own being both inside and outside myself. I was loved by this Father.” (*On the birth of my mission*, Chap. 18).

We still have quite a distance to cover on our path of evolution before the great experience of love, which Martinus here so poetically describes, will be something that we terrestrial travellers can also take part in as a permanently awake day-conscious state. But there are things we can do here and now in order to come closer to this state. We can make use of the great “uplifting force” that we find in the cosmic

analyses, which can lift us up to heights where we still cannot go under the power of our own wings. Carried by the strong up-winds of the cosmic atmosphere we can – although so far only theoretically – like “migrating birds” view brighter continents and maybe even become inspired, to an even greater degree, to let this “bird’s eye view” illuminate and become materialised into our earthly day-to-day existence. We also have a fantastic and often underestimated practical tool and support in the form of the principle of prayer, that *“in conjunction with cosmic science, can completely expel the dark shadows of sorrow and ill-fortune from the mental sphere of the individual”* (*The mystery of prayer*, Chap 2).

To pray is often not so easy for modern man, who has left his childhood faith behind. But, as we know, “practice makes perfect”, also in this area. We cannot avoid eventually becoming familiar with somebody who we turn to in an intimate way on a daily basis. In this way practising the principle of prayer is also a practice in, or a preparation for, the one-hundred-percent day-conscious correspondence and communication with the living universe or Godhead, which is the all-penetrating life-experience, happiness and bliss of the “cosmically conscious” being.

Translation: Anne Pullar



Photo: morguefile.com



Bio-electrical fields

– the influence of consciousness on matter

by Rune Östensson

A difficult dilemma in biological science is “morphogenesis”, the biological process that lies behind the development of the organism and the forming of the organs during the development of the foetus. How, for instance, do liver cells know what the finished liver should look like, what specific form it should have? If you take liver cells and cultivate them outside the body in a nutrient solution, they will only take the form of a level surface of cells or a lump of cells. No complete liver will be formed. Why?

If all the information is to be found in the DNA of the cells, then we could expect the cells in the nutrient solution to form a liver. Is it possible that a template or a morphogenetic field is necessary in order to regulate the development of the cells to become, for example, a liver?

But there is no place for such an invisible, morphogenetic field in materialistic science.

But one scientist who wanted to understand whether there was something more than genetics involved in the development of the embryo and the organs was Harold Burr, professor of anatomy at the University of Yale in the USA. He was not only convinced that life had electro-magnetic properties, but he also believed that these electrical fields were the “organising principle” that made sure that the tissue was living and healthy and that things did not become chaotic.

In the 1930's he performed a series of experiments on salamander eggs

by means of a voltmeter that was connected to thin electrodes that he could insert into the egg.

He found that the first thing to happen inside the egg was that an electrical charge occurred that was strongest where the head of the salamander would occur and lowest where the tail of the salamander would occur. This means that he could measure the “electrical nervous system” of the salamander before the tissue had begun to develop into a physical nervous system. He repeated this on 100 eggs of salamander and also studied frog's eggs and the embryos of chickens. He got the same result in all these investigations.

He called these fields “life-fields”, bio-electrical fields that govern development and organise all living systems.

In 1972, one year before he left the physical plane, he wrote and published the book *“Blueprint for Immortality”*, in which he sums up his research and his outlook on life.

Among other things he writes: *“The Universe in which we find ourselves and from which we can not be separated is a place of Law and Order. It is not an accident, nor chaos. It is organized and maintained by an Electro-dynamic field capable of determining the position and movement of all charged particles”*.

What does Martinus say about the development of the foetus? Also in the explanation Martinus gives us, the genetic material in the DNA plays an important role. But the big difference lies in the fact that in the cosmic world picture the

foetus is not a “new” being that has been formed through the melting together of the sperm and the egg, but an eternal spiritual being that through the sexual act is given conditions for incarnation. This is where something “invisible and form-producing” comes into the picture. The being that is incarnating is an “electric, wave-formed” being that carries in its superconsciousness the talent kernels that are needed in order to build a new physical organism.

The radiation from these talent kernels is what controls the development of the embryo in the egg or in the womb. It constitutes the “life-field” that always has to be present in the creation of all organisms, “morphogenesis”. This is the field that “cooperates” with the genetic material in the DNA from the parents.

The conclusion that Harold Burr came to is thus in full compliance with what Martinus writes¹, even if the

spiritual dimension of the living being is missing in Burr’s investigations.

In *The Eternal World Picture*, book 5, where the microcosmos of our physical body is analysed, Martinus also shows that it is in the empty space between the particles that the controlling and organising force is found. And this force is nothing less than our own I that with its field of consciousness keeps all atoms and electrons in their right place in our microcosmos.² We also know that our consciousness has an external aspect and this external aspect is an electro-magnetic field, the field that Burr analysed. It is also this field that is measured with an EEG in hospitals in order to study the activity of the brain. Although, here we need to add that it probably is only a “minor part” of the external aspect of the total field of consciousness that can be measured using physical instruments.



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Reg. 46

Symbol no. 46 *The atomic world of the human being and the basic energies*

Harold Burr did also measure electrical changes in tissues before the development of, for instance, cancer. This means that he showed that the electrical “organising force” had come out of balance before the illness had become “visible” on the physical plane.

In this section Martinus also describes how our illnesses have two stages – a cause-stage and an effect-stage. In the invisible cause-stage it is our thoughts that are out of balance and out of control.³ This can, if it continues for a longer period, lead to the effect-stage and physical illness. But Martinus also gives us an answer to how we can create health by having a positive attitude towards life and thereby creating a balanced field of consciousness. It is this field that keeps all particles in their right place in our bodies and that charges us with positive life-force.

In his “Answer to a letter from a sick person” Martinus writes:

“The more you think correctly and thereby are able to see the divine truth or reality in every situation or in everything that takes place, and you thereby acknowledge the unshakable logic of life, that causes absolutely everything that is created in nature, in its final analysis to be a blessing and joy and thereby also in one’s own fate, the more you will charge your life-force batteries (mesocosmic electrical organs in the superconsciousness) with positive life-force. Positive life-force is thus created by optimistic thinking”.⁴



Photo: Anne Kølper

For the sake of completeness we need to add that it is not only our thoughts that are important for our health. Martinus shows that our food also is of great importance for the health of our body and soul. He shows that the natural food for modern man is vegetable food, which has also been confirmed by the field in natural science that deals with nutrition. But that is a large subject in itself, so I will come back to that another time.

Notes

1. *The Eternal World Picture*, books 3 & 4, symbol no 34.
2. *The Eternal World Picture*, book 5, symbol 47.
3. *The Eternal World Picture*, book 5, symbol 65. Illness and recovery.
4. *Martinus’ Answer to a letter from a sick person*. You can now read this pamphlet online by going to: <http://www.martinus.dk/en/martinus-writings/articles/answer-to-letter-from-sick-person/>

Translation: Anne Pullar

Translator’s note: *The Eternal World Picture*, book 5 is not yet translated into English.



The song of the lark above Dybbøl

by Søren Hahn

It is reported that when in 1864 the Danish soldiers were encamped at Dybbøl under attack by the Prussian army, they experienced in the midst of the horrors of the battle that from one moment to the next there was a quarter of an hour or so of peace, a quiet pause in the deafening bombardment that had been going on for several days and nights. The soldiers were more or less stunned by the noise, and the shelling had caused an enormous amount of damage.

But all of a sudden the enemy canons fell silent and a strange quietness descended. At first the soldiers heard nothing because the din continued in their heads, but little by little they were able to perceive very faintly a jubilant song up in the sky, a wonderful song. "It's a lark" they said to one another, "Listen, it's a lark!"

And then it seemed to the exhausted soldiers as if a door had opened into another world. Everything else was pure human devilry, but this was the voice of God itself flowing down over them like a babbling brook. Then a quiet presence descended, a time of holiness, in which death was an illusion and eternity a reality. It had been there all the time, the voice of this tiny bird, also during the very worst moments of the battle. The spirit of God could not be silenced, only drowned out by the canons. And they now listened in amazement to the tiny bird singing for joy up in the clouds.

That is the story of the lark in the sky above Dybbøl, and it in fact has its very own Martinus symbol. If you think about it, are not all his many symbols

each in their own way like landmarks or monuments to the highlights in human beings' lives as they travel towards a better world? Short moments in which time stood still and we were given a chance to look straight into eternity?

God's presence in the midst of the tumult of war, where has Martinus shown us that? In symbol number 19, the one with the title "Through the initiation of darkness (Hello or Armageddon)", in which we can see a human skeleton against the background of a pitch-black sky, a city in flames and a series of orange arcs. Taken as a whole it could be a symbol of Dybbøl in 1864. And behind the whole, visible and yet hidden, Martinus also drew the song of the tiny lark. We can see it as the golden halo emerging at the very top of the symbol. It is not so easy to catch sight of, the eye is inevitably caught by the grinning skull.

But the symbol goes deeper than that. Is not also everyday life a battle? We make it into a battle, and then the skeleton grins merrily at us. It looks so true-to-life, and yet it is nothing more than a thin curtain that we are weaving with treads consisting of our own thoughts. We then no longer hear the song of the lark, but it is there none the less. Look for yourself in the symbol.

And the gloomy curtain? Martinus says that that can be removed as easily as anything. But how? – Stop for a moment and listen, go into yourself, love your enemies and look through your fingers at the injury. The orange arcs show this; they are the mark of non-forgiveness. The whole thing is nothing

other than thoughts that we make for ourselves. Only the song of the little lark is real. It is the messenger bearing news from another world, from a new heaven and a new earth. Just be quiet for a moment and listen, you will hear it. It will always be there, you just have to be quiet. That is what symbol number 19 shows. It is the lark's very own symbol.

Translation: Andrew Brown

ON PRAYER

An excerpt from Martinus' answer to a reader's question

A prayer is a desire, and in the eyes of cosmic clear-sight, a desire is a release of mental energy which, if the desire is strong enough, will eventually, even though the means are not clear, result in the fulfilment of the prayer. Consequently a prayer can achieve a very great deal. But since a prayer can work just as much in the service of darkness as in the service of light, one should take great care that one's prayer, which in this case means any wish whatsoever, is not of such a nature that its fulfilment creates a nuisance or suffering to other beings, since it would then come under the category of "black magic", and as such it would then come back onto its originator with correspondingly unpleasant or dark effects.

From Danish Kosmos 1933/2

Martinus' instructions for a prayer, as told to Inge Sørensen

Our Father in heaven, I pray that God's will may come about in my life throughout this entire day and night, and that hindrances are placed in my path where I should not go, and that the path is opened up for me where I should go. (Present the issue in clear thoughts. Pray for help in presenting it, and that the person one is about to talk to has a friendly attitude towards the issue one is presenting.)

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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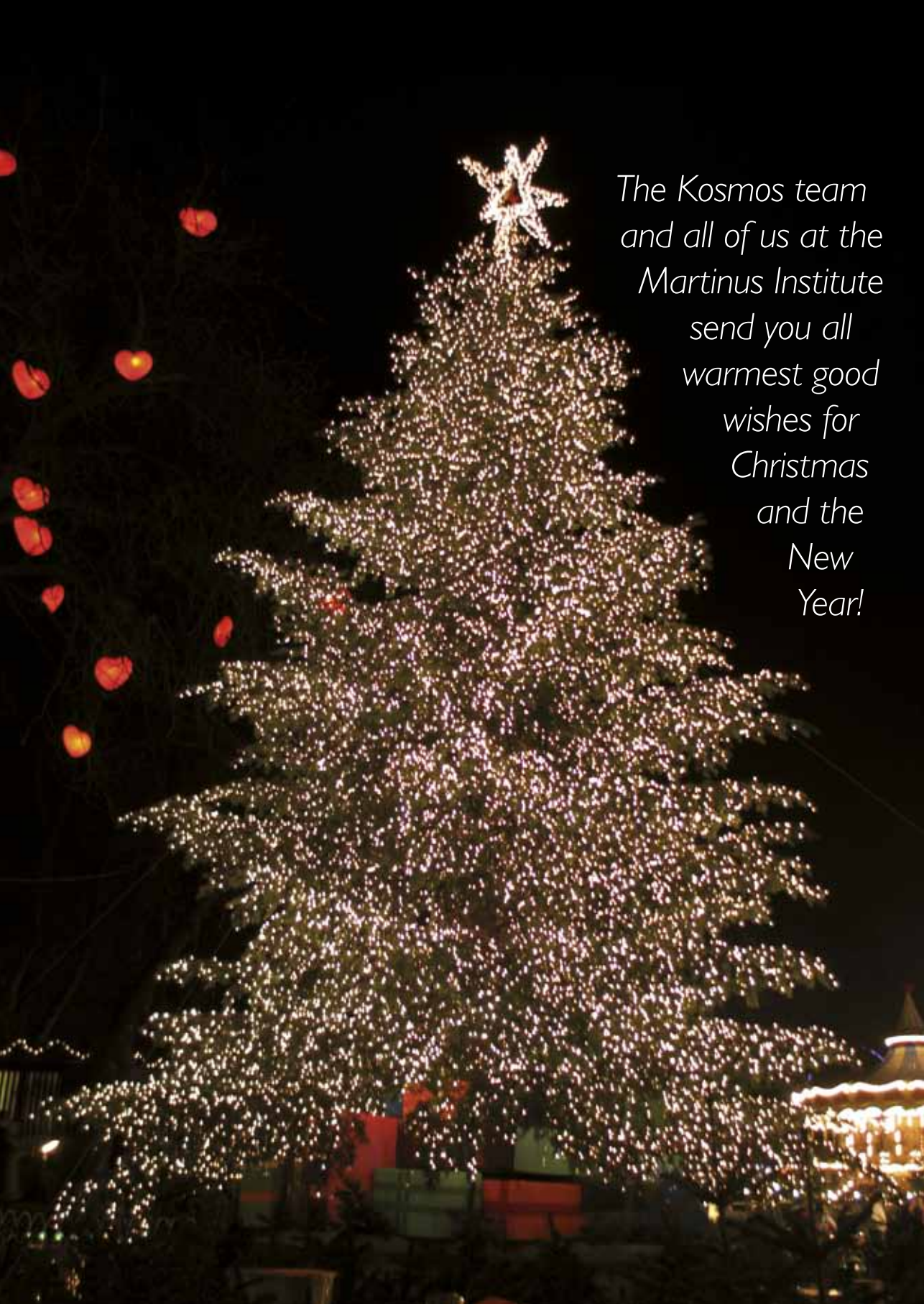
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*The Kosmos team
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