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MARTINUS COSMOLOGY

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English

Dear reader,

May I tell you about a couple of friends of mine? My first friend, now in his late 60's, had from quite an early age seen one after the other of his family members and close friends dying in all sorts of circumstances. When his mother died a few years ago there was no one else left who he knew when he was young and with whom he could share memories. He has told me several times that this makes him feel a very deep loneliness, of being alone in the world.

My second friend is a woman in her 70's who had all her life been very close to her father. Several years after he had died she was still experiencing grief in the fact that he was no longer with him. In her own words she found it painful to think of him "lying buried in the cold earth". In my conversations with these friends I had a feeling that they both had deep questions that they weren't able to answer.

So what do the articles in this Kosmos have to say to these friends of mine – or indeed to you? Do they in fact address that very real pain that most of us from time to time feel – the pain of separation?

Let us begin by seeing how Martinus approaches the issue. In "The Mystery of Death" he leads us through a series of conclusions, like a scientist moving from one proven fact to the next, and comes to the conclusion that what we see as death is actually a vital necessity for life to exist at all. Initially this might seem like a far cry from answering my friends' questions, even though the logic in his reasoning can lead us to sense that what he is saying is true. In his answers to readers' questions, on the other hand, he deals with the question of separation more practically. He says that when we are asleep we can be in touch with those who have died. It is then

that we can communicate with them, by sharing the same thought wavelength.

Sören Grind, in his article, discusses the experiences of two people who have had near-death experiences. They are both in agreement – along with many, many others – that death need not be feared at all. What they experienced during the time that they were clinically "dead" was an indescribable feeling of oneness and love – the exact opposite of separation.

In one way the same point is made by Rune Östenson. In his description of how the hologram works he sees a similarity between the way each individual part of the hologram contains all the information of the whole hologram and Martinus' explanation of the way all living beings in the universe are integral parts of, and are eternally connected to, the great living being that is the universe. As we can read in the excerpt from the seventh volume of Livets Bog, "all individuals belong to one cosmic family". For us as terrestrial human beings it is not so easy to see this. We need to be able to use our "cosmic eyes". But this is an ability that we can gradually develop by reading and absorbing cosmic analyses.

In Olaf Johansson's article "A Story of Sunshine" he reflects on how at close quarters the sun is extremely dangerous and life-destroying, whereas at a distance it is life-giving. What is seen in one perspective as "bad" is seen in a different perspective as "good". Could you say that what in one perspective is seen as "death" is in another perspective seen as "life"? This is in fact a question that much of this Kosmos deals with. So may I wish you well with your reading and questioning.

Andrew Brown



The Mystery of Death

by Martinus

1. All movements or materials are links in a cycle

One of the greatest causes of sorrow is the everyday phenomenon we call “death”. Every single day millions of people die all over the world, and every day millions of people – in fact an even greater number of millions of people – will sob and shed tears over the dear friends or relatives that they have lost. Every single day there will be millions of people, all dressed in black, who will take part in an equally dark-coloured burial ceremony with solemn speeches, hymns and funeral music. Every single day millions of human beings will shed tears over something that is a perfectly natural process in the maintenance and existence of life. The death process is just as natural a process as the birth process. And why should the laws of life in this one area have a different structure than in all other areas, and not be bound by law as they are.

If we look at the living being’s normal earthly life from the cradle to the grave that has been cut off by old age, we have to acknowledge that it constitutes a cycle just like all other processes in Nature. There is not one single form of

movement, not one single form of material in Nature, that does not consist of a link in a cycle. Every single day is a cycle, every single year is a cycle. The crystal-clear water that we drink is a link in a cycle. It consists of what was once a puddle of sewage, which will through us become a puddle of sewage again. And the most beautiful, white summer clouds or the red morning and evening skies are also based on what was once water from gutters, muddy puddles and sewage tanks, which now, as ray-formed types of gases, produces the great wealth of colours in the heavens when we gaze up into the skies above our heads. Is it not the same with the withered leaves of autumn that play a part in producing the new buds in spring that bring us such joy? And is it not the dung-heap that plays its part in producing the scent of the rose and the rich fertility of the corn? Where can we find a material that does not consist of a link in a cycle? Are not all materials in their present stage moving from one state to another? Cannot solid substances become liquid, cannot liquid substances become gaseous, cannot gaseous substances become ray-formed? And cannot the whole

process just as easily go in the opposite direction, so that ray-formed substances become gaseous, gaseous substances become liquid and liquid substances become solid? How else could the Earth and all other worlds, globes, planets, suns and moons come about?

2. Straight lines do not exist, neither physically nor mentally

The whole of Nature, in its all-outshining manifestation, speech and the effect it has on living beings, therefore one hundred percent confirms that no matter can be permanent or at a standstill, but that it must be constantly subject to the process of transformation we have already referred to as a cycle. But why should this transformation process of Nature be termed a cycle? – Quite simply because no transformation, whether it be physical or mental, proceeds in a straight line. It will always lead back to its point of origin, from where it will issue as a new movement, which will likewise lead back to its point of origin. In this way, every period of 24 hours leads back to a new morning and every year back to a new year. It is the same principle that causes planets, suns and galaxies to go in cyclic paths and electrons to spin round the nucleus of the atom. But it is not only movement forward in space and time. The principle of cycles is also present in every form of transformation. A transformation of an object will therefore also be a link in a cycle. Objects transform themselves through various stages to become once again the same as they had been at their point of origin. This can be seen sometimes clearly in human beings. From the stage of being a child they grow through the stages of being a young person, an adult and an old person. This latest stage results in many cases in the being appearing like a child, giving rise to the saying “to be in one’s second childhood”.

3. “Answer A” in the mystery of death

The fact that everything in Nature, from a drop of water to the living being’s organism, is organised in cycles that repeat – days followed by days, years followed by years, organisms of living beings followed by organisms of living beings – is the eternally unshakable foundation of all functions. The most unshakably fundamental thing that life reveals to intellectual human beings is precisely the fact that everything consists of repetitions, everything hastens back to its point of origin from where it sets off in a new cycle that also leads back to its point of origin, and so on. This is the solution to the mystery of matter. All apparent disintegration is therefore merely transformation. It is the transition of things from one stage in the cycle to another. Matter can therefore never ever perish and be lost; it will eternally exist. The universe will eternally consist of the same amount of matter, the same primal substance. There can never ever come into being more matter in the universe, just as there can never ever be less matter. Nothing can therefore disintegrate and become absolutely nothing. What exists will eternally constitute something that exists. What exists cannot turn into something that absolutely does not exist. All the matter in the world is therefore eternal. This is the first unshakable answer in the mystery of death, and we can call it “Answer A”.

4. “Analysis B” in the mystery of death

But there is more than just matter. Matter is in movement. We have already touched on the fact that this movement is organised in such a way that what we call “cycles” come into being. Every cycle, wherever it is most clearly manifested on the material plane, consists of four different stages or sections that differ one from

the other by being opposites. In two of the sections the contrast is at its culmination, whereas in the two other sections the contrast appears only as transitional stages. In the case of the 24-hour cycle the culmination of the contrasts lies between the two sections: midday and midnight, its intermediate stages consisting of morning and evening. In the case of the year cycle the contrast between the stages is most extreme between summer and winter, with spring and autumn being the intermediate stages. In the case of the cycle of substance or matter, the contrast culminates between the two stages: the solid and the ray-formed states, whereas the two other stages: the liquid and the gaseous states constitute the intermediate or transitional stages.

Since the cycle is therefore subject to this eternal law, a contrast to eternity comes about, namely "time and space". Eternal matter becomes transformed into temporal matter. What is limitless becomes limited. And with this, a new reality comes into the world: the reality that we know as perception or experience. Without the division of matter into time and space there would be no possibility of life. The universe would certainly consist of an eternal "something" but if there did not exist this cyclic function of matter or its division into time and space there would be absolutely no contrast to eternity. But thanks to the cycle, temporality exists. Thanks to temporality, eternity will finally be experienced by the individual as a fact. Thanks to temporality, another new reality becomes, as we have said, a fact, namely the experience of life. This unshakable reality is "Analysis B" in the mystery of death.

5. The four main stages of matter. Time and space

Without the cyclic principle of matter, which forms the principle of contrasts, all experience would be impossible. But

thanks to the four different main stages of matter: solid, liquid, gaseous and ray-formed, these stages can be distinguished one from the other. But they cannot only be distinguished one from the other. The different kinds of materials can be combined in various combinations, all of which must of course without exception perish, due to the fact that matter is subject to the law of cycles. Such combinations of matter we know as "created objects". They have also come into being. But since they constitute something that has come into being, they mark a point in time. And as they once again will perish or come to an end, they will once again mark a point in time when they will come to an end. Between these two points in time there exists a temporal space. This temporal space constitutes the created object's age. But as the created object consisted of materials from various stages in the cycle that were combined in a certain way, the object will not be the same as the materials that it has been made out of. It is to a certain degree a contrast to the other material. Due to the fact that it is different from the other material, it marks a relationship in space. It takes up or fills a certain space. No created thing can therefore exist without marking time and space, which is in turn the same as age and form. And in the language of spiritual science we say that the thing is time- and space-dimensional.

6. "Analysis C" in the mystery of death

Since the object is time- and space-dimensional, it is therefore doomed to perish. And we can therefore see that everything that we are witness to or that we can sense directly in the way of material or created objects is perishable. This is the source of the superstition that everything is mortal, and as a result this removes all possibility of the

living being's experience of an eternal life. This superstition is at its highest in the most materialistically minded scientists. The fact that it is a particular class of intellectual beings who proclaim this imaginary mortality to everyone, has, on a certain evolutionary step, caused it to be seen as nothing short of modern to have such an opinion. But such an opinion is glaringly far from uncovering the mystery of death; on the contrary it is covering up the mystery of death. This covering up is inevitably one of the ups and downs in life's cycle in the same way that night and winter are inevitable ups and downs in each of their particular cycles. All living beings have to go through this sphere of culminating superstition or spiritual darkness with its resultant blood-dripping consequences or the culmination of the killing principle.

This is precisely what is happening nowadays all around us in the outer world. We have the most colossal materialistic science, at the same time as the most stubbornly superstitious ideas about death. And it is therefore perfectly understandable and natural that we see the results of this spiritual darkness culminating around us in the form of a permanent, all-out war of everyone against everyone else. We are living in the very midst of the true night, winter or sphere of death of the mental cycle of life-experience. These superstitious human beings are in the process of dying the death that is the consequence of eating of the tree of knowledge of good and evil. This is not something that one can blame human beings for, just as one cannot blame them that we have summer and winter, day and night. The mental cycles are just as strongly subject to the various contrasting seasons as the physical cycles. The covering up of the mystery of death in scientific superstition is "Analysis C" in the mystery of death.

7. The experience of life consists of experiencing transformation or creation

What is wrong with this view of the mystery of death? How did this superstition of materialistic science arrive in the world? As we have already said, it arrived due to the circumstance that everything that can be perceived directly is by nature temporal and is bound to perish. Since the beings cannot perceive anything directly that does not perish, they cannot see or grasp immortality at all. But it is important to realise that this is not how it will continue to be. One cannot go on ignoring the fact that if there exists experience there must also exist something that experiences. And one therefore has to differentiate between "what is experienced" and "what experiences". Everything that we have pointed to so far is something that is experienced: matter, time and space and the things that are created out of these and that together make up the experience of life. It therefore stands to reason that the experience of life consists exclusively of temporal or perishable things. How could this picture gallery that is the experience of life possibly be experienced if there did not exist contrasts in it? And how could these contrasts have come about if they had not come into being through the transformation of the various materials? And how would this transformation be able to take place if it were not for the fact that something would thereby have to cease in order to allow other things to come into being? Everything that has to do with the building up of the experience of life must therefore absolutely inevitably consist of perishable things. And as a result the experience of life can therefore consist only of the experience of transformation, which can also be seen as creation. Everything that we perceive is something created,

something that has come about, and must therefore be time- and space-dimensional in order to be able to be perceived.

8. “Analysis D” in the mystery of death

But if it is a condition that all things, for them to be able to be perceived or experienced, have to have a beginning and an end or be subject to transformation, it is not so remarkable that our own organism must likewise be perishable, or be time- and space-dimensional. Were it not for this condition it would be impossible for it to be able to be manifested. The material that our physical body is made up of, with its many organs and functions, is subject to the great principle of cycles just like the material outside our organism in the physical world – day and night, summer and winter. The logical consequence of this is that we cannot continue for all eternity to have the same organism. In order that it, together with all its subordinate organs – the heart, lungs, liver, kidneys and other organs and glands etc. – can be kept accessible to perception or experience, it has to be functioning or in movement. It has to be constantly highlighted by being in a contrasting relationship to its surroundings. If this were not the case the organism would have no meaning. What would be the good of an organism that is not manifested, and how can it be manifested without movement, and how can it be moved without it being time and space, and how can it differ from eternity without being temporal? One therefore has to learn to see the perishability of created things in general, and the perishability of one’s organism in particular, as something absolutely necessary for maintaining the experience of life. Without the perishability of the organism and the other created things

there could not exist even the slightest form of experience of life. The perishability of this organism and the other created things as the foundation of the experience of life is “Analysis D” in the mystery of death.

9. The “Analysis E” in the mystery of death

But through this experience of life we come inevitably to what it is that experiences. Even though this experiencing something can be perceived only indirectly, it nevertheless becomes an unshakable fact. It is, however, a fact that the experience of life takes place within every one of us. There is something in us that experiences life and that we express as our own self or I. That this I cannot be one with created things can be proved partly owing to the fact that one can experience oneself. This proves that the living being consists of two contrasts, namely temporality and eternity. If eternity did not exist there would be no contrast to temporality. Temporality would be an impossibility. But if temporality did not exist absolutely no form of life experience whatsoever could exist. But as these two contrasts constitute the living being’s fundamental, unshakable analyses, it is not difficult to see that life experience is secondary, whereas of the living being’s two analyses it is eternity that is the primary analysis. Eternity constitutes that which is un-moving, that which survives the temporal, created things. Eternity constitutes the experiencer that is inaccessible to direct perception, whereas the temporal constitutes this eternally unchanging something’s experience of life and thereby of itself. From the cosmic point of view, matter is eternal, just as much as life experience is eternal and as the living being is eternal. The living being is eternity itself. This is “Analysis E” in the mystery of death.

10. The oneness of the I with the Father

Having understood the above analyses you will now be able to understand how the I is free when it comes into contact with all combinations of matter, and as a result of this sovereignty it can travel into the very centre of the sun or into blocks of stone etc., and is therefore quite literally one with the Father.

This article is a copy of a manuscript that Martinus wrote as a preparation for a lecture in the Martinus Institute on Sunday 13th February 1949. The lecture is the first in the series "The mystery of death". Minor corrections and headings by Torben Hedegaard, approved by the council 27 10 2013. Original title and publication: Dødsmysteriet, Danish edition of Kosmos 2014/1

Translation: Andrew Brown, 2014

QUOTATION

These many plant species (profits, dividends, interest, earnings, gains, wages, etc.) in the mental desert vegetation have gradually become a vital necessity for human beings, while they are at the same time extremely unhealthy for the soul, in that nearly all of them are infected with a certain percentage of a well-concealed poison called "dishonesty". This poison is absolutely lethal when it comes to creating real, lasting joy in living. It lacks not only real nourishment for the human spirit, it even destroys everything that is able to create a spiritual life foundation, whereby the dark fate situations of physical life can be managed without nervous breakdown, without worry, fear, pessimism and suicide, and quite apart from the immunity to large areas of dark fate that is created by persistent absolute honesty or being one with truth.

From "On the Altar of Love" (Chap. 4) in the short book "Meditation"

On what one remembers of life on Earth after death

QUESTION: When a soul or spirit leaves or loses its physical body at so-called “death”, does it then enter into a state in which it is conscious of the earthly life it has left behind? I mean, does it remember relatives and friends and the things it has experienced?

ANSWER: Leaving or losing its physical body does not mean that the living being in the first instance loses its physical consciousness, which in this case means its experiences from its last terrestrial life, its memories of relatives and friends and so on, and other knowledge.

Since the physical consciousness is thus thoughts and thought substances, it is not in itself anything physical or material, but is in reality purely spiritual in nature. It is therefore independent of the physical body and cannot perish with it. After the collapse of the physical body, it will still be connected to the I, which, with its eternal superconsciousness and

subconsciousness, creates the living spirit that is the true, real, immortal being behind the physical organism. At death, when the spirit loses its physical body and therefore the physical part of its brain and nervous system, which is the seat of its physical day-consciousness, it will lose the capacity dependent on these to consciously and directly interact with the physical plane and so too the ability to be in direct physical connection with those left behind on the physical plane.

As its day-consciousness, however, is transferred at death to its night-consciousness, which is day-consciousness on the spiritual plane, it will here still consciously juggle with its experiences, memories, knowledge and so on from the physical terrestrial life that it has left behind. These mental phenomena will then determine the degree of light or happiness in the completely spiritual existence that the being has entered into at death. *Question no. 9*

On consciousness during sleep and after death

QUESTION: Is there any natural, non-mediumistic connection between living beings and so-called “dead” beings?

ANSWER: Between the living and the “dead” there is a very great, vitally important and active connection. At death a being’s awake, physical day-consciousness is transferred to its night-consciousness, which constitutes the same being’s day-consciousness on the

spiritual or mental plane. Since physical beings’ day-consciousness during normal deep sleep is also transferred to their night-consciousness, they are, during this physical sleep, in a state where they have their awake day-consciousness on the same plane as the “deceased”. Here the living and the “dead” can continue their mutual interchange of ideas and spend the time they want together that they no longer can have

on the physical plane. Vital ideas, warnings, advice and guidance are mutually exchanged on a large scale between the beings of both planes. And even if the memory of such a spiritual time together and the experiences connected with it are totally lacking in its physical day-consciousness when such a being wakes up after sleeping, it will nevertheless be planted in this being's subconsciousness and, in given circumstances or situations, be transmitted from this to its awake, physical day-consciousness. It will then, in an intuitive-like way, fertilise this being's world of ideas with the knowledge and the spiritual or mental material that was the essential content of their spiritual time together.

In this way all living beings are connected with the spiritual world in a harmless and protected way. Death is not the great separation from one's "departed" loved ones, or those one is fond of, that people here on Earth generally imagine. This will gradually become such a vivid perception or fact that all the pessimism, despair, tears and

depression that today turn a funeral or burial into a ceremony of lamentation in black, black and more black will be changed so as to be what a funeral should be – a congratulatory celebration of light. Natural death will always be a release from the restriction of life-experience and the resulting mental prison that an immortal spirit's connection to a disabled, defective or decrepit organism that is unsuitable for the experience of life must be said to be. Such a release should not be lamented; it should be congratulated. *Question no. 10*

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Question no. 9: Published in the English edition of Kosmos no. 6, 1986. Translated by Mary McGovern, 1986, revised 2014

Question no. 10: Translated by Mary McGovern, 1983, revised 2014

If you want to read more about this subject, I can warmly recommend Martinus' article "The Correspondence between the Physical and the Psychic Plane". Published in Kosmos no. 3, 1999 (ed.)



Photo: Rune Östenson



Near-death Experiences that are similar to Cosmic Glimpses

by Sören Grind

Experiences of all-embracing love

There are near-death experiences (NDEs) that strongly resemble cosmic glimpses. Two books have been published on this topic in 2012, one by Eben Alexander, *Proof of Heaven* and one by Anita Moorjani, *Dying to be me*.

Both authors were dying of very serious illnesses. Eben Alexander, who himself is a brain surgeon, had meningitis that brought him into a coma for over seven days. His chances of surviving were considered almost non-existent. If he survived, experience pointed towards the possibility that his brain would be seriously damaged, but his brain regained its full capacity. The first thing he says when he, against all odds opens his eyes, is: "All is well". Anita Moorjani had cancer in an advanced stage and her family had been informed that she was dying, when suddenly everything changed. During the following weeks she experienced a more or less miraculous recovery. Both of them came back with very strong NDEs that they later succeeded in rendering in their books and many interviews, some of which are available on the internet and on their websites.

They both describe having a direct experience of eternity and insights about how love permeates everything. They feel that the universe is living and that we are all taken care of. Eben Alexander, who before his NDE had been an atheist, is not quite comfortable with

the limitations that he experiences in the concept of God and angels, choosing sometimes, as in the following quotation, the term Orb for the being that communicates to him on account of Om or God.

"Through the Orb, Om told me that there is not one universe but many – in fact, more than I could conceive – but that love lay at the centre of them all. Evil was present in all the other universes as well, but only in the tiniest trace amounts. Evil was necessary because without it free will was impossible, and without free will there could be no growth – no forward movement, no chance for us to become what God longed for us to be." (Eben Alexander *Proof of heaven*, page 48.)

Anita Moorjani writes in her book *Dying to be me*, page 70:

"I became aware that we're all connected. This was not only every person and living creature, but the interwoven unification felt as though it were expanding outward to include *everything* in the universe – every human, animal, plant, insect, mountain, sea, inanimate object, and the cosmos. I realized that the entire universe is alive and infused with consciousness, encompassing all of life and nature. Everything belongs to an infinite Whole. I was intricately, inseparably enmeshed with all of life. We're all facets of that unity – we're *all* One, and each of us has an effect on the collective Whole."

Later in the same paragraph she writes about her own possible death:

“But I understood that even if this were to happen, everything would still be perfect in the bigger perspective.”

A changed attitude to life

These experiences have radically changed their attitude to life and their experience of meaning in life. Their fear of death is totally dissolved but they also experience that it is deeply meaningful to live here and now, not least being able to pass on their experiences and their rock solid trust that life wishes us well.

One of the changes of attitude that Anita noticed after her NDE was that she could no longer judge any human being.

“I began to realize that my ability to judge and discern had become “impaired”. I was no longer able to draw definite distinctions between what was good or bad, right or wrong, because I wasn’t judged for anything during my NDE. There was only compassion, and the love was unconditional. I still felt that way toward myself and everyone around me. So I found myself with nothing but compassion for all the criminals and terrorists in the world, as well as their victims.” (*Dying to be me*, page 108).

NDE, cosmic glimpses and cosmic consciousness

While I have read their books with great interest and listened to their interviews on the internet a thought that became clear to me concerning the difference between cosmic glimpses and cosmic consciousness. Also amongst authors who have had cosmic glimpses and written books on new spirituality we see that their knowledge is clearly characterized by the fact that it is glimpses that they have experienced and not a permanent access to a higher state of consciousness. Their descriptions are

often characterized by experiences of eternity, the experience of being united with everything living, that love is the key-note of the universe and other characteristics of a cosmic sensory horizon. However, what tends to recur in these descriptions that are inspired by glimpses or NDEs is a lack of insight in organic evolution. A significant difference becomes apparent compared to *The Third Testament’s* foundation in Martinus’ cosmic consciousness. The analyses that Martinus gives of the creative ability and the ability to experience (X2) and not least the principle of the talent kernels, constitutes, in my view something totally unique. Nearly all spiritual schools describe that we are eternal beings and that we can attain a higher consciousness, but they lack the analysis of the gradual evolution of morality that makes up the foundation for these higher experiences. It cannot be otherwise than that a cosmic glimpse or an NDE is a limited experience of the cosmic horizon and that those who have had the experience will therefore give us their more personal interpretation of the way to a higher consciousness. Therefore we see also in Moorjani’s and Alexander’s very interesting and beautiful stories how they give advice about how we can attune our consciousness by means of methods of training our consciousness in a way that will give us these higher experiences here and now. At this point we often see a clear difference in relation to Martinus’ gradual evolutionary perspective and his focus on moral development in order to have access to the higher worlds. At the same time I also believe that most of us who are interested in writers who describe their glimpses or NDEs can receive lots of nourishment in our understanding of the immense power of trust, repose and humility when facing the wonder of creation that these experiences have given

their receivers. For me it was inspiring and valuable reading.

Love and forgiveness – the stable ground of higher experiences

As we are currently to an increasing degree taking part in literature describing spiritual experiences, cosmic glimpses and NDEs, we receive insight into experiences that nourish our understanding of “the other side” and of the cosmic analyses. We notice the opening of a horizon that attracts the interest of a growing number of people. The longing to experience these higher states of consciousness for oneself naturally occurs. The very positive changes of personality that we see in for instance Moorjani and Alexander we probably all have a longing to experience. They describe a freedom from fears, a deep sense of trust and meaning, an experience of the fact that love embraces everything living – this is a way of relating to life that many of us have as an ideal. If there happens to exist a simple method, a form of meditation or a way of becoming conscious in the present that we can

practice and thereby bring ourselves onto the same wavelength as these higher states of consciousness, then it is natural that many people will become interested. In this context Martinus’ slower perspective of evolution can seem a bit boring. The deeper understanding that we gain through reading Martinus’ analyses of X2, points to the fact that the condition for a stable and healthy way of attaining these higher experiences, is the practice of loving our neighbour and the ability to forgive. These abilities grow in a natural way in the daily life of a human being with humane interests. Different mental techniques can serve as tools on the way, but without the ability to practice love and forgiveness these techniques can, at best, give only a temporary reduction of stress. The organic development that Martinus describes for us, gives a better protection against unrealistic expectations and any resultant disappointments. On the way it is very inspiring to take part in personal experiences of “the other side”.

Translation: Anne Pullar

Foto: Anita Paasila





Is the Universe a Hologram?

by Rune Östenson

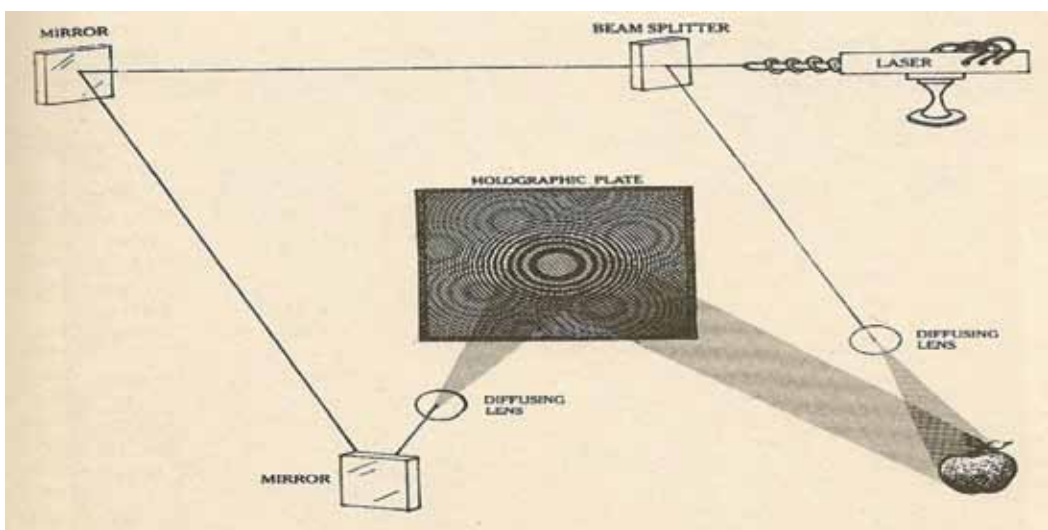
The first time we look at a hologram we have a feeling that it is magic. How is it possible for the picture to come “out into space” and also be three-dimensional?

Can it be that the hologram tells us something true about our world and our experience of it? In order to possibly find an answer to the question I would like to begin by telling you about the “discovery” of the hologram and also try to explain how it works.

Holography (from the Greek *holo*=“whole” or “complete”, *graphia*=“written”) was invented in 1947 by the Hungarian physicist Dennis Gabor (1900-1979). He was awarded the Nobel Prize for physics for this in 1971. The discovery was an unexpected result of research done in order to improve the electron microscope, but it did not have

its breakthrough until the laser had been invented in 1960. It is possible to produce several types of holograms, but here I will describe only the basic principle of the hologram.

The object that is to be pictured is illuminated by laser light that has been divided into two beams.¹ One of the beams illuminates the object in a direct way and the light is then reflected to the photographic plate. The other beam does not illuminate the object that is to be pictured, but is directed by mirrors straight to the photographic plate. There the beams meet and give rise to a pattern of interference, like rings on water. In this pattern all the information about the object, in this case an apple, is stored. But in order to “develop the image” another source of light is needed, a so called



beam of reference that illuminates the pattern of interference. Then the magic happens! The picture of the apple is represented in three dimensions and looks as if it is placed outside the photographic plate – it is projected into space!

Another fantastic characteristic of the hologram is that one can cut out a small piece of the photographic plate and illuminate it with laser light and still the whole picture of the object appears, in this case the apple. Each tiny part of the hologram actually contains information about the whole picture. What happens when using gradually smaller bits of the photographic plate is that the picture becomes gradually more blurred – the richness of details is reduced.

There is an ancient occult saying that goes: “as above so also below”. As it is with the large so it is with the small. This is also one of the cornerstones in Martinus Cosmology. Martinus shows in symbol no 7, “The principle of life units”, that everything consists of living beings within living beings and that all living beings have an identical inner spiritual structure.

In the book *Funeral Rites*, chapter 22, he furthermore writes: “The primordial form of matter is star-mist. Everything is created out of star-mist ...” This means that all physical matter also, from a certain perspective, is made up of the same physical building blocks, stars or “contained fire”. So also here we see that in order to analyse the universe it is sufficient to “cut out” a small piece of the creation and find the whole of the universe contained within the small piece, such as a human body. Just as in the hologram! Each part contains the whole.

David Bohm and the hidden order

A scientist who devoted much thought to the constitution of matter and the universe was the physicist David Bohm,

1917-1992. He was a contemporary of the famous physicists Bohr and Einstein, and just like Einstein he could not get to terms with the idea that deep down in microcosmos, on the quantum level, there should be other laws and haphazard events. He presented an alternative theory of quantum physics and also of the universe as a whole. In his book, *Wholeness and the Implicate order*, he described that there exists a hidden order of the whole that exists beyond the visible, physical world and that it is this hidden order that is superior to and gives structure to physical matter.

It is also from this hidden order, which he called “implicate order”, that all short-lived particles down in microcosmos come from, and to which they also constantly return. Bohm stated that this hidden underlying order has holographic characteristics, but not as in a static hologram but a dynamic one. He therefore called it “holomovement”. Bohm compared this implicit hidden order to the pattern of interference of the hologram before it has been “developed” by a beam of reference. All the information is stored there, but it looks completely “chaotic” just like the pattern of interference in the hologram before it is illuminated by the beam of reference.

Bohm also states that because everything that exists is aspects of “holomovement”, it is not meaningful to differentiate between consciousness and matter. Consciousness is only a more subtle form of matter. He even states that “the observer is the observed”, which in Martinus’ terminology corresponds to: you are always meeting only yourself.

As we have seen, Bohm saw the universe as a gigantic dynamic hologram where consciousness is an underlying part of this tapestry. Other current physicists that also have a more cosmic view of the universe are Amit Goswami

and John Hagelin. They are both very interesting researchers and are available on YouTube. They have in common that they both see the whole of the universe as one interconnected unit, a unified field and that this is an intelligent field of consciousness.

What is missing in the views of these and many other physicists who consider the universe to be a hologram, is the analysis of the living being. They seem to lack the understanding that everything, also these particles in microcosmos, are living. They also lack the analysis of the cosmic principles that lie behind the creation and experience of life, such as the principle of perspective. Concerning these aspects, Martinus' analyses will be totally crucial in enabling the humane researcher to solve the riddles we have within physics and scientific cosmology.

Is the universe a hologram?

Another aspect of the hologram is that it really does not exist where it seems to exist. A three-dimensional picture is projected "out into space". If you let your hand pass through the hologram you notice that there is nothing there. It is actually an illusion. Martinus states that also the physical world is an illusion, it is something other than what it seems to be. Physical matter looks very solid, although it mostly consists of "empty space". Martinus actually even states that there is no matter on the physical plane. Everything that we experience exists in another dimension.²

Another interesting fact is that what we experience as existing outside of ourselves really is something that we create inside our consciousness, by means of our brain – electrical impulses that become an outer reality. Could it be that also we "project" into space the images that we create inside, just as when we look at a hologram?

In the book *Sun & Moon*, Per Bruus-Jensen tells us about a conversation he had with Martinus that seems to confirm this. They were sitting on a bench in a big park, The Hermitage, on the outskirts of Copenhagen looking out over the landscape, when Martinus suddenly said: "It is strange to think, Per, that everything that we are sitting here looking at – the plain, the castle, the animals, the sunset and all the other things – we believe exists outside ourselves. But that is not true at all. From a cosmic point of view it all exists inside of every one of us. We create it ourselves – of course with the help of the landscape around us and its interaction with our physical organism and our sense organs – but what we really experience is entirely ourselves ..." (page 96).

What is crucial in the creation of a hologram is that the laser beam is divided into two beams that later meet again, and where they meet a pattern of interference is created that contains all the information about the object in question. But in order to see the picture it has to be "developed" by another source of light, most often laser light.

Is there possibly a corresponding phenomenon to this in the great creation, existence or the universe? I will here try to find an explanation model by comparing the holographic world picture, the holographic principle, to Martinus' Cosmology. There are quite a few points in common. Also in Martinus' analyses we have a "source of light". God's consciousness that radiates like a well organised "laser light". But we also know that the Godhead cannot see itself if this unified light, the "laser beam" of the consciousness of God, is not divided to create an infinite number of light beams, mirrors of light, for the Godhead to "see its own reflection in". The one becomes the many – unity becomes

diversity through X2, the superconsciousness.

In Martinus' symbol number 11, "The eternal Godhead and the Eternal Sons of God", the so called the main symbol, we can see how Martinus, rather clearly shows how God's I and superconsciousness radiates its light of consciousness, that meets the light of consciousness of the sons of God, and that the meeting takes place in X3. In X3 an "ocean" of movement, a "pattern of interference" is created. Then what remains is the so-called beam of reference that out of this "ocean of movement" develops the picture and creates in X3, an illusory, but still true, image of the Godhead.

At this point we can imagine that every living being with its light of consciousness constantly, as an automatic function, develops the hologram that becomes our eternal life experience. We continually radiate our own field of consciousness around us that through resonance in our own body of experiences comes into contact with the corresponding wavelengths in the hologram.

A zone of life arises in the actual meeting-point. It is here the whole "journey" through the six kingdoms of the spiral cycle takes place. It is here we find the Godhead's primary and secondary consciousness continually changing. It is here all living beings have their everyday lives.

Robert M. Anderson, who is a psychologist at Rensselaer Polytechnic Institute in New York, has also speculated on why we all see and experience totally different things in this all inclusive hologram. If everything exists within this field of information, why can we not just "surf" into it and take part of all the wisdom that exists in it? He states

that we can only have experiences that are of the same wavelength as our earlier experiences and memories. He calls this "personal resonance" and points out that we are similar to "tuning forks" that can only vibrate with similar vibrations. I find this a fantastic theory. It correlates nicely with Martinus' view on how we can experience totally individual aspects of this ocean of wisdom. As I mentioned earlier, he shows us that it is our own self-acquired body of experiences that decides what we are able to come into contact with – what we can resonate with. This makes it easier to understand what Martinus said to Per as they were sitting in the Hermitage Park: "What we actually experience is entirely ourselves..."

Martinus also points out that when we have attained cosmic consciousness, we are free to "surf" on the cosmic net or the universal hologram. We have then acquired the most penetrating of all "laser light" – intuition.

I will close this article with a quotation that shows that the holographic principle is not a new idea, but has existed earlier, as in this old Buddhist sutra from the Rigveda: "In the heaven of Indra there is said to be a net of pearls that are ordered in such a way that if you look at one of the pearls you can see all the others reflected in it. In the same way every object in the world is not only itself but includes every other object, and is really every other object."

Notes

1. Picture of a laser and inspiration from the book: *The holographic Universe*, Michael Talbot.
2. *Livets Bog*, volume 6, section 2340.

Translation: Anne Pullar



A Story of Sunshine

by Olav Johansson

I am sitting enjoying the last rays of the autumn sun before it goes down. Its warmth feels like a caress from Nature, a proof of its love. Its warmth is the warmth in my blood. Its light is the light in my eyes. Its sunshine is another form of the substance in the fruit that I eat. Is not all physical matter another form of sunshine?

It is the sun's nature to be the giver of life. And this is the reason why it is also the foremost symbol of the giving principle and universal love. It shines unconditionally on all and everything.

It has an enlivening effect on the minds of both the "good" and the "bad".

I feel a longing to draw even closer to this life-giving source. But as I cannot reach it by physical means I am forced to travel there in my thoughts. I close my eyes and try to experience in my inner seeing what is actually taking place close up on the surface of this radiant heavenly body.

Obviously no physical traveller or astronaut can possibly approach the surface of the sun. But there is another way to visit this alien, other world, a



Photo: Willy Kujiper

way that we will all at some point have free access to. Allow me to hand over to someone who already possesses this ability and who has therefore been able to give us the following life-like “journey description” from this, to put it mildly, other world that is the sun.

“Suns are fiery bodies or concentrated masses of gravity energy compressed into a certain tension by feeling energy. But even though gravity energy is predominant, feeling energy still strongly asserts itself and these solar fields become the very culmination of explosive force. Here both lightning and thunder are combined. Here sound dominates everything. Suns constitute an intense cacophony. Here there is nothing that is based on stillness and peace. Here there is no sleep or rest. Suns are the melting pots of the universe. Here the great noise from the creation of the worlds is at its peak.” (Livets Bog, vol. 2, section 352)

This description from a “travelling” spirit who has been there pops up in my memory when I try to imagine the form that existence takes on this bright, fiery planet up in the heavens. And in the very same moment I realise that everything is a question of perspective, that is to say a question of distance. What is life-giving at a certain distance, can kill at another distance. That which at a certain distance is an inferno of explosion and noise is actually a heavenly source or fertiliser of life. And it is certainly thought provoking that it is the same explosive energy of gravity that sets alight for us the life-giving light and warmth that is also the chief factor in the killing or life-destroying principle in our world. “Life-constructing” and “life-destroying”, “good” and “bad”, everything is a question of distance regulated by the principle of perspective.

But this is how it is also in our inner world. Unpleasant, painful experiences create in a close perspective “burns” in

the mentality. “Burns” can to a greater or lesser extent destroy our normal mentality and joy in living. But “time heals all sores”. Gradually as more and more time has elapsed since the painful event, it loses some of its sting. And sometimes even in the course of the same incarnation or lifetime we can re-evaluate the event to such an extent that we can be grateful for it. We realise that we have learnt something valuable that we would not have been able to have learnt any other way. What at one time was experienced as life-destroying, is now in another perspective seen as life-constructing.

Martinus also shows that it is all these painful experiences that eventually transform us into mental “sun beings”. Once we have gained sufficient distance from the pain, it causes us to radiate a life-giving light and warmth to all and everything in our surroundings.

And that is not all. These painful experiences themselves become suns in our own mental heavens. They become suns that light up, warm and fertilise our mentality in a completely other form of existence at some time in the far-distant future. Martinus in fact also demonstrates that all our experiences – no matter how painful they have been – are in time transformed into what he calls “gold copies”. A “gold copy” is a gilded or ennobled copy of the original event. A copy that we can experience, at some point in future forms of existence when we have become transformed beings – at first through the use of our intuition and later also, once the faculty of memory is culminating, as a direct personal memory.

We can already experience a faint reflection or a certain degree of this “gold-copying” process within the limits of our present physical life. It is this process that from a cosmic point of view lies

behind the saying “time heals all sores”. A good example of how this can find concrete expression can be seen in all the “soldiers’ tales” or “barracks memories”. When these are retold they always appear in a more conciliatory or milder light than that which surrounded them in the original experience.

But it is not the final mission or conclusion of these experiences that they appear in a toned-down light. At some point – once they are sufficiently mature or ready – they will appear in a super-terrestrial light of bliss, a light that is so strong that it outshines everything. This means that those very experiences that today we call pain, darkness and suffering will fill us with the most intense joy and pleasure, a pleasure that is so strong that, according to Martinus, it can only be expressed as the culmination of bliss or ecstasy. This is why Martinus calls the plane of existence in which the individual has access to this form of experience, the “kingdom of bliss”. In the inner universe of “gold-copied” memory experiences that constitute the “kingdom of bliss”, the memories from the “zone of the killing principle” are the life-giving suns whose radiant warmth in turn fertilises physical life or involution into matter.

Life is so cleverly organised that it is these very “suns” in our inner universe that “ignite” the suns in the outer universe on the physical plane. The very rays of sunlight that are warming my cheeks are the consequence of heavenly beings’ burning longing to once again be able to experience physical existence. Beings that at this very moment in their inner world experience the ecstasy of the “gold copies” so strongly that, as an unconscious by-product or automatic function, it fertilises this entire energetic process that causes the suns in physical space to burn, sparkle and shine. (See for example *Livets Bog*, vol. 2, sections 413-414)

Well, that was certainly a sunshine story! And bear in mind that even at the darkest time of the year, when the sun seems to leave us for a while, this apparent absence is due merely to an imbalance in the tilt of the Earth’s axis. Astronomers have confirmed that, in the northern half of the globe, the distance between the Earth and the sun is in fact shortest during the dark, cold season.

From this we can see that the source of life never leaves us or deserts us. It is just a question of being able to maintain balance.

Translation: Andrew Brown



Photo: morguefile.com

Attraction towards other living beings

Anyone who has ever seen a litter of new-born kittens or puppies huddled up against each other, knows something about the way living beings are connected to each other. Perhaps we can detect a need in ourselves to take part in being in such a clump of living, breathing fellow beings. In our lives as human beings we have so many norms, opinions and deep-seated prejudices that separate us. But deep down within ourselves bonds are growing between us. In this short extract from *Livets Bog* we can read what Martinus has to say about this.

“Absolute reality appears in the beings’ sensory area as an attraction to other living beings. It is this attraction that in its highest form finds expression as true and absolute sympathy or love. This is the reason why this love in the beings gives rise to the urge or the desire to caress other living beings and give them pleasure. It is in fact, even though the beings themselves are still unconscious of it, a recognition of the identity of our I with the I’s of our fellow beings and the divine interconnectedness that is based on it, that is to say, our sense of belonging to one cosmic family with everything living. *It is therefore this divine interconnectedness or sense of cosmic belonging that finds expression through the ability to love. We sense love as a very strong attraction towards the beings that are the object of the love. We have a wish to make life*

easier for these beings. We have a wish to please them and bring them joy. We would rather suffer ourselves than see these beings suffer. We feel an urge to caress them, an urge to squeeze them into oneself and be one with them. When beings are driven by love to press themselves together as tightly and intimately as possible, it is in reality due to the wish on the part of the people involved to be completely one with each other, not only mentally but also physically. If the physical bodies of the people involved could go into each other and not be prevented in doing so by the solid, physical matter that they are made up of, they would completely melt together and would in outer appearance look like only one body, even though, mentally, they would still be two individualities. Love therefore unites the beings mentally. Wherever love dominates, that is to say the urge to manifest light and joy for other beings, there dominates perfection, happiness and bliss. There the beings are on the point of becoming conscious of being identical to all other life in the universe and thereby on the way to becoming one with God and appearing as “human beings in God’s image after his likeness”. This in turn means that every such human being will have become a sun of love that unselfishly shines and warms all and everything.”

From *Livets Bog*, vol. 7, section 2477

Translation: Andrew Brown



Experience and Intuition

by Olav Johansson

Lars-Erik Björklund of Linköping University in Sweden has, in his work with intuition and experience, shown that there is in fact evidence that intuition and experience are connected. He has carried out various kinds of research in this field and has written about an interesting discovery that neuroscientists made a few years ago concerning the human brain. They discovered that our brain has a double system for receiving and analysing impressions – a conscious part and an unconscious part. According to this piece of research it is in the unconscious part that our impressions are stored and compared with previous impressions. And it is also here that judgments are made about whether the result of a previous experience was good or bad. And so perhaps the most important conclusion in Björklund's research is that the greater the number of variations in every impression the greater and more nuanced the bank of experience, and consequently the better the intuition.

This, in principle, is in full agreement with Martinus' analyses of the nature and development of intuition. For example in *Livets Bog*, vol. 6, section 2194 we can read that, *"Intuition is therefore an ability with which a certain body of material, which*

through observation and research has been gathered into the being's inner organic structure, can be worked into concrete knowledge in the form of completed conclusions or ideas. In given situations, when the right conditions are present, this knowledge is brought forwards, also by the faculty of intuition, from within the being to its awake day-consciousness. The faculty of intuition therefore constitutes in reality an automatic ability to analyse."

Martinus demonstrates, however, that "the unconscious" or non-day-conscious area of our consciousness is very many times greater than the present-day neuroscientists think, since it also contains material that has been experienced that reaches far beyond the boundaries of the individual's present incarnation and brain. The fact that the intuition, as Martinus writes, is an "automatic ability to analyse" means that it is an ability to analyse at what he calls the "C-stage". This is the reason why it gives "answers" directly without preceding calculations. But in order for an ability to be "C-knowledge" it must first have been "A-knowledge" and "B-knowledge", which means that what is seen to be "C-knowledge" owes its existence to the gathered experience of many earlier incarnations.

Translation: Andrew Brown

Digital edition of Kosmos in Spanish

The Martinus Institute has just published the first digital issue of the magazine Kosmos in Spanish. It will be published twice a year and is free of charge until further notice.

To subscribe send an e-mail to:
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Mary McGovern

The World's Best News (Verdens Bedste Nyheder)

is an initiative under the UN, Danida (developmental work under The Danish Ministry of Foreign Affairs) and Danish development organizations, with the purpose of bringing about concrete progress in developing countries. Here are a few of the latest news items ...

- What is happening to the rain forests in Brazil or Borneo? A revolutionary new program is enabling all internet users to monitor and analyse the development of the world's forests. An interactive world map records the felling and planting of forests as a new tool in the fight to curb deforestation. Global Forest Watch was presented in Washington as a collaboration between the UN Environment Programme (UNEP), The World Resources Initiative and 40 other partners. By combining Google's cloud computing with satellite technology, Global Forest Watch is meeting the need for better information about forest health, NGOs, local communities, individuals and firms. Read more at globalforest-watch.org.
- *Telegrams*: For the first time in history as many girls as boys are starting school. This is partly due to schooling being free and partly to a meal being provided every day.
- Young people all over the world are making progress when it comes to reading and writing. The greatest progress has been made in North Africa and southern Asia.
- From 1990 to 2011, 1.9 billion people have gained access to toilets or other forms of improved sanitation. This corresponds to 240,000 people a day

Source: verdensbedstenyheder.dk

Henrik Hedegaard

INFORMATION ABOUT THE THIRD TESTAMENT

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

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– a centre for courses, holidays and retreats

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