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MARTINUS
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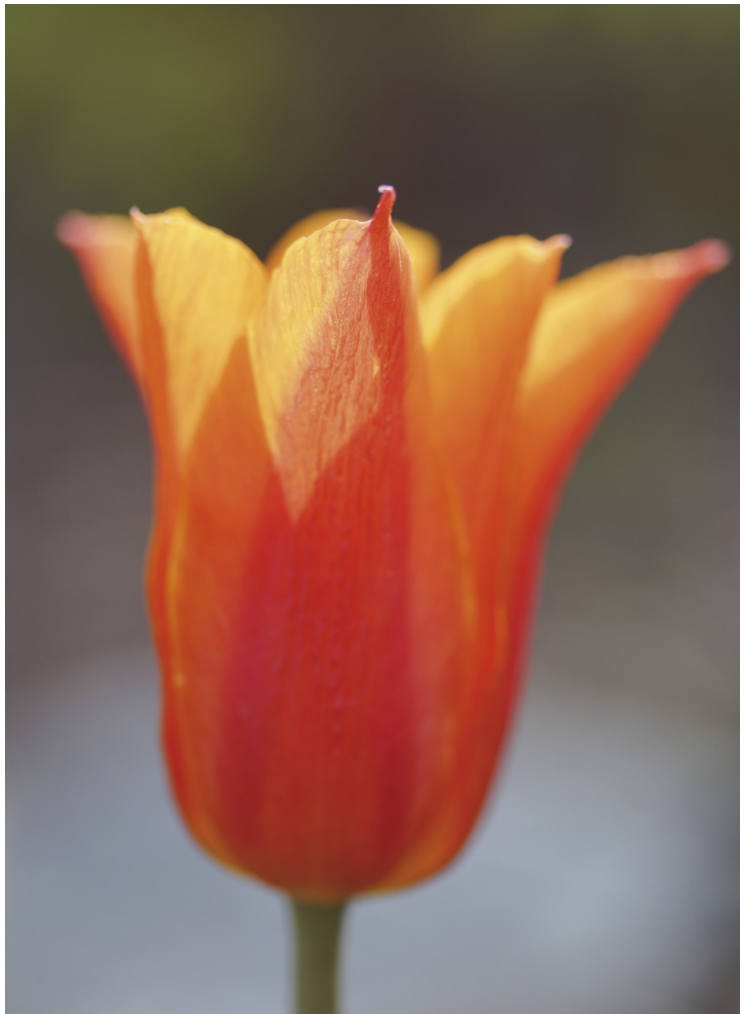
MARTINUS COSMOLOGY

Martinus:

The True Relationship
to God

Sören Grind:

The Shining Power of
Hope



English

Dear Reader,

When I grew up I used to sing in the church choir. This meant that I attended mass not every Sunday, but quite often. I believed in God and liked the singing. But there were parts of the service that I, from my heart, did not agree with. When we were supposed to receive the blessing, I felt strongly that I did not want to bow my head, as it would be a sign that I was not really worthy of God's love. Instead I looked up into the white arches of the church and imagined rays of "blessings" shining onto us. The confession of sin was not to my liking either. My quiet protest was again to look up into the arches and have my own little chat with God.

How do we relate to God? This is the question running through the article "The True Relationship to God", which fills almost the whole of this issue. In the article Martinus takes us on a journey through our own history, starting from the time when we as animals cried for help in the moment when facing death, through the period where we lived in tribes worshipping stones, trees, the sun and other objects, through another long period believing that God is an almighty being in some place up in heaven, all the way to present-day mankind where we to a high degree are immersed in the fascination with matter. But he also brings us further into our own future, to the great moment where we become able to see and sense God clearly through "every single nerve fibre in our organism".

Working with the translation of this article has been very stimulating and also challenging. I found that I could not ignore its contents and how they applied to my everyday life when working with them nearly every day over a longer period. Whatever we find ourselves surrounded by, whatever situation we find ourselves in, it is the Godhead wanting to communicate something: when we enjoy a fresh, juicy orange, or feel inspired by music, when somebody we have lent money to does not pay it back, when our body is aching, when somebody we know wants to end their physical life and somebody who is dying wants to keep their physical life at any cost. How do our surroundings affect us and what is God trying to tell us?

The article is a transcript of a lecture that Martinus gave in January 1942. At that time the second world war was raging over the globe. Denmark was occupied by Germany. Jews were persecuted and killed by the million. In the Soviet Union the deportations and the killing that took place in the labour camps reached even higher numbers. Large parts of the world were in ruins.

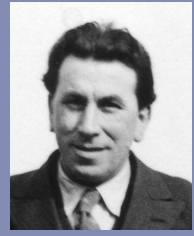
So, whether we are receiving blessings with our heads bowed or looking up into the arches, or are armed soldiers in a war wishing we were at home with our families, or whatever kind of situation we find ourselves in, we are all busy learning this lesson, learning to see God.

Anne Pullar

The True Relationship to God

by Martinus

M2044



1. The animal's cry of terror in the face of death is an unconscious prayer to Providence

Dear friends, I would like to talk to you about the true relationship to God. Since our entire fate is a result of returning reactions from the Nature that surrounds us, indeed, from everything that we come into contact with, and all of this is, in its deepest analysis, the Godhead, our fate therefore becomes a result of our relationship to the Godhead. It is therefore of great importance for us to become clear about what to do in order to arrive at the true relationship to God, for it is only through this that we can achieve a perfectly happy fate, a perfect peace of mind.

In what we call the "animal kingdom", we meet for the first time in the spiral a tendency towards the first signs of a relationship to God. Plants have, as you know, only the ability to sense vaguely on the physical plane. Also animals live to a large extent on the ability to sense vaguely. When an animal finds itself in danger of losing its life it cries out loud in terror, but it does so only at the point when its own strength is no longer enough and it sees no way of being saved. It utters this cry of terror in a purely instinctive way, and this cry is in itself an unconscious appeal for help to an authority, a Providence. When I use the word "unconscious" it is due to the fact that the animal has no day-conscious knowledge about the fact that there exists a

Providence from which it can receive help. It is important to understand that the animal cries out only at the point when all means of being saved have been tried out, and this shows us that the cry has no purpose on the physical plane. However, since all animals that have a voice release a cry of terror in the face of death, this cry has no other analysis than that it is an unconscious appeal for help to Providence. But an appeal to a Providence is a prayer, even though it is unconscious, and therefore the animal's "prayer" is the first faint or latent form of a relationship to God.

As the animal gradually, life after life, experiences situations in which its life is at risk and utters the cry of terror in the face of death, it gradually becomes more conscious in its physical existence. Through the fear, impulses are brought to life in its consciousness and these develop into dawning images of an existing Providence. When in its evolution it has reached this point it is no longer an "animal" but an incipient terrestrial human being of the kind we call "a primitive human being".

2. The primitive human being's idea that Nature is animated

When the living being in its evolution from animal to human being has reached the stage of the "primitive human being" it has gradually developed the ability to use its intelligence in the service of the instinct of self-preservation, to the degree that it has

acquired the power and superiority that is needed in order that it can itself protect its organism from attacks and assaults from the surroundings. This, though, does not change the fact that, due to its habitual consciousness, it still purely automatically has a heartfelt relationship to the Godhead. It is still cut off from being able to understand the existence of the Godhead by means of its intelligence, but it has extraordinary abilities to believe that it exists. At this stage it still lives by means of pure undefined sensory experiences based on feeling. On the basis of these, it creates for itself an image of Providence that fits with its experiences. That this image must be an image of a human being goes without saying. For certain, an enlarged human being provided with all the characteristics that for primitive human beings are the most desirable. Primitive human beings imagine that Nature is animated and believe that the Godhead lives in a tree, a stone, a mountain etc. In spite of the primitiveness of these ideas they express an existing relationship to God, an idea about something greater and higher than their own existence. From the most primitive human beings to the step that we ourselves are on, we see that all human beings live believing in and hoping for a higher form of existence than the one the individual human being is experiencing at present. Without this hope life would be without value to the vast majority of mankind.

3. The concept of the Godhead changes at the same pace as the development of intelligence

Due to the fact that primitive human beings live in a world in which they to a high degree use the killing principle, we see also that their godhead is a being that is equipped with the most perfect killing characteristics. It is a god of

war, not a god of love. And it is the aftermath of such a religious cult that we currently find in the expressions “righteous anger” and “holy wrath”. But primitive human beings had a much more perfect relationship to God than that which human beings have today. Their ability to think was not so highly developed that their minds could hold any doubt about the existence of the Godhead. Since the life of primitive human beings manifested in a way that involved a strong violation of the laws of existence, it was therefor also full of sufferings. When one sows hatred and killing one reaps hatred and killing. When one hates and persecutes one will oneself be hated and persecuted. Through these sufferings the ability to think is developed, due to the fact that the human being who is persecuted is forced to use its reason in order to avoid the effects of the persecution. The combined effect of the suffering in the animal kingdom is therefore a developed faculty of intelligence. And by means of its developed intelligence the primitive human being became able to create for itself more and more perfect images of the Godhead, which to begin with it could sense only vaguely. This constant change of the perception of the Godhead continued all the way to Christianity, which created the currently most perfect image of the Godhead.

4. Christianity is still heathen

Modern civilised human beings call the way that God was worshipped in former times heathen, but where does heathenism cease to exist? Christianity is still heathen, as long as its followers have not come into direct contact with the Godhead. The worshipping of God cannot be perfect as long as human beings have not experienced the Godhead itself, and when it is not perfect it is heathen. It can be more or less close to

the perfect stage, but as long as it is not perfect it is impure.

When we were children we learned that God is a great, almighty being that sits up in heaven. Heaven, though, is not something that is in a “particular place”. Heaven is a mental state that we can be in at this very moment. We have also been taught that God has various tendencies of consciousness – he can become angry, he can punish, he can be appeased and he can give us forgiveness for our sins. If we study all these ideas, we will find that they are ideas of belief that are analogous to the step that the actual human beings who were preaching Christianity have themselves represented. In such an idea God is made into a large human being who has all the characteristics that human beings wish they had, but not their faults, at least not the characteristics that ordinary human beings consider to be faults. But the Christian image of the Godhead is not the final one. The development of intelligence in human beings continues and in the light of their growing ability to reason, terrestrial human beings see that the human beings who have a faith are just as much haunted by sorrow, worries and sufferings as the ones who do not have a faith. The God of Christianity has not managed to protect its followers from an unhappy fate. Darkness continues to rage in the world and the killing principle manifests itself in extravagant manifestations. Mankind has never before in its history been taught, to this degree, the disharmony of its own actions with the laws that need to be followed in order to create a happy fate as they have just now. The distance between the life that they imagine God has and their own is greater than ever.

The Christian image of the Godhead is not perfect, even though it is the most perfect that has been preached

hitherto. The followers of Christianity imagine God as something totally different, something that is completely separate from their fellow beings, from Nature, the energies and from matter. They believe that all these things are something other than the Godhead. Apart from human beings and animals and maybe also plants they believe that these are dead forces. They also believe that there is another being, the devil, that God has as his enemy. Naturally, for these human beings he has to have an enemy, because they themselves have one. Human beings are used to hate, retaliate, punish and forgive. It is therefore quite natural that they have had to form ideas about a God with the same tendencies. That is why the Christian idea of the Godhead is an expression of a human consciousness, indeed, even a primitive human being’s consciousness.

5. The Christian image of the Godhead cannot support a new world culture

What I have explained to you here is the primitive human being’s idea of God. But it is impossible for a new culture to be built on such an idea. Step by step as all the information that through newspapers, radio, magazines, books, lectures etc. enters the human being’s consciousness and informs them of one large imperfection after the other of the killing principle, and step by step, as the tremendous amount of experience that human beings gain from the practical experiences develops them further, it will be unavoidable that the image of the Godhead that Christianity has laid down will become obsolete and outdated. The structure of Christianity’s image of God cannot support a new world culture. And we can also see that the churches are gradually becoming more empty. We can see that it is

becoming more and more difficult for the priests to make people believe in an “eternal hell” and to believe that when they are not good they will suffer an “eternal punishment”. It is difficult for human beings to have as an ideal that we should be punished from the moment of our death and into eternity for one single mistake. If one can consider this to be correct, one has to oneself stand on a step where one can hate very deeply. It cannot possibly be correct that there should be such a disproportion between sin and punishment. If the priests would at least teach that there is a reasonable relationship between offence and punishment, they could maybe make people believe in “hell” as being something real. Add to this the idea that a human being, who is said to be created, and therefore has not lived earlier, and therefore in no way can be said to have wished to have this life, in no way can be blamed for its inborn characteristics. If the Christian image of God is correct and God is in general seen as almighty, he must know in advance what the result would be when he created a being, and he must therefore have wished that this human being should be condemned to an awful state of suffering, while other beings would experience a fantastically happy existence. If the Christian image of the Godhead is correct, the consequence will be that God is able to create a human being completely and according to his plan and will. But as it is claimed that the human being has not lived earlier and therefore has no responsibility in relation to being born misshapen, with defective sensory faculties and into very unhappy circumstances, and maybe is brought up to become a criminal, is it then an expression of justice to demand that these human beings should be good, because if they are not they will be punished in an eternal hell? It is

easy to see that such an attitude of thought belongs to the world of ideas of a primitive human consciousness. As long as human beings believe that the greatest being is a being that is able to hate and punish and that can possibly be appeased through a great sacrifice through the crucifixion of a son of God in order to liberate the guilty ones, human beings will be subject to a primitive idea, a state of feeling that has nothing to do with an ability to think logically. It must be totally obvious that one cannot justify a committed crime by letting an innocent human being suffer. One might think that it is strange that the Godhead wishes such a sacrifice in order to be appeased. And if he can be appeased in this way one might suppose that he could also let the one who has committed the crime be liberated from punishment without an innocent being having to suffer.

6. Research into matter

All these ideas, however, are merely an expression of a primitive terminology that has to be dashed to the ground by a person with a fairly well developed intelligence. But it has had its mission for those human beings who came into Christianity directly from barbarism. To the human being that has lived many lives in mental states where it was considered to be primitive and unworthy to die a natural death due to old age and where killing is the ideal, it is not possible to make a sudden jump to such a high attitude to life as the one that Jesus taught human beings. Because of this the words of Jesus and the other world redeemers have been changed and adapted to the world of ideas of those who were to be converted. One has tried to cope with the unfortunate consequences that the handed down image of the Godhead had. One cannot continue trying to save what has

to be dashed to the ground in order for the Godhead to really be revealed in the world. When human beings reach a stage where they themselves feel unpleasantness at the idea of hatred or revenge, and to a much higher degree feel a need to forgive and understand, they will inevitably come into conflict with the image of the Godhead that has been handed down. They then begin to doubt, and due to the fact that they have not yet developed their ability to think enough in order to be able to solve the problems themselves, they become free thinkers. They now investigate life merely within the purely materialistic areas and hope to find the solution to the mystery of life. They research into matter so deeply and become so thrilled by the great problems that reveal themselves here, that they believe that physical matter (including rays and waves) makes up everything that exists. They have at that point moved further away from the Godhead than when they were primitive human beings.

7. All our experience, all our thinking and all our manifestation is a worshipping of God

When one mentions the word "God" to human beings who are deeply involved in research into matter, one can hear them say: "God, preserve us!" Religion has become something naive, something one has "grown" out of. The materialistically orientated scientist believes that he has worked himself away from religion, he only worships the material world, which in its deepest sense is also a worshipping of God, but it is not expressed in that way. But all our experience, all our thinking, all our manifestation is a worshipping of God. We can quite simply not live without consciously or unconsciously being in contact with Providence. The vast majority do not see that it is Providence

they are surrounded by when they see beautiful landscapes, admirable scientific inventions, art or whatever it might be. All these things have been created on the basis of the knowledge that human beings have captured from Nature. This thoughtless enjoyment of things can for a period of time in evolution be enough for them, all this fascination can for a period of time fill their consciousness so that they do not miss the Godhead. They believe that the concept of the Godhead is something that belongs to primitive human beings. And nevertheless, it is completely obvious to the thinking human being that mankind cannot become really happy until its relationship to the Godhead has become perfect. And it is not, as long as one is satisfied by merely being clever at doing research into physical matter and thereby having attained a so-called high ability of reasoning. This is not enough in order to prevent sorrow and suffering. We see that also scientists as well as geniuses are subjected to the same sufferings as everybody else. They come up against the same difficulties, economic as well as bodily, as everybody else. This shows us that their own life has not become more perfect than ours, and that all their knowledge has not made the world brighter and easier to live in. Apparently, those who state that the world is becoming an increasingly worse place to live in, are right. But the mental darkness that you are now experiencing has its deep mission. It creates in all normal beings a longing for its opposite. Human beings today have a heartfelt longing for peace, and this peace will come. Human beings are longing for "a kingdom that is not of this world" and this kingdom is about to be born. Just as the present world is a result of a mental attitude, a new world will also be a result of a mental attitude. But this attitude will

be different from the one that forms the basis of everything that we experience today. Mankind is now on its way towards this new attitude. Through all the presently existing circumstances that are hurrying towards their resolution, human beings will see that their earlier idealism was not enough. They will see that they need a new spiritual foundation to stand on. Mankind is on its way towards a new understanding of existence, on its way towards experiencing a new relationship to the Godhead.

8. The missing link between Christianity and daily life

You all know the story from the Bible about the creation of Adam and Eve, but this must not mislead you to believe that the “creation” of the human being is complete. The account of creation is symbolic and written in a form that suited the mentality of ancient times. If it had been otherwise, the human beings of that time would not have been able to be inspired by it. These human beings, who only had the ability to believe, imagined the Godhead to be a mighty authority in the form of an elevated almighty being somewhere out in space. And due to the fact that he was almighty, he must have been able to create the human being perfectly all at once. But the developed human being cannot live on such an image of a godhead as an authority with supernatural abilities. It needs to have an image of the Godhead that can satisfy both its feeling and its intelligence, its sense of logic. And such an image has also been promised mankind through “the Comforter, the Holy Spirit”. “The Holy Spirit” is, as I have often said, not a person but a state of consciousness. “Spirit” is the same as “consciousness”. The holy spirit is the state of consciousness in which one is able – through one’s faculty of feeling as well as one’s

faculty of intelligence – to understand the knowledge that creates the link between the great basic answers of Christianity and daily, practical life. It is this link that is missing today in Christian society out in the world. Without this there would be no possibility of finding meaning and justice in daily life. It is also the lack of this link that has made human beings turn their back on official Christianity and turn to material science. But due to the fact that material science merely offers answers based on weight and measure, and that its followers believe that one can reach the truth only by weighing, measuring and registering, there are quite a few human beings who cannot have their hunger for the solution to the mystery of life satisfied through material science. These human beings then seek spiritual science. Due to the fact that material science is currently dazzled by its own scientific results and is not willing to acknowledge that spiritual science has pointed out the missing link, which provides the final truth, there will for the time being exist a certain degree of animosity between material science and spiritual science.

9. The fruit of Christianity is the transformation of the warrior into a civilised human being

Even though neither material science nor official Christianity has been able to satisfy the true seeker, it is nonetheless a fact that Christianity, in spite of the missing link, has been a colossal supporting power throughout the centuries. We have Christianity to thank for the building of hospitals, sanatoriums, institutions for mentally disabled, mental hospitals – which in principle are the story of the good Samaritan transformed into a modern, enlarged form – and that we have an organised society with police, fire brigade, univer-

sities, schools etc. All this is the fruit of Christianity's changing of human beings from Vikings and great warriors into civilised human beings. There is of course a large group that have not yet been through this transformation. This group has only reached the point where it still worships the killing principle and all the illusory concepts of fame that are associated with it. But these human beings will be taught the laws of existence through life's own speech. As long as one worships the killing principle's concepts of fame, one is not in harmony with the laws of existence. When one kills one creates killing. And by doing so, one propagates war. And one does not abolish war through propagating it. War can only be abolished through one single factor – love. Love is the opposite of war. Manifesting love is, among other things, turning the right cheek when one is hit on the left. A human being who does this, does much more to abolish war than a whole army. It is the understanding of this that is the purpose of my analyses.

10. The purpose of the cosmic analyses

I have created my analyses in order to give you an insight into the solution to the mystery of existence, which can help you to have a happier and more peaceful life. The purpose of my work is, among other things, to give you knowledge by means of which you will be able to attain the wellbeing that you hunger for and also find the meaning of many of the issues that earlier you could not find the meaning of. But the primary purpose of my work is to create the missing link between official Christianity and daily life. This link consists of the illumination of the great answers of the cosmic analyses: reincarnation and immortality, so that one can see their ramification in practical life.

Furthermore, the purpose of my work is to encourage you to work with yourself and influence your way of thinking and exercising of will in such a way that you more and more think and act logically. Because when you find out that this or that way of acting is logical, you cannot in the long run act against it without being abnormal, and one cannot count on the actions of abnormal human beings. A human being who acts in a logical way is healthy, one who acts in an abnormal way is unhealthy.

11. The divine sacraments

The reason I am recreating the missing link, as I am in the process of doing, is in order to make it possible to bring the Christian world picture further. In the Christian terminology there are, side by side with the great answers concepts like "baptism", "the forgiveness of sins", "grace" and so on. These concepts express modest attempts to create a bridge between the great truths and daily life, but they are only substitutes for the link that is missing. But substitutes cannot satisfy the faculty of intelligence. They can, on the other hand, give a temporary state of reassurance and, also temporarily, a peace of mind in human beings who are still able to believe. The same goes for the thought-image "the ways of the Lord are beyond understanding".

It is important to become clear about the fact that baptism and the other sacraments have helped those human beings who have the ability to believe. The sacraments are therefore divine, which in turn means that there is absolutely no reason to judge them, on the contrary. Receiving the sacraments is also a way of worshipping God, and being a spiritual researcher one can only defend them, never attack them. One needs to remember that nothing can be born perfect. Everything needs

to have time to grow, just like the little seed. Therefore also the living being's relationship to God needs to begin in a small way, which was just what we saw in its first manifestation in the form of the animal's cry of terror in the face of death. From this cry of terror it has developed onwards through superstition, idolatry, experiences and violations of various kinds, until one day the question concerning the connection between the great religious answers and practical life became topical.

12. The meaning of the missing knowledge about reincarnation

The reason why this question has become topical is because the ability to use the faculty of intelligence has now become so prominent that the Christian teaching in its current form has become outdated due to the missing link. As I have already mentioned this missing link consists of the analysis of reincarnation. Since the advocates of Christianity have completely removed it, the unhappy consequence emerged that all the great basic answers in Christianity, such as: "you shall love your neighbour as yourself", "whoever slaps you on your right cheek, turn the other to him also", "I will render to each one according to his deeds, says the Lord" must seem totally illogical to the thinking human being, which in this case means that all these statements have been deprived of the power that they, with a connection to reincarnation, otherwise would have had. But despite the current terminology of Christianity, its great basic answers are eternal realities and they form such a solid foundation to build upon, that the kernel of Christianity has in itself natural conditions to be "the seed in which all the families of the earth will be blessed". When all outdated ideas fall away and the missing link is inserted,

Christianity will become the basis on which a new culture will be created, just as it will also be the basis of a real, permanent world peace.

The things that today are outdated in the Christian teachings were created because one had no clear knowledge about reincarnation. Without this knowledge one was forced to create temporary ideas that could justify God. If one investigates the things with which ones tries to justify God: baptism, the crucifixion, the forgiveness of sins and so on, one can see that these things no longer have the power over the human mind that they had earlier, and this is the reason why the churches are gradually becoming empty. Many human beings cannot believe in these things, their reason rebels, and to these human beings the words of the priests are "stones instead of bread".

13. When one comes onto wavelength with the fact that everything that exists is God

But back to the great answers. The question is whether these answers can be made to correspond to daily life, without rebirth. They cannot. No human being can find an intelligent meaning or justice in existence without reincarnation. This is why it is the analysis of one's own life, the analysis of rebirth, the analysis that one has existed before this existence in an eternal past and will continue to exist in an eternal future, that wins. Not until one adds to Christianity the analysis of reincarnation and rebirth, will it be possible to make it correspond to the real world picture, which is logical in all areas, and only then will one have reached the point where one can see that the great answer "everything is very good" is both true and loving.

When one has arrived at this attitude, one will have a completely dif-

ferent idea of God and will understand him in a completely different way than earlier. Through my analyses I am trying to show you that God is not a being that sits up in a heaven, in some place or other, but is on the other hand everywhere present, in a way that makes you truly able to follow Christ when he says: "One must worship God in spirit and truth". In this way he made it impossible for the human beings who wanted to follow him to worship the Godhead in idols, in a tree, a stone, a mountain or any other physical feature. Worshipping God in "spirit" means worshipping him with a pure consciousness, and worshipping God in truth cannot be expressed through any physical feature, since every physical form in which we would worship him, could never ever express any more than a fraction of the Godhead. The Godhead is everything that exists: Nature, human beings, animals, plants, globes, suns, Milky Way systems etc. Coming onto the same wavelength as the fact that everything that exists is God is the beginning of worshipping God in the right way. That this attitude to begin with creates problems, is due to the fact that the human beings have not yet got used to considering things as anything other than what they purely physically seem to be. But one day, one will be able to see that every "Hansen", "Pedersen" and "Jensen" is something other and more than they seem to be. What you can see of me today is nothing other than a series of physical tools, a fraction of the matter that I use during a fraction of my eternal existence. What I can see of you, is just a fleeting glimpse of the eternal existence that you live in. Behind your physical organism there is something totally different, which is really you, which is your "I". That is the Godhead in you. And it is the Godhead you will be able to experience in your

fellow beings as you develop step by step. I cannot give you or any other human being this experience, you must reach it through your own experiences. This experience depends on a change in some of your brain cells, a development or an awakening of the latent brain cells that you have in order to be able to perceive this experience. But by virtue of my own experience of the identity of the Godhead as everything that exists, I can, through my guidance of you, give you knowledge of the laws that one needs to comply with as a prerequisite for this experience or perception. The experience of this perception is to perceive the laws of Nature. Perceiving the laws of Nature is the same as perceiving God's will. When you receive instructions about God's will you will get to know God's mentality and it was mentality that was equal to "spirit and truth".

14. Everything we do to others we do to God

Only when one knows the mentality behind all physical phenomena, can one see the lavish perfection behind everything taking place, and this results in a completely new attitude to life. And it is only with this new attitude that one has the possibility of experiencing the Godhead. And it is only through the experience of the Godhead that one becomes a fundamentally liberated being, totally conscious in one's own I. One cannot have this experience as long as one only sees one's surroundings as "dead" things. One needs to reach the point where one sees one's fellow beings, Nature and "dead" matter as the body of God. And when one sees everything as the body of God, the logical consequence of this is that everything one does to this or that person, one does to God. I cannot do anything without it hitting all of us. Whatever

you do will affect the whole world. We are so immeasurably interlinked, so immeasurably dependent on each other, that we cannot move without it having an influence on our fellow beings. Every sigh that we let out vibrates in the most distant regions of the universe. Through cosmic clear-sightedness one is able to receive the attitude through which one can see the vast unit that we constitute. But you have the right attitude only when you have reached the point where every encroachment on our fellow being's flesh and blood, feels like an encroachment on your own flesh and blood. Your fellow beings and all your surroundings are the true image of the Godhead. You must learn to understand that everything that hits you, everything that happens to you, everything that is said to you and about you, everything you experience as suffering or as pleasure, all of this is an expression of a collected correspondence between you and the Godhead. This correspondence is manifested through your surroundings, so that when you want to find the right relationship to God, you should not believe that God is a radiant being in some place or other that one day will show itself to you, because that is not how the experience of the Godhead forms itself. To see the Godhead as a radiant being is to see a son of God. It is an imaginary image in God's consciousness. To "see" the Godhead is on the other hand to see the surroundings as an expression of a consciousness. But reaching such an experience naturally takes time and demands practice, thought and experiences. If you have a tendency to become angry with this or that person, if you have a tendency to let all your experience of unpleasantness pour out onto this or that person, this shows that it has not become clear to you that it is the Godhead itself that you are dealing with in all these

situations. We have these primitive tendencies of revenge from the time when we lived on a very low mental step, and now we carry them with us as habitual consciousness. If some person or other persecutes us, we believe that it is only a fellow being that we are dealing with, and we become indignant towards this person. But in reality it is the Godhead that through this experience wishes to communicate something to us. And if we persecute this person it is really God we are persecuting. With such an attitude our relationship to God is still by nature heathen. Heathenism is an expression of the states where we still persecute the true God – even though this persecution is by nature unconscious.

15. Cosmic chemistry. The law of the reaction of substances

In essence, it does not matter if one is conscious or unconscious of the existence of the Godhead, but when one is conscious of the fact that everything that one has anything to do with is God, one can no longer persecute him. What is required in order to have the correct relationship to God is to bring one's attitude into line with the fact that everything that takes place is not something that is made in order to persecute or torment us. We are not sinners, there is nothing whatsoever called "sin". We can never do something that we are not allowed to do. You probably all remember the words: "If you do not do well, sin lies at the door, if you do well you will be accepted". This is the same as: "You can do what you want, but you must face the consequences of your actions!" We are eternal cosmic chemists and, within the area in which we have knowledge, we have a free will to mix the mental energies as we wish, but we must face the fact that the matter we use functions according to subtle laws

and that we ourselves will experience the reactions that our mixtures bring about. It is an expression of the greatest love that we ourselves are free to mix the energies according to our wishes and that we thereby can begin to find out about the reactions caused by the way we mix our thoughts. The reactions consist of our experiences. Creating experiences therefore becomes our life. We build our fate on the experiences we ourselves have had. That this is the case is divine and has nothing to do with punishment. But when one understands that it is divine one is able to see the love in it, and one therefore also understands that everything that we call obstacles and setbacks is something other than what it seems to be. For instance, many people complain about the cold and all the difficulties it causes. We experience that birds suffer and that human beings die on the snowfields and people say that there are “devilish” powers that have been set free. But what is it that dies? It is not the living being, because that can never die. That which dies is merely the physical body, a collection of matter that is undergoing a transformation. The beings that die on the snowfields have experimented with substances without knowing the law governing the reaction of the substances. Substances always react as they should, but often in another way than human beings think. But in this way the human beings learn about the law of the reaction of substances and learn to mix their thoughts and wishes in such a way that their future lives become far happier. Earlier, human beings believed that war was a favourable form of cosmic chemistry, and it was so in a certain zone, but it is not any longer. The current events are teaching human beings to mix the mental energies in a new way. The fact is that today

mankind does not wage war because it feels happy about it, but because it believes that by waging war it can create for itself the perfect existence, the everlasting peace that from its heart it is longing to experience. But peace cannot be created by propagating war. On the other hand, through war there will arise a knowledge about its nature that will enable future generations to see that war is something unworthy of human beings, because it is an incorrect cosmic-chemical process that is exclusively due to lack of knowledge. War is an incorrect mixture of the mental energies and creates the complete opposite of what one had wished for.

16. The Earth is having a religious crisis before its experience of “the great birth”

There was a time when war was an ideal. At that time one was not a real man if one did not die by the sword, because only in this way one would come to Valhalla where one would enjoy its bliss in the form of pork, mead and Valkyries. But that is not how things are any more. Present-day human beings do not wage war because they become happy by killing, because they have a longing to see blood, on the contrary, they feel terrorised by the horrors of war. War is like an avalanche that once it is started is nearly impossible to stop. Those who began the war could not see what a conflagration it would give rise to, but it should and must be manifested in order that human beings have the experiences they need, in order for them to see, through their own experience, that war does not lead to peace. But at the same time as war is raging over the continents, the forces that caused it are burned out of its consciousness and organism. The severe winters we have had the in last few years are connected to the war. The Earth being is being

shaken by violent fever and therefore has to mobilise all its energy of feeling in order to bind the violent outbreak of the energy of gravity. Since the coldness of the universe is the same as what you otherwise call “feeling”, and the “fire” that produces fever and war is the same as the energy of gravity, this enables us to see the collaboration between two of the fundamental forces in what is at the moment taking place in the Earth’s organism. The Earth being is presently in the midst of a great religious experience. It is about to experience the “great birth” and before this experience a religious crisis takes place that puts a tremendous pressure on its organism. This pressure is what mankind is experiencing in the form of war and mutilation. To us this state seems so vast and difficult to view as a whole because we are microbeings in the Earth’s organism. But what is taking place is really nothing other than the returning effect of the way in which mankind has treated matter. Through this returning, mankind experiences the formation of the body of experience that creates the condition for a real, lasting peace. Just because a great many human beings are killed these days on the battlefields around the world, one should not believe that these human beings really die. What takes place is only a disintegration of matter. It is a practising of cosmic chemistry that is not in contact with the great laws of existence. If human beings actually want a bright and happy existence, they also need to learn about the laws of life so that they can mix the thought substances in a correct way. Without conscious knowledge about the law of the reaction of substances, you cannot reach the state in which you are able to see your own immortality, experience your own earlier existences, look into the future and with your

own senses consciously experience the entire history of the Earth. It will not be possible for you to achieve these things until your attitude towards the mental energies is changed. But since the vast majority actually want to widen their horizon, and want to live under other circumstances than they do at the moment, this changed attitude of consciousness is already on its way. What we are currently experiencing is the effect of human beings’ former way of thinking. As the darkness in the world gradually increases, there will be an immense longing for a real lasting peace bringing happiness to the whole of mankind.

17. A lasting peace has to be built in one’s own inner world

In order to experience a lasting peace, it first needs to be built in one’s own inner world. It is not enough that all parties involved in war make peace with each other, the individual human beings may still be unhappy. Lasting peace is not something that one can get from the outside. It does not depend on whether those that today are at war with each other make peace. On the deepest level this is absolutely of no importance to you yourself. You stand high above matter. Not until you have experienced victory in your own inner world will you experience real peace. When you have conquered your own lower nature and inclinations, real peace will come to your mind. By focusing your mind on this battle, you will discover in which direction you should act. You will then see that if you want to reap love, understanding and everything that you long to meet in your daily life and surroundings, you first have to sow it yourself. If you want peace, you yourself must stop releasing outbursts of hot temper, irritation, rage and violence. These states are mental thunderstorms and do not

create peace. Wherever you in your daily life meet mental thunderstorms from another human being, you need to meet it with calmness and balance, and try not to be disturbed, in this way you will create peace.

18. Accepting every kind of insult is logical

I have created my analyses in order to make it easier for you to resist these things. These analyses will show you that “turning the right cheek when you have been slapped on the left” is in contact with the law of existence and is therefore logical. If one does not have a logical explanation as to why one should act differently than the way one is used to, one will not want to change one’s way of acting. But when one receives a logical reason for this change, and moreover becomes clear about the fact that the mental energies work exactly according to their inherent nature, one will be able to accept every kind of insult. It is very important to become clear about the fact that when somebody does something or other against us, this person is only doing something that he or she is absolutely compelled to do, because this person cannot at this moment be different than he or she is. We are all, in what you call the present, at the height of our development, our knowledge and our experience, and we act in the present according to the real, that is to say the self-experienced, knowledge that we possess. The exercising of our will takes place on the basis our knowledge – from where would it otherwise take place? Since we all stand on different steps in development, we are all bound to act differently. Expecting us all to act in the same way has nothing to do with logic. Through our lack of knowledge and resultant incorrect way of thinking and acting we learn about the laws of thought.

Through our thinking we can see how the great religious answers that are expressed in Christianity connect with our daily practical life. With our own awake consciousness we will gradually be able to see that these great answers constitute the unshakable foundation of all future cultures. Human beings will acknowledge these answers because they will be analysed in such a way that every thinking human being will be able to see their ramifications down into every form of behaviour. And when one with one’s own eyes can see that being sympathetic and loving is the only correct way of being, the only way of being that really brings happiness, the only really logical way of acting, regardless of how illogical it might seem from the outside, one will only be able to adjust one’s attitude so that one is in contact with this way of acting. And by adjusting one’s attitude to this, by understanding that the entire mystery of life is an expression of the existence of a logical and loving Providence’s expressions of life and manifestations of will, one will then begin to experience that everything is very good, that everything has nothing other than love as its purpose, and that everything will result in love – and one is thereby taking part in building the foundation of a new world culture.

19. The experience of a baptism of fire

Even if you today have experienced suffering the purpose of which you right now cannot understand, this suffering is nevertheless preparing this state of love inside you. The human beings that have suffered most are also the ones that understand and forgive most. By refraining from taking sides in favour of one or the other power, by maintaining one’s peace and balance undisturbed, by bestowing a loving understanding to our surround-

ings, regardless of what our surroundings do to us or think of us, life begins to open itself to us and the unity of it all reveals itself to us. By acting in this way, you will one day suddenly experience something wonderful. Mostly when you the least expect it. It can happen when you are in the countryside looking at a beautiful landscape, or when you are sitting at home in your living room, that in an instance you experience a tremendous sensation of bliss. A great light will radiate from you that connects you with your surroundings, with the rest of the world. You will feel this as a great fire that becomes a flame. I call this experience a baptism of fire, but it is more than that. It would in reality mean nothing if it was merely a vision, an experience. But due to the fact that this “fire” hits the brain, this experience means that certain cells or centres that previously were latent are now opened and everything that was previously unclear to you now shines in an immense clarity to you. You will encounter the strange experience that regardless of where you direct your thoughts, things deliver their secrets to you with such clarity that you can analyse everything you experience. You can now see with your own eyes that “a thousand years is as one day, and one day as a thousand years”. You will discover that “time” is merely something that belongs to the physical body, that it is a physical thing, a created reality, and that which in reality is you, your I, is beyond the physical body and can never cease to exist. At the same time as this ocean of fire envelops you, you will sense the Godhead. This is not so easy to understand, and you might think that the Godhead in such an instant could very well say: “I am the Father”, so that you could more easily become clear about it, but this cannot very easily be said in words. When it comes to the real personal experience of

the Father, it is not heard in words, but it is experienced with every single one of your nerve fibres that you are standing before the eternal Father. When one has experienced this personally, it will in the future be impossible to see things as separate.

20. When daily life becomes a dialogue with God

When I am standing here before you, I am standing before the Godhead. I can, of course, see you separately, but I can nevertheless see you as a united whole. I can see that you, through your spiritual radiance, are connected to each other in a brilliant light. Your spiritual radiance is again connected with the spiritual radiance of the Earth, with the radiance of the Universe. Everything is light and this ocean of light is the Godhead and he is tuned into me. He is using your mouths and your actions in order to come within the range of my sensory abilities. All your actions and all that you say I connect with what others say and do, and when I investigate all these actions and statements it turns out that life is in reality a united, living manifestation of thought created by the Godhead. I can see that the Godhead through daily life is telling me something, in this way I live together with the Godhead as one lives together with one’s neighbour. I speak to God as a man speaks to his neighbour. When one has reached this stage, peace comes into one’s consciousness. The consciousness is then united with the Godhead in such a way that one can see that everything that takes place is perfectly logical, that it is God’s love that is behind the at present accelerated development that mankind is now experiencing and that will bring the different nations forth to roughly the same step, so that the Earth through this will experience a harmonious organisation of society. If

this development was not accelerated, it would take a long time before one could speak of a real fundamental change. If the sufferings were not as concentrated as they are now, human beings would live for centuries without coming into contact with the experience that I have just told you about. This accelerated development will lead the states of the Earth to become united on a higher level, a state that could not come about without all that is taking place today.

21. The individual human being cannot be different than it is

But there needs to be someone who tells human beings about all these things, to help them a little bit on their way, or else they would continue living without really learning about the cosmic laws. One cannot meet the Godhead in those areas where one hates and persecutes, where one feels antipathy against somebody or something. Where one does this, one closes down one's sensory organs so that one cannot come into contact with the Godhead. In order to be able to "speak" to the Godhead it is therefore a condition that one cleanses oneself from all killing tendencies and brings one's attitude in line with being loving and forgiving. This attitude is not very difficult to achieve when one knows that the individual human being cannot be different than it is. One does not become angry with a thistle because it is a thistle and therefore stings you when you come too close to it. But in the case of human beings, one often thinks that a "thistle" could just as well be a "violet", but just as it is impossible in the plant world for a thistle to be a violet, it is equally impossible for human beings to be any different than they are. Human beings are just as different as flowers and plants. Some human beings have characteristics that can result in unpleasantness for others and for them-

selves; others have characteristics that can only promote joy and happiness. If we begin to bombard those who are "evil" with moral preaching and expect them to immediately become different, we are in reality no better ourselves. We need to understand that what surrounds us is one single vast blazing ocean of light, an ocean of will power, of caresses from the Godhead. Whenever we become angry and hot-tempered towards those who feel antipathy towards us, we shatter our consciousness of God and miss out on the experience that I earlier described to you. This does not mean that one should shout hurra about all the unpleasantness that one experiences, but merely that we should leave things as they are if we cannot manage to improve them through love and understanding. Only there where we are able to improve things through love is where we have our field of work.

22. To see everything as the body of God and as a divine appeal to us

It is written that we should love our neighbour as ourselves. But our neighbour is not only the one that is closest to us, our neighbour is all of our surroundings. Matter consists of living beings, it is a part of the body of God. But God does not have a form, he is, if you can understand what I mean, the form of all forms. Regardless of what we see, we see the Godhead. The different human beings, plants, animals, minerals, molecules, atoms, electrons and so on are all the body of God, his sensory organs through which he reveals himself. If this were not the case the image of God would shrink to an imperfect, temporal phenomenon. Since everything that exists is the Godhead, one can caress the Godhead anywhere, and only when one can do this, will one have the correct image of God as identical to all our surroundings.

In my work everything is based on teaching you to understand Nature, to understand the logic on which the Universe is built, and to understand that everything that one has anything to do with is an expression of life radiating from God's consciousness. When one understands this a completely different image of God emerges. In the future, human beings will live with a completely different image of the Godhead than they do at present. This image will unite with everything that takes place in the world, it will be in contact with the laws of existence and thereby be fundamentally based on logic. To see everything as the body of God, to see everything that takes place as a divine appeal to yourself, to see everything as an expression of something that the Godhead wishes to tell you, will one day lead human beings to ask themselves what it is that God wishes to tell them. And in all life's situations the Godhead wishes to show the son of God that all experiences of suffering, however difficult they are to live through, enrich the consciousness with new knowledge and therefore lead to an expansion of the consciousness, a greater mental horizon, that is to say a greater ability to experience life. This greater ability to experience feels like a caress from the Godhead. It results in a demonstration of the fact that one's fate is a continuous expression of light and yet more light and in this way one finds peace of mind. God wishes to change human beings' attitude towards their surroundings. And the true relationship to God is the same as human beings tuning into the fact that their entire surroundings are the Godhead.

23. "Father, not my but thy will be done"

As I mentioned earlier, the primitive human being's relationship to the Godhead rests on an automatic function;

it is not able to understand with its awake consciousness the true connection. The civilised human being of today has removed itself as far away from the Godhead as is altogether possible, but this state has brought about suffering and yet more suffering. In Jesus' account of the prodigal son who only came back to his father once he had "eaten with the swine", we have an excellent illustration of present day human beings' relationship to God. "Eating with the swine", which means manifesting animal ways of thinking and acting, is worshipping heathenism. We no longer need to kill in order to live. Far less do we need to kill our fellow human beings. This is why it is necessary to talk about how one should break the habit of doing these things, not only in their more robust forms, but also where it is, for instance, only 10% murder. All dark thoughts are murder on a smaller scale, and it is therefore a question of reaching the point where one is able to hold all dark and destructive thoughts at a distance and to be concerned only to love one's neighbour as oneself.

It is necessary that I show you these things through all my analyses, so that by studying all that I tell you, you will reach the point where you are able to see that everything that human beings generally are used to counting as "dead" things, such as matter, the breakers of the sea, the air, the storm, the orbits of the planets etc. is an expression of a manifestation of will, is created for your sensory organs in order to be experienced with your reason. One day you will experience everything as an appeal to you and it is only a question of time before you will react in a correct way to this appeal and, with humility, bow your head and say: "Father, not my but your divine will be done!" When you can say this, you are on the right course towards the Godhead. I can give you the

theoretical knowledge, but the practical knowledge you can only get for yourself through your own personal experiences. You can mix the mental energies completely according to your own will, but if you want to have the true experience of the Godhead, it is necessary that you change your way of being and learn to use the cosmic chemistry correctly. A new way of being does not come about of its own accord. You need to learn to mix your thought substances in the correct way. When you have to choose between two courses of action, it is not always easy to know which one is the correct one. One can often find oneself in such a situation that whatever one does it will be an evil. When facing two evils, it is a question of always choosing the lesser evil, which is not always the one that results in the least difficulties for oneself.

24. Human beings will find each other and form a great unity

You need to learn to bring yourselves onto the same wavelength as the fact that, just as you are always surrounded by physical beings, you are also surrounded by a host of beings that to you are invisible. You are never left completely to yourselves, you are always, consciously or unconsciously, in a correspondence with the Godhead. You need to know that, no matter which eyes you look into, it is the Godhead's sensory tools that you meet. Whatever you experience it is the Godhead that is talking to you. Many human beings have ceased to pray, because they doubt the value of prayer. This attitude is very wrong. Prayer is the most valuable means of communication between the Godhead and the son of God. When you understand that the things I have told you are true, you will experience peace in your consciousness. You will then enter a sensory state in which there

is peace and balance. I have complete peace and balance in my consciousness, no matter how severe the war is. I know that it will be the light forces that will win the battle that is raging over the world today and that they will promote a "new heaven" and a "new Earth". I know that only what is most perfect will take place and therefore I can do nothing but praise the Godhead.

After everything that you are now experiencing, human beings will find each other and form a great unity. All monopolisation will cease, since human beings will see that the only real value that exists in the world is human beings' ability to create, to produce. The economic difference that there is in the world today is an unnatural difference and will disappear. There will be completely new social structures; the Earth will literally become a "new" Earth, where the administration of physical things of value will be shared equally. The spiritual attitude of human beings will change in the direction that I have described to you this evening. Human beings will understand that God is everything that exists, and that everything you do you do to God. But since God is everything that exists we are ourselves a part of him, and as a result, everything that we do to God is also something we do to ourselves. Our fate is therefore dependent on our way of being. When human beings have understood this they will be eager to become loving towards everybody and everything, and with this attitude world peace will make its entry on Earth.

This article is based on a shorthand copy by Hans Bønnelycke and others, of a lecture given by Martinus 26th January 1942 in Livets Bogs Bureau. Section headings by Torben Hedegaard approved by the council 8th August 2013. Original title: *Det Sande Gudsforhold*. First published in Danish *Kontaktbrev* no. 9-11, 1942. Article ID: M2044. Translated by Anne Pullar and Andrew Brown, 2018



The Shining Power of Hope

by Sören Grind

We live in hope

Just think what an amazing power hope is in a human being's life. Do we not see how people undergo enormous sufferings and still rise up again with the hope of a brighter future? If that no longer seems possible here on Earth they hope to experience it in heaven. Even people who have committed suicide hope to be free from their suffering. Hope is an eternal flame within us that flares up when the slightest little beam of light penetrates the darkness. People fleeing across continents, who struggle for months on end through partly very dangerous areas with the help of often illegal transport, would never keep going if they were not driven by the hope of a better existence. If we are ill we frantically seek a medicine, a form of healing or a therapeutic method that will free us of the symptoms. The person whose partner has left them can live for years with fantasies that the one-time partner has thought better of it and will ring up or knock on the door and beg that everything will be alright again. In the grief following the loss of a dear relative, meeting an unknown person who looks like the dead relative can for a few seconds awaken a little hope that the missed relative is still alive – a hope that their death was just a bad dream. Before their own death many people live in the hope of seeing

again those relatives that have gone over before them.

Hope never ceases

There is a saying: "Where there's life, there's hope". Since life is eternal, hope should also be eternal. With a perspective that acknowledges eternity we know that all problems will be solved. There is always a good reason to hope for a better life, to hope to be healthy or to regain your good spirits etc. Problems arise when we think that it should happen straight away, with this very method or at that specific time. From the cosmic point of view, becoming healthy is "only" a question of experience and time. Sooner or later we will understand why we are ill and how we will become healthy. But *when* it is that the symptoms release their grip – only time will tell. It is for this reason that we have been given the prayer: "Not my, but thy divine will be done", which formulates so precisely the art of handing over oneself to the process of life and not believing that we can have full control over it. We can learn to control our thoughts and actions and thereby contribute to healing and a better health, but we cannot use our will to decide the length of time it will take to heal our organs and the talent kernels that lie behind them. Whether the healing will be completed in this or in

future lives is out of our control. When all is said and done, the exact time is not decisive either. It is not how quickly we can reach our goal and satisfy our longings that determines the experience of meaning and the degree of zest for life. It is determined by how we relate to the journey itself.

Where uncertainty is replaced by hope

There are many projects that we would never start if we knew in advance what they would involve. Many people would not have had children if they had known in advance how many sleepless nights it would involve, and how little time would be left for their own projects. Some people see this as proof of the fact that the old instinct of propagation has to give way to something new. They choose not to have children in order to devote themselves to creative challenges and demanding work. When we opened our course centre, Solsökehem, we were fortunately so naive that we threw ourselves into a world of experiences that we are eternally grateful for, but which we would perhaps have tried to avoid if we had known about them all in advance. It is often a combination of naiveness and hope that causes many seemingly enormous projects to be realised. When one does not have sufficient experience to judge all the challenges connected with a task, it is the longings and dreams of reaching a certain goal that is the driving force behind the work. One wonders whether America, the North Pole and the South Pole would have been explored by white men were it not for the fact that the hope of honour and fame was in a holy alliance with a pleasant ignorance of all the privation and suffering and the many dead that would be sacrificed on the way.

Some people have, in some areas, so many experiences, either from this or previous lives, that they are able to create such vivid and detailed fantasies about all the difficult aspects of a project that they lose interest, and sometimes let go of really good ideas. Someone has likened the journey through life with driving from San Francisco to New York at night. As a driver, we would then see only fifty meters ahead of us, but that is still enough to find the road all the way to New York. Often we become stressed by trying to take in the whole journey or all the details of a project all at once. It is a good idea to have an overall view so that one knows which states to go through in order to get to New York, but an important part of the art of living is taking one step at a time and allowing the journey to form itself along the way.

No human being is hopeless

Since we all have an eternal life, we also have an eternal future. It is therefore totally wrong to say to someone or to oneself: "You are hopeless" or "That person has no future".

We have then reduced that which is living to something that is dead. Our eternal nature has been reduced to an object that is bound in time and space. Our I has been locked into a body with its limited lifespan, which is not sufficient to realise all its longings.

It can be futile to try to reach a certain goal within a certain space of time. I have no hope of being able to realise all my longings and interests in this life. If I were to imagine that I had to write this book in a month, it would be a futile project. If, on the other hand, I want to train my ability to formulate my thoughts in words and believe that at some point it will result in a book that I can publish, then there is hope. If I hope that my favourite shirt will

not wear out but that it would last for all eternity, I will be disappointed. If there is only one single person on this earth that we can imagine living together with, there is a great risk that we will end up living alone. It is when we bind our longings to a period of time, an object, a person etc., that we risk creating feelings of hopelessness. When we are conscious of our eternal life and know that all longing is a creative force that will never, in the long run, remain unanswered, nothing will then be hopeless. There is therefore a great difference between having fixed expectations regarding when and how a hunger will be satiated, and having trust that all our longings will be answered. In that trust, no person is hopeless. Everyone will then have a reason to hope for a better future. There is then every reason to see every development of an ability as meaningful.

The longing for contrasts

Every unpleasantness awakens the longing for its contrast. When we are ill, being healthy will feel as if we are in paradise. When we are poor, to have a good income or a lottery win will feel like happiness. When we are lonely, to have company will feel like being in heaven. All our longings seek the contrast to what we have become increasingly satiated with in both this and previous lives.

In his book about life between lives, *The Road to Paradise*, Martinus writes about the background of our hope of a better existence:

“That there arises in the being during this unfinished condition a longing to be admitted to a lighter and happier existence is not very surprising. This longing for a lighter future is what we call “hope”. And it is this longing or hope that gives rise to the many notions that people have about a coming ideal

existence that would fulfil their hope for the future.” (*The Road to Paradise*, chapter 3.)

All utopias, all dreams and visions of the future are at the same time accounts of the experiences that we are satiated with. Human beings' wishes to be able to create a world in which one lives in peace, justice, good health and a sense of community are unmistakable. They are stories that tell about previous experiences of war, oppression, illness and loneliness. Our history becomes visible through our longings. Visions such as Martin Luther King's "I have a dream" are like magnets that draw us into the future. All dreams are magnets – they repel what we are tired of, and draw towards us what we want to form our future.

Excerpt from the book, *Livet – En Fråga om Kärlek* (Life – a Question of Love) by Sören Grind, chapter 6. (Book not yet translated)
Article translated by Andrew Brown



Before our Wondering Eyes

“Who are we? Where do we come from? Do our lives and the Earth have a purpose? Why is there so much suffering in the world? Are we alone in the universe? Is there life after death? Is there a God and, if so, how can we communicate with this entity?”

These are the opening questions on a new website and blog in English created by Pernilla Rosell. It contains beautiful quotations by Martinus, short films from the Martinus Institute in Copenhagen and from the Martinus Center in Klint and many more things. You can find it at: www.beforeourwonderingeyes.com

The Martinus Cosmology Podcast

In November 2016 a podcast was launched dedicated to interviews and reflections on life from the perspective of Martinus’ spiritual world picture. On this podcast there are now seven interviews available for you to listen to. You can find it at www.martinuscosmologypodcast.com and on Facebook: <https://youtube.com/watch?v=1-SUPlt686o>

The Life-Changing Cosmology

A 41-minute film with this title has recently become available free online. In the film the producer, Gunnar Fernlund, asks a series of questions about the big issues in life, and answers them in the light of Martinus’ analyses. Using modern graphics, quotations taken from Martinus’ texts and spoken explanations he gives an overall view of the basic elements in Martinus’ world picture. If you have friends who you think would be interested in getting to know more, this film might well provide the spark that sets off an interesting discussion. The film can be found at <https://vimeo.com/212542160> and also on YouTube.

INFORMATION ABOUT THE THIRD TESTAMENT

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

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The Martinus Centre, Klint

– a centre for courses, holidays and retreats

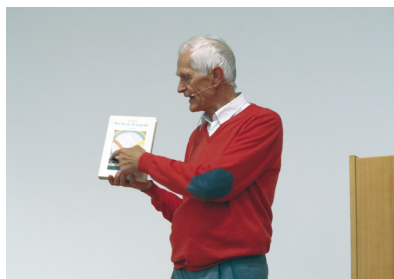
The Martinus Centre is situated in Denmark on the shores of the Kattegat in a peaceful area of natural beauty near the village of Klint, which lies to the west of Nykøbing Sjælland, the nearest town.

Here in 1935 the writer Martinus founded Denmark's first holiday camp – a camp that has since developed into a modern centre for courses, holidays and retreats with a lecture hall, teaching accommodation, a vegetarian restaurant, a café and guest accommodation including a camping site.

The Centre's charming wooden cottages, log cabins and pavilions with single and double rooms, all set in beautiful countryside, form the physical framework for your stay in Klint.

Courses in Martinus' world picture

The Martinus Centre is a peaceful oasis offering courses in Martinus' works throughout the year in Danish and Swedish. For two weeks in the summer, courses are also available in English, German and other languages as required.



Holidays and retreats

You can choose between being a retreat guest and/or taking part in courses, listening to lectures and immersing yourself in private study of the world picture described by Martinus in his opus of more than 9000 pages.

A special atmosphere

The Martinus Centre in Klint aims at creating an open and loving atmosphere. There are courses for those who would like to know more about Martinus' analyses, and, during the spring and autumn, there is room for retreat guests who want to immerse themselves in the great questions of life or perhaps just have a break from everyday life.

Booking

You can enrol for a course or book holiday accommodation by phoning +45 3838 0100 or sending an e-mail to info@martinus.dk

For more information see: www.martinus.dk/en/courses-and-lectures/summer-courses/



martinus center klint