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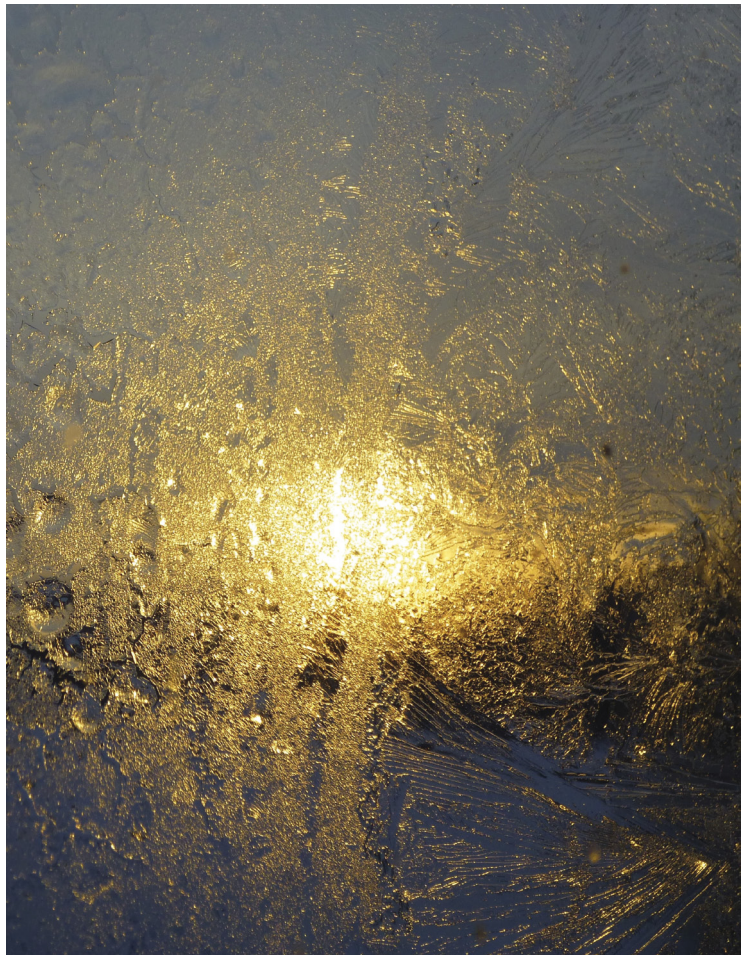
MARTINUS  
INSTITUT

# Kosmos

MARTINUS COSMOLOGY

**Martinus:**

The True Relationship  
to God 2 – The “Secret  
Closet”



English

Dear Reader,

I sometimes find myself longing to sit quietly in the corner of my sofa or on a rock on the top of a hill nearby, with nobody but the birds disturbing me, reading *Livets Bog* or a *Kosmos*. Being in the company of the great wisdom that Martinus has given us makes me feel safe and often grateful and happy.

This issue of *Kosmos* is mostly taken up with the article “The True Relationship to God 2 – the Secret Closet”. Trying to really take in the contents of this comprehensive article is like taking part in a great journey, a journey involving much more than sitting quietly reading what he writes. It is actually the journey we are all busy taking part in whether we are aware of it or not, and whether we like it or not. The article is a continuation of “The True Relationship to God” that was published in the first issue of the English *Kosmos* this year.

It seems to me, through what Martinus has conveyed to us, that life has much greater and far reaching plans for us than enjoying reading and trying to understand his writings. It is of course a good and necessary beginning. It seems as if the great plan of life is to make us understand life itself, real life, the one we are living right now. He writes that we will actually be able to understand the stream of events taking place in our own lives as a correspondence between ourselves and

God, not just once in a while, but all the time. In the article he writes that we will in the future “*reach a state where we, completely consciously talk to the Master of the universe and understand that all our fellow beings are a kind of living “answer” from the Godhead adapted to our consciousness and ability to understand.*”

When we try to apply this in our lives, when we are perhaps faced with an unexpected and challenging task, we may find that we want to understand “life’s speech” now, at once. And maybe it is not at all clear. Perhaps we pray for clarity, use our thinking as much as we can, consult our friends, guess and hope we are right until life shows us otherwise. Life, or God does not seem to mind that we don’t understand at once, as there is plenty of time, many lifetimes – and we need to experience and find out for ourselves.

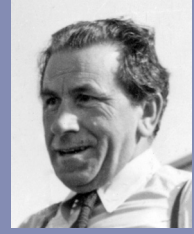
But maybe sometimes we do experience the wind in our sails, with a sense of Providence saying “Yes, keep going. You are on the right track”, even in challenging situations. And if things are easy and going really well, seen also from an earthly perspective, it is not so difficult to feel that life is supporting us. Whatever the situation, reading this article makes it clear that we are never ever left alone on our journey.

Anne Pullar

# The True Relationship to God 2 – The “Secret Closet”

by Martinus

M2045



## 1. The true relationship to God

Dear friends! This evening I would like to tell you a bit more about the true relationship to God. It is a very wide-ranging subject that cannot be totally exhaustively illuminated in a few lectures, and in these two lectures I can go into only some of the important aspects of this issue. This evening I would like to speak a little bit about the more technical aspects of the relationship between the living being and the Godhead.

Since it is very important for every human being to come into contact with the Godhead, it is also a question of gaining a closer knowledge and an understanding of the technical aspect of the relationship to God, since without this it will not be possible to arrive at a really perfect correspondence with him. The reason I am working so much here with the spiritual issues and I am acquainting you with many different cosmic analyses is not so much in order to give you more theoretical knowledge of the things that the cosmic analyses illuminate, but it is to a higher degree so that you will be able, with the help of this knowledge, to adjust your consciousness to the true fixed point in the universe. Only when you have become a genius in adjusting your consciousness to the true fixed point of the universe will you have found your way to the true relationship to God. As long as a human being has not found the way to the true relationship to God – and they have not done so as long as the Godhead has not

become even more alive for them than their fellow beings – there is anxiety, restlessness and dissatisfaction in their minds. They soon become interested in something but before long they reject it because it has not brought them serenity and peace of mind, soon they become interested in something entirely different, and now once again they think that in the new thing that they have become interested in they have found the right thing, but after a period of time they lose interest in this too, because it was not what they were looking for, and so they continue searching for it once again.

The fact is that in the long run a human being cannot be sufficient in itself, and as a result at some time in its life it cannot avoid searching for some fixed point or other outside itself, a higher power that arranges everything, because in every living being, whether it is a being in microcosmos, mesocosmos or macrocosmos, there is a tuning into Providence. This tuning can be conscious or unconscious, it can be based on instinct, feeling or intelligence, or it can be latent or culminating, all depending on which stage in the spiral the being in question is on. It is very important to be clear about the fact that this tuning is never totally missing in any living being whatsoever, because unless one is clear about this, one will have no real understanding of the relationship between the living being and the Godhead. As far as terrestrial human beings are concerned it is the case that this tuning

into the Godhead will eventually reach the point where it is the fixed point on which they base their existence in such a way that it can be as perfect as possible, and so that terrestrial human beings can be perfectly conscious in the entire universe and be “raised up to the Godhead’s own viewpoint” and see consciously and with perfect clarity that “everything is very good”.

## **2. The intimate relationship to God in the secret closet**

It is true that through my analyses you have learnt that everything is very good, but that is not enough if all you get out of it is nothing other than the mere knowledge of it, and as a result conclude that there is nothing to be prayed for, this knowledge will rather alienate you from the Godhead, in which case you are incorrectly tuned in. The deepest understanding and real experience of the fact that “everything is very good” leads on the other hand to a more intimate relationship to the Godhead where prayer in the “secret closet” ends up playing a very important role. You have to understand that even though everything is very good, it is nevertheless necessary to pray to God, since the act of praying to God includes much more than merely praying for something. You should rather come to the point where you develop a conscious, intimate relationship to the Godhead that is far above even the most intimate and harmonious material relationship to your very best friend, your parents, your marriage partner, the person to whom you are engaged or the person that you are the most fond of. It is this conscious, intimate relationship to the Godhead that is expressed by the “secret closet”.

Previously it has not been expressed so clearly, but this is what Jesus means when he says in the Sermon on the Mount: “when thou prayest, enter into

thy closet, and when thou has shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly”. The “secret closet” is a symbolical expression. One should not think that it should be taken literally. Here one is not talking about a room with four walls and a closed door. The fact that the relationship to God is here likened to a “secret closet” is because we are talking about a principle, a symbol for a large area. The “secret closet” is a principle that is partly an expression of the fact that, when one wants to pray to Providence about something or other, one should rather pray peacefully and silently by oneself in “secret” than standing in the street or in a square, as is common practice in certain religious movements, since a public prayer can easily have a pharisaical tinge to it, and partly the principle of the “secret closet is an expression of the fact that in this way by praying peacefully and silently by oneself in “secret” one comes, in the safest way, into a truly intimate and personal contact with the Godhead, so that it has the character of a personal, confidential conversation between oneself and the Godhead, without any unauthorised person becoming involved in it. I mentioned that the “secret closet” was a principle, because when one has cosmic clear-sightedness one sees everything as principles, substance, energy etc. Everything that is accessible to sensory perception can be expressed using whichever of the previously mentioned names that one wants, because all of these names are synonyms for the same thing.

## **3. The road to the Godhead**

When it is a question of arriving at a personal, intimate contact with the Godhead in the “secret closet”, it is very important to find this Godhead, for unless one finds the Godhead one will not have

arrived at one's true home in existence. The road to the true home in existence goes through the spiral. Earlier I have illuminated this as a journey through the six kingdoms of the spiral, which are expressions of different states. We also find these different states demonstrated in the parable of the prodigal son. In this parable we also have a picture of the road to the Godhead.

I mentioned earlier that when one learns that "everything is very good" one could be led to believe that there is nothing to pray about. It must be added that of course it would have been more important to learn how to pray for something if life was only a question of praying for something, but fortunately this is not the case. Imagine if we in our everyday existence could never meet up with someone without immediately asking each other for something, it would be a rather tedious and disharmonious existence we would have, but now fortunately it is also the case that we do other things when we meet up. We exchange thoughts and tell each other about our experiences, we thank each other for gifts we have given each other, we entertain each other, give each other something without being asked to, we create comfort and wellbeing for each other and so on, and it is nice that it is so.

And in principle the same should preferably be the case regarding the Godhead. Just as we in our everyday existence do other things than asking each other for something, our prayer in the "secret closet" should also preferably consist of something other than asking God for help in some situation or other in which we cannot get help from any human being, for example it can consist of thanking the Godhead for the many things that we receive and experience. But if one is finally in the situation of needing help it is a matter of not merely using the Godhead as a

kind of first aid and in other situations being totally indifferent. If one makes use of the possibility of asking God for help, it should preferably be something that one does every day, not just to rescue oneself from a difficult situation, but on the contrary to ask, for example, for energy and strength every time one is going to do something important, so that the best possible and most loving thing comes of it, not least for the others. In this way it would be a good idea if, for example, a lecturer every time he should give a lecture said a prayer, or an actor just before going on stage, or a businessman before making an important business deal, or an important decision etc. And finally it is also a part of the genuine prayer in the "secret closet" that every evening before going to sleep one draws up a kind of personal "balance sheet" covering one's behaviour over the course of the day, so that one can as quickly as possible assign the manifestations of the day to the past, and draw out the essence of them so that one can become clear about what one would like not to do another time.

#### **4. To experience the Godhead as a unit and a multiplicity**

One should rather arrive at the point where the Godhead is so alive to one's consciousness that one arrives at the stage where one talks to him even more confidentially than a man talks to his neighbour, asking him questions and receiving answers to them; such is, for example, my relationship to the Godhead. In reality the relationship is such that we would rather reach a state where we, completely consciously talk to the Master of the universe and understand that all our fellow beings are a kind of living "answer" from the Godhead, adjusted to suit our consciousness and ability to understand. To understand these "answers" correctly is a pleasure



to which there is no parallel whatsoever. To arrive at the point where one experiences this pleasure all the time is the true intention of your life; that is what all living beings are being led towards. When you have reached a state in which you experience this pleasure all the time you will have what we call “cosmic consciousness”. Once you have arrived at this point and have gained cosmic consciousness, a transformation will have taken place with you from your previous state; you will then have become “one with the Father” or the Godhead, you will then see the Godhead not only as a multiplicity but also as a unit.

You are now accustomed to seeing everything that exists – forces of Nature, globes, suns, stars, galactic systems, human beings, animals, plants, minerals etc. – as a multiplicity, and since you have learnt through my analyses that all this together is the Godhead, this will mean that you see the Godhead more as a multiplicity, but to see the Godhead as a multiplicity does not lead to an intimate, true relationship to God. For this reason there exists another principle in existence that leads to seeing the Godhead as a unit and this other principle is what I call the “secret closet”. In the “secret closet” one is able to manifest the highest and most intimate form of “prayer”. Prayer is not something that will one day become old fashioned and therefore disappear. On the contrary, the advanced human being will arrive at the point where it uses prayer every single day to an extent that people today can only faintly imagine. Prayer is a principle that is implanted in every single living being as a tuning into Providence.

### **5. The animal’s cry of fear is a first prayer**

It begins to be particularly visible in animals. Those animals that have come

so far in evolution that they can let out a cry do so when they are in fear of death. As I said before, they let out this cry in the fear of death only when there is no longer any hope of being rescued. The cry in the fear of death is not directed towards the hunter or the pursuers, it is directed towards the unknown. The animal does not know consciously that there exists in the unknown a Providence. The animal cries out at the moment of death because it has a talent or a habitual consciousness from the previous spiral to let out a cry when there is no longer any hope of being rescued. Primitive human beings also use the principle of prayer in, among other things, their offerings and other religious ceremonies, for example, in order to appease the “gods” whose existence they instinctively have a vague inkling of. Civilised human beings also use the principle of prayer as long as they are believers, whereas the more materialistically minded, civilised human beings have moved so far away from the Godhead that they even deny his existence or at best consider him to be unnecessary. Only in cases where such a person does not have too sudden a death will they immediately before “death” once more direct their attention to Providence.

In this way we have now seen that neither the animals nor the terrestrial human beings depart completely from directing their attention to a Providence, and since the even higher beings live in a permanent correspondence with the Godhead it becomes apparent that there exists not one single living being that does not have some form of relationship to God, some form of “prayer” or tuning into Providence, even though terrestrial human beings can only temporarily enter a state where this principle is not particularly visible on the surface. We have seen that this principle can be manifested under

many different forms, not merely as the animal's cry in the fear of death, but also as human beings' striving towards higher ideals, or towards the light.

## **6. The divine light in religion**

As children we learnt that God gave the order: "Let there be light!" What kind of light was it? It was not the light of the sun, which should shine on all the continents of the world. It was a mental light, which was God's own mentality. It was the ability to arrive at the point where one sees and experiences God as a living being with whom one is constantly in correspondence, from whom one has a first-hand knowledge of life and the universe. It is the light that we all strive towards, and towards which the animal lets out its cry of fear. We can follow this light on its onward evolution through the religions. One of the first places we meet it in the Christian religion is in the account of Cain and Abel, where they make sacrifices to God. The account of their sacrifice to God is symbolic. Each of them lights a fire in an attempt to draw the attention of Providence to their existence, and to please this Providence. The smoke from Abel's fire went straight up and consequently he knew that the Godhead was pleased with his appeal, whereas Cain's smoke moved along the ground, which led him to be in no doubt that his appeal did not please Providence. And this is also how it is with human beings today. Some, like Cain, get what looks like a negative answer to their appeal, while others, like Abel, realise that their prayer is heard straight away.

We can follow the evolution of the light further and see it once again in Jacob's dream of the ladder reaching up to heaven, up towards the light. Jacob's dream is also symbolic. It expresses that the living being's striving goes towards a state that is lighter than that in which it finds itself.

In this way, evolution goes all the way up to modern civilisation. If we consider a representative of modern civilisation, for example a soldier on the battlefield who has just dealt an enemy a deathblow, one would then presume that having overcome the enemy he would feel like a hero, but this is absolutely not always the case, on the contrary many soldiers find themselves in a state of despair over what they have done.

This is also a form of "prayer", an appeal to Providence, or a form of striving towards the light. But it is not only on the battlefield that human beings find themselves in states of confusion, in which all their sorrow, fear and agony act as a form of "prayer" to Providence. Also in many other situations we can see that the modern, advanced human being, despite being a good judge of many things, nevertheless often finds itself in a state of distress and confusion. The fact is that even though one has become a good judge of many different things, one will nevertheless still end up being in a state of distress and confusion as long as one has not found the road to the light.

## **7. The road that leads towards the light is the road that leads towards the Godhead**

When we as children attended Christian confirmation classes, we learnt that the road leads towards the light. The same is the case in the other main religions, Buddhism and Islam. Also there one learns that the road leads towards the light. I have symbolised the road to the light as, among other things, the evolutionary ladder for the various species of beings. High up on the evolutionary ladder are to be found the beings from where, for example, the world redeemers come. They come from, among other places, the true human kingdom. One of the tasks of world redemption is to make the beings conscious in the Godhead.

But if one has the intention of making the beings conscious in the Godhead it must be with the help of energy. The energies that terrestrial human beings receive are not all terrestrial, physical energies. If terrestrial human beings are to be conscious in the Godhead it must be with the help of a higher energy that beams in over the Earth from the centre of the milky way. This higher energy, which is the same as the light that we have learnt that the road leads towards, becomes, in the terrestrial zone, dirtied by the beings' primitive ability to manifest. But gradually as evolution proceeds, the rays of light become clearer and clearer. Increasingly the beings come over into a state of love and intellectuality. The centre in the journey towards the light is one particular point, namely the Godhead. One has, over the course of time, formed many different images of what the Godhead looks like, and one has formed so many different images of him all of which are however imperfect, since the Godhead is above any form of image formation whatsoever.

### **8. The light and the killing principle's ideal**

The road or the journey towards the light can also be indicated in another way. If we investigate the conditions here on Earth and look at the relationship between the nations, how it is now and how it will develop, also here we have an image of the road to the light. The enormous catastrophe that we are now experiencing is a direct result of the fact that the governments of the various nations have cultivated ideals that were absolutely unsuitable for creating some form of pleasant state for the other nations. The governments of some nations would like to have colonies and riches from those that have more than they have, and since these nations are reluctant to let go of their colonies

and riches it leads to the world conflagration that is devastating the Earth.

If we take a look at the individual human beings we can see that they are also tuned into different schools of thought and have different ideals. Some are tuned into the ideal of the killing principle, and focus on the concept of "might before right", whereas others are tuned into the opposite ideal. But there are also human beings that have both of these ideals in their consciousness, but in such a way that for periods one of them has taken over. These human beings are often interested in a great many material matters, but since the true concept of justice is still not fully developed in them they are often a victim of ambition, thirst for power and elbowing their way forward in front of the others. But the kinds of thought that form the basis for these states belong to the lower zones and inevitably give rise to sufferings, anxiety and grief. The same thing applies in the mental states in which the killing principle has taken over, and human beings think of it as "admirable" to take revenge, hate or annihilate. But on the deepest level, anxiety and distress are the releasing factors for impulses or "prayers" directed towards the eternal Providence. As already mentioned, human beings are with a part of their consciousness focussed on the opposite of the ideal of the killing principle. The fact that they also worship the opposite of the killing principle, namely the ideal of neighbourly love, shows that they are with a part of their consciousness focussed on the "light". The "light" is the new world impulse through which all beings will arrive at the state that I call "cosmic consciousness". The light is the "seed in which all the nations of the Earth shall be blessed". Through it, everyone will arrive at a living correspondence with Providence. But on their journey



towards the light terrestrial human beings are still not generally particularly tuned into Providence. Through the satisfaction of their longings, they will learn what the longings really hold in store. One has to learn that it is divine and loving to have longings and interests that give rise to darkness, anxiety, sorrow and confusion, since without the satisfaction of these longings and interests it would be totally impossible to be able to arrive at wisdom. At this stage, which terrestrial human beings are at, it is generally the case that “one man’s death is another man’s bread”. It is at this stage that human beings’ longing goes in the direction of being a powerful, materialistic magnate. You must understand that I do not say all this in order to criticise, but in order to show what is actually taking place in life.

### **9. World war in the inner world and world war in the outer world**

The manifestation of all these ideals is really an expression of fate waves that are being sent out, and the enormous world conflagration that we are now experiencing is fundamentally the effect of these fate waves that are returning. We have, of course, learnt that “as you sow, so shall you also reap”. In the case of the Earth the returning of these fate waves is now in full flood. Never before on Earth has there been such a colossal display of the killing principle, and nothing like it will never ever come again. If we consider the individual human beings the same thing applies. Also here the fate waves are returning and the result is that they will experience a “world war” inside themselves. When the fate waves return in overwhelming numbers the human beings that have sent them out will end up experiencing a state of anxiety and distress. There will be darkness and chaos in the consciousness precisely corresponding to

what I told you about the soldier on the battlefield, whose entire state of mind was a kind of cry to Providence for help. After he had experienced this darkness and chaos in his consciousness a sufficient number of times in order for the idea of killing another human being to have become almost a thing of the past, he has arrived at the stage at which he longs more and more for Providence, he longs to come into contact with other energies that could lead him to being able to have order in his consciousness. Once he has order in his consciousness, he will gradually and increasingly manifest neighbourly love, he will begin to live in order to serve and not to be served. There will then be harmony in his consciousness. There will be an absolute balance in his consciousness, so that all the centres of his consciousness will be tuned into the Godhead. He will be a spiritual researcher, and the whole of his organism will be a tool for the manifestation of love.

The same thing applies to the Earth. Once the enormous world conflagration has spent itself, all the nations of the Earth will be in harmony. All the nations will have an equal share in all the various resources that there are on Earth. They will all be tuned into peace and harmony. All governments will be subject to a government that is common to the whole Earth, and the true human kingdom will then be a reality on Earth. The Earth will then have become “one flock with one shepherd”. In the case of the individual human being it will, as I have said, mean that all its centres of consciousness will be tuned into the Godhead. It will then understand that the combined sum of all living beings is the Godhead, and that all the beings that surround it – regardless of whether they are beings that are against it, are unpleasant towards it, offend and speak ill of it, or whether they are beings that

are loving and understanding towards it – are all an expression of something the Godhead wants to teach it. It will then understand that not only it itself, but all beings all the time without cessation, are subject to the influence of the Godhead. Once the individual human being understands this there is no longer any place for indignation against anything or anyone, regardless of how they might behave; the highest that can take place is for the being to turn the right cheek. That is the same as replying with reason. So the being goes on its way and has no dealings with those who have tried to offend or irritate it. It is an expression of culture to let “the other go to the right when one goes to the left”. In this way the human being achieves peace in its consciousness and a living understanding of the fact that everything that it experiences as unpleasant is God working on it. As long as it has not achieved a living understanding of this, and does not have its consciousness totally concentrated on all that is good, light and perfect in life, it is clear that there must be unrest, commotion, a state of war and illness in the consciousness. When the individual human being has got all its centres of consciousness tuned into the Godhead, or into the light, it has reached the end of its journey towards the light.

#### **10. How the journey towards the light is sensed inwardly**

I have told you about the journey towards the light and I would now like to show you how this journey is sensed inwardly. The journey towards the light is the same as the journey towards a direct tuning into the Godhead. When one is directly tuned into the Godhead one perceives the whole universe, all living beings, as one single being, the entire existence then becomes one single correspondence with one single

being, the Godhead. The entire existence becomes one single great “prayer” to the Godhead in the “secret closet”. It becomes one single great concentration of our entire display of energy. Whatever we do to our neighbour, it is something we do to the Godhead. But just as we cannot do something to our neighbour, to the Godhead, without using our tools of sensory perception, neither can the Godhead do something to us without using tools of sensory perception. If the Godhead is to sense us, it must be through tools of sensory perception. So who are the Godhead’s tools of sensory perception? They are all the living beings that exist. When the Godhead “talks” to us through one of the living beings that are his tools of sensory perception, he radiates energy. This energy does not go out into empty space. It meets a wave of energy that has been sent out from another being, and where they meet, creation comes about. The same is the case with the individual human being. No human being can talk, eat, hear or see without radiating energy. No human being can live without radiating energy. Whether it breathes, moves, thinks, talks, eats, drinks, whatever it does, it radiates one or another form of energy. But all this display of energy would mean nothing if it was not a reaction to another radiation of energy that issues from the centre of the universe. Where the individual living being’s energies meet the energies from the Godhead is where creation comes about, it is where a reaction between the Godhead’s force and the individual living being’s force comes about. When you hear something and pick it up with your senses, a reaction has taken place between the energy that you are sending out with the help of your senses and the energy that the being that is telling you something is sending out.

## 11. The perfect correspondence with the Godhead

When you listen to me, it is a perfect correspondence. You analyse what I am telling you and place it in your consciousness, and you then perhaps direct your thoughts out into the room, towards other beings, and also there a reaction arises, creation arises. In the entire combined reaction to the surroundings one is able to go further in creating one's organism so that it becomes more and more refined and more and more fit for a perfect correspondence with the Godhead. All the time a reaction is taking place, a cooperative working together between one's own energies and those of the surroundings, that is to say the energies of the Godhead. Everything that human beings can produce is a result of this cooperative working together. The carpenter could not have made all the chairs that you are sitting on without wood. You cannot build up an organism without eating and drinking; the creation of your organism does not take place purely with the help of forces from within your I; something else is also needed from your surroundings, from the universe, from the Godhead. You must have everything from the outside. In order to breathe you need to have air from outside, in order to eat or drink you need to have foodstuffs, in order to hear you need to catch some sound waves from the outside, whether it is other people's speech, the songs of birds or such like. If you are going to think it is also on the basis of something that you have got from the outside, something you have read or heard. In this way you cannot live for one single moment without having one or another form of energy transferred from the outside. There must constantly come about a reaction between Providence's energy that is transferred to you from

the outside and the energy that radiates from your I.

It is important that you understand that we cannot exist for a single second without working together with the forces that are placed at our disposal. It is not an expression of "dead" forces, even though many of the forces that are placed at human beings' disposition, for example the forces of Nature, are usually seen as "dead" forces. On the contrary, they are expressions of the highest planning, each of them has a totally fixed form of reaction, they are organised and arranged with reason and logic, so that when we are sufficiently evolved we can see that they are expressions of an appeal from the Godhead to us. When we experience something or other, we can see that it is an appeal from another being, and therefore it will be desirable that we reach the point where we can see everything that happens, whether it is severe cold, or unpleasantness and slander from other people, the fury of the elements, world war, unemployment, illness and so on, as an appeal from the Godhead to us.

And the reason I am now telling you all these things is so that you can be conscious in this appeal and arrive at the true relationship to God. It is necessary to be conscious in all these things that I am telling you about – I am doing so not just in order to give you knowledge about these things so that you can show other people how much you know about them, but rather so that, with the help of this knowledge, you can arrive at the stage where you experience a really harmonious existence and are in contact with the laws of life. It is not an expression of a really harmonious life to know, only theoretically, that one lives after death. You really have no knowledge of what you have actually been born to, and of how your fate is deter-

mined. You have no real knowledge of what you experienced in the first years of your existence, if you do know about it at present, it is something you have heard from your parents, but when you have cosmic consciousness you will be able to experience realistically that one lives after death, and also experience what you have really been born to, and how your fate is determined, and many more things. You will then have a really divine experience, you can then experience these things directly from the Godhead, you can then get a direct answer to everything that you ask the Godhead about. It sounds fantastic to you, but it is nevertheless perfectly true. You will then have concluded the journey towards the light, you will have come into contact with the Godhead, the whole of your existence is now one great correspondence with the Godhead, you now talk to the Godhead as a man talks to his neighbour, one's entire behaviour is now one great "prayer" in the "secret closet".

### **12. Stages in the journey towards the light**

I would now like to tell you a bit about the various stages in the journey towards the light, in the form that they take for the living being, right down from the animal and up to the true human being that has cosmic consciousness.

The first stage in this journey is the animal stage. If we examine the animal's consciousness, we see that there is no balance between feeling and intelligence. The animal has an overwhelming feeling in relation to the tiny amount of intelligence that it has control over. The animal lives almost exclusively on instinct and habitual consciousness from a previous spiral. This habitual consciousness causes it to let out a cry of fear when its life is in

danger. The animal, purely habitually and automatically, lets out its cry of fear in the face of death, when there is no longer any hope of being rescued. This cry of fear in face of death is not directed towards the animal or the hunter that is pursuing it; on the contrary it is directed towards the unknown. The animal has no day-conscious knowledge that in the unknown there exists a providence. The animal's cry of fear in face of death is the first tiny form of "prayer" or relationship to God. It has now come a little bit of the way in the journey towards the light.

### **13. The stages of primitive human beings and believing human beings**

Gradually the animal becomes more and more conscious in its cry of fear and has developed its intelligence, and it is then no longer an animal but a primitive human being. This brings us to the next stage. In primitive human beings there is a little more intelligence than in animals, but feeling and intelligence are still not in balance. Feeling is still dominant compared to intelligence. This means that the being at this stage is a believing being. It firmly believes that a providence exists, but it has no realistic knowledge of it. The same thing applies to the civilised human being who goes to church. Also in this being it is still feeling and the habitual function of instinct that are in control. It is not particularly regulated by intelligence regarding spiritual areas. A human being can perfectly well be outstanding in the field of material research and still be a believing Christian human being that cannot use its intelligence in the spiritual areas. At this stage the Godhead begins to be seen as a living being, but one has absolutely no knowledge of it. A great many modern human beings find themselves in this situation, they are still living under a form of belief.

#### **14. The godless stage where the intelligence has taken over**

At the next stage we come to a being that has developed its intelligence so much that the intelligence has taken over. Also here there is a state of imbalance. The being now begins to regulate the various states of consciousness with the help of the intelligence, just as it begins to direct its will with the help of it. It begins to gather experience in many fields – areas of material science or areas of commerce. It uses its reason wherever it can manage to do so, and wherever it cannot manage to use its reason it believes in absolutely nothing whatsoever. As it has too little feeling in relation to its intelligence it cannot come into contact with the spiritual areas and have higher experiences of a higher nature. And as it cannot use its intelligence in these areas, its consciousness of the existence of God dies completely from its mind for a period of time. It thereby enters a state of consciousness in which it downright denies that any God exists, or at best sees him as unnecessary, which really means that it does not believe that a God exists. At this stage there is no possibility of the being appealing to Providence. At this stage it knows nothing of “prayer in the secret closet”. It sees such things as old-fashioned and looks down on the people who have anything to do with such things. But this was the very stage the being should arrive at. This stage forms the most extreme contrast to the light, and unless one has experienced the most extreme contrast to the light one will never ever arrive at the point where one truly appreciates the light, or the true relationship to God.

#### **15. The materialistic world view**

There is therefore no reason to blame these human beings for having come as far as is possible away from the

Godhead, and for in fact worshipping “death”. In this state they do not believe that it is possible to arrive at the truth unless one uses the time-honoured “scientific” methods of research that consist of weighing, measuring and recording, all other ways of approaching the truth being considered too naive and unscientific, but this is due merely to the fact that all other methods of research, for example research based on signs of life, are beyond their reasoning. And since one cannot use research that is based on weights and measures in the religious area, they also consider realities that belong in this area to be superstition and fantasy. When such human beings who belong to the materialistic world view become old, they cannot calmly look forward to death as a “friend”, as a change of organism, because they think it would be an expression of naivety to believe in a life after death, since in their opinion such a thing does not exist. It should, however, be mentioned that the habitual consciousness of the existence of both a God and a life after “death” cannot be completely wiped out; it can at most be lulled to sleep for a while.

#### **16. The relationship to God in the materialist who is close to death**

When a human being who subscribes to the materialistic world view is close to death, its habitual consciousness of the existence of a God wakes up again and it once more begins to sense that a God exists and that it should live on after “death”, and this sensation causes it to be at peace, but this only happens if the person has been ill for some time and does not on the contrary experience a sudden death as the result of an accident or such like. As long as a human being who has the materialistic worldview is in good health it will struggle against all forms of spirituality



and it will regard the materialistic worldview as the only way to the truth that is worthy of modern human beings. But in this state in which it has completely abandoned the belief in God and the highest ideals, and has instead formed ideals within the material areas that often come under the category of the killing principle, it cannot be avoided that the being in question has a correspondingly dark fate in the form of serious illnesses, financial difficulties, perhaps even economic ruin, unemployment, destitution and misery, in fact every possible form of difficulty that can be found on Earth. At this point I should, for the sake of completeness, mention that such a being can very well experience a few lives where it is an important, powerful, material magnate living a life of wealth and luxury, but the fate waves that it has sent out by worshiping ideals that come under the category of the killing principle will inevitable cause it to have an unhappy fate and to enter a state corresponding to that of the soldier on the battlefield that I told you about. This state of despair, anxiety and agony are really a kind of cry to God for help, and from the moment a human being comes into this state it becomes more and more able to use its intelligence in the spiritual areas.

### **17. Answers based on signs of life and God's existence as a conscious fact**

It can therefore no longer believe that there exist only answers based on weights and measures. It therefore begins to become aware that there exist other kinds of answers, namely answers based on signs of life. As a result it has begun to research the occult areas, thereby gathering a great many new experiences that more and more allow the Godhead to become a truly con-

scious fact for it. These experiences will bring its intelligence onto a level with its feeling, which has definitely been developed as a result of all the sufferings that the worshiping of the ideals in the area of the killing principle brought it. Once its intelligence has come onto the same level as its feeling there is equilibrium between them, and in this state of equilibrium the habitual consciousness of the existence of the Godhead that it was born with is completely brought into use. It now examines all its experiences with the help of its intelligence and finally becomes perfectly clear that the Godhead exists. It has now reached a state in which it has a day-conscious knowledge of the existence of God. I call this state the cosmically conscious state. Once the being has reached this state it will be able to experience the Godhead all the time, and then the experience that I call the "great birth" takes place.

### **18. Beings on the physical plane and in the first sphere as well as beings on the higher planes**

In the situations that I am now going to tell you about we are dealing with beings on the physical plane, beings in the first sphere and beings on the higher planes, that is to say the true human kingdom, the kingdom of wisdom, the divine world and so on. The first sphere consists of that part of the true human kingdom that immediately borders on the physical plane. Here in this first sphere is where human beings, among others, come when they "die". But at this point it must be clear to you that when we are talking about spiritual planes and spheres you must not think that you are at some specific place or other. The spiritual "planes and spheres" are, in essence, actually expressions of states and are found everywhere.

The first sphere is a sphere that we have a great deal to do with, since there is here a host of beings whose task it is to help the terrestrial human beings, among others, to come into contact with the Godhead, that is to say, to promote the fulfilment of the “prayers” that are made in the “secret closet”. Just as we mostly cannot help our fellow beings unless they in one way or another ask us to, and we cannot perceive their appeal to us either other than by using our senses, so the Godhead cannot perceive our prayers either other than by using sensory tools, and to these sensory tools belong, among other beings, the mental beings in the first sphere. Our prayers are “picked up” by these mental beings whose task it is to carry out everything possible that is in favour of our prayer being heard, that is to say everything that does not collide with the way our fate has been decided.

### **19. The way the human being’s fate is decided**

Regarding the way our fate is decided, it should be mentioned that each one of us has a specific objective that we have to achieve in every existence. Before we are given a new physical organism, it is decided in the spiritual world which sum of experiences, which objective, we should achieve in this incarnation – it is decided not in an earthly way with notes made in books and ledgers, but on the contrary purely automatically as a result of, among other things, our fate in the previous incarnation, the world plan itself and the quality and combination of our talent kernels. We therefore, according to our fate, need to achieve a certain sum of experiences in each incarnation, and we need to go through these experiences at all costs. When our own fate waves return from out in the universe and reach our consciousness we experience it as either a light or a

dark fate, according to which kind of fate waves we have sent out. When from the spiritual world, for example, one can see a series of dark fate waves that are going to inevitably return to us, and that there is nothing to be done about them since they are experiences we of necessity have to have, it will do no good for us to, for example, pray to be given a managerial position or to win the grand prize on the lottery if this would collide with the way that our fate has been decided. It can certainly not be avoided that prayers such as the ones that I have just mentioned be picked up by the mental beings whose task it is to serve the terrestrial human beings, but in such cases the mental beings will not be able to help. By and large it has to be said that the beings on the mental plane, from where one can see the fate waves, do what they can to help, but in a situation in which they can see that a certain being should go through a certain experience, and that it would therefore be an unfortunate intervention into his or her fate, and therefore against the laws of life if they were to help, there they cannot, with the best will, help.

### **20. Contacting the spiritual world through the use of prayer in the “secret closet”**

The first of the special situations that can arise on the physical plane, and in which it would be appropriate to use the principle of the “secret closet”, concerns a person who has ended up in an unpleasant situation, who has, for example, ended up in financial straits. The person turns to one after the other of his fellow beings, but all his appeals turn out to be in vain, every one of them turns his back and in the end the person can see no way out. In such a situation it would be appropriate to pray to the Godhead in the “secret closet”. The

person in question sends a prayer or an impulse towards the unknown and this impulse is picked up by a mental being, and this being will immediately be informed about where they can intervene, and they will then send an impulse to some person or other on the physical plane and this impulse will cause this other person to turn to him or her that was in financial straits and he or she will be helped. It absolutely does not have to be someone that the person already knows who comes and helps. The help can come from a completely unknown person. Sometimes people can be driven together – apparently by coincidence and apparently without anyone’s intervention, but as coincidences do not exist, and as “something” cannot arise out of “nothing” the logical and true explanation is that on such occasions people were driven together by “something”, namely by the intervention of spiritual beings.

### **21. The thought contact with the dead**

The next situation concerns a young person whose loved one has died. Here the thoughts go very naturally to the loved one who has died. These loving thoughts cannot avoid being picked up by a being on the spiritual plane. There is absolutely no form of manifestation of consciousness that can avoid being picked up by the beings on the mental plane, whose task it is to serve beings on the physical plane. It is absolutely impossible for us to be so quiet that there does not take place something or other in our consciousness, and this cannot avoid being “heard”. These loving thoughts proceed to a mental being that is a specialist in receiving impulses of love, and if this being is not able to connect with the being who has died it sends the thoughts on to another mental being that is able to do so, and

this being will connect with the being who has died, which the young person on the physical plane thought lovingly about. The impulse of love will then have reached its destination, in such a way that the being that has died is influenced by some impulses of love.

### **22. The mediumistic contact with the dead**

The next situation concerns a being that has died that thinks of someone on the physical plane. It can be a mother or a father who has died leaving a child, and who now wants to send a loving thought to the child on the physical plane. So they send impulses to the child as an expression of the fact that they want to be in connection with the child. It is this sort of thing that prevents the beings in the first sphere from moving on, since one of the purposes of their stay in that sphere is that they should forget everything that still “binds” them to the physical plane. But in the situation I am talking about here the person who has died has sent an impulse towards the physical plane and this establishes a connection. It is not always the case that this connection comes about directly between the person who has died and the one who is on the physical plane. If this is not possible the mental beings create such situations in which a connection can be established, for example, through another being on the physical plane, namely through what we call a medium.

In order that a mediumistic connection can be established through another being, a physical organism has to be made available to the mental being that should deliver the loving thought that the person who has died wants to send to its child. But in order for a physical organism to be made available to a mental being, it is necessary that the physical being in question that

owns the organism should withdraw its consciousness from it, and we would say about such a person that they “fall into a trance”. There are situations in which it can be meaningful that there are mediums, but in general it must be said that training to be a medium is not so advisable as one can find oneself in situations and subject to forces that can be dangerous for those engaging in mediumism. If one practices these forces without having a very close knowledge of their range, the most terrible things can happen. The fact is that the first sphere, as already mentioned, borders immediately onto the physical plane. As a result there are in the first sphere a great many beings with the same imperfect character traits – for example, ambition, malice, revenge seeking – as here. If they are, for example, ambitious and want to play an important role they can on such occasions find it amusing to try to make the beings on the physical plane believe that they are this or that important deceased person. It is, for example, often the case at spiritualist seances that the mental beings try to make the seance participants believe that they, the mental beings, are beings such as Christ or Buddha. And as a rule the participants in the seance are completely at the mercy of what is said. It is very important to be clear about the fact that it is very dangerous to have anything to do with such things without expert guidance. In fact these things ought to take place only in laboratories under the expert supervision of scientists who are working with the aim of finding the absolute truth in what they are dealing with. At present these things most often take place in the form of a religious service with hymns and such like, but this represents a primitive stage. In the future one will carry out psychic research in cosmic-chemical laboratories to which entrance will be

granted only to beings that are working in ways in which these things are of benefit to mankind.

### **23. Mental beings are instrumental in bringing about the contact between the physical and the spiritual plane**

But it is possible to establish a connection with beings in the unknown, and this connection cannot be established without the intervention of mental beings, and it is these mental beings that Jesus is referring to when he says: “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” What we call the unknown is therefore not a kind of empty space. It is clear that the Godhead has to have something with the help of which he can sense, in precisely the same way that we would not be able to sense if we did not have an organism with various sensory tools. There cannot therefore exist a connection with the Godhead without the help of sensory tools – both the Godhead’s sensory tools and our sensory tools. The mental beings that bring about the connection between the beings on the various planes, for example, between a being on the physical plane and a being in the first sphere, are in their highest analysis the Godhead’s sensory tools. In the first sphere there are so-called “bandits, villains, angels and saints” and in this sphere everything that belongs to the killing principle, everything that binds the beings to the physical plane, will be removed from the consciousness through the use of suggestion before they can cross the threshold to the next sphere.

In the next sphere all darkness has been removed from the consciousness through suggestion. Here there is harmony, peace and happiness. This is where the actual life of the spiritual

world begins. Here the terrestrial human being has come back to its true home. Cleansed of every form of mental darkness, it now experiences the beauty, the existence of which it had an inkling of through its religious feeling. It is now at God's own viewpoint, and it perceives its life as a radiant experience of light and beauty, of intuition and bliss.

#### **24. The Godhead's organism and sensory tools**

As well as what I have told you in this lecture about the "secret closet", there are some other things that you should be aware of in order to be able to understand the meaning of the "secret closet" in its entirety. You must be aware of the fact that the son of God, the living being, you, me, any being whatsoever in microcosmos, mesocosmos and macrocosmos finds itself at any time in the midst of the Godhead, and that the Godhead is therefore above you, under you, around you, in macrocosmos, mesocosmos and in microcosmos, in fact everywhere. You cannot point to a dot however small it is, outside yourself in the whole universe, that is not the Godhead. Furthermore, you should be aware that all the kingdoms of the spiral, the mineral kingdom, the plant kingdom, the animal kingdom, the true human kingdom, the kingdom of wisdom and the divine world, are represented in the son of God as much as in the Godhead, in the way that they both have areas within themselves through which the connection in the "secret closet" can be established. In this way we have within us an area with which we can, for example, perceive plants. Our musculature, for example, is nothing other than a plant organism at a more advanced stage. With the area within us that consists of the energy of gravity, the explosive or killing energy,

we sense reactions that represent the "animal kingdom" or the "zone of the killing principle. It is equivalent with the areas in us that represent the other kingdoms of the spiral. Similarly the Godhead has all six kingdoms of the spiral represented in himself, and the organisms of all the living beings that belong to all six kingdoms in the spiral are, as previously mentioned, the Godhead's sensory tools. It is the outer form, the organism, that is the sensory tool. The I behind it is the same for all sons of God. By becoming aware that at absolutely every point in time one finds oneself in the midst of the Godhead, and that the Godhead has everywhere "eyes" and "ears" and so on to perceive us with, in such a way that we are never for one single second completely abandoned by the Godhead, by becoming aware that we cannot give the slightest little sigh without it being received by the Godhead through all other living beings which are his sensory tools, indeed it cannot then be avoided that we have a sense of security to which there is absolutely no counterpoint whatsoever.

But there is a great difference in how much the individual beings use their sensory tools to establish a contact with the Godhead. At certain times the living beings are very sure of themselves and display almost no energy to establish a connection with the Godhead, and in such cases the Godhead withdraws his sensory tools. Here the being does not listen very much to what the Godhead has to tell it. At other times the son of God finds itself in a mental "trough" and, like the soldier on the battlefield, it cries out in its despair to Providence for help, and here the Godhead's display of energy is great. Wherever the son of God is in need, the Godhead is closest, or as the saying goes: "Where the need is



greatest, help is closest". The principle that I have depicted here applies everywhere. It is clear that wherever we have lack of resistance, it is we that are in command, and wherever we have resistance, it is we that are the little ones, and there the surroundings are in command.

### **25. The Godhead experienced as a multiplicity and as a single unit**

As we have said, we find ourselves in the midst of the Godhead. This mighty multiplicity that we are surrounded by – minerals, plants, animals, human beings and so on – is the Godhead's organism. The Godhead has an I and a superconsciousness, behind what is visible that constitutes his organism. There is a "something" behind the organism and it is this "something" that we should come into contact with. When we address a being we do not talk to his eyes, ears, nose or feet when we say "you", but on the contrary we talk to the I, the living "something" behind the organism. Some form of address is sent out from a point in us to a point in the being we are addressing. It is the "creator" behind the organism that we are addressing. As long as we are focussed on the organism itself we are focussing on the "multiplicity", and we are in fact merely regarding each other as a collection of matter, as "eyes", "ears", "nose", "mouth" and so on. But if that is the case we are also regarding each other as much more than that. We are regarding each other as living beings with intelligence, feeling and so on behind all the physical display, with a centre that in an instant can cause the feet to move and the brain to function and so on. But this centre is invisible, inaccessible to sensory perception, and when we address another human being we are therefore in essence addressing that which is invisible in the being. And

it is in such a way that we should also address the Godhead.

As long as we see merely the individual minerals, globes, suns, stars, planets and so on, and do not realise that they are living beings, which are the Godhead's sensory tools, the world is in reality to us a dead thing, and the Godhead is in essence of absolutely no interest to us. We will then see the Godhead as merely a multiplicity, but we should rather learn how to see the Godhead not only as a multiplicity but as more of a single unit that is all that in reality exists for us as a centre that can direct everything else. But here Providence has also come to our help. It is so conveniently arranged that we cannot see the whole all in one go, if we could it would be difficult to see the Godhead as a single unit. At present there is always something we can take in with our senses. It is the known. It is the multiplicity. Then there is something that we cannot take in with our senses, namely the unknown. But we can address the unknown in the "secret closet". In the "secret closet", which we have wherever we are, whether it is on the ocean, in the desert, in the forest, wherever it is, that is where we can address the Godhead as a single unit. The unknown is really the "secret closet" where we will find the Godhead.

### **26. The boundary between the known and the unknown**

As I have mentioned, in the Godhead are to be found represented all the six kingdoms, which you have become familiar with through my analyses. You cannot sense them all, but I can see them and analyse them out so that you can understand it with your intelligence. I can see it in detail. To me the Godhead is not a multiplicity, but continues to be all the time a unit. Human beings will be unable to see the Godhead as a unit until

they have reached the point where they experience that there is a divine connection between everything that exists. It is this divine connection that makes the whole into a unit. And it is this experience that you would come to through the knowledge and understanding of the “secret closet”. Side by side with the physical world there is an unknown field. And you are now beginning more and more to research this unknown field with the help of the analyses and your own personal experiences.

There is a “something” in you that is at all times at the boundary between the known and the unknown. It is your I. It is in the unknown field that the animal lets out its cry of anguish. In the case of the primitive human being he will form for himself an idea that there is a providence in stones, trees and so forth, but it is still merely an idea of the unknown. The Christian human being also has his idea of the Godhead. But gradually the ideas about the Godhead will disappear, because the Godhead should not be worshipped in a specific form. The habitual consciousness of the existence of the Godhead, which we first met in the animal’s cry of anguish, begins to become more and more alive in the consciousness in the form of a “higher” idea of a God, and through all the many dark situations that the being experiences it cannot avoid coming into situations where it meets the Godhead, and then it happens that the I sends a ray of energy, an impulse, towards the unknown, where it has an inkling that there is a God. These impulses or prayers are, as previously mentioned, always picked up but cannot always be granted in the order that the being itself would like. The prayers are divided into various categories in accordance with the stages that they reach up to. Some reach up only to the lower stages, some reach a bit further, and some reach all the way

up to the highest stage, where cosmic beings see to it that they are carried out.

### **27. The development of latent brain centres that are receptive to higher cosmic energies**

Through all the states of darkness that human beings experience it will gradually become clear to them that there actually is a system in existence, and that everything is expressions of life. They will become more and more skilled in understanding that there are living beings behind the whole. They will become more and more used to directing their consciousness towards the Godhead, and they will learn that all suffering is, in essence, an expression of love, that, in essence, “punishment” or “sin” does not exist, that no one can commit an injustice or suffer an injustice, that everything that happens in the world is teaching, it is reactions of the beings’ own manifestations and that these come back and show the effect of this or that form of manifestation of consciousness. In this way wisdom comes about. The more one sees perfection in everything, the more tremendous will be the love to all living beings and to Providence, in whose embrace one finds oneself.

This study of spiritual science causes some latent brain cells that are lying waiting to be used to begin to manifest, so that one can, with the help of a combination of intelligence and feeling, begin to research the cosmic realities. Eventually, you will have a certain urge to develop these latent brain centres and this causes you to train to be more and more receptive to the higher cosmic energies, and then something extraordinary takes place.

### **28. Cosmic experiences or initiations of various degrees**

One fine day when you begin to understand that you should be loving

towards those beings that are unpleasant to you, towards those beings that do not like you, and you understand everything unpleasant that you meet and you see the perfection in it, and find that everything is an answer from the Godhead directed to you, so that you turn the right cheek when you are hit on the left, so you release love everywhere and thereby become more and more receptive to the loving energies of the universe itself, to the direct love of the Godhead itself through the highest states, so that it does not need to be transformed down to more primitive states, since you will then be in direct connection with the Godhead's highest sensory tools. You will experience that, when you least expect it, you will be irradiated by the energy of intuition. You will find yourself in a colossal ocean of fire, the strength of which depends on the degree of initiation that you have reached. In the first state this "ocean of fire" will be sensed as a white light with blue shadows. In this "ocean of fire" you will be able to sense shapes that are moving, shapes that are symbolical and whose appearance is dependent on your particular interests. At the next stage the "ocean of fire" is more golden, and at the highest stage the "ocean of fire" consists, so to speak, of "gold". At this stage the "ocean of fire" gives the impression of consisting of "threads" issuing from yourself, from the tables, from the chairs, the "golden threads" of this immense "ocean of fire" radiate from everything. The whole of this process will have a colossal effect on the new centres, and you will develop your sensory ability so that it will have such a strength that with its help you can have a perfect experience of being face to face with the eternal Providence, and you will have a sensation of bliss, which you will never ever forget.

## **29. A new cosmic sensory ability**

It often happens that people have the sensation of having experienced powerful light phenomena of a similar character as the ones I have described here. It is not something unusual. But if the people that experience them have the experience of bliss merely in such a way that nothing else follows it, namely a complete transformation of their brain, it has not been the true experience. When certain nerves are out of order things can certainly swim in front of your eyes. One should take care not to allow yourself to be deceived by such an experience.

But if it has been the true experience, it will, after the first of these kind of experiences, be the case that wherever you previously were looking in the dark has "opened" itself to you, so that you can see clearly. You will notice that rays of light issue from you and the Godhead's rays of light go into you. You will find yourself in an immense ocean of light. You will look out over planets, oceans, star-cities, out over all physical worlds. If you direct your consciousness towards the spiritual world it will also open itself to you. It can take fractions of seconds to experience what it will take you months to describe. I have experienced it myself. I have never read anything about these things. This experience is in reality the meeting with the Father, and all sons of God will in the end, unavoidably arrive at this meeting with the Father, so that you will see him in living reality, will see him in every single living being, will see the interdependence between all living beings.

The person with cosmic consciousness sees the universe at all times as a radiant ocean of light, sees the same halo of light, no matter whether the person in question is a murderer or a saint, it sees the same light everywhere. One

can then only address oneself totally to the Godhead and make the words of Christ into one's own, where he says "Father, not my will but Thy divine will, be done". If one has cosmic consciousness there is absolutely no need to ask someone if there is something or other that one would like to know. At the very instant that the wish to know something or other is sent, one focusses one's consciousness on the issue. The universe opens itself to you and one freely sees whatever one wants. When I want to clarify some problem or other I sit down at my typewriter. My cosmic consciousness then opens up and I see a great many things, and then I write these things down. Again and again it happens that in fractions of a second so much comes to me that I cannot manage to write it all down. And so I make symbols and can always later with the help of them describe what I have seen.

### **30. The Godhead is directly focussed on every single individual**

But it is not just the fact that one has, with the help of this expanded sensory ability, first-hand access to the knowledge of the whole world that is particular and wonderful about having cosmic consciousness, but the fact that at the same time one becomes "one with the Father". In this state one no longer sees merely the outer form of the beings. One also sees the beings as the Godhead's sensory tools. One thereby understands that the only real way of caressing the Godhead is by caressing him through one's neighbour, by loving one's neighbour as oneself. In this state the relationship between the son of God and the Godhead is as perfect as it can possibly be imagined, since here one really understands that there are, in the final analysis, only two beings in the entire universe: oneself and the Father. When you have arrived at such a state of consciousness you will

understand that you can no longer do wrong in this or that little local area, it is no longer a problem for you whether this or that power is victorious, whether or not this or that planet perishes, whether the rotation of the Earth has this or that speed and so on. No, you can then see that all things are details in the same magnificent scenery that the Godhead is unrolling before your wondering eyes. You can then see life as one great manifestation of love and that everything that exists is a demonstration of the Godhead's immense creative power. You will then understand that this entire play is exclusively for you alone. Gradually every single living being will be tuned into it.

It is actually the case that the Godhead is focussed directly on every single individual, and you will then surely understand that prayer will not become something old-fashioned that one will do away with because one has gained more knowledge – on the contrary – the fact that one has more knowledge will cause one to be more and more focussed on being a genius in using the prayer in "the secret closet", and saying "Our Father, which art in heaven", without thereby representing this "Father" in the form of a picture, which is limited.

### **31. To live in a conscious togetherness with the Godhead**

My relationship to the Godhead is so perfect that I talk to him in the same way that a man talks to his neighbour, and the Godhead shows me in this "conversation" everything I want to see in the whole universe. Everything that I have described in my analyses and everything that I will give you before I leave this zone is something the Godhead shows me. I do not have my knowledge from something I have read but, on the contrary, from everything I see, and I see that everything that

takes place is an expression of radiant love, even though I live in the midst of a zone where the killing principle manifests so tremendously, and where war culminates. I see that everything is radiant light, and I know that all of you long for this radiant light.

It would be lovely for you to have a happy fate and enter a state in which everything is pleasantly light, where you are one with the Father, and where you, in absolutely every situation, are at the Godhead's own viewpoint, from where you can see that never again will you be able to be subject to suffering and injustice, where everything is one single radiant revelation of love, demonstrated in all existing forms of manifestation of colour, manifestation of energy, manifestation of body, in fact everything that can be imagined. When one understands that everything is one single radiating, culminating revelation of love one cannot avoid living in a conscious togetherness with the Godhead, and this togetherness is the greatest experience that exists. This togetherness with the Godhead is the "light" you are unconsciously speeding towards when you feel the urge to hear what I have to say, because there is something in you – like in the animal when it lets out its cry of anguish – that is crying out to Providence in the unknown.

When you come here to listen to me, to study these things and use your brain to find an explanation of the things that you experience, it is actually a continuation of the animal's cry of anguish. It is the animal's cry of anguish at a more advanced stage. It is a longing to be united with the Godhead that causes you to have the urge to explore life, to study my analyses and live according to them. This guidance in loving your neighbour as yourself, which makes up the cosmic analyses, cannot help but bring you to the bright morning where the Godhead will show itself to you fully alive – and from that moment you will have become "one with the Father" and can manifest only a radiant light and loving behaviour towards your surroundings, and you will then be able to create only love and joy wherever you go.

This article is based on a shorthand copy by Hans Bønne-lycke, and others, of a lecture given by Martinus in Livets Bogs Bureau in March 1942. Section headings by Ole Therkelsen approved by the council on 8<sup>th</sup> September 2013. First published in Danish in *Kontaktbrev* no.14-18, 1942. Original title: *Det Sande Gudsforhold 2 – "Lønkammeret"*. Translated by Andrew Brown, 2018. Article ID: M2045

## 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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# Kosmos

MARTINUS COSMOLOGY

## A New Kosmos

Kosmos has for many years been one of the main means of communicating Martinus' Cosmology. It's outer appearance has changed slightly over the years, but the contents have been consistently articles by Martinus as well as articles about Martinus' analyses and other information.

As the world around us is changing rapidly, so must also Kosmos change in order to keep abreast. From the new year 2019 the English Kosmos will become digital – an online web-magazine available to anybody and free of charge! In this way we hope to reach more people. It will still have four issues per year and will be connected to a website. More detailed information will be given in the next issue. We wish you welcome!

## Lectures on Martinus Cosmology in California, October 2018

Mary McGovern has been invited to represent the Martinus Institute at two conferences in California in October 2018.



She will give a presentation entitled "The Ongoing Evolution of Human Sexuality" in San José on Friday 26th October at 4pm at The Science and Non-Duality Conference – The Mystery of Being Human. For details see:

[www.scienceandnonduality.com/sand18-us](http://www.scienceandnonduality.com/sand18-us)

On Saturday 27th October she will give a lecture entitled "The Ideal Food" based on Martinus's book of the same name, at The World Veg Festival in San Francisco. For details see: [www.worldvegfestival.com](http://www.worldvegfestival.com)

