

kosmos

JOURNAL OF MARTINUS INSTITUTE

2 - 1979

MARTINUS:

THE COSMIC UNIVERSITY

The most potent factor in the daily life of terrestrial man is the kind of work or occupation through which he turns the greater part of his energy to account. All manifestation of energy is the same as "movement" and constitutes the counterpole of "rest". These two phenomena, "rest" and "movement" together form the synthesis of what we call Life or eternal existence. Some may hold the view that rest eliminates movement, and that movement renders rest an impossibility, but, in fact, this is only apparently so. Either can only be experienced through the existence of the other, and all experience of life consists, at bottom, of impressions of rest and movement in varying degrees.

Can energy and quiescence really form a single synthesis? Decidedly so, for when two contrasting factors form a synthesis, a phenomenon will emerge which, in effect, will give the senses an impression of existence, as a manifestation or revelation. And manifestation or revelation is the same as experiencing life. An impression of being alive would be impossible if this life did not constitute a synthesis consisting of "movement" and "rest". But how can "movement" and "rest" be combined to form a single unit? Quite easily, for "rest" - or the contrast of "movement" is also energy. It is a counterpoise or counter-pressure which can be brought against movement. It is this opposing pressure against movement that is the immediate cause of why the latter manifests itself at various degrees of speed. A movement may be either rapid or slow, indeed it may be so slow that our sensory organs cannot apprehend it as movement, and we are led to accept it as absolute rest. It may also be so rapid that it cannot be perceived by our physical senses either, and here again, it seems to constitute complete rest. In our time, however, physical science has extended earthly man's perspective by elucidating the movements in atomic or galactic systems, which cannot be directly perceived by our physical senses, but solely by means of abstruse calculations made possible by human thought. But, to earthly man, outside these micro-

and macro-cosmic movements, there exists solely and only a world of fixed immobility. This "quiescent world" (which only appears quiescent to our mental perspective) is believed by materially-minded people to be nothing more than "empty space". But, to spiritually-minded observers, it is the necessary contrast which enables us to apprehend the various micro-, intermediary- and macro-cosmic movements.

It is not my intention here to enter upon a detailed analysis of cosmic energetics. This subject will be dealt with more fully in coming chapters of "Livets Bog" ("The Book of Life"). But here I will content myself by saying that the whole Universe, indeed everything that can be apprehended by our senses, is a display of energy, against which there is a definite counter pressure. This counter pressure sets its stamp on - or causes - a pattern in the movement, making it rapid or slow, and thus creates what physical science calls frequencies or wavelengths, all of which affect the sensory organs of living beings in different ways. As this counter-pressure is the same as the "will" of the living being, all forms of movement, all displays of energy, and thus all forms of manifestation or creation are something released in the consciousness of living beings. The numberless galaxies of the universe with all their solar and planetary systems, as well as its countless numbers of atomic systems consisting of circling electrons and protons, are simply "movements" that have been released and are regulated by the counter-pressures of forces governed by "will".

All movement in the universe is released and regulated by the will of living beings, but, of this "will" uninitiated terrestrial man accepts only what has been released by creatures he - by means of his physical senses - can apprehend as living beings. The stupendous release of energy that takes place throughout the universe without having been manifested by beings that can be apprehended by terrestrial man by means of his physical senses are calmly termed "dead" or "blind" natural forces. Of course, terrestrial man cannot well be blamed for being unable to sense or experience the fact that the universe is very much alive, and certainly far from being "dead". But naturally, terrestrial man will not remain for ever in this unenviable state of ignorance with regard to the true correlation of the cosmic system. He will gradually come to know and understand the universally-organic Laws, in order to qualify to become a co-worker in the great Divine world plan, and hence to become "a Being in God's Image" who, like the countless suns in the universe, will radiate light and warmth on all other living beings.

As long as terrestrial man does not grasp the fact that all release of energy in the universe is an expression of will or consciousness, and that, behind this release, there exists a logical cerebration which manifests itself as a world plan, he naturally understand still less the aims and objects envisaged in such a plan, and is therefore quite unqualified to participate as a co-worker in its fulfilment. Such ignorant beings as terrestrial man have therefore been segregated by Providence in "bomb-proof shelters" where they are given a chance of experimenting "on their own" without however having the

opportunity of causing such serious damage as might prove detrimental to the realization of the Great Plan - but where, on the contrary, they will be confronted by such experiences as will gradually enable them to become so well acquainted with the cosmic-chemical Laws that they can begin to qualify as co-workers in the realization of said Plan. In our time the mental sphere of terrestrial humanity constitutes such a universal "experimental shelter", or cosmic-chemical research laboratory, where terrestrial man is afforded an opportunity of inter-mixing and combining "thought-material" in every imaginable composition, and of observing the results obtained in this way. At present the tests in this terrestrial laboratory are carried out rather crudely and shiftlessly. The "thought-materials" used are combined and blended with the object of making "profit", or of gaining "power" or "fame", but, by and large, the only result obtained is simply a number of explosions of such an alarming nature that the "laboratory" itself is shaken to its very foundations and many of the "staff" are killed or injured. Terrestrial man imagines that he himself is the highest form of living being in the entire universe, and that all release of energy in the form of stupendous starry constellations visibly circling in space past his own tiny world is merely the result of lifeless accidental forces. In spite of the fact that all these millions of constellations manifest themselves as enormous scintillating suns, the majority of human beings have not yet grasped the significance of this symbolic expression of the purpose of the universe or of the Divine Will, which is thus being transmitted to them from outermost space across unlimited distances of intervening night. They do not understand that, when such immense forces, or such a stupendously major part of this display of celestial energy reveals itself as "Light in the Darkness", this light might be taken as an unmistakable signpost, and give them a clue regarding the purpose of their own existence, namely, to become "a light in the darkness", a boon and a blessing to living beings. Though he is not aware of it, whenever man gazes at the starry heavens and sees the myriads of scintillating suns and misty galaxies, the Divine "working drawing" is being spread visibly before him.

Here the objection might be raised that organic beings of flesh and blood cannot well be compared to solar systems and luminous nebulae. But such an objection just shows that its author is still at the "experimental shelter" stage, and that he is far from sufficiently developed to participate as a co-worker in realizing the Divine world plan. Terrestrial man must learn to understand that, in principle, there is really no difference between suns and earthly human beings. Suns are centres for manifestation of energy, and this applies equally well to every single human being on the face of the earth. Do these suns not show us that brightly shining and heart-warming energies are of effect at tremendous distances out in space, and there promote the conditions necessary to sustain life on worlds which would otherwise remain barren and desolate? Suns are sources of life-giving and life-promoting energy, and without them no organic life in flesh and blood, and no terrestrial

world with its multifarious varieties of plants, animals and human beings would be possible. Our food is concentrated solar energy, and the coal and oil we use to heat our dwellings in winter, when the sun's rays do not heat the atmosphere so directly, are also in a way concentrated solar energy, so that, here again, it is still the sun that warms us in wintertime as well. Our flesh and blood, indeed our entire physical body is thus so closely related to the sun and its energy that we are, in a way, the sun's "children", and it is not difficult to understand that prehistoric man, quite naturally, worshipped the sun and invoked its aid as that of a god.

But our relationship with the sun is not merely of a physical nature. It constitutes also a radiant symbol of how man himself, by radiating light and warmth - and by this we mean human sympathy and neighbourly love - can transform a cold, gloomy and unfriendly world into a bright and peaceful terrestrial habitation. Is it not usually considered fitting to use such terms as "bright" and "warming" about thoughts and feelings which, when translated into action, please and benefit other living beings? Why do we do so? We do it with an instinctive feeling that all life-promoting forces are more or less related to each other. And so they are, In addition to the forces that come to us from outer space - and through which our physical organisms are renewed and maintained - we are also instructed in such sections of the Law of the Universe as we need most of all at any given moment. From the "bomb-proof testing shelter" in which terrestrial man is forced to live while busying himself, so crudely and recklessly, with cosmic-chemical explosives, he has a view of the Grand Design which he is gradually to learn to work after. He must learn to shine forth, and radiate in the same manner as the suns alike upon "just and unjust", and upon "good" as upon "evil". A "Being in God's Image" will never be a being who nurtures dislike of this or that about his neighbour. He will never feel inclined to invoke pain, punishment or death upon any other living being. As long as anyone can still cherish hate, bitterness or jealousy, or can feel anger, envy or irritation with his neighbour, he must remain enchained in the only world where he will be able to learn what happens when he mixes up such kinds of energy in his consciousness, viz. in that physical world which I called the "experimental shelter".

This physical world is one of the cosmic-chemical colleges of the universe, where terrestrial man must advance through many "classes", i. e. through many physical incarnations, in order to acquire the necessary experience through the Law of Karma or Destiny. He must harvest what he has sown, not as a punishment, but as a medium of instruction. Many people on this earth today have come so far along the road that they are beginning to sense the existence of the Divine Grand Plan, and of the fact that they, too, are themselves a part of this plan, and will thus one day become conscious co-workers in its realization. How is one to become so far advanced that one can be trusted to begin working to the Divine working drawing? As in so many other things, one must first be apprenticed and go through one's period of training. There are already numbers of people who have enrolled themselves

for this apprenticeship and are now pupils in this cosmic training. But don't believe that this training consists only of studying cosmic analyses, and of becoming interested in them. The study of spiritual science may be likened to the case of an apprentice who, as a part of his training, attends a poly-technical institute where he studies numbers of extremely useful subjects. But he learns them solely with the object of being able to practise his knowledge in his daily life later on, otherwise this new-won knowledge is of no use to him. The same is the case with spiritual science. It must be practised daily in one's everyday life, if it is to be of any real importance. An essential part of the cosmic instruction now given to all such apprentices or pupils consists of repeated tests to ascertain whether they can make use of the new knowledge gained in their everyday life. That is why it is that we find these students in so many greatly varying circumstances. Some are tied hand and foot by poverty, others again equally so by wealth. Some are confronted by quarrelsome associates, others are bound by serious illnesses or bodily suffering, and still greater numbers are tied down to a type of work in which they have not the smallest interest. Can these candidates endure their afflictions, or tests, without feeling anger, bitterness or irritation? In all cases such afflictions are the result of things the individual in question has done - or sown - in a former life, and which he is now forced to harvest. Are they able to do so without throwing the blame on others for their various troubles? Can they slacken their bonds by loosening something in their own mind or will they try to tear their bonds asunder by force, because they believe they are held in bondage by "all other people"? These and many other tests of a similar nature are what the said candidates will have to pass. If they succeed, they will be passed on to the final exam, which consists of taking part in changing the "experimental shelter" into a better kind of workshop, where chains of successive explosions from major and minor wars will no longer occur, but where all work will be carried out in conformity with the above "working drawing" and where, by means of practical humanity and neighbourly love, they will help to create a world of "Peace on Earth".

Those in responsible positions as well as the subordinate staff employed in the various workshops and offices are all pupils in this school of life. Some must learn to serve and obey, others must be made to tire of being in command and of ordering other people about; both categories must learn to become "fellow workers". They must learn to understand that the display of energy they are able to provide, is a part of the energy of the universe, but, at the same time, exactly the part for which they have been made responsible. Any terrestrial being who consciously begins to realize that he is a fellow human being, will be able - be means of the counter-pressure of his own will - to create that kind of wave-length in his display of energy that is in harmony with the fundamental keynote of the universe, and that is the same as to radiate life-promoting, loving thoughts, feelings and actions on all around him whether he considers them just or unjust. The human being who has become able to change his daily life so as to bring his spirit to shine on others with

light and warmth, has been moved up to the next "class" in the cosmic "university", the class where he will be prepared for the great exam, namely, the cosmic initiation, or "the Great Birth".

This lecture was given on March 3rd, 1944. The present condensation made by Mogens Møller has been approved by Martinus.

Translated from the Danish by C. Campbell-McCallum.

Copyright © by Martinus Institute, 2000 Copenhagen F.