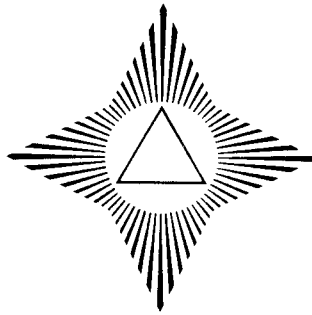


KOSMOS

Magazine for Martinus Cosmology No. 3/1984



Answer to a letter from a sick person

by Martinus

Dear Anon.,

Thank-you for your kind letter of 21st February and for the trust you have in me. I understand that you have great difficulties and I sincerely wish that you will regain complete health. But what I can do in this respect is very limited indeed. I cannot work miracles. This lies in the hands of God Himself. I can only say that hard fate is not a "punishment" from God. If the sufferings in the world were only a punishment from God, as people in their superstition and ignorance perceive them to be, it would not be a problem to fight illness and regain health. It would then be a matter of being forgiven. Through the love with which God governs the universe and which ultimately causes the whole of His creation in its final result to be a joy and blessing for living beings, He would forgive all "sinners" and thereby exempt them from punishment. But the fight

against ill-health in the world is not a question of forgiveness. Release from ill-health as well as from all other suffering is a question of something quite different - that is, the greatest and most important question in the whole of existence. All release from suffering is solely a question of evolving towards perfection. Without the experience of suffering absolutely no-one would be able to be released from animal tendencies and traditions and become a really perfect being - in other words "man in God's image". Suffering gives rise to the greatest and most divine faculty in man, that is, the humane faculty. This faculty cannot be appropriated by wisdom or intelligence. As one gradually acquires this faculty through suffering - which is quite definitely the only thing which can give rise to the mentioned humane faculty - it can be intellectualised or made logical with the aid of intel-

ligence, wisdom and instruction. So this divine faculty, which is the same as "neighbourly love" - a life-condition for the existence of perfect humanity - cannot be acquired by intelligence, but only administered through its help after one has first acquired it.

Dear Anon., you will be able to understand from this that the greatest and most perfect people in the world are those who understand others' sufferings to such a degree that they would willingly take sufferings upon themselves if by so doing they could release others from them. But the motivating power behind their behaviour is precisely this humane faculty which places them in a position to feel the sufferings of others in their own being, in their own mentality or psyche; they therefore understand the sad condition of these other beings and from the bottom of their hearts wish to help them. As it is the development of this divine faculty which constitutes a great part of the living being's incarnation in physical matter here on earth, this planet must to a corresponding degree be a world of suffering. But a world of suffering then constitutes the scene for the development of life's greatest faculty. It transforms dark, animal and unloving living beings into loving,

divine beings who will ultimately fulfill God's eternal plan: "Man in God's image after His likeness". A world full of these beings constitutes the finished, that is, perfect "kingdom of heaven".

Yes, dear Anon.! When you are confronted with such great suffering as your letter expresses, it is because you are undergoing concentrated and forced development. You are thereby achieving a development many times greater in a shorter period of time than if you had not had precisely this condition which now suits your fate best to have in your present life. You see here that a miracle which would suddenly take away all your suffering would stop you in a very necessary passage towards the pinnacles of light - the goal for all terrestrial beings. You can perhaps say in answer to this that you would prefer to develop more slowly if you could thereby be free of some of the difficulties and sufferings with which your fate is now so filled. And you will perhaps add that there are so many other people today who do not suffer in any particular way. And this is true. But it does not mean that these others are free from suffering. They have either suffered or are unavoidably on the way towards suffering. No being whatsoever can reach perfection in an easier or more painless way than

others. Everyone must experience the same in order to become the same. The eternal laws are unshakable. They cannot be changed in any way whatsoever and thereby guarantee that the purpose they should fulfill - that is, the maintenance and renewal of the living being's eternal capacity to experience life - cannot fail. The laws are absolutely identical for all living beings and therefore ensure that absolutely everyone will ultimately experience the very highest perfection, bliss and happiness.

What I have told you here is perhaps of little comfort. It will not directly or suddenly release you from your suffering, dear Anon., but it will give you the correct analysis of the problem of suffering for living beings by means of which you will be able to attain the completely correct attitude to your fate situation. The correct attitude in turn produces the correct thoughts and thought-impulses. Your situation is therefore not hopeless. The correct thought-impulses are the same as mesocosmic, electric impulses. To the same degree as you think in the correct impulses, you recharge your fate-element with these impulses. These in turn react as positive life-power. The whole of your physical organism is a meso-

cosmic, electrical apparatus. And all its functions are powered by organic, in other words, mesocosmic electricity. This recharging occurs through all the impressions you receive through your senses and all the experiences you undergo, some of which promote joy and happiness while others stimulate melancholy and depression. Your "I" or highest Self reigns supremely above this meso-cosmic electricity or life-power which is caused by these thought-impulses. In areas where someone is unfinished or ignorant he does not know how to think correctly. He cannot act upon knowledge or experience he does not have. Thinking does nevertheless take place but it is then faulty and handled blindly, and is therefore negative, creating short-circuits in the areas of the mentality or organism which should be maintained in working order and so in health, normality and well-being.

As already mentioned, man's electrical recharging, which is the same as his recharging with life-power, occurs through sensory experiences from the physical as well as the spiritual world. The sense organs are organs for the transformation of physical reactions into mesocosmic, electrical impulses which, by their passage through the sub-consciousness, become living

experience in the awake day-consciousness. From here they pass through the battery organs where they are accumulated as the driving power behind the being's functions of thought and will, and for their transference into manifestation through the physical organism. This manifestation in turn creates a reaction in the outer surroundings. This reaction is the same as the being's fate. Unfortunately I cannot go into this area in more detail here. But I hope however that you can understand from this that you have a very effective cure in your own hands. It is a matter of attaining the completely correct attitude to yourself, your fellow-beings and your surroundings. The more one thinks correctly in these areas and by this means sees the divine truth or reality in every situation, in everything that happens, so recognising life's unshakeable logic which causes everything that Nature creates, including one's own fate, to ultimately become a joy and blessing - the more one recharges one's life-power batteries (mesocosmic, electrical organs in the super-consciousness) with positive life-power. In this way positive life-power arises from optimistic kinds of thought. If on the contrary a being's thoughts are based on pessimism, despair, self-pity, feelings of martyrdom or bitterness towards other people who

one thinks are to blame for one's sufferings, they will produce only negative, mesocosmic electrical impulses and an ensuing very defective or weakened life-power. But weakened life-power means weakened functioning both in the organism and in the mentality. Such weakened functioning can in turn only give rise to reduced zest for life or joy in living. To feel zest for life or joy in living is a function. But functions can only be sustained by power. To the same degree as the power is missing, the function ceases. This weakening of the function is therefore the basis for all existing forms of mental and bodily illness. And these may in turn cause the living being to commit suicide which is the culmination of foolishness.

So, the innermost cause of all illness is faulty thinking and perception. The living being must do its utmost to think optimistically, which can be achieved by recognising life's real truth which is in itself the culmination of optimism based upon its identity with all-love. If such a being with weakened or destroyed life-power begins to think about how he can be helpful to other sick people and suffering living beings, these thoughts will begin to develop new life-power. In addition, nothing

promotes or creates positive life-power more than the recognition that one does not suffer without cause, that one's sufferings indicate that God is raising oneself from a lower plane of existence to a higher or more perfect level of life where one is free from illness and suffering. We must remember here that without the experience of darkness, it would be impossible for us to experience light.

So man's way out of suffering is to train himself to think in an optimistic and humane way. Without this way of thinking there can be no perfect life-power in the human organism or mentality. But man himself must help to set his life-power on its feet. Just as the gardener must weed his orchards so that the trees will not be choked by weeds, so man must also weed out the choking weeds in his consciousness - the soil for his "thought-cultivations" and direction of his will - weeds which can flourish here and cause his life-power and normality to be weakened or paralysed and thereby cause his zest for life and joy in living to be destroyed. This mental weeding consists of removing pessimism, all bitterness towards living beings one thinks are to blame for one's sufferings or troubles, together with all other forms of bitterness

which becomes easier as one removes all feelings of martyrdom and self-pity and all complaints to other beings about one's condition, and understands that life is just and perfect seen from a cosmic perspective and that it is oneself who is to blame for one's own fate. It is of course not very easy to change one's nature in this way and to thereby raise oneself out of the darkness, but there is absolutely no other way to really guarantee happiness or joy in living. But no problems are so difficult that they cannot be solved. And it is here that the wonderful divine power which is instilled in all living beings in the form of the principle of prayer is an enormous source of help for the living being who has learned to understand its power. Everything man prays for which is directed towards helping him to behave in a way which is unselfish and loving towards his neighbours is unfailingly granted. Here prayer can become an extraordinary great area of white magic. It was this power which gave Christ strength to accept his crucifixion instead of running away from it which he could well have done - but then his great mission would have failed. It was likewise the same power which made the apostles follow in Jesus' footsteps and accept the crucifixion just as he had done. It was also the

same power which gave the first Christians such life-power and optimism that they were able to walk into the arena singing when they were to be torn apart by wild animals.

So now I have given you a little glimpse into the science of fate

and I hope you can obtain some joy and support from it. Dear Anon., beyond this little hint which I have given you, your illness is something between you and God.

With warmest regards and very best wishes to you.

A handwritten signature in black ink, appearing to read "Martinus", with a long horizontal flourish underneath.

Original Danish title: "Svar på et brev fra en syg" (published in the Danish edition of KOSMOS No. 1, 1980).

Translated by Mary McGovern, 1984.

(Continued from page 13)

free from the chains which bind us
down in the animal kingdom and
direct our whole being heavenward
towards the radiant blue skies of
God's highest consciousness?

This article is based on a lecture given during the English-speaking International Course at the Martinus Center, Klint, Denmark in August 1984.

How to use cosmic analysis in practice

by Caroline Norris

The title of this talk is "How to use cosmic analysis in practice". I hope no-one is actually expecting me to answer that, because I don't find I am qualified to tell people how they should do things, and especially not how to put 'The Third Testament' into practical use in everyday life. That is between each individual and God, and I don't want to interfere! However, what I thought might be useful would be to say something of my own ideas about it, pointing out some of the difficulties and possibilities I have found, in the hope that some of you might be inspired to think about this area a little more, and to go on practically applying the analyses in your own, individual ways.

In order to use any kind of tool, whether it be a hammer, a violin or some theoretical knowledge, it is useful to know the intention or purpose behind its creation.

Martinus writes that his entire mission - that is, "The Third Testament" - aims to lead people:

"...to a true and realistic knowledge, real to their intelligence and feeling, of life's absolutely just, all-loving and noble government, so that the law of existence, or life's greatest commandment, 'love one another', more as knowledge than as belief and therefore just as practical as it is theoretical, can in the future be the highest life-basis for all beings".

From this it seems that the reason why these analyses, or the true solution to the mystery of life, have been made available for us now is to help us to love one another. But it is not hard to see that the human race generally is at a stage of growth where this love is sadly lacking. Through millions upon millions of lifetimes we have practised and worked hard at training ourselves in the art of killing

our neighbour, so that we are now the very highest authorities on the subject. We have learned to apply this art in all aspects of our daily lives until it has become an automatic function for us to undermine other living beings' opportunities for experiencing life. But we are now discovering that in so doing we are also undermining our own potential for experience. It is no longer a life-necessity for us to kill - it is now a life-necessity for us to love.

The cosmic analyses in "The Third Testament" contain all the knowledge we need so that we can learn to love one another, or as the Bible says: "Love God above all things and your neighbour as yourself". Of course, the more clearly one understands the meaning of this law, the more able one is to practise it. Martinus explains:

"God and our neighbour are identical. So we will never in any circumstance be able to see the Godhead except through our neighbour and never be able to experience our neighbour without meeting the Godhead. Our 'neighbour' is our own microbeing; our 'neighbour' is the being in whose organism we ourselves experience the light of day; our 'neighbour' is the being who persecutes and hates us, just as it is the being who loves and

admires us. Our 'neighbour' is any being whatsoever who might come within range of our field of sensing. By loving this neighbour above all things we are loving God above all things."

But what does it mean to love one's neighbour 'above all things'?

Martinus says:

"...these things we shall love our neighbour above, are all phenomena which come under the concept 'created things'. By this, it is clear that it is the living being behind the manifestations which must be loved above the manifestations."

Let us return to the question "Who is our neighbour?". As I quoted earlier, Martinus says:

"... 'our neighbour' is any being whatsoever who might come within range of our field of sensing".

I find this gives us a very clear indication of how to practise loving one's neighbour in everyday life. We are simply encouraged to practise giving our attention to all that comes into our field of sensing at any moment, bearing in mind that this field is constantly changing, expanding and contracting all according to our experiences. As our thoughts change, so does our field of awareness, second by second; as we partake in daily activities, so our

consciousness changes form and direction. So this means that our 'neighbours' are also constantly changing. The wider our sense-horizon is, the more 'neighbours' we have and the nearer we are to being able to practise perfect 'love-to-all'.

Having thought about who it is we should practise loving, let us now go on to how we should love them. What is love, anyway? Martinus says it is the product of perfectly balanced feeling and intelligence. He says:

"the developed feeling reveals itself as an ability to feel compassion and causes the being to feel a desire to help other living beings in need, while the talent of intelligence means that it can regulate this compassionate urge so that it is logical. Such harmoniously controlled compassion for other living beings is what we call 'love'."

So compassion alone is not enough if we want to practise real love towards our neighbour, because we have to have sufficient knowledge to know whether what we are doing is really loving for a particular individual or not. For every single one of our neighbours requires a different approach.

A prerequisite for practising loving others is an attitude towards oneself of patience, tolerance, under-

standing and tender loving care. Any other attitude towards oneself - intolerance, impatience or even just thoughtlessness - will affect the instrument through which we manifest ourselves in a corresponding manner and it will then express that negativity or lack of thought in a more or less obvious way in every interaction we have with our surroundings, so that even when we carry out a loving action, this is partially shadowed by this attitude. Each one of us is a universe responsible for the life-conditions of millions of micro-living beings, and any kind of negative, intolerant attitude towards ourselves undoubtedly in every single instance it happens more or less causes death and destruction to large sections of this, our inner population. In this field there is great scope to practise neighbourly-love in a very intimate way. Just like us, they need nourishment, oxygen, space and a pleasant climate, and we can so easily avoid breaking the law of neighbourly-love in all these areas just by applying a little knowledge. When we feast on chocolate bars and chips, just a single, apologetic thought for the digestive-system that has to cope with it is a step towards neighbourly-love; when we hold our breath, or when we feel tired and heavy and collapsed, remember that there are creatures and globes and galaxies within us

relying for survival on the amount of oxygen that comes in with our very next breath; that the entire universe-system within us only works because of the space each part has between it and the next. Think what devastation would occur if another galaxy was accidentally squashed against our own! What explosions and collisions and catastrophes would occur!

Our microbeings themselves can certainly shout to us for help. It is this communication we call pain, and we would most certainly be breaking the law of neighbourly-love if we did not respond to this cry in whatever way we could. What could be a clearer example of one of our 'neighbours' forcing its way into our field of consciousness?

Martinus writes:

"...when we feel pain and suffering in our organism, it is these small beings who are in life-danger. It is their anxiety, suffering and pain which, through the microbeings in our nerves, are reported to our brain, after which we then take steps to get rid of the pain."

So if we feel tired; if our muscles are aching or we have cut ourselves or got sunburnt; if we have a headache or a stomach ache it is always to be seen as a cry for help, which if we are not to break the law of love, we should respond to, finding

out the cause and avoiding it in future. Our microbeings' lives are in our hands!

Perhaps it would be useful now to mention one or two problems that we might face in trying to practise love and kindness in our daily lives. According to Martinus:

"...just as terrestrial man has inherited the habit of eating primitive or animal food, so he has also inherited a mass of other traditions and attitudes from his primitive and long since out-worn past, eg. hot temper, jealousy, envy, hatred and thirst for revenge, which today are definitely not life-conditions, but simply habits."

This seems to indicate that the most important thing for the truth-seeker to practise is gradually stopping his primitive habits. And it is this area which seems to hold the greatest difficulties. A habit, according to Martinus, begins as a consciously built up talent that we become so good at that we can carry out more or less automatically - without thinking. At this stage we might not even be aware of when we are practising this talent, and here lies the first problem. We cannot deal with a habit until we know we have it. By studying the cosmic analyses however, one becomes more aware of one's animal tendencies and habits. Once this stage is reached

we are a long way to stopping them altogether, because every time we practise them, we also send out a strong message, or wish, of "NO! - I don't want to do this!" - which cannot fail eventually to be fulfilled.

But once we know we have a particular habit, why can we not just stop practising it there and then, if we can see how much pain and suffering it brings? Here we reach the second problem, which Paul expresses in the Bible:

"...for the good that I would, I do not; but the evil which I would not, that I do."

However Martinus still writes that:

"...even though the animal pre-dispositions in terrestrial man are in many areas still not under the control of the will, and the being cannot with the whole of his heart feel love towards his neighbour, it is nevertheless a great plus for him to theoretically know the effects of the cosmic laws, and by virtue of this knowledge, fight his unfavourable tendencies as much as possible".

And what is the nature of this fight? Is it not precisely using our knowledge of the cosmic analyses in all those situations where we have a tendency or habit of acting in a selfish or unloving manner towards our neighbour? If we can really

manage to keep our attention on each present moment - each present second, even - we do have a chance to stop before we react to stimuli and briefly 'think it over' first. Martinus describes:

"...to define, analyse, reason or 'think something over' is the same as mobilizing earlier, already experienced memories in a particular field".

Even if we do still carry out the unloving action, it does not alter the importance of this process of stopping and thinking it over first, because each time we do this we are reminding ourselves that we don't wish to act in that particular way. If we worry about our unloving actions themselves, we will only condemn ourselves and feel we should be doing 'better' or 'getting it right'. Besides which, we cannot always know whether what we are doing is in fact the most loving thing. All we can do is work towards a state where we, as a matter of course, can analyse or check every reaction we are about to make to a stimulus, recalling all the past knowledge we have in connection with the situation before then reacting on the basis of this knowledge. This is a state which people are already beginning to work at today; but as we are only at a very elementary stage in this, in many cases the 'thinking it over' happens after the reaction instead

of before. Then follows the inevitable regrets and "Oh, if only I had just stopped and thought before I reacted in that way..."

Such a lack of using past experiences to help us avoid unnecessary suffering Martinus calls 'mental laziness', 'carelessness', and 'foolhardiness'. It is this we ask to avoid when, in the Lord's Prayer, we read "Lead us not into temptation":

"...to keep oneself free from temptation", Martinus writes, "... is thus the same as keeping one's material of experience in extreme readiness so that our knowledge or mental light can shine and sparkle with full intensity behind any form of direction of will and manifestation we intend to release."

If we carry this out fully then it is the same as living at the top of our evolution and making the best possible use of our talents and abilities. It is the same as reacting to every situation, not by a habitual response, but a consciously chosen one based on all the knowledge and experience we have.

So what happens when we do begin to use the cosmic analyses in practice - when we do begin to practise new ways of thinking and stop the old, habitual ways? The unavoid-

able result is that we will change. We will find ourselves undergoing a very fundamental alteration in the whole of our lifestyle and being that will involve letting go of what we feel is familiar - our animal habits - letting go of what we feel is right - for what feels right is only what we have practised and become good at, which is again our animal habits - letting go of these things and welcoming with wide open arms the new and unfamiliar; that which we might feel is wrong but which we really know from our cosmic studies will lead us out of our darkness and suffering.

But the two-legged animal, quite understandably, finds the idea of change a frightening one. Even though he may clearly see the need for it, he will do his best to get round the problem some other way so he can carry on living his life of habit and routine. It takes courage and strength to break away from the habits of lifetimes and replace them, not by more habits, but by a spontaneity that gives us the freedom to always react and behave thoughtfully in a way which exactly reflects our moral standard at that moment.

Do we have the courage to allow this change to take place - to break

(Continued page 7)

MARTINUS

answers readers' questions



Question:

Can far-reaching problems such as Providence, reincarnation and immortality be raised from the depths of mysticism and revealed as truly irrefutable facts or acceptable scientific conclusions suitable for intellectual research in the same way as other sciences?

Answer:

Like all other spiritual problems these can be explained by the initiated or intellectually developed, cosmically conscious observer in the form of scientific conclusions which in themselves are irrefutable proofs for those who can follow the line of analysis. But problems or phenomena of such high order as these which are the supporting pillars of the structure of the universe and must accordingly be the solid, unshakeable foundation for the creation of all the highest forms of culture, must constitute phenomena which exist outside thinking or perception which is limited by time and space. The substantiation or proof concerning

these subjects in the form of scientific conclusions - or, in other words, spiritual science - must therefore differ from the more familiar scientific conclusions in that, unlike these, they cannot be recognised by ordinary physical senses and the ensuing materialistically inclined intelligence.

It can only be recognised through a more highly developed structure of consciousness or spiritual structure. But a higher spiritual structure exists solely as a result of a more highly developed faculty for ethical and moral thinking and imagination. That the highest mystical problems can thus only be solved through a sensing based on humanity and love of truth is due precisely to the fact that they cannot be seen or experienced in a direct, physical way but only through thinking, intuition and imagination - that is to say, faculties which only become perfect through a living being's completely perfect spiritual or mental sovereignty, a condition which cannot possibly exist in a living being or person whose thoughts are too strongly controlled and formed by the wish to satisfy personal and egotistical desires. A being whose thought-function is a slave to all possible selfish desires cannot possibly experience or work out the absolute analysis of the eternal realities or truth.

The low animal or selfish desires cannot deceive or distort physical sensing. A tree can be seen equally well by a thief and an honest person. The same is true of physical sunshine. It is experienced equally well by the robber and the saint. Man's moral structure has no influence whatsoever upon such types of sensing. Only where the being juggles with experiencing or sensing on the intellectual or spiritual plane will the moral structure constitute a contributing factor in the creation of the ultimate conclusion about what is experienced. As long as the being's strong egotistical desires or wishes control its mentality, it will form its spiritual experience or sensing and therefore its experiences, its faculty of intelligence and imagination more in favour of satisfying these desires than in order to really unveil the truth. In this way its revelation of the truth will be more a picture of the being's mental weakness or instability than a picture of the real truth. Therefore only a being who is totally above all egotistical desires in his consciousness can experience and convey the truth in its radiant pure form.

There are thus two different sets of senses: a physical set and a spiritual one. Through the physical senses the being experiences only

physical reactions, and it is the analysis of these reactions by the intelligence which forms the basis for modern materialistic science. Then there is spiritual sensing which is based upon intuition and the faculty for completely unselfish thinking and imagination. It is this latter form of sensing which will form the basis for the eternal world-picture, the incipient new world-epoch's creation of culture and the ensuing lasting peace on earth.

That the highest solutions of the mystery of life cannot be proved to a living being who is materialistic or selfish must here be a matter of course, as this being's spiritual structure is bound by the tentacles of its egotistical desires which torment the being into forming its thoughts and perceptions in their favour.

It is quite different for the liberated or sovereignly thinking man of spirit. Free from all selfish desires, his interest in sensing can have only one single goal - namely to unveil the truth in its absolute divine, brilliant reality. And for beings who have progressed far enough to aspire to this radiating nobility or life in truth and reality, the analysis of the mystery of life can be proved theoretically and the great eternal facts become revealed as obvious facts.

MARTINUS COSMOLOGY

Martinus (1890-1981) was a Danish writer whose life's work is known collectively as »The Third Testament«. The main part of his prolific output is the seven-volume work entitled »Life's Book« (»Livets Bog«). He has also written »The Eternal World-Picture« – a work in three volumes in which he illustrates the main Principles of his cosmology with the aid of beautiful symbols and explanatory texts – as well as about thirty smaller books. His books are published in Danish by Borgen Publishers, Copenhagen.

At present only the following books are available in English:

»The Eternal World-Picture, Vol. 1«; »Logic«; »Easter«; »On the Birth of my Mission«; »The Ideal Food«.

These are available from The Martinus Institute. »Life's Book, Vol. 1« and »The Eternal World-Picture, Vol. 2« are at present being translated.

KOSMOS

The purpose of KOSMOS is to give some insight into Martinus' world-picture and to inspire readers towards the very essence of this world-picture – humanitarianism and neighbourly love.

Martinus has described this world-picture which is an explanation of life's spiritual laws and principles in »The Third Testament«. This work is written for those who are in search of an understanding of existence – an understanding based on reason which would satisfy both their feelings and their sense of logic.

Martinus Cosmology is not any kind of sect or association. One cannot become a member of Martinus Cosmology. It is a guide openly available to all those who can use it to become aware of life's eternal truths.

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