

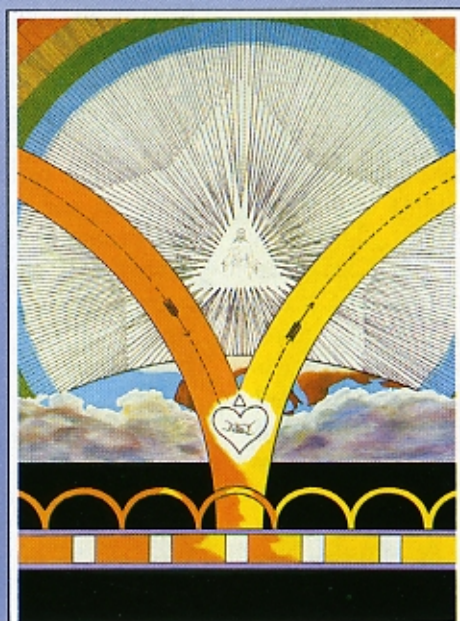
KOSMOS

ENGLISH MARTINUS COSMOLOGY NO.6 1997

Light in the darkness

Our dawning intuition

It is quite natural.



From the editor

From 1998 the English edition of KOSMOS, like the German and Esperanto editions, will be published four times a year instead of the present six. This is in order to give me more time to translate Martinus' larger works for which there is increasing demand. KOSMOS will appear in mid-March, June, September and December. The price will be adjusted accordingly and invoices will be sent out in the new year. I am currently completing the translation of *The Eternal World Picture 3* and will begin translating volume 4 in the new year.

Wishing all our readers a Merry Christmas and a Happy New Year.

Mary McGovern

Light in the darkness

by Martinus

Light in the darkness is the principle of Christmas

"Light in the darkness" is the proper term for Christmas. We see too how Christmas is celebrated by lighting millions of candles and switching on millions of lights. In the streets, in the shop windows, in the homes, everywhere lights are switched on, lights that shine out in the darkness of winter. The children's eyes vie with all the Christmas lights in shining at the thought of Christmas trees and Christmas presents; most adults too are influenced by the Christmas atmosphere, despite their troubles and the pressure of their work. Many of these adults, however, think absolutely that Christmas is exclusively a feast for children, and that they themselves have grown out of that kind of childish delight. Nonetheless, all the lights in the



darkness influence their mentality, and, in their heart of hearts, they would be reluctant to miss the Christmas celebrations, which evoke memories of their own childhood's Christmas parties and Christmas delights.

When we celebrate Christmas we celebrate the birth of a child, a child that grew up and became a shining and radiant example for people. He became an example of what it really means to be a human being. Particularly in situations where he met people's scorn and derision, their hatred and persecution he showed that one can meet all the so-called evil that we perceive as mental darkness with the light of one's consciousness instead of retorting with new hatred or scorn. He became a shining light in the mental winter zone of darkness. But Christmas is not merely a ce-

lebration in memory of a child that was born in Bethlehem, and it will not, as some irreligious people think, gradually become something that will be dropped, because people will grow out of that kind of "naivety and superstition". On the contrary Christmas is a manifestation of something that will increasingly make its influence felt in the human psyche, because it is a product of the creative principle that has transformed the earth from a glowing mass of fire into its present beautiful, sunlit world where intellectual human beings can live. The principle of Christmas - "light in the darkness" - is in itself something that cannot be stopped. Attempting to wipe out the basic principle of the Christmas atmosphere in the human being would be the same as trying to switch off the sun.

Christmas joy will become joy in living

As the new world impulse gradually gains ground in people's consciousness, they will naturally look at many things in another way than they did when they were under the influence of the old world impulse; and this is true too of Christmas. The Christmas message in its old form will in time lose its force, but the light and the joy that is expressed through the narrative will not only endure but will become stronger and stronger. A new epoch is developing among terrestrial human beings, an epoch in which Christmas will be not merely a celebration once a year but will become a constant function in people's psyche. The joy of Christmas will become joy in living, Christmas presents will become the human being giving himself, that is his joy in living and his creative ability, for the benefit of the whole, and the peace of Christmas will become peace all the year round, not merely between the different nations but also between the different human beings. There will really be "peace on Earth and goodwill to all men", as is promised in

the Christmas gospel. But in order really to understand what the meaning of this old message is, one must become acquainted with it as it was preached to the wise and not merely to the simple-minded, as has been the case during the old world impulse. The human being must learn to understand the speech of the universe about the Christmas message.

The light of spirit will shine in the dark world of matter

The speech of the universe is the speech about "light in the darkness". In the Old Testament we can read that God said, "Let there be light". What kind of "light" is this, I wonder? It is not physical light because, later on in the story of creation, we are told that the sun and the moon were placed in the sky. It is the light of consciousness, the light of spirit that is to shine in the dark world of matter. And it is this that is about to happen through the evolution of mankind on Earth. The human being's creative thinking and humane ability or faculty for neighbourly love is the light that shines in the darkness, darkness being the state of ignorance and primitivity that belongs to the animal kingdom, a kingdom that people will develop out of by getting "to know the difference between good and evil", as the serpent said to Eve. Then they will become "like God", which means that they will become "human beings in God's image". But people have as yet not learned much about the difference between good and evil because if they had they would do more good than they do. They have thus not yet become "human beings in God's image"; they are still being created, which is the same as undergoing evolution. As yet the clear light of consciousness shines merely as a tiny candle in the darkness, as a little Christmas candle; it will, however, come to be like a twinkling Christmas star through which the shining and warming vibrations of the joy in living, of intel-

lectuality and of neighbourly love will shine out in the darkness as a joy and a benefit for living beings.

Where the seasons contrast very sharply with one another on the planet the most intense mental activity takes place

Many people think that such a state could never become a reality. "It is merely wishful thinking", they say, and then they continue, "There has always been war and there will always be war". But if these people live in our part of the world, and many people who say such things do, then they do not, however, say, "It has always been winter and it will always be winter". Why do they not say that? Because through the speech of the universe they have been taught something else, namely that winter slips into spring, and that after spring comes summer and autumn. Nor do they say, "It has always been night and it will always be night", because they know that morning, noon and evening will come. It is quite true that there are places on Earth where the cycle of the day and the cycle of the year are not experienced as intensely as here, where we live. There is an almost eternal summer or eternal winter, and there it is not easy for Nature to preach the message of Christmas. It cannot be preached where there is only darkness or where there is only light. A dark area was necessary, an area in which light could be defined in all its details. For this reason there are zones on Earth where the seasons form a sharp contrast to one another, and in these zones the Earth's most intense mental activity is quite naturally manifested. There the greatest opportunities for becoming acquainted with this speech of the universe in all its details are to be found, that is, opportunities for becoming acquainted with the laws of life and for ordering one's life according to them and for using them for intellectual creation. All the practical, technical and sci-

entific development in our time has had its origin in the Occidental countries, where people, in the course of a year, experience alternating light and darkness and cold and heat, which means a widening of their horizon. The senses have been worked upon by the great diversities of Nature, and ideas about time and space and other dimensions arose, the ability to think and create developed in order that the forces of Nature could be mastered and the earth subdued.

The message of Christmas

This is not something that people have attained without any effort of their own. It has come about through the overcoming of great difficulties, whereby experience and knowledge has been gained. It is the light of spirit that has begun to form matter not merely through the forces of Nature but also through the creative consciousness of the terrestrial human being. The light of spirit overcomes darkness or ignorance. But this is of course the same principle that manifests itself in the physical world after the winter solstice, when light or warmth gradually overcomes darkness and cold, so creating spring and summer. After the mental winter darkness that mankind is experiencing at the moment a spring will come; a mental winter solstice will transform life on Earth. Just as darkness has to be created in Nature in order that the light can be defined and experienced, mental darkness must be created among terrestrial human beings, a darkness in which the light of spirit could shine and sparkle. We are passing the winter solstice in a great cosmic "cycle of the year". The message of Christmas for us is that all this darkness is a necessary step that is of benefit to people because through the dark scenery we view the world of light, the contrast to this dark scenery. On the surface it would of course have been more pleasant if people could live simply in an eternal light and warmth and did not have to worry about

their daily bread but could freely enjoy the fruits of Nature. But the human being would then die of light and boredom. Light would become the killing principle instead of the life-giving principle. The ability to experience life would degenerate because of the lack of contrasts or details; then people would really be able to "die the death". But that was precisely what the serpent in the garden of Eden said to Eve would not happen to them; on the contrary "your eyes shall be opened, and ye shall be as gods, knowing good and evil". The "serpent" or the "devil" express a cosmic or universal principle and are not terms for a being that is God's equal opponent. Darkness is the soil in which light can sprout and grow, in which consciousness can be born, and the narrative about the birth of Christ is not merely an account of the fact that Jesus of Nazareth was born in Bethlehem such and such a long time ago, but is also a symbol of the fact that "the human being in God's image" evolves from the dark instinctive world of the animal kingdom and is transformed into a being that is initiated into the laws of life and creates a world of radiant intellectuality and love around it.

The Christmas speech of the universe is that light is lit in the darkness

There is no darkness that is not intended to be the background for a shining light. Every living being's "Gethsemane" exists exclusively in order to be a "dark-room", in which something light and divine is to be revealed. Technology and physical science are of course not enough when a world of peace has to be created on Earth. They are the result of the human being, within a certain area, having overcome darkness with the light of thought. But technology and science are also used in the service of war thereby creating even more darkness and suffering among people. The longing for peace thereby becomes even stronger,

and it is the only way to peace. Terrestrial human beings have gradually gained a background of hate, animosity, persecution, killing, mutilation, torture and many of the other effects of the great wars, and, from the everyday wars between one man and the other, they have gained a background of intrigue, gossip, envy, anger and bitterness and so on. Against this dark background the star of Christmas is lit in the mind of the human being, and it is still the old message that sounded to the shepherds on Christmas Eve but it is in a new form that suits thinking people of today who cannot be suggestionised into believing blindly in religious dogmas. "The song of the angels" becomes "the Christmas speech of the universe", and this Christmas speech is an uninterrupted repetition, with many variations, of light being turned on in the darkness.

A spiritual Christmas star, a cosmic impulse hits the earth

The sun, which is the greatest source of energy within our domain in the universe, shows us that it exists only in order to send Christmas presents to everything and everyone quite unconditionally and unselfishly. It does not know the difference between the good and the evil or the just and the unjust, but radiates its energy to everyone. It provides light, energy and heat, and if it did not do so our Earth would become cold and desolate. The fact that there are nights and winter periods where the light and heat are felt less is not the fault of the sun but an effect of the earth's, and thereby our, relationship to the sun. The sun is a physical Christmas star in our little area of the universe. But there is also a spiritual Christmas star, a cosmic impulse, that hits the earth with its life-giving rays and waves. This spiritual sun also shines its light on people. It has previously done so through all the religions, through art and science, and it does it now too through spiritual science. Not all people are as

yet ready to receive this new impulse, some being situated from a mental point of view so far into the dark zone of night or winter that the light from this cosmic sun or Christmas star cannot yet reach in there. But just as it is a matter of time before the physical sun makes the darkness retreat it is also merely a question of time before the rays from the new world impulse penetrate further and further into more and more people's mental winter darkness. Many seekers have already begun to feel this light in their consciousness, not a new belief or religion but a recognition of the eternal laws and principles of the universe. Where this recognition is truly rooted in the consciousness, all forms of hate and bitterness and dissatisfaction with other people will gradually disappear, a real Christmas joy will grow in the mind, a

joy that can never be taken away from one. One then knows that no clouds are so dense that they cannot be separated so that the rays of light can break through the darkness, and one begins to understand that Christmas should not be celebrated merely on the 24th or 25th December but that it should be drawn out over the whole year. Then one is part of "the host of angels" through which the universe's Christmas speech resounds; then one gives oneself, and that is the greatest Christmas present of all.

Original Danish title: Lyset i mørket, a lecture given by Martinus at the Martinus Institute, Copenhagen on 18th December 1949. Edited by Mogens Møller. Translated by Mary McGovern (1997)

News from the Martinus Institute

Martinus study group on the Internet

Did you know that there is a Martinus study group on the Internet? The current participants are from Denmark, Sweden, Norway, Iceland, Greenland and even a single one in Australia! We communicate in a mixture of Scandinavian languages by sending an e-mail to a certain address from which it is automatically distributed to the participants (17 at present). In the spring of this year we studied *Livets Bog (The Book of Life) 3*. This winter we will be discussing more everyday subjects in relation to Martinus Cosmology. If there is sufficient interest a smaller group will continue with *Livets Bog 4*. If you would like to take part then send an e-mail to henrik_hedegaard@online.pol.dk. To take part you will need a PC with a modem, a telephone line and an e-mail address via an Internet server. *Henrik Hedegaard*

Martinus' symbols - poster size

The Martinus Institute has had more of Martinus' symbols printed in a large format. Nos. 1, 6, 11, 12, 14, 15, 16, 23, 32, 41 and 44 are now available, approx. size 45 x 65 cm. The price for the black and white symbols is 150,- Danish kroner (DKK), for two-coloured symbols 200,- DKK and for multi-coloured symbols 250,- DKK plus postage. The symbols can be sent in a tube all over the world.

The symbols can also be purchased in a gold or silver frame with a passe partout. Approx. size 65 x 85 cm, price for the black and white symbols is 500,- DKK, for two-coloured symbols 550,- DKK and for multi-coloured symbols 600,- DKK. Framed symbols cannot be sent by post but must be collected at the Martinus Institute in Copenhagen (or at the Martinus Centre, Klint during the summer season).

Our dawning intuition

by Sören Grind



The world of ideas

Behind every phenomenon there is an idea and an intention. When we are confronted with a phenomenon that we want to understand or a problem we want to solve, we start a search function in our memory bank of experiences looking for similar experiences in the past. As we concentrate we find ourselves in an intense process in which our intelligence mobilises the stored memory material that relates to the phenomenon before us. We combine the inner memory material about similar phenomena and perform an analysis to define the exterior phenomenon. When we have accumulated a wealth of experience material within a specific field, say radio sets, their idea and purpose become clear to us, and we no longer become confused if we meet radio sets of different sizes or appearances. In this way, a wealth of experience material has established a talent that allows us to quickly identify a given phenomenon, peel off its varied exterior appearance and see right through to the core. When one has become developed through several lives and achieved a level of genius within a certain field, idea material may flow up from our inner world under certain harmonious conditions and produce a strong sense of happiness because one feels in contact with

perfection. In that situation one is in direct connection with the world of ideas, and within that particular field one has developed an intuitive faculty.

Intuition is the fruit of an ongoing evolution

When a composer experiences how a fully complete piece of music suddenly flows into his day-consciousness, or when an author "sees" the idea of an entire novel and within him experiences how the characters come alive, it is not a gift of grace but the product of experience material accumulated through a number of lives and therefore a result of talents that have been developed. The excellence of a musical maestro comes from hard work and dedication over a number of incarnations.

Through repetition, children find it very easy to rediscover their previously acquired talents. This may occur with such a speed that many children of the same age become discouraged at the same activities and thus perceive their progress as hopelessly slow. But if we could look back a number of incarnations, we would see the child that is very talented today standing in exactly the same situation: feeling slow to learn and perhaps envious of a fellow-being who is developing at an awesome pace.

Seen in the light of reincarnation and against the backdrop of organic evolution, our present intelligence is the result of our own efforts to develop our talents. In order to achieve the same results, we experience and do the same things. Seen in this perspective, Providence favours nobody particular, and nobody has been uniquely lucky in the genetic lottery. The present character and intelligence of each and every one of us are the results of our previous experiences and training, and they are the precondition for our incarnation in the genetic material that our parents make available to us.

Experiences of suffering develop our empathic capacity

During our evolution in the animal kingdom to the real human kingdom, a wealth of experiences enter through our physical body as a result of the resistance in the physical world. We are subjected to wind and weather, and our body is attacked and mutilated by fellow beings. We ruin ourselves through unnatural desires and excesses. In our own body we are confronted with the consequences of unhealthy ways of living and selfish thought climates. This causes both physical and mental diseases to arise. The result is a colossal expansion of our emotional resources. These experiences fill us with pain and despair, but seen from a cosmic perspective they are unpleasantly good, something that has added to our memory bank with incredible material that will enable us to mobilise empathy when fellow beings go through pain and suffering. Where we have suffered in this or past lives, we are able to recognise and understand.

As long as our reactions to other beings are based on antipathy, there are signs that our experience material in the area in question is limited or unprocessed. When our experience material in the same area has grown and become rich, we react with compassion. And if this rich emotive material has also been

analysed and refined by intelligence, the person in question will have developed the capacity to understand his neighbour in a loving way and help him in the most purposeful way.

In the same way as with radio sets, our ability to recognise the experiences of others grows with an increased memory bank of suffering, and thus our ability gradually increases to see right through the exterior variations and into the very core of a phenomenon.

In other words, even in the area of empathy we can develop to a level of genius so that we immediately understand the situation of a fellow being.

We "see" and "hear" with the help of our experiences

It is not our physical eyes and ears that determine what we experience. They are merely the necessary remedies that together with our brain transform physical frequencies of light and sound into our consciousness. When the sensory impulses meet our mind and translate into experience, it is our experiences and the images they produced that determine what we see.

Sometimes one can become stunned that something one has heard and read and had expected to have sunk in did in fact not turn into active knowledge that can control our behaviour. Think of young people expecting their first child: How many of them have not vowed to be impeccable parents who would raise their child in the name of humaneness, only to experience later on how old primordial forces are triggered off for instance when they were tired and the child started testing their limits.

Theoretical knowledge is not sufficient to fend off old instincts. The experiences gathered by others cannot replace one's own. It is only there where we have sufficient similar experiences that we can benefit from guidance from others and create a true experience of a particular area.

Similarly, it is impossible for us to create a true image of situations that lie ahead of us in our evolution. Therefore we end up defending more or less biased and thus also false images of certain areas. For instance, it is impossible for a one-poled human being to truly understand the inner mental state and empathic capacity possessed by a double-poled individual. We can only be intuitive and in contact with the truth in those areas where we have a rich and refined experience material. For example, we cannot like one-poled beings with a so-called normal mating sexuality establish a true understanding of the characteristics of double-poled sexuality. There is all the reason in the world to endeavour to exercise humility and caution when talking about areas where one is not yet experienced.

Instinct derives from an earlier cosmic consciousness

Instinct is an automatic function of our consciousness in preceding spiral cycles, and it is sometimes mistaken for our still immature and unconscious intuition. The automatic condition of an instinct means that it works entirely as a reflex, unconsciously and beyond the control of our will. Observing the flight of birds, the fascinating play of flowers with their colours and scents, and studying the animals' choice of food we see a stunning purposefulness and capacity to match. Instinct is the evident presence of the higher worlds in our own flesh and blood in an automatic form. But in the epoch of terrestrial human beings, instinct is waning - even to the extent that in many situations it acts as the carrier of traits that directly go against the gradual appearance of our humane personality. One example is the animal instinct that urges us to pursue and kill those who deviate from the group. When we were still animals, this could indeed be interpreted as a humane function meant to spare, for instance, injured members of the group

from life-long suffering. For today's human beings this is exactly the instinct that gives rise to all forms of persecution of deviants, be it of a racial, intellectual or sexual nature.

One way of detecting whether our thought impulses and ideas derive from our instincts or dawning intuition is to test their emotive quality. If our thoughts are carried by any form of antipathy, instinct is surely the driving force. If, on the other hand, our thoughts reflect a developed humane emotion, tolerance and love, a wish to understand and help, it is our dawning intuition that starts showing. It is from these moral qualities that we can learn to recognise the tree by its fruits.

If for instance a "prophet", who in certain areas may have cosmic intelligence, shows antipathy in other areas and speaks ill of so-called competing "prophets", these fruits do not reflect the purity of the heart that characterises high intellectuality and thus intuition.

Low-psychic and high-psychic abilities

For many of us, psychic abilities also exist in a muddled mixture with our dawning intuition. The low-psychic abilities such as clairvoyance, mediumism, automatic writing, pendulum swinging, etc. are, like the physical senses, limited to created things. Intuition, on the other hand, is a high-psychic ability which in its developed stage encompasses our eternal side: our superconsciousness. The low-psychic abilities cannot therefore reveal the intention and meaning of an experienced phenomenon. That is why the interpretation becomes dependent on the level of evolution of the clairvoyant individual. Low-psychic abilities are also present in animals, and they have been predominant features among primitive peoples. We also witness how they are disengaged from the moral aspect and can be put to use as both black and white magic. Martinus re-

fers to them as "the puddles that are left after the rain". The sun of intellectuality will cause them to gradually evaporate until they vanish altogether. He says that "such psychic abilities belong in a period of evolution that today's civilised human beings have long since outgrown and thus possess only as de-energised rudiments. Exercising these abilities to make them grow is in fact a step in the wrong direction and only possible to a very limited extent at the expense of other abilities and talents that are necessary for the being at its present evolutionary step. These desires are practically never present in truly morally developed human beings." (1).

The low-psychic abilities that appear during different changed states of consciousness such as trance, suggestion or hypnosis can pick up material from for instance previous lives or remote places. But these abilities frequently locate information that is undesired and can be excessively interpreted as personal and historical material from the individual's preceding lives. This becomes visible, for example, through experiences obtained through clairvoyance and regressions where people frequently believe that they have changed sex from one life to another. Imagine that a computer user surfing on the Internet were convinced that everything he downloaded onto his computer was material from his own subconsciousness from this or previous lives! These changed states of consciousness allow our brain to surf in a similar way, not only on our subconsciousness but also on wavelengths and programmes used by others. When we enter into the said changed states of consciousness, we tend to have a specific wording of a question or conflict that serves as a kind of search word that will attract our own or foreign consciousness material on the wavelength in question.

Seen in the light of Martinus' analyses of the transformation of the poles, the principle of talent kernels and our or-

ganic evolution, the thought that one should be able to change sex from one life to another is akin to the concept of metempsychosis, meaning that the I should be able to migrate between essentially different types of organisms, for instance from a human being to a snake, from one life to another.

How many people would accept the thought that after a night's sleep we would wake up in a body of the other sex and with a totally different composition of talent kernels. In principle, even the thought that we can so radically change bodies and composition of talent kernels only because we die is a sign of a similar kind of magical thinking. Our personality and our composition of talent kernels do not change when we move to the spiritual plane, but exclusively through accumulation of experiences and the building up of talents here in the physical world. The alleged change of sex is clear evidence of the vast number of faulty sources that exist in connection with low-psychic abilities.

During a regression to an "previous life", I personally experienced being sacrificed to the gods. As I was leaving my physical body and moved to the spiritual plane, I looked down at a woman who was mourning because we had been lovers. I then instantly entered her body, saw through her eyes, sensed the feeling of her clothes and felt her sorrow. I then left her body and moved upwards and away from her. If I had experienced only the sequence of the regression in which I was inside her body feeling her grief over her dead fiancée, I could easily have interpreted that as if I had been a woman in that life. In the spiritual worlds we are not separated so strictly into clearly individual and rigid organisms like in the physical world. This is also evident in connection with telepathic experiences.

The high-psychic abilities are fully day-conscious and constitute a knowledge that reveal the purpose and rela-

tionships of any phenomenon before us. These abilities can oversee the connection between the created and the super-consciousness, and therefore it is unable to confuse cause and effect. The high-psyched abilities only come forward when the individual is in light and loving thought climates. Therefore they are rooted in a high moral standard.

The road towards the light

The primary challenge for today's human being is to think independently and to further develop his ability to see the purpose and meaning of life's direct speech when interacting with his fellow beings and Nature. It is therefore no mistake on the part of Providence that the psychic abilities are permitted to dwindle in the meeting with the increasingly intellectual human being who desires to learn and seeks knowledge. The new world impulse is characterised by exactly this urge to know rather than to believe in external authorities. This new impulse leads us away from the mystic and a dependence on other beings' chance contacts with "the other side". Spiritual science seeks to refine the material of experience that has been accumulated during thousands of lives in order that an inner authority, an inner voice can guide us when we make our own choices.

The road that Martinus believes to be the road towards the light, the growing of our intuition and the associated high-psyched abilities is defined by him in this way: "This road is the complete purging from the consciousness of animal tendencies or the so-called 'evil' to the effect that total neighbourly love has become the absolute primary element in all one's manifestations and way of living. But this purging and total transformation of oneself from animal to human being cannot be achieved through an immediate act of will like when we use our will to stand or walk or dress up in a particular way. But through permanent practising of doing good, by training how to think

well of those who persecute or hate us, by asking for forgiveness for the wrath whose expression we failed to keep back, by living to serve other living beings and thus in every way to be committed to being a joy and blessing for everything with which we come into contact, we will become transformed in a thoroughly natural way to be in contact with Nature's own ways of creation." (2).

If, on the other hand, one adjusts oneself to techniques of meditation that do not aim to train neighbourly love in our daily lives but rather to artificially achieve a higher level of consciousness, there is a major risk that the higher energies, with which one comes into contact, will become short-circuited with our remaining selfish tendencies. In that case we are not wearing the "bridal gown" and will thus to a larger or smaller extent be thrown into the zones of nervous breakdown or megalomania. For this reason one should in fact be grateful that the cosmic experiences do not show until one has "weeded out" one's animal tendencies and reorganised one's memory bank of experiences.

Theoretical cosmic consciousness

Our passage through thousands of incarnations in our transformation from animal to human being is assisted by spiritual nourishment and guidance from older brethren in the evolution through the different cosmic world impulses. When Jesus was crucified he demonstrated the model for how the perfect human being meets his destiny, and this started a spiritual wave of such a force that it still remains immensely strong today. In our days, a new world impulse has been activated to give nourishment to the humane materialists who have outgrown the religious old world impulse and now demand to know why all this suffering has to be inflicted on mankind. They have filled up their memory banks with oceans of experiences. In this or in previous lives they have been through Armaged-

don. This has caused their empathic capacity to develop strongly, and this in turn calls for an explanation of the purpose and fairness in it all in order to avoid being overwhelmed by depression and despair with all the suffering they see. In this stage, humility dominates and makes them receptive to spiritual guidance and teaching. It is for these people that spiritual science becomes an inspiring study. Spiritual knowledge steps in and becomes a catalyst for their consciousness and commences a process of restructuring of their entire material of experience.

With a new outlook on life, it is possible to reorganise the memory bank. New shelves are put in so that there is room for all the hitherto inexplicable experiences and relations. Order is made in the memory bank, and it gradually becomes easier to retrieve thoroughly analysed and categorised files from which the very idea and meaning of the individual experiences appear. Thus the ground is gradually prepared for the sparkling clarity of intuition.

As the human beings have gathered many experiences during life after life and have become humane, peace-loving individuals that yearn for knowledge and thus will come to understand the meaning of existence, they become receptive to the "intelligent interpretation of life's genuinely cosmic and therefore eternal analyses. This will give them the theoretical experience of the meaning of existence or the solution to the mystery of life as God reveals it through the structure of the universe. This means that both in consciousness and conduct they have gradually become receptive to 'cosmic glimpses', and finally they will come to experience total, cosmic consciousness as a permanent mental structure in which they are one with the Godhead, infinity and eternity. The salvation of mankind or the way out of doomsday's darkness into the light sphere of humaneness or love is cosmic research and teaching of

the subsequent loving behaviour. This is the foundation for the new world epoch. This cultural epoch of spiritual science or the eternal wisdom will become the terrestrial human being's final epoch." (3)

With spiritual research, order will exist in our inner world; cosmos where chaos used to reign. Through this we will be on the same wavelength as the cosmos that prevails in creation as a whole. This is the harmony between our inner and outer worlds that we experience as cosmic consciousness. Intuition has thus become day-conscious and controlled by will.

Intuition is the ability to love

Intuition is the end result of a gigantic march through matter, through a culmination of the experiencing of darkness and resistance. As cosmic travellers we have filled up our rucksack with material of experience that gives us access to an "inner marriage" and a blissful journey in the endless and eternal kingdoms of light. Following this all-embracing exploration of darkness and its consequences, we have acquired total appreciation of the laws of life and a total ability to live in harmony with them, in other words to do good. This is the worldly wisdom that we experience as love. Once we feel the warmth of neighbourly love inside ourselves, sense it in the meeting with our neighbours and Nature, it is our dawning intuition that reveals its presence. If, on top of this, we start to experience the various details of our fate as deeply meaningful and even begin to feel grateful for that which we sense as unpleasant, our intuition is well on its way.

(1) Livets Bog (The Book of Life) 6, sect. 2008

(2) Livets Bog 6, 2003

(3) Livets Bog 7, 2524

Translated by Mogens K. Bech

It is quite natural

by Søren Olsen



At the Martinus Centre in Klint last summer among the subjects discussed in the study groups using videos were genetic engineering, genetic therapy and organ transplants. In one of the videos an American scientist said more or less the following words, "We must get away from the idea that everything natural is necessarily good!" Does this mean that something *unnatural* can also be good? This led to a deeper discussion of *what is meant by natural*. Is there anything at all that is unnatural?

Martinus writes about natural and unnatural fatigue. We become tired after a day's work. Our sensory apparatus becomes worn out. Our body has to regenerate itself, and that is why we rest and sleep. *This is natural*.

If we chatter away angrily or out of irritation, if we feel disappointed or dissatisfied we become *unnaturally tired*. This tiredness does not disappear with sleep, it is a tiredness that slowly becomes worse and worse as we add to it each day. Such an unnatural (unhealthy) state leads to mental suffering of a more permanent nature. This is what unnatural fatigue leads to, but - and this is the important point - *it is completely natural that it does so*.

Becoming ill is a completely natural process if we cling to negative thoughts and feelings. Unnatural tiredness is based on entirely natural processes. The

laws of cause and effect demands that certain thoughts, feelings and actions have completely predictable *natural* consequences. This is a spiritual law of Nature that we have every reason to be extremely satisfied with, since it forms the basis for goodness gaining the upper hand.

"Everything is very good" because goodness always has the upper hand. Even the worst chaos or hell of war can be only a transition, a necessary and *natural* course of evolution towards more peaceful conditions and in the end towards forgiveness and neighbourly love. They are *completely natural* evolutionary processes that lead towards this end.

"Everything is very good!" War, violence and environmental pollution are necessary and *natural* links in an evolutionary process! The same can be said about all other phenomena, which by comparison are not especially war-like or violent such as genetic engineering, genetic therapy and organ transplants.

We cannot take a stand and proclaim that these scientific areas of research should never have been developed - we would actually be going against the will of God - because absolutely no developments take place without them having some evolutionary purpose. If we go by spiritual science's view of evolution, we are forced to accept everything that happens that our knowledge and experience

is unable to prevent.

In fact I can only speak about what I personally would agree to. If we take the example of abortion, we may be personally against choosing abortion but we cannot set about criticizing other people's choice. Why should we do so? Everything we do has a consequence for us personally, including being critical of others. In judging others we judge ourselves.

We can condemn all the wretchedness in the world but if we do, it means we have not understood one of the parts that makes up the whole, because compassion, knowledge and the ability to have a conscious attitude towards things, which are all so-called humane qualities, depend on having previously practised something evil, something unhealthy, something that goes against the laws of Nature. As Martinus writes: "Where ignorance is banished, so-called evil ceases to exist."

We are in the midst of a process in which ever more refined forms of ignorance need to be transformed into knowledge. Scientists are working hard to transform this ignorance into knowledge, to find the innermost cause of illness, to free us from suffering. These are fine-sounding objectives that we can all benefit from, even though we know perfectly well that medical science, for example, is still at the stage in its evolution where its understanding of the essential nature of man leaves much to be desired.

The kind of science that we have corresponds to our general evolutionary step. We may condemn the surgeon because he does not understand the psychic causes of illness, but that does not change the fact that there is a great need for surgeons. It is divinely ordained that there is in society a range of possibilities that corresponds exactly to our needs. If we accuse the doctor of lacking insight into the psychic sphere, we can turn it on ourselves and ask, "How many people can I help using what I know? And do I

do so?"

The video in question dealt with a group of drug addicts who had taken impure heroin containing a chemical that rendered them unable to move. From one day to another they became physically paralysed. Their condition was similar to the one that takes many years to develop in people who suffer from Parkinson's disease.

A Swedish team of researchers performed an operation in which they introduced, using a long hypodermic needle, healthy cells into the diseased part of the brain, from the corresponding part of the brain of an aborted embryo. After between six months and a year these people had regained almost all of their normal functioning. The transplanted brain cells apparently thrived and began to produce the chemical that the patient needed.

A triumph for research! A fantastic step towards understanding a serious illness - or is it? If we are talking about evolution or involution, the answer is obviously yes. We have to go through a process of involution in order to evolve. That is evolution's *natural* way.

Do we have any right to use an aborted embryo's brain cells for such a purpose? The researchers are perfectly aware that this is an ethical problem. On the other hand because of the way we view people and life at the moment the researchers will argue that it is not so bad. Here we come to the heart of the whole matter: *Our view of what life is.*

From the point of view of the natural sciences life is a "lump of flesh" that can move itself around, "a collection of cells that work together", "something purely physical". A corpse is a collection of deceased cells that often ends up being burned, so why not re-use what can be re-used?

There can seem to be a gap separating the view of life of natural science and that of spiritual science. We know, however, that materialistic science is an important link on the way. Our actions can-

not be based on knowledge that we do not have.

We do not own our body, we administer it for a time and are responsible for it, therefore we cannot dispose of it by donating it. It is unnatural to transplant a heart into another person's body. Martinus' thinking is certainly coherent but we have to recognize that some of what he writes lies at the furthest limits of what we are able to understand as actual knowledge. Often it can feel to us that something is wrong. It is crucial to be able to feel that something is wrong to me, but this is not the same thing as knowing it to be wrong.

We are groping our way forward and should be happy about what we have understood, and to the same extent we should respect those who have not understood. If we do not have this respect we have essentially understood nothing. Knowledge is good, respect is better.

A lack of respect for other people, for the unusual things they think of doing, is a distinct expression of arrogance. One does not respect them for what they do and really one does not respect God either for letting them do it.

We are saying the evolution is misguided as if we ourselves know what correct evolution entailed! If any misguided or wrong evolution existed anywhere at all, it would mean that everything would not be very good.

From time to time I lapse into bitterness about how evolution is proceeding. It seems to me that one thing after another is wrong. The thinking of spiritual science is apparently not strongly enough rooted in me to prevent me from abandoning in weak moments the whole foundation and thinking of it, as if I, in criticizing evolution, had not understood anything.

It is completely natural to fall into this. What we are talking about is knowledge that lies at the very edge of what I can ever feel or understand. From a certain elevated point of view we have to

recognize that all processes that take place on this planet, in the universe, must be absolutely and completely natural. It is completely natural that we think wrongly. It is completely natural to demonstrate arrogance. It is completely natural for us to criticize things as they are. Ignorance is a completely natural link in evolution.

All processes are natural and are bound by laws, but not all naturally proceeding processes feel good or are pleasurable. Much of what we do quite naturally creates "distortions" and unnatural conditions in our physical and psychic bodies, and in this connection the word unnatural signifies conditions that are full of suffering. It is quite natural that this happens. This should happen; if it did not happen the world would be out of gear; everything else would be completely unnatural. *Translated by Andrew Brown*

MARTINUS CENTRE KLINT, DENMARK

International Summer Courses 1998

The next international summer course on Martinus Cosmology at the Martinus Centre, Klint, Denmark will be held from Saturday 25th July - Saturday 8th August. Lectures and study groups will be available in English, German, Danish and Swedish with simultaneous translation of the Scandinavian lectures into English, German, Spanish, Esperanto and other languages as necessary. The programme is enclosed with this issue of KOSMOS. *MMcG*

MARTINUS COSMOLOGY

Martinus Cosmology provides an all-embracing world picture logically describing and analysing the spiritual laws of life. In his works Martinus describes a concept of life that can be summarized as follows: All living beings have eternal life. Man has reached his present stage through evolution through the mineral, plant and animal kingdoms, and is at present a sphinx being, part animal and part real human being. The temporary goal for our evolution is the establishment of a real human kingdom, a union of all nations in one global state capable of guaranteeing every living being on earth peace, justice and a completely happy life.

Through reincarnation and evolution Man gradually develops new faculties that change his way of thinking and

acting. The law of karma, "what you sow you must also reap", guarantees that he gradually becomes perfect, a moral genius capable of differing between good and evil. The human being of today will thus finally appear as a real human being - "man in God's image after His likeness".

THE MARTINUS INSTITUTE in Copenhagen was established in 1932 in order to make Martinus' literature available.

THE MARTINUS CENTRE in Klint, Denmark is a school for the study of Martinus Cosmology. Courses are available in English.

Martinus Cosmology is not the basis for any kind of sect or association.

LITERATURE

Martinus (1890-1981) was a Danish writer. His entire output is known collectively as "The Third Testament", and comprises "Livets Bog (The Book of Life)" in 7 volumes "The Eternal World Picture" in 4 volumes (symbols with explanations) and about 30 shorter books. At present the following publications are available in English:

Livets Bog (The Book of Life) 1
The Eternal World Picture 1
The Eternal World Picture 2
Logic
Easter

Marriage and Universal Love
Meditation
The Fate of Mankind
The Ideal Food
The Immortality of Living Beings
The Mystery of Prayer
The Road to Initiation
The Road of Life
World Religion and World Politics
Martinus Cosmology - An Introduction

COVER SYMBOL

The symbol on the front cover, which is called "The finished human being in God's image after His likeness", shows the perfect way of behaving or what it means "to turn the left cheek when one is smitten on the right".

At the bottom of the symbol we see the course of evolution through many lives from animal (orange) to the perfect human being (yellow). The rectangular areas symbolise our physical earthly lives from birth to death. The smaller pale yellow areas between these show that we find ourselves in spiritual worlds between our physical earthly lives. After each stay in these worlds a new earthly life begins based upon the qualities and talents we have developed through previous physical lives. The orange and

yellow arcs show that our fate is a result of our own actions from previous lives as well as our present life. The large orange arc stretching from the left side to the middle symbolizes an unpleasant or so-called "evil" action that is sent out towards someone. This is answered by friendliness and understanding symbolised by the heart and the yellow arc. The symbol therefore shows the perfect man's total initiation into fate and the mystery of life, his understanding of eternal life, evolution and the law of fate: "as thou sowest, so shalt thou reap".

Through this eternal law we will all learn to differ between evil and good. We will become perfect, we will become "the finished human being in God's image after His likeness."

KOSMOS

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Subscription
6 issues per year
Within EU: DKK 185,-
incl. tax
Rest of world:
DKK 145 -
Airmail: DKK 25,- extra
Loose sale: DKK 30,-

Publisher
Martinus Institute, Copenhagen
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ISSN 0107 7929