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On vaccination

by Hans Wittendorff

A reader wrote: Our family has been vegetarian for generations, and we try as far as possible to live in accordance with Martinus Cosmology. We have always tried to avoid *vaccinations*, which we find odious, out of concern for the micro-universe within our own bodies and not least the dreadful sufferings that the production of serum inflicts upon our fellow creatures, the animals.

Has Martinus said anything about the problem of vaccination, and if so where? What did he think about it?

Answer: In 1941 Martinus gave a lecture entitled *Microcosmos* in which he took up the issue of the prevention of illness by means of vaccination. Here he stated, "But even though the human being's expanded knowledge in this sphere, seen from a certain point of view, is an extraordinarily great blessing by means of which thousands of people have been able to avoid the unnatural destruction of their organisms, vaccinations having been their only means of combatting or getting the better of dangerous epidemics, this knowledge or know-how is not at all expressive of the pinnacle or culminating height that the human being will reach in this sphere."

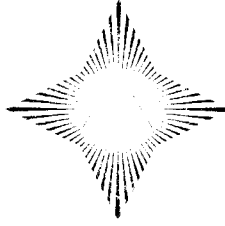
As in so many other connections Martinus puts the question in a larger context for us. He connects it with the

huge process of evolution that mankind is undergoing, and says directly that "one cannot ignore vaccination out of hand or advise people against being vaccinated". As usual Martinus does to act like a guru who tells us what we can and cannot do. On the contrary he analyses the problem and leaves the decision to the individual, who has to learn from his own experiences.

Later in his lecture Martinus takes up the issue of the *prevention of illness in the future*, which we will arrive at through the sufferings and experiences gained from illness. He ends with this loving and optimistic sentence: "And with this high-intellectual and love-saturated attitude, in fulfillment of the law of love, every form of medicine, serum or other cures produced at the expense of other beings' lives and health will be totally superfluous in the life and conduct of the terrestrial human being."

Microcosmos, the above-mentioned lecture, has not yet been translated into English but Danish and Swedish readers will find it in the Danish/Swedish edition of KOSMOS no.1/1996. English readers who would like to read more about the microcosmos within us (but not about vaccination in particular) will find a lot of information in Martinus' book, *The Ideal Food*.

Translated by Mary McGovern



Unnatural fatigue

by Martinus

Chapter 1 Fatigue and depression among all classes of society

Nowadays there is a very high incidence of the affliction that we call "fatigue". There are people who can be so tired that they feel they could lie down to rest flat on the ground almost regardless of where they happen to be. It is self-evident that such fatigue is a great inconvenience. Few people are so well off that they do not have to work for a living. And in such a case the person in question will become even more broken down since the fatigue begins to be a strain on his nerves. He begins to become anxious about his finances, anxious about losing his job. With every day that passes he loses courage to face life. In this case fatigue ultimately turns into depression, which in turn can lead to nervous breakdown, listlessness and suicide.

Yet it is not merely people who are forced to earn a living that can be anxious and broken down by unnatural fatigue. Financially independent people can of course also suffer from fatigue. Even though they are financially free and independent, most people have, however, some kind of business for which they are responsible and that earns them a living. Here unnatural fatigue can of course also

intervene and break such a person down when he begins to notice that he has almost no energy to attend to his business. Indeed, there is no form of existence whatsoever, whether among rich or poor, that cannot be taken over and destroyed by unnatural fatigue.

We find it and its attendant depression within all classes of society. Depression can, in its turn and in the worst cases, lead to mental illness and suicide.

Chapter 2 Depression and self-pity

It is dangerous to be depressed for too great a length of time, depression being tantamount to illness in the ability to think. The depressed person has lost the ability to see existence from its normal perspective. He can see it only in a black mental light. He wanders unremittingly in the shadow regions of the world of thought. It is as if he cannot find the way out of these shadow regions into the sunshine areas of the world of thought. He sees nothing but hopelessness all around him. He finds everything so insurmountable that he feels very sorry for himself and has an exaggerated sense of self-pity. He feels he is a martyr. He feels that he is a victim of the whims of Nature, if there is no one he can blame

for his "martyrdom". It is obvious that this situation, if it is not brought to an end, can lead to nothing but depression. But depression is in turn the first beginnings of a mental illness that can, in the worst cases, end in suicide. More abnormal than this a human being cannot become.

As I have mentioned above, unnatural fatigue, if it is not cured, can lead to a temporary physical or mental breakdown. It is of no use turning a blind eye to it and letting things slide, such as thousands of people do today, thus filling mental homes and psychiatric hospitals with these human wrecks, that is those who do not end up committing suicide.

Chapter 3 **Mental invalids**

What then can a human being do in order to be cured of this devastating fatigue? An understanding of the true innermost cause of the fatigue is of course necessary. Only when one has understood this can one begin to work in the right way and begin a real fight against the illness, and be thereby led back to a normal mental life and its attendant normal enjoyment of life.

It is true that medical science does an extraordinary amount to help people, over and above the large hospitals and the psychiatric hospitals that have been and are being built. And many of the slightly ill patients are cured. Yet this does not prevent hundreds of thousands of people living their daily lives today with a greater or lesser degree of this dangerous fatigue syndrome. Of these great numbers of people there is a certain percentage that will end up being incurably mentally ill. Many of those whose illness has progressed far into the dangerous stages cannot be healed within their present incarnation. Their organic structure has already been too badly damaged. For them the cure is temporarily put off until the next incarnation. If someone loses a foot or a finger no new

finger will grow in its place. In the same way one can also be so badly damaged or injured in the mental areas that one cannot possibly be restored to normal health in one's present incarnation. The human being's mental organs can become defective in that certain parts of them wither or die. Here the individual cannot be helped. Just as new limbs cannot regrow on the physical organism, so, within a certain mental sphere, new organic parts cannot regrow either, where the normal parts are dead. People with such defects cannot be healed or be restored to normal health within their present incarnation. It is thus not these life-long disabled people that I am addressing here. It is, however, those that for the moment perceive this illness as nothing more than unnatural fatigue. These people can, if they really pull themselves together, be cured and become totally free of this fatigue and its undermining and lethal consequences.

Chapter 4 **The great mental strain on the modern human being**

What then is unnatural fatigue? Unnatural fatigue, which is very widespread, is due in the first instance to the current rapidly accelerated transformation of the life of the modern human being who has embarked upon an accelerated evolution and use of the ability to think. The use of this ability is excessive for the human being who, from a cosmic point of view, is still primitive. Before people in general obtained modern schooling and the intellectual horizon that developed from this, they did not have any particularly noticeable mental horizon over and above the instinctive functions, these being the urge to mate and the need to scrape together their daily bread. Since the majority were to a great extent slaves of a privileged upper class, they were given their daily bread, albeit scanty rations. Since the daily life of the majority had thus assumed a more or less permanent

form, dictated to them by this upper class, they could not experiment or speculate very much about the maintenance of their existence, as is the case today. What did the primitive human being know of all the phenomena or spheres of thought that today flourish within the mentality of the modern human being? What did primitive peasants know about geography, astronomy, history, literature and art, about the structure of the earth, about arithmetic, writing, photography, film, radio, television or all the other things that are more or less inculcated in every child and young person of today as vital subjects and skills? That this state means a strain on, or use of, the nerves and the ability to think that the great-grandparents of the same children and young people were never ever encumbered with, is an irrefutable fact.

Chapter 5

Greater sensitivity and ability to conceptualise

This mental expansion of the consciousness is in itself nothing other than an advantage for the human being. It is, as will be remembered, this expansion of the mentality that will ultimately lift the human being entirely out of the animal kingdom and help it to become the perfect human being. But for the man in the street this constitutes an entirely new area of the mentality; indeed, from a cosmic point of view one can almost regard this area as newly born. But something that is newly born is frail and has no resistance. The great transformation of the mentality of the human being has thus had the effect that the present modern human being almost at lightening speed, relatively speaking, has come under conditions quite dissimilar to those under which its great-grandparents and great-great-grandparents lived. The modern human being is pervaded by an expanded stream of thought that was unknown to its ancestors and that therefore could not cause them any harm. This

stream of thought has refined the nerves and blood, and thereby the organism, of the modern human being, an organism that is much more sensitive and alive than that of the people of the past, just as its mental sphere has quite naturally and correspondingly also become refined and vulnerable. The modern human being can thus become ill and be hurt in areas where its ancestors were totally robust or unconscious, because their consciousness had not yet been expanded by the conspicuous intellectual horizon of today and the ensuing expanded ability to experience. This expanded ability to experience is reflected in the human being's ability to deliberate, to conceptualise about areas of which it was previously illiterate. The new aspect of the human being is thus its growing ability to deliberate and conceptualise. It is this ability that increasingly separates it from its original animal existence.

Chapter 6

The connection between the ability to conceptualise and egoism or self-centredness

The new sphere of consciousness plays an important rôle in people's daily lives together. Their expanded sensitivity or sensibility now gives rise to experiences in the being's mentality to which it was previously immune. These new experiences can of course be pleasant and healthy, and thereby invigorating, just as they can be unpleasant and unhealthy, thereby paving the way for illness or death. But in a sphere that is newly born there is every possibility for making mistakes. And this is the case here in the human being's relatively new and as yet feeble mental sphere. And since it is in reality this sphere that constitutes the world of thought through which all human beings today contact one another and build up their life together, one now understands how this life together in so many situations is a manifestation of mistakes, how it becomes unstable and leads

to disruption or division, hatred and persecution. Because of the expanded ability to conceptualise that the modern human being has come to possess, it has become a genius at forming concepts or ideas in the light of which it sees itself as the most innocent being in every conflict it has with its neighbour. To the same extent of course it sees its neighbour as the villain, as the persecutor, or as its evil genius; it therefore wants this neighbour punished or pursued with every kind of malice. And since the neighbour as a rule feels the same about his opponent, the life of two such people must inevitably end in mutual persecution, hatred and bitterness, which in the worst cases must end, like it did for the Vikings or primitive children of Nature, in murder and killing.

Chapter 7

Mental conflicts and autosuggestion

While the primitive human being of the past acted mainly on instinct and did not reflect on or have scruples about justice, since it was actually an unwritten law, as was the case among the animals, that justice was on the side of those that could wipe out or murder the opponent, the modern human being is not as robust as this. It is true that its instinct prompts it to wish misfortune upon its opponent, but an incipient humanistic feeling influences the being's expanded ability to think, creating thoughts that go in the direction of defending the opponent. So the being's instinct and feeling come into conflict with one another here. But this conflict quickly sets in motion this human being's expanded ability to think or reflect. And the being now begins to reflect, often for a very long time. If the being's instinct is dominating or has the upper hand over feeling, it will dictate the being's intelligence and thereby its deliberation in favour of instinct. Since instinct is the seat of the habits and tendencies of the past, which means this unwritten law where justice is on the side

that can wipe out or subjugate the opponent, it makes the being, by using its intelligence, create the most ingenious mental images through which it sees itself as totally innocent or as a one hundred-per-cent martyr. Through the same reflective thinking guided by instinct it sees, in the worst cases, its opponent as the most infamous villain, who ought to be opposed and irritated by every available means. Whether or not the evidence or the justification for this persecution is based on facts is of no significance for the prosecutor. He has long since hypnotised himself into believing that his own mental images, created by his instinct and intelligence, are irrefutable reality. In the worst cases he wishes death and ruin upon his opponent. And here we have met the Viking, the Neanderthal man or the primitive human being in the modern human being of the twentieth century.

Chapter 8

The heavy burden of self-pity or "martyrdom"

But carrying a savage and its unwritten laws in one's heart and brain in this way, and letting it have a say in determining one's behaviour is a burden that the modern human being of the twentieth century cannot carry without mentally and volitionally overstraining itself. It is literally this burden that creates this being's unnatural fatigue. It often drags itself to death under this burden. Because of the previously mentioned greatly expanded ability to think, which it acquired as the result of another state of being in its mind and heart, this savage nature inherited from the past can cause it to reflect excessively. This reflection constitutes all the kinds of thoughts that find vent in anger, hatred and the tendency to persecute people that one believes are one's evil genius or the cause of one's misfortune. This reflection, because of primordial human instincts and modern intelligence, makes the human being as-

sert to himself and others his innocence and purity in any conflict with his neighbour. And when the reflection has succeeded, so that its originator has completely hypnotised itself into seeing pure innocence in its own being, then the destruction of its own abilities begins in earnest. It now becomes not merely more embittered by the object of its anger, which greatly increases its nervous tension, but it also becomes depressed as now, because of autosuggestion, it can see the entire situation as nothing but martyrdom. It thereby comes to suffer from far too much self-pity. Bitterness and anger towards another human being and feeling sorry for itself have now become two great spheres of activity in its daily life, which to a greater or lesser extent occupy its thoughts. Such a human being prevents itself from being happy since its imagined martyrdom prevents it from being mentally normal and in balance.

Chapter 9

The effects of self-tyranny

Martyrdom and happiness can no more be combined than oil and water. And to this must be added the anger and bitterness towards any other person that keeps one in a state of opposition and deliberation thereon. But anger and bitterness cannot possibly co-exist with normal joy in living either. And since the maintenance of absolute health of body and soul cannot possibly be promoted in any way other than by a normal enjoyment of life, we see here how such a human being now in reality, albeit unconsciously, tyrannises itself by maintaining thoughts of anger and martyrdom. Since all thought is a radiant force that pervades and courses through not merely the brain but also the atomic or microstructure of the blood, the musculature and the nerves, it is by no means unimportant which kinds of thoughts thus pass through the micro-life and organs of the organism. Since joyful thoughts constitute the normal vi-

tal force in the animal organism, this vital force will be damaged to the extent that the human being is filled with thoughts of anger, depression and martyrdom. And when the vital force is damaged, its capacity will be insufficient to promote normal vital functioning, which finds expression exclusively in a permanent enjoyment of life. And not having the energy to promote normal, daily vital functioning can be felt only as "fatigue". Fatigue is exclusively a symptom of a lack of vital force.

So the cause of the human being's unnatural fatigue is that it is no longer a prehistoric human being pure and simple. Its evolution through the ages has led to it being unable to endure living according to the unwritten laws of the prehistoric or savage human being, which focus exclusively on the morality of power: "An eye for an eye, and a tooth for a tooth". Its nerves simply cannot stand being continuously pervaded by the animal mentality, which can be expressed by the concept: "Every man for himself". It has become too much a "human being" for this. But nonetheless in their daily thinking thousands upon thousands of people today promote an enormous amount of angry and depressive thoughts, merged in a feeling of martyrdom that keeps all joy in living and thereby normal vital force away from both body and soul. And we have here arrived at the innermost cause of all illness and misfortune.

Chapter 10

A new condition of human life

As the modern civilised human being grows further and further away from the stage of primitive man, away from the laws and conditions that were vital to this stage, it has correspondingly come under the principles and laws of the next stage in evolution. The next stage in evolution is that which will gradually become the perfect human being's existence and conduct, which means the mental stage that

Christ referred to in his divine "Sermon on the Mount". Normal joy in living for the human being who has advanced in evolution is thus being unable to defeat its enemy in the way that the Vikings or the figures of Nordic mythology did. All creation of culture goes more and more against such a way of being. At any rate the civilised human being must not punish its enemies itself. In a civilised nation this must happen only through authorities and a judicial system. And evolution goes more and more in that direction. Among these civilised nations the lack of a similar judicial system for nations is felt increasingly. Various attempts have already been made at forming such a judicial system. What are "the United Nations", "the League of Nations", "One World" and similar organisations other than attempts at, or fore-runners of, an international judicial system for nations?

The way to health for soul and body thus goes exclusively through fighting anger, bitterness and the feeling of martyrdom in one's own heart and mind. Only with friendship can one remove hostility between oneself and others. And only by overcoming one's tendency to feel hostile and revengeful towards one's neighbour can one remove the absolute cause of illness. Illness is merely a reaction, appearing in the physical body, to previous mental conflicts or disharmony between the source of the organism and its neighbour or its surroundings. If these conflicts had not existed the being would never have got into the weakened state that today makes it susceptible to all kinds of illness and ill-health.

Chapter 11

The life-giving force of existence and neighbourly love

It was therefore not for nothing that Christ said, "... but whosoever shall smite thee on thy right cheek, turn to him the other also". "Love your enemies, bless them that curse you, do good

to them that hate you, and pray for them which despitefully use you, and persecute you ...", "... and if he (your brother) repent, forgive him. And if he seven times in a day turn again to thee, saying, I repent; thou shalt forgive him". Later he pointed out to the apostle Peter that it was not merely seven times a day that one should forgive, saying, "... not until seven times: but, until seventy times seven". Does this not mean that one should forgive everything and everyone? When a person can forgive seventy times seven times a day does this not then cover all the situations in which he should forgive that he could possibly meet? After this daily quota of forgiveness there is surely nothing left to forgive. Everything has to be forgiven. If these words or concepts were merely figments of the imagination of a superficial fanatic they would have long since dissolved into thin air. That which is not rooted in reality will in time be removed by the storms of life. The present concepts and commands have now braved thousands of years, this being due exclusively to the fact that they express an irrefutable truth, a truth that is now becoming a living reality through demonstrable reactions in the human being's physical and mental structure and way of being. With neighbourly love in mind and behaviour, the kind of deliberation that is lethal will disappear, the deliberation through which one trains oneself to see "the mote in one's brother's eye" without ever seeing "the beam in one's own eye". By removing this crookedness from one's daily perception of life one has found the best medicine for all illness and misfortune. Only by using this medicine can one find the road back to life. The domain of suffering must yield to the radiant sunshine of love.

Original Danish title: *Unaturlig trøst*, a lecture given by Martinus on 16th January 1955, edited by Erik Gerner Larsson. From Book no. 16, *The Principle of Reincarnation*. Translated by Mary McGovern, 1998

Is healing compatible with the law of fate?

by Hans Wittendorff

A reader has asked: How can healing (attempting to help others) be compatible with the law of fate? When is one permitted to help those who "suffer", thereby interfering with the law of fate? And where has Martinus written about these things?

Answer: Martinus has not used the word "healing" in *The Third Testament*, but your question is nevertheless perfectly clear. If I were to answer it to the full it would take up an entire issue of *Kosmos* as it touches on one of the most central of Martinus' analyses: *Cosmic chemistry*. But let us find some of the places where Martinus talks about this subject.

In *Livets Bog* volume 6, section 2241 Martinus maintains that "Every being is the absolute master of its own fate. Everything that one encounters either as an evil or a good fate is the reaping of one's own previous actions." Martinus elaborates on the same idea in volume 7, sections 2448 and 2468. Put in different words he writes that we are free to do "good" or "evil", but in return we have to experience the effects of this expression of our will.

Martinus then continues his analysis and discusses your question about attempting to help others. In section 2469

he says that these effects that rebound create a new reality in the being's experience of life, namely *knowledge*. Gradually, as the being accumulates in its psyche personal experience of the effects of good and evil in its experiencing of life, it develops the talent or gift for being able to exhibit more and more a way of being or behaving, the effects of which are a bright and happy fate. This principle in its initial form causes the being to become intelligent and in the best instance changes it into a "high-intellectual" being. Martinus then continues, "To this end one more ability is needed, namely "humanity" or "neighbourly love". This ability consists of being able to sense in one's own psyche the anxiety and suffering of others. So the more conscious one is of the unhappy fates of other beings and the more one is able to feel this within oneself, the more compassion one will feel towards these beings. Again this means that at this point one begins to want to give rather than to take. One feels joy in helping these people who are suffering and in leading them toward bright states of greater happiness". And Martinus concludes this section by saying that this ability constitutes the beginning of the first dawn and sunrise of neighbourly love in the sphere

or mentality of terrestrial mankind.

Yes, we should indeed help our fellow beings, with practical help where this is possible and by praying to Providence where there are no means of carrying out "physical" help. Martinus writes in *Livets Bog* volume 6, section 2383 about the structure of prayer in a way that is both beautiful and moving. "This prayer is then heard by discarnated beings who at all times surround the physical beings as guardian angels ... whether they have their prayer fulfilled will depend on whether the fulfilling of it would be of absolute benefit to the being's further perfection in evolution ... God is omniscient and would not manifest anything that would be harmful to

the being that is praying ... But through prayer the Godhead transfers power and strength from the stronger beings to the weak or less strong beings and in this way the weak beings are supported and can come through their crises or difficulties much more lightly so that in the best instances they can come through the dark situations in their fate even with joy".

In other words the law of karma and our desire to help others both have the same purpose: to bring us all forwards in evolution towards brighter times.

Translated by Andrew Brown

The healing power of thought

by Per-Anders Hedlund

What's it really all about when people say that our thoughts have healing powers? There is a variety of books on offer written by a number of authors explaining the principles and possibilities in this respect. And even modern-day medical science is represented - studies show that there is physiological evidence that positive thoughts play a rôle in connection with good health.

Not long ago I read in *Fakta* (no. 1-91), a Scandinavian magazine on popular science, about how two American psychologists after a study maintained that very religious people did not suffer from common colds or headaches as frequently as people who were not as religious or who were in fact irreligious. "The pro-

bable reason is that people who are very religious hope for a better world", the article read. "People with such a hope are not as frequently afflicted by stress, and they always find meaning in life". The two psychologists claim that it is the religious people's positive approach to their life and existence that causes them to enjoy better health than others.

In his book "Creating Health", the Indian-born, American doctor Deepak Chopra explains how the so-called "placebo effect" (absolute conviction that [neutral] pills will cure an illness) has a real medical effect on the body's physiology. "When belief is channelled in a particular direction, the 'de facto' effect of a medicament is changed entirely - not only reinforced. The belief that a pill

will remove a headache, lower blood pressure, improve sexual capacity, boost strength and vitality, restore appetite, reduce or increase weight, or cure a particular illness, can in fact produce this very result. In order for thought to heal, the person in question must be fully and absolutely convinced about the idea in question and maintain his or her belief during a particular period of time because the longer the healing thought patterns will be allowed to impact on the relevant neurotransmitters (i.e. the chemical cerebral substances through which the thoughts work), the stronger the effect of the neurotransmitters on the brain's physiology."(1) The doctor adds, "The in-depth physiological changes provoked by light thoughts produce good health because the neurotransmitter that relays these thoughts in the body have a stimulating effect."

Thoughts do not control the will of Providence

The fact is that there is a wealth of material and modern research results to support the claim that thoughts can heal. On the other hand, as we have also seen in the above two examples, this presupposes that we can either mobilise a certain measure of thought control throughout a certain period of time, or that we really believe, or feel an unshakeable confidence, in something or somebody.

Among the number of novel thinkers, Martinus has provided abundant proof of the powers of the mind when it comes to microcosmos or the body, despite the fact that to the cosmically conscious being this is not merely a matter of the being's own ability to follow a particular train of thought but first and foremost a matter determined by the will and over-

view of Providence, based on the being's personal karma and the evolutionary path that every unfinished human being has to follow.

Modern literature about positive thinking is still incomplete

Seen in a cosmic perspective, thoughts influence the chemistry of the body - but always within the framework of the laws for the divine world order. This is an aspect that today rarely appears in this form of literature, perhaps because most authors - in spite of all the positive thinking they represent - lack a perfect insight into life. Therefore it has not become clear that man's ability to believe is degenerating (fully in accordance with evolution), and this may make it hard for the patients in question to follow certain methods for self-healing however positive and truth-loving they may be towards other people. In fact, even if one is fully knowledgeable of the cosmic analyses, confidence in life or Providence is not a permanent state of mind (something we probably all experience), and it is not likely that it will ever become one - given our present psyche - until the majority of the analyses have become personal experiences.

The same effect if you have light thoughts about your neighbour

Another problem, a more individual dilemma, is that it may be difficult for a person who, for one reason or another, has a tendency to be pessimistic (not least about himself) to have positive thoughts over a relatively long period, but this is indeed necessary in order to influence the body's chemistry and currently abnormal tissue. In such cases it may be necessary to find alternatives, and in this

1: Translators note: The quotations from Deepak Chopra's book *Creating Health* have been translated back into English from the Swedish edition of the book and may therefore differ from the original. Readers with access to Chopra's original will find the quotations in chapter 15.

situation - which is different from the case of a diminishing ability to believe - there are many choices.

An alternative thought process may here be such that if one cannot exclude negative thoughts and uneasiness during treatment (during which one must concentrate to visualise how the body is being healed and everything becomes well again) it is probable that one will have the same fine inner chemical effect if one thinks positively and healingly about another person in one's circles, for instance a person who is not well or is suffering hardship of a kind. Considering the telepathic side of life, it does also have a positive effect on one's "neighbour" in his or her situation and at the same time this positive state of mind stimulates and works for the good of one one's own health.

The chemistry of prayer must not be underestimated

Praying may also be of great help in relation to meditation (provided that one's psyche and mentality allow it). It may not give immediate relief, which is naturally desired by most people, but it may give sufficient inspiration and patience to bear the difficulties that will eventually provide valuable experience when considered in a future perspective. Maybe one is allowed to have a night of restful and invigorating sleep, which is often difficult in times of illness or disease. Perhaps there is a sudden impulse that convinces one that the illness will soon be over and that everything will work out very well, compared with a large number of other people who are much worse off. Perhaps one stumbles upon a particular book that gives one experiences of joy and inspiration in the difficult situation - or perhaps something entirely different that is handed to one along invisible channels and makes life more bearable.

In connection with the said degeneration of the ability to believe, it may ap-

pear paradoxical that praying is here emphasised for its beneficial qualities. How can one pray to God without being a believer? Could it not be that praying is more than just a matter of belief. It may be that it is rather a matter of an innate vital function that we all have within us - consciously or unconsciously. In *The Eternal World Picture 2*, Martinus discusses this, for instance in the explanation of symbol no. 21. But in order for those whose ability to believe is no longer intact and whose faith is lost to accept prayer as a conscious vital function, they have either to have personal experiences or a logical explanation at hand, an explanation of the structure of life acceptable to their intellect, and answer to the question "Who is God?". Here the confidence in the object of their prayers is rarely as great as that of those who still have the ability to believe and who therefore, within the religious and philosophical spheres of life, have no or only very little need of intellectual proof.

Prayer or the personal "inner meeting" with the Godhead or "the universal I" is in itself a very pleasant stimulation of the nervous system and microcosmos; so too is the atmosphere of humility and sensation of relief, peace, hope or other light thoughts and feelings that often fill the praying person, this being the very state that healing substances can create in one's body.

The positive thought chemistry resulting from meditative praying must thus not be underestimated. And perhaps it was very much a consequence of their regular prayers that the above-mentioned religious people showed such stable vitality, the reason that they tolerate adversity, stress and colds better than others; but this did not appear from the American study of the health of religious people.

Translated by Mogens K. Bech

Two kinds of roots

by Olav Johansson

While out jogging in the woods and the open countryside, I found myself marveling at the contrast between my own "rootless", mobile existence and the rooted, stationary state of the trees and plants. Plants are firmly anchored to their place on the earth while I - at any rate in the physical sense - have by comparison much greater freedom.

The inner world of plants

Behind the plant kingdom's literally vegetative state there is an abundant inner world - a faculty in the plant to move itself in an inner, memory kingdom of "gold copies". This faculty to move has become lost in us and instead we have become "mobile" on the physical plane.

The connection with this inner world also means that the plant has a different kind of "rootedness" than the kind that is manifested in the soil of the earth. Through its world of "gold copies" it is also anchored in the world of light. This higher world, which through the colours, shapes and scents of plants reflects its superterrestrial beauty and harmony into the physical plane enabling us to sense the world of light, is the one that we have all once left behind.

Renewal of consciousness

Why did we leave behind this world of endless light? Martinus answers that it is because our consciousness has to be re-

newed and transformed. Too much light eventually leads to sunstroke, that is to say unconsciousness. Consciousness or the ability to experience life consists of distinguishing between contrasts, just as for example our sight consists of distinguishing between light and shade.

A consciousness without the cooling effects of shade will therefore at a certain point begin to wither, just like a plant does when it is exposed for too long to too much sunshine and heat. This withering is a kind of "dying", which does not mean a "death" in the absolute sense, but a "death" understood in a way that implies a restriction of the faculty to experience life. This is the reason why this faculty has to be recreated and renewed in every "spiral cycle", and this comes about through its life-renewing meeting with the principle of shade or darkness.

From plant to animal

The plant is a creature that is at a very advanced stage of this mental "withering" and at the same time it is at the embryonic stage in the birth of the new day-consciousness.

In relation to the outer world its faculty to experience has long since degenerated and become latent - it has its real day-consciousness only in the previously mentioned inner world of "gold copies" - but the conceiving or fertilization of a

new day-consciousness relating to the outer world has begun in the form of what Martinus calls the plant's "sensory consciousness", that is to say the beginnings of the faculty to sense the physical world in the form of an undefined experiencing of the contrasts of "pleasure" and "displeasure".

This faculty in the plant is, however, still very simple, undeveloped and without details. Hence its, in the outward sense, "vegetative" state on the physical plane. Over millions of years it has had to "vegetate" in a state that is physically fettered or rooted, until its new consciousness and faculty to experience has developed enough for it to be able to free itself gradually from this fettered existence. It then no longer appears as a plant with roots but as a physically mobile being, that is to say an "animal".

Act one in the drama of liberation

So now the first act of a drama of liberation has reached its conclusion. The individual has now gained physical freedom of movement, that is to say the freedom to move over distances in space. Continuing to evolve in the animal kingdom implies strengthening this new-found freedom. In ordinary animals the range of mobility of the physical organism is restricted because these beings, unlike the more evolved animals or terrestrial human being, are still unable to create, artificially, the physical "auxiliary organisms" that we call "means of communication". What are these "means of communication", in the form of, for example, cars, ships and aeroplanes, if not artificially produced extensions or reinforcements of the physical organism's mobility? These extensions and reinforcements are made possible by means of another kind of movement phenomenon. This is the spiritual phenomenon to do with movement and vibration that we call "intelligence", and it is securing more and more of a foothold in the evolved animal's consciousness.

Act two in the drama of liberation

As the phenomenon of intelligence comes onto the scene the drama takes on a completely different intensity or "frequency". Initially this "frequency" renders the individual "rootless" also in the spiritual sense. The new spiritual roots that, with the help of feeling and intellect, will evolve, are unable to gain nourishment in the layer of earth where the old instinctive plants, that is the plants of blind belief, grow.

So the vibrations of intelligence speed up evolution at a rate that is apparently constantly accelerating. Among other things this means that the rate at which we receive impressions, or what is called the "body of information", is increasing drastically for each individual being, not least due to the mass media (the mass media are also a "means of communication"). For example researchers have calculated that the body of information contained in a single copy of the Sunday edition of Dagens Nyheter (the largest daily newspaper in Sweden) is equivalent to the body of information that a person in the eighteenth century would have been exposed to over the course of his or her entire life. It is not so surprising that modern man is subject to "information fatigue" and the "unnatural fatigue" that follows on from it. (See the article by Martinus *Unnatural Fatigue* on page 3). But Martinus points out in this article that from a broader point of view this development is of benefit to the human being because it brings about an enormous expansion of its consciousness or spiritual horizon and therefore also of its spiritual learning, flexibility and mobility. This is very important in the second act of the great drama of liberation; it is this act that causes us to achieve or secure a new kind of freedom of movement. This is not a freedom of movement as regards *distance* as was the case in the first act of the drama but a freedom of movement as regards *state*, which is the second and to-

tally sovereign stage of freedom of movement.

The finished or completely evolved human being has just such a sovereign freedom of movement. This means that it does not feel any limitations of time or space. For him or her to "travel" does not mean an alteration of distance, that is to say a transporting or moving of a heavy physical organism from one place to another, it means instead an alteration of state. Due to its sovereign power over matter, the true human being can materialise and dematerialise its organism, that is its instrument of manifestation on the physical plane. One has therefore the complete freedom to change from one state to another, which means that one can, by using one's will, freely move between the physical and the spiritual

world and even between different physical worlds or globes.

This sovereign, liberated state is in extreme contrast to the plant's state where it is bound to the earth and to its place. The plant is bound because of its rootedness to the earth. The true human being's lack of restriction is also, paradoxically, because of a kind of "rootedness". But it is not an "earthly" rootedness but a "heavenly" one. It is a rootedness in the Godhead that is personally experienced and one hundred-per-cent conscious. Terrestrial roots bind. Divine ones liberate. They are two different kinds of roots.

Translated by Andrew Brown

1998

International courses in Martinus Cosmology at The Martinus Centre, Klint, Denmark

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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 finish human being in God's image after His likeness."

KOSMOS

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