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Nutrition

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Help towards helping ourselves



Nutrition

by Maria Mattsson

We often take better care of our cars than of ourselves. We put the *right* fuel in them so that they will work. We wash them, clean them and refurbish them. We lubricate them, adjust them, repair them, remove rust from them and so on. What would happen if we did not put the right fuel in our cars? The roads of course would be empty.

The same is true of ourselves. How do we take care of ourselves? It is good to be conscious of this and ask oneself, "What kind of nutrition, what food and drink do I fuel myself with? Is it the proper nutrition or fuel, which makes me function harmoniously? Is it constructive or destructive? Which fuel is the right one for me, the one that will make me "run" well?"

Food, drink and so on are forms of *life* that each have their own particular vibration and energy. It is therefore important that I think about what nutrition *I choose* to let live in my body, to let come so close to me. What does it contribute to my *life*? Does it contribute balance and harmony? Or is it just the opposite? Does it contribute poison, stress, anxiety, imbalance and destruction? If we are longing for balance, harmony and joy in living then the food that we consume can contribute to this.

We can be conscious that the nutrition that we consume is not good for us, but we still go on consuming it. This consciousness is at first on the intellectual level. We understand it with our heads but not with our hearts.

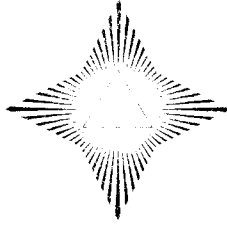
We very often continue consuming things that harm us, and we do it for as long as we can, as long as it does not influence us too much. It is not until it begins to hurt enough that we become sufficiently motivated to take care of ourselves in a harmonious way. It is only then that understanding begins to reach the heart.

I myself have experienced that consuming this "fuel" does not give me the life I need. This has begun to motivate me research the matter and find out how I can look after myself in a *life-giving* way and find out what nutrition I can consume that will contribute to this? There are of course other factors that are significant for how we feel, including how we relate to ourselves and our surroundings, which are matters of great importance.

The purpose of this article is to provide a little information about the significance of nutrition. We must each do our own research to find out what works for each individual. Good luck on your research trip!

Translation: MMcG

Further reading: *The Ideal Food* by Martinus.



The galaxies of the universe

by Martinus

Chapter 1 Physical space

What do we know about the vast starry sky that we see arching above our heads on cloudless nights? Materialistic science has developed so much as to be able to show us that this sky surpasses everything that can be measured in terms of size, distance, time and space. Science cannot use ordinary everyday terms when describing the scale of distances in space. These distances are so gigantic that one has had to create a new unit of measurement in order to think in these perspectives, a unit that has been entitled "light years".

It has thus been possible to measure the distance to remote solar and galactic systems that can be observed with binoculars and telescopes and that are located hundreds of thousands of times further away from the earth than the distance that light, with the speed of 300,000 kilometres per second, travels through in a year. But this in reality means that the further we try to look into the universe, the further we see into the past. When, with the aid of optical instruments, we

see constellations or galaxies several hundreds of thousands of light years out in space, we do not see these as they are today but as they were several hundreds of thousands of years ago. The fact that these constellations and galactic systems are tremendous oceans of fire and burning suns of varying degrees of heat provides no actual solution to the riddle or the mystery shrouding them for the ordinary human being.

Physical science does a great and invaluable job in weighing and measuring things and estimating speeds, but the riddle of the universe cannot be solved solely through these methods. They provide perspectives for thought to be able to work in, but thought, within this area of research as everywhere else in life, must attain to solutions in terms of manifestations of life and not merely solutions in terms of weights and measures.

Chapter 2 Macrocosmos and microcosmos

What are these vast stellar systems out in the universe showing us? And what is their purpose? Do these millionfold

oceans of stars exist merely in order to appear to the citizens of the earth as tiny shining points in the darkness of night, as was believed in days of old? No, there is almost no one who believes this today. We know that the earth is not the centre of the universe in the way that we perceived it to be in the old dogmatic world pictures of the religions. We know that these galaxies and solar systems are of such gigantic dimensions and that the earth is so tiny in relation to this that it would be a strange waste of the forces of Nature if all these heavenly bodies were to exist merely for the sake of the earth or for mankind in particular. Nature does not squander its forces; on the contrary, everything is used and is in its own way of benefit to the whole. Here on Earth it is impossible to find anything whatsoever that goes to waste in Nature's housekeeping. Do we not see that the withered leaves in the autumn are recycled, that waste products become useful manure, and that dung contributes to producing bread grain? Even a drop of water is teeming with life, with tiny beings that we can observe through microscopes and whose manifestation of life proves to be absolutely essential in the great context of life.

The manifestation of the vital force can be traced everywhere, all the way down to the world of atoms and electrons, which of course are regarded even by science as a kind of microscopic solar systems. Could the world exist without the power of the atom? It could not. Neither people, the earth, the solar system nor the galactic systems would exist if the atomic systems, of which everything is build up, did not exist. No particle in the microcosmos, however tiny, exists without being of benefit to the whole. With what logical justification can we then suppose that the gigantic particles in the universe that we call planets, solar systems and galactic systems, should not be subject to the same laws and principles manifested on a larger

scale? Many of these constellations and heavenly bodies are not planets in the ordinary sense but vast oceans of burning matter, boiling metals representing a movement and manifestation of force that cannot be measured in current terms for force. Here it is not a matter of the manifestation of hundreds or thousands of horsepower, but of millions, indeed, billions upon billions of horsepower. To believe that all these manifestations of force, which reciprocally influence one another, are merely coincidental and that the gigantic heavenly bodies should follow their law-bound courses or cycles in the universe during immeasurable periods of time through immense distances for nothing whatever or merely in order to be gazed at from our Earth, is an expression merely of naivety and narrow-mindedness. Our little Earth is like nothing more than a grain of dust in relation to the gigantic heavenly bodies and galactic systems, and we ourselves are, in relation to these mighty giants, just as microscopic as the electrons in the atoms that make up our flesh and blood are microscopic in relation to our entire organism.

Chapter 3

Chaotic consciousness and cosmic consciousness

The materialistic world view of our time, which is based on research into bodies, organs and particles, and on measuring movements in time, space and matter, is actually a view of death rather than a view of life. It cultivates death instead of life, and lives on unreality instead of on reality. Solutions in terms of weights and measures become expressions for something merely local and relative when one neither knows nor acknowledges the living "Something" that expresses itself, creates and experiences through all the movements and cycles that the human being can measure and even more that it cannot measure. This is of course no criticism of science and its methods, which

are a tremendous benefit for mankind and will become even more so when the human being finds out how to use them to a greater extent in the service of peace and neighbourly love. It is merely an analysis of the state of mankind in a world where the forces are moving in the direction of war, chaos, explosions and short circuits, both when it is a matter of the individual human beings' mutual relations and the mutual interdependence of peoples.

The human being on Earth creates a chaotic state in the relationship between itself and its surroundings because it has as yet a chaotic consciousness. This consciousness is also used to do research into the riddles of life and has of course there too a tendency to find circumstances chaotic. What is seen depends on the eyes that see, it is said, and this is true when one, by the eyes, understands the consciousness that uses them. The chaos is, however, not in the universe; it is in the human being itself. But by becoming acquainted with the cosmic structure and laws of the universe, both as macrocosmic, mesocosmic and microcosmic expressions of life, the human being has the possibility, if it seeks to live in accordance with these laws, of changing its consciousness into cosmic consciousness.

Chapter 4

"The human being in God's image" is about to be created

Spiritual science aims to convey to the seeker an understanding of the interaction between its own will and consciousness and the cosmic forces that manifest themselves in the microcosmos and the macrocosmos, so that through logical thinking it can come to realise its own potential and consciously take a share in the work on its own further development. We need only study the expressions of life on our own planet in order to realise that vast, strong, cosmic or universal forces have for millions of

years worked on it appearing in the purposeful form and state that it has today. Why is it round? Why does it turn upon its own axis and move around the sun? Why are there minerals, plants, animals and human beings on it, and why does there exist in the human being a longing for the earth to become a world of peace, where something beautiful and of benefit to the whole is created? Is it the effect of coincidental combinations of matter that could just as well have been quite different? No, it is the result of logical thinking and creation, a manifestation of the consciousness that exists behind the entire universe, and which the human being calls God. From having been an ocean of fire the earth, over an immense period of time, has been transformed into an inhabitable planet for animal life and a dwelling for the future "human being in God's image". This latter human being already exists on the earth in a kind of embryonic state. Its creation is not complete yet, although the creation of the earth is just about complete; it is about to come about by it getting to know itself, just as it is getting to know the world in which it lives. It calls itself "human being", because it feels superior to the other animals on the planet, but it is in reality as yet merely partly human being and partly animal. The planet and mankind are, however, now undergoing an accelerated evolution, and in the course of relatively few thousands of years there will exist a manifestation of life on this planet that will far surpass people's dream of "one world" or "the united states of the world".

Chapter 5

The necessity of spiritual perspectives

The solution of the mystery of life cannot be found by staring out into space towards distant constellations and galaxies nor by discovering the constituents of the nucleuses of an atoms. These physical perspectives, however, are of great value

as parts of an outlook on the world and on life, but they must be supplemented by spiritual perspectives in order that the human being can experience the reality to which it contributes and which it experiences. Life is so wisely structured that nothing whatsoever can go on being a mystery for living beings. The structure of life exists in all sizes or formats, so there will always be a format that suits each intellectual set of senses. Through the format of the structure of life that suits our set of senses precisely we can attain the experience of the solution of the mystery of life.

Looking out into space is looking at a format that is too large, and the nucleus of an atom is too small. We have the mystery of the universe concentrated in a format that in quite another way suits our sets of senses, namely in our own organism. It contains a combination of systems that are analogous with the systems of the universe outside us.

We already know that all matter appears in the form of atoms or small micro-systems that look very like the solar systems and the galaxies. In the micro-world the atoms are small centres of force around which there are small planets or globes, the so-called electrons. This means that our organism is no solid phenomena, but consists of small particles between which there is empty space, which is many times greater than the particles. This in turn means that if we imagine a human organism enlarged so much as to be analogous with our starry sky we would not see it as an organism but as an entirely new starry sky with specific constellations and systems. By observing it more closely we would be able to learn to differ between the various systems. We would see that the stomach constituted its starry sky, the musculature its, the heart and lung regions would be a particular constellation, the brain and the nervous system another, just as the sexual organs would constitute a system on their own.

Chapter 6

The "empty space" is not empty

One would, if one were an initiated being, discover that the empty space between all the stars or particles was an empty space merely from a physical point of view, and that it in reality was filled by the real being itself and the essence of its being, an enormous area, a gigantic central system of high-psyhic matter. From here one would see that low-psyhic forces flowed out to low-psyhic central planetary systems, which means the micro-particles in the psychic organisms or spiritual bodies of the enlarged human being in question. Through the empty space one would in turn see huge streams of force and impulses being hurled between micro-particles, each of them finding its way to the respective physical suns and planets in the system.

The initiated observer would see that from the so-called empty space the entire system is in reality maintained and directed. From here the speed and rotation of the particles is organised and controlled. New physical planets and worlds would arise, be developed and face their destruction in order to be replaced by others. It would also be evident to the initiate that impulses and vital forces reaching the physical particles, or suns and planets, came from a particular system in this galaxy, namely its organs of consciousness (its brain and the nerves). The initiate would also see how these thought impulses created a reaction in the micro-systems.

Chapter 7

The human being and the cosmos

The thought impulses, as analysed in *Livets Bog (The Book of Life)*, consist of the six basic energies, and one would see how these energies each had their physical systems in the great galactic system in whose empty space they were the dominating vital force. In the empty space between the micro-particles of the stomach region the energy of gravity or the

killing energy would have its natural domicile. Between the micro-particles in the heart, lung and blood regions the energy of feeling would to a particularly great extent be the leading force. In the empty space between the particles and micro-systems of the brain system and nervous system the energy of intelligence would have its domain as vital force, while intuition would appear as vital force in the sexual organs. The crystallisation of memory or the energy of bliss would form the physical particles of the skeleton, and the energy of gravity would be the dominating force in the areas where physical particles appeared that, from a mesocosmic point of view, would be musculature and skin. The impulses of life or the forces of thought would create a continual transformation, the birth of some worlds and the destruction of others, including these suns and planets. Everything would be regulated by the great central planetary system from which all the impulses of life or the forces of thought would emanate, that which in my analyses is entitled the superconsciousness beyond which the I exists. This I is the fixed point of the vast system by virtue of whose ability to manifest, the whole thing has revealed itself. The particles that form physical matter are in reality merely the crystallisations of thought energies, a temporary result of the living being's energy of consciousness and ability to create. All movement in this universe is thought, and the seat of real life is the empty space between the particles.

With this experience of light we return to our normal size and view life in the mesocosmos, and once more see our familiar dark night sky above us with its thousands of shining stars. Now it is easier to understand that these are expressions of life, expressions of consciousness, thought and will, and that what we previously believed to be an expression of chaos and chance, we can now see as the cycles of living beings

within living beings, which constitute universes and matter for one another. And we can recognise the truth in what we learned as children about the eternal godhead: "In him we live and move and have our being".

Original Danish title: *Universets mælkeveje* from book no.16

Reinkarnationsprincippet

A lecture given by Martinus at the Martinus Institute, Copenhagen on 22nd February 1953.

Edited by Mogens Møller

Translated by Mary McGovern, 1998

NEWS FROM THE MARTINUS INSTITUTE

English-speaking summer course - bring *Logic* to Klint!

The English study group during the International Summer Course at the Martinus Centre, Klint, Denmark (July 25 - August 8) will read *Logic* by Martinus. Participants are asked to bring their copy of the book with them. For those who do not possess a copy the book will be on sale at the Martinus Centre. *Logic* was one of the first books Martinus wrote after the publication of *Livets Bog (The Book of Life) 1*. It was written very much in response to questions from people who had read *LBI*. It first appeared in no less than 28 instalments in *KOSMOS* during the years 1935, 1936 and 1937. It appeared as a complete book in 1938. In 1962 it was published in Ib Schleicher's Esperanto translation. Edward Ockey then translated this Esperanto edition into English, this being published in 1967. *Logic* is "a handbook for the investigation of spiritual problems" (*Logic*, page 16). Two of its aims are to help us to think logically, that is, in harmony with Nature, love and life, and to understand that "everything is very good". *MMcG*

Is the suffering of animals karma?

by Hans Wittendorff

A reader asks: According to Martinus "no one can suffer injustice". How is it then possible that the animals we keep such as pigs, cows and chickens should suffer such a gruesome fate as the one we inflict on them due to our meat production? It is difficult to believe that they can develop in such unnatural living conditions, tied up or in cages. And as "herbivores" should they not have some good karma owing to them?

Answer: In order to understand this we have to raise ourselves up to a much higher "viewpoint" than the one that we are used to. We see these animals simply as cows, pigs or chickens but we can try to see them as *spiritual beings* that have experienced countless incarnations, up through the plant kingdom, via the insectivorous plants to the lower forms of animals and via the stages of being both predators and prey for other animals they have now reached the stage of being mammals. But do we really want them to stay where they are for all eternity? No, the godhead's creative work has quite a different aim.

In *The Eternal World Picture*, vol. 4, section 38.2 Martinus writes, "At the animal stage they have to live for a certain period on plant food and, for another period, on animal food. We call these two kinds of beings respectively "plant-eating animals" and "meat-eating animals". The fact that the being goes through these two forms of nourishment

is due to the way its fate has been regulated in a previous evolutionary epoch and equally it is something that is necessary in this being's animal, killing epoch. So it simply means that the plant-eating animal will later enter a state where they are meat-eating and the meat-eating animals will later enter a state based on vegetable nourishment. These two nutritional epochs balance themselves out or come to completion in the part of the animal kingdom where the beings are unfinished human beings".

So in saying this Martinus is pointing out that animals - in just the same way as we ourselves - are on a long, long journey through the "kingdoms", which are in fact states of consciousness.

But are we really talking about *karma* as being the driving force behind this journey? In reply Martinus writes: "Yes, everything is karma, nothing at all can take place that is not karma. In that case one might perhaps ask what karma animals have created for themselves. Surely plant-eating animals have not formed any karma. The answer is that they have, but we have to look back at the previous spiral. In every spiral there is an excess of karma that the beings do not manage to pay off because they receive the so-called 'forgiveness of their sins'. When we reach a stage where we no longer make mistakes, where we no longer commit 'sins', we receive forgiveness, we receive no retribution but the karma

still exists. In order that the beings can get going again in the new spiral, in order for example for plants to experience the fate that they get in the new spiral, they have to have some karma, and they get this karma from the previous spiral. It is not an especially great karmic suffering, but it is enough to enable them to

start up again in the new spiral. If it were not like this, consciousness could not be created and the beings would not be able to get going again in the new spiral". (Quotation from the *Martinus' answers to questions* in the English edition of Kosmos no.4, 1983) *Trans: AB*

Help towards helping ourselves

by Søren Grind

Our ability to feel sympathy

The desire to alleviate the sufferings of our fellow beings is woken up by our ability to feel sympathy. It drives us to learn what possibilities we have to help those who are in physical or psychological need. Martinus shows us that this power in our consciousness is the very thing that is needed to enable love to develop and so also for peace to be created on Earth. Our ability to feel sympathy is a consequence of the fact that we, in this life or previous ones, have gathered so many experiences of similar kinds of suffering that we have now created a recognisable and active echo within us. So in this sphere it can be said that we are at one with the person we are feeling for.

Our intelligence

Our intelligence constitutes our ability to sort out and analyse the material we experience. Therefore the accuracy of our analysis stands or falls according to how rich this material is. If we have too few experiences our conclusions can be hasty and prejudiced, and when this weak area of experience concerns our fellow human beings, animals or the natural world our

conclusions, as a result of the way we assess things, are insensitive and inhumane. If on the other hand we have a wealth of experience our conclusions bear the stamp of humanity, sympathetic insight and a readiness to be forgiving.

The significance of reincarnation

How we sort out our experiences depends on our world picture. If we believe that we live only once, the conclusions that we draw from our humane feeling are in many ways completely different to those we would have if our perspective included reincarnation. That is the reason why someone whose thinking includes reincarnation can draw conclusions that would seem inhuman to someone who thinks in terms of only a single life, and vice versa. In this way two humane people with differing points of departure can come into the sort of conflict that puts their tolerance and mutual respect to the test. Because they sort out their experiences in different ways they draw different conclusions. They have differing views of what is cause and what is effect.

Many of the illnesses of our time,

whether physical or mental, appear to follow a biochemical course and from a materialistic view of life this biochemical chain of events is made out to be the very cause of the illness. The usual treatment strategy makes use of medicine to add those substances that are missing or that can counteract any overactivity there may be in the body. If this "rational" form of treatment has the desired effect and relieves the symptoms, it is termed a success. One attempts to reduce any side-effects that may come about by ongoing pharmacological research or by adding yet another medicine to counteract the side-effects. Seen from a one-life perspective these forms of treatment are often considered to be the lesser of two evils. Many people would rather run the risk of side-effects than go on being troubled by the symptoms of their illness.

Treatment seen from the perspective of several lives

If we take an illness such as asthma, modern medicine has made great progress that has often meant that lives have been saved, but to date the researchers have not formed a clear picture of why more and more people are getting asthma. We do not know what causes it, even though we do know a vast number of factors that can trigger it off.

On the other hand if we ponder over and establish a working hypothesis of possible causes seen from the perspective of several lives, a weakening of lung functioning, for example, can be due to having been a smoker in previous lives. Many people can get asthma from smoking in this life. When such a weakening of the talent for maintaining healthy lung functioning is combined with anxiety about or a wish to not spread one's aggressiveness over one's surroundings, a conflict is set up between the digestive system and the lung region. Parts of the digestive system, the liver for example, are perhaps impeded in their functioning

by particles from the area of the energy of feeling (the heart and lungs), at the same time as the lungs are put under strain by particles from the area of the energy of gravity (the digestive apparatus). This all causes a weakening of the process of removing poisons via the blood, and the blood is already weakened in its magnetisation because of the aforementioned, often unconscious, aggression together with the fear of the breathing being restricted. When viewed from this hypothesis on the causes of asthma, the treatment strategy is quite different. The point of departure has to be to bring normality back to the living conditions in the area of the two organs. Partly by creating optimal physical conditions in the form of fresh air, uncontaminated food and enough exercise to activate the cyclic system in question thereby cleansing it, and partly by achieving the psychological support necessary to become conscious of and, with the help of an inner work of reconciliation, loosen any knots that are putting a strain on our thinking and our feelings and so therefore also on the magnetisation of the blood. Many people with debilitated vital energy also have need of a spiritual dimension in order to give meaning to their trials and tribulations and in order to raise their spirits and thereby their vital energy.

Medicine can form a necessary part of the process, but should be used sparingly because apparently it puts a chemical strain on the lungs thereby retarding the rehabilitation of healthy lung functioning.

As a result of this far-sighted attitude one builds up a way of living that promotes general good health and that has many positive "side-effects". In some more serious illnesses these processes of change and normalisation can stretch over several lives and require us to be enormously patient, but on the other hand there are definitely also many valuable "side-effects" that are gathered on

the way in the form of for example the development of patience, compassion, concentration and self-awareness.

From this point of view the illness takes on the role as a meaningful "motivator" towards a more loving life-style. It has changed from being a suffering that I am afflicted with into something that acts as my guide.

Organ transplants

One area of current interest, in which these differing viewpoints are most dramatically opposed, is that of organ transplants. From the perspective of a single life one could very well say that donating an organ is an extremely loving act. One literally gives one's life to benefit another, often someone unknown.

On the other hand, seen from a perspective that takes in several lives, donating a heart for example can in the long term be seen to increase the recipient's suffering. Certainly his present incarnation is lengthened by several years, but if one follows the consequences of this treatment for the rest of his present life and into future lives, it will probably be apparent that the conditions that are necessary for the individual's good health steadily deteriorate. The foreign organ causes quite a considerable state of war in the recipient's microcosmos, in the form of the mobilisation of the immune defences that work to reject the "intruder". So with the best intentions medical science counteracts this with chemical warfare that knocks the immune defences out of action, and this undermining of the immune defences lasts for the rest of the recipient's life. Seen from the point of view of the principle of talent kernels, this undermining will certainly, if it goes on over a long time, weaken the immune defences in the next incarnation.

Furthermore, if one really looks into the prolonged life of the organ, it can only be seen as an experience of sheer hell. The organ has been transferred to an

alien "planet", where chemical warfare and widespread environmental destruction prevail. In this situation the organ's physical and mental sufferings are very extensive and they will without doubt influence the organ's future incarnations.

By donating vital organs there is the added factor that the donor's body does not meet a natural death, as it comes to an unnatural end on the operating table. Experience also seems to suggest that it is more difficult for the dead person to free themselves from physical existence. Several people who have received a heart or a heart and lungs have described how after transplant they underwent a personality change becoming more like the personality of the dead person. In the Swedish newspaper, *Aftonbladet* of 20th November 96, a 47 year old woman, Claire Sylvia, described how she adopted several personality traits of the 18 year old man from whom she received her new heart and lungs. Some months after the operation she dreamt about a young man called T.L. In the dream they kissed very intensely and she experiences this as if the whole of his body was merging with her own. It was at this point that her personality began to change. Before, she had preferred to dress in yellow and pink whereas now she changed her clothes over to greens and blues. She developed a taste for beer and roast chicken, which she had previously not liked. She began to look at women in a masculine way, even though before she had always been completely heterosexual. She also longed to go to France. After these changes she contacted the donor's family who confirmed that their son's favourite colours were green and blue, that he loved beer and roast chicken, and that the family originally came from France. Their son's name was Timothy Laminar.

Apparently when it comes to transplanting vital organs we are tramping around "where angels fear to tread". What looks logical and loving from a lo-

cal perspective can from a larger perspective prove to be illogical and downright unloving.

The meaning of suffering

Seen from the perspective that encompasses only one life, most of our sufferings seem meaningless. This is why humane people draw the conclusion that one should do what one can to reduce people's suffering and to prolong this life as much as one can. For many humane materialists this is the very essence of what drives them, for example in the field of care and medical research. The pharmaceutical industry and the universities have put colossal effort into research, carrying out vivisection on animals and experiments on people in order to discover the medication that can relieve the pain and the symptoms in the body and mind and can prolong life.

If one looks at people's physical and mental pains and illnesses from a perspective that encompasses several lives, they become an expression of the fact that the individual has, because of ignorance and the faulty conduct and thinking that is a result of it, come into conflict with life's real intention. So suffering is not the result of us having done something wrong, it is a necessary part of our evolution from animal to human being. Through these problems we evolve to be able to consciously create a loving relation to our microcosmos and to the natural world around us. Pain and illness are therefore an expression of a training, the aim of which is that we learn to understand the laws of life, that is to say understand how we can best be a joy and a blessing to everything that lives.

What the helper can do is primarily to support the person who is suffering and to draw the right conclusions from the troubles that the person is going through. In order to maintain the contact that is needed in order that a fruitful dialogue and processing of the actual suffering can take place, it is often necessary to

employ a treatment that relieves the pain and alleviates the symptoms. This palliative approach, however, should not be such that it causes one to loose contact with the real problem, or to loose the motivation to look into the cause. If this happens alleviating the symptoms can if anything have the effect of maintaining a destructive way of life, leading to the individual in the long run sinking deeper into suffering.

The teaching methods of life and Providence

Our sufferings often cause us to pray to God even though we are materialists or atheists. In our prayers we often ask this higher power to free us from our sufferings. These prayers have caused many people who have not had their prayers granted to loose their faith in God. They feel let down and in anger they turn their backs on God. "How is it that God, if he is almighty and all-loving, does not free me from these sufferings?" Our instinct tells us that unpleasantness is an evil thing that should simply be got rid of. But when we look at life as an upbringing and a learning process, it would be going quite against the educational process if Providence constantly intervened and got rid of all the unpleasant consequences of our ignorance. How would we ever be able to develop and learn anything? Just think what would happen if a mathematics teacher, whenever he came across a pupil struggling with a task, immediately intervened and solved the problem for the pupil. You could say that it is a sign of great compassion on the part of the teacher but in no sense something that furthers the pupil's education. Is this not the same problem that we see in the overprotective parent who, out of compassion, intervenes without thinking and protects the child from everything that is unpleasant? The child will not learn to stand on its own two feet, but will go on being dependent on the parent's care and attention.

The purpose of our evolution is that we should be transformed into man in God's image, that is to say we should develop the same faculty in an independent, high-intellectual and loving way as Nature and life itself. To this end our knowledge of cause and effect needs to grow constantly as well as our independent ability to create. So karma, from a cosmic point of view, is a series of tasks carefully assigned by a loving teacher and it is these tasks that afford the resistance needed in order to activate the process of promoting those human talents that we deeply long for and pray to come into contact with. We cannot avoid this human process of evolving, neither through treatments that alleviate symptoms, nor by organ transplants, narcotics, suicide or mental defence mechanisms. Life remains patient and steadfast waiting for us. We cannot escape from the teaching that is assigned to us. If I try at school to make out that I have learnt some little fable without having done so, this shortcoming will show up in future tasks. This uncompromising attitude to teaching on the part of Providence or life is not an expression of lack of compassion or love, it demonstrates how important it is for our ability to feel sympathy to be combined with an intellectual understanding of cause and effect and of how necessary unpleasantness is in making it clear what is in contact with the laws of life and what is in conflict with them. Pain is a reliable guide. Pain is life's inner alarm clock and its inner motivator of change and development.

If our nervous system is not functioning, we would receive no signals and so therefore no indication as to how we should protect ourselves against even greater dangers. Those few people who have no inborn ability to feel pain do not grow old. If, for example, one had a burst appendix, one would not be aware of it and one would have no incentive to seek help. Pain can therefore be likened to a crash barrier running alongside the

road we are travelling towards the light. Just think what would happen if the crash barrier were not there; there would be a real risk of eternal damnation, of being lost for ever.

The helper's dilemma

Until we have integrated our feeling with our intelligence and have developed our intuition, feeling and intelligence live more or less in conflict with each other. Our compassion, possibly along with an unconscious desire to play the role of the "good person", impels us to lift our neighbour as quickly as we can out of his problem. Our intelligence, possibly together with an element of laziness, tells us that it is essential that other people experience the consequences of their own mistakes. How else would they learn?

There is truth in both sides of this. It is a good thing that we are driven by a desire to help and be of benefit. It is also a good thing for us to be able to judge, with the help of our reason, when and how our contribution is most appropriate in order to not impede gaining the insight into whatever change the unpleasantness is calling for.

As has been said it is a blessing to be able to offer relief from pain and symptoms for body and soul when it becomes too much to bear, but if it means that the motivation to look into the causes of the problems disappears, relieving symptoms can then have the effect of being more as a preservative.

If we remain completely unaffected, looking on from the wings while our neighbour learns from his sufferings, there is a great risk that he will lose his courage to face life and will not have the strength to mobilise the forces needed to try to gain something by learning.

The more the inner dialogue between our feeling and our intelligence matures, the more respect we will have for each individual's own journey and the more sensitive we will be in the support we offer.

We cannot undertake the individual's journey for them but if we travel together it is often easier to come through the more difficult stages.

The importance of humility

One factor that is decisive in enabling us to benefit from the teaching we receive is humility. In those areas where we assume a humble stance we are open and attentive. In the light of spiritual science we have to acknowledge that it is our ignorance that has led us into our unpleasant karma. It can easily happen that out of an instinctive desire to appear very clever or advanced, we are overcome by feelings of shame if we bring ourselves into an ill-fated situation. We do not want this problem to be seen by the outside world so out of pride we put up with it and sweep it under the carpet. We do not want to lose face and be exposed as primitive. But this strategy will not work for ever. Sooner or later there will be too much under the carpet and we will fall over. This fall, even though it might seem cruel to the person who has fallen, is just what is needed to make it possible for the neighbour and so the Godhead to help us in our learning process.

When we are able to acknowledge our shortcomings as well as our strengths, openly and without guilt or exaggerated self-assertiveness, many doors open up onto our further growth.

An intimate dialogue

While the godhead is leading his son of God through the darkness, there is never a time when he leaves him on his own. There are spiritual helpers that are invisible to the physical senses constantly hovering around, ready to pick up the being's slightest sigh or prayer. But just as it would not be loving for a parent to comply with all of the child's demands for egoistic favours without considering the whole situation, neither can Providence meet all the completely egoistic demands that the individual makes. A

truly intimate dialogue with God is based on a reciprocal relationship; both parties being orientated towards serving each other. From God's side we are surrounded by a care that is eternally there looking after us; from our side this care is at the moment under development.

So how can we develop in us the faculty for intimate, mutual dialogue? We gain our most essential training through our day-to-day relating. Instinctively, however, we carry a lot of anxiety in the way we associate with our neighbour. The catalogue of our personal experiences has been well and truly furnished with examples of having been deceived, ill-treated and killed over many previous incarnations. For many people also the present incarnation has offered a vast amount of suffering that has led to them mistrusting their fellows. So it is no wonder that we adopt an automatic position of defensiveness and reservation when we meet each other. This happens so easily that we miss the opportunity to open up to an intimate dialogue with those people that have the same longing to drop all the pretenses and, together with our fellows, process and thaw out the most vulnerable areas of experience that we have in us. Those people or groups who have learnt how to handle this close, open and intimate dialogue often describe a relief or liberation when they realise that they are not so different or deviant in their feelings and their thoughts as they believed.

Regarding telepathic connection with the Godhead, Martinus writes in *Livets Bog* vol. III, section 754, "But a telepathic connection of this sort, that is to say a psychic transference, is absolutely unnecessary in situations where we have ample physical access to the Godhead's set of senses. And we have a much greater access to this through our physical communications with fellow beings than we are generally apt to assume".

When we practice and learn to become intimate and open in a balanced

and sensitive way in our dealings with our fellow human beings it is in fact the Godhead that we are learning to have a steadily more and more intimate dialogue with. When we learn with humility to be attentive to our neighbour's innermost thoughts, an indescribable source of knowledge and reference material about our own inner life also opens up. According to Martinus, our neighbour is the Godhead's instrument for sensing. Because of this our everyday relationships form the primary means of associating with the Godhead. When it happens that those everyday exchanges are in harmony with our telepathic connection so that both contact surfaces are characterised by a desire to serve and to be of help to the whole, the relationship we have towards God grows in intimacy and points the way towards greater mutual joy.

Meeting through forgiveness

As human beings, what we have chosen to put away in our inner private compartment is often connected with some form or other of guilt, shame or feeling of isolation. So therefore when we are learning to share with each other those inner things marked private, it is very important to behave in a way that is non-judgemental and forgiving. It is an attitude adopted in advance, where one assumes that we all do what we can in the way that seems right to us and whatever it is a person takes part in, those are the experiences, the thought pathways and feelings that lead the individual on towards the creation of man in God's image. If, as well as that, we become aware of the fact that it is not pure chance that life has picked me out for this very meeting, it becomes even more interesting to listen and find out which jigsaw puzzle I now have to take part in. With this attitude we become open to the mutual give and take that there is in every meeting. We are then able to support and help each other clear away the

mental clouds that hold us in the negative atmosphere of projection and conflict. When, after these meetings, we pray that we may be a joy and a blessing to our fellow beings, we experience that more and more of our meetings are filled with a healing atmosphere. This support and enrichment of each other results in an inner growth and is thereby something that helps us to help ourselves. *Translation: AB*

BOOK NEWS

The Eternal World Picture 1 & 2 in Esperanto

The first and second volumes of *The Eternal World Picture* have now been printed in Ib Schleicher's Esperanto translation (400 copies). For practical reasons volumes one and two have been bound in one volume consisting of 220 pages. The book has been sent out to about 300 people who ordered the book prior to publication. Copies are available from:

The Martinus Institute,
Mariendalsvej 94-96,
DK-2000 Frederiksberg, Denmark.



ELECTRONIC INFORMATION

Martinus on the internet

Information on Martinus Cosmology is available in several languages including English on the Internet. See the Martinus Institute's web site:

www.centrum.dk/Martinus.Kosmolgi/.

You can also send electronic post to the Martinus Institute. Our E-mail address is: martinus@centrum.dk

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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