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Correspondence between
the physical and the psychic plane

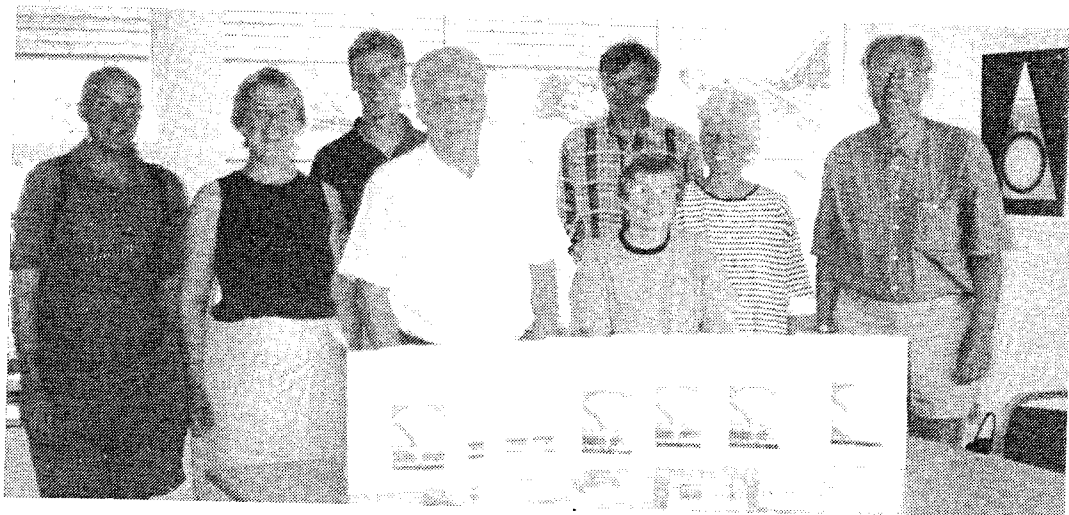
The hormone of love

The Earth in the new millenium



The Martinus Institute's translation Group

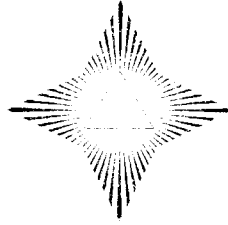
by Ole Therkelsen



Participants in the translation group meeting in Klint, summer 1999. From left to right: front row - Mary McGovern (English), Martin Marinkovic (displaying his recently completed Serbo-Croatian translation of all seven volumes of *Livets Bog*), Martha Font (Spanish); back row - Gerard Oude Groen and André Stroobant (Dutch), Kurt Gram and Lisel Lind (German) and Ib Schleicher (Esperanto).

Some years ago a translation group was formed at the Martinus Institute. It has three meetings per year: two at the institute in Copenhagen (just before Easter and in November/December) and a third at the Martinus Centre, Klint during the international weeks in the summer. Some of the translators live far away and have difficulty attending the meetings. The translators that work with the Slavic languages such as Polish, Russian, Czech and Serbo-Croatian do not come so often. Those who attend most regularly are those who translate into the Romance and Germanic languages as well as Esperanto. Most of these translators have in common the fact that they are working on the second, third or fourth volumes of *The Eternal World Picture*. Intense work is going on at the moment to translate and publish *The Eternal World Picture* (also known as "the symbol books") in English, German, Dutch, Esperanto,

French and Spanish. This due to a conscious policy on the part of the institute, who have not only encouraged prioritising the translation of these books but have also given four of the translators some financial support to translate these works. This has the advantage that the translators can discuss at their meetings the same sentences and translation problems, and hear how the translators from the various language groups have solved the problems. There are of course sentences in Martinus' works that can be difficult even for Danes to interpret or understand. When *The Eternal World Picture* is receiving such a high priority it is partly because in relatively few pages and with the help of the symbols it presents the entire world picture. Later will follow the enormous task of translating *Livets Bog*. The next translators' meeting will be on 13th November at 13.00 hrs at the Martinus Institute.



Correspondence between the physical and the psychic plane

by Martinus

The mental cloud of sorrow

To the majority of people on Earth the psychic or spiritual plane of existence is a puzzle. The result is that everything that lies beyond so-called death, that is, the process through which the physical body becomes a corpse, is a mystery. The way people relate to this is the cause of immeasurable sorrow and suffering and it would be a great help and consolation to people if they could finally learn to understand what the process that we call "death", actually is.

Here in this physical world we know that it is quite natural for physical human beings to be to some degree spiritually or psychically connected with other physical human beings. Parents and children, married couples, close friends and people with common interests are thus normally connected to each other through a fellowship based on love friendship or a common interest. That there are exceptions does not alter the principle; basic analyses are not built on the exceptions but on what is generally the rule. If two parents lose a child of any age, they enter that state of mental suffering we call sorrow. They can no

longer in an awake day-conscious way exchange feelings and thoughts with their child, and they do not even know whether he or she still exists. So in this situation something has been broken in the parents' mentality. Something that previously had a joyous and enlivening effect on the parents' mind, namely the correspondence with their child, has suddenly ceased. This state of spiritual suffering comes about thousands of times a day all over the Earth, and it is not only parents who cry because of their "dead" children; it can also be the other way round. In the same way, it can be a husband or wife that mourns the loss of his or her partner, someone that grieves the loss of their friend, male or female, or in fact the entire workforce of a business that genuinely grieves the loss of an able, loving and respected colleague, whose good sense of humour and helpful state of mind created a bright and cheerful atmosphere in the work place, at the same time as his or her skill and ability to work well with others is also a loss to the whole. So there is - besides the many other kinds of dark mental clouds - an extremely large black mental cloud of

sorrow hanging over terrestrial mankind. Animals can also grieve, but because they do not have such a well-developed mentality as terrestrial humans, their sorrow cannot be of the same proportions. And humans can of course also grieve a great deal over the loss of an animal they are fond of. It is important also in this situation to learn to understand that in reality there is no such thing as death.

Premature death

The dark clouds of sorrow are definitely at their blackest and most intense when death happens as a result of an accident, a killing or sudden illness, and where the person that departs is still comparatively young. Where death takes place as a result of old age it does not usually evoke nearly so much pain and sorrow, even though we of course also miss the old people we were fond of once they have departed. After all, in such a situation, the person who is about to die and the people who are going to lose that person are all more prepared for it. The person who is about to die has often come to the end of their days, as we say, and he or she is by now weak and frail from a purely physical point of view and harbours a more or less unspoken wish to be free from that state in which the body no longer functions properly and in which a great tiredness takes the place of the previous vital energy. The old person has no young or immature beings to look after and be concerned about. Many, in fact, probably most, of their best friends have departed, and because they no longer live in the younger beings' world from a purely mental point of view, but almost feel that they are guests among them, there will not be so much to break with in this kind of a departure. If for no other reason than their tiredness death assumes for many old people the quality of a liberation. Perhaps they also feel that they are a burden on the people around them, which they do not want to be, so that because of this they long for

liberation. But because a colossal number of people die what we call an unnatural death, a premature death - not only when there are wars on the Earth, but also due to the steady increase in traffic and the large number of illnesses, strong spiritual ties are often brutally severed, and everyday contact with beings that we felt deeply connected to come to an abrupt halt because these beings' organisms have become corpses. That is the reason why the dark clouds of sorrow and loss hover over the Earth.

What Nature shows us

If we were to make a serious study of Nature in order to form a comprehensive view of its cycles and various stages of evolution, we would experience, in the cases where we are able to follow an evolution to its culmination or its completed outcome of creation, seeing these processes of Nature unfolding to be a joy, benefit and blessing to their surroundings. These processes of Nature, where an evolution reaches its culmination or its completed stage, do not result in a culmination of sorrow and suffering, but absolutely the opposite. You may perhaps ask, "Has this anything to do with the death of a human being?" It certainly does, considering that the life and death of human beings in this physical world is also a part of a process of Nature that has to do with cycles and evolution. And when one sees that the apparent final outcome of a human being's life is that this human being dies even in its early childhood or in the first blossoming of its youth causing sorrow and pain to its surroundings, this is directly contrary to the laws that apply in which we are generally able to see Nature's cycles and stages of evolution reaching their final outcome as a joy and a blessing for the surroundings. Purely theoretically or as a result of thinking, we have no logical basis whatsoever for accepting the state of sorrow as an end result or as something completed and final. The pro-

cesses of Nature, which in reality are divine processes, point towards something complete or perfect, even though this takes place over a series of incomplete stages. And the completeness or perfection, the final result, has nothing to do with pain, sorrow or suffering. What can possibly be more natural than to realise that the state of suffering is merely a passing stage that has to make way for a stage of joy and blessing, as Nature's completion of the situation and the process advances?

Wherever we look, we experience that fruits have their sour stage before they reach their ripe state. In these latitudes where the details of the yearly cycle are most rich in contrasts, we experience that winter, with its cold and frost, is not Nature's highest point in material manifestation and creation. We see that this is also just a sour stage before summer's mild, all-uplifting state of light and warmth. The more we observe Nature's methods of creation, the more we see that Nature releases the ripe stage, which is a manifestation of life-giving forces that bring about joy, as a result of previous unfinished or sour states. It is the same for that part of Nature that constitutes terrestrial mankind. All states of darkness, the states of sorrow, distress and suffering among terrestrial human beings are, according to life or Nature's own speech, inevitably precursors or necessary preliminary stages leading to the culminatory stages of ripeness to come. These stages will be synonymous with an experience of the greatest live expression of creative power, of joy and blessing and of love without sorrow, want or pain. So Nature by itself can show us - without us having to have cosmic consciousness or other high-psychic abilities - that the states of sorrow and suffering are transitory, not final stages in the living being's experience of life. What we call death, whether it occurs naturally in old age or prematurely in childhood, youth or middle-age, only appears to be

a final outcome. In reality it is merely a more or less natural conclusion to one of the necessary preliminary stages that precede life's summer stage of ripeness. Beyond the dark, sad state of separation that death promotes purely physically, there exists a continuing stage of life, that in itself is a fruit of the light sides of physical life and therefore not something we should be afraid of. At the same time the living being is carried through the stage of life after "death" on towards new states of experience in the physical world, states that will develop on towards the light and warmth of love and towards a cosmic knowledge that has overcome what we call death.

The physical body is a "bridge" or an organ of contact

When a living being, through the process that is mistakenly called death, separates itself from its physical body, which it can no longer use, this phenomenon is really a birth. It is a birth in precisely the same way that entering physical existence from conception and through the embryonic state in the womb is a birth. Whereas the latter process is a birth into the physical world, the former is a birth into the spiritual or psychic world. The reason that so many terrestrial human beings cannot understand this is because they are enveloped in a state of materialistic superstition. They believe that a being "comes into being" at birth. They believe that there is no other reality than the one they can perceive with their physical senses. They do not take into account the fact that the connection there can be for example between two physical human beings is not constantly physical in nature; one actually has to maintain that such a connection is primarily psychic or spiritual in character and also exists in periods in which the two physical beings do not have physical contact with each other. Are there not many examples of a mother suddenly becoming aware of the fact that her son, who is a

long way away, is in danger? And one has been able to check later that the exact time the mother experienced this coincided with the son's experience of a dangerous situation in which he instinctively thought of his mother. It is called telepathy or thought transference, and there is much evidence that such a thing does take place even over long distances. But what if the son's dangerous situation results in his so-called death? Will he no longer be able to be in telepathic contact with his mother or to other living beings who are still physical with whom he has had contact based on love, friendship or common interest? The answer is that he definitely will. Just as the electricity still exists even though a lamp breaks, the living, thinking being (whose thought power incidentally *is* a form of electricity) also still exists even though its physical apparatus, its organism, has "broken". And it does not forget its friends and relatives even though it is now undergoing a birth process to another world that one cannot experience with physical senses. The being is not separated from its psyche even though it is separated from its physical body, and it does not suddenly get another kind of consciousness because it leaves the physical plane. If the intention was that the being should totally forget its friends and experiences from the physical plane on being born into the spiritual world, what would have been the use of these friends and these physical experiences? If the being really were to forget this existence, what would its consciousness then be made up of? The physical body was a tool, a bridge for the being's psyche over to physical matter, to the world of solid, liquid and gaseous substances. The physical body was itself made up of these substances, but it was an organ for contacting physical matter and absolutely nothing other than that. Through this body, the living being could contact physical nature, that is to say minerals, plants, animals and human beings all of

which are, however, also in differing degrees of development, the contacting organs or "bridges" to the physical world of living psychic beings. Behind them all, behind the whole of Nature there exists something spiritual, something psychic, and if there did not, Nature would not appear as logically built up organs and organisms, as physical functions that fit together with each other and make up a whole, a logical structure that human beings can study and whose laws they can little by little discover and understand.

Thought pictures pass backwards and forwards over the "bridge"

But with what do human beings study Nature? With what do they begin to understand its functions and laws? With what do they get to know each other and gradually understand and tolerate each other's behaviour? With their psyche, which is neither something physical nor, as is claimed by those enmeshed in the superstition of materialism, an effect of the physical-chemical processes in the organism. On the contrary, living beings keep the chemical and other processes in their organism going with their psyche, which by nature is ray-formed and electrical, and which is able to bring life to the physical organism, through which it can come onto the wavelength of the radiation emitted by other living organisms. The psychic forces are the primary ones while the physical processes are secondary. Therefore, one should actually not call any being at all a physical being, because all living beings are spiritual beings. One should differentiate - and one will do this in the future - between spiritual beings that are incarnated in physical material, and spiritual beings that are not.

What is science, art, philosophy, religion, technology and everyday practical work based on? They are all based on thought pictures. Thought pictures in the terrestrial human being's consciousness.

But thought pictures are not physical, even though they can be an effect of a living being's experiences on the physical plane. Whether it be an artist working in his studio or outdoors amongst Nature, whether it be a researcher in a laboratory, a philosopher at his writing desk, a priest in the pulpit, a construction worker using a machine, a craftsman at his workbench, a housewife in her kitchen or any other person in the performance of their daily work here in the physical world, absolutely nothing of what they are doing can take place without thought pictures. Memory and experience have to be connected with some degree of logical thinking in the being's overall view of the situation, and even though a part of the work is based on habitual functioning, even that has not been able to be developed without prior thought. Thought pictures are the very connection between the physical and the psychic plane in the individual human being. And the thought pictures a human being has created in his psyche during his physical incarnation play a very significant role, also once it has left its physical body through "death". But can the dead also be connected in thought with those they have left behind in the physical world?

The difference and the similarity between beings on the physical and on the psychic plane

Terrestrial human beings are, as mentioned earlier, not "physical beings" but spiritual beings that are for a time in possession of a physical body. This physical body is an organ of contact or a kind of bridge over to the physical plane. The difference between what we call a "deceased person" and a human being that is still in possession of its physical body is that the "deceased" is no longer, through its spirit or consciousness, able to experience the physical landscape with its solid, liquid and gaseous matter, whereas the incarnated human being usually experiences so many physical impressions

that it is apt to forget that it is a spiritual being.

At the same time as there is this difference between an incarnated and a disincarnated being, there is nevertheless the even greater similarity that they are both spiritual beings, able in their consciousness to create thought pictures. The disincarnated being, that is to say the being that in ordinary language is referred to as the "deceased", lives in a world of thought. And the being that is incarnated in physical matter also lives in a world of thought, even though it perhaps thinks that it only lives in a physical world. When one of the two beings has left its physical body and the other still has its day-conscious experience through *its* physical body, they continue to have in common the world of thought, that they shared while they were together on the physical plane. It is a matter of all the mental areas, in which they were on the same wavelength as each other, where they had common interests, or by and large an area in common where love and friendship - or it has to be said, hostility and hatred - gave them both particular experiences in which the other part played a significant role. Something like this cannot suddenly disappear, even though one of the parties has lost his physical body.

Connection through a medium and through one's own experience

But why do feelings of loss and sorrow exist when the two beings still have a world of thoughts and feelings in common? Why is it that the one that has been left behind on the physical plane does not experience that the "deceased" person is still living and that they still have a sense of being together? There are many reasons for this, but it can happen that someone, either through a spiritualist medium or through their own experience without the help of a medium, can be permitted to experience that the one that has gone away is still living and is well,

and they can get to know that he or she should not grieve but should instead send loving thoughts to the other party. It is certainly exceptional when this sort of thing happens and many people think it is something sinister and wrong. Either they think it is a trick, wishful thinking or suggestion, or they say that it is sinful to seek a connection with the dead. Unfortunately, in certain cases it can be a trick and wishful thinking and suggestion can also come into play. And the fact that it has become so widespread to think that it is wrong to seek a connection with the dead is not accidental either. This attitude has been, and to some extent still is, significant as a form of protection of the beings both on the physical and the psychic plane, which we shall discuss shortly. But at the same time it has to be emphasised absolutely that it is possible, and that there is not necessarily anything wrong, for a person who is grieving over the loss of someone who has departed, to make contact with that person through a medium here on the physical plane, and thereby achieve a more positive state of mind that will help him or her out of the negativity caused by the sorrow and the feelings of loss. But it is not a form of contact one should turn into a habitual correspondence. That would create a constraint and dependency that is neither natural nor right.

The intermediate or embryonic psychic state

When a human being dies it is separated from its physical body, but not from its psyche. It lives in its world of thought, which is not suddenly changed just because the human being leaves the physical plane. When it lived here it expressed its thoughts to other human beings through talking and writing, which are both physical and for which a physical body is needed. But just as a physically incarnated human being can dream that it is talking or writing (which means that in a certain way it can think it), the discar-

nated being can, because of its deep-rooted thought patterns, also still think that it is talking and writing, but in so doing it does not connect with human beings on the physical plane. Its "writing" and "speech" are thought pictures, because in the psychic or spiritual world matter obeys and forms itself according to will and thought. One of the first things that an artist for example has to learn on the spiritual plane is that he does not need to imagine brushes, canvasses and tubes of colour, he only needs to think of the pictures he wants to paint and there they are, as large as life in front of him in spiritual or ray-formed matter. The same applies to speech and writing, which in the history of mankind are even older forms of expression than painting and therefore even more ingrained in habit for all human beings. I have said that what we call "death" has to be treated as a birth into the spiritual plane. And one can say that, in just the same way as the embryonic stage in the mother's womb before birth into the physical plane is an isolated and enclosed state of preparation for life in the physical world, so is also the intermediate state, or the first state the terrestrial human goes through after having left its physical body, an "enclosed", preparatory or embryonic state before the being is ready to "be born" into the life of the spiritual worlds, where it has many wonderful experiences before it is once more born onto the physical plane in order to go on in its evolution. But what is the being "enclosed within" during the intermediate or embryonic psychic state? It is enclosed within its physical habitual consciousness, which of course is not physical in the sense that it is made up of physical matter, but in that it is made up of thought pictures that are directly derived from experiences in the physical world. These thought pictures are effects of experiences both "good" and "evil", both pleasant and unpleasant, and they naturally bear the stamp of the evolutio-

nary step that this particular being's physical sensory apparatus possessed and the brain capacity that it had. So the "deceased" being lives in a thought world that is strongly physical in character and which is based on habits of thought and feeling that characterised the being's physical existence.

The half-psyhic and the completely psychic correspondence

Because this psychic embryonic being's thought pictures bear so strongly the stamp of its recently concluded physical incarnation, it is natural for it still to be, with its thoughts, on the same wavelength as the beings it has known in its physical existence. But it can neither talk nor write to them. So how is a contact possible? As previously mentioned, there are two possibilities; the first is the contact which is made through a physical medium and the second one is a direct spiritual connection between the discarnated and the incarnated being. The first possibility we can refer to as "the half-psyhic correspondence" and the second one, "the completely psychic correspondence". The reason I call the correspondence through a medium "half-psyhic" is because it is also half-physical. In this case a corresponding intermediary is needed, namely the physical medium. The medium is a kind of psychic interpreter because the discarnated, that is the psychic being's thoughts, are transformed into sound or speech with the help of the medium's organism. In by far the majority of cases not only a physical, but also a psychic medium or intermediary will be necessary, that is to say a spiritual being that is accustomed to corresponding with a physical medium which the recently "deceased" person is not. It goes without saying that a correspondence that has to pass through two - in certain cases even more - intermediaries and be dependent on the abilities and development of these intermediaries, cannot be a perfect one. But then it is not

the half-psyhic correspondence that is the goal concerning a greater contact between the physical and the psychic world. It has played a significant role, especially in the past, but it is now strongly in decline. On the other hand, the completely psychic contact, direct telepathy or thought transference, is a natural stage in the further evolution of the whole of mankind. It will appear gradually as each individual gains the necessary faculty to concentrate thought and - especially - gains the moral capacity that will cause it to not misuse its faculty to concentrate thought and its telepathy. It is not life's intention that the beings on the physical plane should go on living in superstition - not in a naive religious and sectarian superstition nor in a just as naive and sectarian materialistic superstition either. It is not the intention that they should go on living in a kind of isolation, believing that the psychic or spiritual world does not exist, or naively believing that it is an eternal hell or paradise that takes in respectively lost sinners for eternal suffering or saved believers for eternal salvation. Both these views are temporary "sour stages" in mankind's evolution towards spiritual "ripeness" or maturity. Evolution takes place, however, through the individual human being taking a step forward. And what can the individual do that would be beneficial to itself and others in order to promote the correspondence between the psychic and the physical plane?

The faculty to concentrate in dangerous situations

First and foremost it is important that the individual human being begins to understand and see quite naturally that it is primarily a spiritual being and the same holds for all other living beings. Next, it is extremely important that one realises what an immeasurable strength and power thought in itself is. One is so used to the idea that thought means nothing unless it is through speech or writing.

One is not used to the idea that thought by concentration alone, and quite without the spoken or written word, can be transmitted to another being. There are, however, a good many examples of this, as previously mentioned, and more will appear once people, especially the researchers, are on the look out for it. But what do the examples that we already have demonstrate? They demonstrate that it is especially in dangerous situations that people can concentrate their thoughts strongly enough for them to be directly received by another person to whom they are connected with a strong spiritual bond. And it appears to be independent of distance. If a mother suddenly senses or sees in her mind's eye, whether it is in a dream or an awake state, that her son who lives in America is in grave danger, it is because the son in the dangerous situation has thought so strongly about his mother, that this concentration of thought just like radio waves comes into contact with the mother's "radio receiver", which because of her love for her son is highly receptive. But if one is able to do something in a dangerous situation, where the faculty to concentrate is strengthened, it clearly shows that the faculty exists, but is only used in exceptional circumstances because of lack of training. It is also quite common for a person in a dangerous situation - when they are, for example, being pursued or just feeling that they are being pursued - to be able to run much faster than they usually can, or perhaps also to be able to jump over an obstacle that in everyday circumstances they would not be able to push themselves to do. But if they feel that it is necessary and use enough concentration on it, it is nevertheless possible. The faculty is there. So it will also be possible with sufficient training and concentration to develop one's faculty to think so strongly that the thought will be able to be transmitted directly to the consciousness of the person one is thinking about, irrespective of distance, and

also irrespective of whether the person one is thinking about is on the spiritual or the physical plane.

The danger in concentrating thought as long as people are not morally mature enough for it

But would it be a good thing for it to be commonplace for people to possess the sort of faculty to concentrate that enabled them to transmit their thoughts to other living beings in the physical world or on the spiritual plane? No, not on terrestrial human beings' present step of moral evolution. In the first place there would be quite a few people who would think of exploiting this faculty to gain power over others, which would be black magic. And because that would sooner or later turn back on themselves, they would thereby create a terrible fate for themselves. Secondly, the people who have left the physical plane would be bound for a longer period of time to the intermediate or embryonic state they are in immediately after death, because of all the egoistic thoughts of sorrow and loss that would stream towards them from the surviving relatives and friends, so that out of compassion they would stay near to the physical beings and not have the heart to leave them. They would be "ghosts" of a sort, bound to the physical plane by the wishes of their relatives and friends, until with their own thoughts they freed themselves; so there would actually be a kind of war between physical and psychic beings. And, thirdly, all people who die are certainly not loving and good. In fact, many die in a state of hatred, jealousy, bitterness and vindictiveness. Just think if these spirits were able to inflict their negative concentrated thinking onto unsuspecting people and take revenge on them or make them into tools for their hateful thoughts. Something like this can take place, but it is not something that you need to be afraid of, because such primitive beings' magic is extremely limited, especially if you al-

ways try to be "master in your own house", that is to say master of your thoughts and feelings, and if you do feel tired, use a small amount of energy to pray for help and protection against negative thoughts. Then no negatively-minded being, neither on the physical nor on the spiritual plane can gain power over you through concentrating their thought.

Concentration of thought, its development into materialisation and its natural connection with prayer

How can a human being attempt to unite with another being through concentrating its thoughts, without it being connected with some form of negativity? By using the same method as the one it is natural to use in praying to the Godhead. And when it is a matter of connecting with beings on the psychic plane, the physically incarnated human beings are much more able to correspond with them at night when they are asleep. At that time they are free from all the physical impressions that can distract the concentrated thinking about the "deceased" person, and they are therefore also at that time more receptive to the concentration of thought of these beings. One can perhaps remember in the morning that one has "dreamt" about one or more people who have departed, but one has in reality been with them in the world of thought that one has in common. And one can quite easily also have been with them even though one cannot remember anything in the morning. Every single loving thought that is sent from one being to another, irrespective of where the two beings are, will enter the other being's aura, and when the being comes onto the same wavelength as the concentration of thought that has been transmitted, it will smoothly pass into the being's day-conscious experience. And the thinking about another being will always be strengthened if it is connected with a concentration of thought on the God-

head.

Terrestrial human beings are in the physical world in order to learn to think logically. Their writing and speech and many other things are aids that will gradually be improved and made more and more spiritual. And they are all merely preparatory stages leading to the boundary between the physical and the spiritual world becoming more and more indistinct. But when human beings have learnt to think correctly, and that means to think lovingly in all situations to the benefit and joy of their neighbour and the whole, their faculty to concentrate will simultaneously grow, without there having to be dangerous situations involved. On the contrary and they will be able to think so concentratedly and correctly that they no longer need to be born or to die, but can imagine a body, so that there it is, in refined physical matter, which would be materialisation. And they can dissolve it again with the help of thought. Practice thinking lovingly and acting accordingly in a logical way, then you will be helping to unite the physical and the spiritual worlds.

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From a lecture held at the Martinus Institute on Sunday, 13 November 1949

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Revision approved by Martinus

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BOOK NEWS

The Eternal World Picture 3 and *The Principle of Reincarnation* are now available from the Martinus Institute. In the UK all of Martinus' books are available from: Watkins Books, 19 Cecil Court, Charing Cross Road, London WC2N 4EZ. Tel. +44 (0)171 836-6700
Website: www.watkinsbooks.com

HEALTH

The hormone of love

by Per-Anders Hedlund

When I was a child, my mother used to fondle my ear lobe while I was going to sleep. I thought it was wonderful and comfortable. You may have had the same experience because it is far from unusual that children spontaneously rub their own ears or some of their parents' body parts while going to sleep. Many times we human beings, and particularly animals, carry out spontaneous actions without knowing the reason. But although the actions are entirely unconscious, there is almost always a perfectly logical and brilliant explanation to it. The fact is that the ear in particular has numerous parasympathetic nerve fibres, and they are the part of our nervous system that calms us down and makes us relax. When we rub or massage an ear, we cause a lower degree of awakeness and a sensation of peacefulness and calmness that makes it easier to go to sleep. And since our hands and fingers have a large number of nerve receptors, the same effect is caused in the person who does the massaging, regardless of where it is performed.

When we massage, caress or touch each other, we therefore become calmer, more relaxed and comfortable. If on the other hand we feel a pain somewhere in our body, or if we feel scared or threatened, another part of our nervous system is activated, namely the part that increases our level of awakeness. This

happens thanks to stress boosting hormones that activate our protection and defence mechanisms. We become particularly alert and, unfortunately, also more distrustful and usually more aggressive towards our surroundings; that is, our instinct of self preservation becomes extremely active. In other words, "the animal" or the primitive "Stone Age Man" in us reappears in our consciousness when we are exposed to pain or threats and stress over longer periods of time. In the same way, but viewed from the opposite angle, our humane sides - kindness, understanding and neighbourly love - are stimulated and strengthened when we massage or touch each other in a gentle and pleasing manner.

The name of the hormone that produces the calm, comfortable and pleasant sensation in our body is *oxytocin*. There may be other hormone or signal substances that contribute to the process, but it appears that oxytocin is the single most significant component and is therefore best covered by research. Earlier and in old textbooks of physiology, oxytocin is referred to only in connection with breast feeding and childbirth. Today it is known that the hormone is also active in a number of other processes and is present in women as well as in men. In addition, oxytocin has a positive influence on our general health, particularly because it reduces the quantity of stress hormones

(nor-epinephrin, adrenaline and cortisone) in our body. They are the hormones that boost our defence mechanisms and that have certain negative physiological effects if the stress reaction continues for too long. When we are stressed, our heart must work harder, the blood pressure increases, and the digestion is weakened at the same time as the metabolism grows so that we are easily drained of the essential vitamins and minerals that our body needs to perform.

So far most studies on oxytocin have focused on the link between massage and physical contact. Studies have even been performed on school children who were told to massage one another. The result is similar for children and adults: we become calmer, more considerate and friendly when the hormone is released in our body. The same effect is seen when we pet animals. Some studies show that people who own pets are less frequently ill than others. This may very well be a result of the positive physiological effect of oxytocin. There is another activity among human beings that releases the hormone: making love with mutual affection. Therefore we usually become calm, relaxed, warmer and more open to each other afterwards. It would be rather interesting to study people who meditate or during prayers think lovingly about other human beings, animals, plants, etc. It is likely that the mere thought of wanting to touch, help and be kind to other beings releases oxytocin in our blood - in the same way as when we are hungry the thought of food starts the production of saliva.

Yet another interesting thing about the effect of oxytocin regards the so-called *fixation phenomenon*. It is believed that the high level of oxytocin present in women during the last period of their pregnancy and in connection with labour causes the strong fixation that arises between mother and child. There is even proof that the level of oxytocin in the man or the father rises as it does in

the woman. It therefore seems that oxytocin is "contagious" and forges stronger bonds of friendship. And the higher the level of oxytocin, the stronger the ties. This once again proves the logic that is behind the Godhead's governance of our existence - in this case by guaranteeing that the little, unprotected child can have physical "guardian angels" because this hormone was designed into our biology in order to reinforce the contact between the child and its parents.

As a physical substance, oxytocin is therefore the biochemical side of what we usually refer to as *bonds of affection, friendship and love* - the basic cosmic energy that Martinus calls *the energy of feeling*. It is therefore reasonable to say that oxytocin is a kind of "hormone of love", and the more it is stimulated through contact, caressing and friendly thoughts, acts, etc., the more it forges bonds between people in a state of friendship, happiness, and good health. The fact that we today rarely exist in this state for lengthy periods of time is proof that we have not yet fully completed the other side of our psyche, namely the old "animal" or "Stone Age Man" behaviour which is characterised by fear and strong self preservation instincts. And this is also the reason that the ties between us, particularly in couples and between children and their parents, can turn into painful chains rather than mutually free and wonderfully trusting relations. But the more we practice giving freedom, tenderness and neighbourly love, and the more we learn to handle stress and our own primitive sides, the more we develop the humane being in ourselves - to the same extent turning the "hormone of love" into our physiological ally. What it will look like some time in the future is described to us as Martinus analyses our existence in "the real human kingdom": *"...Light, light, and yet more light is everywhere and in all beings and things. All beings love one another. Everything is sexual enjoyment. Meeting a being,*

touching it, caressing it is utter happiness, a blessedness that transcends any earthly understanding, any earthly enjoyment. Here is only a mutual urge to serve one another, to liberate each other, to loosen up or prevent chains and restrictions. Here is nothing but joy of serving, not of being served. Every caress is a divine gift that is a technical transfer of one's spirit's uniquely coloured light ef-

fect into another being's halo of light. It is a mutual wish to confer on each other the most supreme sensation of divinity, the most supreme sensation of joy, the most supreme sensation of bliss." (Livets Bog (Book of Life) 5 section 1914).

Original text in Swedish. Translated from Danish by Mogens K. Bech

Will Earth be destroyed in the new millennium?

by Hans Wittendorff

A reader in Copenhagen writes: "I have recently been reading several books with dramatic Domsday prophesies about horrifying events that will take place around the turn of the millennium. I must admit that they have got me worried. Is it possible that nuclear bombs or natural disasters will destroy Earth and extinguish mankind? Has Martinus said anything about this subject?"

ANSWER: Is it true that we have nearly been flooded with Domsday prophesies about all sorts of terrible disasters that will be taking place around the turn of the millennium or immediately after. But let me allay all fears by saying that Martinus clearly and unambiguously comforts us by stating that Earth will not be destroyed and that humankind will definitely not be made extinct.

In reality it is only logical that it should be like this. In *Livets Bog* (Book of Life) 4 sections 1372-1376, Martinus gives us an immense overview of the divine world plan that has taken Earth's evolution from its radiant state right

down through all the numerous physical phases. And he asks this question: "Is it then logical to think that the result of all these millions of evolutionary epochs were created only to be destroyed in a flash of lightning? Is it logical to believe that the eternal Creator's million-year work is so feebly founded that it can be overturned or demolished by a little bit of unfinished terrestrial human mentality?" At a later point, Martinus emphasises that "the earth-beings' race to produce increasingly sophisticated murder weapons and war machines is not an activity that will destroy mankind and thereby make a failure of the Godhead's Creation." On the other hand, Martinus makes no mistake about the fact that we are currently living in the "Domsday epoch", also known as "the latter days". He dealt with this issue in a fascinating lecture that was published in Danish *Kosmos* No. 5-1992 under the title "Den øverste feltherre" (The Supreme Commander in Chief [English newsletter 1977 - available on request]): "Seen from a cosmic perspective, it is true to

say that terrestrial mankind is going through 'the latter days', but it should not be understood in the traditional sense where it is taken to mean the destruction and extinction of Earth and mankind. It does, however, mean 'destruction', but not destruction of Earth or mankind, but *the destruction of war as such* - and therefore the latter days for the application of the killing principle."

We are here confronted with one of the core issues of cosmology: The necessity of darkness and suffering. It probably takes the experience from many lives and years of studies to fully appreciate this. But it gives incredible peace of mind when one does. All wars, all suffering and all our adversity are therefore a necessary evil - or as Martinus puts it: *an unpleasant good thing*. Of course it would be unreasonable to expect that people who are being confronted with the atrocities of war should be able to look at it this way.

In the above-mentioned lecture Martinus says: "But if thousands of people, even millions, had not been killed or maimed in the wars of the past, there would be absolutely no opposition to war in man's mind today. They are the very same people who live today who experienced the wars in the past. Therefore it may seem strange that the human beings have not stopped fighting long ago, for there have indeed been many wars to learn from. But it takes time to develop a genuine talent for peace in the consciousness of living beings."

And today we are therefore confronted with "the latter days". The war began many, many incarnations ago in our own mind. And peace has also begun in the same place - in our own mentality. There are many young people who today refuse to do military service and prefer social work to learning to kill. Many, many people have advanced so far in their evolution that they are capable of forgiving, of making peace in their surroundings. And ALL these people are employees in

the Godhead's world plan, no matter where they are and no matter their cultural background. On the other hand, there are also innumerable people who kindle an unmerciful hatred towards others and who refuse to forgive.

In other words, a peaceful mentality is not something that can be forced upon the human beings. When we talk about "the Godhead's world plan" that will lead us to world peace and the united humankind - and absolutely not to the destruction of Earth and the extinction of mankind - it is something that must take its starting point in the mind of each individual human being, in your mentality and in mine. Or as Martinus puts it: "One step in this plan is that the human beings, of their own free will, choose peace and establish peace on the experiences they have gathered, and they would not be able to do that, had they not experienced both victory and defeat." But surely, when the talk is about the great wars, the individual human being can change nothing? - That is right, says Martinus: "The international political game is an effect of causes that were put into operation some time in the past, and which will continue along given lines. *The freedom of each individual human being lies in the way that he or she reacts to the inevitable events. That is where the future of mankind lies in his or her hands.(...)* Is it then possible to make peace when surrounded by war and hatred? Yes, this possibility is open to every earthly human being, and he or she is not alone in this situation. The supreme commander or eternal Godhead has access to resources that are more powerful than those of the human beings. Therefore they will never ever blow up Earth and themselves."

Indeed, the new millennium will be exciting. And if one works with one's own development for the good of the whole, one has nothing to fear.

Translated by Mogens K. Bech

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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