

KOSMOS

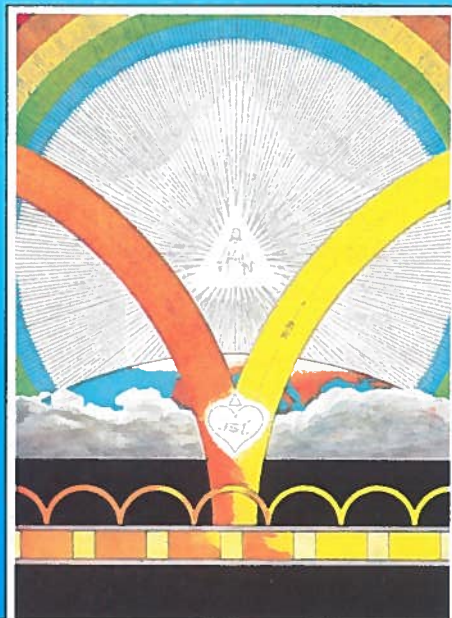
ENGLISH MARTINUS COSMOLOGY NO.4, 2002

The Guardians of the Threshold

A Hunger without Satiation

Going to Klint

New Book on Martinus



Bowing out

by Mary McGovern

New editor

After having been editor of the English edition of Kosmos for over 20 years (1981 - 2002) I have decided to give up the post in order to have more time to concentrate on translating *Livets Bog* (The Book of Life) into English. The new editor will be Mogens K. Bech from Århus, Denmark. Readers already know him as a translator. He will be assisted by Andrew Brown from Cornwall, England.

It has been a great pleasure to work with Kosmos for all these years. Providing readers in about 26 countries with articles by Martinus and others has inspired me very much, and I have enjoyed the correspondence I have had with many of you. It has also been a great pleasure to meet readers from many far-flung parts of the world at the International Summer Courses at the Martinus Centre in Klint, Denmark.

All work for Kosmos is done on a voluntary basis. Martinus once said (at a meeting in 1976) that the people who work with his cause "are united by one single thing, namely to create friendship and to teach people to create friendship". I have certainly enjoyed - and will continue to enjoy - the friendship and cooperation of the other volunteers

who make Kosmos. I hope too that the readers find that the articles in Kosmos help them to bring more love and friendship into their daily lives.

I wish Mogens good luck with his new task!

New printer

Arnkell Sigtryggsson has printed the magazine and dealt with all the production processes for many years. Due to pressure of work in his new job the production work has now been taken over by another Icelander - Tryggvi Gudmundsson. John Morley will continue to assist with production and deal with subscriptions and accounts.

In this issue...

... you will find enclosed the programme for the International Courses at the Martinus Centre, Klint in 2003. You can read Mogens Bech's impressions from his trip to Klint last summer in his article *Going to Klint* on page 16.

<p>A Merry Christmas and Happy New Year to all our readers!</p>

The Guardians of the Threshold

by Martinus

The terrestrial human being is a “wounded refugee between two kingdoms”

In the lectures here at the holiday centre I generally stick to subjects that are directly relevant to everyday life, thereby avoiding as much as possible more difficult, higher analyses. For that reason I would like to talk this evening about a subject that has a particular message for us all. The subject is, “the guardians of the threshold”.

Until now I have not said very much about this subject, having announced that I would go into it in depth in “Livets Bog”, which I will indeed do.

So what kind of a “threshold” are we dealing with, and what kind of “guardians” are they? –

In my work I have taught you that the terrestrial human being is at a stage in evolution where he finds himself like

a “wounded refugee between two kingdoms”. Each and every one of you is a being that has evolved from primitive animal stages up to your present stage as terrestrial human beings. This stage in particular is the scene of the culmination of all suffering and pain and this in turn is due to the fact that you have evolved to the point where you are able to take part in creating your everyday life. You have gained the ability to walk. You can sit down and stand up. You can speak, etc., exactly when it suits you, according to your own wishes and will. The principle factor in this releasing of will is the desire for pleasantness. But not everything that appears or is felt as pleasant is the right thing and therefore the healthiest and most in contact with the world plan. Certain poisons can for example actually taste sweet and good, but nevertheless be

absolutely deadly. Many manifestations can look right, can look highly moral and just and be tinged with love, but nevertheless also lead absolutely to suffering, sorrow and misery and both mental and physical ruin and mutilation.

The basis for human beings' releasing of will is still not perfect

As long as pleasantness or what is presumed pleasant is exclusively the releasing factor in the determination of will, human beings will go on and on releasing suffering or the sort of unhappy fate that is these days more or less linked to all terrestrial human beings.

The basis for human beings' releasing of will is therefore not perfect. The ability to sense things as pleasant or to presume that they are moral and correct is not enough to provide the sort of basis for the releasing of will that can form a solid guarantee for directly creating the absolutely happiest of fates. More is needed. There has to be the ability to analyse the various forms of pleasure that can appear as a result of the satisfaction of the desires that set the will into action. But as this ability is exclusively based on "knowledge", this "knowledge" has to be introduced behind the human manifestation of will before it can be a one hundred percent logical manifestation, thereby guaranteeing to a corresponding degree the creation of the very highest happiness for its originator.

But as human beings do not have this knowledge and are therefore guided by what is pleasant, they still act partly in the dark, in fact one could say they move amongst a mass of pitfalls, because, as already mentioned, many of the things that directly appear as pleasant in fact create unhappiness. It is therefore a very difficult world to live in. Many people have a hard time, and

are in the midst of great suffering and struggles that can in turn sometimes bring new struggles and suffering in their wake. The Earth is just the very sort of globe where these forms of experience can reach a definite culmination.

Wrong dispositions and wrong releasing of will make a really rational knowledge a necessity

But the results of the wrong dispositions, the wrong releasing of will and the many terrible sufferings and anxieties create more and more experience of the need for a really rational knowledge, thereby developing the receptivity to "the holy spirit".

"The holy spirit" is nothing less than the very highest knowledge of the universe, of life and its laws. The many sufferings develop peoples' emotions, that is to say they give them an ability to regret to a greater and greater extent this or that action, this or that manifestation aimed at their neighbour. They realise more and more that what is pleasant is not a totally solid guide or yardstick for the releasing of will. This becomes more and more a question of what one "has the heart to do". Sympathies and antipathies therefore arise behind the manifestation of will. But as these emotional factors can to a high degree be misleading, due to the fact that not all forms of sympathy are love and not all forms of antipathy are not love, the individual at a certain stage in evolution can be completely at a loss regarding the best thing "to want". From deep down in the individual's soul blazes forth the question, "What shall I do to be saved?".

"The holy spirit", in the form of a cosmic wave of energy from the centre of our milky way system, is

shining directly in over the Scandinavian countries

The severe sufferings have therefore brought the individual to the point of discovering and recognising his own ultimately inadequate ability to guide and lead his own being, his own inner characteristics and dispositions. And with this recognition, which in turn forms the basis of what we call “humility”, world redemption or the Christ principle steps in to help. This principle in turn is one that penetrates everything and is present everywhere in Nature. This is the principle that determines that every child born into the world has parents whose duty it is to take loving care of it until it can fend for itself. And it is the same principle that forms the basis for the creation of all forms of religion, for the creation of every kind of improvement, raising and expansion of morality and healthy thinking, and is manifested here through elder brothers in evolution who thereby appear as “prophets” and “wise men” and of whom the most evolved and influential are those we call “Christ beings” or “world redeemers”. And this also applies today. Christ’s promise, “the Comforter”, “the holy spirit” that “the Father will send in my name” etc. is already in the process of being fulfilled. Today “the holy spirit” is radiating with renewed power in over the world. This spirit is not a person but shining cosmic matter that is the only thing that can provide the material for the creation of those thoughts in the brain and consciousness that form the highest knowledge of God, the nature of the universe and the highest laws of life. Today this matter, in the form of a cosmic wave of energy from the centre of our milky way system, is shining directly in over the Scandinavian countries. And it is this that, for example, is a condition of my being able to manifest the highest

cosmic knowledge. My consciousness has reached a stage where it has evolved sufficiently to enable it to receive, experience and manifest back “the holy spirit”. And those beings that today have evolved to the point of being interested in this highest enlightenment together make up the “generations to come” to whom Christ announced would be sent the aforementioned “Comforter” that these “generations to come” would be able to understand.

At the threshold to the kingdom of God

You can check for yourself whether it really is “the holy spirit” that is manifested or revealed through me. Christ himself indicated its distinctive characteristic and declared, “the tree is known by its fruits”. My “fruits” are my explanation and documentation of the identity of the “wise men's” highest sayings as truth, as science. And nowhere in my manifestations will one find anything at all that does not in every way fit exactly into the great all-inclusive answer that culminates in love and that is the Godhead’s own view of life: “Everything is very good”. And thus my work cannot fail to lead you towards that bright mental state that I have called “the great birth”. It is in fact the case that many of you have begun to experience the closeness of the divine spirit through my work, my analyses and cosmic knowledge.

You all come therefore from a very dark zone and are longing for this great light, that you experience in the process of rising above the pitch-black, tragic horizon of the “animal kingdom”. And if you have certain areas in your mentality that are particularly well-developed or finished, you will already, as a result of these, have begun to experience the mental wellbeing and bright outlook on life that is the begin-

ning of “the great birth”, and for this reason I have called this kind of experience “the fore-runner stage” to this “birth”.

You are all therefore close to the entrance to a great and wonderful kingdom of light, the kingdom that Christ described as being “not of this world”. And all who study my work with love, which means with impartiality and humility, can hardly fail to have noticed its divine atmosphere. And here we are at the great “threshold”. This “threshold” is the entrance to “the kingdom of God”, which means the perfection of human beings as “the image of God after His likeness”, the complete transformation of the “animal” into the “human being”, the human being’s experience of being “at one with God”, the initiation of its consciousness or its envelopment in a permanent existence in “the holy spirit”.

The unfinished characteristics and dispositions in the mentality prevent access to the “kingdom of God” or “the great birth”

This “threshold” has its “guardians”. This term is somewhat drastic, but is really only symbolic. One must not think that at the gates to the “kingdom of God” there are guardians in military gear with swords and bayonets, or firearms and explosives. Neither should one think that these “guardians” are fantastic psychic beings with great magic powers, demons or demidemons, mystical trolls that can kill with the glance of an eye or that use words to cast spells. No, the “kingdom of God” is firmly guarded by a completely different kind of “guardian”. But these guardians are no less dangerous than the former, especially because they appear to those they are preventing from passing over the “threshold” as the most radiant angelic figures, endowed with

the most charming and perfect grace imaginable. But this splendour is really only how it seems on the surface. These “guardians” are nothing more or less than the beings’ own unfinished characteristics and dispositions.

When the beings in their evolution arrive in the vicinity of the “threshold” to the “kingdom of God” or “the great birth”, they have naturally overcome all the coarse forms in which they can break the law of love or neighbourly love, that is to say those forms that especially find expression in outright murder or other forms of deadly manifestations. These beings have of course to a large extent learnt to tolerate and forgive a great deal that they were previously completely unable to. And they have perhaps certain sympathetic dispositions that are already so perfect that they have been capable of allowing their originator to actually gain a direct connection with the light itself or the divine spirit. In this way they have come into great rapture or ecstasy and already believe that they are feeling the whole of “the great birth”, as a personal experience. But it is certain that these beings cannot go on being in the light. Those characteristics and natural dispositions in their mentality that are not finished will sooner or later become a fundamental barrier. These characteristics reveal themselves nearly always as unsatisfied desires, claims or demands that are in one way or another selfish. These unfinished characteristics are of course hidden or camouflaged so that their originator is really completely unable to see or understand their true essence, but believes he is benefiting or supporting the Cause or the light by allowing them to be manifested.

“The guardians of the threshold” consist of not being able to see “the beam in one’s own eye”

If, for example, a being in his enthusiasm or out of a feeling of joy has to a greater or lesser extent offered the light, or any person through which the light is manifested, financial support, physical work or other special expressions of sympathy, the unfinished characteristics, as opposed to the finished ones, will to a corresponding degree create claims or demands for favours or special attention directed to that person. The enthusiasm for the light can of course be so strong that it can keep these claims or demands at bay for some time. But gradually as the connection to the light through the few finished or well-developed characteristics becomes more of an everyday matter, these can no longer hold the desires from the unfinished characteristics in check. The result is that there gradually arises in the mentality of the being in question a correspondingly growing disagreement that eventually ends up being greater than the joy at the light. The unfinished characteristics, all of which are inevitably egoistic in nature, create a feeling that one is disregarded, ignored or unappreciated by the representatives of the light. One feels unjustly treated by those one has helped or supported. This feeling can even be so strong that one feels justified in opposing this “martyrdom”, seeking to combat it. And without in fact knowing it, one has become well established in a process of persecuting and combating the very light that one previously loved above everything else on Earth.

But this fight is in vain and strikes not the light but its “guardians”, which means the unfinished characteristics in oneself. There will therefore never ever arise a situation without it in fact being absolutely exclusively oneself that one is in combat with.

But that is certainly not how it feels. The ability to sense one’s own state of

guilt is at this stage still very slight and weak. And in a period such as this, in which these unfinished characteristics have the upper hand, one therefore tends to see “the mote in one’s brother’s eye and not the beam in one’s own”.

The unfinished characteristics in Jesus’ disciples

“The guardians of the threshold” particularly consist of not being able to see this “beam in one’s own eye”. And to the extent that one is unable to see it but can only see all the faults, in fact even the slightest of faults, in one’s neighbour, one will without doubt have a feeling of being vastly superior in evolution to this neighbour, in fact sometimes have the feeling of being completely without faults. Naturally this can to a corresponding degree cause one to feel those unpleasant things that there may be in one’s existence as “martyrdom” and the originators of this “martyrdom” as one’s persecutors. These “persecutors” are not always fellow beings outside of the light. They can of course just as well be fellow beings within it. In fact one can even have the attitude that the greatest representative of the light, the “world redeemer” himself, is organising things wrongly. Do we not have the account of Judas? Do not believe, whatever you do, that he was some sort of “bandit”, as people have almost sought to make him out to be according to the accounts that have come down to us. Do not believe either that it was the thirty pieces of silver that made Judas betray Jesus. No, Jesus’ disciples were not a group of “bandits” or “money-grubbers”. They were a group of beings that had come so far in evolution that there were characteristics in them that gave them a receptivity and enthusiasm for the light and meant that they were in the light, and lived side by side with the world redeemer and be-

came his personal friends. And do you not think that these beings were extremely happy about this friendship? But did the unfinished characteristics not turn up here too, making their presence felt and tearing the disciples away from the light for a while? Did we not witness the extraordinary fact that they actually did not believe Jesus' own account of his approaching suffering and death? Do we not see in the same account the apostle Peter refusing to acknowledge that he knew and was closely associated with Jesus, through his repeated lying? – And did not the light fade away from him? – Is it not actually written that “he went out and wept bitterly”?

Judas was no “bandit”

Concerning Judas, one should not believe that he acted other than from intentions that he supposed to be the best and most noble. If this were not the case he would have been what we would call a “bandit”. But because it is not possible to imagine Jesus' personally chosen companions and friends as “bandits”, it becomes clear that Judas must have had a motive for his ill-fated action that to him seemed noble. And this fact is further emphasised by his suicide. Do you not think this was precisely a result of remorse and despair over the reality that revealed itself to him as he had been the cause of Jesus' capture? Do you not think it was sorrow over the ill-treatment his dispositions had brought on his dearly-beloved Master? What else could it be? But did he not understand beforehand that his action would inevitably bring this terrible ill-treatment on the world redeemer? Definitely not! That was something he truly had not understood. “The guardians of the threshold”, his own unfinished characteristics – which in this case means his strong desire to show the world, his

sceptical family and his friends from the past, his Master's greatness – had long ago caused him to believe that “the son of God” was omnipotent and thereby physically untouchable. They had also caused him to believe that anyone who would lay hands on him would find themselves paralysed and through his (Judas') action the greatness and the divine origin of the world redeemer would be revealed and made plain to all people.

The cause of Judas' suicide

But divine greatness is not revealed through brutal psychic or physical expressions or power. The world redeemer does not act by bringing death or disablement upon his opponents and sceptics with earthquakes, thunder and lightning, no more than with swords and spears or bows and arrows. Quite the opposite, he acts exclusively by “turning the right cheek when he is smitten on the left”.

But such a way of acting is far too slow for strong “believers” and interested beings of the kind whose unfinished characteristics still make them sensation-seeking, ambitious hotheads. But in order to unite the satisfaction of these wishes and desires with a well-developed conscience, they have to be justifiable. And Judas really found the justification in Jesus' supposed physical invulnerability. In fact this justification was so strong in his consciousness that it completely drowned out the Master's own permanent interpretation and acknowledgement of the fact that his kingdom “was not of this world”. And Judas, dazzled, went his “own way”. In the belief that he was going into “the kingdom of God”, he was going out of it. In the belief that he was the world redeemer's helper and thereby the benefactor of mankind, he became the Master's persecutor and mankind's sym-

bolic expression of betrayal down through the ages.

And this was the basic cause of his suicide. As the good and advanced human being that he otherwise was, his goodness and advanced state having given rise to his becoming a disciple of the world redeemer, he could not bear to see the real consequences of his course of action, their stark, actual reality, he could not endure seeing his beloved Master's terrible torture and ill-treatment. And as he was unable to do anything to free his Master from the suffering, and could not even show him through his tears his repentance, owing to the powerful and brutal guard around him, he felt that the only thing he could do was to pay with his own life. (See also my book, *Easter*.)

A camouflaged justification for satisfying the egoistic or selfish desires

In this account we have the best picture of the mission that takes place under the concept of "the guardians of the threshold". We have seen Judas enter the light and become a disciple of the world redeemer. And we have seen how his unfinished characteristics, desire for sensation and resultant impatience over what seemed to him the far-too-slow growth in the Jesus-movement, made him do something he thought could benefit it and speed it up. This conviction was in fact merely a camouflaged justification for the satisfying of the egoistic or selfish desires that he still had in his consciousness and that actually cut him off from being able to fully follow his Master, in fact they completely drowned out his Master's words.

But do not believe that things are any different today. You are all – if you are truly interested in spiritual science and are interested in my work – close to the light, and you have to some extent

begun to feel the wonderful wellbeing it can create in the soul, and have to a corresponding degree more or less become its disciple. But because you of course have not reached "the great birth", there will be characteristics in you that are not finished. And these characteristics will therefore mean that each and every one of you to some extent sooner or later might appear as a "Judas", and unconsciously betray the very light that has been the greatest joy in your life. So be watchful, all of you. Without knowing it you could come face to face with the world redeemer himself. And as he is absolutely infallible with respect to the highest factors and as the dispositions made by him that are based on these highest factors are the only absolutely correct ones, you will invariably fail in any situation in which you criticise and consider that he ought to act differently, ought to do whatever it is in the way that you think is right and that might be the exact opposite of the world redeemer's opinion. And remember as well that your criticism when you are close to the world redeemer is twice as dangerous to you yourself because this closeness gives rise to an intensified mobilisation of everything in your consciousness that could serve to camouflage the basis of your criticism, giving it the most noble or angelic appearance, so that, in the most golden and radiant colours, it allows you to be convinced that you are right and in the same way shows you that you are being treated unjustly, that you are a martyr or are being persecuted if the world redeemer does not agree with you.

When one can be sure of not being a "Judas"

But a world redeemer does not make concessions to human beings' bad, egoistic desires, no matter how much the

being in question has supported the world redeemer, no matter how much the being thinks he has sacrificed himself for him or his cause or the light. All the steps of human consciousness are apparent to him and every human delusion can be seen for what it is with a routine ease. All he can do is therefore follow his own route independent of praise and criticism, independent of whether the outlook promises to bring support or opposition, independent of the prospect of thereby losing friends or making enemies. Only in this way and in this way alone can he permanently be "one with the way, the truth and the life". Otherwise he would be one with deluded, blinded and unfinished beings whose power and influence he would be bowing down to.

In what I have said I have not been alluding to anything or anyone within this Cause, but have merely wanted to state for you the main occurrences that are characteristic of the evolutionary zone that you belong to and that you therefore to some extent might meet when you are close to the light or when you begin to be overshadowed by "the holy spirit".

And if you were to ask me now how you can be sure that you are not being a "Judas", I would have to answer: "when

you have been so immersed in the divine light that you feel that no one can cause injustice and no one can suffer injustice, and that you yourself are the deepest cause of every unpleasantness directed towards you and that you can therefore never feel that you are as a martyr, never feel unjustly treated by this or that person, regardless of what that person might do to you, and that you can therefore never become angry with anyone or anything but live all the time in a permanent state of joy in the experiencing of the highest final conclusion of the world plan: Everything is very good. Only then will there be no need for you to fear that you are a Judas, as you will not criticise or attack anyone or anything. Only then could you at the very most in all friendship withdraw from whoever it is who is unable to be in harmony with you. Because then you yourself will have become 'the way, the truth and the life'".

Original Danish title: *Tærskelens Vogtere*.

From a lecture held at the Kosmos Holiday Centre on Thursday 15th July 1937.

Translated by Andrew Brown, 2002.

Martinus Lecture in Honolulu

Else Byskov, author of *Death is an Illusion: A Logical Explanation Based on Martinus' Worldview* (see page 19), will give a lecture with the same title in Honolulu on Wednesday 8th January at 11.30 at The Sheraton, Waikiki. It is part of a conference on near-death experiences but is open to the general public. There is an admission charge. Kosmos-subscribers in Hawaii who would like to meet Else Byskov or arrange a lecture or study group can contact her at her e-mail address: byskov@wanadoo.es until 5th January.

A hunger without satiation

by Peter Blyme

More and more people develop so-called "addictive disorders". We have known drug and alcohol addiction for a long time, but today we also see compulsive addictions to sex, food, and gambling, to mention but a few. Martinus' analyses offer valuable help in understanding the causes of such problems and gives directions about how to work with them.

The cosmic chemist

All living beings are dependent on the right food and nourishment in order to develop harmoniously according to their preconditions. Animals are driven by their instincts to do what is healthy and beneficial for their organisms. A pig does not worry about whether it should eat one thing or another; it simply eats what is good for it. The instincts of the human being, on the other hand, are degenerating and we therefore lack the guidance and protection that the animals have about our way of living. We can go against our nature and train ourselves to appreciate things that are unhealthy for us - or even downright harmful. Now and then we go to extremes, for instance by continuing to eat or seek sexual stimulation long after we have become naturally satiated or satisfied. With an increasingly weakened faculty of instinct and a dawning, but still inadequate, intelligence, we have gained the freedom to experiment with

life's substances and materials; or in the words of the Bible, "to eat of the tree of knowledge of good and evil". Martinus describes how we will gradually evolve into skilled cosmic chemists or perfect human beings with absolute knowledge of the reactions of matter and life's conformity to law. But in order to get there, we must proceed by trial and error, and it is only through making mistakes that we will gradually learn to do the right things. An addictive disorder arises as the result of an unsuccessful cosmic-chemical experiment. Here the obvious significance of the expression "fools rush in where angels fear to tread" is seen. We believed that we were creating happiness and pleasure but were actually sowing the seeds of deep and long-lasting suffering.

Seeking comfort

We are living in the death zone of our eternal existence, in a period when darkness and suffering spreads into

many areas. For the first time in history many of us have no belief in God to support us. Many people feel lonely and forsaken, finding no meaning in life and no hope for the future. Sexually we are experiencing a reorientation, and find it hard to exist within the boundaries of marriage or marriage-like relations. More and more people in the Western world deal with this by living alone or in temporary or uncertain relations with either the opposite sex or the same sex. Many people have a feeling of confusion and live with pent-up desires and longings within them, sexually as well as spiritually. In this light, it is easier to understand why some people seek comfort and compensation in, for example, alcohol or drugs. With mind-altering substances we can create temporary pleasure and at the same time rest for a moment from our suffering. It is not so strange that we seek pleasure and want to avoid the pain. The drive to seek pleasure and avoid discomfort is deeply rooted in the living being and constitutes the main desire behind all other desires. The problem arises when we mix the substances in the wrong way. When we do this we gain a short-term benefit but pay a high long-term price.

Unnatural hunger develops in three stages

Let us have a look at how the actual addictive process evolves, how the unnatural hunger for mind-altering substances arises. Martinus explains that all our talents and skills develop through three stages, and the same is true of a compulsive addiction. Whatever we devote our time to, whatever we do frequently and a lot will develop in our consciousness. When we habitually drink alcohol, we gradually develop an abnormal "addiction talent" for drinking alcohol. At the **A-stage**, we may have the idea that a couple of beers in the

evening will make us feel good. We may have seen our father do this when we were children. At the **B-stage** we practise our habit and perform the rituals that are associated with drinking. This is the learning phase. As our organism becomes accustomed to alcohol, we are compelled to increase the quantity of alcohol in order to get the same effect as before. We are still conscious about why we drink and what we wish to achieve. In the **C-stage**, the conscious motives have disappeared and we have lost control of our behaviour. The fear that follows from this loss of control sometimes makes us want to stop. Time and time again we promise ourselves and the people around us that we will stop drinking, but we go on all the same. One can describe it as an "autopilot" that takes over and guides our steps towards more alcohol. Suddenly we wake up standing outside a shop with a crate of beer in our hands without knowing how we got there. The addiction has developed into an automatic function that operates independently in our consciousness, and we are no longer conscious of the individual stages in the course of events that eventually guides us to relapse. The addictive process can be described as a downward spiral that leads to degeneration and death if it is not interrupted.

Incarnated microbeings that demand alcohol

At the beginning of the process of habituation, our senses protest against the foreign and mind-altering substance. But gradually this natural reaction is deadened and we begin to desire something that is fatal by nature. In order to understand how this is possible, we need knowledge of the principle that Martinus refers to as the *principle of life units*. He describes how all life is built on the principle of life within life. The

human being is a life unit within the organism of the Earth, and the Earth is a life unit within the organism of the solar system, the solar system within the galaxy organism and so on into infinity in the macrocosmos. In the same way, the human being's organism consists of living beings on an infinite number of levels down in microcosmos. All our organs, cells, molecules and so on are living beings that have their life experience within us. On all these levels, there is a continuous *reincarnation* taking place in such a way that the beings alternate between a spiritual and physical existence. After some time resting in the spiritual world, the beings are reborn into a new physical body in a macro-organism that has the right conditions for its development. A human being with life-promoting habits and behaviour attracts and constitutes fertile soil for microbeings with similar wants and desires. Wherever we continuously repeat patterns of thought, emotion and behaviour, living beings with corresponding desires and longings will incarnate. Groups of incarnated microbeings will then build organs that function independently and work to meet the desired life conditions. In this way, the macrobeing is relieved of using its day-consciousness and will to maintain all functions in its consciousness. It can instead direct its attention towards other interests. When we consume foreign and harmful mind-altering substances such as alcohol, we create an environment that "alcoholic" microbeings require in order to incarnate in our body-beings that desire and long for the experience that the repeated intoxication creates in our microcosmos. At the same time as more primitive and robust beings incarnate, the life conditions for our normal microbeings are undermined. This explains the concept known among alcoholics as the "craving". In

reality, this craving or desire for alcohol is a force of consciousness that is made up of the cry and longing primitive microbeings for more alcohol. A person who is addicted to alcohol and wants to abstain from it must fight this force of consciousness in his soul. All those who have at some point in their life tried to break a quite insignificant habit know what an effort or what willpower is demanded. For the alcoholic it is often a life-and-death struggle.

The role of heredity

Many scientists claim that there is a hereditary genetic disposition in the people that develop addictions. These people often start their addictive behaviour early and develop a chronic addiction in a very short time. According to Martinus, in the absolute sense we cannot "inherit" anything from our parents. The disposition that can be identified in our genes is actually our own acquired skills and talents that are passed on from one life to another. A talent for addiction that is evident in this exaggerated way is therefore an inheritance from ourselves. We ourselves lay the foundation of our addiction in a previous life. A developed talent for addiction can be present in a latent state for some time into the next life, but it will later break out to its full extent after the person has been drunk a few times. Like seeds that have been lying in a bag and are suddenly sown and watered, they begin to grow. According to Martinus, it is therefore no argument for heredity that the person's parents or other family members have an alcohol or drug problem. It is rather a matter of "like attracts like", which in this case means that a person with a developed addiction is reborn to parents and into an environment that stimulate the development of the fate that he himself laid the foundation of. Here we can see the same law

of attraction as when "alcoholic" microbeings incarnate in the alcoholic's body.

Reaching the bottom and receiving help

No natural satiation of these unnatural desires will occur in the alcoholic. When he or she drinks it is similar to trying to "put out a fire with petrol". In the situation some relief is afforded, but over time the hunger that calls for satiation is reinforced and deepened. Only those who hit rock bottom with their addiction are ready to stop drinking. Such a turning point occurs at various times for various people: for some it is enough that they lose their job or are warned by their doctor. For others the downward spiral spans several lives, and the bottom is not reached until they are broken down entirely - both physically and mentally. Through this the talent kernels for building a healthy organism have been subject to so much strain that one risks being born with mental or physical handicaps in one's next life. In some cases it may take several incarnations to rebuild a normal nervous system and a healthy body. All those who have been stuck in an unnatural and destructive desire, however, will return to normality sooner or later. According to Martinus, there is no damnation in the eternal life, only temporary detours from the normal path of evolution. No matter when this turning point is reached, it will not happen until the person capitulates and asks for help. All those who have tried to help an alcoholic who did not want to be helped can confirm that this is true. It is no use warning or admonishing them; the process takes its unrelenting course until either satiation or the bottom has been reached.

What is the way out of addiction?

In order to get rid of an addiction one must stop acting it out. Recovery begins with abstinence from the alcohol or drug. All talents that are not used will degenerate and eventually disappear; this is also true of the talent for unnatural addiction. But how does one manage to abstain when one's willpower is weakened? The only answer is to accept help from one's surroundings. Those who are best equipped to help are those who have experienced similar processes in this life or previous ones - on condition, of course, that they have dealt with their addiction and have got rid of it. Their own experience has made them tolerant and humble about the problem, and they can easily empathise with the situations that the addict is in.

If the addictive process itself describes a downward spiral in which unhealthy habits and behaviours are repeated and made permanent, then the way out describes an upward spiral in which constructive and healthy habits are practised instead and turned into new talents. The things that develop in us are those things we devote a lot of time to and do repeatedly and intensively. This is true of the way into addiction as well as the way out of it. The new habits include developing the necessary social and psychological talents that were lost during the addiction. Often the addict develops great talents for manipulating himself and people around him. Now he must learn to communicate his feelings and needs openly and honestly without defending or denying them.

The person must even train and restore his sense of nutrition so that he can once again react negatively to harmful substances and positively to essential ones. Learning to rely again on all that which promotes a healthy de-

velopment is one of the most important goals in his recovery.

On prayer

Martinus also explains the invaluable power of prayer for those who reach out for help. In the Lord's Prayer, Christ says "*lead us not into temptation*". This thought concentration can be used to ask for power and strength to overcome the impulse to relapse into addiction. Relapsing usually occurs because the person fails to mobilise the knowledge and experience that he already has. He temporarily belittles or denies the danger and follows the impulse to take the drug without thinking about the consequences. Therefore the words of the Bible apply, "*Watch ye and pray, lest ye enter into temptation. The spirit truly is willing, but the flesh is weak*". Prayer can give one strength to abstain and to get help to endure the sorrow and pain that often follow the difficult way back to a dignified life. People who have sunk to the bottom with their addiction are actually very close to prayer, even if they do not believe in God. Martinus explains that prayer automatically comes into play in situations where people feel completely helpless about maintaining their own lives. Many people who seek treatment are therefore filled with a more or less conscious longing for God. It is said of alcoholics that they seek "the spirit in the bottle", that the addiction from the beginning was about their lack of a higher power to turn to. It is therefore important that one can meet this search with sensitivity, without forcing any religion or belief system on him. Many treatment models that are used in today's materialistic world often ignore this longing in the person that is seeking help, and in this way make recovery more difficult.

Treatment is possible

Martinus offers very little advice on what the best treatment is. He makes it very clear that all quick solutions are illusions. Talents for abnormal addictions will not stop being active after a few treatments with hypnosis or through medication. It takes a long time to build an addiction, and it takes a long time to break out of it. One can spend years in therapy and in that way find the reasons why one started taking drugs, but this insight is no match either for the strength of the addiction. The treatment must first of all be aimed at abstinence from alcohol or drugs before other initiatives are meaningful. After many years of experience with therapeutic work with addicts, I have found that the so-called "self-help groups" such as Alcoholics Anonymous or Narcotics Anonymous are closest to Martinus' description of the problem. These lay initiatives are built on an undogmatic spirituality and a strong fellowship between recovering addicts. The self-help groups in co-operation with professional treatment centres that follow the same approach, the so-called 12-step programme, offer good help for all those who are prepared to accept it.

In conclusion

In this article I have referred mostly to alcohol and drug addiction. But as I hinted at the beginning of the text, this analysis holds true of a number of addictions. In any situation where we habitually manipulate our senses for the purpose of changing our life experience, there is a risk that we may develop a compulsive addiction. This is also true of smoking, drinking coffee, watching TV, shopping, using the Internet, working obsessively, etc. Obviously there is a great difference between a habit of drinking coffee and a desire for alcohol, but the principle is the same. If we want

to be sure to stay on the right course in our future development, it would be a good idea to take a close look at our daily habits and preferences. What we

spend our time on today lays the foundation for what we will experience tomorrow and in our coming lives.

Trans. MKB & MMcG

Going to Klint

by Mogens K. Bech

Standing there, I had exactly the feeling I had set out for. A feeling of total freedom – a sensation of stillness and wholeness. My bicycle had taken me to the top of the hill, and despite the heavy weight of my tent, sleeping bag and all the other luggage I would need for my two-week journey, my legs weren't hurting and my breath was under control. Overlooking the summery Danish landscape below me, I had an intense feeling of being in control, of understanding. I love standing on high points because it gives me this feeling, or illusion.

The view was as stunning as my inner feelings, and once again I knew that I had made the right decision to go to Klint "the slow way". Going to Klint by bike is, for me, the perfect way of travelling because it gives me just enough slowness to allow my mind to change into the "Klintish" mode – while affording myself, my impatient self, just enough speed and drive. I was so much

longing to be at Klint. It had been a full year.

Fresh batteries needed

Being at Klint, listening to the intelligent speakers and becoming immersed in the loving, caring atmosphere of this unique micro-cosmos, is a welcome holiday for me. A week together with the beautiful and wonderful people who come there year after year; seven days that offer me a chance to tune in on the right frequency again; a relatively short span of time where I can discuss Martinus' texts with equals from around the world. That's enough to recharge my batteries and get me focused again so I can get going in the right direction in my struggle to integrate a better behaviour so I can live more in accordance with the universal laws of life when I'm home.

Once again I had planned to spend the week in the international group. And I could hardly wait. I was going to

be together with Mary and Sören – and Andrew, and... This year, unfortunately, the international group would be without the Latin Americans I had come to know the year before. I hoped they were well and remembered that their particular part of the world is going through hard times.

It's easy when you know how

I got my bike moving again and could enjoy the down-hill ride – in full balance, in complete control, humming one of my favourite going-by-bike tunes, and forgetting everything about the hectic, physical world that dominates too much of my everyday.

Amazing how perfectly integrated bicycling has become with me. I remembered that simply keeping the balance on a steel frame on two wheels must be extremely difficult for beginners. Luckily, today I also know that one day the laws of life will have become just as integrated in me. One day I will have broken free and my laws-of-life talents will have evolved to perfection, and I will be in contact with the world and everybody in it.

Tuning in on the universe

At first I couldn't see her face, but as I got closer I saw the 14-year-old girl clearly standing at a bus shelter in the middle of nowhere. Here eyes were focused on her mobile telephone. She was holding it the way that only highly talented SMS users do. Suddenly a big smile lit up her face, she laughed and looked up – not noticing that I had just passed her within a few metres.

She had obviously received good news in the tiny display on her mobile, and I guessed that now her fingers would start tapping in a reply message. To her boyfriend? Or sister? It didn't matter. What had just happened, I realised, was that distance and time had

been overcome by a tiny piece of brilliant electronics. Her telephone gave her complete freedom to stay in contact with people who mattered to her.

And it made her happy to communicate with them. Exchanging information was a natural part of life for her. At the flick of a few buttons, she could share thoughts and emotions. She was a C-talented SMS user honing her communication skills. One day – soon? – she won't need the technology for the process. She is developing the organic structures that allow her instant contact with the universe and every organism in it.

Sweet anticipation

On the third day of my journey, having covered some of the most beautiful part of the Jutland peninsula, crossing the idyllic island of Funen, and going through the fertile coastal areas at the fjords of North Zealand, I finally arrived at the beaches near Klint. I knew I would need a slow final approach to Martinus Centre, so I got off my bike and sat down in the warm sand, enjoying the familiar skyline to the west.

It was a view I had enjoyed so often on my morning walks that usually take me past Martinus' house and onto some of the few sandy beaches at the Centre. The Centre's flag was in place, the tiny wooden cottages looked their usual selves as they stood there in the first row overlooking the bay, the stony beach had been left unscathed by the winter storms, but the jetty was new. A new structure was in place so that the guests of the Martinus Centre could have their usual morning and evening swim.

As I sat there, I could already sense the special atmosphere at the Centre that would soon permeate my body and mind. Entering the Centre is like passing through a mind warp, as if the sandy ground of the area radiates a higher

energy of love and intellectuality. It's always been very clear to me that by leaving the Centre, one moves onto a different frequency. And I remembered that I had promised myself to try hard this year to set realistic goals for my return to my all too hectic daily life after my Klint holiday. I needed to integrate yet another few elements in my way of thinking and behaving in the truly physical word.

All-embracing smiles

I enjoyed the following hour immensely, in pleasing anticipation of the coming week. The golden memories of the past years at the Centre were replayed in my mind as I sat there. – I could see Bertil's charmingly old face and hear his wonderful laughter. I could see Rossen's lively eyes as he would stand fully absorbed in the assembly hall presenting yet another brilliant interpretation of Martinus' thoughts. I could remember myself lying in my tent in the early morning, listening to the drumming of raindrops mixing with the usual sounds at the camping ground. And I could smell the life-giving meals that were being prepared by the hard-working volunteers in the Centre's kitchen.

I could feel the warmth of the love and smiles from the many known and unknown faces that one meets at the Centre. And I knew it would be another good week at Klint – just the right thing for me. So I mounted my bike and went

to the reception where I met the first friendly smiles of welcome. Like coming home.

Taking the wisdom home

Of course it was a good week. Everything I had hoped for and needed in order to become purged of the stress and primitive thought-climates that had dominated the past weeks and months before I started my journey to Klint.

Closing my eyes I can remember the hours I spent this summer in the assembly hall, the international study group made up of people from so many backgrounds and nationalities, the singing and playing of the talented youngsters at the Centre – and the unique, loving sensation of it all. This year the feeling has lasted longer and I'm still managing pretty well to avoid the materialistic thought-patterns.

I'm perfectly aware that it's here in the physical world that I'm developing. It's here theory and good intentions are being tested against my organic structures. And ever so often I hear the mantra, "It all starts within yourself. Any change in your life will have to start with a change in yourself." Thank you, Dado, for your pedagogical patience. And thank you, Robert, for reminding me that fear of failure can make the process of change excessively lengthy.

I'll be back for more at Klint next year, and I hope to see you all there again. Thanks so much for recharging my batteries.

News from the Martinus Institute

New book about Martinus

A new book about Martinus' World Picture has just been published in the US. Here's what Paragon House, the publishers, write about it:

Death Is an Illusion: A Logical Explanation Based on Martinus' Worldview

Byskov, Else

ISBN: 1557788138, Paper, 336 pages, Price: \$16.95

A vast compendium of knowledge about existence

“A vast compendium of knowledge about existence, each chapter by itself a justification for appreciating the unity and comprehensiveness of martinus' messages. Illuminating as only integral wisdom can be.”

—The Book Reader, Fall/Winter 2002-3

A blend of modern science and timeless spirituality

Death is an Illusion is a useful introduction to the Danish 20th century mystic, Martinus. Although he is little known in America, he will become much more prominent as a spiritual teacher, thanks to Else Byskov's clear summary of his life and teaching. The teaching has a sound picture of the cosmos and a perspective about the human future based on the evolution of consciousness. Thus it is a blend of modern science and timeless spirituality, with insightful comments about living one's life in accordance with it so that the person finds both happiness and ultimate meaning in daily living.

—John White, MAT, Author, *The Meeting of Science and Spirit*; editor, *What Is Enlightenment?*

A remarkable life of an enlightened being

Else Byskov has performed a valuable service in introducing the Danish sage Martinus to the English-speaking world. She recounts the remarkable life of this enlightened being and gives an in-depth summary of his voluminous teaching. The chapters on *The Principles of Reincarnation*, *The Law of Karma*, and *Death and the Afterlife* are of exceptional interest. There is much here of hope and meaning for our own age and future generations.

—Ean Begg, writer and presenter BBC2 series *Is There Something After Death?*

Website: www.paragon.house.com

E-mail: info@paragonhouse.com

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 + 2

The Eternal World Picture 1

The Eternal World Picture 2

The Eternal World Picture 3

The Eternal World Picture 4

Logic

Easter

Marriage and Universal Love

Meditation

The Fate of Mankind

The Ideal Food

The Immortality of Living Beings

The Mystery of Prayer

The Principle of Reincarnation

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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