

# KOSMOS

~~ENGLISH MARTINUS COSMOLOGY NO. 1, 2003~~

**Mental sovereignty (part 1)**

**Thank you to a pioneer**

**Else Byskov reports from Hawaii**

**Measuring emotions**



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# Thank you to a pioneer

## **A tremendous effort**

For over twenty years Mary McGovern has been a dedicated editor of English Kosmos. I have been a satisfied reader for nearly ten years now, and I am sure that I speak on behalf of many readers when I express my gratitude for her effort. Mary now needs more time to concentrate on the translation of *Livets Bog* (The Book of Life) into English.

The Martinus Institute has obviously expressed its appreciation with Mary's extraordinary achievement. In doing so, the Council quoted Martinus:

*"We are the pioneers of this new world epoch. It is our mission to make it come true. Every person who has acquired the analyses has been given a task that is the biggest one a person will ever have. One cannot be given a greater task than to explain God's states of existence, to explain the cosmic analyses, and to teach humankind how to be loving towards everyone and understand that no one can suffer injustice and no one can do injustice." (Martinus, The Epoch of Intuition, published in Danish Kosmos, no. 3, 1996)*

## **Feedback, please**

Mary has handed over the editing work to me, and I will do my very best to make it an interesting magazine also in the future. I would like to take the occa-

sion to invite you, the readers, to give me feedback. Obviously I would like to know if I am on the right track. Also I would like to invite you to contribute ideas and articles.

Explaining about the mission of Danish Kosmos, Martinus wrote in 1952: *"Areas that deserve particular attention in the magazine are for example social and human advances, new discoveries in the fields of natural science, technology and economics, art, religion, literature, etc. – all of it arranged in such a way that it will be associated with the new cosmic world picture."* (Letter in Danish by Martinus to Mr. Hannemann, 9 August 1952)

## **In this issue**

The first part of a wonderful article by Martinus on Mental Sovereignty (the last part will be out in June). – Else Byskov reports from an interesting conference on near-death experiences in Hawaii. – Olav Johansson lets us in on some exciting research in the area of mind influencing matter.

Pleasant reading.

*By Mogens K. Bech - email address: mogens@email.dk*

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# Mental sovereignty

by Martinus

## Chapter 1 – Initiation and cosmic consciousness

As I have already related, my spiritual mission began with several psychic experiences the particular structure of which was something entirely private to myself alone. What proved to be of significance to other people was the fact that they left me in a state in which I was able to receive far-reaching knowledge about the whole universe, in fact even the divine world plan was completely laid before my sensing faculty and became awake day consciousness. I was granted the faculty to sense things that it was impossible to experience through mere physical sensing. I saw how every limited thing, irrespective of whatever size it might occupy, revealed infinity and thereby eternity. Eternity thus became visible as the fixed point, while time and thereby space were

whatever was moving. As I was thus conscious in eternity I became identical with what was “absolute” and “everlasting” and I saw all things from this “absoluteness” and “everlasting-ness”. As I had become conscious in eternity and was identical with immortality I lived beyond any concept of time. I lived both before and after any thing whatsoever and could thus see both its alpha and its omega, its beginning and its conclusion, that is, the whole of its life course. And it is this experiencing faculty that I have called in my main work *Livets Bog* (Book of Life), “cosmic consciousness”, just as I have called the descriptions of the details of life seen from this observation faculty, “cosmic analyses”. These “cosmic analyses” of mine are thus the same as observations made possible as a result of my liberation from time and space. My psychic

experiences were a process that in a manner of speaking suddenly brought about this liberation in my consciousness. I had experienced an “initiation”. Through this process a change took place with my consciousness. Whereas before I had only been conscious in a certain time and a certain space, I had now become in a certain way conscious in all times and in all spaces. Whereas my consciousness before this experience of mine was an expression of “local consciousness”, it had now become an expression of “universal consciousness”. And after this change in consciousness I had no problem in finding my bearings with respect to the fate of the living being and thereby the fate of terrestrial mankind. It was no problem for me to see that the whole ocean of sufferings that terrestrial human beings are in the midst of is exclusively due to the fact that they are still not mentally liberated. They are still bound by time, by space and by matter. Their view of life and the world has therefore nothing to do with actual eternal life or the real world plan. At the very most they constitute only the view of a local area of the universe. But to know or sense only a local area and to believe it to be the whole, is the same as to live under an illusion. But to live under illusions is in turn the same as to live in error. And because a life based on errors can only give rise to disappointments we have arrived at the cause of terrestrial mankind’s daily existence being a life of disappointment, sorrow and suffering.

## **Chapter 2 – Why the terrestrial human being represents death instead of life**

But disappointments, sorrows and suffering will certainly bring about in the beings the urge or desire to find the cause of the misery. Terrestrial human beings therefore gradually profit from

their experiences. While sufferings in the being give rise to the faculty to know the difference between genuine pleasantness and unpleasantness, which in turn means to develop its feeling both mentally and physically, the struggle for existence gives rise in the being’s consciousness to the faculty of intelligence. And with the development of these two great faculties there can be no avoiding culture being formed in the being’s consciousness. Well-developed feeling reveals itself as the faculty to feel compassion and enables the being to feel the urge to help other living beings in need, whereas the faculty of intelligence enables the being to regulate this urge to feel compassion so that it is logical. Such a harmoniously regulated sympathy with other living beings is the same as what we call “love”. And the development of this “love” to all living beings will be the provisional result of everyday terrestrial life.

But also developing at the same time as this “love” is the being’s liberation from matter. To love one’s neighbour is really the same as to love life. Over against the living being there actually exist only two outer factors: matter and the neighbour and these in turn are respectively the same as death and life. To love matter is the same as to think about matter. And whatever one thinks about, one becomes, that is to say, it develops in one’s consciousness. Because matter, as already mentioned, is the same as death, one will develop death in one’s consciousness if one loves matter above all things. And was it not also precisely this that Adam and Eve were told would be a consequence of “eating of the tree of knowledge”? And what is “eating of the tree of knowledge” other than precisely an excessive revelling in material phenomena and material goods, as well as a corresponding excessive struggle

against equally material evils? That such a being only has thoughts for matter, matter and yet more matter in its consciousness is quite obvious. In fact such a being becomes so buried in matter that thoughts about life can neither thrive nor develop. And as a result it has only the faculty to sense matter. That such a being is therefore bound to believe that everything is matter and can therefore constitute nothing other than time and space – this even applies to itself – and is thereby subject to an absolute beginning and conclusion, only proves how incomprehensible its own high identity as an eternal or immortal being really is to itself. As it thus cannot observe actual life itself, seeing only matter wherever it looks, we can see how fundamental this being's cosmic or spiritual death is. It believes itself to constitute nothing more than a collection of various types of matter and it believes the same about its "neighbour", that is to say, all other living beings. It sees life as exclusively a series of results based on weight and measure. It can therefore say about the living being that it is evil, good, sick, healthy, talented, untalented, intelligent, charming and so on, the list is endless. But all these expressions of the living being are only temporal phenomena. They have a beginning and a conclusion and are thus only temporary outer appearances. But it is impossible for temporary, outer appearances to be a complete analysis of eternal things. The absolutely only thing they can be are analyses of local phenomena or of something purely temporary in the sphere of these eternal things. And this brings us face to face with the ordinary terrestrial human being's view of life or perception of the world. He sees only local details in the universe and takes them to be the whole. These false impressions of the whole create the world

of illusions that forms the basis of all disharmony and the resultant state of sorrow and suffering that today makes up the general condition of terrestrial mankind. It is not surprising that people in this sphere of dark and sad conditions begin to dream of a sphere in which in quite a different way there are light, happy circumstances, harmony or true peace. Living beings cannot go on living and still believe that life does not exist. Of course, they certainly sense something that they call "living beings", but they do not sense the actual life in these beings. They see only the combination of matter that such beings are made up of and that constitute their organisms, but because this is subject to beginning and conclusion, because it is transient, they believe these living beings to be nothing more than created things, thereby proving their own ignorance regarding actual life. But an area that these beings do not recognise or do not know exist can only represent "death" in those beings' consciousness. And so it is that terrestrial human beings, who represent death instead of life, are the Adam and Eve who were put to death as a result of their "eating of the tree of knowledge".

### **Chapter 3 – With the very judgement that one judges others, one judges oneself**

But how does it come about that the living beings, eternal and thereby immortal beings, come right away from themselves, come right away from actual life, in fact so far away that they believe themselves to be one with matter and thereby with death?

The reason living beings have come so far away from life that they really believe themselves to be one with matter, believing that there was once a time when they did not exist and that equally there will once again be a time when

they cease to exist, is due exclusively to an arrangement in the divine world plan. These beings' state is exclusively a fulfilment of the eternal laws, upon which the entire universe rests. Every living being's state is therefore today precisely as it should be in order to enable it to be developed on towards the fulfilment of the ultimate divine purpose that is its preordained goal. To blame the living being for being today like this or like that, is a way of manifesting that can only be expressed by a being that still knows nothing of actual life. Such a manifestation is precisely "the dead being's sign of being dead". It is the "dead" being that judges its neighbour as a "dead" being, thereby pointing out the truth in the eternal words that one will oneself be judged with the very judgement with which one judges others. No one can in fact judge others to any other life than the one that they themselves represent. If a being says about another human being that he is a villain, he has revealed that he is himself a villain, because no being in the absolute sense can be a villain, that is to say a bandit or an evil human being. Every human being, as well as every other living being, represents today the very highest point of its evolution and finds itself on an evolutionary step that corresponds to it. It can therefore only express or manifest itself through the special faculties and dispositions that are characteristic of that particular evolutionary step. One cannot expect a being to manifest itself through faculties and dispositions that belong to a higher step, which it has not yet reached. Therefore everyone who manifests such an expectation and lays blame if the expectation is not fulfilled can be summed up as a villain. Thus all beings who lay blame and are harsh in their judgement of other people's behaviour are precisely revealing them-

selves as being the very thing they are judging others for being. All judgement, all harsh criticism and blaming can be nothing more than a result of its originator's own spiritual or mental imperfectness. And as only a mentally imperfect being can manifest harsh blaming or criticism towards his neighbour, thereby judging his neighbour to be a mentally imperfect being, it will therefore from a cosmic point of view be exclusively his own mental imperfectness that he is revealing. With his judgement of others he is therefore judging himself.

#### **Chapter 4 – Mental liberation and the perfect faculty to love**

The living being is therefore bound by his own conception of life. He judges everything on the basis of this conception. But because this conception may be false, may be untruth, just as much as it may be truth and an expression of the actual analysis of life, the question of whether the individual is in contact with life and reality or whether he is animated by untruth and quite mistaken conceptions of life and thereby his own actual immortal identity, will totally depend on the individual's conception. If his conception of life is absolutely correct or one hundred percent in contact with reality, with truth, and this contact has thus become the foundation of his existence, he will sense all of life's actual mental or spiritual riches and pleasures, such as freedom from any trace of sorrow, anxiety, depression, feelings of revenge or anger towards his neighbour, professional jealousy, rough treatment or having to struggle to earn his daily bread. He will in fact be completely liberated from the so-called "curse" that compelled Adam to "eat his bread in the sweat of his face". The being will no longer harbour any desire whatsoever for any right of

possession of whatever kind. He will in fact feel the very highest happiness, the very highest joy in wholly giving his life for his neighbour. And no greater fulfilment of these divine laws exists. Did not the world redeemer say precisely that “greater love hath no man than this, that a man lay down his life for his friends”? Is it not the same thing that has been reaffirmed by the same great “son of Man” when he says “Thou shalt love thy neighbour as thyself” and adds that this is the fulfilment of all the law and the prophets. And furthermore does not Biblical tradition tell us what the Godhead or Providence itself thought about this being that practises and proclaims love, through the words: “This is my beloved Son, in whom I am well pleased”?

### **Chapter 5 – Beings who talk with the Godhead and in whom the Godhead is well pleased**

So this is how the Godhead proclaims its satisfaction with and joy over a being who loves his neighbour. But the Godhead is Providence. Providence is Nature and Nature constitutes the fundamental forces of life or the being’s everyday surroundings. So to love one’s neighbour means that with this love one sets these forces into vibration or motion – and this motion favours oneself in the highest way possible – and eventually causes the Godhead, that is to say the surroundings, to reveal the divine confirmation of one’s own actual identity as a son of God in the previously mentioned exalted words: “This is my beloved Son, in whom I am well pleased”. Can a higher, more beautiful and more perfect experience possibly befall the living being? Is it not the greatest initiation that can befall the living being, that Nature, the surroundings and everyday life should fundamentally form itself as a divine voice

that in every way tells the being that he is a beloved son of God, a prince of the spirit, a king of wisdom or the holy spirit? Have not millions of people over the centuries recognised that “Jesus Christ is Lord, to the glory of God the Father”? In fact even in the case of the one who betrayed him, we can detect a vague sense of divine praise. Otherwise why would he have taken his own life? Likewise can we not see that over the centuries millions of people have praised Buddha as a heavenly or super-terrestrial being, which means a being in whom the Godhead was well pleased? And in the same way are there not millions of people that today live in praise and worship of Mohammed as a son of heaven? What is it we are seeing and experiencing here? Is not these millions of peoples’ praising and recognizing of certain beings as divine and perfect, the voice of the Godhead? How else would the Godhead proclaim or make it known that this or that being is a “beloved son, in whom he is well pleased”? Do you not think there must have been something in these beings’ mentality and behaviour that appealed to people and was of such imposing greatness that people fell on their knees or prostrated themselves before this something in these beings? And was not this something precisely neighbourly love? And was not this neighbourly love in turn the same as the result of a totally superior mental sovereignty in these beings? Their manifestations were not an echoing, a copying or mimicking of other previous or contemporary beings. The whole of their bearing and behaviour, their knowledge and command, their advice and guidance was absolutely original and thereby sovereign, princely or royal in the very deepest, most literal sense of the word. These beings were conscious “sons of God” in the pure state. There were none

above these beings other than the Godhead. So they spoke directly with the Godhead and on the basis of the Godhead. And through this contact they offered their lives to terrestrial mankind. No greater expression of love can be manifested. They offered themselves wholly to their neighbour. In this case terrestrial mankind was this neighbour.

### **Chapter 6 – What neighbourly love brings to those who practise it**

But even though in the first instance for Jesus of Nazareth this meant crucifixion, terrestrial mankind's fundamental response to this world redeemer's neighbourly love has been the greatest ever manifested on Earth. If one wants to see what neighbourly love brings to its originator one only has to study the paths of those three great world redeemers' terrestrial lives and one can gain the most solid glowing proof of what a life in neighbourly love eventually brings its originator. Is it not the case that the lives on the terrestrial plane of those three great holy beings are each one a story so great, divine and all-radiant that it is impossible for it to be outdone by anything at all. It therefore constitutes the very highest form of experience of life, it is in fact the very culmination of life. From being born in a stable, of parents who were physically poor and ordinary people, in fact even being born out of wedlock as an illegitimate child, being laid in a manger and thereby belonging to the lowest social layer in society, becoming a craftsman, associating with "sinners and tax collectors", poor fishermen and Mary Magdalen, the prostitute, as well as other beings ignored by society's great and mighty, in fact on the whole being treated as a person one could only in deepest secrecy have anything to do with if one belonged to society's cultured or intellectual class, as did for

example Nicodemus, and perceived as lowly by society's ruling and well-to-do circles, this person grew to be recognised and worshipped by millions of people over the centuries as a godhead. This mass of worshippers is made up of kings and emperors as well as ordinary citizens, rich and poor within their own area. Can one imagine a more extraordinary story? One wonders how such a story could be manifested so that it could be greater.

If we look at the terrestrial life of the world redeemer, Buddha, we witness the same divine story, with just a few other nuances or colours. Here we see the son of a terrestrial king, born into wealthy and opulent surroundings as far away from poverty as is possible, yet at the same time endowed with such a supreme neighbourly love that it became quite incompatible with the young prince's privileges and preferential access to all the riches of society in a country and a world in which thousands upon thousands of beings slaved away their lives in great servitude, poverty and misery, so much so that he eventually renounced all these riches to be able to be among those who were suffering and full of sorrow, the helpless and forsaken, so that he with his mind and heart could help them in their need and be a spiritual light in their darkness. And what happened to this being? Do we not also here see how the adventure elevated this terrestrial prince, who renounced his royal privileges, his prince's title, his private life, his palaces and wealth, to a new royal throne as a spiritual ruler over a kingdom that today numbers about 500 million souls, princes and ordinary citizens, rich and poor, and how this great mass of people have honoured, praised and worshipped him as a godhead. Could this story be greater?



With respect to Mohammed do we not meet precisely the same divine story but appearing like the other two in its own particular variation or shading? Has he not also through tuning in his consciousness to the Godhead and thereby taking care of the happiness of his fellow beings, similarly become today a spiritual prince, praised, worshipped and admired by millions for whom his special intuition and perception meant the road to the light and thereby to a higher form of experience of life.

Because neighbourly love was the unshakable foundation of these beings' lives and existences, we have in their history, lives and destiny the most fundamental and therefore the most irrefutable proof that neighbourly love is the absolutely only form of manifestation that leads the person practising it to the very highest form of experience of life or to the most divine adventure that can possibly be manifested as absolutely realistic fact. A way of being based on total neighbourly love thus gave the world redeemers complete mental sovereignty, that is to say, total self-dependence of consciousness and the spiritual and physical freedom and independence that is a natural result of that, plus the homage, praise and worship – that is to say the love – of a whole world over the millennia. Which other manifestations of consciousness or forms of behaviour can be shown to have given their originator or practitioner such a radiant result?

### **Chapter 7 – Employing force, torture, death and subjugation instead of neighbourly love**

It is true that there have been people who have used other forms of manifestation that deviate from neighbourly love, that is to say, forms that are to some extent unloving or warlike, and

these beings made an impression on people so that they ended up worshipping them; but what has become of these beings' supremacy today? Have not the histories of all persons from the past faded completely when compared to those of the world redeemers? What does it mean to have fine royal robes with a crown and sceptre, and the sworn allegiance of the people of some large country, when all this magnificence can only be maintained - not through neighbourly love - but with the help of brutality and subjugation, with the help of armies, instruments of murder, prisons, torture and the death penalty? Which of the great uninitiated pharaohs, kings or emperors from the past, or other uninitiated great leaders, has been able to leave behind such authority that he could go on leading a people and a kingdom in such a way that it grew and grew over the millennia as the kingdoms of the world redeemers did?

Is it not the case that the kingdoms of the world redeemers are the largest kingdoms on Earth today, despite the fact that thousands of years have elapsed since these princes left the physical plane? Which material king whose might is based on weaponry, armies and instruments of murder can boast anything even approximately like them? Have they not all gone the way of all flesh?

All that is left today that speaks of the great untenability and transitory nature of these beings and their kingdoms are some monumental tombs, several more or less obliterated hieroglyphs along with sun-baked crumbling heaps of rubble in the desert sands. Their splendour was an illusion. It did not consist of sunlight shining on the just and the unjust. On the contrary, its commanding power consisted of dark clouds in the terrestrial human mental skies that blotted out the sun and envel-

oped everything in bad weather, thunder and lightening, thereafter to disappear without trace. Today they are gone just like the clouds that chased across the skies of yesterday.

We can see here in the terrestrial human mental skies how the great kings and their kingdoms that are based on neighbourly love constitute a constant sunlight shining on and lighting up the just and the unjust, and equally constantly still continuing to exist, while all kings and kingdoms that are based on might, murder and mutilation, like bad weather clouds, have no inherent permanence, constancy or imperishability. They suppress and destroy all mental freedom and are themselves inevitably destroyed. And in this way the ruins in the desert sands show that the powerful oppressors sowed death and destruction and therefore just as inevitably had to reap death and destruction. And have we not just seen the same drama played out before our present-day physical eyes? Have we not witnessed characters in the drama inflaming almost half the world into fanatically worshipping them along with their methods and principles, that constituted pure oppression and annihilation of all those who thought differently, through the use of violence, force and terror and specially adapted instruments of torture, gas chambers and weaponry etc.? Their kingdoms were made up of people who were slaves and slave-drivers, they were prisons in which all terrestrial human individuality and self-dependence had to be destroyed and wiped out. No greater contrast to neighbourly love can be shown, manifested or attained. And what sort of harvest was it? And where are the individuals today who wanted to rule the world and who, through their own self-adulation, lost their way in their foolish belief that they could create a world of happiness, could harvest

joy and blessings, by sowing death and destruction, brutality, mutilation, torture and the massacre of everything that opposed them? They thought that they could reap freedom and independence for themselves and their friends by binding and restricting other people. They did not understand that in so doing they were cocooning themselves within a web of karma that would render both themselves and their people the most wretched, the most bound and restricted, the most wounded and tortured people in the world. In fact these previously so headstrong and celebrated world leaders are not even granted a life in a dim and dismal prison cell. One fled in terror from the very world whose leader he was on the point of believing he was or would become, while another was overtaken by the same form of death that he in a multitude of cases had brought on his neighbour. And what became of the henchmen and helpers? Were they not later condemned to death by the war crimes tribunals, while others went cold and hungry, hobbling around in rags or without clothes in the ruins of their previously so noble cities, palaces, royal castles, churches and cathedrals, universities and seats of learning, closely guarded, imprisoned and restricted by the very people that they themselves had wanted to restrict.

### **Chapter 8 – The culmination of terrestrial mankind’s materialistic knowledge and the resultant cosmic death**

What is it that life, Nature or the God-head is revealing or saying to people here? Are these not solid, serious words of admonishment to all those who today harbour the same or related egoistic dreams? The fact that these dreams are perhaps to some extent unconscious because the beings in question, out of overexuberant egoism and self-worship,

have suggestionised themselves into believing that the whole of their being, their urge to subjugate their neighbour, other peoples or states, is - idealism, "world salvation" or the road to peace, does not change the power of these dreams to bring about total destruction and ruin. They will without fail bring sorrow, illness and the agony of death to their originators as well as to their originators' followers and henchmen. Do you not think that all who attack with the atom bomb shall perish with the atom bomb? Is it not precisely the principle of the sword, magnified thousands or millions of times, that we are faced with in this monstrosity? Do you think that you can evade the law of neighbourly love by making "the sword" more effective? Do you think that the thunderous roar of the atom bomb and its hellish flames in the sky over a city's destroyed population and cultural creations can be construed as God's praising of its originator? Is there anything in this manifestation of hell that expresses its originator as: "This is my beloved son, in whom I am well pleased"? Were not the atom bomb's flaming clouds of dust over Hiroshima and Nagasaki the culmination of the fulfilment of the divine promise that he who eats of the tree of knowledge will "surely die"? Where is the wisdom in this "hell" that enveloped these two cities and that perhaps still rages unseen across their desolate, deserted terrains? Was it not precisely a complete lack of wisdom that brought about the destruction of these two cities? And was it not the same complete lack of wisdom and the resultant enslaved mentality that created the rashness to release the atomic power against life itself and its cultural riches? Is this not the very highest form of primitiveness or complete ignorance with respect to the innermost being of life itself, and at the

same time an extraordinary, in fact downright oversized, knowledge with respect to material energy? Terrestrial human beings have gorged themselves so much on the fruits of the tree of knowledge that they are now no longer among "the really alive". They are therefore unable to see real life, or what is really alive. They see only energy, energy and yet more energy, which is the same as matter. They believe themselves to be matter. They believe that their neighbour is matter. They believe that the universe is just matter. They cannot see that there might be something else, something more behind the matter that, for example, exists as the master of matter. And this complete mental or cosmic blindness or sensing deficiency is the same as true or real death.

### **Chapter 9 – Ordinary death has nothing to do with real death; it is, on the contrary, a phenomenon that reveals the imperishability of life**

Death is not, as many millions of people believe, losing one's physical body. Quite the opposite. One could say that that has not the least little bit to do with real death. Real death can only exist as a loss of knowledge and the resultant loss of intellectual capability. But because a being loses its physical body it does not lose its knowledge or intellectual capability, even though it is temporarily brought to a standstill in its physical capability. Real death can therefore only be a situation in which the being's cosmic spiritual faculties degenerate and in which the resultant lack of faculty to understand rules the individual. Only the culmination of this loss of spiritual faculty or intellectuality can express absolute death. All the other forms of loss of senses or spiritual faculties that occur are nothing more

than purely temporary lesions, scratches or wounds caused by the struggle for existence, the healing of which, over the course of several lives, is absolutely inevitable and therefore only a question of time.

We have therefore in everyday existence two forms of loss of consciousness, namely the temporary or acute loss that is brought about through the struggle for existence, and the chronic loss of consciousness appearing in the form of faculty degeneration, which in this case means a loss of spiritual faculties that is not caused in an unnatural way through mutilation or neglect of the organs or through some other infringement of the laws of life. One can actually describe the first form of loss of consciousness or the faculties, as the wear and tear on the organs, nerves and thereby the senses that the everyday drive for self-preservation or struggle for existence demands. Injuries to the eyes, ears, arms and legs as well as to the internal organs: the stomach, intestines, lungs, heart and brain etc., in fact, damage that leads right up to so-called death or the total injuring of the whole physical organism so that it can no longer be maintained by the I, thus constitute merely temporary natural defects that a life in the zone of the killing principle or the home of warfare inevitably entails for the tools that the I has to use in this struggle for existence. And because the living being's physical organism is nothing more than just such a tool, the I cannot possibly avoid this tool being affected by the materials, forces and forms of energy that it, using the aforementioned tools, seeks to juggle with. But because, in the form of reincarnation, it has the ability to build new bodies as the old ones wear out, no injury, wear and tear or total destruction of the being's physical organism can be anything other than a certain temporary,

superficial phenomenon, that it can relatively quickly make up for by constructing and improving a completely new body or a new organism, and so on. That this has nothing to do with death, but on the contrary reveals to the very highest degree the imperishability of life, hereby becomes a fact to the advanced researcher.

### **Chapter 10 – Real death is imperceptible and is experienced only as a special section of consciousness in the individual's view of life**

Ordinary so-called "death", or the kind of "death" that is announced in newspaper obituaries, is thus merely a purely temporary, necessary, practical measure or a maintenance principle. As regards real death, this is so gentle and concealed that it can really only be seen and observed by the advanced researcher. The fact that this death is so gentle and imperceptible in its transitions is exclusively due to the circumstance that it is not the consequence of any catastrophe or mutilation, neither is it the result of wear and tear or old age. Its existence, on the contrary, is due to an eternally changing rhythm that is released through the individual's primordial desire and appears externally as a correspondingly eternally changing "hunger" and "satiation". This has its origin in the I's superconsciousness, that is to say its X 2, and expresses itself as a powerfully increasing desire to experience the opposite existence to the one the particular I at the time finds itself in. This desire is all the stronger the more the I or the being is satiated with its present existence. This same desire stretches out towards its culmination, whereupon it decreases and reaches its stage of least expansiveness where it began, here it begins to increase on towards its culmination again, and so on. This rhythmic movement

released through the primordial desire is called, in my main work *Livets Bog*, the evolutionary spiral cycle.

### **Chapter 11 – Primitive human beings live in a more awake day-conscious life with the Godhead and thereby with actual truth than modern civilised human beings**

In this cycle, terrestrial human beings find themselves in the zone of death. They no longer have any day consciousness on the cosmic plane. Primitive human beings still have some remnants from this past “cosmic consciousness” in the form of their instinct. Through this instinct they still feel that there must be something living and governing behind all movements, behind the storm, behind the waves of the ocean, behind the growth of trees, behind the fates of living beings, behind the sun and the stars, that is, behind the universe. It is impossible for this kind of primitive human being to imagine that this is not the case. It is just that they no longer have so much intelligence or intellectuality that they can form purely scientific, day-conscious analyses of the cosmic side of life. But through their instinct and their still only slightly developed reasoning they can, through physical conceptions, hold on to those crucial answers that are analogous with their own temporary being. Just as they themselves become angry, they presume that Providence also becomes angry and punishes or wreaks vengeance on its enemies, and they naturally also imagine that this providence rewards and favours its friends exactly as they themselves punish and reward. Only in this imperfect way can primitive human beings understand and express the law of karma.

Even though they cannot make sense of their everyday experiences in any other way, it does however show that

they can only view Nature as the actions or the ways of expressing life of “a living being”. What could be more natural than that they should precisely have a view of this life as being analogous with their own, only in a far greater and more powerful or dominant manifestation. At this stage of course they have to form godheads in their own image. But they live according to this godhead image. It forms the basis for their ideals, morality and behaviour precisely because it is impossible for the being to think that this living being, with its far greater power and influence, could make the same mistakes that they themselves succumb to. The primitive human beings of the wildernesses or primeval forests thus fundamentally base their lives on an essential concept of God, they believe in invisible beings and spirits or the existence of gods behind life and all its variety of energies and movements. Through this great instinct that they have they are thus inseparably bound to their concept of God. Whether, within this concept of God of theirs, they have a view of one or of several gods, whether they believe that this god or these gods look like this or like that or have this or that appearance, does not alter the principle. These beings live in more of a conscious contact, or an awake day-conscious living together, with the Godhead than modern civilised human beings, who appear much further on in the spiral cycle and who know a colossal amount about matter, that is to say they know about forms of movement, speeds, weights and measures, time and space, but totally deny the existence of life or providence, and thereby deny any conscious intellectual governing factor behind all these forms of movement and all these kinds of logical creation that together make up the vast ocean that is Nature.

*The second and last part will be published in June.*

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Original Danish title: *Mental suverænitet*  
First published in Danish in 1950.

Translated by Andrew Brown, 2003.

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### **International Courses at Klint in 2003**

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# Report from Hawaii

by Else Byskov

*In January 2003, the Martinus Institute received an e-mail from Else Byskov after she had participated in an international conference on near-death experiences in Hawaii on 8 January. Her e-mail letter appears here in excerpt, translated from Danish:*

## **An international conference**

“I thought I’d send you a brief report on my fantastic journey to Hawaii, thanking the Institute once again for the support I’ve received.

Let me say first of all that God must have been in a super mood when he created the Hawaiian Islands. It’s a tropical paradise so beautiful that I’ve never seen anything like it. There are wonderful flowers everywhere, and the air is pleasantly warm and balsamic – like loving embraces.

The conference was set up by The International Association of Near-Death Studies (IANDS) and held at a sea-side luxury hotel with 600 rooms in Waikiki. I didn’t stay there, however, but at more modest ‘bedsitter’ not far from it. The conference had attracted some 150 participants, both leading researchers in near-death experiences and a lot of ‘experiencers’ from all over the world. The atmosphere was very open and characterised by mutual respect. Most events were arranged as panel addresses, and usually there would be three events going on at the same time.”

Kosmos no. 1, 2003

## **A very interested audience**

“My contribution had been slated for the first day, and I was a little worried because it coincided with a report by Bruce Greyson, one of the world’s leading researchers in this field. Would I be able to attract any listeners at all?

But I was pleasantly surprised to see a packed conference room with 40-50 listeners. (Did Providence lend me a helping hand?) My address went well and I received lots of positive feedback. The material I’d brought along about Martinus was quickly snapped up, and in less than half an hour I’d sold out all copies of my book and could easily have sold more. There is no doubt that this was a very interested forum for Martinus.”

## **An invitation**

“I was particularly happy when Bruce Greyson later asked me to write an article about Martinus for Vital Signs, a magazine published four times a year by IANDS.

The reason for my interest in near-death experiences is that in my opinion

they provide evidence of Martinus' explanations of the passage from the physical to the spiritual planes. Reports from 'experiencers' about near-death experiences fit perfectly with Martinus' explanations."

### **Martinus offers a logical explanation**

Obviously, what is most interesting is that Martinus offers the background information that 'experiencers' need. Clinically speaking they have been dead, but they know they were not at all dead and so they lack logical explana-

tions. With Martinus it is possible to explain so many aspects of near-death experiences, and that was what my address was all about."

See English Kosmos no. 4, 2002 for more information on Else Byskov's book, *Death Is an Illusion: A Logical Explanation, Based on Martinus' Worldview*, or visit [www.paragon.house.com](http://www.paragon.house.com)

*Translated by Mogens K. Bech*

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### **Quotations by Martinus**

"Every human being, as well as every other living being, represents today the very highest point of its evolution and finds itself on an evolutionary step that corresponds to it. It can therefore only express or manifest itself through the special faculties and dispositions that are characteristic of that particular evolutionary step."

(From *Mental sovereignty*, First published in Danish in 1950)

"We have a choice between being a tool for the unpleasant good or the pleasant good. And satiation with the former will gradually make man a brilliant tool for God's primary consciousness...."

(From *Two Kinds of Hunger*, published in Danish Kosmos no. 1, 1994)

"Man will be given great help through his prayer to God. This is the case in all situations where he can understand life theoretically without having experienced karma. Unpleasant karma is only experienced in situations where no other influence can change the being's erroneous view of life, attitude or way of being."

(From *Life's Mental Winter Solstice*, published in Danish Kosmos no. 12, 1998)



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# Measuring emotions

by Olav Johansson

*“The terror attack on the World Trade Center produced collective emotions that could be measured by a group of researchers at Princeton University. This phenomenon indicates that we are all mentally connected in a manner that we have not known before.”* (Illustrerad Vetenskap, Swedish popular science magazine, no. 1-2003, p. 56).

1998 marked the go-ahead for the international Global Consciousness Project (GCP) in Princeton, USA. The objective was to establish whether or not human expressions of emotion can be measured, and whether they can affect physical matter.

So-called ‘random generators’, tiny electronic units that generate random series of zeros and ones, or different sound sequences, were placed around the globe. The output from these generators is transmitted over the Internet and picked up by a server. The idea was to see whether or not they would produce unexpected, powerful effects caused by major events that had an impact on many people, for instance major natural disasters or war.

So far the researchers have measured reactions about 120 times during New Year’s Eves, natural disasters and the events of 11 September. The general conclusion is that there is in fact a measurable reaction when large groups of people have the same emotions at the same time.

## Picking up shock emotions

On 11 September 2001 when terrorists hit World Trade Center and Pentagon, the generators measured the largest effect so far. For some time, large parts of the world’s population was in a state of shock and this could be measured by GCP’s random generators. And during the first hour of NATO’s air raids in Yugoslavia in 1999, the GCP also recorded powerful effects, as well as during New Year’s Eve when millions of people gathered in celebration.

Local experiments have also been conducted, such as exciting football matches; generators were placed in the arena, and significant effects were recorded. They have also been placed in a supermarket, but this produced no effect. It seems that only strong emotions can be detected by the electronic equipment.

## The power of love

Other phenomena have been confirmed by another team of researchers at Princeton who are running the Prince-

ton Engineering Anomalies Research project. One project studied whether humans can consciously influence computers with their mind and emotions: many individuals were asked to study a computer screen that shifted randomly between two different images, one pleasant and one unpleasant – for instance a happy child and a yelling, angry man. It turned out that many test persons could in fact make the computer show the pleasant image more frequently.

The researchers conclude that the intensity of the emotions and the mind determine whether or not there will be an impact. For instance they believe they have found that people who are in love are generally better at influencing electronics than others.

### **In line with Martinus**

This harmonises well with Martinus' explanation that if people concentrate well, they can actually boost the effect of their thoughts and emotions (e.g. in his article "The correspondence between the physical and mental plane", which was most recently published in Swedish Kosmos no. 4 in 1994, Martinus writes quite a lot about this).

The article in *Illustrerad Vetenskap* also refers to the theoretical implications of this research for our world picture. In page 59 the article refers to quantum physics:

"One of the pillars of quantum physics is that something can exist both as energy in the form of waves and as a physical phenomenon in the form of particles. Consider that consciousness is also waves, and it is no longer so strange that it can have an impact on the physical world, and that would make it easier to explain certain phenomena."

All this shows a new – and much less dogmatically materialistic – ap-

proach to the issue "the command of spirit over matter" because this kind of research is gaining a foothold in science. This is in line with Martinus' viewpoints, for instance in his article "Mind and electricity" which was published in Swedish Kosmos no. 9, 1998, page 167:

"The work with rays and waves and electromagnetic forces in the technical world and science will gradually lead humankind to become less materialistic because it comes to realise that matter, in whatever form, is not only what it seems to be. It is made up of particles and empty space, but the 'empty space' is permeated by rays and waves, and the particles are enclosed in a force-field consisting of many types of vibrations and wave lengths.

Naturally these discoveries are not sufficient to change people's view of life from being materialistic to being spiritually orientated. But other factors in man's destiny, such as war, illnesses, social tensions, economic hardship and sexual problems, will mean that more and more people will become seekers. A materialistic view of life is not enough for them, and the old religious approach to life, based on dogmas and blind faith, no longer inspires them. It will then naturally become a spiritual science that will replace religion and lead physical science on to an understanding of the spiritual laws and eternal principles of life and the universe. However, in the science of the future one other factor will play a leading role, which is not the case in today's science, namely the moral aspect."

**Sources:** *Illustrerad Vetenskap* nr. 1-2003, Swedish, and *Metro* 2003-01-23, a Swedish newspaper

*Translated by Mogens K. Bech*

# News from the Martinus Institute

## **Cosmology lectures in Rome**

Bo Edvinsson of Göteborg, Sweden, has now translated two Martinus brochures into Italian, one giving a brief introduction to Martinus Cosmology and another containing a number of symbols. He has also given a couple of lectures in Italian to a closed group of people in Rome.

It all started when Lilia Fabretto, the head of the vegetarians Esperantist' world organisation (TEVA), arranged a lecture on 15 November 2002 in ENDAS, a cultural association in Rome. In an open and sympathetic atmosphere, Bo introduced an interested audience of 25 listeners, who were all Esperantists or/and vegetarians, to Martinus Cosmology and about 15 of his symbols. This event marks a true pioneering effort in Italy for the good of the cause.

## **Letter in Esperanto from Bulgaria**

“Dear Friends,  
From the bottom of my heart, thank you for the material you sent me. By reading it, I have come to understand the fundamental principles of Cosmology. It has left a profound impression in me and given me a totally different view of life. Being consciously aware of these principles has helped me change my life and destiny, and it has made my life

more harmonious. I would like to subscribe to *Kosmos*, but it is difficult for me to pay for the subscription and would like to know if I can subscribe in another way. Thank you. Yours sincerely, RG, Bulgaria.”

## **Martinus on the Internet**

Look up [www.martinus.dk](http://www.martinus.dk) on the Internet to get varied and valuable information about Martinus Cosmology – including selected Martinus symbols in colour. This comprehensive site is available in eight languages, including Esperanto. Espen Visfeldt is the webmaster of this fine site, and he has designed it with a user-friendly feature, an option between low or high graphical content. This is very practical because there are still many users who do not have broadband connections.

The site is well visited. In 2002 there were between 3480 and 4817 visitors every month (not unique users), and visitors represented more than ten different nationalities. The webmaster invites readers to give feedback so that the site can become even better, so send him an e-mail if you have comments or good ideas.

*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 + 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

### Editorial Office

Martinus Institute

Mariendalsvej 94-96

DK-2000 Frederiksberg

Denmark

Tel: +45 38 34 62 80

Fax: +45 38 34 61 80

Monday-Friday: 9am-4pm

### Editor

Mogen K. Bech

### E-mail:

institut@martinus.dk

Website: www.martinus.dk/

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