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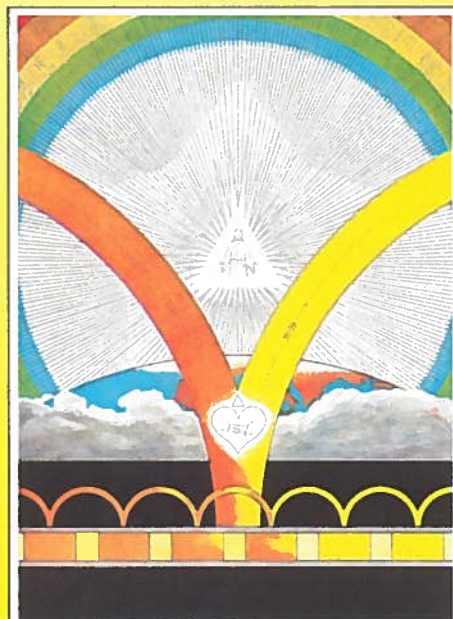
Through Purgatory

**How we can take responsibility
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International weeks 2004

All Martinus' major points in three days! That's what we went through in the first international week, in fact during the first three days. At the end of *Livets Bog 7* Martinus made a concentrated summary of all his analyses, and it was a fascinating and tough challenge to go through them – each and every point took us on a journey through the incredible universe that he has laid out. His sentences are so packed with information that we had to spend a long time in our preparation, we all agreed.

Once again we realised how we all benefited from the teamwork. Together we were able to get to the essence and achieve this wonderful feeling of being lifted to a higher level. But without group leaders Mary, Sören and Sébastien we would have had to struggle a lot harder.

During the two weeks there was an exciting and stimulating range of articles, from 'How can we counteract our dark fate?' and 'Spirit and electricity' to 'Possession' and 'What is the meaning of death'. On the last day of the international weeks, those who had stayed on could enjoy Martinus' Commemoration Day. Like every year, there were musical entertainment and inspiring talks, this year by Danish, Japanese, Swedish and Serb speakers.

The international weeks this year had representatives from more than a dozen countries, so we were sure to read and discuss the texts from many different angles.

The editor warmly recommends that readers of this magazine participate in one or two week's stay in Klint in 2005. See you?



Some of the participants in the first week: (left to right, front row first): Mary, Sören, Sonja, Laila, Anne; Colleen, Rasa, Sébastien, Danijel, Wilberd, Wilfred, Andrew.

Through Purgatory

by Martinus

It is very important that terrestrial human beings eventually overcome their fear of death

Even though there has been a strong decline among people nowadays in the belief in “purgatory”, where the soul after death is roasted and burned in tongues of fire by devils and evil spirits, there does, however, still remain so much of this old superstition in the subconsciousness that it can contribute to the creation in people’s minds of a fear and terror of death. It is very important that terrestrial human beings eventually overcome their fear of death, and it is therefore necessary to analyse carefully those states of thought that can bring this fear about, and try to overcome them using one’s will and the power of one’s thinking.

No image from the Middle Ages of the horror and torment of Hell or Purgatory can surpass the Hell or Purgatory that modern warfare is forcing humankind to undergo

At a time when human beings had been living for thousands and thousands of years in harmony with their own instinct for self-preservation, the spiritual reality,

which would later be given the name *purgatory*, began to dawn, like a tiny, weak flame, in the minds of terrestrial human beings. Eventually it became a fire that could not be put out. Its flames became stronger and stronger and burned their way into the beings’ physical organisms, from where they spread to the whole of human beings’ physical world. One culture after another has been devoured by its flames and today it envelops the whole Earth. Today we call the belief in purgatory ancient superstition, but the truth is that humankind, in this century more than ever before, has had to flee from its effects. As refugees on the highways, hunted down by lethal bombing from aircraft and machine gunfire, thousands of people have been forced to flee their homes in bombed-out cities, leaving behind them the corpses of relatives and friends. No image from the Middle Ages of the horror and torment of Hell or Purgatory can surpass the Hell, Purgatory or Doomsday that modern warfare is forcing humankind to undergo. In utter despair wives and mothers are crying out, “Where are our husbands, where are our sons?” And amidst this Armageddon, the cries

come back of other wives and mothers, “Your husbands and your sons have been sent out to murder our husbands and our sons, and now they have all been either slaughtered or wounded.” Thousands of men have died as unknown soldiers on the battlefields. No one heard their sighs as they lay dying, no loving hand closed their eyelids, no grave marks the final resting place of their organism. Today one need only mention the words, *concentration camp*, and thoughts of indescribable terror and human suffering arise in our minds. Is this not a hell or a purgatory created by human “devils”, practising the most horrific, refined form of sadism? And in the reeking atmosphere left behind by the world conflagration there follow epidemics, inflation, shortages, hunger, unemployment, depression, despair and hopelessness. In truth, here all hope has been abandoned, which is a sentiment that according to ancient tradition is written above the “gates of Hell”.

Death is a liberation from darkness and suffering, it is the entrance into the radiant spheres of light of the spiritual worlds

But it is certainly not common practice to treat that part of the fate of humankind that has been described here as Hell or Purgatory. Through religions, human beings have become familiar with the fact that there is something that can be experienced “beyond death”, but as human beings have had no knowledge of what death and “*the kingdom of the dead*” is, they have not been able to gain any real idea of what Hell and Purgatory are either. It is certainly true that a human being, during the first period of time after its I and consciousness have been freed from its physical organism, can experience something that is not particularly pleasant, and it is this experience that is commonly referred to as Purgatory. But this experience does not in fact take place after death

since it is based on thoughts that are to do with the physical world and not with the spiritual worlds, which is where life after death occurs.

Death is a liberation from darkness and suffering, it is the entrance into the radiant spheres of light of the spiritual worlds in which matter, that is substances, obey the commands of thought, and the living beings, according to their moral and intellectual evolutionary step, come onto a wavelength with these substances, which are actually electromagnetic rays and waves. But if we do not experience Purgatory after death, when do we experience it? We experience it partly in the physical world, which is “the kingdom of the dead”, where human beings believe in death and send out the energy of death, and if necessary we also experience it in the first state after the human being has left its physical body, but in which it has actually not yet “died” from this world, owing to the fact that it still finds itself in the physical thought sphere that I in my analyses have called *the intermediate state*. In this state the being has not yet died from the physical world, it has left its physical body or shell, but has still to abandon one more shell before it glides smoothly over the boundary into the beautiful experiences beyond death.

Losing the physical organism is merely the introduction to the process of dying; thereafter comes the separation from the physical sphere of thought

It can come about in spiritualist circles that one comes into contact with unquiet spirits, and one can even see it as one’s mission to help these human beings that certainly no longer have a physical body, but that have still not died from the ideas of the physical world. Losing the physical organism is merely the introduction to the process of dying; thereafter comes the separation from the physical sphere of thought. Physical existence would not be

a sphere in which one could experience if there did not exist behind it a sphere of thought, through which creation and experience could take place. Experiences in the physical world pass through the physical organism's sensory tools forming impressions and pictures of our experience in our sphere of thought. As long as we live in the physical world, we can give expression to all of this through *language*. Language gives expression to the details from the sphere of thought behind the physical organism. Thoughts are internal, whereas the language in which they are clothed is external. If we were to become suddenly dumb, we would have great difficulty in contacting our physical fellow beings, all the more so if we were not able to write to them either. But even though we were suddenly to lose the ability to give our thoughts an outer expression, that would certainly not mean that we would have thereby lost the ability to think. At this moment we can close our eyes and conjure up within ourselves images of green forests, a sky with scudding clouds, streets and houses, people and animals, pleasant as well as unpleasant events.

What the living being in the physical world felt as an inner world of thought, it experiences in the spiritual sphere as a world of living pictures around itself

A person can suddenly be stricken with a guilty conscience when they think about a certain event; another person can be filled with anger or bitterness when they think about someone they cannot forgive. All this can take place in a fraction of a second, without the person having to give expression to it in spoken or written words. The person lives completely in their world of thought, just like they do when they have left their physical organism, the only difference being that when the separation between the body and the soul *has* taken place, the being is without the possibility of giving expression to its

thoughts in the physical world. In the case of the being whose physical organism has become a corpse, it can still think, but the connection to the control panel or substation, which means the physical organism's brain and central nervous system, has been broken. The consciousness that expressed anger and love, bitterness and gratitude, sorrow and joy through a physical organism still exists, and it is made up of electrical wavelengths, but the electric motor or the physical body has broken down. What the being, while it was living in the physical world, perceived as an inner world of thought, now becomes a world of living pictures that surround it. It is therefore of great importance which thoughts a human being has when it leaves its physical body, because that world of thought then becomes its first sphere of experience. One can call this sphere of thought its *physical soul*, but this physical soul will not always envelop the being. A physical foetus in its mother's womb is enclosed within a foetal membrane, but this is no longer the case once it is born. In the same way one can say that the being that has left its physical body and is about to be born into the spiritual world is, before this birth, enveloped in a spiritual foetal membrane, its own physical world of thoughts, which after a period of time, it will be freed from. Only then will the being have "died" from the physical world.

When one is born into the spiritual world there are guardian angels that, like loving parents, show one the ropes

When one is born into the physical world one normally has two parents that are one's physical guardian angels, one has a midwife and later on one has teachers and helpers who offer advice and assistance through words and deeds in order that one can get to know how things work in the physical world, thus making it easier to look after oneself. The same principles

also apply when one is born into the spiritual world. Here there are also midwives, and *guardian angels* who are like loving parents, and there are teachers and friends who act as guides with respect to many things. In the physical world we have to learn to walk and to maintain our balance in an upright physical body, with our feet pointing towards the centre of the Earth, and we have to learn to find our bearings. When we are born into the spiritual world there is naturally also a process of adaptation that we have to undergo. There we have to learn that we no longer need to walk on firm ground. But this does not mean that we will have angel's wings; that is a terrestrial concept, a product of the physical soul. In the spiritual worlds it is not something *under us* that is the fixed point, it is something "*in us*", our own *I*. Our *I* with its creative ability and its consciousness is a field of electrical power, and it can – depending on what it is on a wavelength with – experience the spiritual spheres and the beings that live there. In the first period of time after the connection with the physical body is broken, the being does, however, experience the sensation of walking on something solid – similar to the experience we can have in dreams – but it is helped by guardian angels to get used to the far greater freedom of movement that there is on the spiritual plane. There, all one need do is think in order to move the surroundings towards oneself, in contrast to the physical world where one laboriously has to move one's physical body towards the surroundings one wants to be in contact with.

Through prayer to the Godhead, the guardian angels set to work, using suggestion to remove the physical soul's dark spheres of thought

The aforementioned physical soul that surrounds the being in the intermediate state like a kind of foetal membrane is made up of thoughts that are focused on

the physical world. If they are bitter and full of hatred or anxious and filled with sorrow or concerned with a very bad conscience, it is quite clear that the being that is surrounded by such thought pictures, which it has created as a result of its experiences in the physical world, is still in the Hell or Purgatory that the physical sphere of thought can constitute. It is actually not "dead" yet. But this foetal being need only concentrate its thoughts towards the Godhead in a prayer for help and straight away the midwives and birth assistants are standing by, ready to help the being out of the mental prison in which it is confined. This they do using suggestion, and it takes place in the very way that would be appropriate for the terrestrial human being in question. This means that it is adapted to the being's environment, evolutionary step and entire way of thinking. The guardian angels appear in the form that is most acceptable to the one who is to be helped. For the birth assistants it is merely a question of adjusting the electrical power of their thought, and the spiritual matter obeys their will and thought.

The intermediate state need not be an experience of purgatory

As long as a human being still does not have cosmic consciousness, it will pass through the aforementioned foetal stage before it is born into the spiritual world. But the fact that it undergoes such a stage does not mean that it will necessarily experience the sort of Purgatory characteristic of terrestrial thinking. For human beings who, while they were living in the physical world, sought to put things in order as their conscience bade them, and who were able to forgive others, and who tried to make the best of every situation without becoming bitter or angry if things did not always go the way they would have wanted, the intermediate state will not be a purgatory. For them it will be a

beautiful *period of orientation*, in which the beings, helped by loving and caring friends who they have known earlier in the physical world, and by guardian angels that are particularly skilled in guiding and helping, become adjusted to experiencing life for a period of time in a radiant world of light. In this world they are permitted to become guardian angels themselves, according to their abilities and qualifications, and later they can investigate, “travel” in and experience the spheres of thought of the spiritual worlds, to the extent that they can with their little child’s consciousness, that, it has to be said, they have, compared to the consciousness of the real inhabitants of these spheres. This child’s consciousness is the soul that has been freed from the foetal membrane of the physical soul, it is the human aspect of the human being, in other words the feeling, intelligence and intuition that has developed during its life in the physical world.

As terrestrial human beings’ physical lives become more and more of a benefit and a joy for others, their birth into the spiritual world will become more of a happy experience

Of course terrestrial human beings are not meant to go on merely being children from a spiritual point of view. They therefore have to incarnate again in the physi-

cal world where they meet resistance and difficulties, which, when overcome by the being, afford spiritual growth and maturity. Every time a terrestrial human being has lived a physical life in which it has used its growing creative ability in order to concentrate on being a benefit and a joy for others, its birth into the spiritual world becomes a happier, brighter and more wonderful experience, and when the being one day here in the physical world experiences what I call “*the great birth*”, it is no longer enveloped in the more or less dark thought clouds of the physical soul. Its human soul will then have become a tool for and a reflection of the sparkling, radiant aura of the higher worlds. Once it has reached such a level of development, the human being introduces God’s consciousness onto the physical plane, and death and reincarnation will change in character and will slip smoothly into other and higher forms.

From a lecture at the Martinus Institute on Sunday, 29 October 1944

Revised by Mogens Møller

Revision approved by Martinus

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Translated by Andrew Brown, 2004



How we can take responsibility for our collective suffering

by Ryo Suganami

Someone is brutally murdered, and his family members in their rage call for the murderer's death – this is a scene I have seen many times on TV. Jews kill Palestinians, so Palestinians kill Jews in revenge, so Jews kill Palestinians in revenge, ad infinitum – this is another scene I have often seen in the media. The same thing is happening now between Americans and Muslim terrorists. Clearly, a large part of the human family still worships the god of revenge.

If we are earnestly interested in putting an end to violence in the world, we each need to look at the cause of violence inside ourselves. Violence is so common everywhere in the world that many people think it's an unchangeable trait of human beings that can only be somewhat controlled. But is it really so? Can we observe how violence arises in ourselves, understand its process completely and leave it behind? Why do we become violent? Where does our hatred come from? Why do we suffer?

How harmony works

Violence, hatred, revenge and suffering are all universal problems common to all humanity; they are not limited to certain nations or races. They may manifest in different locations, between different groups of people, in different eras, but they are all symptoms of one disease. And we are all equally bound to one another in our relationship to this disease. Suffering is a human problem, and so is violence. The problem being universal in nature, the solution must also be universal. There can never be an American solution, a Japanese

solution or an Arab solution, but only a human solution.

Physically, all human beings seem to be separate beings. Spiritually, however, we are all connected for we really comprise one organism together. Every time we love another and, motivated by love, bless that person through a beneficent word or act, this expression of love sends a ripple of soothing energy to the whole humanity. It is just like one organ in our body improving the condition of another organ, thereby contributing to a better functioning of the whole organism. This is how harmony works.

If we treat another with vengeance and hatred, we do so out of ignorance. We are not aware that what we do to our neighbour, we do to the whole of life, and therefore to ourselves. If one organ receives toxins from another organ and instead of processing the toxins itself gets angry and sends twice as much toxins to the other organ, the whole organism will get sicker and sicker. The sicker organism will result in increasing the suffering of all the organs. This is truly how the current humanity perpetuates its suffering.

The “self” and the “non-self”

In order to graduate from this ignorant way of life on the earth, we need to understand how our ego works. The ego is separative and divisive by nature. It creates in the mind “me” and “not-me”, or “us” and “them.” These are all creations of the human mind. Because the separation does not have a permanent reality (truth is eternal), the ego by nature is very unstable. In order to seek security, it at-

taches to many things and identifies with them. That's why we identify ourselves with "our" country, "our" name, "our" religion, "our" talent, etc. and always compare ourselves with others.

When we view the world through the lens of the ego, we see those things that belong to "me" and those things that don't. By dividing what is in truth a unity into "self" and "non-self," we favour the "self" and attack the "non-self" which we project onto others. This conflict inflicts suffering on ourselves because any attack on the "non-self" causes internal split and self-denial. The stronger our attack on the "non-self," the stronger our identification with and attachment to the "self." What we think is "them" is really our "projection" of that part of ourselves that we have disowned in our psyche.

We can create a world of true neighbourly love

Since we are one with life as a whole, life is working ceaselessly to restore balance in the whole organism of humanity. All our experiences of suffering and misfortune are designed precisely to heal the division in us. We are not meant to suffer for the sake of suffering. Suffering has a purpose, and its meaning can become clear only if we look at it and try to understand it sincerely without any thought of escaping from it or blaming it on others and circumstances.

We can listen to our suffering and let it guide us into awakening to our true nature. Only through this approach can we wake up from the bad dream and realise the truth and beauty of our existence. The more we live in alignment with the spiritual laws of the universe, the more we will see that we are actually designed to create a world of true neighbourly love. In order to allow an awakened world to come into being, more and more of us need to stop investing in the immature and dangerous mind game of divisive thinking which will go nowhere.

2000 years ago Jesus Christ said "Love thy enemy". He demonstrated the fact that "enemy" is an illusion, that there are only those who are awake to the truth of our unity and those who are asleep. That's all. He didn't fight against those who hated him and persecuted him. He didn't play their game of illusion. Forgiveness that he taught doesn't mean we should approve of someone's ill deeds. Forgiveness means simply to see the "opponent" in truth, that is, as someone who is in ignorance and therefore greatly suffering himself. If we attack the "opponent" in return, it is a witness to our own ignorance. Through such reactions, we add to the confusion in the world and become the cause of continued warfare on the earth.

Aggression is a projection of self-hatred

It is a deeply deplorable fact that even 2000 years after Jesus, much of the world is still operating on the principle of "eye for an eye." So many so-called Christians, including many political leaders of this day, inflict much harm on humanity in the name of righteousness. It is an ironical fact that their opponents are equally deluded in their thinking that there is such a thing as a holy war.

Any dualistic reaction to the human condition of violence and hatred would result in increasing the tight hold of illusion in our collective consciousness. The best response would have to come out of our understanding of the process of divisive mentality. To side against anyone would not be the right answer.

A desire for aggression arises only when there is fear in ourselves that we want to reject. Aggression is always a projection of self-hatred and a symptom of our unwillingness to take responsibility for our own suffering. It is only through self-understanding and self-acceptance that we stop being motivated by fear. It is only when this process is unconscious that it creates a problem. We try to fix "the

other” while maintaining the split in ourselves. This is how we continue to fool ourselves and perpetuate ignorance and confusion in the world. Therefore, the first thing that is required is our sincere desire to know the truth so that our mind is completely free to inquire.

We must work on our own inner conflicts

Life being truth and love, it brings to each of us exactly the circumstances we need to deal with in our everyday life. It may seem to many of us that we are not directly involved with decision making regarding this war or that one. We might feel powerless in the face of horrific catastrophes happening in many parts of the world. However, we can rest assured that we are all connected to one another inside. We need to know that there is an important work for each of us to do every day. That is to continue to work on our own inner conflicts that are reflected in our dealings with people we meet in our daily life.

A war in the world is a reflection of our internal condition. If someone calls us a name and we express our anger against him, we are strengthening the aggression in humanity, allowing wars to persist in

the world. If we wish suffering on criminals instead of healing, we are voting for the continued presence of aggression in the world. Every time we agree to absorb a suffering experience, a particular cycle of negativity is stopped there.

To embrace suffering doesn't mean to condone ill deeds. It simply means to agree to walk together with a suffering humanity and to resolve to be a healing agent rather than a harming agent. It is only when criminals are loved and embraced as part of us that they transform into our brothers and sisters. Ignorance cannot be fought with ignorance. Hatred cannot be fought with hatred. Only light can illuminate darkness, thereby dispelling it. Only love can dissolve hatred. Only truth can wipe away ignorance. All we need is our trust in this supreme truth and our perseverance in steadfastly fulfilling our duty to be an agent of its service.

A prayer

Finally I offer a prayer: May we all contribute our part in healing the whole humanity. May the current suffering of the world prompt us to sincerely seek a truthful way of being. May those of us who are in delusion receive the love and light that we need.



In our heart of hearts we are all friends

by Martinus

Our enemies are not those who hurt us but only those who make us irritated and angry. They cut off our joy in living. Then again, it may happen that people who usually confront us with anger and irritation show understanding and gentleness in a tiny glimpse. In those brief glimpses of brightness we meet each other as we really are – because in our heart of hearts we are all friends.

It is thus not the human or humane side of mankind that is its enemy but on the contrary their animal side. Through their human sides all unfinished people are the best of friends. In the very depths of this side there is a more or less strong growing love for all other beings. But it will reveal itself or become manifest only to the degree that the being evolves and reaches more advanced cultural states. This incipient, frail love is surrounded by or enclosed within a very strong wall in the form of this being's animal nature, this mental remnant from its evolutionary epoch as an animal in its purest form. Since this animal nature is at the peak of its evolution while the human nature in the said being is at its first, feeble, embryonic stage, it is not so surprising that it dominates the being's mentality and behaviour so that it appears more in the likeness of an animal than in that of a human being seen from a mental viewpoint. Yes, even its religiosity and its relationship to God or Providence is also, during its primitive, initial stages as a human being, in the likeness of the animal. It represents worship and idolisation of the killing principle. It has no more than an inkling of God

in his own image, that is to say a godhead that kills and murders, avenges and punishes. It can see this way of behaving only as the highest ideal. It still does not sense that in its heart of hearts it is actually a friend of all living beings, and that it has its roots in a past epoch of light in which love was the awake day-conscious foundation of life. But the incipient frail light of love in its heart cannot continue to be a light enclosed and concealed by the animal nature. According to the eternal principle of spiral cycles and the pole principle of a being or the principle of the highest fire, the animal nature in its mentality and behaviour at this stage is doomed to perish, whereas the said tiny, frail flame of love, the human nature in its purest form, is destined to grow and evolve into a supreme, radiant love, thus becoming a joy and blessing for everything that it may come into contact with. It is this development that we witness in every little unselfish act, every little forgiveness of an offence that may emanate from the same originator. These small, sympathetic actions are glimpses of light from its incipient inner human nature that have been given the possibility to break through the petrified rampart of animal nature that surrounds this incipient spring of love in the coming human being in God's image. The more unfinished the human being, the fewer the light glimpses of love it can send through the aforementioned petrified rampart, its automatic, animal mental state, its petrified foundation of life or principle of manifestation: "Every man for himself". On the physical plane the unfinished human being is thus able to

experience the atmosphere, light and joy of the real human kingdom only through these tiny glimpses of light of a human nature, which they have been able to force through the petrified rampart of the animal mentality in their heart. Thus, they do not experience the nature of the human kingdom in a permanent state. They experience it only through the said glimpses of light. Between these glimpses of light it manifests its animal nature. Here it expresses its fieriness, hatred and anger, its dishonesty, its intolerance, its jealousy and envy, its rivalry and possessiveness, its tendency to slander people, its derailments of any kind. Its existence on the

earthly, physical plane is therefore a mixture of animal and human mentality. Its fate swings between animal darkness and human light. *Since Earth is populated mostly by people with such a mixed mentality, and since they are therefore not a mankind in its purest form, it is no wonder that the fate of this mankind must lead to the epoch of Doomsday or Armageddon that is currently dominating Earth and which was heralded long ago by Christ.*

From *Livets Bog* (Book of Life) 6, section 2266

Translated by MKB

Quotations

by **Martinus**

“In relation to friends and enemies, you will again and again notice the influence of the primal forces in your own mind. It is the mistakes that we make in these relationships that we should especially look into. Recognising one’s own defects is the quickest way towards loving one’s neighbour as oneself.”

(“Conscience” published in Danish Kosmos 1991, No. 1)

“Practising ‘evil’ is therefore a habit one is born with; it is a talent in the barbarian or primitive human being. This habit is the primitive human being’s deepest characteristic. To do away with this characteristic can therefore only come about through a continual breaking of the habit, so that denying or combating it becomes a new habit that governs the individual more and more, thereby forcing out the old habit completely. But it takes time for such a new habit to come into being.”

(“The longest surviving idol”, not yet available in English)

“The cosmic foundation of a perfect way of being or an all-surmounting, cosmic world morality is an understanding of the central point in the solution to the mystery of life, which is to understand that no being whatsoever can be otherwise than it is in any given situation.”

(Livets Bog (Book of Life) 7, not yet available in English)

“The being’s creation of its own way of being or fate is, in its completed or perfected state, life’s greatest work of art.”

(Livets Bog (Book of Life) 7, not yet available in English)

Sleep – the great doctor

by John Klemens Nielsen

Is there anything better than surrendering oneself to sleep after a long, busy day? And isn't it a great feeling to wake up again, wonderfully refreshed?

Sleep serves as the great contrast or opposite to our awake existence, our physical life. It is hardly possible to imagine life without the possibility of rest. If you, for instance, try to keep a dog awake for a couple of days it will die. Man's limits are different, but one of today's 'sophisticated' techniques of torture is sleep deprivation, and this fact underlines the importance of sleep.

Business and stress

Modern life demands rather a lot from people; not only has the pace increased at our places of work, which is confirmed by a range of stress-related illnesses, but we are also busy in our spare time. Our complex life requires us to understand tax legislation, housing regulations, domestic money matters, etc., and on top of that we must also arrange our children's spare-time activities, find out how our computer works plus all the other electronic devices that we need in our daily life. Each and every activity puts a strain on us.

50-75 years ago, our lives were more physical and life expectancy was lower than today. One reason was the severe physical wear on our body and generally poor physical conditions such as housing and personal hygiene.

Today's life demands much more of our nervous system, among other things, and the wear that our nerves are exposed to leads to microscopic lesions that are experienced as

fatigue. When we reach a certain point, these lesions will have become so serious that we must sleep, sleep being that which repairs and regenerates our organs and nervous system. Without these interruptions of our awake day-conscious life, our physical life would be seriously shortened.

Today we see that many people strain themselves beyond reasonable limits. Industrialisation and the efforts to preserve economic growth make us pay a very high price, particularly in the western world. Our working days are stressful and we are subjected to severe mental exertion that may have fatal consequences if we fail to rest adequately. A very large part of our working life is more mental in nature than the physical toil of former days. Drive, commitment and high pace are demanded of us in this epoch. This is proved by the wealth of products, conventional medicines as well as alternative ones that promise more energy and well-being. Such products undoubtedly tempt young families who have a couple of children and need two careers in order to make ends meet. Another sign is the large number of courses that promise higher job performance, and in the advertising world the stereotypes are young, up-beat and energetic people.

The bottom line is that it is essential for us to have what could be termed 'quality sleep', for without it we cannot keep up the pace and lead a life at a reasonable level of quality.

Sleep – the 'little death'

What can one do to sleep well, and what goes on during sleep?

Sleep, termed the 'little death' by Martinus and others, is more than just unconsciousness. It is easy to compare sleep with death because the body is in a deep, lifeless state, which, like a dead body, shows no signs of life. Of course there is breathing and a pulse, but it is impossible to establish any kind of conscious contact with the sleeping person. This is quite natural since the sleeping person is in the spiritual world in a higher or lower sphere.

When we lie down to sleep, it is rather important for us to be aware that what fills our mind may influence the experiences we have during the first period as we drift into sleep. While we are physically awake, our thoughts are our inner world, whereas in the spiritual state, which sleep is, our thoughts are our outer world. Most people probably know the notions of 'purgatory' or the 'forecourt', which is the zone that lies closest to the physical plane. If one is very occupied with 'mundane' affairs, such as work, money matters, love trouble, hatred, revenge, fear and the like, or if one has seen a horror film immediately before going to sleep, our experiences will play a great role as we go to sleep.

There are of course several stages of sleep, popularly known as light sleep and deep sleep. Light sleep is characterised by eye movements, movements of the body and sometimes more or less incohesive speech, that is to say, talking in one's sleep. This light sleep is close to the physical world and one could also say that this zone is similar to the 'forecourt'; it is known that the sleeper can sense the physical world, and this influences sleep. In his dreams the person may continue to speculate about the problems that he has in his physical life, which, as mentioned before, may continue in this phase. It is no wonder therefore that this may be the reason that they wake up saying, "Phew, I feel more tired than when I went to sleep!". The 'lesions' that the nervous system had suffered did not have many chances to heal because the sleep was of such poor quality.

The ideal sleep is one where the sleeping person slides into deep sleep and prior to going to sleep determines to leave behind the problems and chores that he has been dealing with. This enables the 'traffic' or activities that are passing through the nervous system to be minimal. In this state there are optimum opportunities to regenerate the nervous system and body so that on the following day they can serve us well and give us the feeling of having had a good night's sleep.

The mental state right before going to sleep is, as already said, extremely important, but medicine, alcohol, excessive eating, coffee and other stimulants also play a significant role for the quality of sleep.

Consciousness and healing

At this point it is probably relevant to describe the structure that carries the physical body's ability to heal itself under the right conditions. We consider it a matter of course, but one may wonder that a wound in one's skin can heal without any kind of care, and this is also true of headaches, stomach aches and other minor 'ailments' that usually disappear with a good night's sleep. Even organic disorders such as reduced liver performance in connection with alcoholism and similar diseases heal to some extent after the abuse has stopped. There are numerous examples that many, many illnesses 'heal themselves'. Why is this so?

Nothing ever happens 'by itself'; every activity is released by consciousness, and consciousness in turn is connected to a living being. The human body's capacity to regenerate therefore demonstrates that there is consciousness behind the energies released that are received by the body. It is not, however, so that during our stay on the spiritual plane during sleep that we are consciously occupied by being our own doctor; it is a matter of activities and energies that are released automatically through our superconsciousness.

Of course there are a great many illnesses that need medication or other qualified at-

tendance, but I believe that the body's ability to heal itself is an area that has not yet been sufficiently looked into. At one point Martinus said that "one day we will all be our own doctor", which seems to indicate that some day in the future we will master these talents more day-consciously.

In my opinion, Martinus' analysis of the human being's structure, indeed the structure of any living being, is definitely the most exhaustive. In many ways it departs from the concepts that we today know in the fields of psychology, theosophy and many new age movements. I cannot claim to have read everything that has been written on this subject, but I am convinced that Martinus' description of this field is unique. The part of the structure of the living being or human being that is relevant in connection with this article is the mental part, also known as the spiritual part of the human being.

The human being's body is an inconceivably refined system of bones, muscles, organs and a nervous system that works as a form of wiring system throughout the body. The human body is, so to speak, a 'factory' that has all the functions that are needed in order to work.

Power and electricity

Each organ of the human being's body is activated and controlled by power, and this power is electrical impulses, every organ having its own frequency or electrical field. This electricity originates in the mental body, which is connected to the organs by the nervous system. The nervous system, Martinus explains, is the connection between the mental and the physical and is therefore an incredibly important 'system' that must operate perfectly in order for us to be well. As mentioned above, it is evident that it is exposed to substantial wear during a day, and if the strain increases for instance under stress, which many people experience during their daily lives, the wear will increase proportionately. Under these circumstances it may be very hard to get sufficient rest, and

under these conditions the nervous system is subjected to excessive wear over longer or shorter periods so that in the end it breaks down. In this terminology, what is a breakdown? In fact it is quite simply a short-circuiting of the nervous system, similar to a short-circuiting of an electrical system. The electrical impulses take the wrong direction and therefore small or large parts of the nervous system shut down, which may damage some of the organs.

Superconsciousness and subconsciousness

In order to get an overview of how the body is maintained, it is necessary to understand the mental structure of the human being. In *Livets Bog* 6, Martinus writes that our mental structure can be divided into the superconsciousness and the subconsciousness. Of course the superconsciousness is inaccessible to any sensory perception and direct experience since it is the seat of creation and experiencing, and only indirectly reveals its existence through our actions and behaviour in the same way as electricity is only 'visible' through the results that we see in the form of light, electrical devices, etc. From the superconsciousness, all life functions are controlled and maintained. In addition to the superconsciousness there is also the subconsciousness, which in turn is divided into day-consciousness and night-consciousness. The day-consciousness carries our experiences and sensory perception during our day-conscious, physical existence, while the night-consciousness takes over when we leave our daily life and fall asleep. Since it is consciousness, we are therefore outside our physical body. Martinus explains that our talent kernels are seated in our superconsciousness. He also explains that all the talents that a person acquires through repetition, training and refinement will form talent kernels in both a physical centre in the human being's brain and a spiritual power centre in our superconsciousness. Without exception, this is true of all the talents we have, including the 'talent' to form an organism

with organs, circulation, a brain and nervous system. These spiritual power centres, which contain a kind of 'template' for the forming and functioning of, for instance, an organ, maintain and repair the physical body through the physical part of the subconsciousness and the nervous system. As can be understood, there is therefore activity in the nervous system that in our everyday, awake life must operate along with all the impulses and functions that are demanded of us in order to perform as human beings in general. Heavy abuse of, for instance, alcohol and narcotics may in the long run have a negative influence on these talent kernels so that in coming incarnations it will give rise to deformities, brain damage, etc.

The nervous system and electricity

To draw a parallel we can try to imagine that one of our major arterial roads, which carries thousands of cars, busses etc. every day, becomes so worn down that it has to be repaired. For obvious reasons this is impossible while the road teems with vehicles, so it is therefore necessary to either block off parts of the road during the day or to do the repair work during night when the traffic is minimal. It is exactly the same with our body. The 'everyday traffic' must be minimal in order that it can be restored and 'repaired' by the electrical energies that flow from the superconsciousness and the mental power centres. Evidently the same applies to our organs and other bodily functions.

During recent years there has been a lot of focus on stress. The subject has been discussed by both medical scientists, popular scientists, the media, etc. because an alarming number of people are having 'inexplicable' breakdowns or collapsing outright and even dying.

WHO, the international World Health Organisation, believes that in the coming years stress will be the most widespread disease on earth. This is indeed a frightening prospect. There are numerous explanations from a wide range of specialists and organi-

sations. As far as I know, there is no agreement about the diagnosis, but there are a great many symptoms that can be said to originate from stress.

I find it quite obvious that it is the external overloading of the nervous system and insufficient rest and care that lead to the short-circuiting Martinus mentioned. The nervous system, which plays such an important role in connection with our sensory perception and our experience of life, becomes so damaged and worn out that it will eventually need protracted periods of rest or illness in order to make the extremely refined wiring system work again, a system that is connected to every cell and thus to every organ in our physical organism. In some cases the lesions are so serious that they lead to lasting 'disablement', which then again means that the person must live with reduced vital functioning.

Not even the most sophisticated techniques that we know of can match the way our nervous system works, so it is vital that we take good care of ourselves.

The life in our dreams

In addition to the task of being a healing period for the physical body, sleep and so-called dreaming have another very significant role to play. The dream state seems to confirm that there is another state of being awake than the physical, a state that is fully realistic for the dreamer, with sensory perception, vision, smell, taste and the company of others. The experiences may not be quite the same as on the physical plane, which one probably realises when waking up and comparing the dreams with events in the physical world. It seems as if the normal laws of nature do not apply; one may experience oneself flying or nailed to the spot when wanting to escape.

We must understand that dreams are many different things. Martinus explains that when we fall asleep we close the 'door' to the physical world behind us so that we can experience the company of other people and

all the above-mentioned activities as a visitor in the higher spheres. We may also be left 'in limbo' in the forecourt and, as mentioned earlier, be stricken by fear, worries, sorrow, greed, jealousy or other negative emotions and so be in a sphere of darkness and dismay. The role of the dreams is to be a world that compensates, so to speak, for the drudgery and toil of the physical world, and, like the so-called death that gives the necessary rest between two lives on the physical plane, dreams provide rest between two days. Without these welcome breaks we would succumb to the ordeals of our daily life. The mental value of sleep and dreams is therefore at least as important as the physical value.

Dreams are in fact memories from the 'other world' that we bring back with us; and we can use the image of the door that has to be closed again when we go from the spiritual to the physical plane. What actually happens when we bring memories back with us is that 'a little light slips in before the door is closed'. These memories often become mixed with the awakening day-consciousness, and this leads to the well-known peculiar remnants of spiritual and physical impressions.

There are dreams of a purely superphysical nature, which sometimes have a content that reveals that in the spiritual world we can watch 'television in time and space', seeing events from the past as well as in the future, as Martinus puts it. This may be helpful in connection with coming events of an unpleasant nature or a wonderful meeting with a deceased person, or it may be dreams that have a prophetic content. Such dreams will cast a bright light on physical life and underline the grandeur of the radiant worlds.

Meditation and rest

Many people may now wonder about meditation and the fad known as 'power napping', a brief sleep that is interrupted when one drops the keys that are held in one's hand? As to meditation, the fact of the matter is that if it is *not* a matter of meditation tech-

niques that aim to 'develop' the meditator, it is similar to a state of sleep, which very well may have a recharging effect just as 'power napping', which is a brief but relatively deep sleep lasting about 15 minutes; but both should be seen only as a supplement to nocturnal sleep. There is quite a lot of research into whether people who work at different times of the day sleep as well during the daytime as during the night. There is evidence that the body, although it is asleep, registers the amount of light in the room and this negatively influences the sleeper, so the conclusion may be that the best sleep is attained during the night.

No matter their nature, such interruptions of physical existence must be characterised as 'mentally healing', and together with the healing of the nervous system and the body in general they are, through automatically operating electrical currents, absolutely essential as a contrast to the wear that is experienced in the physical world.

Today there is a quite a lot of talk about 'knowing one's limits' and respecting one's capacity, and this could also come under the commandment about neighbourly love, 'Love God above all things and your neighbour as yourself'. It is important to mention here that we must also love ourselves and our organism that is made up of millions of living cells, which, each and every one of them, have their own life and experience of life in the small universe that is our body. If we fail to take care of our microcosmos/micro-universe with respect and love, the result will be illness, accidents and breakdown. Such experiences will teach us the 'hard way' through the 'direct speech of life', and we will then know what it takes to have a good life experience, namely that one must live in peace and harmony with one's neighbour, and to some extent this also means our own body.

Sleep and the energies that flow into a sleeping body are in many, many cases a good alternative to medicine. It is important to be attentive to the quality of our sleep and

to go to sleep without being occupied with one's everyday problems. This may be easier said than done, but we can use prayer or conversation with Providence to hand over, quite literally, one's worries until the next day, imagining that one 'wraps them up' and deposits them. It is obvious that like any other new habit, one needs to practice and build up a talent for putting aside one's problems before going to sleep, but it is certainly a good investment for one's own well-being and health.

In this way one will experience the highest degree of energy and feeling of being refreshed and well during a day. We all know what this means whenever we are confronted with a difficult situation.

Sleep is Providence's helping hand and loving presence, a beam of light in the hardships of our physical life.

Translated by MKB

Quotations about prayer

by Martinus

Man can ask for help to overcome and avoid manifesting evil actions, and ask for help and strength to receive his karma of suffering in such a way that his general wellbeing will not sink into melancholy, fear and depression or suicidal thoughts. Through prayer the being can even obtain the strength to go through crucifixion...

(Published in the Danish version of Kosmos no. 12/85, page 252)

But if one puts one's willpower into it and asks the Godhead for help to face the individual situation and the individual person with the sympathy and the kind of love, which will be most useful in that particular moment, the shadows of anger and irritation will yield and the sun of neighbourly love will shine and sparkle through one's consciousness.

(Published in the Danish version of Kosmos no. 6/86, page 87)

All natural or normal prayers will be heard – not always as the supplicant himself proposes, but on the contrary as God disposes, that is to say, in the way that will be the greatest blessing for the supplicant himself in the long run, quite regardless of his opinion at the moment or how he considers the way that prayer has been granted.

(Book of Life 3, section 757)

Is it not likely that the fact of asking the Godhead to do something for us that we would not ourselves do for the Godhead (if we were able), would be quite enough to neutralise the prayer in question, no matter how intimate and fervent an appeal to the Godhead it might have been?

(Book of Life 3, section 760)

The necessity of prayer

by Tage Buch

When people came to Martinus with problems, he often asked them, "Don't you ever pray to God?" Usually they replied that they had tried to and wanted to but so many other thoughts got mixed up in their prayer when they tried to say the Lord's Prayer. Martinus' answer was, "You don't have to use the Lord's Prayer. Just use your own words." Other people said that they had never prayed to God, and to them Martinus said, "You should do it even if you don't believe in it. It works anyway. It's just like a tap. The water starts pouring out when you turn the tap on, whether you believe in it or not."

Once one of Martinus' associates asked him for advice in connection with some problems he had at his workplace. Martinus recommended that he should use this prayer, "Our Father, who art in heaven, I pray that your will will be done in my life during this day and night, and that obstacles will block the way where I should not go, and that a path will open where I should go." Martinus also once explained that it is important to be clear in one's mind and to pray for help in formulating one's words; one should also ask for help that the person one is going to talk to will be sympathetic to the matter that one will be presenting.

With this prayer one will be ensured that only the will of God will be done on that particular day, nothing else; moreover one will be given all possible help to reach the right solution to the problems. There is a good reason why that one must be clear in one's head when defining the prayer: it is in order to assist God's listening organs or helpers, the spiritual beings who will be picking up our wishes. If we

are unclear about our wishes and thoughts, they will not be able to give us the unambiguous answers or solutions that we need.

Martinus wrote and spoke a lot about prayer. He once said that he used a short prayer "when something dark suddenly came towards him" (for instance when he took his evening walks around town). It was, "Be with me." It is always possible to find time to say or think these three words.

When Martinus sat down to write his works, these thousands of pages both as drafts and fair copies, he was always in complete contact with God. He has explained that "Everything I have ever written has been written in prayer to God." This intimate contact with God is the kind of contact we must strive to establish when we pray.

Martinus often reminded us what Jesus said to his disciples, "You should always pray and never tire", that is, never become tired of praying. Martinus also said once that "I cannot understand that some people dare live without praying to God." Our daily cooperation with the Godhead by means of our prayers is therefore an absolute necessity and essential to the process of transformation that we pass through over thousands of years as we evolve from animals to real human beings. We can now consciously cooperate in bringing about this process through our efforts, thinking and actions, inspired and guided by the spiritual science, which has been made available to us by Martinus because he wrote and completed *The Third Testament*.

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 summarised 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 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 and 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 and 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 symbolises 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 perfect Man's total initiation into fate and the mystery of life, his understanding of eternal life, evolution and the law of fate, "what you sow you must also 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

Mogens K. Bech
E-mail:
info@martinus.dk
Website: www.martinus.dk

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