

KOSMOS

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Loving eyes toward our neighbours

Life protection and life guarantee

The amazing world of matter

Cosmic scientists

Oneness and love



The following article by Martinus appeared in the 1 January 1960 issue of La Zinrui-Aizen Sinbun (roughly 'Love and Good for Humanity Newspaper'), a newspaper run by Oomoto, a Japanese religious organisation. Ananai-kyo, an offshoot of Oomoto, had invited Martinus to the World Religious Congress in Japan in 1954. Martinus had accepted the invitation and visited Japan from 22 October to 6 November 1954. It may be interesting to know that the Martinus Institute in Copenhagen is still in contact with the Oomoto movement.

**To the Japanese people
for this New Year**

Loving eyes toward our neighbours

**Development of tolerance and the ability
to embrace warmly**

**by Martinus
founder of the Martinus Institute of Spiritual Science, Denmark**

There is a tendency among the so-called civilised people to deny the existence of God and to regard all forms of worship as infantile, meaningless and fanatical. God's unshakable presence cannot, however, be denied no matter how much they may try. If we investigate the cause of such atheism a little, it becomes clear that it is because they have intelligence, and with it have started to obtain a degree of knowledge about time, space, weight, volume, vibration and so on. But these various conditions of the natural world are not necessarily identical with those required for the existence of life.

All movements or creations express cause and effect, and in this sense, everything that exists is nothing other than a manifestation of a plan. A certain cause inevitably brings about a certain effect. Since living beings cannot but act during their lives, it is also impossible for them to avoid creating 'cause and effect'. This effect is what we call 'fate', and thus all living beings are the originators of their own fate. Whether it be a bright fate or a dark fate, it is an effect of their own action.

Why is it that the human beings, who have succeeded in becoming masters of 'matter', cannot become 'servants' toward 'life'? Is showing our neighbours understanding, extending to them our hands of tolerance and giving them a warm embrace so much more difficult than flying above the clouds and diving into the ocean? Is it impossible for the human beings who have developed their intellectual capacity sufficiently to be able to measure the weight of the sun, record the movements of stars, look into the minutest world with a microscope and behold the macrocosm thousands of light years away with a telescope, to direct their loving eyes toward their neighbours?

continued on page 12

Life protection and life guarantee

by Martinus

'Life insurance' was not invented by human beings

Wherever one looks in the natural world, whether in the plant kingdom, the animal kingdom or among human beings, one sees the will and the urge to protect life. All living beings seek, either consciously or unconsciously, to safeguard their lives. By studying Nature one can observe many different distinguishing features which enable the various types of plants and animals to maintain their lives and propagate their species. Often one sees how this takes place in the struggle with other species or individuals, in what we call a fight for existence where it is the strongest, the quickest or the best camouflaged that survives. Nature exhibits many different forms of 'life insurance'; it is not something that human beings have invented. In the plant kingdom some organisms are provided with thorns and spikes which deter animals from eating them, while some, such as the stinging nettle, have fine hairs that on being touched secrete a

poison, which can be very unpleasant to the skin of human beings. And regarding the propagation of the species one can see in many different plants the most ingenious technical constructions connected with the seeds, whose purpose it is to guarantee the widespread distribution of the species. Some are provided with wings so that they can be carried far afield on the wind, others with spikes or hooks that fasten onto the fur of animals that act as a means of conveyance, perhaps carrying the seeds to places where the plant gains completely fresh possibilities of development. The seeds may also be surrounded by the flesh of the fruit, which tastes good to animals and birds, which swallow the seeds or the core together with the rest and even leave the seeds for a time supplied with manure. All these ingenious combinations show that behind the phenomena of Nature there is logic and thought, even though many human beings think that they are purely accidental and without meaning.

Protecting and guaranteeing life in the animal kingdom

Also in the animal kingdom we can witness a wide variety of ways of protecting and guaranteeing or insuring life. Some beings are protected on account of their tremendous power, their sharp teeth and claws, which not only protect them against the attacks of other animals, but also guarantee them their food, as it is easy for them to kill other animals and feed on their flesh and blood. But there are also other animals whose superiority shows itself not through their ability to attack, but through their ability to escape. They may be protected by a shell or by virtue of the fact that the colour or shape of their organism entirely melts into the surroundings, so that it is almost impossible to see them. This ability of the animal to camouflage itself is useful both when hiding from an attacker or when stalking its prey.

Terrestrial human beings make use of cunning, trickery and deception in their struggle for existence

By studying Nature one can thus witness a multitude of ways in which living beings seek to protect themselves and secure the survival of their species in the struggle for existence. But regarding those beings who are themselves able to study Nature, namely, terrestrial human beings, what do they do in order to protect themselves and how do they strive to guarantee or insure their lives? Of course, terrestrial human beings are themselves a part of Nature and it is evident that many of the principles for protecting life found in the animal kingdom also apply to terrestrial human beings, the only difference being that humans have an ability that animals do not have, namely, the ability to think and in their thinking to connect causes with effects to form logical conclusions. This has resulted in the concepts of cunning, trick-

ery and deception becoming so widespread that they can be said to be the principles that dominate the way life expresses itself on Earth today.

Terrestrial human beings make use of their intelligence and creative ability in order to safeguard their lives

Terrestrial human beings do in fact seek to safeguard their lives following the principles of the animal kingdom, and this means by using power and 'the right of the strongest' or by using their ability to camouflage themselves or be faster than any other being. But in humans these qualities are not given direct expression through the structure of their physical organism on the basis of their instinct, as is the case in animals. In terrestrial human beings it is their intelligence and their creative abilities that are the primary factors, whether in the field of power, camouflage or speed. Of course the physical organisms do play an important role for terrestrial human beings, but not on account of sharp teeth, claws or an exceedingly strong musculature; on these points this being is poorly equipped compared to so many other beings in the animal kingdom.

By means of their intelligence terrestrial human beings have subdued the Earth

The fundamental factor in terrestrial human beings is the brain and the ability to think, which functions through the brain and the nervous system, and the impact of this is such that these beings have subdued the Earth and taken the animals, the plants and the forces of Nature into their service. This, however, does not mean that terrestrial human beings are without fear. On the contrary, it has to be said that their fear and anxiety in many ways has grown as they have changed from primi-

tive to civilised beings. They still live in fear of the forces of Nature because these forces now and again cause catastrophes, which not even human ingenuity can guard against, but these are nevertheless insignificant compared to what the human beings of the past were exposed to. There is almost no need for human beings to be afraid of animals any more, even though there are places on Earth where they have to take care because wild animals that are dangerous to human beings still live there. No, what human beings fear most of all are other human beings. This is how it has been for thousands of years and this is how it is still. They have more or less overcome their fear of the forces of Nature and of animals, but their fear of other human beings has only increased.

Long-range weapons have been created in order to protect life, but instead they create anxiety in human beings

The world of terrestrial human beings is an intellectualised jungle, in which keen intelligence has succeeded teeth and claws, in which economic and military power have replaced superiority of physical strength and in which fraudulent advertising and propaganda together with hypocrisy and cunning dissimulation are mental forms of camouflage. The development of technology has meant that speed has also become a cause of fear. And here I am not just thinking of modern traffic with all its inherent dangers, but of the rapid, long-range weaponry, bombers and rocket missiles etc. These have been created by human beings as a way of protecting life and guaranteeing or insuring it, but they have at the same time caused people to begin to fear the possibility of these atomic weapons, and possibly even worse weapons, which have been created in order to protect and guarantee, leading to the whole Earth being destroyed and

obliterated, which is quite the opposite of protecting and guaranteeing life.

Economic power

Terrestrial human beings are beginning to realize that with their military power and ability to move at lightening speed through space they have created what is by far the greatest danger to themselves. But there is yet another form of power that many people are beginning to see in a new light, and that is economic power. People say that what rules the world today is money and, from a certain perspective, this may well be true. It appears that even behind military power there exist economic interests and speculation. It has been revealed that arms manufacturers of a certain country have even found themselves in the position of selling weapons which the buyers then used against that same country's own soldiers. And within that same culture people are proud of having contributed to the abolition of slavery, as if it were more honourable to earn money by selling lethal weapons, which mutilate and kill, than to earn money by selling the same human beings as beasts of burden to the highest bidder. No one can be blamed for this but it does show that terrestrial humankind still has to gain a lot of experience before, from a cosmic point of view, one can speak about a humane civilisation on Earth.

Spiritual seekers can be helped to an understanding of how to protect life

At their present stage of evolution one can almost say that terrestrial human beings constitute an extension of the animal kingdom, in which the principle of protection and power finds expression more or less as it does in the actual animal kingdom, the difference being that there are intellectual forces behind its expression, and weapons, money and forms of propaganda and suggestion that are to some extent camouflaged exist as attempts to

guarantee or insure life. There are, however, many human beings around the globe that have already gained so much experience that their knowledge and consciousness is not on the same wavelength as the ordinary habitual ways of thinking. They cannot go along with the commonly held belief that, 'there has always been war and there will always go on being war', and that, 'there have always been rich and poor and there will always go on being rich and poor'. They think about how these conditions might eventually be changed so as to result in a more humane state of affairs on Earth. They are human beings in whose consciousness purely human thoughts and feelings are beginning to get the better of the forces of consciousness that belong to the intellectual jungle. So the question then arises, how can the conditions on Earth be changed? Nothing can be done through revolution – that has been tried so many times, and even though improvements have come about, the result has not brought about a change of principles, but has led only to the power being transferred into other hands. It is no wonder that many human beings, who actually do have ideals, think that there is no hope, because how can they oppose the apparently superior force, which puts its trust solely in money, weapons and propaganda. If it were not for the fact that they are interested in finding answers to questions about the nature of life other than purely materialistic ones, they would very easily sink into pessimism and passivity. But if they have gained experience, not only of the material or physical world but also of the spiritual or mental world, and have become seekers in this field, they will be able to be helped to gain insight and understanding, which will not only be of help to themselves, by giving them an idea of the true way of protecting life, but will also be of help to those in their surroundings, because this insight and understanding,

when it has made a deep impression, will in the long run also bring about changes in mentality.

Impulses from the spiritual world will gradually change conditions on Earth

So will it be a new religion that will protect and guarantee life, through people being 'saved' or gaining 'eternal bliss', merely by becoming its converts and submissive followers? No, a new religion will not be able to provide the spiritual foundation for those thousands of human beings who have begun to think about things in some depth. A new religion would just create further strife and intolerance if it demanded that people be converted to believe in its doctrines and dogmas. What is needed by those who are seeking is, partly, a basis for understanding the reasons why the conditions on Earth at present are as they are, and consequently a basis for tolerance, and partly, an insight into the world where life is truly protected and guaranteed, as much for the individual human being as for human beings as a whole. And that is a world where money, weapons and propaganda have no influence. There may perhaps be some who believe that this is tantamount to running away from reality into a world of fantasies and dreams. But to the unbiased researcher who is sincere in his seeking and who has experience of life around him and in his own mind, it will soon become apparent that this is an insight into the real world that exists behind the physical world, and without which the physical world definitely would not exist. It is from this spiritual world, which lies behind the physical existence of humankind as well as behind the individual human being, that the impulses will come that will gradually change the conditions on this globe.

Only by radiating love to everything living can human beings protect themselves

What the individual human being who is beginning to gain an insight into spiritual science is first and foremost responsible for is his or her own part of this spiritual world, namely, the being's own consciousness and thinking, from which actions are directed out into the physical world. The idealistically-minded human being can thus make a contribution that benefits the whole by working to overcome those tendencies in his or her own temperament that still belong to the mentality of the jungle. This can of course only be done by interacting with the surroundings because it is only in relation to these that egoism, explosive outbursts, surliness, lust for power, envy etc. become evident, that is to say, everything by means of which one tries to protect oneself by attacking others or by being arrogant, cunning or hypocritical. There are many ways of trying to protect oneself, and this applies to both states and people, but there is only *one* real protection and that derives from the radiation of love that can emanate from the living beings to everything living. A lack of love will always be evidence of a lack of protection. Christ said that 'all they that take the sword shall perish with the sword', because he knew the cosmic law about life protection and what it was to be without it. He also knew how to find a true and reliable guarantee of life and he taught people to pray, 'Our Father, which art in Heaven'.

Terrestrial human beings still lack the spiritual foundation upon which a human democracy can be created

In that case, is it in the area of religion that human beings will find how life can be protected and guaranteed? Yes, but it is not in some kind of new religion, neither

is it in the dogmas and formal ceremonies of the old religions. It is in that kernel of truth that lies in all the great religious teachings about prayer or concentration on the Godhead. Many modern-thinking human beings are unable to pray or think that prayer has no meaning because they are no longer able to believe in God as an old man sitting up in the clouds. But it has become my task to try to show those among these human beings who are seeking and longing to find a fixed point of stability in existence that there is such a thing, and that knowing about it can offer the greatest protection and guarantee of life available to a human being. Humankind has come through many evolutionary phases, from primitive forms of religion and social structure, through religious and political dictatorship, to the present evolutionary phase in which democracy exists as a name and as a longing, but also in the form of certain attempts to put it into practice. Terrestrial human beings still lack, however, the spiritual foundation upon which a truly human democracy can be created, namely, the relationship to the eternal Godhead, in which we live, move and have our being. This is not only a relationship based on faith, but a conscious relationship between the individual human being's spiritual world or consciousness and the Godhead's consciousness, which is the spiritual world in which all life, physical as well as spiritual, stirs. There exists nothing in the entire universe that, from the cosmic perspective, is not of benefit to the whole; this is the keynote that penetrates everything. The being that has now evolved to the point where it is conscious of its own I and of the laws in the universe around itself will now arrive at the realisation that the degree of life protection and life guarantee that one can achieve is the degree of life protection and life guarantee that one offers to others, and that eternal life is guaranteed to every

The amazing world of matter

by Harry Rasmussen

One problem which has occupied my mind for many years – and probably also other students of Martinus – is how Martinus’ cosmic analyses can and must be in accord with the data and facts of natural science. In my view, the present situation should not just be left to look after itself in the hope that one day natural science will recognise that its observations and data are more than physical phenomena and laws of nature, so that at a certain point in time it will directly or indirectly confirm Martinus’ statement that such phenomena are in fact manifestations of life which originate from one of several beings and which therefore in their essence mean that they represent some kind of or a degree of consciousness. (1)

Two methods of sensing

As I see it, there cannot be a direct and non-contradictory agreement between natural science’s observations and data on the one hand and Martinus’ analyses of spiritual science on the other. On the contrary it appears that the mutual contradiction and incompatibility between the two sciences are of such a nature that they must be seen as epistemologically complementary.

This must mean that there is a mutually complementary relation between the two epistemological theories which Martinus terms ‘sensing from below’ and

‘sensing from above’. However, he argues and substantiates that this is true only from a so-called ‘low-psychic viewpoint’ and describes that as the ability to sense from above grows, the epistemological divide between the two sensory methods will vanish. This does not alter the fact, however, that in practice there will still be a mutually irreconcilable disagreement between the two sensory methods; sensing from below will continue to produce merely physical data and facts whereas sensing from above will still only be able to interpret and experience these data and facts as expressions of life and consciousness. The method of sensing from below makes it impossible to interpret and experience expressions of life and consciousness, and the method of sensing from above will not make it possible to interpret and experience phenomena exclusively as physical entities devoid of life and consciousness. (2)

Matter and quantum physics

Moreover, I have always been puzzled by the fact that many natural scientists and so-called spiritual scientists – including students of Martinus’ cosmology – have failed to and still fail to recognise the amazing nature of so-called physical matter to a larger extent than seems to be the case. Even if there were nothing more in the universe than physical matter and the

laws that govern it, its very infrastructure and composition are so utterly amazing that this reality alone merits a higher degree of fascination.

It is a truly remarkable and indeed unfamiliar world that atomic research has shown us in the form of the microcosmos of matter, with its elementary particles, atoms and molecules; in fact it is so utterly dissimilar that we find it hard to see the connection with ourselves, our own world and our everyday. It is hard to grasp that this matter consists of particles or energy quanta that travel at inconceivably high speeds and with so much space in-between that it is necessary to refer to matter as mostly empty space. The consequence is that any physical entity – including for instance man's organism – is made up primarily of empty space, in other words: nothing!

In terms of epistemology, quantum physics challenges the physical reality of matter since it depends entirely on the existence of elementary particles. Some researchers of quantum physics believe that elementary particles are in fact a creation of man's brain because this allows us to embrace and classify numerical physical entities such as electrons in a practical manner. It is difficult to define for instance an electron in itself because in an experimental situation it is impossible to uphold classical physics' differentiation between the observed (the researched or observed object) and the measuring instrument (the subject). Nevertheless, it must be evident that atomic concepts such as electrons, neutrons and positrons do somehow and in one way or another correspond to the underlying traits of the objective reality. The big question is how. (3)

Matter and consciousness

This state of being amazed by the nature and characteristics of matter that I have described above is shared, as far as I can

see, to a large extent by Martinus; this is so although reportedly he was able to perceive and see through the forces and laws that from a cosmic perspective form the basis of physical matter. The fact that physical matter in its final analysis, that is, seen from a cosmic viewpoint, is an illusion because it is identical with the unknown X1, does not change the fact that within its own boundaries and framework it represents what we usually understand by reality. (4)

Add to this that we – and not least natural scientists – should also be amazed by the very existence of an 'element' or 'something' that can marvel at the character and nature of matter. This 'element' is no less than consciousness which most natural scientists, including particularly brain researchers, psychologists, etc., believe to be the brain and the central nervous system. Or put more precisely: it is believed that consciousness is a by-product of the proven and explainable physiological processes – i.e. the electrochemical processes – which do indeed take place in the brain and central nervous system. Consciousness is therefore nothing in itself, and therefore when a human being refers to himself as 'I' or 'me', these researchers believe it to be the brain's linguistic or intellectual reference to his own and his organism's existence. Personally I once heard a well-known Danish brain researcher say: "It is absurd when a human being refers to himself as 'I'; one should in fact say 'My brain', and that my brain thinks, wishes and wants this or that! For any human being, you and I, is primarily the brain – no more and no less. There are no other possibilities as far as brain research can see".

It is interesting and thought-provoking to hear and witness that a researcher who enjoys plenty of media exposure had no qualms about abstracting from 'himself' while at the same time objectivising himself by referring to the 'brain'. The re-

searcher did not in the least wonder about the linguistic manifestation 'my brain' which directly and unreflectingly refers to a 'concept of ownership', in other words 'I own a brain which is an important and superior part of my body'.

Physiology and psychology

Today's brain researchers, psychologists and psychiatrists seem to believe that a human being's psychology can and must be explained through physiology. This is one of the reasons why Sigmund Freud's psychology became so influential on research and thinking in the 1960's and 1970's, a period when the views of the utterly materialistically oriented Marxism became entirely dominant in Denmark and in many other countries. Therefore viewpoints were suppressed that were out of line with this consensus. Among the dethroned was, for instance, the depth psychologist C.G. Jung who, in contrast to Freud, believed that the psyche represents an overriding system of energy and that the psyche cannot be explained in and through physiology. (5)

It must be added, however, that there are contemporary brain researchers and scientific psychologists who do not believe that consciousness can be explained solely through physiology. One of the problems that face physiologists and psychologists is how to describe or explain how for instance the electro-chemical processes of the brain, which automatically form in connection with the faculty of seeing, are transformed into conscious images of the surrounding world and indeed images that cannot be registered directly by the microscopical electro-chemical signals that are transmitted from the eye's retina and through the optic nerves to the visual centre in the hind-brain. The crucial question arises when these researchers on a purely speculative and theoretical basis *assume* that the various centres of the brain in one way or

another and in a hitherto unknown manner process the signals transmitted from the visual centre so that they eventually – at very high speeds – transform into images of the surrounding world. (6)

How Martinus views this issue

As is well known to anyone who has even the most rudimentary knowledge of Martinus' cosmology, the issue of consciousness and sensing differs very much from the results and conclusions that physiologists and brain researchers have so far arrived at. Martinus has dealt with and analysed the complex issue of sensing and experiencing in a manner that at the very least bridges the gap that seems to exist between physiology and scientific psychology on the one hand and the facts of epistemology and spiritual science on the other. I will not deal any further with this issue on this occasion; I will only point out that seen from Martinus' point of view, the brain is not the ultimate seat of sensing. Instead it is a system or field of force which consist of a total of six spiritual bodies that the I, through its super-consciousness, uses to sense and produce manifestations, or in other words: to experience of life. (7)

The primary role which Martinus in his cosmology attributes to the very process of experiencing life is of course not acceptable to brain researchers and scientific psychologists who in general terms find that it is a by-product of a material existence which is exclusively dictated and determined by physical, biological and physiological laws that the human being can influence only to a limited extent. But the difference between the methods of analysis of natural science and its results on the one hand and Martinus' cosmic analyses on the other, can only, according to Martinus, be a temporary product of the low-psychic form of sensing or consciousness which the common representatives of science must inevitably represent

and use in their research and thinking. This form of thinking is basically characterised by the limitations of time and space that make it possible with the physical senses – assisted by the intellect – to register, measure and weigh physical phenomena. In contrast, Martinus' cosmic analyses are a result of the high-psychic form of sensing and consciousness, the so-called cosmic consciousness which is dominated by the highest basic energy and visual capacity of existence: intuition, which can see infinity in time and space in any form of limitation, and without which life would for ever remain an unsolved mystery. (8)

Against this background, it must eventually be demonstrated that there is a solid reasoning behind Martinus' statement that science is the scenting of the fresh sea air near the ocean; in this analogy the ocean should be understood as the knowledge or wisdom of cosmic consciousness that will apparently without exception sooner or later become integrated in every human being. (9)

Notes and sources:

(1) Martinus' understanding of science: see for instance *LB 1*, sections 63, 136, 180-1, 202, 230-1, 247.

(2) On the concepts 'sensing from below' and 'sensing from above', 'sensing across matter' and 'sensing along matter', see for instance *Bisættelse* (not available in English), chapters 28-30, 89. See Martinus' booklet no. 9: *Mellem to verdensepoker*, chapters 8-14 (not available in English).

(3) See for instance T. Bergstein: *Quantum physics and everyday language*, chapters 3-5. Published by Macmillan, 1972.

(4) For Martinus' views on the concept of matter, see for instance *LB 2* sections 324, 332-3, 352, 354, 365, 370, 377, 384, 413, 430, 587-8, 590-6, 598, 601-2 and 607.

For Martinus' views on the concept of consciousness, see for instance *LB 2*, sections 294-5, 297, 314, 381, 445-6, 469-71, 536, 618-20, 626-31, 556, 595. On the concept of X1, see for instance *LB 2*, sections 549, 556, 566, 582.

(5) See for instance Erich Fromm: *Greatness and limitations of Freud's thoughts*. Published by Acabus, 1982. See also Calvin S. Hall and Vernon J. Nordby: *A primer of Jungian psychology*. Published by Croom Helm, 1974.

(6) See for instance Rasmus Fog: *Hjerneforskning. Er hjernen en computer? Eller har vi en sjæl?* in the book 'Videnskaben eller Gud?' Edited Bent Raymond Jørgensen and Uffe Gråe Jørgensen, DR Multimedia 1996. – See also note 3 of the same book (only available in Danish).

(7) See for instance Martinus' booklet no. 1: *The Fate of Mankind*, sections 19-23. See also *LB 2*, sections 222-226.

(8) On intuition, see for instance *LB 1*, sections 179, 185-6, 194-206, 209, 213-8, 220, 259.

(9) *LB 1*, section 180.

Abbr.: *LB = Livets Bog* (The Book of Life)

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Anyone out there?

Lloyd Narcisse in Arizona would like to come in contact with fellow Americans, also interested in Martinus Cosmology, to discuss ideas, coming together and more.

Please send an e-mail to senarics@hotmail.com

continued from page 2

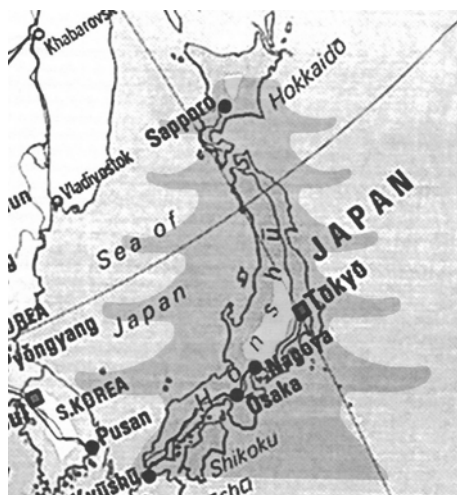
I once visited Japan, where I saw a landscape that is rare in the world and experienced a kindness among the people that is also rare in the world. On this New Year's Day, I pray that the people of Japan may enjoy good health and continue to work for the development and happiness of humanity, and I send you my heartfelt greetings through the beloved Zinrui-Aizen Sinbun.

Translated from Japanese by Ryo Suganami, 2004

Cosmic scientists

by Martinus

At an international conference in Japan in 1954, Martinus was invited to answer the following question: "What welfare does the religion that is based upon the almighty God offer?" – This is Martinus' answer.



Such a religion that is based on God and has a truly scientific foundation will primarily give mankind an in-depth knowledge which can clearly reveal to man the true causes of all the suffering and hardship, the wars and mutilation, the illnesses and premature deaths, the misfortune and misery, etc. that today turn mankind's existence into an Armageddon. This

knowledge or elucidation of the causes of darkness will obviously make man replace materialistic policy making with the formation of all the Earth's human beings into one people and one state or into a truly international world kingdom, governed or controlled by a corresponding world government. The members of this world government will gradually represent only initiated beings or cosmic scientists. The materialistic world administration will be reorganised in favour of protecting human beings so that they will not be ruthlessly exploited by others. In the world state no one can live at the expense of others. Every child that is born will be trained and will receive education in those fields of manifestation in which it has special talents or predispositions. Each and every one will thus get exactly what is best for him. Money will fall out of use because it will become redundant. By using machines, a small part of mankind will be able to produce all the vital prod-

ucts that are needed to cover material needs. This will not lead to unemployment but will increasingly abolish the need for people to be forced to work. I cannot here go into the details of this development which the future will bring through cosmic science or a scientific world religion. In my main work, *Livets Bog*, The Book of Life, I give a detailed description of the future of mankind in this world kingdom. The culture of this world kingdom will, in its divine final reckoning or when it is brought to completion, eclipse everything that the mentality of the ordinary human being of today can fathom. At this point the almighty science will long since have removed hatred and anger from the human mentality along with those ideas and ways of thinking that promote death and illness. And God's spirit, in the form of the world

religion that is based on almighty science, will rise like the summer sun over the terrestrial human being's mental horizon bringing warmth and melting away the icy terrains of hatred and war, causing divine love to vibrate in everyone's brains and to sparkle in everyone's eyes and to make every human being extend their hands in caress and blessing. In such celestial and heavenly splendour, the lethal shadows of the present day cultural epoch must yield and its processes of murder, its proneness to suffering and mutilation, its conditions for robbery and plundering, etc. must fade and turn to nothing in this refulgence of God's countenance.

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Translated by MKB*

Quotations

by Martinus

All human beings need to know something about the love of life. The human being who has true love of life cannot be conquered by negative forces.

Danish Kosmos no. 5, 1995



In order to lead a harmonious life one must all the time focus on whether or not the action one is about to take is in fact masked egoism or one whose deepest motive is a wish to bring joy to others and not oneself.

Danish Kosmos no. 5, 2003



When a human being's moral understanding or spiritual life becomes defective, it will not be long until his physical life will also break down.

*Martinus' booklet: 'Menneskeheden og verdensbilledet'
(Mankind and the world picture – not available in English)*

Oneness and love

by Sina Sabbagh

When a boy and a girl feel deep sympathy for each other, there takes place a succession of things, each having the purpose of leading these beings closer to one another, eventually to unite them in intercourse, making them 'one flesh'. In principle the same thing applies when two Christ beings meet; their sexuality has as its aim their union. But why do they strive towards this unity or oneness?

Let us take a closer look at the question of the relationship between oneness and love, which we can see at its culmination in the cosmic, indivisible unity of God.

When we as cosmically blind beings look around us we see a world made up entirely of physical matter, and most of the time we see nothing other than that, whether we are looking at stones or human beings. For this reason it is perfectly natural that we look upon each other as physical matter. Our most godless state is when we entirely identify ourselves with the physical body that we use. We then identify ourselves and our neighbour with what is temporal, that is to say, with death. But during, and as a result of, evolution towards the light one 'elevates' one's perspective more and more onto the plane of the I, in the sense that one identifies oneself and one's neighbour more and more with this eternal, essential kernel, instead of with a temporal, in fact illusory, body. This leads one also to identify oneself more and more with one's neighbour, as it is the same indivisible 'divine some-

thing' that forms the essential kernel in all living beings. And this is in fact also the reason why those with cosmic sight love all beings equally! If love is not based on the beings' temporal bodies and consciousnesses, then neither is it dependent on their outward appearance. To the extent that a being with cosmic sight sees that the body and the temporary consciousness is not the living being itself but merely its instrument, he will love the criminal just as much as the Christ being, the Muslim, the woman, the man, the primitive human being, indeed just as much as he will love himself. And we should not confine ourselves to seeing only human beings as our neighbours. No, this entire reasoning can and should be applied to our neighbours every bit as much when they appear as animals, plants and even minerals! This can result in us ceasing to eat meat, feeling displeasure in, for example, picking flowers, and also seeing minerals as an expression of life that we do not want to destroy unnecessarily. Martinus himself is a good example of this, and in 'On the birth of my mission' he relates that after his cosmic initiation he even caressed and felt love for stones, and the stones caressed him in return. This was a form of sexuality with the Godhead itself. And perhaps we ourselves can sometimes experience a tiny glimpse of sympathy for mineral matter, be it only when we find a particular mineral object beautiful and our feelings of sympathy for it are strengthened slightly.

Feeling a certain displeasure against eating plants because it is practising 'the killing principle' both in meso- and in micro-cosmos, will lead later on to eating fruit, which, however fantastic it might seem, is a way of practising 'the life-giving principle' and thereby love. This is due to the fact that fruit is created in order to be eaten. On being taken in as food the bodies of the micro-beings in the fruit 'gain life', that is to say, micro-beings incarnate in them. If we do not eat the fruit it will not be made use of and will rot away. So wonderfully divine is the world plan that in the true human kingdom even taking in food is an act of love!

It is in fact as an extension or continuation of the love for the beings in meso-cosmos that the sympathy for micro- and macro-cosmos emerges. It is interesting that from one point of view we are more dependent on our micro-cosmos when we can see that their wellbeing is a direct, organic consequence of our own wellbeing. Why is it that love for micro-cosmos emerges later than love for meso-cosmos? And how is it that certain human beings can be tremendously focused on showing respect for their micro-cosmos, without showing the same love to the beings in meso-cosmos?

The answer to the second question must be that a way of caring for micro-cosmos that is based on our direct dependency on these beings is not an expression of unselfish love. In the same way that we often, for purely egoistic reasons, favour and take care of certain beings in meso-cosmos that have a special meaning to us and the dissemination of our genes (eg. one's wife, children, relatives, nation etc.) we can also look after our own micro-cosmos, not necessarily out of respect for our micro-beings as living beings, but just because we are the better for it. Beings with true neighbourly love show the same respect for other people's micro-beings as for their own.

In answer to the first question we can say that we often identify 'degrees of life' with 'degrees of equality with ourselves'. And for cosmically unconscious beings, who sense merely the physical, that is to say, the bodies, this means that oneness or equality with other beings will depend purely on outer, bodily factors. One can sometimes treat even other human beings as belonging to a lower degree of life, on the basis of how they differ from oneself, eg. in race, religion, sex, intellectual capability etc. As, to someone who is cosmically blind, the life of the micro-beings has a completely different appearance compared to his own life, and as there exists a barrier between himself and micro-cosmos made up of, among other things, differences in temporal perspective and ways of experiencing life, he shows the micro-beings no great respect and definitely does not see their life as being equal in value or meaning to his own. With cosmic sight the differences of perspective are bridged, and sensation is guided over onto a plane where all beings are equal; atoms as much as cells, humans as much as galaxies. And, as we shall see, the ability to sense on this plane influences to a very great extent the ability to experience truth and love.

In *Livets Bog* (The Book of Life) 7, section 2477 Martinus puts it in the following way: "Absolute reality thus comes to the fore in the beings' sensory area as an attraction towards other living beings. It is this attraction that, when it appears in its highest form, finds expression as real and absolute sympathy or love. This is the reason why this love in the beings gives rise to the urge or desire to please and caress other living beings. It is in fact a recognition, even though the beings themselves are still not conscious of it, of the identity of our I with our fellow beings' I and the resultant divine kinship or knowledge that everything living belongs to the same cosmic family."

This section thus demonstrates the wonderful fact that oneness forms the basis of love. The first sentence is in itself interesting because Martinus says that when we sense absolute reality we feel love, because, as he says in the previous section, all beings are identical in absolute reality. The experience of being cut off from our fellow beings results in an imaginary opposite of absolute reality. What separates us is what is illusory, what unites us is what is real.

On the basis of this we can also understand that the reason why we do not love is because we only experience the illusions (the bodies) and do not sense absolute reality (the I). Conversely one can say that when we do love, we sense absolute reality. And this makes it clear that cosmic sight, that is to say, sensing through intuition, and practising love are in fact two sides of the same thing!

This also provides the solution to the problem of how our faculty of intuition can develop and give us cosmic consciousness when, according to Martinus, we should not work at developing it following any of the various methods of training it. How can a talent grow if we do not train to develop it? It becomes clear and logical that practising love of one's neighbour is the same as using and developing intuition, precisely because love and cosmic sight are different sides of one and the same thing.

This is also the reason why it is important for us on our present evolutionary step to train ourselves, at least theoretically, to 'see cosmically'. The actual reason why Martinus manifested this cosmology was in order to give us theoretical cosmic consciousness. Theoretically 'seeing cosmically' means living according to the analyses and being in contact with the laws of life, which is the same as manifesting love, which in turn gives rise to cosmic consciousness.

The divine kinship mentioned by Martinus in the quotation above is also evident in the phenomena that we know as empathy and compassion. To feel one's neighbour's suffering in oneself is an expression of the organic interconnectedness that one has with this neighbour. In the same way, the neighbour's joy is also something that one feels oneself and this is one of the reasons why it is such a great pleasure to give gifts, caresses and love to this neighbour. My neighbour's joy becomes my joy and my neighbour's sorrow my sorrow. But if this ability to empathise with sorrow is not counterbalanced by sufficient intelligence, so that I can in some way distance myself from the other person's perspective, my neighbour's sorrow can actually become my own sorrow and I end up being out of balance and depressed as well, which has no positive value either for my neighbour or myself. This is what can happen when we watch war footage on TV, or see beggars in the street and other unfortunate people in our surroundings. Empathy that is not counterbalanced by intelligence and the knowledge that 'everything is very good' can lead individuals with an excess of feeling into a continuous state of pessimism and depression.

An excess of intelligence will also create an imbalance in that, to a corresponding degree, one responds with coldness to one's neighbour's suffering and one is not sufficiently moved by it to be motivated to want to do anything to improve the situation. Indeed lack of compassion can even lead one to ask the question, 'What has this got to do with me?' On the other hand the person who can empathise, even though it is often on an unconscious level, senses the organic interconnectedness with the other being and experiences that this being's suffering touches him and has something to do with him. At the point of balance between these two, in themselves unbalanced, phe-

nomena of the consciousness is to be found love. One has so much empathy that one is motivated to help, and one has enough intelligence not to become negative oneself, and it is as a result of this balance with its inherent logic that one can see what is the best thing to do for one's neighbour at any precise moment.

With respect to our feeling of oneness with our neighbour and the resultant organic sense that what happens to my neighbour also happens to me on a deep level, it is extremely interesting to note how this experience concerning our own manifestation towards our neighbour is guaranteed - even in those zones in which one is unconscious of it - through the law of karma. This means that even though I am unable to feel my neighbour's suffering in myself, I will end up feeling it (with a certain delay on the temporal plane) when it comes to my own actions towards my neighbour. This comes about through those actions that I manifest towards my neighbour inevitably turning back on myself and becoming my own experience. What we do to our neighbour we therefore do to ourselves. Can oneness and the experience of oneness be more organic than this?

The functioning of karma is one of the laws of life that, because it lies behind all our experiences, eventually makes us conscious of true reality; among other things it makes us conscious of our oneness with our neighbour. In short, one can see an aspect of one's own manifestation of love as a sort of organic knowledge, a sort of 'C-knowledge', about the law of karma, and also for that matter all the other cosmic laws. Even though one does not remember that one has to 'reap what one sows', one gains initially an unconscious talent for understanding the functioning of the cosmos. Quite simply, one 'feels' that one has not got the heart to do certain things or that certain things are right or wrong, without being able or

needing to give oneself a logical reason. Those with perfect neighbourly love live according to the laws of life as a natural consequence of their organic structure.

One can see the whole spiral cycle as a journey between the experience of oneness and the experience of separation. This experience therefore also has a cycle. One experiences being most separated from all other beings when one is in the 'animal kingdom' and one experiences being most united with all other beings in the 'divine world' and it is an 'automatic' residue left over from the perfect consciousness of the divine kinship that, in the form of the energy of instinct, follows us right down to the animal kingdom. This automatic talent for unity or oneness can be seen, for example, in plant beings that together with other individual plant souls form a 'group soul', which then forms a plant organism. In the case of the more evolved animals this separateness has come so far that each being manifests in its own physical organism, and this is separate from the organisms of others. But even here we come across a residue left over from the previous sense of oneness and this we know as herd or flock consciousness. The herd can be seen almost as the 'common organism'. We can see this even in terrestrial human beings in the form of, for example, nationalism, the formation of religious groups, racism, family ties, in fact in all ways of favouring certain beings. But this is merely a 'partial consciousness of oneness' and is a tiny residue left over in cosmically blind beings. Eventually the actual sense of oneness or cosmic sight wipes out racism, nationalism etc. in favour of love.

It is interesting that psychological research has shown that the 'sense of oneness' in human beings is at its strongest in little children up to the age of three, which is something that those of us with a background in this cosmology see as a repetition. Up to that age one has no real con-

sciousness of one's I, with the result that one does not see oneself as so separate from one's surroundings. But in human evolution the sense of individuality increases as instinct degenerates, until we do not in any way identify ourselves as a part of the surroundings but see ourselves as completely separate units. At this point our instinct is minimal and we have no higher psychic abilities. We are left believing in the illusion that separation from all other beings is our true nature, which is the reason why egoism becomes the true way of life, living up to the words: 'everyone for himself'. At this point we are farthest away from God, our neighbour and our true identity. Satiation with this state is the only thing that can cause us to begin to build up a new day-consciousness of our oneness with all other living beings. This satiation can be felt as a strong longing for light and love. With intuition we will create what we have lost as a result of the degeneration of instinct, but this time we will create it in a conscious form and not as an unconscious leftover from our past.

As what we are studying is primarily the connections between oneness and love, we will merely point out, without going into great depth, an interesting connection between the cycle of oneness and some of the other cycles. Martinus speaks about the concepts of 'life' and 'death' in a wider context than we usually do. He shows that the 'death zone' of the spiral cycle is in fact our own kingdom, 'the animal kingdom', and that 'life' culminates in 'the divine world'. Here we can see a connection between the concepts of 'life', 'oneness' and 'love' and their cycles. To this list we can also add the concepts of 'the highest fire', 'light' and 'the energy of intuition'. In 'the divine world' the experience of oneself as 'the fixed point' reaches its culmination and it is therefore here that one is nearest to one's true identity. This is the reason why the

experience of oneness with all other living beings reaches its culmination (because one's true identity, that is, the fixed point in oneself, is identical to the fixed point in all other beings). 'The divine world' is indeed a kingdom worthy of its name. It is impossible to imagine anything more divine than being at the culmination of life, knowledge and love, being a cell in the sexual organ of the Godhead, where life is a constant releasing of 'the highest fire', where one is at one with oneself and with God, everything is artistic creation, everything is pleasure, everything is light, and 'everything is very good'.

For the very reason that the essential kernel, that is to say the I, in all beings is one and the same, one can say that what one is looking for in the oneness or the unity with another being is actually oneness with oneself, with one's own I. It is God wanting to meet itself. One therefore becomes more and more inwardly at one with one's I and one wants to manifest it outwardly. The purpose of attraction to other beings is actually to manifest on the temporal plane what lies on the eternal plane. When the eternal and the temporal within oneself are in harmony with each other, one is practicing the highest form of prayer. Then 'God's will be done' is made fully manifest on the temporal plane. One is to the greatest extent at one with oneself and with God, which means that one is in harmony with the keynote of the universe, love. Only by seeing unity instead of separation is the heart filled with the desire to love, as it is only then that one senses the essential element of aliveness in each other and the sense of belonging to the same family that this implies. This way of seeing brings one into contact with true reality. One sees the indivisible oneness wherever one looks, one sees 'the great' in 'the small', one sees the whole in the part, one sees the ocean in the drop, which means that one sees God making itself manifest in one's neighbour's eyes,

in the stillness of one's own inner world,
in the artistic beauty of ice crystals, in the
mystery of the stars, present in all places,
in all ways and at all times.

*Published in Swedish Kosmos 2004-8.
Translated by Andrew Brown*

Quotations

by **Martinus**

Jesus saw that the 'kingdom of heaven' would not become any true reality in the external world through the formation of religions or isms, through baptism or sacraments alone, that it had to be crowned and confirmed through his 'second coming in the clouds in great glory', which means the birth of his mentality in each individual's will and thought concentration.

★

When earth-man possesses this 'second coming of Christ' in his own mentality, he will have the only absolutely effective means with which he can counteract his misfortunes, his sufferings and disharmony with life.

★

Everyone, whether a Buddhist, a Muslim, a Christian, or whatever, must therefore prepare for this 'second coming of Christ' in his own mentality or world of thought. By doing this, he will not only support and consolidate his own happiness or bright destiny, but he will also become one of those citizens of which a state must consist, if the 'kingdom of heaven' shall become an external reality.

First published in Danish Kosmos no. 9 1971.

From the English version of the article: 'How can we counteract our own dark fate?'



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 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 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

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