

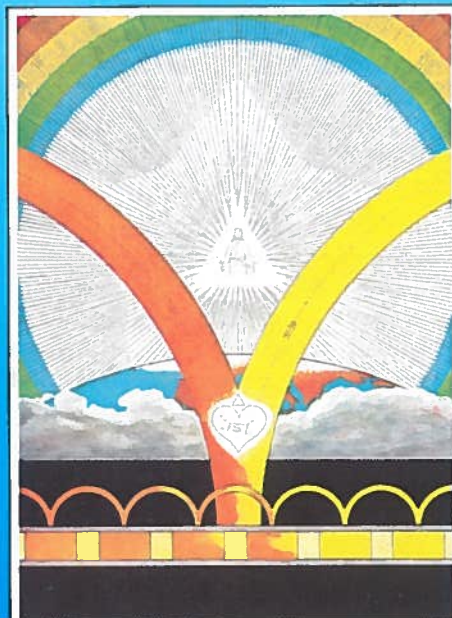
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Do human beings have free will?

**The exercise of the will
and the will of God**

A 200th birth-jubilee



A 200th birth-jubilee

by Harry Rasmussen

The 2nd of April 2005 marked the 200th anniversary of the birth of the writer Hans Christian Andersen. The jubilee is celebrated with grandiose arrangements both here in Denmark and abroad. Prior to the anniversary innumerable activities have taken place, among others theatre and film productions depicting scenes from Andersen's extraordinary life and his extensive literary work. Here in Kosmos we will gently touch upon the background for his reincarnation, childhood and repetition up till 1834-35, when he on the one hand experienced a personal spiritual breakthrough and on the other hand had his initial success as a writer with the novel *"The Improvisatore or Life in Italy"* and as a story-teller with *"Fairytale Told for Children"*. We will also be looking at his psycho-sexual constitution, which could indicate that he was not far from being double-poled.

Hans Christian Andersen was conceived around July 1804. His mother was the maid Anne Marie Andersdatter and his father was the shoemaker Hans Andersen, both living and working in Odense, but not employed at the same place. The couple was only married on the 2nd of February 1805, only two months before the birth of their son on the 2nd of April of the same year. It is not quite certain where exactly in Odense the place of birth was, but as late as 1867-68 the house on the corner of Bangs Boder and Hans Jenssensstræde was designated as Andersen's birthplace. Since 1905 Hans Christian Andersen's Museum, called "Hans Chris-

tian Andersen's House" has been housed here. But Andersen has most probably never lived in the house; at the most he might have stayed there a few months from his birth until his parents moved in together about six months later.

The parents do not seem to have been living together until the end of 1805, and then they lived in the street Holsedore and later in Klaregade. It was only in July 1806 that the couple, who apart from the son also had Karen Marie, the mother's child, Andersen's 5 year older half-sister, living with them, moved to the flat in the house in Munkemøllestræde, which the writer always considered his childhood home. It is this home, which in 1930 was also opened as a museum, that he mentions and describes in his autobiographies, and not, as many people seem to think, the house known as Hans Christian Andersen's House. (1)

Andersen and the lost Elysium

As it has been clear from my earlier articles it is my fundamental viewpoint that Hans Christian Andersen, in spite of his mind's pendulum-like wavering between faith and doubt, was convinced about the immortality of the soul and eternal life, a conviction which to him is inseparably linked to the three main qualities of God: universal love, infinite wisdom and omnipotence. He furthermore shared the view that the soul, from an original, divine world of light, an "Elysium" or

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Do human beings have free will?

by Martinus

A human being's knowledge and experience define the limits of its freedom

One of the questions that occupy the attention of many people who are seeking answers is the question of the extent to which human beings have free will, or whether they are automatically compelled to act the way they do in certain situations. Some people claim that our experience of possessing a free will is merely a delusion and that what we call will is only an automatic release of causes and effects determined by chemical connections in our glands and other organs. There are others who are of the opinion that our will exists as something that is independent of everything and everyone. Their behaviour is evidence of such an attitude to life because they pay no attention to other people's will and way of thinking, but use every available means to seek to impose their own will.

Neither of these views is in harmony with the truth. They are both expressions of lack of knowledge. But of course one cannot blame these people for that. Everyone has to think according to the knowledge and experience that he or she possesses. This knowledge and experience defines the

limits for how they are able to think and act. This means that it places limits on their freedom. A Bushman or an Australian Aborigine cannot direct his will in the same way that a great scientist such as Einstein or Niels Bohr can. They are not able to because they do not have in their consciousness the same forces directing their will as these scientists. So is it after all perhaps the chemical substances in our organism that determine how we exercise our will? Could it be that they are combined in one way in primitive humans and in another way in a great scientist, and that this combination determines how these beings think and exercise their will? From a materialistic point of view it could be so. But one could then ask what is the cause of these combinations of matter or energy in the organisms of human beings. The materialist would answer that it is nature and nurture. This means that he views the whole of life as a purely automatic chain of causes and effects, in which the combination of the substances continually brings about new reactions, which in turn become the cause of new effects and so on for ever. Some of these combinations are claimed to be merely lifeless, while others by pure

chance become life and consciousness, experiences of sadness and joy or thoughts and feelings that disappear again when the substances form other combinations.

One cannot create “something” out of “nothing”

According to this way of thinking, what we call our I and our individuality should emerge when the substances combine, and disappear again when these substances form other connections, and our will should be merely the result of the reaction of chemical substances. A chemist, who uses his ability to think and draw conclusions based on cause and effect with the aim of mixing physical substances so as to bring about desired results, should therefore himself be a mere result of such blind, chemical forces and his ability to exercise his will, which is guided by his experience and his thinking, should be nothing more than an illusion, a deception pure and simple. One could just as well do away with the term “chemist” and just speak about chemistry. The “creator” plays no role whatsoever, as he is merely a product of “what is created” or of the combinations of the substances. But how can “what is created” create a “creator”? Surely a chemist does not occupy himself with chemistry unless he has a wish and a will to do so. He is interested in it, he experiences something as a result of it, and he creates something. He does not create “something” out of “nothing”, but with his experience and his thinking in conjunction with his will he changes combinations of matter into other combinations of matter. Creation consists of changing things from one state to another. This also applies in Nature, there is no thing that has come out of nothing, neither is there any thing that can become nothing. Everything is in the process of change in the world of matter. And with respect to this process of change, science asserts that it is planned and that it is logical.

Human beings are “creators” to the extent that they know and use the materials and energies of life in harmony with the laws of Nature

The forces of Nature manifest in accordance with what we call the laws of Nature. When human beings create they also have to be familiar with these laws, otherwise what they create will be imperfect or perhaps even a complete and utter mess. Their freedom to create is dependent on their knowledge of the laws of life and their ability to convert the knowledge they have into action. Human beings are thus “creators” to the extent that they know and use the materials and energies of life in harmony with the laws of Nature. But how did Nature come about? Does it consist merely of chance combinations of matter? A flower, a tree, an animal, a human being, are they merely the results of chance causes? And equally the planets, the solar systems and galaxies, all these combinations of heavenly bodies each following its own distinct path, are they merely the expression of pure chance? To say nothing of all the forms of life within the human being’s own organism, its organs, cells, molecules, atoms and electrons that, as long as the being is healthy, together perform a wonderful division of labour. Does it not demonstrate logic? Does it not demonstrate thought and foresight? Is it pure chance that our eyes are positioned where they are? Are not our hands ingenious tools? Is it not a proof of thoughtfulness that the nose with its sense of smell is placed as far away from the “drain” as is possible? Who thought of it like that? Who wanted it to be like that? It is the eternal Creator who with his eternal creative ability transforms matter, which is in itself also eternal, from one state to another and from that state to yet another, and so on. The states or combinations of matter are not eternal, they make up the shifting world of time, space and form, in which everything consists of cycles within cycles.

An understanding of the divine Creator grows as human beings evolve

The belief in an eternal God behind everything in Nature is not something that human beings have invented. The primitive human being knows, as a result of its instinct, that there is something invisible behind the visible and a creator behind what is created. The fact that through the ages human beings have created this god in their own image, according to their own highest ideals of might and wisdom, is quite another issue. An understanding of the divine Creator grows as human beings evolve. But, one may say, there are in our time a great many people who do not believe that there is a god at all. Indeed, but this is only a transitional stage. Human beings' instinct has degenerated and their intelligence is in the process of developing, with the result that many human beings at the moment have difficulty in blindly believing. They want to understand. This also shows how the will works. There are many human beings who would like to believe, if only they could. But because their intelligence is now an essential part of the forces that direct their will and as this intelligence can only be satisfied through logical explanations, it is no longer enough for them to be told that "the ways of the Lord are past all understanding". On the other hand their intelligence is still not sufficiently developed to enable them to use it as a guide in cosmic or universal logic. Only local logic, that is to say logic characterised by materialistic thinking, is predominant in the terrestrial human beings' consciousness at the moment. From a cosmic point of view, human beings are like little children that are busy with everything that is happening around them. They are focussed on the world of things, they want to own and possess, and they can often, like children, fly into a rage if they do not get what they want. Like children, they also like to take things apart in order to see what is inside them, but they are not sure that they can

put them together again because they are still not yet ready to see how things work. Like children, they have the freedom to gain a great deal of experience of good and evil, to hurt themselves and get burnt, to tear things up and break them to pieces, but they also have to take the consequences. We know that once a child has burnt itself it knows to keep away from fire, and the same principle applies to human beings as a whole. A great many people have not the heart to hurt another person or to cause trouble and they have the greatest compassion for others who have fallen on hard times. This is because they have personal experience of how it is. In previous incarnations they have been through hardship and suffering that has "burnt" them so much that they now shy away from actions that could bring them a similar fate in the future. They have the greatest compassion for people that are experiencing such situations and they do everything they can to help them. These experiences have therefore given them greater freedom, because they can engage their will to avoid a dark fate.

Spiritual science will gradually be able to help human beings to greater freedom

Naturally the chemical combination of the substances in our organism has a tremendous influence on our experience of life as a whole. But by giving these combinations of substances primary importance, by making them into what determines the way we live and experience our lives and the way we think, the materialistically-minded research scientists are turning the essential elements of life on their head. But it is quite natural that they should do so because physical science is based on what one can experience with the physical senses, on what one can weigh and measure and take apart in order to see what it looks like inside. But as long as one cannot experience what is invisible, which is the innermost

cause of things being put together the way they are and the cause behind the substances or materials having the very chemical combinations that they have, as long as one knows nothing about the spiritual materials that are found behind and that penetrate the physical materials, the freedom of one's own will is rather limited. Freedom is in fact dependent on what knowledge of both the physical and mental laws of life one is able to put behind one's will, that is to say, what knowledge and capability one has as a power directing one's will.

As human beings become ready to receive it and work with it, spiritual science will gradually be able to help them to gain greater freedom, because it will be able to help them to become "cosmic chemists". What does it mean to be a "cosmic chemist"? It means being able to mix not only physical materials with a knowledge of cause and effect so as to obtain desired results, but also being able to mix spiritual or mental energies, the thought substances, in such a way that a result that is desired in advance can be obtained, on the understanding however that the result should not only benefit the originator of the action but should also benefit and bring joy to other living beings. As conditions are at present for terrestrial human beings, they have the freedom to think and do many things, but they have to take the consequences of their actions. These consequences and effects will be experienced as something unpleasant and ill-fated if the thoughts and actions have not been in harmony with the basic law of life, which means if they have not been of benefit to the whole. If, on the other hand, the thoughts and actions have been based on the principle of neighbourly love they will come back in the form of love and help from other beings, that is to say as a bright and happy fate. It is actually possible for a human being today to take part consciously in creating its own fate. And that is the same as being a "cosmic chemist".

The eternal I with its eternal ability to create is the background for all movement in the eternal cycles of substances or in what is created

As long as human beings have a materialistic outlook on life, believing that they began to exist when they were conceived or when they were born and that they will cease to exist when they die, they have locked themselves into a tiny, restricted world in which there is not much freedom. They are able to believe that their will is merely a result of physical-chemical connections in the organism and that everything is, as a result, pointless and down to pure chance. Such an outlook on life makes it difficult for the originator of the outlook to become old. Bitterness, martyr complexes and fear readily ensue as a result, not least the fear of death. But as mentioned earlier, such conditions are merely a temporary stage. Terrestrial human beings, who from a cosmic point of view are like children, will evolve and arrive at greater spiritual maturity. They will gradually learn - first and foremost through their own experiences and later when as a result of these experiences they are ready to understand spiritual science - that life is not merely something that *happens*, an eternal process of transformation in eternal cycles, but it is also something that *is*, an eternal, unchanging "something" that we call the "I", and that is the fixed point behind all the movements and actions. This eternal "I" with its eternal "ability to create" is the background for everything that takes place in the eternal cycles of substances or in "what is created". This triune principle, "the creator, the ability to create and what is created", represents the universe itself as the living being or the God in whom we all "live, move and have our being". But it also represents all living beings in the universe, whether they are, from our perspective, atoms or galaxies, or whether they are plant beings, animals or humans. They are "created in God's image after his likeness",

and that means that the same eternal principles exist behind their temporal appearance in a temporary form in a physical world. But do all these beings in micro-, meso- and macrocosmos have free will? They do, to the extent that they with their consciousness are one with the laws of life or the divine will. If they are one hundred percent one with the divine will they have the freedom to create combinations of matter merely by concentrating their thought, they can then materialise and dematerialise, they are the Godhead's co-creators and co-workers in the universe. One cannot say this about terrestrial human beings, they are still cosmic children. But over the course of a series of incarnations they will gain the necessary experience and acquire the necessary ability to be of benefit to the whole. And they can do nothing better than

to follow the example given to human beings by Christ. He taught people to pray: "Father, not my will, but thy will be done", and however paradoxical it may perhaps sound to some people, this is the way to the highest form of freedom. Such an attitude does not make the person into a blind tool, a puppet or a robot, but into a figure of standing, who with their being and creative faculty are, in an individual way, an expression of divine creative power and love.

From a lecture at given at Klint on Monday 1 August 1955.

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The exercise of the will and the will of God

by Martinus

This article consists of an amalgamation of two incomplete manuscripts written by Martinus in preparation for lectures he gave. The first, entitled "The exercise of the will" was the final lecture of the summer season at Klint on 10 August 1947 and the second, entitled "The will of God", which was intended as a supplement to the first lecture, opened the winter season of lectures at the Martinus Institute on 14 September 1947.

The exercise of the will

Three ways in which the exercise of the will can be destroyed

What is meant by exercising the will? The exercise of the will is that power with

which the being should guard against any destruction of its life. The exercise of the will is a very interesting factor in the living being; it can be a plaything of the desires, but the desires can also be a plaything of the exercising of the will. If we take for example an alcoholic, a drug addict, a to-

bacco smoker or a person who has become addicted to the pleasure of any other stimulant, we can see that these people's will is a plaything of their desires. And as these pleasures are very harmful to the human organism they will inevitably destroy these people's organisms and as a consequence their full experience of life. To the extent that a human being's organism and thereby its sensory faculties are destroyed, and thereby its faculty to experience life is destroyed, the being will begin to be abnormal. Its mental faculties, knowledge and capability will become unsteady, eventually rendering its originator a helpless being who, as a mentally-disabled individual, has to be looked after by other people, by friends and relations or by the community. This state of helplessness is thus a direct consequence of the being having allowed its desires to grow and take over its will, so that the will has become a plaything of the desires. The being has therefore knocked out of action the very means, or the very power, with which it should be guarding itself against all kinds of abnormality, against any destruction of its experience of life. It is helpless and at the mercy of the whims of other living beings. This is therefore the exact opposite of the living beings' goal, which is to appear as a being in "God's image", in other words as being that is master of the perfect experience of life.

But it is not only the desire for the wrong physical stimulants that can take possession of a being's exercising of its will. The desire to elbow one's way forwards at the expense of others, the desire to possess other people's property, other people's livelihood and their material goods or the desire for other people's praise or admiration can also be so strong that they enslave the being's exercising of its will. As the exercising of the will is the only means whereby the being can keep itself within the bounds of normality, the being has therefore also in these cases lost the

true, healthy functioning and use of its organism, that is to say it has lost its completely normal faculty to experience life. The being will eventually become the sort of mental down-and-out that we refer to as a "fanatic". Because such a fanatic is also in glaring contrast to the healthy experience of life, also he will end up helpless and at the mercy of the whims of other people.

In addition to these two ways in which the exercising of the will can be destroyed, there is yet another, namely that which arises in the form of religious desires. These also can turn into pleasures of the kind that take total possession of the being's ability to exercise its will. Such a being would want all people who have a different way of thinking to be punished or even exterminated, in fact they even wish eternal torment in the flames of Hell on all those who dare to have a different religious persuasion. These beings have no inkling that they are themselves merely lost souls whose exercise of will has become a deadly plaything or slave of desires that are satanic or that strongly sabotage life. They are therefore walking confidently still deeper into the abyss. Such beings are spiritual "down-and-outs".

Politicians and leaders who are enslaved by mental vices and desires that sabotage life

If we were to imagine a world led and governed by drunkards or other beings enslaved by vices, it would be clear to us that this world would end up being a world of imperfection, sorrow and suffering. Everything in this world would be in a state of decline and disintegration. But is it conceivable that things would be any better in a world led and governed by beings who are "down-and-outs" in other areas that are vital to life and the maintenance of normality? Is it conceivable that there could be harmony and perfection in a world or a society in which the majority have no will

when it comes to serving their neighbour or to being a joy and a blessing to their surroundings? If such derailed beings or down-and-outs find themselves in the first rank of politicians or business managers, the vice known as lack of love or selfishness will take pride of place and the business or the politics that these beings, with their enslaved will, promote will already be doomed in advance to be a sphere of death, a cancerous tumour or some other illness that destroys the life of the surroundings.

And the situation is no better in the case of beings that, again through lack of will power, are enchained to the desire to be regarded by other people as great authorities in the fields of religion or morals and who threaten with Hell, death and destruction all those beings that dare to have a different view of life. A society made up of such beings that are unable to tolerate beings that think differently is, likewise owing to their desires, doomed exclusively to being unable to stimulate and serve their surroundings (those beings that think differently). They kill with fire and brimstone everything and everyone in their surroundings that does not accept their view. It also ought to be apparent to the humble being, that is to say to the person that has a more normal or sober attitude towards the area of life experience, that such mental or spiritual down-and-outs, who are enslaved by the vice of only considering themselves - despite the facts - as "saved" or as God's chosen ones, and the others as lost sheep, children of the devil and such like, do not demonstrate a divine or normal "image of God".

When we observe human beings and conditions in the world it is not difficult to see that they are to an exceptionally high degree governed by physical and spiritual down-and-outs or mental "drunkards". "Drunkenness" is a factor that is universally increasing in magnitude in the daily lives of human beings. Objectivity and sober thinking are still not human beings'

strongest qualities. In relation to the laws of life experience, human beings are drunk beings, staggering about, unaware of what they are saying, one could even say they are in a delirium. At this point one could perhaps say that I am harsh or that I am a fanatic, but that is not so. I have merely pointed out that an abnormality, not to say a vice or an excess that human beings indulge in on a daily basis on the physical plane with respect to the consumption of poisonous products, is much more widespread than people generally imagine or have the slightest inkling about. That this is the case is confirmed by life itself. I need only point to the situation in which the world finds itself at present. It has been described so much that there is no need for me to refer once again to the life in ruins throughout the cities and countries of Europe and to all the restrictions and prohibitions that people everywhere are caught up in. If the inhabitants of the Earth, in a world which as a dwelling place is a paradise, are living cold and hungry, murdering and killing, stealing and plundering, lying and deceiving, and are dying of overwork, hunger, poverty and wretchedness, just as much as they are dying of gluttony, self-indulgence and laziness, it is impossible to see them as finished or perfectly sober-minded beings. What difference is there in principle whether the individual staggers around in an alcoholic state of drunken delirium or whether the individual staggers around in a mental state of drunken delirium? Has not the intellectuality in both cases withdrawn from playing a role? And is not the cause of the misery the same, namely the enslavement of the desires by the will?

Will governed by desire and desire governed by will

This brings the true analysis of the terrestrial human being into sharp relief. And anyone who closes their eyes to it is making the same mistake as the ostrich that

merely buries its head in the sand, thinking that it is thereby hidden from its enemies. Just as the ostrich cannot hide from or avert the danger merely by burying its head in the sand, the terrestrial human being cannot ward off the danger that is the consequence of its unfinished or imperfect way of life. The great solution that is currently relevant to the terrestrial human being is to arrive at the point where it can map out the human condition. It will then see that it is an animal that is about to wake up into a completely different sphere from that of the animal kingdom; it has in fact even begun to call itself a "human being". But it has within itself the animal tradition of being subject to will that is led by desire. This way of exercising the will is ideal in the animal kingdom. Here there is no such thing as the laws of love. Here such laws would immediately bring about killing. The animal has within itself those very desires that it should have to enable it to promote its will in favour of those phenomena that are vital to its state. To an animal will is a matter of secondary importance. Desire is the main thing. But this form of life is misery to human beings. This therefore demonstrates that human beings are a different kind of being. They would be miserable living according to animal traditions. They, on the other hand, are equipped with will. And wherever this will is not master of the animal desires, the "human being" goes to pieces and the animal comes to the fore. In order to protect the "human being" in the animal the will to be a "human being" must overcome the animal desires. In the human being the will has to be the main thing and the desires have to take second place.

The manuscript concludes with the following handwritten words:

The development of neighbourly love and "Not my will, but thy will be done".

The will of God

Terrestrial human beings have departed from exercising the divine will

The will of God is not generally regarded as something that sounds particularly appealing. Among many of those who have grown out of the beliefs that they had as children, it is treated with great contempt, as naive nonsense. Neither has it found a footing in modern science yet, but this is due to the fact that modern science is still only in its very first weak beginnings and is still based only on what can be weighed and measured using physical instruments. Will is not something physical, on the contrary, it is something purely mental and thereby spiritual, which in modern parlance can in turn be described as something psychic. But in the eyes of both science and the general public everything that is psychic is a mystery. But as the will of God manifests as the forces of Nature, it is not something that can be taken lightly or ignored. And in this quite short period of time in which what we know as the human being has existed, it is only in the most recent centuries that human beings have become total atheists and therefore make no efforts to arrive at any clarity concerning this will. And what is the result? An extremely dark, bleak and murderous world situation, that leaves terrestrial human beings in the midst of a world that in its structure is now so far advanced in its evolution that it is a perfect paradise both from the point of view of climate and its ability to provide nourishment. What more can human beings ask for? No one need live either in the Earth's inhospitable icy regions or in the extremely hot equatorial deserts. There are sufficient terrains, continents and spheres within the most pleasant climatic conditions on Earth for everyone to be able to live in an eternal spring or an eternal summer according to their desires. But instead, people go cold and hungry,

quite apart from the fact that they murder and injure one another on a scale never previously witnessed, and on a scale which is not found among any other kind of being in the natural world. At the same time they are unable to build hospitals or increase the capacity of the existing ones quickly enough to meet the need. Everyone requiring hospital care has to undergo an unbearable period of time waiting. But it is not only purely physically that human beings are ill. They are also in a bad way regarding their mental health, likewise on a scale that finds no equal among the other of Nature's beings. Is it not the case that millions of people have to live their lives in overcrowded mental hospitals? Why? Why? Something must surely be wrong with human beings. Animals are happy in a completely different way. Can any being be more jubilant about life than the tiny lark, and are not the wild animals of the forests and jungles, such as the deer, the lion and the tiger positively majestic in the way they move? But human beings wander about perhaps hunchbacked, blind, crippled, limping and hobbling, freezing, weeping, bewailing, crying out and with hatred clamouring for revenge on their neighbour. And who can actually say that they are completely free from any of these conditions? Only that infinitesimal percentage of beings that has undergone the cosmic initiation has reached the understanding necessary for it to experience being one with the divine will. The whole of the rest of the millions of humankind are to a greater or lesser degree in conflict with the divine will, which in turn means with the laws of life. These millions are the prodigal son of the Bible who eat with the swine. All of them constitute cosmically "dead" beings. Their zone of existence is life's one and only sphere of death. To promote death, to believe in death being an obliteration of life, to believe that one has at some point come into being, is the same as having lost

the complete contact with one's real life, which is the same as eternity. It is this death that Adam and Eve were told would be a result of the Fall. This is the only sphere that can be described as "Hell". The crucial question for the thinking terrestrial human being is: What is the purpose of this darkness? How can God possibly be an expression of love when he in his almightiness allows the existence of such darkness? To this question there is only one absolute answer, namely life's own speech. The critically-minded terrestrial human being has reached the point where he cannot be "converted" by this or that authority, religion, sect or political view. The advanced scientifically-minded being with a well-developed intelligence cannot be led back to the divine will through sacraments, baptismal ceremonies and articles of faith. There is only one way. Listening to life itself. So what does life say? With an enormously impressive power it gives expression to one single great account of light and darkness and the place and significance that these two phenomena have in existence.

The manuscript concludes with the following handwritten words:

Cycles:

The 24 hour cycle = 25,550 times in a terrestrial life lasting 70 years

The year cycle = 70 times in a terrestrial life lasting 70 years

The terrestrial life cycle = once in a terrestrial life lasting 70 years

The spiral cycle = without number

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“Paradise”, at a certain point in the past had involved itself in the world of physical matter and thus lost the memory of its original home. But through its troublesome and woeful activity of conquering the inherent resistance of physical matter the soul gradually obtains sufficient insight into the workings of the natural laws that it can, to a certain degree, master them. This knowledge of the natural laws exists in the shape of natural science, and the mastering of these in the shape of technology. At the same time the soul’s organic-structural allegiance to the Divine Being expresses itself primarily through the living being’s religious instinct and feeling, which again are nourished and strengthened through the world religions established by world redeemers. Through this, the soul’s presentiment about and longing for its original “home” is awakened, which initially has the effect that many individuals with all their might and ability seek to re-find and re-conquer the lost “Paradise”, thus to an increasing degree turning their backs on the physical world. Such individuals are in the best case considered idealists and in the worst religious fanatics.

But other individuals seek, in cooperation with or opposition to their fellow individuals, to develop and improve the life conditions towards an ideal state. These conditions are known as social and cultural stages. But the knowledge and “mastering” of the natural laws and forces, which are taking place according to the development of intelligence and the ability to reason, do in many cases lead to a weakening of the individual’s religious instinct and feeling, which again more or less are converted into a belief that the world and life in general only consists of and can be explained solely on the basis of physical-chemical causes and effects,

and that the natural laws are inherent to matter, thus making a divine originator, i.e. a god, superfluous, both as a causative instigator and as a superior, presiding spiritual force. A direct consequence of this is that concepts such as spirit, soul, immortality, eternal life are considered, at the best of times, as epiphenomena or by-products of physical matter without independent existence or, at the worst of times, as nothing but illusions. Those, who tend to subscribe to the latter understanding, are generally known as realists, materialists or atheists. (2)

Reincarnation and repetition

As already mentioned Andersen’s understanding vacillated all through life between conviction and doubt about the immortality of the soul and eternal life, between idealism and realism, but he rarely doubted the existence of God and His superior involvement in the processes of life. But in the lighter and more optimistic moments or periods of his life, Andersen was beyond doubt and his conviction was dominant. Then he was certain that death did not exist as an absolute, but only as a phenomenon or process that involves the physical body. Although not unaffected by the situation the soul lives on, through its eternal nature and after a process of adaptation, in a spiritual body, through which it is able to sense and experience a spiritual state or world, which in principle has great similarity to the divine world of light from which the soul at the beginning of time had got involved with the physical world and its life conditions.

But Andersen also shared the view that the individual cannot develop its abilities and skills in the mouldable sphere of the spiritual world, and for that reason the soul must at a certain point in time again engage itself with the physical world, whose laws and life conditions represent

precisely the resistance to manipulation that is necessary for both psychic and physical development to take place. This renewed engagement can, also according to Andersen, only take place when the soul connects itself to a new physical body and thus with the physical world. This connection between the soul and a new physical body is established through the process we call reincarnation.

As already pointed out, the process of reincarnation is inseparable from a psycho-physical process of repetition, which primarily comprises two levels of repetition, on the one hand the "level" which expresses the biological and cultural evolution of the species or lineage, and on the other hand the "level" which expresses the individual's own personal psycho-physical evolution, including its humane or ethical-moral constitution.

In Andersen's case his period of repetition ends around 1834-35, when he, during his travels in Italy 1833-34, experienced a personal, spiritual breakthrough, during which his feminine pole merged with his ordinary pole and his core personality broke through. The breakthrough itself came in the shape of a major cosmic glimpse, which made him see and experience life as a marvellous wonder. The experience has primarily been described in his first novel "*The Improvisatore or Life in Italy*" (1835) in which he also explains what went before and what followed. (3)

Talent kernels and heredity versus environment

Again it must be repeated that the factors: biological heredity and social, cultural environment according to Martinus only constitute secondary causes in the individual's personality, life and fate, while it is the individual's joint stock of organ talent kernels and memory talent kernels, together called *the fate element*, which constitutes the primary causes of these.

The basis for the creation of the talent kernels is primarily the individual's own desires, wishes and will, but once these have been created, they constitute, as both conscious and unconscious talents, abilities and dispositions, the decisive or predominant factors in the individual's life and consciousness. But the fate of the individual is, at the same time and to certain and varying degrees, subject to outer positive or negative effects, influences and consequences of either unselfish, fortunate and appropriate or selfish, unfortunate and inappropriate nature, which it originally has caused itself. (4)

These fate-related effects can manifest in varying shapes and disguises, which in the case of the positive effects can be "returned" of e.g. the love, helpfulness, care and protection, which the individual has manifested towards others and which are consequently manifested towards the same individual accordingly. With regards to the negative effects they can be anything from e.g. sudden and violent death through killing, war or accident, to a slow and painful death from a serious disease or physical and/or mental illnesses and handicaps, or unpleasant and difficult financial and social life conditions. These fate effects will all mainly be caused by the individual's spiritual and physical immune defence, which again is linked to the quality of its humane, i.e. ethical-moral, constitution.

Andersen and the fate element

So, when Andersen reincarnated and was born precisely at that time, in that family and under those sociocultural conditions and in that life situation as he did, then it is primarily due to the character of the stock of talent kernels in his own fate element. It is the special radiation or vibrational frequency of the talent kernel complex, which automatically lets the fate element search the available possibilities for incarnation and which, in case of a

suitable resonance with a corresponding gene complex, causes the incarnation-ripe individual in the kingdom of bliss to connect itself firstly to individuals of the same species, and secondly to individuals whose family circumstances and life conditions hold optimal possibilities for the further development of the incarnating individual. That is, seen from a cosmic point of view, because the concept “development” can also be understood as various kinds of temporary retrogressions, such as e.g. social and cultural downfall, “inherited” diseases or physical handicaps, mental diseases or insanity. (5)

When Andersen in 1846 wrote his first autobiography “*My Own Fairy Tale Without Poetry*”, whose text is mainly identical to part 1 of “*The Fairytale of my Life*”, which was published eleven years later, in 1855, he began the book with the following characteristic and by now also famous statement:

“My life is a lovely story, happy and full of incident. If, when I was a boy, and went forth into the world poor and friendless, a good fairy had met me and said, ‘Choose now thy own course through life, and the object for which thou wilt strive, and then, according to the development of thy mind, and as reason requires, I will guide and defend thee to its attainment,’ my fate could not, even then, have been directed more happily, more prudently, or better. The history of my life will say to the world what it says to me: There is a loving God, who directs all things for the best.” (6)

Here Andersen clearly introduces his predominant idea about life, which he, in a somewhat vaguer way, had touched upon in his first autobiography “*The Book Of My Life*” from 1832, but which in later autobiographies has found a precise expression that holds the following basic points of view: Life itself is the greatest fairy tale, and the all-loving God is the heavenly Father of all living beings and

“He” makes use of all individuals in existence, man included, as tools for perception and manifestation through which “He” demonstrates his universal love, infinite wisdom and omnipotence. But in order to specifically inspire and guide the cultural development of Mankind God makes use of especially qualified and chosen individuals at all levels of consciousness such as prominent teachers of wisdom, scientists, writers, artists and many others.



“*The Travelling Companion*”

Andersen saw himself as such a chosen and God-inspired artist. This can clearly be seen from the epilogue, which he wrote on his 50th birthday, on April 2nd 1855, and which he added to the account of the story of his life from 1847 to 1855, that forms part of volume 2 of “*The Fairytale of my Life*”, which, however, goes as far as to 1869. The epilogue, which at the same time expresses Andersen’s theodicy (i.e. the reconciliation of the all-loving God and the concurrent existence of “evil”) is worded as follows:

“The fairytale of my life up till this very hour is thus revealed to me so rich, so beautiful, so full of hope! – even from evil came good, from pain came joy, a profound writing, I couldn’t write it like that. I feel like a blessed child of fortune! So many of the best and noblest people of my time have welcomed me lovingly and openly, rarely has my confidence in Man been let down! also the bitter, heavy days hold the seeds of bliss! what injustice I believed to be suffering from, every hand, which heavily interfered in my development, they all brought good things.

In our progress towards God the bitter and painful events evaporate, only the beauty remains, one sees it like the rainbow on the dark sky. May men judge me mildly, as I in my heart judge them, and they will! To all noble and good people the confessions of a lifetime have the power of the holy confession; I am full of trust. Openly and confidently, as were I in the company of dear friends, I have now told the fairytale of my life”. (7)

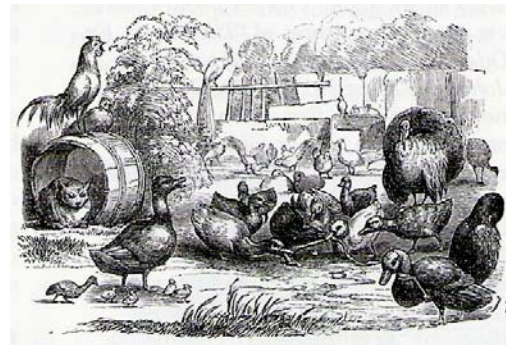
“The Noble Child”

Here, apart from some obvious chronological and factual imperfections in the autobiographies about the marriage of the parents and their taking up joint residence in relation to the birth of the son, and, from the fact that the sister has been completely left out of the equation, Andersen touches upon another fundamental theme in his life view and work. It is the nobility theme. A nobleman is in general a socially high-ranked, distinguished and aristocratic person of noble descent, but to Andersen this meant belonging to the spiritual nobility, to which the individual qualifies through his own merits. It happened occasionally that Andersen’s mother mildly reproached and rebuked her little son when there was something he was dissatisfied with. In *“The Fairytale of my Life”* it says:

“I was an only child and was very spoilt, but my mother let me know that I was much happier than she had been, I was treated like a noble child! -...” (8)

One can compare this text with what Andersen somewhat later tells about his schooldays, when he at the age of five started in Fedder Carsten’s Boys School, which, however, also had a single girl as a pupil, of approximately the same age as Andersen. This small girl, who was a Jew like the other children in the school, was very sensible and was already thinking about her future, where she hoped to get a good position, e.g. as a dairymaid at a manor house:

“You can be a dairymaid at my castle when I become a nobleman! I said, and she laughed at me and said that I was a poor boy. One day I had drawn something, which I called my castle and on that occasion I assured her that I was a changeling, a very noble child and that God’s angles came to talk to me;[...]” (9)



“The Ugly Duckling”

In this connection one cannot help thinking about Andersen’s in part autobiographic fairytale about the misplaced and disliked cygnet, *“The Ugly Duckling”*, 1844, who was born and bred “below his means” in the duck-yard, but who, after a great deal of adversity, comes to realise his own origin as a royal bird. The writer was probably originally inspired to write this tale when he in 1825 wrote the poem *“The Soul”*, which obviously was

influenced by “*An Ode to the Soul*”, app. 1775, written by his colleague *Johannes Ewald* (1743-81). He, again, is supposed to have had the idea for his poem about the eaglet that had fallen from its nest at the sky-high mountain peak and had ended at the bottom of the deep, dark valley, from the new-platonic myth about the soul. We have mentioned this myth earlier, and in the short version it is about the soul’s fall from grace from its original home in the light, its “Elysium” or “Paradise” and how it has become involved and engaged in the world of physical matter to the extent that it temporarily has lost the memory of its sublime connection to its divine origin.

But during its sojourn in the physical world with its often hard life conditions the soul’s premonition about and longing for its original home are gradually awakened, and returning becomes the goal of its aspirations and endeavours, and sooner or later the soul succeeds in re-finding and regaining its “Elysium”. – As it may appear directly from the new-platonic myth about the fate of the soul this is in principle similar to the parable of the prodigal son and this is, as well as the new-platonic myth, again similar to Martinus’ description of the living being’s enfolding and unfolding from matter. (10)

Before it reaches that point the soul must, however, live through a series of incarnations on the planet to which its physical life and development are destined to be attached either temporarily or permanently. During this, the individual reaps experiences, especially experiences of suffering, which with time awakens its slumbering humane ability and also its likewise slumbering sexual pole or pole organ. The evolution of the humane ability and the latent pole happens simultaneously, but while the humane ability expresses the ethical-moral evolution of the individual the awakening pole with its pertaining intellectual pole organ ex-

presses the psycho-organic basis for a change in the individual’s sexual orientation from being exclusively directed towards the opposite sex to being also directed towards one’s own sex. This does not, however, necessarily mean an increase in sexual interests and activities, but can also to a higher extent nurture the growth of purely intellectual, spiritual, artistic abilities and cultural interests. (11)

The sexuality of Hans Christian Andersen

Seen from a cosmologic point of view there can hardly be any doubt that Andersen with regards to his pole constellation and cosmic sensory ability was on the threshold of what Martinus denominates “the forecourt of the great birth”, where the consciousness of the individual receives intuitive glimpses of universal wisdom, insight and creative inspirations to an increasing degree. This is also the background for the presence of what I denominate “The fourth interpretive level” of his writings, i.e. the so-called universal level or the cosmic dimension. This level of interpretation or this cosmic dimension is only accessible to the individual in inspired moments of balance between feeling and intellect, a periodical or more permanent mental state where the intuitive function has the possibility to act. (12)

It is such a mental balance that for instance made Andersen experience and express the following: “*It was one of the moments that all good people know; when one feels part of the great chain of love that holds creation together*”. – It is also such inspiring and intuitive moments that he refers to with the words: “*It often seems to me that it is memories, lullabies from another world that awaken in my soul and that I have to repeat*”.

With regards to Andersen’s personal sexual orientation it seems to me that it is only with Martinus’ cosmic analyses of

“the sexual pole principle” and “the transformation of the sexual poles” that one finds a satisfactory explanation to why a person like Andersen had precisely the psycho-sexual constitution that he had. He was more or less equally drawn sexually to women and men, but for precisely the same reason it seems that he abstained from having physical intercourse with either. He normally just fell in love for a short time, often with a woman and a man simultaneously – of this there are several examples in his life. Andersen can be said to have been in a two sided state of being in love, normally quite short lived, and it would later develop into permanent friendship.

However, one can hardly suppose that the one-poled women that were the objects of Andersen’s desire returned his feelings, because his feminine pole and aspect were too obvious for that to happen. The women quite simply did not feel attracted to the both physically and psychically odd Andersen, although they may have been flattered by his attention towards them. With regards to the men involved these were more often than not decidedly one poled and as a rule men like that feel direct contempt or disgust at another man’s too feminine or affected manner. Apart from a few exceptions, which we are not going to mention here, the men in question rejected in a kind, but unmistakably firm manner the more or less obvious advances of their friend. With regards to the sexual drive and its normal necessary satisfaction there are indications that Andersen managed with masturbation. (13)

The loveliest bride

It is a fact that Hans Christian Andersen never married but remained an incarnate bachelor all his relatively long life. At an early age he realised that he was not suited to be a husband, but that he was instead married to his poetic muse, which

in more concrete terms means: to his feminine pole. He already mentions this indirectly in the fairy tale “*The Dead Man*” (1830) and in the remake of this: “*The Travelling Companion*” (1835), where in the latter it is told that the boy Johannes, alias Hans Christian Andersen himself, has fallen asleep at his father’s deathbed holding the cold hand of the deceased in his own, and during this the following happens: “*Then he dreamt a strange dream; he saw how the Sun and Moon curtsied to him, and he saw his father well and in full health again and heard him laugh the way he used to laugh when he was particularly happy. A lovely girl with a golden crown in her long beautiful hair held out her hand to Johannes and his father said; “Do you see what a bride you have? She is the loveliest in the whole world”...*” (14)

On the occasion of Hans Christian Andersen’s 200th birth jubilee we and the world should rejoice that the writer in stead of an ordinary life and a common career felt the vocation to be “God’s priest” and that he as such was married to the art of writing. If not, he had probably been incapable of carrying through the grand project of his life: Through the portrayal of his own life and his work as such to tell his fellow man about the existence and universal love of God, the immortality of the soul and eternal life, and first and foremost that life itself is the greatest of all fairy tales. At the same time there is reason to rejoice that also Martinus remained single, primarily because he, as a result of his double poled state, was chosen to be a world redeemer, and secondly because he felt that he was married to all of mankind. Only thus was he able to create the great and all-loving work of his life *The Third Testament*.

Notes and resources:

(LB = *Livets Bog* (The Book of Life))

1. Hans Christian Andersen: *The Fairytale of my Life I*, pages 27-30. Revised edition by H. Topsøe-Jensen. Gyldendal 1975 (not available in English).
2. Re. the consciousness categories of Mankind: *LB I*, paragraphs 122-57, 170. Cf. with paragraphs 171-241.
3. Re. incarnation: *LB II*, paragraphs 320-1, 326, 369, 371, 384, 387, 422, 528, 569-70, 585, 616. Re. conception: *Ibid*, paragraphs 825-6, 928, 931-5. *The Eternal World Picture 4*, Symbol no. 34: The act of procreation or the spirit of God in the darkness. – The spiritual breakthrough of Andersen is mentioned in the article *Hans Christian Andersen and Reincarnation*. *Kosmos* no. 6 2004 (not available in English).
4. Re. talent kernels: *LB II*, paragraphs 328, 372-3, 402, 413, 465. Re. fate: *LB II*, paragraphs 348, 572, 587, 629. *The Eternal World Picture 2*, symbol no. 18: *The arcs of fate of the living being*.
5. Re. heredity and environment: *Logic*, chapters 71, 93-4.
6. Page 27 of the work mentioned in note 1.
7. Pages 159-60 of volume II of the work mentioned in note 1.
8. Page 28 of the work mentioned in note 1.
9. *Ibid*, p. 36.
10. Harry Rasmussen: *Hans Christian Andersen, H.C. Ørsted and Martinus*, pages 91-159 plus notes (not available in English).
11. About the sexual pole principle and the transformation of the poles: *LB III-IV*, cf. the indexes. – See also Per Bruus-Jensen: “X”, volume 4 (not available in English).
12. Re. “the four levels of interpretation” see pages 17-9 of the work mentioned in note 11.
13. About the sexuality of Hans Christian Andersen see the articles *My Semi-Femininity* and *The cosmic fairytale*. Harry Rasmussen: *Hans Christian Andersen – his writings and life view in a cosmologic light*. Leaflet no. 6 “Kosmologisk Information” 1996 (not available in English).
14. Hans Christian Andersen’s father died on April 26th 1816 when the son was only 11 years old. – The Fairytale *The Travelling Companion*. See e.g. Erling Nielsen and Erik Dal: *Hans Christian Andersen’s Fairytales*, volume 1, page 67. Hans Reitzels Forlag, Copenhagen 1963 (not available in English). Cf. the girl with the golden crown to the girl in the fairytale *The Elder-Tree Mother* (1844), *ibid*, volume II, pages 171-7.

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New on the web

A new website has opened in English: “Speech of the Universe” by Thorkil Schultz. Apart from giving a detailed overview of Martinus Cosmology, there is an invitation to start a discussion on the web.

<http://home3.inet.tele.dk/thorkil/cosmology>.

Quotation

“One would think that all terrestrial human beings would receive such *a new divine world impulse, such a moving and overwhelming helping hand, such an all-embracing, inspiring force from a higher world*, with enthusiasm and open arms. But no, this is by no means the case. The fact is that an individual’s receptivity to higher forces, which in this case means its receptivity to a new spiritual culture, is not something it can decide with its will in the way that it can decide, for example, whether to stand up or sit down, whether to shout or whisper, whether to open or shut its eyes or the like. The factor deciding the terrestrial human being’s receptivity to a new spiritual basis is not thus *not its will* but on the contrary *the spiritual quality existing behind its will*, which in turn is represented by *the principal mental forces its consciousness*. These forces differ greatly in nature for each individual, since they constitute for each individual *a result of its collected experiences, its previous talents, habits and tendencies*, and these are certainly different for each individual. These forces will thus become those that actually guide and temper the individual’s will in favour of or against a new spiritual culture.”

The Eternal Word Picture 4, 39.1

International weeks

The two international weeks at the Klint Centre in Denmark will be from 23 July to 5 August.

This summer during the international weeks at the Martinus Centre, Klint, the English speaking group will be studying a variety of texts by Martinus. In the first week we will read “The mystery of Easter”, which was published in the last issue of Kosmos, and two articles from the short book, “The Road of Life”. In the second week we will read a section of the third volume of “Livets Bog”, which has not yet been published in English, and two articles recently brought out in Kosmos, “Life protection and life guarantee” and “The guardians of the threshold”. All these texts will be available at the Centre, and copies of the short book, “The road of Life” will be on sale. Any participants in the first week who already have a copy of this short book may like to bring it with them to save having to buy another one.

Enquiries, booking, etc.: **Martinus Institute**, Denmark on phone +45 38 34 62 80
or by e-mail: info@martinus.dk

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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