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English group photo – week 6 2005

Back row (left to right): Daniel Opacic (Ex-Yugoslavia/Canada), Anne Pullar (Sweden), Salua Chequer (Brazil), Huub Van Heesevijk (Holland), Andrea Pešlová (The Czech Republic), Davorin Gruden (Croatia), Frederik Robertsson (Iceland), Wilberd Bakker (Holland), Sonja Petrovic Lundberg (Serbia/Sweden), Sören Grind (Sweden), Colleen Turoczy (England), Mary McGovern (Denmark/Scotland)

Front row (left to right): Regina Pinto (Brazil), Roselisa Eduardo (Brazil), Andrew Brown (England), Henry Nold (Germany), Dieter Kleinjan (Holland).

The living being's existence outside matter

by Martinus

Electricity belongs to the region that forms the boundary between the physical and the spiritual worlds

Terrestrial human beings are so-called physical beings and they experience a physical existence, that is to say an existence in which they have the freedom to juggle with physical matter in every possible solid, liquid or gaseous state. These days, ray-formed matter is also playing steadily more and more of a dominant role in the everyday life of human beings in the form of the many different kinds of electro-magnetic forces with which human beings can affect the physical substances and generate particular forms of manifestation of energy that are of great practical significance. By means of technology humans beings can

produce light, sound, heat and the power to drive machinery, and they have become so used to these phenomena that they give no thought whatsoever to what it is they are actually working with. It is just electricity. But what is electricity? No professor is able to answer this question. This statement is in no way intended to be disparaging about people who are researching into physical matter; on the contrary it is perfectly natural that physical researchers are unable to say what electricity is. Electricity belongs to the region that forms the boundary between the physical and the spiritual worlds, and of these two worlds physical researchers acknowledge the existence of only the physical world because here they can produce "proof" by weighing and measuring and by estim-

ating speed, volume, wavelength etc., which they cannot do when they are attempting to understand the spiritual world. This is the reason why they say quite simply that the spiritual world does not exist.

Behind our physical existence there are universal laws and principles

Even though physical science has great authority and is one of the main causes of the strongly materialistic attitude characteristic of people in the West today, there are however many people who neither want, nor are able, to let go of the thought that behind the physical world there exists a spiritual world. Can a human being exist and experience without a physical organism? To receive an answer to this question is one of the greatest wishes of the seriously minded human being. In order to understand that this question has to be answered in the affirmative one must first and foremost get to know that form of existence and experience that takes place with the help of the physical organism. When one begins to understand the universal laws and principles that lie behind our physical existence, one also begins to be able to understand the existence that does not make itself known through physical matter.

The living being's consciousness is the connecting link between its I and outer solid matter

So what is physical existence? Physical existence is a spiritual experience of the I's conquest of solid matter. But in order that the I can conquer solid matter there must exist another kind of matter with the help of which it is able to bind and control physical matter. Such matter does exist but human beings experience it so much as a habitual function that they completely fail to take account of it as it really is. This of course means that to them it is inevitably a mystery how the living be-

ings' experience of life comes about. The matter that forms the connecting link between the living being's I and outer solid matter is nothing more than such an everyday thing as the matter that makes up the living being's consciousness. It is the individual's thought matter.

Thought matter is ray-formed and penetrates all physical matter

Each individual governs its thought matter partly through automatic functioning and partly through an awake, day-conscious exercising of its will. This thought matter constitutes the ordinary matter of the universe in its fourth state, the ray-formed state, and this state corresponds to such phenomena as electricity, radio waves and cosmic radiation. Just as these types of matter are able to pass through solid bodies, the living being's energy of will and thought matter can penetrate the other three of the universe's states of matter, the solid, the liquid and the gaseous. This type of matter is therefore perfectly suited to be the connecting link between the I and the I's juggling with the physical substances. Nowhere in the universe can there be found any example whatsoever of physical matter that is not "permeable" to spiritual or ray-formed matter. Spirit can penetrate all other types of matter; even the most physically dense block of granite or the hardest diamond can be penetrated by thought or consciousness. And on closer consideration, this is not so remarkable. Physical science has long ago demonstrated that even the most solid or the hardest substances are made up of small particles between which there are spaces that are enormous in relation to the size of the particles. In the space between the particles there exists a releasing of positive and negative force or a manifestation of energy. This force or power is not visible, only its effects are visible. It is thought power released by an invisible

will, behind which is to be found an invisible I.

Atoms, electrons, protons etc. are also living beings

From physical research you are already familiar with the small particles that make up physical matter and you have given them names such as atoms, electrons and protons. Physical science is able to recognise these particles only as physical, just as it acknowledges only the physical side of the human being. Seen in a cosmic perspective, however, these so-called particles also have a spiritual or ray-formed aspect. They send out and receive energy, they are living beings each with its own consciousness and will power; in principle they are therefore just like terrestrial human beings. If we turn our thoughts in the opposite direction, not inwards into matter, but outwards into the universe, we meet our own Earth, which, together with other planets, is circling round the centre of power, light and warmth that we call the sun. Is it not a fact that what we are witnessing in the relationship between our Earth and the sun is an invisible force, whose effects are many times stronger than physical forces? Our own Earth has for millions of years been spun forwards in space at a speed that to us is unimaginable. When faced with such a force everything physical on the Earth fades into insignificance. Millions upon millions of tons of granite, metal, water and air are continuously and with immense precision borne through space by invisible forces, and at the same time these forces are the cause of great changes, both inside the Earth and on its surface. And yet our globe is a mere dwarf compared to other physical globes in the universe, and our sun is not particularly impressive in size either compared to many other suns that send out energy towards the cold planets that encircle them that, as a result of the energy that is sent

to them, are transformed into habitable worlds where yet more invisible forces set to work binding matter into particular combinations that appear as plant and animal organisms, which are “occupied” by spiritual forces, in other words, *which are tools for spiritual beings’ experience of physical matter.*

Terrestrial human beings are the most highly-evolved physical cells in the Earth globe’s physical organism

Both the Earth globe and the solar system are living beings, that is to say, spiritual power centres that with the help of ray-formed matter attract and build up organisms out of combinations of physical matter. It is not only human beings that have to be taken into consideration regarding the question of whether living beings can exist without a physical organism. The same applies equally to beings in micro- and macro-cosmos, to microbes, stars and galaxies. Everywhere a spiritual force penetrates and “occupies” physical matter, and this force must of course exist before the combination of matter takes place; the ability to build logically must exist before the appearance of the physical organism with all its ingenious details. Who is this genius who has built up the Earth globe? It is the living being that was also a spiritual reality before the physical Earth was condensed out of cosmic stellar mists and that we would call the Earth globe being. This ingenious building up of an organism has only been able to come about through the Earth globe being’s cooperation with other living beings that also possessed a burning desire to build up organisms in physical matter in order to thereby experience a physical world. Among these other beings that in relation to the Earth globe being’s consciousness made up and still make up a micro-cosmos, were and are the terrestrial human beings, who are the most highly-evolved physical cells in the Earth globe’s physical organism. Just as

the cells in a terrestrial human being's organism are changed many times in the period between conception and death, the cells in the Earth globe being's organism are also changed a great many times in the course of its present incarnation, which, on a human timescale, stretches over millions upon millions of years.

All living beings, before their physical birth and after their physical death, live in a world of thought

Just as the Earth globe being, with both its ray-formed thought matter and its ability to build up an organism, existed before the Earth globe came into being, both we and our cells, together with our respective thought matter and abilities to create, existed before our organism was created. The cycle of the cells in our organism and our own birth and death within the Earth globe being's physical organism are in principle exactly the same. Microbes, plant beings, animals, humans and planets as well as solar and galactic systems exist as spiritual beings that juggle with spiritual matter before they incarnate in or "occupy" physical matter with the help of spiritual or ray-formed matter, and they also exist after their so-called death, which is not a death at all but merely the I's withdrawal of its consciousness matter, that is its thought matter, from the physical matter. So which world do the beings live in before they are born and after they die? In a world of thought. And if this world of thought did not exist, no physical world with logical combinations of matter, with shapes and colours, would be able to exist at all. The exquisite beauty of crystals, the wonderful construction of flowers and trees, the ingenious formation of the organisms of both animals and human beings, all these would not exist without first having been planned and thought out in spiritual matter. The giant oak tree is already to be found in the little acorn, and the human being that is about

to be born works as an invisible spiritual reality to build up its organism in its mother's womb immediately following conception.

Behind every talent kernel there exists a talent kernel in spiritual matter

Does this mean that the being that is about to be born thinks: now I am going to make a skeleton, now I am going to make the eyes, the heart or the lungs? No, it does not. As mentioned at the beginning of this lecture, each individual governs its thought matter partly through automatic functioning and partly through an awake, day-conscious exercising of its will. At the time of incarnation it is the automatic functioning that is at work. A terrestrial human being has been born so many times that it has evolved an ability to manifest this process without day-consciously exercising its will. There is nothing unusual in this; on the contrary, in our present physical organism we can experience, side by side with the day-conscious functions of the will, a whole series of automatic functions that are just as useful and logical as they would be if they had been guided by will and reasoning. They are energies associated with occupation that are bound in a process of continuous repetition. In a way they are like a watch that has been wound up and that goes on working as long as it has been wound up. The "mainspring" in these automatic functions is identical to what you, through my cosmic analyses, know as a "talent kernel". These talent kernels occur wherever the individual has to repeat over and over again its manifestations. Everyone knows that such manifestations become habits that can eventually be so strong that there is no need for there to be any awake, day consciousness present for them to find expression. This means that you have gained an independently functioning centre for this talent kernel in the brain and

nervous system. But of course it is not only in the physical organism that these centres are to be found, they are “remote controlled” in the sense that behind each and every talent kernel there exists a talent kernel made up of spiritual matter. And this is the reason why the living being does not lose its abilities and talents when it dies; these abilities and talents are not physical but spiritual realities connected with the being’s thought world.

The living being exists outside matter but creates and experiences through matter

All talent kernels are rooted in that organ that lies beyond the senses in the living being’s super-consciousness, and that I in my cosmic analyses call the “fate element”. From the fate element, which is the individual’s “ability storehouse” where abilities and talents that have evolved over millions of years are stored along with budding abilities within new areas of interest, the individual occupies both the spiritual and the physical matter with its will power. It builds up, maintains, breaks down and builds up again spiritual as well as physical organisms in cooperation with other living beings in macro- and micro-cosmos, in such a way that the living beings constitute respec-

tively universes and building materials for each other. The living being does not exist in, but outside matter. It creates and experiences through it. We are all invisible beings and can only experience each other through the effects we create in spiritual and physical matter. If the living being was not outside matter, it would never be able to be “born” or “die”, it would not be able to wake up or fall asleep, it would not be able to say “I” or “it”.

When the terrestrial human being begins to grasp these conditions, it will mean that it will begin to experience itself as identical to eternity. It will see that it is not, as it is at present inclined to believe, “the slave of life and death”; on the contrary, it will see that it is master of time and space and thereby of life and death, because, with its I, it is one with that living being’s I whose organism constitutes the entire universe and whose thought world constitutes all living beings’ spiritual world.

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This condensed version made by Mogens Møller has been approved by Martinus.

Translated by Andrew Brown, 2005

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Nervous breakdown and religion

by Martinus

Our sensory apparatuses and nerves – both physical and psychic – can endure only a certain amount of strain

Our sensory organs and nerves are designed to correspond with certain vibrations from the energies in the world around us. Our sensory instruments consist of particularly sensitive cells that react in various ways to influences from our surroundings. This results in what we know as the experiences of light, sound, taste, smell and touch. When we taste something sweet, sour, salty or bitter what happens is that the vibrations in the substances that form our tongue are changed according to whether they come into contact with substances whose vibrations or oscillations are of the frequency we call “sweet”, or whether they come into contact with substances whose vibrations or oscillations are of the frequency we call “sour”, “salty” and so on. By means of nerve impulses these vibrations are transmitted to the brain, which is so constructed as to be able to receive such “sensory images”. When we can see, it is because we have within our organism – as a result of evolution through many incarnations – ingeniously constructed apparatuses with sensitive lenses that are all built up of organic matter, that is to say, living cells with day-consciousness on the physical plane. These cells react to the vibrations in the surrounding world that we call light waves; and through the nerves, which are also living cells, the

brain receives “visual images”. The sensory apparatuses and the nerves are constructed so as to be able to receive vibrations of a certain strength or frequency; but, if the energies that affect us are too powerful, the sensory apparatuses and nerves can be weakened or destroyed. We cannot endure looking directly at the sun because doing so would ruin our eyes. There are people who have become blind from trying to do so. If we experience explosions that are too violent then we can lose our hearing; chlorine gas can destroy our sense of smell, and our sense of touch can be destroyed by contact with fire or with merely something that is either too hot or too cold. But it is not only the senses directed towards the physical world that can be destroyed; the senses directed towards the psychic world can also endure only a certain amount of strain. We can also be careless in the psychic area, an area that people have much less knowledge of than the physical one, resulting in our psychic sensory faculty being overburdened.

It is the fixed point, our I, that experiences and creates the combinations of movement in consciousness, matter, time and space

People identify themselves with their physical organisms and believe that they are physical beings. But if we were nothing but physical beings we would be unable to experience anything. Take, for example, a camera! In itself it is nothing,

but, in the hands of a proficient photographer who knows how to handle it and who understands how to place it correctly in relation to the surroundings, it becomes a purposeful, sensitive recording instrument. But the camera would be completely meaningless without the photographer's spirit or psyche, his capacity for thinking and his sense for photographic effect. The physical world is nothing but movements, oscillations or vibrations, and if this were all, no real life would exist, because one movement cannot experience another movement. There would be no experience of life. We do, however, experience a lot of movements in matter, space and time. This happens solely because, behind the above-mentioned movements, movement exists in the consciousness, that is to say, in a spiritual world. Behind the consciousness there is a fixed point or I that experiences and, on the basis of what it has absorbed from these experiences, creates new combinations of movement in consciousness, matter, time and space. The very way in which we experience "visual images" shows that we are spiritual beings, not just physical ones. We are spiritual beings who at present have the capacity to day-consciously experience through the vibrations of the physical world. What would be the point of a photograph if no one ever saw it or would see it in the future? It would be pointless. Only through the thinking observer does it gain meaning. There are, for example, plants that have cells on their leaves that are so sensitive to light that people have been able to experiment with them as a sort of "photographic paper". But this does not mean that the plant can see the physical world, for the plant has no day-consciousness in connection with the physical plane with which it could experience such images. It has no experiences in this field, and without this experience it cannot perceive. The light-sensitive cells are in this case the

beginning of something that, in the distant future when the plant being passes into the animal kingdom and its consciousness begins to be woken to life on this plane, can develop into organs that are comparable with our eyes.

The structure of sensory perception

In fractions of seconds a great deal happens in a human being's consciousness when he or she perceives something. The organs of vision and the nerves receive a stimulus; this stimulus is converted into rays that become mental images. Our consciousness consists of an entire "file" of mental images. Every new visual image that becomes a mental image is instantaneously confronted with the mental or experiential images that make up the material of the "file" or the consciousness, and slips in as an enrichment of our "file", an expansion of our "spiritual space". Conversely we can send mental images from our consciousness to our brain cells, which, via the nervous pathways, can convert mental images into physical ones.

Pain is like a bell ringing to warn us

If the physical sensory organs and nerve cells are overtaxed or are exposed to vibrations that are far too powerful, they break down to a greater or lesser extent, and the organism is weakened. This is felt as pain, and one can get rid of pain through anaesthetisation. Anaesthetisation, however, does not mean that healing has taken place. It can be a blessing when the pressure is too great to bear. But one must remember that pain is like a bell ringing to warn us and is not something that should be suppressed by anaesthetics while one continues living one's life in a way that is perhaps the cause of the pain.

The tremendous speed at which science and technology are developing today is not supported by a corre-

sponding development of man's consciousness or "spiritual space"

The human being is a being that is undergoing a period of accelerated evolution. The colossal advance of technology and science, which in the course of a relatively short time has made it possible to expand the individual's physical space, that is to say, its conquering of time and space, has not been supported by a corresponding development of the individual's consciousness or spiritual space. For this reason the individual is therefore subject to violent disharmony. He has insufficient knowledge to be able to "keep up" mentally and morally with the tremendous speed that has become an ideal in our times. He feels that there is something wrong and this affects his nerves. His nerves are damaged and his mental images become disordered. A jumble of various images arises, resulting in highly illogical imagery. When someone gets an incorrect image of what he sees and experiences in his consciousness, his experience of life becomes so imperfect that he becomes not only physically ill but is also, in many cases, mentally ill. The tremendous speed that has become the order of the day forces such a mass of mental images onto people in such a short time that the vibrations are beyond what their nerves can normally register. At the same time one uses tobacco, alcohol and other artificial stimulants in an attempt to "keep up the pace", and one does not get sufficient rest or sleep during which the broken nerves can be repaired. The upshot is bound to be a shock. But such a shock is only a warning that one is about to get too far out into a spiritual "quagmire" and that one must come back to something in life that can support one and hold one up. The only thing that can really help is to find the cause of the "bad nerves" and then begin to create quite new causes that can gradually give rise to new effects. Medical science can in many cases help a sick

person to get started, but it can only patch up the effects of which the person himself is the cause. It cannot remove the cause of the bad nerves. The individual must do that himself. But there is an aid to self-help for the individual, at any rate for the individual who is open and receptive to new impulses. This aid is spiritual science, through which he can learn about his own physical and mental structure.

As the intelligence develops, the religious instinct and other instincts degenerate

Formerly most people with shattered nerves were able to get help through the consolation of religion, through belief and suggestion. But for most people of our time religions are a "lost horizon". People that believe blindly – from primitive people with their worshipping of fetishes and other forms of primitive religion to people of today who are followers of the great world religions – feel a living godhead or gods behind everything in the universe. It is not something they have invented; it is an effect of their religious instinct. But as the intelligence develops, the religious instinct and other instincts degenerate. A large part of humanity has drifted from the abstract world of the primitive human into a world of concrete, materialistic ideas that weaken its interest in the abstract to such a degree that it believes that physical matter is the only reality. It vaguely senses the existence of the abstract – just as the plant senses the existence of the physical world – but it cannot explain it. New mental images have entered the individual's consciousness, but mainly images that form isolated mental spheres, which often match people's own desires very well; or they are isolated because they are based only on aspects of matter – for example, weights and measures, thoughts of speed, volume and wavelength – that cannot be perceived directly as being connected with other

mental spheres. This is all excellent when it is combined with the spiritual principles and laws, but isolated from these realities they result in a bewildering perception of life that one believes is based on logic because it is based on what is tangible. But it is a “local” kind of logic, which in many cases serves only to justify a morality that actually belongs to the animal kingdom and the jungle, and which, when combined with human intelligence, becomes a kind of “devil-consciousness”. Man has laws against killing and has, at the same time, atom and hydrogen bombs. They punish murderers during times of peace, and honour them during war. They have legislation that forbids theft, fraud and enriching oneself at the expense of others, yet at the same time a mass of these crimes flourish in the business world in a camouflaged form, crimes that are regarded as necessary for the maintenance of society. Militarism, capitalism and dictatorship each maintain such situations in various parts of the globe. Narrow-minded, mental images with a strong touch of intelligence that dominate the consciousness of so many people today cause them to act on the basis of a morality that in a narrow materialistic perspective sounds like the following: “One lives only once, so one should enjoy life and elbow one’s way forward to the good things of life, even if this has to be at the expense of others, because every man is for himself”. The result is a civilised hell where the “devil” wages a war of all against all. For this reason one person after another suffers mental shipwreck.

Even now our nerves and our organism are ready to correspond with the divine spiritual solar power that vibrates through the universe

In the long run man’s nerves cannot bear the accelerated competitive speed or total war in all its variations from “cold” war

to “hot” war. When people have sought extensively to anaesthetise themselves with alcohol, tobacco and drugs, which only deaden and do not heal, the nerves disintegrate and nervous breakdown occurs. “The alarm bell is ringing”, but this does not mean that all is now lost. It rings to show the individual that he cannot go further along his chosen path. He must change course. His narrow-minded, mental images with a strong touch of intelligence are very insufficient in areas that cannot be taken in or embraced by the intelligence alone. As soon as one is concerned with something beyond physical matter, the intelligence is inadequate. It is an insufficient view, not least when it has to do with shattered nerves. What has the part of mankind that has a strong touch of intelligence lost? It has lost contact with the surrounding world in two senses: its contact with its neighbour, and its contact with God. A basis for life is necessary in order not to suffer mental shipwreck. Since the instinct that once formed the basis for people’s natural and living relationship to the universe and the Godhead has degenerated, another combination of energies must lead people further. The individual must have a science of the mental world and its laws and of his own mental structure. He must connect his intelligence with a living feeling or neighbourly love, and this combination will lead people to the intuitive experience of the connection between all living beings who “live and move and have their being” in the universal organism of the Godhead. This comprehensive view can give the seeker a new basis for life. If people work with themselves and open themselves, instead of closing themselves in fear or bitterness, it can give them such spiritual power that they no longer fear afraid of anyone or anything, neither life nor death. We cannot endure being deprived of the light or the sun that has created our eyes. If the sun were extin-

guished at this moment, all physical life on Earth would be over. Nor can we do without the divine spiritual solar power that vibrates throughout the universe and is the fundamental force behind all physical phenomena. Even now our nerves and our organism are ready to correspond with this force, to pass it on as neighbourly love and as the display of creative ability for the benefit of the whole. The intention of man's life is that he gradually become a spiritual sun that promotes vitality and sends its light out to all sides in the form of intellectualised feeling, and in so doing benefits and gives joy to everyone and everything.

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Finding peace at Klint

by Colleen Turoczy

It is 20 years since I last wrote an article for Kosmos. Then as now I was asked to write about my experience of holidaying at Klint. Then as now I feel inadequate in writing about it, because everybody's experience is different, and even for me, every year the experience is different.

The first time I went to Klint I had only known about Martinus cosmology for a few years. I was in my mid-20s, newly married. Now I am in my mid-40s, newly divorced and with three children who have been to Klint with me for the last three years. The older two are teenagers, girls aged 16 and 14, and the youngest is a four-year-old boy.

Stress and burn-out?

This has been a turbulent year for us as a family. In January I moved house in the final stage of divorce. We moved from the house where all three children were born

and where I have lived for over 18 years. It was physically and emotionally exhausting and stressful for me and for the children.

Then in June my 14-year-old daughter was very ill and ended up in hospital for a few weeks. She had an operation and then there were complications and for a short while the critical care team were called in to look after her.

Some powerful prayers must have been said because once she turned the corner her recovery was remarkably swift and she is now back to full strength.

For my eldest daughter this was a difficult time because, as well as worrying about her sister she was taking her GCSE's – in England it is important to do well in these exams if you want to carry on your education. For over a fortnight she was home alone most of the time answering phone calls from worried family

and friends. She seemed to do most of her revision on the school bus on the day of each exam!

Klint or not

Because of all this and the financial stresses of moving house I kept putting off my decision about going to Denmark this year.

In previous years my fortnight at the Martinus Centre has been blissfully relaxing and peaceful, and I was looking forward to Klint working its magic once again.

But this year for the first week it just felt as if we had brought all the tension and arguments from home with us. The weather was not good and so my teenagers became nocturnal, staying up all night with their friends at Klint. But then the sparks flew between us all when I needed them to look after their little brother so I could attend the English study group, which continued to be an oasis of calm.

Then it got even worse. I got ill with a virus and my little boy developed pneumonia. Some holiday!

I felt as if a big, dark cloud was hanging over me and all sorts of dark mud were being stirred up inside me. It was not a particularly pleasant experience.

Eye-opening lectures

But things began to change. I began to feel that this was not a cloud, but a dark shadow caused by the extra bright light which shines at Klint, so that I could see myself and my situation more clearly.

At home I had been on a see-saw: either pushing myself and telling myself I was coping, or beating myself up for not doing a “good enough” job. Either way, there was no rest.

All this began to make sense on a day when I was able to attend two lectures: in the morning Søren Olsen gave a lecture which was translated into English in which he talked about how gaining greater

understanding of the cosmic analyses can sometimes lead us to stir up the “mud” which we may have tried to bury deep in our consciousness.

And in the afternoon Søren Grind’s lecture “Stress and burn-out syndrome in a cosmic perspective” could have been written for me: although strangely I did not realise it until that moment.

Prayer

So for me, coming to Klint this year gradually brought me a deep feeling of joy and thankfulness.

Now, writing this three weeks after getting home, I still feel that deep sense of joy and thankfulness.

This year I also found a greater connection with prayer and how to pray. Since childhood I have always prayed a lot, but with a kind of guilt about bothering God with my petty, personal problems.

At Klint this year I learnt that Martinus said it is OK to pray for strength, courage and divine inspiration, and for joy in life, and to ask that God’s will not mine be done in my life every day. In this way I am praying not for myself, but so that I can be a help to all those around me. This is a great practical help in daily life.

International weeks at Klint

For any English readers of Kosmos who have not been to the Martinus Centre’s International fortnight, I would like to try to convey something about the English study group. It is difficult to explain, except to say that, at the same time as studying Martinus’ analyses, I feel the atmosphere of support, warmth and quiet respectfulness within the group is a model for how I hope true human families of the future will behave.

When I wrote my article 20 years ago, I finished by saying that I hope we will meet at Klint one day. I am sure that one day we will.

On man and the initial reality

by Per Bruus-Jensen

I have now for some time with great interest, although from the sideline, been following a lively debate and thought-exchange on the internet (Danish) about the concept of reality and the role that the so-called three X'es play.

Apart from revealing much acumen – mixed with a refreshing touch of humour from time to time – the debate also reveals some fundamental problems of understanding. Both about the nature of the three X'es' form of 'coexistence' and about their mutual communication or interplay.

For instance the question is repeatedly raised about how the principle of the creator/X1 is able to master and control his creative ability/X2 and on this basis suitably bring about the created/X3. Or just to mention the reverse way of looking upon the problem: how the energies and movements in the X3 sphere in practice succeed in transmitting themselves to X1 via X2 and become a subjective experience to X1, which again can form the basis for reaction and thus new creation? The latter requires that X1 so to speak can 'reverse' the energies and how is this done in practice...?

In view of the fact that the above mentioned question was of vital importance to me from the very beginning (1957) and consequently one that I time and again brought up in connection with the teaching sessions I had with Martinus it must be both adequate and natural that I here – especially as this question is also relevant to others – feel prompted to pass on the understanding and solutions that the

teachings from Martinus led to. This also seems highly relevant as these spiritual facts ever since then have served as the guiding star in my own further occupation with the cosmic world picture.

The triune principle and the three X'es

As a timely point of departure it must be strongly pointed out that the so-called three X'es must be understood as fundamentally different aspects of a common **functional principle**, which thus reveals a triune nature and identity.

It is, however, even more important to understand that we, as already mentioned, are dealing with a *functional principle*. That means a way in which Something functions. But **what** is this Something, one can ask.

Precisely this question points towards the crux of the matter, as it leads to a 'factor' which according to all relevant experience serves as the basis and point of departure for all other reality that we can talk about in the past, present and future and which thus deserves the denomination "initial reality". That means a reality from which EVERYTHING is born and has its source. To this belongs the triune principle with its three X'es, as these concepts simply cover the special way in which the initial reality functions, which is a way that secures its status as *alive*, as a living Something, which is (exists), but which beyond the triune principle is totally inexpressible and consequently without a name.

We also find this initial Something in Martinus' writings, but not as clearly defined and specified as, among others, the discussions on the internet reveal a need for, as Martinus, based on a wish to keep things simple, has not given special emphasis to distinguishing between the mentioned Something on the one hand and particularly the first of its functional aspects – X1 – on the other hand. Only in one place (as far as the underwritten is informed) does he clearly distinguish between one and the other. That is in an old sketchbook from the 1920s, where he makes the very first hesitating efforts to produce symbols with corresponding explanations.

The above mentioned sketchbook includes a total of 10 symbols, of which numbers 2-10 have been declared invalid by Martinus. Only the first was accepted by himself as valid, and it is precisely here that he clearly distinguishes between all three X'es and the Something which is everything's first or causeless cause and of which the X'es in triune unison are functional aspects.

The symbol itself is the well-known equilateral triangle, which refers to the living being seen as a triune principle. What in this connection is most interesting is the accompanying explanation which goes as follows:

“The causeless cause” or “The first cause”. The “Something” existing behind all things, consisting of a triune principle:

“X.1. as the Father, Providence or the universe.”

X.2. as the in the universe existing “Creative ability” or “The world of sparks”.

X.3. as “The world of shapes” or “The created”.

When one considers that it is in actual fact a characterisation of the GODHEAD that Martinus draws here, it is implied that the triangle as a whole refers to a reality of a divine nature. It is a reality, which as “A Divine Something” is prior to absolutely everything else that one can possibly talk about. Also it has to be prior to the three X'es, which clearly must be seen as aspects of a triune functional principle, which is active in this Something. It must be so because the mentioned Something is clearly denominated as both “The causeless cause” and “The first cause” and thus as Something that is *prior* to both X1, X2 and X3, which, with reference to their respective roles simultaneously in a triune way get status as fundamental functions in this Something.

A characterisation of the initial reality

One can now ask how this “Divine Something” can be understood in its quality as the first causeless cause of everything and thus the *initial* reality of existence?

The answer is that it cannot be properly described. At least not as what it actually is, but solely in terms of the role it plays and in terms of the prerequisites it has to fulfil in order to have a meaning at all. Because as the first cause for EVERYTHING else it is prior to anything that we can compare or express it by and consequently it must be other than this. But it is something for which we have neither words nor concepts. Because it is neither matter, energy nor movement. Neither is it anything of which one can deduce for instance time or space – neither directly nor indirectly. And consequently it must be taken aboard as a nameless and inexpressible Something of emptiness and absolute stillness beyond time and space, and also Something that is completely in line with the experiences that abound within the so-called mystic tradition.

As is well known, Martinus has designated the letter “X” as the symbol for this namelessness. But he is not the first to have chosen this line of action. In accordance with their own similar experiences the creators of the Hindu religion (cf. The Vedas) chose an identical solution through the choice of the number 0 (zero).

“According to the history of ideas (as mentioned in Danszig’s “The History of Numbers”) the zero originates in Old India, where it is conceived through the idea of *sunyata*; i.e. the great, mystic emptiness from which everything has its being and origin.

Transferred to mathematical praxis the idea of *sunyata* becomes the number *sunya*, meaning empty or blank, but not with the connotation of ‘nothing’.

When the Arabic culture flourished it adopted the concept, but changed *sunya* to *sifr* (cf. cipher). And when the European culture took over even later it Latinised *sifr* to *zephirum*, from which the English word for nil arose: *zero*.

In other words: in the beginning was the zero, the sum of all positive and negative numbers.” (Source: Bent Christensen).

Through its enigmatic and inaccessible nature “The Divine Something” or “X”/0 was naturally from the very start the object of my undivided curiosity. And accordingly it led to innumerable conversations with Martinus about this question. And from these it became clear that just as you in the zero (which Martinus also has written about in his work) can see the origin of the whole numeric system, likewise you can also in “The Divine X” see the origin of EVERYTHING that we know at the moment and furthermore shall know in the future. It is all lying unmanifested in embryo in this Something, just as the whole numeric system can be said to be unmanifested in the zero. And just as the numeric system with the zero as basis and point of departure can be brought to a

practical unfolding likewise can everything that is unmanifested in “The Divine X” be brought to manifestation and visibility – both as physical, parapsychical and spiritual worlds; and also as both objective and subjective forms of reality.

The Divine Something and the triune principle

Viewed in this way The Divine Something or “X” can, in the language of our times, be explained as an (infinite) potential of creative seeds and creative possibilities in *virtual* form outside time and space, because something that has virtual status distinguishes itself by actually existing, but at the same time it does not in any way make its existence known.

One can then raise the question of what prompts “The Divine Something” to break its virtual state in favour of a more or less extensive act of rendering the unmanifested visible, such as e.g. in the whole physical universe with its innumerable forms of life and matter?

According to Martinus the answer is the factor that he denominates the primordial desire, by which he fundamentally understands the desire for *the experience of life*. This desire is a simple consequence of precisely the virtual state on the one hand and the possibility of breaking it in favour of ‘visible manifestation’ on the other hand, as it has to be added that the purely virtual form naturally CANNOT result in any kind of experience for anybody or anything. Not even for The Divine Something itself. And consequently there is on the virtual plane a constant challenge to the primordial desire – a challenge which is equally constantly reciprocated in the sense that The Divine Something is prompted to enfold itself creatively. It must enfold its creativity so that certain ‘quanta’ of the infinite, virtual stock of creative seeds are brought to visible manifestation. The consequence

being that “The Divine Something” experiences life and *consciousness*.

And it is precisely this feature that brings the triune principle with its three functional aspects into the picture as a condition for the reiterative satisfaction of the primordial desire. Because in order for the necessary creativity to be carried out in practice, it is a prerequisite that “The Divine Something” manifests (or ‘functions’) as the principle creator/X1 – i.e. as the initiator of creation. Furthermore, it is a prerequisite that the same “Divine Something” can muster an ABILITY to create, i.e. something that can function as creative ability/X2 (there only exists “The Divine Something” itself from which it all has to come). And finally it is a prerequisite that “The Divine Something” makes itself available as “the product” of creation, i.e. that it functions as the principle “the created”/X3. And precisely the circumstance that it is the same Divine Something or “X” that assumes all three functions or roles makes it a fact that it does in practice function as a *triune* principle. And seen from this point of view the problem about the nature of the coexistence and mutual communication of the three X’es has already been solved, as it is the same Divine Something which, like the liquids in communicating vessels, appears in all three. At the same time it will, on the virtual plane in all eternity, have an endless supply of new, unknown “cards” at hand for creative performances...

For the sake of completeness it should be added that Martinus’ extended use of the expression “The Divine Something” as synonymous with its own X1 function can be justified by the fact that precisely this function in practice is executed on the virtual plane and thus it is mainly identical to this.

A thought experiment

As a final illustration of the triune principle one can imagine a blank piece of paper that inherently holds both initiative for and the autonomous ability to fold itself into a paper dart. Just as paper, originator, folding ability and final shape in this case cannot be separated, so can neither The Divine Something nor the three X’es be separated for the Godhead....

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Translated by Else Byskov, 2005*

Martinus Luther

by Peter Ragnar

What did Martinus Luther (1483-1547) and Martinus have in common – apart from their first names (Martinus is Latin for Martin)? Quite a lot, actually. Both of

them went through a life crisis that made it clear to them that something new and epoch-making had to come about. The Scriptures had to become understandable

to everyday people: Luther translated the Bible from Latin, and Martinus made the essence of the Bible understandable by giving it a scientific form. But they also shared a third thing – a good sense of humour and an understanding of the importance everyday life. One did not have to retreat from life in order to deal with the big and holy things in life. Per Ragnar, and actor and author, has been interested in Martinus for many years, and in this article he attempts to find a place on the stage for Luther. Most of Kosmos' readers know quite a lot about Martinus and his life. But who actually was Luther?

It's July in the beginning of 1500 when we meet young Martinus Luther for the first time. He had just been home to ask for permission to drop his law studies; he wants to study theology. His head is nearly bursting with existential questions, questions about how and where to. His father is firm: "Worries about the soul must not control my eight children. You must be learned in the law, my son, and that's that! Will that make you a poor Christian? Look at today's priests! Are they true men?"

In the head of the twenty-year-old the questions are pounding: "When I hear that God turned into a human being, I understand the words, but I cannot understand the meaning. What being would, if it were God and reacted to his natural impulses, allow himself to become humiliated by being born in a manger or being crucified?"

All of a sudden the beautiful July day changes – clouds gather, the sky becomes murky, rain starts pouring down and lightening and thunder begins, and according to most biographies the horror-struck Martin seeks refuge below a tree and yells out his fear of death: "If I survive, holy Anna, I will surely become a monk!"

In a letter Luther describes a light experience of the kind that mystics have always testified to: "A heavenly vision has called me."

He becomes a monk and is ready to do anything to become saved. He reads the stories by all the most important saints, he fasts three times a week, and he prays and speculates in a way that most *Kosmos* readers probably recognise as the preliminary stages to reading Martinus' works:

"God knows everything that will happen. If this is the case, He also knows whether I choose the road that leads to Heaven or to Hell. So what is my role? Do I have a free will to do everything that God wants me to?"

"But what was his plan when he created sin? Why must I sin to become saved if He already knows that I must sin to become saved and that I would not sin if I knew that I could avoid the fires of Hell?"

"Not a single day without hurrying to my confessor; not an hour without confessing my new sins, the confusion of my thoughts, the inadequacy of my soul, the weakness of my spirit, my fear, my despair. How can I believe God's words when we find them so hard to interpret and understand?"

"At least I now know what purgatory is. An infinite longing for help, a deep sigh from a soul that believes it will never find rest!"

There is so much to say about Luther's road to wisdom, his extraordinary working capacity and his battle against a pope who was as proud as a peacock and as far from the wandering Christ as one could possibly be. A few examples suffice.

Pope Leo X sends out Tetzl, the Dominican brother and heresy judge, to get money to build St Peter's Basilica in Rome. This Apostolic commissioner could release everybody from all sins, conscious as well as unconscious, re-

pented or unrepented, and when a person was dying he could offer complete indulgence for all sins and punishment and issue confessionary letters that granted unrestricted indulgence, if only the amount of money was sufficient. Once sufficient money is paid, the soul is saved from purgatory.

Luther raged against the idea of indulgences and relics. "They point to hay that Christ was said to have slept in. Woe on such humbug! Go on and sin! Indulgence will grant eternal forgiveness. What days of danger we are living in. Oh, sleeping priests; oh, more than Egyptian darkness!"

He put his 95 theses against indulgences up on the church door and his message was that Christ's abundant services are attainable without the papal keys. If the Pope had the powers to free any man from Hell, why then does he not do away with Hell in the name of love so that everybody could be relinquished from it?

Martin Luther's words departed more and more from the church. He prayed: "Dear God, if you have something important for me to begin doing, then let it happen for you alone without letting my prudence interfere. Most certainly the church needs reformation!" And he knows, like Martinus, how things are.

"The gospel has not been given to me by the people, but by Heaven alone. It is right to question whether I have been called by the Lord. But I can never question what I have seen and experienced. The Holy Spirit speaks through my mouth.

You know, dear Lord, that I have not learned theology overnight; I have had to ponder deeper and deeper. Now I understand that even my fear and scruples have been of help to me. How else shall Man learn about life without experiencing and living it?"

It is evident that Luther has had a sort of cosmic glimpse and has been led in the direction of what was later to become absolutely clear in Martinus' words and analyses with the help of the Holy Spirit. When life is at its very best, Martin reposes in an eternal now:

"Never am I happier than in the rare, golden moments of untouchable calmness. A peaceful, free, complete indifference to all things, be they evil or good."

Or the experiencing of an eternally ongoing creation, the spiral development and principle of contrast:

"But most of all, dear God, to me you are not a motionless power but a power of motion, continuous movement that all the time moves and acts. You never rest, dear God, but always act."

The Catholic church condemns his searching and view of God: "The Devil has taken the appearance of a monk and mixed old mistaken beliefs into a stinking pit and has even come up with some new ones. We have taken action against him, but the only authority he accepts are the Scriptures – and he reads them just the way he wishes. His writings must be destroyed and he himself must be excommunicated."

To be condemned for these views, among others, and so similar to Martinus' message that all analyses and theories must be known on Earth and be incarnated in the matter of the Now, and all the lofty words of hallelujah must be replaced by practical action and a never-ending endeavour to grow in neighbourly love.

"None of us live for our own sake. None of us die for our own sake and God knows in whom everything lives and moves and has its being. Therefore it is impossible for any being to be inactive or act against one's neighbour. We must talk with, be together with and relate to our fellow be-

ings, like Jesus did when He appeared in the shape of a man.

In a monastery Christ is not present; he is shut out because ordinary people are practically shut out. In a monastery one acts to become more holy. One who goes into a monastery seeks numerous ways to avoid the troublesome life that ordinary people have to go through, their everyday work and toiling.”

Martin Luther, the learned monk, married at the age of 43 to a 26-year-old nun by the name of Katharina von Bora whom he had helped to flee from her convent. They had six children. Read Martin Luther’s words which are also valid today:

“Look at your sucking child and embrace your loved one. Avoid solitude; discuss what is going on in Venice or any other meaningless subject. (We need gossip as a mental outlet in our everyday.) Eve ran into problems when she walked the Garden of Eden alone. I am tempted the most when I am alone.”

“Dance, be merry, sing! The Devil loathes music because it brings joy. And never forget that the Lord has a great sense of humour. Make use of it and you will have fewer worries.”

This last message, I guess, is of great interest to Martinus’ readers, among others. There are so many analyses that we can believe only theoretically; we sense the truth in and behind them. So try to see Martinus before you with his gentle smile, roaring laughter or the twinkle in his sparkling eyes. In this face *The Third Testament* was present and unfolded in its entirety. It is that difficult and that simple!

And what do these words of Luther comprise if not the essence and result of Cosmology?

“There is a moment when each and every thing must happen. The clock cannot strike one before it has struck twelve. It cannot be summer if it has not been winter or evening before it has been day. But I was not given the knowledge to comprehend what lies ahead of us. On the contrary, it is forbidden for me to know it. Only God knows what lies ahead. God gives Man the Now together with the Now’s relations with people around us, as well as what the ‘moment’ holds as given us by God, in the Eternal Now of the everyday.”

Or in Martinus’ words:

“Real self-experienced immortality will come to every human being once it has adequately deep mental empathy within its sensory area, its mentality or its intellectual ability. How then does one develop this talent? Well, it is exclusively by being attuned to one’s surroundings, one’s neighbour. And this attunement will become deep only once it is attuned exclusively to this neighbour, in other words one hundred per cent in the service of unselfishness. One cannot possibly have a deeper attunement to one’s neighbour than the one that inspires us to understand exclusively that we have entered this world only in order to serve this neighbour and not in order to be served. Therefore it is true that loving one’s neighbour as oneself is the fulfilling of the law. Only a being who serves from its heart can be completely in God’s image after His likeness and fulfil the divine purpose of Man’s creation. Only by this way of living can God’s command “let there be light” become a reality through the world culture.”

(Martinus: *Is There Eternal Life?*, excerpt from an article in the Danish version of Kosmos No. 8, 2004)

Translated by MKB, 2005

On praying

by John Klemens Nielsen

At a birthday party that I attended some years ago I was sitting next to a young man, who was a sailor. He willingly told me about his travels and his experiences in all the ports he had visited. He also spoke about being at sea in a ferocious storm, where the waves were beating against the hull of the ship, which groaned and moaned. There was no land in sight, not even the light from the moon or stars.

He had then pondered about life on the long, lonely trips, but he was definitely no religious man, but rather an atheist or antichrist. He did not believe in anything at all. Every man was the architect of his own fortune, and when one was dead and gone, then that was it. Now, I don't carry a sign around where one can read my conviction and normally I don't express it unless I feel that it will "fall on fertile ground". The said sailor must, however, have had confidence in me, because in a low voice he confided that often, when the storm was at its worst and he was afraid, he then went off on his own to pray to God. I listened attentively while he looked at me expectantly and finally I said, "How come that you pray to a God that you don't believe in?" He couldn't explain that, but he said, "It was the only thing that occurred to me".

This story is probably not unique and there must be other variations of it, but the interesting thing is the paradox of praying to a God that one does not believe exists.

Is it any use?

Even though I speak to a number of people about spiritual matters, it's not often that the subject of praying is touched

upon. Many seem to think that praying is only something one does as a last resort. The idea can arise that it is of no use anyway, and this thought *could* be nourished if one reads Martinus' booklet "The Mystery of Prayer" in a superficial way. In the booklet Martinus writes that praying cannot change the situation in which the praying person finds himself. Naturally a prayer cannot change the law of fate nor can it change the actions that led to the state in which the praying person finds himself – that would put the divine will out of commission and put the individual's more or less egoistic needs in its place. It goes without saying that the magnificent creation that we witness in life around us would not be able to exist on those conditions, so it is important to clarify what prayer actually is and how it can benefit the searching person.

Meditation!

Praying can be compared to meditating. I think it's important that one sits comfortably alone in a room where one feels secure and where one can be undisturbed. One can surround oneself with ritual objects or put on music, but these things have no special influence on the prayer itself.

Martinus was once asked if it was important that one knelt down and folded one's hands when praying and he answered, "God has no interest in us making our knees hurt nor in our folding our hands, what is important is having the right contact and attitude".

In our modern life, the need for an inner withdrawal is highly underestimated.

It can be costly to drop the contact to one's inner, spiritual life and, so to speak, be one with the physical world. The experience of emptiness, lack of meaning, depression and ennui can often be the result, and maybe the expression "abandon hope all ye that enter here" was born in this situation.

In the meditative state of prayer we can establish a conscious contact to God via the organic, spiritual, unbreakable connection that exists in all living beings, and via this connection the praying person can find comfort, peace and insight into his situation.

Presence!

On the physical plane concentration and presence is important. Don't you know the situation where you're pouring your inner life out to a friend and he is so absentminded that he says, "Excuse me, what were you saying"?

Precisely the same is valid when you contact God. It is important to create a concentrated contact, rather like a *spiritual tunnel* between one self and God, where one, with practice, can exclude everything else.

Apart from the concentrated, intimate contact it is important to realise what exactly praying can be used for and what its function can be to the seeking person. Martinus points out that a prayer can have "headwind" or "tailwind", and in this connection headwind is the selfish needs that one wants fulfilled without considering if they are in harmony with "God's will". Tailwind, however, is when a prayer is delivered with the wish of "Your will be done", thus making the personal will and "God's will" one and the same.

What to say?

I know from experience that when one starts to pray seriously and at the same time gets insight into the cosmic principles, then problems arise about what to

say and how to do it. It is not the form, words nor ritual that are important, but it is important to be present, intense and honest. It is not necessary to use "great holy words" in one's prayer. The "angels" that listen do not hear thoughts as sounds and words, but experience them totally differently, i.e. telepathically. In most situations it is when we are in some kind of need that the motivation to pray is strongest. On the other hand praying could easily be a daily contact "for better or for worse" with God, so that one could also in a given situation express gratitude and happiness. If, however, one uses Our Lord's Prayer as a vehicle for a mental, meditative process, then one doesn't need other wordings, because Our Lord's Prayer is the perfect prayer.

The angels listen!

There is an old saying that goes, "the darkest hour is just before the dawn", and there is a lot of truth in it. When a person is in need or is suffering, then he unconsciously sends out prayers or "signals of distress", corresponding to the roar of an animal or the crying of a baby. These transmitted energies that go before the worded prayer are heard and experienced by angels. These beings are God's listening tools. Martinus explains that in the spiritual world, which is just as real as the physical, there are many different levels, depending on the development and sphere of interest of the various beings. It is absolutely certain that even the faintest sigh is heard. Those, who hear the conscious or unconscious prayers, cooperate with many levels in the spiritual world and the joint reaction to the prayer will depend upon several things.

The intensity and spirit of the prayer are quite decisive, and in this connection also how humanely one lives his daily life and the fate of the individual. In this case the prayer *might* be fulfilled, but not always in the way the praying person wants.

It is another very important prerequisite that one is open to the fulfilment that is given. One has to be completely convinced that the help that is given is the absolutely correct and that it comes in precisely the way that is most appropriate in the given situation.

The right attitude!

What is “the right attitude”? It is to be in contact with the highest meaning and structure of the prayer. Jesus conveyed the perfect prayer to future generations together with the message that “Everything you ask for in my name shall be given to you”. This has led to the mistaken belief that if only you end your prayer with the words “In the name of Jesus, Amen” then the prayer will be fulfilled. This is not to be taken quite so literally.

Martinus explains that praying cannot change the unhappy situation in which a person finds himself. So what *can* praying so? I would like to quote Martinus (“The Mystery of Prayer”, chapter 2): *The prayer can become so perfect that it, in connection with cosmic insight, completely can exclude the dark shadows of unhappiness and sorrow from the mentality of the individual*”.

There is no doubt in this statement, the psychic pains and suffering *can* be eliminated, while the physical defects that might arise in general would be completely unchanged. It is an expression of an extremely loving attitude that the mental darkness can be eliminated and that a relatively good life can be granted in a state where both physical pains and a dark state of mind undermine the joy of life. Praying is no “dead mechanism”, but love, wisdom and presence that are the core of the divine world order.

The deepest mission of prayer!

Martinus writes in the booklet “The Mystery of Prayer” that the final mission of praying will be “like a daily correspondence or conversation with God”.

When we realise that the mystery of life is that we are presently in “the huge melting pot”, where “the animal” in our behaviour must give way to “the human being” we are on the right track. This realisation doesn’t automatically dissolve and neutralise all the inappropriate acts we have carried out in the past. But the realisation does make us understand where we are in the vast panorama of evolution and what is necessary for us to be able to move on. It is hard work “to leave the animal kingdom” and set off towards the way of life of “the real human being”.

I have often heard people, who do not understand the scope of this realisation, say “that they see this process as a flight from reality into an unreal universe of dreams!” Nothing can be more wrong. Little by little “the truth seeker” realises the scope of the change and the means available in the process. At a certain point it is no longer a question of letting things take their own course or to continue the efforts of becoming a better and more loving human being, but solely a question of keeping the right course towards this goal. In these efforts praying is an invaluable and indispensable source of comfort and insight. This can only be experienced by trying it in practice. – Please enjoy “the trip”

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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".

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