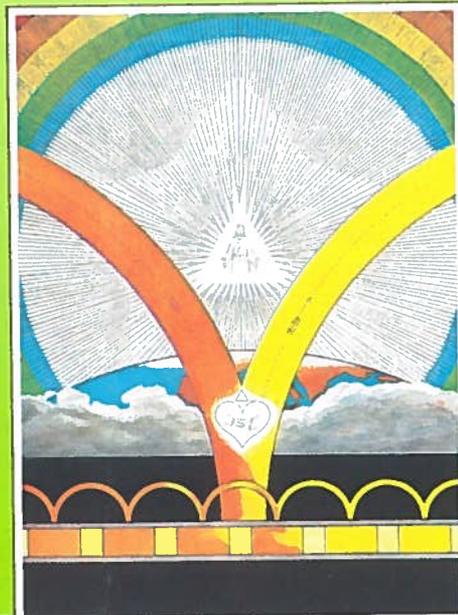


KOSMOS

ENGLISH MARTINUS COSMOLOGY 1-2006

Does the spiritual world exist?
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Viktor E. Frankl – The Unheard
Cry for Meaning



Dear reader,

Welcome to the first of this year's issues of *Kosmos*! And an especially warm welcome to any new readers. The purpose of *Kosmos* is to present a wide range of material dealing with all aspects of Martinus' world picture, a world picture that describes in a scientific way how "loving one's neighbour as oneself" is in harmony with the divine plan. We also aim to bring you articles that discuss topical issues in the light of Martinus' cosmic analyses, as well as information about activities at the Martinus Institute in Copenhagen and at the Martinus Centre at Klint, Denmark.

We would like to think that *Kosmos* can provide a forum for your questions, which hopefully we can find a way of answering, or for your requests for further information on certain topics. For example, the main article in this year's

June issue has been chosen as a result of a request from a reader in Croatia. *Kosmos* readers are scattered very thinly around the globe and one can sometimes feel rather isolated in one's study of The Third Testament. Perhaps, though, your subscription to *Kosmos* will enable you to feel in some way connected to the other readers, after all, it is likely that other readers will share your questions. So do let us know what you would like to read about.

This new year brings a change of editor to *Kosmos*. Mogens Bech, who has been the editor for the last 3 years has decided to hand over the job to someone else. Many thanks, Mogens, for your energy and inspiration.

So may I, your new editor, together with the rest of the *Kosmos* team, wish you - good reading!

Andrew Brown

Internet Forum in Spanish

An internet forum in Spanish has been set up to enable Spanish speakers to discuss issues in the light of Martinus' cosmology. The forum address is:
javierromero.tello@gmail.com

Feel free to take part!

Does the spiritual world exist?

by Martinus

A "something" makes itself known through the body

I have on previous occasions pointed out how illogical it is that a being should completely cease to exist merely because it looses or becomes separated from its physical body. When one stands beside a corpse one can plainly see that there is "something" that no longer has anything to do with this body, and this is the very reason why it is lying there as a "corpse". This "something" is certainly not something that one can see physically, but in fact one has never been able to do so. We were only able to see it through the movement, functioning and power that found expression through the body before it became a "corpse". The body was in fact the tool, the combination of matter through which this "something" proclaimed itself or made itself known. The body is in reality merely a reaction of this "something". Because we are able to witness a human being as either "living" or as a "corpse", we are therefore able to witness that something that previously vibrated through the material of the body, maintaining the functioning of the organs, no longer proclaims or reveals its existence through the body. It therefore lies there as a quantity of dead matter that is in the process of de-

composing. But where has this quantity of matter actually come from? It is now decomposing but it is equally clear that there was once a time when it was not put together in the combination that now lies there as a corpse. The various substances and materials have been returned to the liberated state which they were originally in. Chemical analysis demonstrates that this quantity of matter is in fact merely made up of a series of chemicals, which are exactly the same substances that can be found in abundance in the matter outside the body. What is it that has caused certain kinds of materials or chemicals to be suddenly taken from their place in life or Nature and be transplanted into a certain specific organisation where each of them has its special role to play, cooperating with others with a logical purpose? For what or for whom is this purposeful cooperation intended?

The invisible something that lies hidden behind all the purposeful functions of the body is the eternal source of life and the very core of the mystery of life

Does not this question bring us to the very boundary of the physical world? That it must be intended for a "something" of one kind or another we cannot

deny, unless our thinking faculty is abnormal or primitive. What about a stomach with its ability to digest food? What about the sense of taste or the sense of smell? What about the eyes and ears? Indeed, what about the arms and legs, or the hands and feet? Is it conceivable that any of these organs exists purely for its own sake? Is it not a fact that all these organs are united in working together with a purpose, which is given expression in a unified result? But for what or whom is this result intended? As none of these organs exists for its own sake, they must exist in order to be used by something else. And the facts also demonstrate that they are indeed made use of. It is because they are being used that we can see the bodies going about as "living beings". But this has not solved the mystery for us. We have merely arrived at the fact that chemicals of all sorts are taken from where they were in Nature and are adapted and placed with a purpose in the organism or body. The facts also demonstrate that this body constitutes a result with a purpose, through which something invisible can proclaim itself. At this point we must bear in mind that, of everything that is visible in the body, there is nothing whatsoever that is self-contained and independent. Everything is subordinate to a higher authority. This higher authority is the wellbeing of the whole. But this wellbeing of the whole, that is to say the combined result of all the functioning of the organs in the body, cannot be intended for something visible. It is true that we have not mentioned the brain. But is it not the case that there exists no one in possession of a well-developed intellect who does not understand that the brain is an organ in a subordinate position just like all the other organs in the organism? It is in just the same way built up of chemicals and is designed to fulfil a purpose. But as it is the expression of something that is created with a pur-

pose, it reveals itself as being subject to a creator that is already in existence. But as none of the visible organs in the organism or body can be this creator, it becomes evident that this creator is in itself invisible.

At the same time it becomes evident that the organism is in itself not this creator, but merely a tool that has been built, through which the otherwise invisible creator can proclaim itself or manifest itself on the physical plane. This fact becomes all the more incontrovertible in as much as nowhere whatsoever does there exist a manifestation or appearance that does not constitute an effect released by an invisible source. This invisible source is in fact the primary cause of all creation, irrespective of whether it is the organism of a human, an animal or a plant, or whether it is the Earth itself or the sun or any other heavenly body. Heavenly bodies are also put together with a purpose and give rise to a result that in the final analysis has a purpose. It should be quite obvious that this result must be intended for a living source. Why else would it have a purpose? A "dead" thing does not require something to have a purpose. And this brings us to the very core of the mystery of life. We are forced to acknowledge the presence of an invisible "something" behind all living beings, behind all manifestations, both the manifestations of Nature as well as our own. This invisible "something" is therefore the source of life itself. Quite clearly it exists before creation, during creation and after creation. It is in itself not something created. It must therefore exist eternally. And this brings us to the first great difficulty for anyone who is beginning to research into matters that are beyond human understanding. To perceive the existence of an invisible "something" is a form of sensing that is totally contrary to that form of sensing that has long been an everyday reality. We have arrived at

"something" whose existence we cannot avoid, but we do not experience this "something" in the same way that we experience all other things. These other things we can feel, see, hear, smell, taste, measure and weigh or analyse in many other ways, but the invisible source we can establish merely as "something that is". It is absolutely impossible for it to have any of the analyses that we see that other things have, as these analyses can only express something that has come into existence. But the very source of what has come into existence is not something that has come into existence. It has always existed. And something eternal cannot be expressed through an analysis that applies only to a temporal thing.

The immortal I is the primary cause of its own fate and this thereby gives meaning to existence

This eternal "something" is therefore the very essence of the living being. It is therefore the presence of this "something" in the organism that makes it alive, and the total separation from it that makes it a corpse. The existence of this "something" is therefore not dependent on the body. It existed before the body came into being and can just as well exist when separated from it. Having thus established the presence of this immortal "something" in the living being's organism or body, it is not difficult to understand that this is what senses itself as the centre of our organism, as the midpoint in our experience, in fact as the very thing that expresses itself as the I in our speaking, in our thinking and in the exercising of our will. The result of all our experiences, those of suffering as well as of wellbeing, are thus exclusively intended to be of benefit to this immortal something. And it is this fact that gives meaning to existence. As a result, everything that we previously considered to be "injustice" gradually shows itself to have been irrational belief or "superstition". This

immortal I is the absolute primary cause of its own fate. It is this something that gathers experience, it is this something that acquires the knowledge, information and capability that endures beyond the destruction of its body. It is this something that experiences reincarnation and stores within itself what it has recognised as fact over the course of the incarnations. These resulting facts are transferred into matter or substances that are also independent of the existence of the physical organism. This therefore means that the I can take these substances with it when it separates itself from the physical body. These substances are in fact the experiences that we have gathered, transformed into thoughts. Thoughts in turn make up our consciousness. But as the I and its consciousness can exist even though the physical body perishes, it becomes clear that there must exist another form of existence other than the physical form. There must therefore be a form of existence where the living beings exist without any kind of physical body. If this were not the case what would be the purpose of all this gathering of experience on the physical plane? What would be the purpose of all the sufferings that the living being has to undergo? What would be the purpose of all the research and all the development of knowledge and capability if the ensuing result could be snuffed out with a bullet from a pistol, a drop of poison, the slash of a sword, a brain haemorrhage or heart attack? All physical manifestations, in fact the entire physical world, would be completely meaningless if the living being was merely a combination of physical substances that would have to totally dissolve or cease to exist.

It is impossible to conceal the close cooperation between the spiritual and the physical world

There is therefore no avoiding the fact that the physical world does not encom-

pass the whole of existence, but that side by side with it there exists another world with a totally different form of existence. So then the big question is: "How does one experience this other world?" It obviously has to be different from the physical world. As we no longer have a physical body, we will therefore no longer be able to work directly with physical matter. Once we have lost the physical body, we can work only with matter or substances that lie outside the physical plane. This matter or these substances come under the heading of "consciousness", which in turn means experience, knowledge and thinking, as well as our exercising of the will that enables us to regulate our thoughts. Here the being's functions are therefore exclusively functions of consciousness or the spirit.

At this point you may perhaps think that it is difficult to imagine such a world, in which all the details consist of the consciousness, fantasy and thoughts of living beings, but you are not as unfamiliar with the ways of this world as you might at first think. You have all tried to sit and read a book. Perhaps it was an exciting novel full of details of both beauty and ugliness, hatred and love. While you read the book and were completely absorbed by the events contained in it, you were not on the physical plane. The experience you gained through reading was a spiritual experience. The whole of life in the spiritual world turns out to be an experience of the details of the consciousness of both other beings and oneself, it is an experience of the thoughts and spiritual structure of other beings. Here on the physical plane we see other beings' as well as our own physical structure. On the spiritual plane we see other beings' as well as our own spiritual structure. The spiritual world is therefore a journeying in mentality or in layers of consciousness. And in order to really be able to experi-

ence perfectly on the spiritual plane we have of course first and foremost to be experienced in thinking logically, which means thinking in contact with Nature itself, with life itself. And it is precisely the mission of the physical plane to be the very place where beings can train to think logically. Wherever beings are unable to think logically, they will be out of harmony with the laws of life, and they will be subject to suffering and sorrow. Suffering and sorrow result in dark thoughts and impressions. And as impressions make up the details of the spiritual world, a being's spiritual experience will be either light or dark depending on whether the being is attached to light or dark impressions. The spiritual world can therefore be divided into two spheres or zones: that of dark impressions and that of light impressions. This also takes place already on the physical plane. Here too we have primitive spheres and civilised spheres, we have the criminal world and we have the sphere of ideals. We can see civilisation and primitivity represented in the form of the zones in which the beings live their everyday lives. So wherever we turn our attention we see evidence of the spiritual world, it comes to the surface in the same way that the granite or mineral matter of the Earth sometimes penetrates through the surface of the soil. There is evidence everywhere of the physical and the spiritual world working so closely together that it is completely impossible for the spiritual world to be concealed.

This article consists of Martinus' manuscript for a lecture he gave at the Martinus Institute on 1 February 1948. The manuscript covers only the first part of the lecture.

Original Danish title: Er der en åndelig verden til?

Translated by Andrew Brown, 2006

BETWEEN HEAVEN AND EARTH

“Birthpangs” of the earth

by Olav Johansson



*“Nations shall rise against nations, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginning of the sorrows.” * (Mark 13:8)*

Through two of the most powerful earthquakes in modern times occurring within almost the same area outside Sumatra in the Indian Ocean in the course of only three months, this 2000-year-old prophesy has become a reality in a new, and for many people maybe frightening, way. Something which is symbolically underlined by the fact that these giant tremors took place on the second day of Christmas (9,3 on the Richter scale) and on the second day of Easter (8,7 on the Richter scale) respectively. Christmas and Easter are of course the two greatest festivals that celebrate the memory of the source of the words quoted above.

Did this coincidence just happen by chance or is it maybe intended to be a reminder of the fact that the time that is now approaching on Earth - and its purpose - was predicted already 2000 years ago from a certain vantage point of consciousness or mentality where all the connections of terrestrial cause and effect could be overviewed and understood and therefore predicted?

One can think and believe whatever one wishes about this. But a fact that even those who only count on “hard facts”, ie. that which can be weighed and measured, cannot ignore is revealed by the following news item based on international research and statistics:

“The United Nations are now concerned about the fact that the world is being hit by more frequent - and more costly - natural disasters. In 15 years the number of people who have been struck by storms, earthquakes, volcanic eruptions and drought has tripled to 254 millions. The number of natural disasters has increased from 261 in 1990 to 337 last year.”

This news item appeared in a Swedish evening newspaper (Aftonbladet), on 21 September 2004, that is a few months before the first powerful earthquake in the Indian Ocean. And now, at the time when this is written - April 2005 - we more or less on a daily basis see and hear reports in our media about earthquakes, volcanic eruptions, storms etc. in different corners of the world. At the time of writing, the latest in this succession of reports were two medium-sized (but compared to the Sumatra tremors, small) tremors that took place at the same time that large anti-Japanese demonstrations and attacks on Japanese interests were being carried out by agitated groups of people in the neighbouring country, China. That “*nations shall rise against nations, and kingdom against kingdom: and there shall be earthquakes in divers places*” seems to be a prediction on its way to being fulfilled.

** Translator’s note: In the Swedish translation of this quotation, “sorrows” is translated as “födelsövarkar”, which means “birthpangs”, hence the title of the article.*

That these are incidents and upheavals that also affect a macrocosmic level is also made evident by the fact that the explosion in the Indian Ocean on the second day of Christmas, according to the NASA-researchers Benjamin Fong Chao and Richard Gross, was so powerful that the North Pole shifted two and a half centimetres and the 24-hour cycle was shortened by 2,68 microseconds and the flattened shape of the globe become slightly “slimmer around the waist”. The shortening of the day and night is so small that it cannot be measured. But the new position of the North Pole and the new shape of the globe could be measured with instruments on the earth or from satellites (1).

The large tremor on the 26th of December 2004 was one of the most powerful that has ever been measured and was at first classified as 9,0 on the new Richter scale. Later, more careful investigations have shown that the strength of the tremor actually was 9,3. On the logarithmic Richter scale this means a release of energy nearly three times the size, as compared to 9,0. Analyses of seismograms over a long period of time after the earthquake show that the tremor was the second largest since the invention of the seismometer a hundred years ago. Only the giant earthquake in the south of Chile in 1960, which also gave rise to a tsunami or giant tidal wave, was worse. It had a magnitude of 9,5 on the Richter scale (2).

The crises of the Earth = a cleansing process

What are we witnessing, from a cosmic point of view?

According to Martinus’ cosmic world picture the Earth is of course a living being, within which we terrestrial human beings, exist as microindividuals or “cells”, more specifically “braincells”. Natural disasters are in this perspective seen as reactions in a living being’s physical organism, reactions that can be

characterised as “psycho-somatic” (physical reactions or disturbances that have psychic causes).

The fact that Christ in the above quotation calls these reactions “sorrows” (in Swedish: “birthpangs”) is interesting since “birthpangs” are symptoms of the fact that something is about to be born. And Martinus also calls the process that is about to take place, both for the Earth as a living being and for us as its “braincells”, “the great birth”. It is a spiritual or cosmic birth that is preceded by a psychic “cleansing process”. This psychic “cleansing process” brings about the increased frequency and intensity of “psycho-somatic” reactions in the Earth’s organism, a phenomena which we also can recognize from “cleansing processes” in our own psyche and organism. Martinus writes that “to the organism and mentality of the earth being’s I, all these phenomena together constitute nothing other than the aforementioned normal spiritual crisis that always has to take place in an individual’s mentality before it is totally possessed by “the Holy Spirit” and reaches “the great birth”. (3)

That which is to be “born” is nothing less than “a new heaven and a new earth”, as it is said in the Bible. This does not mean the physical end of the “old” Earth, but that the Earth is presently going through a psychic or spiritual process that at this stage of the process also results in “psycho-somatic” effects occurring with an increasing number and frequency.

Some time ago a writer on a Martinus internet forum formulated the following question which is perfectly justified in this context: “Something which I cannot see the logic in is how a being, who is on the point of receiving cosmic consciousness, must expose itself to such a devastating “cleansing” as when a large number of what corresponds to its braincells have to be cleansed out.”

This is a perfectly justified question, and the writer is certainly not alone in

having put it. Of course the logic he refers to is not totally obvious. But first let me point out that this “cleansing” does not devastate the Earth, but is only a step in what Martinus in the above text calls “the normal spiritual crisis that always has to take place in an individual’s mentality, before it is totally possessed by “the Holy Spirit” or reaches “the great birth.” And to enable us to understand this better we must add some supplementary information that Martinus gives us in this context.

The Earth and its “braincells”

In an article entitled “The cosmic forces behind world redemption” Martinus writes, among other things, about what he calls the effects of “reflex impulses of the macrobeing” on our level of humankind, ie. reflex impulses from the Earth’s communication with its planet fellow beings. In this article Martinus points out how this has been expressed through what he calls “epochs of world redemption”. A total of four such epochs are described in the article. Epoch number four, where we are now, is conditioned by the Earth’s communication with highly developed planet fellow beings. About this present epoch he writes:

“Very powerful cosmic macroreflex impulses are penetrating humankind and have already brought about a great change in its mentality. As our macrobeing, the Earth is in the the initial stages of the experience of the great birth, it is not so strange that it is in the midst of a great mental activity and exchange of thoughts with its planet fellow beings in its own mesocosmos. These high exchanges of thought with like-minded planet beings constitute, to an especially high degree combinations of the basic energies of intelligence and feeling, which to a certain extent, because of the Earth’s double poledness, appear as intellectualized feeling, which in turn is the same as pure love.” (4)

Martinus also mentions here that it

is this “macroreflex impulse” that, among other things, lies behind the unbelievably accelerating rate of technical development on our planet in the last century. Of course we cannot directly perceive or measure the earth being’s communication with these other planet beings. We can though, indirectly to a certain extent, undertake such a “measuring” or interpretation of this interplanetary and macrocosmic communication through the impulses that make up the foundation of, for example, religions and cultures that have been born and have flourished at different epochs in our history. Some of them can probably even be seen as “cosmic glimpses” in the consciousness of the earth individual. Since the Earth now stands on the threshold of the experience of “the great birth” it must already have experienced a number of such glimpses.

It is clear that there is a cause and effect connection between what we consider to be our outer physical world and the planet being’s inner world of thought and feeling. But, as Martinus writes in the same article, there is also an essential difference between the organism principle of the Earth and our own organism principle. I quote:

“Whereas the physical organism of terrestrial humankind is intended to be a tool for purely physical activity, the planet being’s physical organism, that is the physical globe, is intended to be tool for a lesser degree of physical activity.”

There is therefore a difference or a variation in the possibilities and the limitations brought about by our different organism principles. Our organism principle is of course “mobile” on the physical plane, whereas the planets move continuously in their fixed orbits. Orbits that, among other things, result in the planets not normally coming into close physical contact. (If they do come too close it results in disasters, as was the case when our planet was hit and it received its present tilt to its axis).

This means that the planet's experience of mutual communication or "close contact" takes place on the thought plane (macrocosmic "telepathy"). Martinus writes in the same article that these macrocosmic exchanges of thought "create a large, active area of rays and waves surrounding the physical planet." (6) This is an area that although invisible to us, is the planet's primary sphere of experience and communication.

The Earth does not perceive the physical plane in the same "direct" way as we do. But even our perception of the physical plane is, when everything is taken into consideration, by nature only indirect, since all our experiences, whether or not they are transmitted by our physical senses, are reactions of consciousness.

There is another piece of information that Martinus gives, which perhaps can supplement the picture, and that is that he considers that many terrestrial human beings are still only "latent braincells" for the earth being. In the article "What is the meaning of Happy New Year wishes?" he writes that these "latent braincells" are those that are still living a predominantly vegetative and passive life governed by instinct. They are not yet awakened as "braincells", but they will be! Quote:

"We are witnessing areas in the Earth's physical day consciousness that are as yet latent or undeveloped, which they will naturally not remain, since both the Earth as well as humankind are under development." (7)

This can possibly be compared with the fact that a large part of our brain capacity also is as yet latent or unused, as has been shown by brain research. In other words there is a potential for our future cosmic consciousness, since Nature does not create anything superfluous or unnecessary.

Consequently, one cannot equate the mentality of the Earth with the average mentality of humankind today. The planet is, from this perspective, slightly

"ahead" of the average terrestrial human mentality of today, but it still has unfinished aspects that correspond to these, as yet undeveloped, "braincells".

The tilt to the Earth's axis

A "psycho-somatic" effect, or rather a defect, of a more permanent nature in the earth being is of course the tilt to its axis, which is what brings about the highly contrasting seasons that we experience for example in these northern latitudes. You can read about the causes and effects of this tilt to the axis - as well as about the aforementioned spiritual "crisis" or "cleansing process" in the earth being's consciousness - in *Livets Bog III* sections 657-68.

Here Martinus describes this tilt to the axis as a kind of "disability" of the earth being, that, however, like all painful experiences, brings about an accelerated spiritual or mental development in the being involved. It is of course due to these strongly contrasting seasons or the severeness of the physical climate in our latitudes, that the "braincells" have been forced to make technical advancements in the form of house building, artificial warmth, electricity, etc. to enable them to live here at all. If the Earth had not been subjected to this tilt, the physical circumstances would certainly have been more like "paradise", in the form of a more pleasant physical climate, but from the mental point of view, both the earth being and its present "braincells" would then have been lesser or more undeveloped beings.

The powerful tremor on the second day of Christmas actually also brought about a small, but measurable, effect (2,5 cm) to the tilt of the Earth. Does this mean that the Earth's tilt now has begun to "straighten" itself up and that more giant disasters are to be expected?

There will probably be more disasters to come, as they belong to the aforementioned "birthpangs", but if we are to believe what Martinus has written in

Livets Bog III, section 667, the possible “straightening” of the tilt to the Earth’s axis will take place so slowly and gradually that it would not mean that its microlife will be subjected to any global disasters. But local disasters, in a way, do become global when they strike centres of global tourism, as we have seen recently.

A tidal wave of humaneness

“The only thing we can hope for is that this earthquake and its effects will in due course change our minds, making them more planetary. This disaster has now been brought very close to home, even to those of us who have not received a message that someone that we know has been affected. In the midst of all the meaningless suffering, the chaos, we have also the tiny epicentre of global fellowship: we are being shaken together. Our minds touch each other across the oceans and continents.”

This was written by the author Göran Greider in his column in the newspaper Metro, on 29 December 2004. But what he writes actually counteracts his own use of the words, “meaningless suffering”. If the disaster contributes to creating the consequences that he describes here, then it is not “meaningless suffering”. Can our minds become what Greider calls “more planetary” without more or less drastic experiences of suffering?

Or - to connect to something that also has to do with the “planetary consciousness” - would we have today a United Nations and many other forms of humane international cooperation without the experiences of suffering that the two world wars have brought us.

This is naturally of poor consolation to those who are personally struck here and now. It does not make their “dead” rise from the depth of the sea or from their graves. But maybe it causes something else to rise from the depth of their souls. Questions like “why” and about “the meaning of life” more or less strongly

make themselves known to all mourning survivors. Questions that also can be seen as prayers to Providence for an answer. And where there are questions there are also answers. Individuals are beginning to formulate questions from the depth of their needs and this is the sowing that has to take place to enable the answer, in due course, to be harvested.

We can also establish the fact that the tidalwave in South East Asia also released another wave: a wave of humaneness and a wish to help. Never before have people in so many parts of the world given so much money to help those hit by disaster. Several charity organisations brought in so much money that they found it necessary to ask people not to give more money than they had already received. That has probably never happened before.

During the first two days after the disaster the Swedish people gave five times as much money as they usually give to, for instance, the Red Cross in a whole year. This one can also call a wave - a tidal wave of humaneness and incipient neighbourly love. This “wave” also deserves attention. It is this wave that leads us to the “promised land” of the future, where disasters and other experiences of suffering are no longer needed in order to bring humaneness out of the “closet”, but where humaneness and neighbourly love is the wave(length) we all “surf” on...

Notes:

1. Dagens Nyheter (Swedish Daily News), 1 September 2005
 2. Dagens Nyheter, 31 March 2005
 3. *Livets Bog 3* section 667
 4. *Kosmos 2* (Danish) 1993
 5. *Kosmos 2* 1993
 6. *Kosmos 2* 1993
 7. *Kosmos 1* 1995
- Translation: AP*

Viktor E. Frankl - *The Unheard Cry for Meaning*

by Søren Olsen



“But it is not just what is creative or enjoyable in life that has meaning, *if life is to have any meaning at all, suffering must also have a meaning.* In a way suffering belongs to life, just as fate and death do. Hardship and death are what make human existence whole!” Viktor E. Frankl (1905-97) survived three years in Auschwitz concentration camp, which accounts for the great wealth of completely fresh experiences of suffering behind his particularly clear thoughts and observations. In his book, “Psychotherapy and Existentialism” he gives a clear, unsentimental account of life in the concentration camp. Frankl is of interest, not least from the point of view of spiritual science, because, with his background knowledge of something that everyone sees as the epitome of meaningless evil, he manages to feel/think the thought that suffering must have a meaning, and that meaning is one of the most precious things in life. He does not formulate a religious persuasion or a cosmology, but remains faithful to the role of therapist, founding a psychotherapy - a logotherapy - that takes as its point of departure the unheard cry for meaning.

Frankl (Doctor of Medicine, Former Professor at the University of Vienna, Head of the Neurological Dept. of the Policlinic of Vienna and President of the Austrian Medical Association of Psychotherapy) was a pupil of Freud. He is considered by many to be the third member of the great triumvirate: Freud, Jung and Frankl. But it is my

impression that his logotherapy forms still only a limited part of the curriculum in the psychology and psychiatry faculties in Denmark. The point I have to make is that in the future he will play a large role, because he has made the question of existence his central point. He uses the expression, “the existential vacuum” to describe the experience that results from sinking into depression and feeling checkmated by life - made drunk by the experience of meaninglessness. It is what can happen in any personal Armageddon, for example, it can take the form of illness or mental torment, and one can in turn describe this as a personal concentration camp. The person is imprisoned from within by a suffering that they cannot get rid of. In the actual Auschwitizes of the world - the extermination camps and many prisons - the person is imprisoned from without by other people and is confronted with a degree of evil that one can only describe as “evil painted black”.

The way of thinking that sees only the light in life as having any meaning, while darkness is seen as having no meaning, says more about the fact that many people have still not reflected about the concept of meaning than it says anything general about life. To differentiate between something light in life that has meaning and something dark that has no meaning, is in itself a meaningless way of thinking. Naturally we do not ask questions about the meaning of life when we are visiting the Tivoli pleasure gardens,

and equally naturally these questions become central to our existence (given time) after a visit to Auschwitz.

Whereas Freud sees questioning “the meaning of life” as a sign of neurosis, perhaps with an undertone of deviant sexuality, Frankl on the other hand sees it as one of the most important questions a person can formulate for him or herself. This is not to say that Frankl has a ready answer; people have to find out for themselves, of course if necessary with help, what is essential and meaningful in their own lives. The meaning of life cannot be given from outside; people have to find the answer within themselves. He came to this realisation in, among other places, Auschwitz. Those prisoners who had some idea to live for or someone who they wanted to survive in order to return home to, in short, those who despite the circumstances could formulate a reason to live for, had better chances of surviving. Those who were overtaken by dismay died like flies of the illnesses that continually raged in the camp.

Frankl also treats religious faith seriously. Whereas Freud focuses on unconscious instincts, Frankl focuses on the unconscious God or unconscious religiosity. In his book, “The Unconscious God, Psychotherapy and Theology”, he writes, “... the religious short-sightedness that apparently treats God as a being that seems to have only one aim: to have the greatest possible number of people believe in him and in addition believe in him in the way that is prescribed by one particular form of confession. I just simply cannot imagine God to be so petty-minded. Neither does it make any sense to me that a religious community *demands* that I believe. Belief or faith does not depend on my will, in the same way that love does not depend on my will. I cannot force myself to love, and equally I cannot force myself to nourish a hope, if it

goes against what I know. The fact is there are conditions that are not under the control of the will, and they cannot be produced on command.” No, love is not an act of will, as Martinus writes.

And neither is the ability to believe an act of will. The ability to believe diminishes as the intelligence, whether for good or for ill, takes a hold of the human being’s consciousness. The degeneration of the ability to believe is a fate that all human beings on a certain step in evolution will experience. And we can see this reflected in all forms of science, for example natural science, psychiatry and to a certain extent psychology. The most extreme consequence of this paints a picture of the human being as the sum total of the physical, chemical and electrical processes that are taking place in the body and the brain. The arguments can at first sight seem quite convincing. The disposition for a growing number of illnesses is to be found in the genes. Brain scanning has revealed a correlation between certain mental illnesses and abnormal activity in parts of the brain, for example they have discovered that people who are depressed produce too little of certain chemicals in the brain.

From the materialistic, one-life perspective, we are dealing with a scientifically supported basic foundation that is apparently set in concrete and that prevents us from ascribing life with any personal meaning - it is a matter of pure chance whether one is born with a disposition for illness or for good health. There are nevertheless good grounds for embracing what science has to offer. Scientific knowledge is true *according to local logic* - or rather, some scientific knowledge! Mental and physical illnesses can be cultivated and developed to the extent that they are reflected in the brain, genes and chemistry, which means that it is not pure chance that the individual transfers its own weaknesses, via

the spiritual talent kernels, from one physical existence to another. To see the human being as primarily a spiritual being and secondarily a physical, chemical being gives life meaning. But giving primary importance to the purely chemical view of human beings and life, thereby making that into the whole truth, has consequences that involve suffering. It locks the sensitive thinking human being into a personal concentration camp, in which meaninglessness is made into a basic condition of life. "The existential vacuum" is a natural consequence of this way of thinking. It is certainly characteristic of a large number of doctors, psychiatrists and psychologists practicing today that they understand just as little about the religious and existential problems as the people they are trying to help. The result is that often the only help they can offer takes the form of a pill.

Everyone whose fate it has been to help another person, and who has a knowledge of Martinus' spiritual science, knows that illness does not immediately make a person receptive to the idea of everything in existence adding up to form a whole. One can easily end up saying too much and therefore being counter-productive in one's role as helper. How painful is their illness? What are the chances of recovery? Is the person who is ill overcome with hopelessness? But there has to be a way of finding out which, perhaps hidden, requirements this person has when it comes to finding a meaning in their particular situation and in life, when it comes to finding a way of bearing the suffering. At this point Frankl is a good example to bring in. To have survived a stay in a concentration camp and, with that in mind, to have taken seriously the thought of suffering possibly having a meaning, is something that I believe many people

who are suffering can embrace. If the ill person can be inspired by such thoughts, an opening can be created into a wider perspective of life and suffering.

Frankl puts it as follows: "If life has any meaning at all, then suffering must also have a meaning". It is almost a mathematical equation that has only one solution, a solution *that gives meaning*. People are "free" to choose! We can choose to judge the suffering as meaningless - many people do that without thinking, as an automatic function. Such people would say: "Suffering must not/cannot have a meaning!" They do not see that by denying that suffering is possibly meaningful they lock themselves into perhaps what is the greatest of all sufferings - the unvarnished experience of the meaninglessness of life. There is only one answer to Frankl's statement that creates an opening, that gives hope, that gives meaning: to take seriously the thought that suffering has a meaning, because by doing that it also becomes possible to bestow a meaning on everything else in life.

According to spiritual science, a group of unconscious, partly processed experiences of suffering make it possible for a person to take suffering seriously as "an unpleasant good", wherever it cannot be avoided. In time, those experiences of suffering become a springboard to the great logical and meaningful perspective on existence that Martinus describes in detail in *The Third Testament*.

We can see why it is that Martinus, to such a high degree, puts all his efforts into explaining how everything in life fits together to form a whole. For the humane materialist who, in his or her thinking, has gone all the way down the road leading to being totally lost in meaninglessness, there is only one medicine in life that can heal, and

it is not a pill with a specific physical chemical composition, it is spirit/thought of a certain cosmic chemical composition. It is a world picture that confirms the value of the conscious and unconscious experiences of suffering, just like the “prodigal son” made for himself, it is a world picture that restores to life all the meaning that a human being could ever wish for or need.

Bibliography: Viktor E. Frankl
Psychotherapy and Existentialism. A psychologist’s experience of the concentration camp. 1985
The unheard cry for meaning. Psychotherapy and humanism. 1985
The unconscious God. Psychotherapy and theology. 1976
Search on Google: Viktor E. Frankl - it gives 78900 hits.

In the following quotations taken from *Livets Bog* 3, sections 899 and 900, Martinus places suffering, which he refers to as “Hell”, in a wide context. He in fact describes it as an absolute necessity.

“No living being can therefore exist without, through its very existence, forming its fate. Whether this fate is light or dark, happy or unhappy, will depend on the kind of causes and effects the individual with its desires brings about ... An unhappy fate constitutes the effects of satisfying harmful desires, whereas a happy fate constitutes the effects of satisfying harmless desires. The art of creating a happy or perfect fate consists of satisfying exclusively harmless desires. But as a result of the satisfaction of the harmful desires together with the ensuing sufferings, the individual becomes rich in experience and filled with knowledge and wisdom, so that it can eventually tell the difference between harmful and harmless desires. And with this knowledge it gradually gets used to engaging in the satisfaction of the harmless and therefore rightful desires and feels blessed. What we call “Hell” is only the effects of the individual’s satisfaction of its harmful desires. “Hell” is therefore the same as the individual’s instruction in what is true and what is untrue, what is real and what is unreal, what is normal and what is abnormal, what is the pleasant good and what is the unpleasant good, in other words “Hell” constitutes a reality through which the highest wisdom can be experienced and acknowledged in the uninformed being’s consciousness. As we can see, without “Hell” there would be no wisdom and thereby no consciousness and no life. “Hell” and “the Kingdom of Heaven” are thus in the absolute sense merely the most extreme consequences of the law of cause and effect ... Theoretical instruction, which means other beings’ experiences, are in such situations not enough. Only those experiences that one has gained oneself will bring fulfilment ... “Hell” is therefore in reality the road to “the Kingdom of Heaven”. Without this “road” animals would be animals in all eternity, and terrestrial human beings, which to a large extent means, thieves, murderers and killing beings that promote war and mutilation would have to remain forever with their dark traditions in the sphere of darkness, quite apart from the fact that all life and thereby the existence of the universe itself would be a total impossibility.”

MARTINUS COSMOLOGY

Martinus Cosmology provides an all-embracing world picture logically describing and analysing the spiritual laws of life. In his works Martinus describes a concept of life that can be summarized as follows: All living beings have eternal life. Man has reached his present stage through evolution through the mineral, plant and animal kingdoms, and is at present a sphinx being, part animal and part real human being. The temporary goal for our evolution is the establishment of a real human kingdom, a union of all nations in one global state capable of guaranteeing every living being on earth peace, justice and a completely happy life.

Through reincarnation and evolution Man gradually develops new faculties that change his way of thinking and

acting. The law of karma, "what you sow you must also reap", guarantees that he gradually becomes perfect, a moral genius capable of differing between good and evil. The human being of today will thus finally appear as a real human being - "man in God's image after His likeness".

THE MARTINUS INSTITUTE in Copenhagen was established in 1932 in order to make Martinus' literature available.

THE MARTINUS CENTRE in Klint, Denmark is a school for the study of Martinus Cosmology. Courses are available in English.

Martinus Cosmology is not the basis for any kind of sect or association.

LITERATURE

Martinus (1890-1981) was a Danish writer. His entire output is known collectively as "The Third Testament", and comprises "Livets Bog (The Book of Life)" in 7 volumes "The Eternal World Picture" in 4 volumes (symbols with explanations) and about 30 shorter books. At present the following publications are available in English:

Livets Bog (The Book of Life) 1 + 2

The Eternal World Picture 1

The Eternal World Picture 2

The Eternal World Picture 3

The Eternal World Picture 4

Logic

Easter

Marriage and Universal Love

Meditation

The Fate of Mankind

The Ideal Food

The Immortality of Living Beings

The Mystery of Prayer

The Principle of Reincarnation

The Road to Initiation

The Road of Life

World Religion and World Politics

Martinus Cosmology - An Introduction

COVER SYMBOL

The symbol on the front cover, which is called "The finished human being in God's image after His likeness", shows the perfect way of behaving or what it means "to turn the left cheek when one is smitten on the right".

At the bottom of the symbol we see the course of evolution through many lives from animal (orange) to the perfect human being (yellow). The rectangular areas symbolise our physical earthly lives from birth to death. The smaller pale yellow areas between these show that we find ourselves in spiritual worlds between our physical earthly lives. After each stay in these worlds a new earthly life begins based upon the qualities and talents we have developed through previous physical lives. The orange and

yellow arcs show that our fate is a result of our own actions from previous lives as well as our present life. The large orange arc stretching from the left side to the middle symbolizes an unpleasant or so-called "evil" action that is sent out towards someone. This is answered by friendliness and understanding symbolised by the heart and the yellow arc. The symbol therefore shows the perfect man's total initiation into fate and the mystery of life, his understanding of eternal life, evolution and the law of fate: "as thou sowest, so shalt thou reap".

Through this eternal law we will all learn to differ between evil and good. We will become perfect, we will become "the finished human being in God's image after His likeness."

KOSMOS

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Subscription

4 issues per year
Within EU: DKK 145,-
incl. tax

Rest of world:

DKK 116,-

Loose sale: DKK 36,-

Publisher

Martinus Institute, Copenhagen
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ISSN 0107 7929