

# KOSMOS

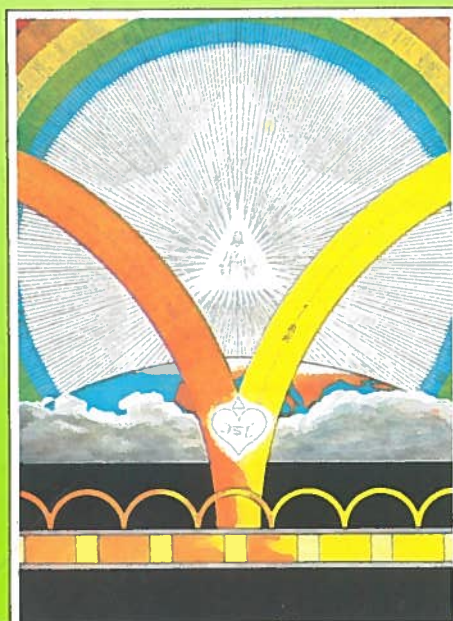
ENGLISH ◊ MARTINUS COSMOLOGY ◊ 3-2006

**The small and the large spiral cycle**

**How do we gain control over our feelings?**

**The effect of coldness and warmth on body and soul**

**Sleep and “burn out”**



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Dear readers,

Travelling by train recently, I found myself looking around at my fellow passengers and it struck me how different we all seemed to be. Of course in one way we are all different, we each have our own uniqueness, but in another way we as human beings are rather alike in our needs and longings. What we all have in common is a deep need to make sense of our lives, so that we can live in a way that for us is true.

This summer's English-speaking study group at the Martinus Centre in Denmark was an example of a coming together of people from very different cultures – stretching all the way from Iceland to Venezuela – and from vastly different life situations. At our meeting on the last day, each of us in turn spoke about what the course had meant to us. Here are some of the comments that I noted down. For many of us the contact we had with others was really important. “It is inspiring to meet people from different situations in life. Wherever we come from, our experiences are fundamentally the same, and this gives an eternal perspective”. “The social aspect of being here is important. I learn to open up, meeting everyone with an open heart, and this energises me to face life”. “Being in the study group, I find I learn from what I say myself”. “Hearing what other people get out of an article gives insight”. Several people mentioned that studying Martinus' analyses had caused some sort of change to take place in them. “Coming here is a catharsis, a purification, and this process increases exponentially every time I come”. “No matter what situation you are in, you always have the ability to change your thought climate. Even a change of 1% is a step forward”. “I have been finding out what neighbourly love is in conflict situations – an enjoyable challenge”. “Seeing myself as I am enables me to change”. One person men-

tioned that “the Martinus Centre is an experience of how we will live in the future, a kind of paradise and a proof that Martinus' ideas can have a concrete reality”. “Here there are so many willing 'tools' – you pray for help and the response comes – quicker than at home”. On the other hand, another person claimed that “the Martinus Centre” could be much more of a paradise than it is. I have lots of doubts about what Martinus writes – perhaps that is alright – but at the same time there is a lot of truth in it”. Another said how he had been surprised at “how difficult he had found it to make contact with people here, but when someone did talk to him he experienced it as a real gift. How necessary it is to experience the contrasts. All thoughts and feelings have their place”. And another said simply “I feel blessed to have been here”.

But are there any particular benefits in coming together to study in a group? Or is studying The Third Testament something that one can do equally on one's own? There are of course many people interested in Martinus' analyses scattered in isolated places throughout the world who feel unable either to start a study group themselves or to travel to one. Perhaps it is worth remembering that Martinus described his analyses as “a helping hand”, a “supplement to life's own speech”. They are a means not an end. And these means are like a guidebook that helps us to listen to and respond more fully to life as we are experiencing it – wherever we are and whatever situation we find ourselves in. Having said that, perhaps in some way Kosmos can act as a link bringing something of the spirit that we experienced in the study group in Klint to those who were unable to be present.

So wherever you are and however you like to study, I wish you good reading!

AB

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# The small and the large spiral cycle

by Martinus

## **Cycles bring about mental growth**

In previous lectures we have seen that the living being is an eternal reality, and that life and death are merely alternating phases in this eternal existence. It will therefore mean a great deal to be able to understand more about the great features that form the foundation of this being's eternal life. The fundamental features of eternal life are not complicated. They are actually just as easy to understand as the ordinary phenomena of everyday life, such as having to alternate between sleeping or resting and working, and having to eat and drink etc.

We thus live in a continuous existence that manifests itself in such a way that we are born into the physical world where we live through a so-called "terrestrial life", after which we "die", which means we pass over into a so-called spiritual existence, following which we are born once again into the physical world, and so on, and this is the reason why this alternating existence can be described as a "spiral cycle". A single passage through one terrestrial life and one spiritual life can also be described as a cycle, on account of the fact that the being returns once again to its starting point, which in this case means to the principal form of existence from which it started out. It thus returns to the spiritual existence from which it is born into the world. And from this spiritual world the being is born once again into the physical world, from where it once more enters the spiritual world. In this way its eternal existence is divided into certain specific sections. But as each section bestows new experiences on the individual, and new experiences enable the being to experience yet more new experiences, the being's passage through the physical and the spiritual planes of existence

implies mental growth. Each subsequent section is thus, from the point of view of the mentality or consciousness, richer or larger to the being than the preceding one. The being cannot therefore be exactly the same in each life. In each new terrestrial life it will be equipped with the effects of the experiences it has reaped in preceding lives. In this way the living beings' eternal existence takes the form of a sequence of steps or sections growing from primitivity to intellectuality.

## **The beginnings of evolution on the physical plane**

If we take for example a modern, present-day human being, the so-called "civilised human being", it could not in its previous lives on Earth have been in possession of all the new experiences that it has acquired during its present existence. From a mental point of view it will therefore in its previous lives represent a poorer existence than the one it now possesses. If we go even further back, its existence will be poorer still in experience and knowledge. This means that we will eventually reach right down to lives in which the being would have been very primitive indeed, in fact so primitive that it cannot be called a "human being" at all; it would have appeared with a mentality or consciousness far below the levels of consciousness of human beings.

But we can go still further back in the living being's series of terrestrial lives, right down to the very beginnings of this series of terrestrial lives. But is there such a "beginning"? Yes, such a beginning becomes clearly evident through the fact that we know that the Earth just like other globes has not existed eternally; all globes have at one time begun their appearance in the physical world

as glowing clouds of gases that gradually condensed into glowing or radiant suns or oceans of fire, from which each one was ejected. And through a particular cooling process, the Earth became a home to life, where life could be acted out, which is what it is today. But as it was at one time totally impossible for physical beings to live on the Earth, there must therefore have been a point which marked the very beginning of the series of terrestrial human beings' lives on Earth. And this beginning can only have taken place at a point in the history of the creation of the Earth when it had cooled down sufficiently to allow the formation of physical organisms or bodies, through which the living beings could begin to experience the physical surroundings.

### **The ability to sense vaguely is the first form of experience**

Before something can become real knowledge, it first has to be something that can be sensed only vaguely. This shows us that the very first form of physical experience was a mere "vague sensing". If we follow the series of lives of terrestrial human beings backwards, we come to terrestrial lives during which the being's physical organism was merely an instrument for sensing vaguely. This ability to sense vaguely was the only physical form of sensing. In this state the being could not experience anything concrete whatsoever on the physical plane. It could begin to sense things vaguely. But what was there at this point to have a vague sense of on the physical plane? There was only "light" and "darkness" and changes of temperature. Wherever these changes in temperature or in light and darkness were in contact with the rudimentary kernel of the living being, the I would be able, through this kernel, to feel pleasantness, and wherever the changes in temperature or in light and darkness were not in contact with this kernel it would be able to feel unpleasantness. When present-day civilised human beings were at this point in their existence, they were unable

to experience anything concrete whatsoever on the physical plane. Everything physical was a "mystery". Out of this mystery the being had a vague sense of only pleasantness and unpleasantness. It could not even feel pain or suffering yet. Apart from this aspect of the being's terrestrial life, the being did not exist on the physical plane. But if it did not exist on the physical plane, it can only have existed on the spiritual plane.

### **Life around us displays a range of evolutionary steps**

We can pause here in order to look further into whether there is something in our surroundings that indicates whether this way of looking at the living beings' series of terrestrial lives is correct. We have been able, purely in our thinking, to follow the series of our terrestrial lives back to its very beginnings on the physical plane. But is there not something in our outer environment that indicates that the way we have constructed our thinking regarding the living being's series of terrestrial lives is something different from, and more than, our own imagination? Yes, there is, to the very highest degree. We are fortunately in a position to be able not only to travel backwards through the lives in our thoughts, but also to observe with our outer physical senses all the stages in the series of our terrestrial lives. We are in fact surrounded by nothing else. Are we not faced with, in our outer surroundings, the entire succession of all the different stages of life in the series of terrestrial lives? Is it not the case that living beings show us a range of steps, stretching from the high-intellectual, initiated being, down through the primitive human stages, on through the animal stages and right down to plants – to those forms of life that can sense only vaguely light and warmth as something pleasant that they are attracted to and towards which they open their flowers and leaves, and darkness and cold as something unpleasant against which they close their flowers and leaves.

### **The enriching of our experience is proof of reincarnation**

How could this entire range of steps of life-experience exist if it were not based on the being's continual enrichment of experience or gathering of knowledge? The fundamental evidence in support of continuing existence or reincarnation is thus the enrichment of our experience, our desire for knowledge and our ability to accumulate within ourselves the knowledge that we gain. What would be the use of this knowledge if it were to perish together with the physical body? If this enrichment of experience were to become a corpse like the physical body through which it was experienced, how would all the various stages of the living beings have come about? How would the stages of the higher or lower forms of life ever have come about? Even though a human being has not experienced initiation, has not received cosmic consciousness or experienced their own immortality, they will eventually be forced to accept – purely theoretically or on the basis of intelligence – reincarnation and the living beings' eternal existence. If they deny this existence they are being illogical because they are thereby denying all the facts that surround them in this area. If they accept the beings' immortality beyond the terrestrial lives, they are being logical because they are merely reinforcing what is revealed by Nature in all areas. The denial of immortality can be based only on imagination and is therefore unreal, whereas the recognition of immortality is based on living reality; it is an acknowledgment of the truth or revelation within which human beings in all areas live, move and have their being.

### **The small and the large cycle**

This makes it clear to us that we are in the midst of a great cosmic path, a cycle that ordinary terrestrial human beings see only a very little part of. The little part that they see is merely what constitutes their present terrestrial life. And as they cannot remember

anything from their previous terrestrial lives, they do not believe that they have existed before and they see their present existence as constituting the whole of their existence. In this way they end up having a completely distorted image of the whole of existence. They believe that animals are a completely different kind of being from themselves, just as they also totally deny their kinship with plants. Indeed the whole of the being's eternal existence is an absolute distortion of the living truth. Living beings relate to their eternal existence in the same way that they would if, in their present physical life, they were to completely lose all memory of all the years prior to their present year. Imagine if you could remember only one year back in time. You would deny ever having lived or existed in the previous years. You would regard all the beings that are younger than yourself as belonging to different races. You would look upon children as you today look upon animals, completely denying your kinship with them. Just imagine how absurd existence would be. You are, however, fortunate enough to be able to remember the whole cycle right back to your birth or the starting point, and can therefore be more in contact with the truth. But you live in an even greater cycle that is so immense in terms of your memory that you cannot even remember one year back in the "year" of this great cycle.

### **The manuscript, which Martinus wrote as the script of the beginning of a lecture, concludes with the following headings:**

The religious view of the small cycle and the religious view of the large cycle.

The position of religion – on the threshold of a cosmic spring.

Original Danish title: "*Det lille og det store spiralkredsløb*"

*Translated by Andrew Brown, 2006*

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## How do we gain control over our feelings?

by Hans Wittendorff

A group of people studying Martinus' works in a study group has written to Kosmos with the following questions: They are of the opinion that Martinus writes a lot about thoughts and thought climates and wonder why he does not write so much about feelings. They would also like to know how, according to Martinus, one can control one's feelings.

Answer: If one in all seriousness wants to attempt to control one's feelings, one really has to look into Martinus' explanation of the issue right from the beginning. We can do this by looking at, for example, symbol No. 6 in *The Eternal World Picture, Vol 1*. Here Martinus shows how our I, which he names X1, has an ability to create and experience (X2). This is where the very first energy arises, which he calls *the primal desire*. And this is really where our thoughts originate, as, according to Martinus, the primal desire is actually our thoughts about avoiding what is unpleasant and seeking what is pleasant. In a very poetic way Martinus refers to our thoughts as *the children of the I and the primal desire*.

If we look further into this symbol, we can see that the creative ability (X2) has at its command six basic energies for creating and experiencing life. Here we will deal with only those energies that have immediate relevance to our subject. It is important to understand that the bodies of these basic energies are by nature electrical, consequently we cannot see them. But they are just as much a reality as our physical organism and we can very much "see" them through their effects. And if we know enough about Martinus' world picture that we can follow the living beings through the evolutionary spiral (see symbol No. 11), we know that the plant

kingdom is "dominated" by the energy of instinct, the animal kingdom, to which terrestrial human beings belong, by the energy of gravity ("the killing principle"), and "the true human kingdom" (that we are slowly on our way towards) by the *energy of feeling* that is the subject of our question.

At this point Martinus tells us something rather interesting, namely that we can never ever use these basic energies in isolation but always in conjunction with the others, and the way they relate to each other is determined by our position in the evolutionary spiral. The plant being is, as already mentioned, dominated by the energy of instinct and in addition has most of its consciousness on the spiritual plane. But it has begun to have an "embryonic body" of the energy of gravity that enables it to give expression to a kind of "war" directed towards other plants in a struggle for light and nourishment. Once this body of gravity has become more evolved, the being is no longer a plant but has reached the animal kingdom. In the more advanced animals we can see a new "embryonic body" growing, and this takes the form of a more highly developed *body of feeling*. And this brings us to the stage to which present-day humankind belongs.

Here we can see Martinus' explanation of the widely differing types of human beings that we come across. Some are powerfully dominated by "the killing principle" in the form of hatred and revenge, murder and killing, of both humans and animals. Why is this? Well, the reason lies in the fact that they have evolved to the stage where their energy of gravity is dominant, influenced by the energy of instinct and *low energies of feeling*. But now a new "embryonic body" is beginning to play a part, namely the *body of intelligence*. And this is where a dangerous

combination occurs - a “demonic” combination. When primitive instinct energies, powerful gravity energies and low feeling energies are mixed with intelligence, human beings are then in a position to produce atomic weapons and other weapons of mass destruction.

But of course evolution does not come to a stop here. Martinus explains that we are gradually exposed to pain and suffering and that this is an outcome of the law of life that can be summed up in the words: “Whatever a man soweth, that shall he also reap”. So what happens now as a result of this law of life? Our body of feeling undergoes a change; our feelings are raised onto a higher level. We gradually leave behind the aforementioned *low feelings*, and these are replaced by humane feelings such as compassion and care for other living beings. In other words, *our thought climate has changed into something else entirely*. We have, in Martinus’ own words, EXPERIENCED PERSONALLY that it pays to be good to others. We therefore increasingly gain control over our feelings as we develop morally, and we take part in working on this development by gaining personal experience.

But there is nevertheless something missing in this long explanation. The question was why does Martinus say so much about *thought climates* when we would rather hear about our feelings? The simple reason is that we talk about feelings in general, whereas Martinus explains what our feelings are actually made up of, namely the wide variety of *thought climates*, of which we have given examples here. And here Martinus adds something important that we do not normally think about, namely that *all our physical experiences are based on the energy of feeling*.

In section 187 of *Livets Bog 1*, Martinus writes that “when the being “sees” something, it means that it “feels” a particular kind of physical energy. We call this energy “light”. Similarly when it “hears” something it means that it “feels” another kind of physical energy. We call this energy “sound”. And

the same applies to “smelling” and “tasting”, each of which is also a “feeling” of particular kinds of vibrations”. In other words our widely varying *thought climates* that Martinus talks so much about really *consist of* feeling energies in a wide variety of combinations with other energies.

It is tempting to quote the whole of section 193, where Martinus in an extremely fascinating way sums up the fantastic evolutionary process that we have come through and are continuing to go through. But let me be content with the following:

“As the individual acquires the ability to experience sensations on the plane of feeling, it also acquires the ability to in turn manifest them. In this way it acquires a conscious ability to create sorrow and joy for its fellow beings. Of course this manifestation of feeling will not produce much joy in the first evolutionary zones, where the body of gravity and the energy of gravity still play an important role, and therefore cause the manifestation to be expressed as selfishness, greed, intolerance or any of the other kinds of lower tendencies of the consciousness. These tendencies constitute primitive manifestations of feeling. But as the embryonic body of feeling develops and comes into contact with the embryonic body of intelligence, and the cooperation between these two embryonic bodies takes over from the cooperation between the body of gravity and the embryonic body of feeling, and the being thereby begins to be able to work with a harmonious combination of the energy of feeling and the energy of intelligence, which is the same as “the energy of love”, the individual’s experiences and manifestations of feeling then form a part of the reality that we call “pure love”. And these are the manifestations that we commonly refer to as “feeling”. (...) There is therefore a range of ways in which manifestations of feeling can find expression, stretching from “hatred” to “love”.”

If you are new to the study of Martinus’ spiritual science, all the new expressions,

such as for example, “spiritual embryonic bodies” can be perhaps a bit disconcerting. But if one really sincerely wishes to in time gain control of one’s feelings, it is well

worth the effort. And you are always welcome to ask further questions on these subjects.

*Translation: AB*

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## The effect of coldness and warmth on body and soul

by Per-Anders Hedlund

That human beings’ mental and physical health is based on a harmonious balance between two opposite forces in cosmos, coldness and warmth (“Yin and “Yang”), has since long been an obvious fact for medical doctors and wise men of the East. Martinus also sheds light on this in his analyses, but in his terminology these forces are called the energy of feeling (coldness) and the energy of gravity (warmth). These cosmic forces or basic energies are both equally important since they lie behind our physical and psychic energy. In other words they constitute the foundation of our vital force, “Qi” or “Prana” as it would be called in the East. From the biological or physiological point of view these opposite forces are regulated by certain centres in the brain and nervous system. If the body for some reason becomes overheated, this is supervised by a temperature-regulating centre in the brain, that makes the skin red and we begin to sweat. Another example is the so called autonomic nervous system, which is divided into two opposite functions: the sympathetic system which “stimulates” body and mind and makes us more alert, enlivened and energetic, and the parasympathetic system which inhibits, subdues and makes us more calm. For someone who practices Chinese medicine a patient who is hot-headed, angry, blushing, prepared to take excessive risks, is overbearing and a nuisance to their surroundings would be diagnosed as having an “excess of fire” (too much of the energy of grav-

ity or “Yang”). A person who is sluggish, pale, unable to concentrate and feels depressed would on the other hand be diagnosed as having a “lack of fire” (too little energy of gravity). The Indian art of medicine, Ayurveda, also divides diseases and their treatments in a similar dualistic manner, but into three variants, Vata (air or wind), Pita (fire or heat) and Kapha (water or liquid). Persons who lack Vata or Pita are often described as dull, depressed and with poor blood circulation, while persons with an excess of Vata or Pita are described as excessively assertive, aggressive and fast in their movements.

As the reader surely knows these principles are a common working model within alternative medicine, which many people turn to today. That the results of these treatments are often more successful than those of allopathic medicine, at least concerning diseases caused by lifestyle, is due to the fact that these ancient healing therapies have a holistic view of the human being. We know very well that a person’s problems can be caused by incorrect diet, insufficient exercise, too little rest or inner peace, incorrect thoughts and excessive emotions. When Yin and Yang or the two basic energies, the energy of feeling and the energy of gravity, are out of balance due to an incorrect lifestyle, this sooner or later results in illness.

Fortunately western medicine of today, with its greater knowledge of detail within



physiology and anatomy, have begun to create a similar working model. Two American doctors, a general practitioner, Christian Renna and a neurologist, Jay Lombard, have found and can explain how certain neurotransmitters (chemical messengers between tissue and nerve cells) have respectively a warming and a cooling function. Although the concepts of vital force or Qi, the energy of feeling and the energy of gravity are not yet accepted by Western allopathic medicine, we have begun to understand these fundamental principles by means of a biological model of explanation. These two doctors both point out that no other factors are as significant for health and life-experience as these warm and cold neurotransmitters. "If we could teach people to regulate their neurotransmitter substances, as both of us independently have done with our patients for years, we could give them an outstanding possibility to change their physical, psychological and emotional fate. That is why we wrote this book, ("Balance your brain, balance your life").

According to Lombard/Renna the "warming" neurotransmitters are above all dopamine and noradrenaline. These make us psychologically and physically active, alive and alert, focused and happy. Glutamate and acetylcholine are also included in the set of warming neurotransmitters, which, among other things, are important for the functions of thought and memory in the physical brain. Just as Martinus describes how an excessive amount of the energy of gravity results in excitement, stress, impatience, anger and "meso-cosmic fire" and inflammation in our bodies (Livets Bog 6, section 2178), this model explains the same process. The reaction that initiates inflammation is created by an excessive amount of glutamate, which certain scientists have seen in people who have fibromyalgia. The anger and irritation that these people probably experience, does not necessarily show outwardly, but creates the same damage if it is held inside and is allowed to "smoulder" more or less constantly.

Lombard/Renna also explain that an excessively high level of heat in the brain, which for example can arise in an outburst of anger, can cause the warming neurotransmitters to become totally inhibited. The first thing that then happens is that we lose our positive view of life, and after that there is a reduction in our physical activity and mental brightness. We also begin to feel, appear and behave as if we are "depressed". In Martinus' words a "short circuit" has occurred in the nervous system. This can easily cause us to become melancholy and we may find ourselves in the state he calls "unnatural fatigue", which means totally without normal vital force (see short book no. 16).

A more normal lack of warming neurotransmitters can show itself as forgetfulness, finding it hard to enjoy life, having difficulties in concentrating and thinking clearly, lack of motivation, sadness, slow metabolism, poor circulation and low blood pressure. There is also a risk of developing an addiction or vice such as smoking and drinking coffee, since certain narcotic substances such as nicotine and caffeine increase the level of noradrenaline and dopamine, that make us lively and help us feel good. That is why many people choose to drink coffee or tea in the afternoon to revive themselves and make them feel better. Caffeine also raises the level of another neurotransmitter, serotonin, which belongs to the "cooling" neurotransmitters and brings about emotions like security and a feeling of contentness. The lower the level of serotonin in our nervous system, the less content we feel.

The "cooling" neurotransmitters or the energy of feeling are of great importance for us. They keep our body and mind at the right temperature, prevent us from overreacting and let us experience peace and quietness in our lives. The energy of feeling is, according to Martinus, the basic energy behind compassion and our emotional development. Besides serotonin, the neurotransmitter, GABA, also belongs to the cooling system in our bodies. The amount of this substance

normally increases when we are about to fall asleep and it helps our thinking and motor activity to quieten down. The “cooling” neurotransmitters are important for the parasympathetic part of the autonomic nervous system which has a calming effect on body and mind, builds up and repairs the wear and tear and substitutes the loss of energy that the activating part, the sympathetic nervous system, has created by means of the “warming” neurotransmitters” during the day. A shortage of the “cooling” neurotransmitters can result in sleeping problems, anxiety, uneasiness, outbursts of anger, migrane, inclination for negative thinking, depression and suicidal thoughts. Consequently it is not only a lack of the energy of gravity, i.e. “warming” neurotransmitters that can cause depression, but also insufficient “cooling” neurotransmitters, owing to the fact that a lack of serotonin easily leads to negative thoughts and gloomy feelings.

Lombard and Renna also mention heart disease as a typical expression of insufficiency in the “cooling” system. This is based on research that has identified a specific type of personality that has the highest risk of heart attack, the so-called type-D personality. Such a person often nurses a grudge against other people, frequently has negative feelings, has a tendency to worry, often feels unhappy and easily becomes angry and irritated. Science has shown that having aggressive feelings towards one's surroundings increases the risk of developing heart disease up to seven times. For a person with insufficiencies in the “cooling” system of the body it is of vital importance to work with oneself and with one's temper, and learn to handle negative feelings and try to become more tolerant towards one's surroundings. As opposed to a person who needs to “cool down”, calm down, worry less and become less impatient, a person who has insufficiencies in its “warming” system needs to become more alert. Seen from a general point of view, a person with insufficient “warming” system needs to stimulate the activity of the sym-

thetic nervous system and make an effort to press a little harder on “the accelerator”, and a person with an insufficient “cooling” system needs to “step on the break” and stop himself, by stimulating the system for “inner peace and calmness”, the parasympathetic nervous system. In order not to confuse the reader who might recognize him- or herself in both categories, it should be mentioned that one can very easily have insufficiencies in both areas (for instance long-term stress or burn-out). One can also have an insufficient “warming” system at one time and an insufficient “cooling” system at another time, but usually we have a tendency for one or the other.

Irrespective of which insufficiencies we have, we can all (if we are not too severely injured in this incarnation) feel better by influencing these basic energies by changing our thinking and lifestyle. With the help of Martinus' analyses of life we also have a safer and more humane handbook to work from. The rich collection of rules for health and principles of diet that are presented today all lack the outstanding knowledge of life and the evolutionary perspective that Martinus gives us. Despite the wide range of knowledge seen from the aspect of “matter” that many experts of health and diet have, this knowledge is not complete until also the aspect of “life” is added. An example of this is the advocates of nutrients such as fish-oils (omega-3) and lean meat. Seen from a biological point of view, these nutrients certainly have a valuable effect on our physical and mental health, in that they counteract inflammation and cardiovascular disease, create a feeling of satiation and stimulate the production of neurotransmitters. Seen from the aspect of “life”, a diet containing meat is less suitable with respect to the human beings' humane and bodily evolution towards the “real human kingdom”. If the dietary experts themselves are not interested in vegetarianism, they seldom suggest vegetable alternatives, which are just as suitable for humans at the present and will be even more so

in the future. Omega-3 fats are found in rapeseed and linseed oil, walnuts, almonds and pumpkin seeds. In addition, nuts and seeds make one feel satiated since they also contain protein. Vegetable protein such as is found in, for instance, soya stimulates the production of all the necessary neurotransmitters. The diet of a vegetarian also stimulates the “cooling” system as well as supplying all necessary vitamins and minerals.

I would say that a balanced diet needs to contain protein to provide “warming” neurotransmitters or the energy of gravity, and good fats, complex carbohydrates (e.g. roots, wholemeal, potatoes, green vegetables, fruit and berries) that support the “cooling” system and counteract inflammation and overheating, with its unpleasant psychological symptoms. One can mention that according to many researchers in nutrition, potatoes are especially good for our spirits. Meals with protein and potatoes have been shown to induce a feeling of wellbeing for many people. This can be due to the fact that the amino-acid tryptophan (found in cheese, cottage cheese and soya), which is important for producing serotonin, needs a complex carbohydrate to make its way up to the brain. It seems as if potatoes provide the best means of transport for this purpose. When in the evening we feel the need for something sweet and go to the fridge to get ourselves some ice-cream, a cake or a piece of chocolate, it is really a spontaneous course of action to achieve relaxation and to create that feeling of contentedness that serotonin gives. If instead at that point we took a boiled potato, which is more nutritious, together with mineral water or herb tea, we would achieve a better result. Other activities that also bring forth more energy of feeling, peace and quietness in body and mind are, according to my own and other people's experience, long, deep breathing, meditation, quiet prayer or slow movements like Tai Chi and Qi Gong. But also reading something inspiring, if one has the energy at that time in the evening,

brings forth the same effect. It has been shown that the level of serotonin in the brain rises particularly if the literature one is reading creates a feeling of security and optimism.

On the other hand activities, such as physical exercise, increase the amount of “warming” neurotransmitters and make us alert, happy and motivated. To do physical exercise in the morning or early in the day is, in my experience, especially suitable for a person who finds it difficult to activate their energy of gravity. What type of physical exercise a person should choose depends totally on what he or she needs in order to create balance. The greater lack of “warming”, the greater the need for forceful exercise such as weight lifting, intense gymnastics, running or fast walking, etc. Lombard and Renna point out that more slow types of exercises such as Qi gong, yoga and stretching are more suitable for persons who have insufficient “cooling”.

Finally, also our thinking, that is to say our inner dialogue, is of great importance in regulating how our warm and cold basic energies and the neurotransmitters work together. Anyone who is interested in spiritual and personal development knows that thinking characterised by optimism and light is the alpha and omega, but we also know how difficult this can be, as the process of gaining knowledge about ourselves keeps serving us with surprises. It is therefore perhaps of greatest benefit to concentrate on accepting ourselves exactly as we are right now with love and understanding and to use the mental tools that serve us best in managing our negative feelings and thoughts as they appear at our present level of development.

#### **Reading suggestions:**

Lombard/Renna, *Balance your brain, balance your life*

Martinus, *The ideal food*

Martinus, *Livets Bog II*, chapter 10

*Translation: AP*

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## Sleep and “burn out”

by Olav Johansson

*“Sleep is also the brain’s way of closing off new impressions from outside. There are in fact clear indications that the brain requires rest in order to carry out its repair work. The day’s brain activity creates waste products that have to be removed and tiny injuries to the brain cells have to be healed. Perhaps this can only take place during sleep”. (Illustreret Videnskab No.6 2005)*

Why do we need sleep? Until now biologists and brain scientists have had no real answer to this question. They just knew that it is a need that is of vital importance to our physical survival and health. In the magazine, *Illustreret Videnskab* No.6 2005, brain and sleep scientists have presented their latest results in this area, which until now has been something of a mystery to the researchers.

These results demonstrate among other things that the high metabolic rate that we have when we are awake means that the brain accumulates waste products, known as “free radicals”. These “free radicals” cause damage to the cell membrane of the brain cells, and when the nerve cells in the cerebral cortex are damaged in this way, no new ones can be formed. The damaged cells therefore have to be repaired. During so-called non-REM sleep (see below), the temperature in the brain as well as its consumption of energy falls. Apparently during this state of rest new protein and fat molecules are formed in the brain, which makes it possible for damaged or destroyed cell membranes to be repaired. This is, according to the article in *Illustreret Videnskab*, a summary of the sleep researchers’ latest results and hypotheses. And it has to be said that they are results and hypotheses that to a very high degree are in harmony with the explanation about the necessity of sleep that we

are given in Martinus’ spiritual science. For example in his book, *Bisættelse*, Martinus writes:

*“Since sleep, as we have seen, constitutes a kind of healing, regeneration and renewal of the small injuries or breakages to the neural- and thinking-organs, which the “electric current” of the thinking processes has caused through wear and tear, it becomes evident how important a factor sleep is for every individual. Without it a physical existence would be quite impossible”.<sup>(1)</sup>*

According to Martinus, it is the energy of gravity or the explosive energy in our mentality and our physical organism that leads to these “microscopically small tears in the very tissue of the nerves, and to wounds and cuts in the “flesh” of the nerves”<sup>(2)</sup> that lead to the equally “microscopic sensation of pain” that we call “tiredness” and that makes sleep necessary. It is also the energy of gravity or the explosive energy (the energy of heat or fire) that gives rise to the metabolism of the physical organism, and that together with the energy of feeling (the energy of coldness) regulates our body temperature. An unusual phenomenon, which sleep researchers have hitherto not been able to provide any explanation of, is the large differences and variations that exist between the amounts of sleep needed by different species of animals. An elephant, for example, sleeps on average only 3½ hours a day, whereas a cat sleeps on average 12½ hours a day. According to the article in *Illustreret Videnskab* it may be due to the fact that large animals such as elephants often have both lower metabolisms and lower body temperatures than small animals. Quoting from the article:

*“The metabolism causes lesions in the brain cells. The higher the metabolic rate, the more lesions there are to the cells. In*

large animals there are few lesions, which is why they have less need to close down the functions of the body during sleep, so that the cells can be repaired. The opposite is the case with small animals, which, having a high metabolic rate, inflict on themselves many lesions each day, resulting in them having to sleep for longer".<sup>(3)</sup>

As the metabolism in the organism is, from a cosmic point of view, caused by the energy of gravity or the explosive energy, this theory or hypothesis also seems to be in harmony with Martinus' analyses in this area. It would also be interesting in this connection to study whether there is any difference in the amount of sleep needed by carnivores and herbivores (there is no mention of this in the article in *Illustreret Videnskab*). For example the elephant is a herbivore, whereas the cat is a carnivore. And it is not only small cats (and other small predators) that have a great need for sleep. The rule applies equally to big cats such as lions and tigers, so in this context size does not seem to make any difference. The question here is really whether the carnivorous animals' more explosive mentality is the decisive factor rather than their physical size.

### **The stages of sleep**

A normal night's sleep can normally be roughly divided into two kinds of sleep: REM-sleep (REM = rapid eye movements, also called dream sleep) and non-REM-sleep (so-called dreamless sleep). One can see that someone is in REM-sleep when their eyes make flickering movements under the eyelids. As regards non-REM-sleep, this is divided by sleep researchers into the following four stages:

1. Drowsiness. The stage when we are falling asleep, which normally takes from 5 to 20 minutes. During this stage we are half-awake.

2. Stable sleep. A kind of basic or standard sleep, which constitutes half of all sleep. During this stage we can be woken by the sounds of normal conversation.

3. and 4. After 10 to 20 minutes of stage 2 we enter deep sleep. In deep sleep the sleeper is more difficult to wake than in the stages of lighter sleep. At this stage the greater part of the daily production of the growth hormone is secreted, which is important for the body's repair work. Most of the restoration of the central nervous system takes place during this stage. Deep sleep, which continues for 15-40 minutes, makes up 15-20% of all sleep.

In sleep the various stages (including REM-sleep, which is usually designated as sleep stage No. 5) follow each other in what are called sleep cycles. Each cycle lasts between 80 and 100 minutes and is normally repeated 4-5 times a night.

### **Disturbed sleep and "burn out"**

With respect to the vital importance of sleep for our physical survival and health, it is alarming that so many people today are reporting problems with sleeping. In Sweden current research shows that more than one person in three sometimes suffers from this in one form or another<sup>(4)</sup>. Particularly alarming is the steady increase in disturbed sleep among younger people. In the age group 18-25, 80% reported that stress due to school or work and poor sleep patterns (caused by excessive TV watching and use of computers) sometimes or often gave them sleep problems.

That there is a clear connection between disturbed sleep and what is today called "burn out", is shown by a study made by the Swedish pensions company, Alecta, of people who have been off work for an extended period due to illness.

The study was carried out for one year by The Institute for Psycho-Social Medicine (IPM) and The Stress Clinic Foundation with support from the pensions company, Alecta. A group that had been off work for at least three months with stress related symptoms, were tested against a control group of healthy people.

The amount of deep sleep was revealed to be significantly lower in the group of people who were off work due to illness. Normally sleep consists of between 15 and 20% of deep sleep. These people had only 9% of deep sleep. It is precisely during deep sleep that the growth hormones, which are essential for mental and physical restoration, are secreted. The absence of this restoration can be a key to burn out, says Professor Torbjörn Åkerstedt who, together with Associate Professor Aleksander Perski, carried out the study.

When they studied the sleep of the two groups, it became evident that the long-term ill group in fact slept roughly one hour longer than the healthy control group, but they slept effectively only 75% of the time. Sleep effectiveness under 85% is considered low and a definite sign of disturbed sleep. In addition the long-term ill people's sleep was clearly disturbed, with them waking up many times during the night. It also took as much as 45 minutes for them to fall asleep, compared to the mere 12 minutes for the healthy control group.

It is thought that it is during deep sleep that most of the restoration of the central nervous system occurs. Disturbed sleep also leads to the immune system becoming weakened and to changes to the metabolism taking place. The secretion of the sex hormones, testosterone for example, does not function as it should, and the amount of stress hormones in the body, such as cortisone and adrenalin, is not sufficiently reduced.

But it is actually not stress and pressure of work that is the most significant cause of people sleeping badly. The big problem is what are referred to in the study as "persistent thoughts". These are thoughts about problems and patterns of thinking that have become more and more habitual or automatic, and that therefore have a life of their own, and which one cannot disassociate from before going to sleep. The thoughts continue to go round and round in one's head

until one falls asleep, and this leads to a poorer quality of sleep.

– It is like a car with the engine running all the time with too many revs, explains Torbjörn Åkerstedt.

We are dealing with a vicious circle, which as a result of overload, a troubled state of mind, stress reactions, disturbed sleep etc. contributes to the increase in the stress reactions.

If a healthy person does not get enough deep sleep one night, they can regain it by sleeping with a greater amount of deep sleep the following night. But if someone is burnt out the problem is perpetual and they are unable to "catch up on sleep". The amount of deep sleep is far too little.

### **Behaviour therapy and prayer**

The problem is that the "burnt out" person's natural talent for sleeping has become increasingly undermined or destroyed <sup>(5)</sup>.

This undermining of the natural ability to sleep can come about as a result of the habit of more or less violating or ignoring one's natural need for sleep, and, equally, as is borne out by the aforementioned study of burn out patients, through automatic thought patterns caused by a troubled state of mind or stress. Research also shows, however, that one can with the help of "cognitive behavioural therapy" break these negative thought patterns.

– It gives better results than sleeping pills, says Torbjörn Åkerstedt.

Cognitive behavioural therapy involves learning to become conscious of how to change negative thoughts and behaviour in a positive direction – as in the case of sleep and sleeping habits. A very simple and apparently banal method which has been shown to work well in such a therapy is, for example, that every evening in good time before going to bed one writes a list of the problems that one has at that moment. In this way one can trick the brain into believing that the problems have been dealt with and laid to rest. The problems are now on a piece

of paper instead of in the head. Perhaps it sounds too good to be true, but according to the researchers the method has been shown to work. Formulating one's problems in writing is one way of taking the first step towards processing them, and after this kind of processing it is clearly easier to "loosen the grip" and give the brain and the consciousness "leave of absence" from the problems.

In this context Martinus emphasises the great importance of prayer. As long as the "evening prayer" – together with the belief and trust in a divine providence that is connected with it – was for most people something that they practiced regularly and that meant a lot to them, sleep problems were not the same and were not so prevalent as they have become in present-day, materialistic, civilised human beings. Prayer is in fact a direct channel or an "open door" into the worlds of the light, which, according to Martinus, we can visit while we are asleep. In the light of spiritual science we can therefore also understand that deep sleep has in addition another dimension, a spiritual one, which is vitally important for the spiritual health and vitality of human beings. In this apparently deeply unconscious state we are active "guests" in the higher spiritual worlds, where we have our spiritual life-batteries recharged with new inspiration and vitality.

In the article "Through the Gates of Death" Martinus writes:

*"When we have slept well at night we wake up feeling refreshed and well prepared for the duties of the coming day. After such a deep, dreamless sleep we often remark, "I have been far away", and there is a far greater truth in this expression than the person uttering these words perhaps thinks. When we are asleep we are indeed out of our physical body, and are living entirely in the*

*world of thought and imagination. This world is an electrical one, consisting of rays and waves. But even though human beings have quite a lot of knowledge about electricity and rays and waves and magnetic forces, they know very little about the forces, rays and waves that constitute their own consciousness and mentality. When we feel tired and sleepy it is because over the course of the day our nervous system has been exposed to so much wear and tear that it now needs to be repaired and renewed. But such renewal cannot come about if energy is still streaming through it. The "current" has to be switched off for a time, and we lie down and rest. We cease to receive impressions from the outer world through our sensory organs and we try to get our thoughts to quieten down. This last may, however, sometimes prove a little difficult. It is a good plan to look back over and take stock of the events of the day, considering how one may possibly improve what was not so successful, and then letting go of it before dropping off to sleep. While the energy of the day-consciousness is for a while not streaming through the nervous system, the necessary restoration can come about, so that everything is ready to give expression to life in the way that will take place the following day in the interactions with the outer world".<sup>(6)</sup>*

**Notes:**

- <sup>(1)</sup> Martinus: *Bisættelse*, Chapter 53
- <sup>(2)</sup> Martinus: *Livets Bog* 2, section 336
- <sup>(3)</sup> *Illustreret Videnskab* No.6 2005
- <sup>(4)</sup> *Aftonbladet* 04-05-2005
- <sup>(5)</sup> Martinus: *Bisættelse*, Chapter 54
- <sup>(6)</sup> Martinus: "Through the Gates of Death", Chapter 2. (Published in English Kosmos 1994-2)

Translation: AB

# MARTINUS COSMOLOGY

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

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

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

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

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

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

## LITERATURE

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

*Livets Bog* (The Book of Life) 1 and 2  
The Eternal World Picture 1  
The Eternal World Picture 2  
The Eternal World Picture 3  
The Eternal World Picture 4  
Logic

Easter  
Marriage and Universal Love  
Meditation  
The Fate of Mankind  
The Ideal Food  
The Immortality of Living Beings  
The Mystery of Prayer  
The Principle of Reincarnation  
The Road to Initiation  
The Road of Life  
World Religion and World Politics  
Martinus Cosmology – An Introduction

## COVER SYMBOL

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

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

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

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

## KOSMOS

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### Subscription

4 issues per year  
Within EU: DKK 145  
incl. tax  
Rest of world: DKK 116  
Loose sale: DKK 36

### Publisher

The Martinus Institute,  
Copenhagen.  
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ISSN 0107 7929