

KOSMOS

ENGLISH ♦ MARTINUS COSMOLOGY ♦ 3-2007

Longing

Marriage

Our relationship to criticism



Dear readers,

How often, I wonder, have you heard someone say something like, "One day I am going to travel the world on my motorbike" or "I have always had a feeling that there was a novel inside me, one day I am going to sit down and write it" or "I keep hoping that one day I will meet the right person for me." It seems that quite often in our conversations we turn to talking about our longings. But what is it that lies behind them? Sometimes they are expressions of vague, perhaps only half-conscious, desires of some sort. Or they can be wishes or plans that we can see quite clearly are creating and forming our future. And at other times they may be deep, ancient longings for some kind of change or development to take place. But what function and purpose do they have in our lives? Some longings, such as the longing to find relief from a long-lasting illness or the resolution of a painful, personal struggle, we may have had so long that we have given up hope. We may start to wonder whether we are longing for the wrong things or whether in fact we should abandon our longings and desires altogether and live an existence that is free from desire.

In Martinus' world picture it is longing that is the driving force behind all living beings' journey through the various stages of the spiral cycle. Longings and desires are what maintain life. Martinus actually describes them as "the mother of all consciousness" or "the threads that attach us to life." They are the driving force that leads us through darkness and difficulties. Longings can be seen as a form of hunger, and hunger is the starting point of a cycle that inevitably has its completion when the hunger is satisfied. With this in mind one can

begin to understand the truth in Martinus' statement that all longings – that is, all natural longings – lead to fulfilment.

The second article in this issue looks at some of the things that can make marriage or living together a struggle. Marriage, in the form that we are familiar with, is something that is becoming less and less attractive to an increasing number of people. Many of us have grown to the point where we have new interests and longings that lie outside family life. We have left the state of being content with the traditional form of marriage, but have not yet fully found our way to an alternative. We are in transition between one state and another. Owing to the unfamiliarity and uncertainty about the newly developed aspects of ourselves, there can be an increased tendency to misunderstand and hurt one another. This is what the third article, among other things, looks into – how we meet criticism so as to avoid misunderstandings and hurt.

One could say that in any transitional stage, whether between two kingdoms of the great evolutionary spiral cycle or between two everyday states of being, there exists a dissatisfaction with the life conditions of the past and a growing interest and longing for the new. So what we long for is not without significance; it contributes to creating the future. "Wishful thinking" is in fact something that we can learn more about. We can develop it from being a vague hope into a strong wishing talent that enables us to form our longings so that they do not work against life but in favour of it, shaping existence towards an ever greater harmony. So whatever your own longings are, I hope that in these pages you will find plenty to stimulate your thinking and wishing!

AB

Longing

by Martinus

The longing for peace marks the beginning of a completely new epoch in the history of humankind

The principle of hunger and satiation

The driving forces behind all experience of life are desires, wishes and longings. Without desire the form of existence that is characteristic of humankind today could never have come about, and similarly there would be no future for human beings if their consciousness were not filled with wishes and longings. Of course human beings do not believe that all normal, natural wishes are fulfilled, and the reason for this is that they are not familiar with the laws of life and do not know that every wish gives rise to a cycle that begins as a longing for something and does not stop until that longing has been satisfied. They do, however, know that in relation to food, they feel hungry and this desire for food is satisfied by having something to eat. They feel satiated, in fact sometimes perhaps oversatiated to the point where they feel a downright revulsion towards what they previously so strongly longed for. But hunger and satiation is not merely something to do with physical food. In principle, all forms of desire, wishing and longing are exactly the same. Hunger for food cannot cease before it is in one way or another satisfied, and the same applies to

all the other forms of desire, longing and wishing in our consciousness.

The cycle of wishes

Many people will disagree with this way of thinking on the grounds that they have many wishes and longings that have never been fulfilled. They feel disappointed and perhaps even cheated by life because they have grown old without their wishes having been fulfilled. The fact that human beings can grow old without their wishes and longings being fulfilled does not appear to fit with the thought that all wishes and longings will be fulfilled. But this is only how it seems. And the reason is that human beings still only see their life in a narrow, local perspective beginning with conception and birth and ending with death. They think that their life is like a straight line with a beginning and an end. But this "straight line" is, like all other straight lines, merely an illusion. In reality straight lines do not exist. Any line whatsoever is an expression of power or energy, and all energy in the universe goes in cycles. We experience a very small segment of a large circle as a straight line; the horizon of the sea, for ex-

ample, is perceived by our physical eyes as a straight line even though our reason tells us that it is a part of a large circular arc. Our life is also a part of a cycle. There is something that exists before conception and there is something that exists after death, and this "something" or this expression of life before and after the physical existence is also based to an equal extent on the principle of hunger and satiation or on the living being's desires, wishes and longings. All these desires, wishes and longings are at certain stages in the cycle of hunger and satiation, and they continue often over several incarnations until they have run their course. The satiation or satisfaction that takes place gives rise to a longing for something that is in one way or another a contrast to what one is now satiated with, and this causes a new cycle or a new variation of the principle of hunger and satiation to begin for the living being.

Our wishes and longings, even the ordinary, everyday ones, follow each other in cycles in such a way that one can speak of them as spiral cycles. Each cycle is connected to the one that follows it, and is in fact the cause of it. The whole of existence is built up of such cycles, ranging from longings and wishes that are fulfilled in quite a short time to those that stretch over thousands, even millions, of years.

The driving force behind the technical and scientific triumphs of our time

One can ask why is it that human beings have harnessed the forces of Nature so that they can work for them? Why do we live in comfortable houses that provide protection from the wind and rain, and that we can heat in the winter and light up when it gets dark? Why can we fly through the air and sail both on and under the surface of the sea and in many other ways move at speed through space? For the very reason that we have wished for it; we have longed to gain mastery of the forces of Nature. But when

was it that we were we able to nourish these longings and wishes? It was of course at a time when we did not have the technical and scientific experience that we have now. The first longings for a more independent existence, in which one did not so easily succumb to the stronger forces of Nature, came about at a time when we were primitive, stone-age human beings, forced to live in dark holes and to struggle desperately for survival.

Of course stone-age human beings were not in a position to wish for electric lights, central heating, cars, aeroplanes etc. All these details in the picture of civilisation originated in the wishes and dreams of human beings in later ages, as they began to gain technical and scientific experience. But the longing for an existence in which all the "demonic" forces that human beings had to struggle with in Nature were overcome has been the driving force that has led to the technical and scientific triumphs of our time. This does not mean that these wishes and longings were merely passed on from one generation to the next; that would be very unfair, and from a cosmic point of view there is no unfairness in the universe. Just imagine if stone-age and other early human beings had longed for just a tiny bit of pleasantness in their existence but were to die without ever experiencing even a fraction of this pleasantness, and yet present-day human beings, who if they had never lived before could never have been in a position to nourish any wishes or desires whatsoever for comfort or pleasantness, were to be born with the facilities and technical knowledge of our technological age available to them. Or put in other words, imagine if those that have a longing for a more pleasant existence should die without ever experiencing it, and those that have never nourished such wishes and longings should be given it quite without deserving it, it would be the very height of injustice. But this is not the case. The stone-age human beings that had a longing to overcome

the forces of Nature in order to have a better existence are the same as the modern human beings that have gradually, in purely physical and practical terms, gained such an existence.

Human beings today are living in an intellectualised Stone Age

Many incarnations of suffering and experience lie behind the whole of modern civilisation. But not sufficient suffering and experience, because if there was our present-day civilisation would be more humane and have as its basis neighbourly love and a division of resources in quite a different way than it does. Stone-age Man's animal-like mentality still rules even in our present-day civilisation. What are all the great wars with immense displays of refined, technical weaponry other than an extension of stone-age Man's primitive stone axes, spears, bows and arrows? Human beings today are living in an intellectualised Stone Age. Many of their longings and wishes have been fulfilled, and all these cycles of hunger and satiation have brought about an evolution from the state of being more of an animal to more of a human. But in order to become what they call human beings, terrestrial human beings are having to set new cycles of longing in motion, which can run their course towards fulfilment in the future, and this is exactly what many people over the whole of the Earth have already done. What they are longing for is peace on Earth.

The longing for peace is the beginning of a completely new epoch in the history of humankind

The longing for peace is becoming steadily stronger in the consciousness of more and more human beings. But how has this longing come about? It is due entirely to the fact that terrestrial human beings are becoming satiated with the opposite of peace, that is to say, with war. To stone-age Man, the Vikings and other war-loving peoples of the past, war was an ideal; they fought with

Nature and they fought with other human beings. According to their view of religion, dying on the battlefield was an act of heroism that led the warrior straight to Paradise. The men longed to be great heroes and warriors, and the women admired only those men who were. Such wishes and longings have set a great many cycles in motion, and these have enabled millions of men to be warrior heroes and to be both victorious and to suffer defeat as heroes, and millions of women have experienced that these heroes have fought for them and over them. But now a very large part of these former heroes and heroines are becoming satiated with that form of existence, satiated to such an extent that they refer to war as a "hell", and this marks the beginning of a completely new epoch in the history of humankind.

An old world civilisation is in the process of perishing and a new one growing up amongst its ruins

In contrast to the hell of war, one can call this new epoch "the kingdom of Heaven", that is to say a world of peace. The reason Christ said that "the kingdom of Heaven is within yourselves" is because with his cosmic consciousness he took in the whole of this developmental progression and saw how the human aspect in the human being was slowly growing, and it was his mission to nourish this tiny seed of peace that was growing as a longing in many people's minds. In the 2000 years or so that have elapsed since Christ lived on Earth, wars have raged among human beings, and these wars have steadily increased, becoming more extensive, even to the extent of encompassing the whole world. The Earth has become a hell where it is possible for human beings to experience things more terrible than the visions of hell conjured up in the minds of religious fanatics. But this is the only thing that can cause human beings to turn away from war. The killing principle has now reached such gigantic proportions that the vast majority of human beings to-

day nourish an enormous longing for peace on Earth. This longing is also found among the soldiers who are at present fighting on the battlefields. They have no wish to become war heroes. They find themselves on the battlefields today because of wishes that they have had in the past. It is a cycle that they themselves have set in motion and of which they are now experiencing the final consequences. An old world civilisation built up of human beings' longings in the past is in the process of perishing, and a new civilisation is growing among its ruins. This new civilisation will in fact be created by the same beings who at one time lived in the Stone Age, and it will be radiant with beauty and spirit and be filled with brilliant artistic and technical activity, not as a luxury confined to just the upper class but as a natural way of giving expression to and experiencing life for all the people of the Earth.

Cause and effect or fate

I would like to conclude by talking about how the individual human being with his or her longings and wishes can influence this great transformation process that the whole of humankind is undergoing. One can often hear it said that it means so little what the individual human being thinks, says and does in everyday life, that it is in any case only the "great and the strong" that have any influence. But it is not so. It all depends on what one means by being "great and strong". Every single human being with their longings and wishes plays a significant role in the whole. On a previous occasion I have said that the Earth globe is a living being in whose physical organism humankind as a whole forms the organ that can be likened to the brain in our own organism. Each individual human being therefore constitutes a kind of brain cell in the Earth globe's physical organism and it is definitely not without consequence for the whole which energy vibrations are emitted from the individual parts of this whole. It is

not without consequence what each individual human being longs for or what they do in order to enable their longings to be eventually fulfilled. The fact that human beings are now able theoretically to survey their lives as a whole, in relation to former and future lives, gives them the opportunity to see that it is they themselves that have created the conditions that they live under today, through the desires, wishes and longings that caused them to think and act as they did in the past. Thoughts and actions are forces and energy, and all energy in the universe goes in cycles, creating cause and effect, that is to say, fate. It is the longings, wishes and desires from the past that have created human beings' present fate. But human beings are constantly able to create fate, due to the fact that today they are creating their future, both in relation to what they will experience in life after death and in future physical incarnations. Whatever they long for they will experience, as soon as the pattern of their fate allows room for these experiences. No human being will in the great cosmic cycle experience more happiness or more suffering and unhappiness than any other. Providence does not have favourites, nor is there anyone who will act as the scapegoat. It is the living beings' own longings that drive them on in evolution, that drive them on through the many different thought climates that make it possible to gain experience, and on towards new longings and new experiences.

Human beings have to learn to bring their longings and wishes into harmony with the eternal laws of the universe

Behind all these longings and their fulfilment exists the living being's eternal I with its primal desire to create and experience in ever new variations of the eternal cycles of matter. When Christ said to human beings that "you are gods", it was an expression of cosmic clear-sightedness, because human beings contain within themselves divine

possibilities, possibilities that are brought out when they learn to bring their longings and wishes into harmony with the eternal laws of the universe, that is to say with the love for all and everything that is eternally felt by the Godhead, and that we, through our I, our creative ability and the matter that we create in, are one with. Only when human beings, through their longings and the creative expression that is a result of these longings, no longer create war and hell around themselves, but, through everything that they say, think and do, radiate peace from within themselves, will they be in a position to experience day-consciously that they are one with the universe and the eter-

nal Godhead. The longings that then arise in their cosmic consciousness will make them into cosmic artists and technicians of a calibre that is almost beyond terrestrial human imagination. And it is the case that all human beings on Earth will at some point nourish such longings.

*From a lecture given by Martinus in
Glahns Allé on Thursday 20 November 1941
Revised by Mogens Møller,
revision approved by Martinus*

*Danish title and publication: Længsel (Kosmos
2003/2)*

Translated by Andrew Brown, 2007

Marriage

by Martinus

Happy marriages are based on an organic, in-built automatic function that is guided by an instinct that governs everything

Human beings nowadays live in a world that is full of problems, some of the biggest and most difficult of which are gathered together in the field of what we call marriage. These days there is nothing exceptional about unhappy marriages and divorces; it is more of an exception to come across people who have lived together a long time in a happy marriage. So what is it that causes terrestrial human beings to live in what I term *the zone of unhappy marriages*?

The problem is a very profound one and in order to be able to understand it fully we must direct our consciousness to the animal kingdom, because it is here that we find the source of all the principles that I am going to shed light on in this lecture. In the animal kingdom when two beings of opposite sexes live together it is paradise itself. This para-

dise remains completely free of intelligence or conscious willpower; happy marriages are based entirely on an organic, in-built automatic function that is guided by instinct that governs everything. Once the young have grown old enough to be able to look after themselves, they are animated by an urge that leads them towards a being of the opposite sex, which is guided equally by such an urge. They become something of a vital necessity to one another, they know of nothing else to live for, they have no other urges that create any other mental desire. The mutual desire to be the sole possessor of the mate is during the mating season what forms the foundation of these beings' instinct of self-preservation. Any attempt whatsoever to intrude will cause the male being to become wildly jealous, to the extent that it will defend its position with complete disregard for the danger involved. That this way of living together is paradise itself in the true animal kingdom is pro-

claimed through the tiny throats of thousands of song birds in the spring, when the sun returns bringing light and warmth and the woods and fields begin to turn green. When we hear the singing of the blackbird and the warbling of larks, thrushes and nightingales we are listening to songs sung in praise of marriage. This entire great chorus of songbirds are guardian angels for all the small beings that as their young or offspring are incarnating from the spiritual plane. The wonderful birdsong in the spring and early summer is therefore in fact an expression of the life in a "paradise" with the glorious singing of the "angels" rising in praise of the eternal, almighty Godhead.

Terrestrial human beings are experiencing being driven out of Paradise; they have eaten of the fruit of the tree of knowledge

So what about terrestrial human beings, are they to be found in this paradise? No, they are in the process of experiencing "being driven out of paradise". They have "eaten of the fruit of the tree of knowledge of good and evil", which means that they no longer base their lives exclusively on the expression of instinctual, automatic functions, but they have begun to use their intelligence to guide their awake, day-conscious will to intervene in the very structure of existence. People have begun to be interested in creating, and this interest has increased to such an extent that it is no longer, as is the case with animals, merely the nest or the burrow that they want to form, they also want to some extent to delve into areas that lie quite outside the field of married life. They therefore no longer obey completely the laws of their animal, organic structure, but increasingly base their life on their dawning intelligence. Thinking and creative terrestrial human beings are no longer beings that belong to the animal paradise, even though for periods, especially when they are young, they experience glimpses of it when they are in love with a being of the opposite sex.

People who are in love experience for a short while "the lost paradise" and in the intoxication of being in love they often think that this state can last for ever, or at least for one entire life, and they get married and have children, but one fine day they might perhaps experience that they have nothing in common other than their children. It can happen that one of them (or perhaps both of them) falls in love with someone else and thinks that if only he (she) had married her (him) instead life would have been pure bliss. They divorce and each of them perhaps gets married again, only to realise after a period of time that this marriage is also not what they thought it would be. The children have become the children of divorced parents, and if they are sensitive they experience a disruption and rootlessness in their existence, which can cause them much pain and suffering.

Terrestrial human beings are in transition from the animal to the human state

But why should the fact that human beings are beginning to think and create disturb their ability to live a one hundred percent happy married life? It is because terrestrial human beings, both mentally and physically, are subject to a process of transformation. They are no longer true animals, despite their organism being that of a mammal, and they are not yet true human beings; they are transitional beings between the state of being an animal and a human being and they give expression to the energy of both zones in their consciousness and organism. At the same time that thousands of birds are raising their voices in praise of the animal paradise that they find themselves in, human beings are bewailing the loss of the unfaithful partner that has left them for someone else. These are beings that have been expelled from paradise. They find themselves outside in the darkness and the one that was unfaithful will eventually

realise that absolute happiness was not to be found with the new partner either. They can no longer experience the animal paradise other than in brief glimpses of happiness, and they know nothing about any higher form of paradise either. What has the divine world plan to say to such beings?

The cosmic pole principle

All the variations of unhappy states within the field of sexuality, including the great number of unhappy marriages that the people of the Earth are suffering during these times, are rooted in the cosmic principle that I in my analyses call *the pole principle*. This principle is what promotes the development of all consciousness through every mental evolutionary step that the living beings go through in the universe. It determines whether they have a light or a dark fate, whether they appear as a male or a female being or as a being whose masculine and feminine poles are in balance so representing evolutionary steps that terrestrial human beings have still not reached within their present evolutionary spiral. No terrestrial human being is one hundred percent man or one hundred percent woman; one hundred masculine and feminine beings are to be found in the true animal kingdom, where the opposite pole in the being is latent. In the case of all the men and women of terrestrial humankind the opposite pole, that is to say the feminine pole in the case of men and the masculine pole in the case of women, is in the process of developing. This constellation of the poles causes the beings' consciousness and sphere of interest to be split, so that they become sort of double beings. In the sexual area they are still governed by their urge to mate. This urge exists as a sort of primal urge in their consciousness, and it determines their interest in and dependence on the mating principle. But there is also another part in their consciousness, a part that animals do not have. This part is represented by thinking, knowledge, ideas, interest in social issues, relig-

ion, art, technology and science etc., that is to say everything that does not have to do with procreation. Admiring and being interested in the marriage partner can take up a greater or lesser part of the terrestrial human being's consciousness, but not so much that a woman can expect to fully possess her husband or that a man can expect to fully possess his wife.

Marriage is one of the greatest tests for terrestrial human beings; it is a mental grindstone

The terrestrial human being therefore has one sphere of interest that makes it an animal and a new aspect, a new sphere of interest, that shows that it is on its way to becoming another kind of being, *a true human being*. It has in its consciousness a primal state that is degenerating and an aspect that is developing, and it is the case that these two states must of necessity be in conflict with one another with the result they easily provoke sorrow and suffering. The terrestrial human being who is in love and whose love is reciprocated experiences a divine meeting with the Garden of Eden, it has an "animal" experience of "the great birth", that is to say it experiences a state of inner mental balance in which everything shines in a divine light. This totally happy union is what we call a happy marriage. But normally this state of being in love does not last. It is not so common to meet people who have been permanently in love with one another for perhaps forty years. On the contrary it is the case that life has confirmed that the culmination of the state of being in love is a phenomenon that does not last. We call this culmination the honeymoon. The length of this period can of course vary from days and months to years, and through it the human beings experience a final greeting from the radiant paradise of a zone from the past. So when the married couple arrive at the period in which their sense of being in love with one another is less strong the question is whether their mutual friend-

ship and common interests, and not least the love they have for their children, are strong enough to enable them to live together harmoniously on the basis of these human attributes. Thousands of human beings lack the patience to give it a try and they throw themselves into new relationships, which after a period of time might also lead to shipwreck, and if they have left their previous marriage partner and the children, this can give rise to an extremely unpleasant fate in coming lives. Marriage is one of the greatest tests for human beings at the moment; it is *a mental grindstone* that plays a part in grinding away the hard, sharp edges of the terrestrial human consciousness.

From a purely human point of view, marriage is a sphere of activity in which someone who really wants to work on their own development has enormous possibilities to overcome much of their egoism and selfishness. A person cannot avoid showing their less attractive sides to those they are closest to and who they deal with on an everyday basis, and for this reason there is a real need in marriage for understanding, tolerance and human love, and it is these very attributes that will be the essential factors in how consciousness is expressed in true human beings. Of course there may be cases where the state of affairs can have become so aggravated that one of the partners, even when there are children, has to follow the old saying, "you go to the right and I will go to the left", and in that case it is best if one can overcome the hatred and bitterness towards the other partner that may have accumulated in one's consciousness. In reality the other person is merely a tool through which one reaps what one has at one time sown.

The gradual development in the consciousness of the opposite pole is experienced as one's sphere of interest in the human aspect in people
When terrestrial human beings approach the age of thirty the organs of their conscious-

ness have become fully developed and the period during which they repeat their previous lives is coming to an end. It is around this time that their new spheres of interest begin to seriously make themselves felt, and so it is often now that the difficulties in the marriage begin. What happens is that one of the partners discovers a side in the other one that they do not themselves possess and this can give rise to jealousy. Many married people are jealous of their partner's interests. In the course of many conversations that I have had with people who have come to visit me, I have had the opportunity to observe these things and have seen what sorrows and mental crises can arise. It is important for me to point this out so that they can more easily gain an understanding of their partner. To understand one's partner means to understand the way he or she thinks. It is important for you to understand that when you get married you become bound to a human being that in addition to having an interest in you also has interests in their consciousness that have nothing to do with you. Through my cosmic analyses you can learn that when you enter into a marriage *you are in reality marrying a "twin being"*. The term twin does not signify a physical reality, but a mental one, and it is very important for people as they mature as human beings to become familiar with this. Every man has in his consciousness a "twin sister", just as every woman has in her consciousness a "twin brother". They bring a "twin" with them into the marriage, and this is something that most people do not realise. This twin is based on the gradual development in the consciousness of the opposite pole, and is experienced as one's sphere of interest in the human aspect in people. It is not the masculine pole in the man and the feminine pole in the woman that creates the greatest difficulties in present-day marriages, it is the man's feminine pole and the woman's masculine pole that causes marriages today not to last.

As this new sphere of interest grows in the beings, it undermines the urge to fall in love

Why do so many people nowadays throw themselves into one sexual relationship after the other, when their ability to fall in love is degenerating? As they are still falling in love with new partners one would think that the opposite is the case and that their ability to fall in love is growing. In all these cases when two people fall in love they are not truly in love like people are when they are young. It is a kind of substitute falling in love. When the ability to fall in love is degenerating and the new sphere of interest that is beginning is not strong enough to bear the being's consciousness, it can come about that the being tries to regenerate its ability to fall in love by continually seeking a new partner. The being is not familiar with the cosmic forces behind the state that it is in, but it will in time learn about them. As the new sphere of interest grows in the beings it undermines the urge to fall in love. Whereas animals go on experiencing the urge to fall in love in the form of the regularly recurring mating season, we can see how the same urge in terrestrial human beings is increasingly restricted to the years when the beings are young. For every life the terrestrial human being lives through, this urge is repeated at an earlier and earlier stage. There is a certain stage in one's early youth, when one

experiences the principle of marriage to perfection. It fills the whole of one's consciousness because it is a repetition. At this point the being has still not evolved to the stage of spiritual maturity that it had reached in its previous life. Without knowledge of these conditions as they actually are the being feels convinced that the feelings that it has at the moment will last a whole life and so they get married only to perhaps regret it bitterly later on. In the world civilisation that is to come people will be taught to know themselves, and they will be given instruction in what a marriage requires and what conditions terrestrial human beings have for creating a harmonious marriage. The issuing of a marriage certificate by the church or civil authorities does not solve this problem. The fundamental thing, in fact the only thing, that one can build on if one is to live in a harmonious marriage is the sharing through mental contact of the interests that both parties have in common. If these conditions are present the marriage certificate is in essence unnecessary.

From a lecture given in Klint on Friday, 17 July 1942, revised by Mogens Møller, revision approved by Martinus.

Danish title and publication: Ægteskabet, (Kosmos 1992/2)

Translated by Andrew Brown 2007

Our relationship to criticism

by Sören Grind

Healthy objectiveness

It takes time to develop a healthy objectiveness which enables us not to take other people's criticism of us as attacks against which we need to defend ourselves. Martinus says that we can be beings of attack, beings of defence or beings of peace. This

does not only apply to war between nations. It applies to a high degree to the daily interaction between people. Over and over again I notice in myself and in my fellow-travelers that we become hurt and tend to fall into defence and counter-attack, all more or less skilfully camouflaged under our hu-

mane surface. I find it fascinating how efficiently our psychological defence and our ability to speculate work together to protect us against anything that threatens the image we have of ourselves and our belief that our own point of view is the right one. Up till now we still need these defences to enable us to keep our psychological balance. All development is subject to an organic process which takes place step by step, in the same way that it would be unrealistic to demolish our country's military defence system overnight.

A deeper connection with our eternal identity and a knowledge about our unconscious reactions can help us to dismantle our strategies of defence and find a peaceful third way that promotes self-knowledge and the development of the humane aspects in ourselves.

Taking onboard criticism

Throughout evolution we have developed a number of functions in order to maintain our physical and psychological balance. When an energy from outside comes into contact with our physical or psychic body we mobilize certain functions in order to maintain our balance. It is easy to see the automatic functioning of these talents when somebody pushes us physically. Our muscular system then reacts, in coordination with our sense of balance, in a way that enables us to regain our physical balance as quickly as possible. In principle our psychological defence works in the same manner. If somebody criticizes us or makes an accusation about who we are or about something we have done, this energy from outside will often make us lose our psychological balance. The psychological defence system then automatically comes into action to recreate our balance.

According to Martinus, we have a false identity when we identify ourselves with what we have created, for example our physical body, certain subpersonalities or our achievements. We gain a true identity

through identifying with our eternal aspect. The false identity makes us feel threatened if what we have created is questioned. We then find it difficult to distinguish between the criticism of what we have created and ourselves. If somebody dislikes the look of our body, our choice of clothes, something we have said, written or done, we experience it as a personal attack. If the criticism is directed towards a weakness in ourselves that we accept, we don't feel threatened to the same extent. If, on the other hand, it is directed towards something we vaguely sense is true but prefer not to look at, we more easily feel threatened and we defend ourselves. If the other person's comment is totally ungrounded and without relevance to our own weaknesses, it is usually easier for us to remain psychologically balanced and to see that the comment is the other person's projection. So it is the particular criticism that causes us to become emotional and that activates our defence mechanisms that we should take a closer look at. It is here we often find the most valuable information reflected on us from others.

Three different ways of reacting to criticism

Let us look at three different strategies for re-establishing balance. I will describe them in their purest forms. The first two consist of old, well-used, dysfunctional reaction patterns, while the third describes an ideal, constructive reaction pattern towards which we all can strive.

1. We disqualify the criticism and/or the person criticising us through a counter-attack. We place the whole problem on the other person. We thereby defend our self-image and our psychological territory in order to re-establish the point of balance we had before we were criticised. We don't let ourselves be affected by the actual content of the criticism and usually push the person criticising us out of the circle of people who we like.

2. Without reflecting, we direct the criticism towards ourselves and perhaps even mobilise many similar criticisms from the past that are stored in our memory. We have an unconscious hope that by identifying with the attacks from the person criticising us and by complying with their demands we will avoid further attacks in the future.
3. We listen without defending ourselves and try to imagine ourselves in the field of perception of the person criticising us, fully conscious that it is their unique experience. Motivated by a wish to understand the other person we perhaps ask questions that strengthen our ability to see the situation in that person's perspective. If the criticism does not demand an immediate answer we take it home with us to quietly reflect on it. We melt any possible thorns that are affecting us through the critic's emotions or verbal attacks on us and sift out any objective content that can form the basis for a healthy self-examination. We sleep on the matter and let our own bad feelings find peace to enable us to reach a more neutral perspective for our examination. We consult close friends who have an impartial attitude towards the issue. We pray to receive help to make good use of the opportunity for growth that the situation in question brings. If it is suitable, we return to the critic to communicate our reflection and what we have learned through the criticism as well as how we hope to change ourselves in that area.

I see the first reaction pattern as deriving from a purely masculine way of being. It is an automatic defence reaction expressing the conviction that, in principle, the others must be wrong because they are criticizing me. This means that I believe that my horizon of experience is always the true one. Self-examination is for me an unknown phenomenon. I experience life as a struggle against enemies out there that must be con-

quered. The fittest must win. It is the one with the most power who is right.

I see the second reaction pattern as a purely feminine way of being, where a submissive behaviour has been a way of protecting oneself against the stronger party. Submissiveness is often a surface under which the protest is still alive and it seeps out as, often unconscious, hidden attacks and need for control, as well as in other ways.

In present-day men and women who are more double-poled and who have, relatively speaking, a greater balance between the masculine and the feminine, these reactions are usually mixed. They can easily bear some of the traits of the opposite pole. In our present-day culture aggressive attacks and deep self-reproach can readily live side by side in the individual.

Neither of these ways of reacting brings about a development in which the receiver grows as a human being. To hit back or to become submissive are defence strategies that make us weak and stop us from making good use of the opportunity to grow. If we have a tendency to always strike back and no matter what the cost defend our idealized picture of ourselves, we will become emotionally alone. We perhaps make up for our loneliness by joining a group or a sect of like-minded people where we can enjoy mutual admiration. The inner conflict between what the outer world is trying to say and the picture of ourselves that we do not want to change grows. It sooner or later creates a tendency to worry which can lead to anxiety and addiction.

If we are mainly submissive and adapt to others, we tend to direct our aggression towards ourselves at the same time seeing ourselves as martyrs, and this sooner or later leads to depression.

In our striving towards achieving the third way of behaviour we develop our ego-strength and humility. These characteristics are mutually dependent. Ego-strength is needed in order to exercise the healthy self-

control that enables one not to automatically go into defence. When the I has the ability to overlook its inner forces and does not have its identity connected to certain sub-personalities, there is more space for an impartial examination of the criticism. The same ability is characteristic of someone who manifests true humility. Humble people can see and acknowledge their limitations and their strengths without losing their integrity and self-esteem. In practicing this third way of taking on board criticism, the ego-strength and the humility are in a healthy circle that promotes growth. By following the third way we gain knowledge from the speech of life and grow as human beings.

The more we evolve into human beings and become doubled-poled, the freer we become of the fears of self-preservation and the guarding of positions. The growing identification with ourselves as eternal beings makes us more open and alive and enables us to move with greater ease between our different subpersonalities and roles. This means that we have grown in our ability to consciously process and reflect over the way we react and relate to our surroundings. We have developed an inner space or area between the impression and the expression that allows unconscious choices and a conscious re-directing of our thoughts, feelings, actions and habits. In that space our inner director works as a co-creator in our development towards becoming more human.

The law of sowing and reaping

Life is so wisely constructed in our favour that everything that we sow towards our neighbour comes back to ourselves. This also applies to the negativity and criticism that we direct towards others. It is therefore not only important to explore our own reactions when we receive criticism, it is crucial to look at oneself in the mirror to discover where we sow negative criticism towards others. This can be difficult due to the fact

that the critical thoughts are often automatic and therefore more or less unconscious.

In our eagerness to make other people conscious of their imperfections, in order to make them into better human beings, we sometimes forget to examine the tone of voice we use in delivering what seems to be objective criticism. We also forget that we are geniuses in finding arguments to justify what appears to us to be the true perspective and a noble motive. We want only the good. On the other hand, we find it very difficult to see that those who criticise us do it for our best. We often feel as if they do it to get at us. We are more sensitive to other people's undertones of irritation against us, than we are towards what we ourselves send out. This is the difference that makes it so difficult for us to reveal to ourselves what we are doing. Due to the fact that we experience the pain and how unpleasant it is when others criticise us, we develop an inner ability to resonate with and understand the other person's experience of the undertones in our criticism of them. These experiences make us more careful. At best we begin by removing the beam out of our own eye before we point out other people's weaknesses.

When we have learned to understand and handle our own weakness, our tone of voice and the way in which we express our criticism will be so balanced that it becomes very much easier for the receiver to react in a positive way. What we say will then come from a non-judgemental view-point, and we will sense more clearly if and when any mirroring might be valuable to our fellow-being and bring them joy.

Silent criticism

The plays we perform on our inner stage are often more dramatic than those we perform on the outer stage. We have learned how to control the coarsest attacks on our surroundings. In our inner world, however, we can find ongoing dialogues where the unspoken criticism flourishes freely. We find

ourselves telling off this or that person for not behaving, or because they dress untidily or have the wrong hairstyle, or because they are so dominating, and so on. These inner plays, monologues or dialogues, often live their life just under the surface of our day-consciousness as an instinctive defence of our own truth and psychological point of balance. When we examine the manuscript of these inner plays in the light of our day-consciousness, new possibilities reveal themselves. Instead of getting stuck in these manuscripts that are often charged with negativity, we can consciously choose more positive self-reflecting inner dialogues. Through prayer we can allow the chief director of the play to take part in guiding the dialogues, bringing them into contact with our higher intensions and ideals. We can practice seeing the beauty in the great variety in people's looks and ways of dressing, their character traits and expressions of life. We can learn to see the great generosity with which life invites us to gather our own unique experiences. We can then liberate ourselves from the old dictatorial tendency of trying to mould others to fit into our view of how they should be.

Our thoughts create an atmosphere around us. This atmosphere can play a part in triggering similar thought climates in our surroundings. Our negative thoughts can make the other person's similar thoughts begin to vibrate in resonance so that we can indulge together in criticising others or each other. Usually after a while we are quite certain that it was the other person who started the whole thing.

This inner, silent criticism also awakens the idea that others have the same thoughts about us. "Thieves believe that everybody steals". One can often notice that those who indulge in criticising others in their own minds often carry with them an unpleasant feeling that others are criticising and judging them. In the worst cases one's own

critical tendency can create ideas about being persecuted. Jesus said that we should pray for those who persecute us. To pray for those we persecute in our own mind is just as important. Prayer can help us to practice focusing on the good sides of our fellow beings. This also creates an atmosphere around ourselves that can cause other people's positive aspects to vibrate in resonance. We then also liberate ourselves from a lot of the anxious ideas we have about what other people think of us. When we focus on having positive and loving thoughts about other people, we also become more satisfied with ourselves and automatically become better at seeing the good aspects of ourselves. This is a wise way of building self-confidence.

Transforming oneself

Through evolution we have become good at transforming matter in order to fulfil our needs. In many ways we have become the masters of matter. When we try to use the same strategy on our fellow beings we create problems. They do not consist of matter whose sole purpose it is to satisfy our needs. They have their own needs. The purpose of our present stage of development is to abolish the dictator within us and realize that we are not here to be served but to learn how to serve. We are not here to change others but to change ourselves. The focus on oneself that this process demands can, when looked at in a superficial way, seem self-indulgent, but its whole purpose is to transform oneself into a fellow-being who can listen with sensitivity to our neighbour's needs and has their wellbeing at heart. When we all, as a result of our own longing, have learned to have our neighbour in focus, there will no longer be a need to protect oneself, because that is what everybody else is doing.

Translation: AP

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 differentiating 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 differentiate between evil and good. We will become perfect; we will become "the finished human being in God's image after His likeness".

KOSMOS

Editorial Office

Martinus Institute
Mariendalsvej 94-96
DK-2000 Frederiksberg
Denmark

Tel: +45 38 34 62 80

Fax: +45 38 34 61 80

Monday-Friday: 9am-4pm

E-mail: info@martinus.dk

Website: www.martinus.dk

Editor

Andrew Brown

E-mail:

andrewmousehole@yahoo.co.uk

Layout:

Ove Koldsø

Subscription

4 issues per year

Within EU: DKK 145

Incl. tax

Rest of world: DKK 116

Single copies: DKK 36

Publisher

Martinus Institute,
Copenhagen.

Copyright © Martinus
Institute. No part of this
publication may be repro-
duced without the prior
permission of the
publishers.

ISSN 0107 7929