

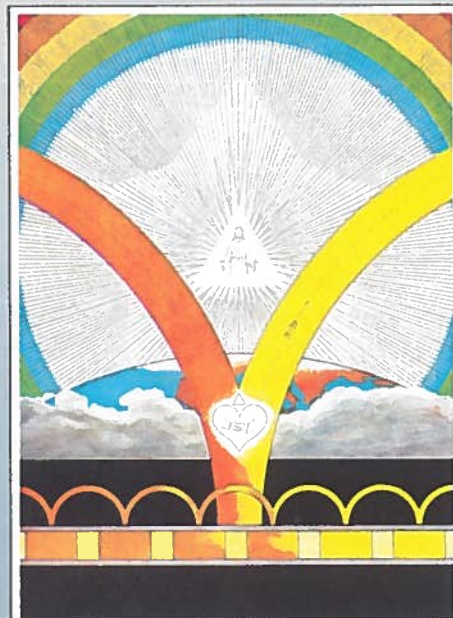
KOSMOS

ENGLISH ♦ MARTINUS COSMOLOGY ♦ 4-2007

The mental change of course

**Sensing that is beyond the dimensions
of time and space**

The road to Paradise



Dear readers,

Once again we have come to that time of year when we in the northern latitudes notice that there is less and less daylight every day. We can easily feel as if darkness is closing in around us. But we know that Christmas is the time when the darkness is at its peak and when the light begins its return. So not surprisingly many people look upon Christmas and indeed New Year as a celebration of the light, or the birth of something new. We can also see it as a turning point in the year cycle when we can look back over the old year and look forward to the new.

Much has taken place this year at the Martinus Institute. Apart from the work that is constantly going on of providing information, printing, translating, organising lectures and study groups etc, the interior of the Institute building has been given a new look. Several months work has resulted in a completely redesigned, bright entrance hall and new study room and office areas. The Martinus Centre, which is out in the countryside two hours drive from Copenhagen, is in a constant process of renewal and development, much of which is done by people who offer their work without payment. This year has seen the renovation of accommodation and a study room and also the building of a completely new workshop, which over the years ahead will make the task of maintaining the buildings at the Centre much easier. This year we have experimented with integrating the International courses held in English, German and Esperanto more with the courses in the Scandinavian languages. This was done by holding introductory seminars at the beginning of each of the international weeks in a greater range of languages and by providing more simultaneous translations than in previous years. But the aim behind all this outer activity is to create a place that is welcoming, where people can feel free to come and learn together in a bright and warm atmosphere. That this was always the main purpose behind the forma-

tion of the Institute and the Centre is shown by the following extract written by Martinus for Kosmos in 1934:

"Due to the fact that my entire work of providing explanations is based exclusively on producing substantiating evidence that love is the very highest factor in life, all true students in this field of providing explanations will to the highest degree be true lovers of the truth, ardent spiritual researchers, pupils or coaches in the development of an understanding of all and everything. They will therefore gradually become experts in tolerance, spiritual science and love. In this respect it is inevitable that an unusually light and happy atmosphere will arise wherever there is a gathering of such individuals. This atmosphere will be all the more warm and inspiring owing to the fact that it at no point whatsoever attaches labels that create division and animosity such as, "we, the holy ones", "we who are saved", "we who are blessed", "we who know", or "we who are highly developed" to those who are the originators of the atmosphere, but because it sees that everything has its place in the whole it will envelop all and everything in a great embrace of understanding and consequently warmth and love. No individual can experience this kind of bright atmosphere without there forming in them an insurmountable longing to return to it. One cannot experience it without sensing the presence of a higher and better world. And it is to a large extent the goal and purpose of the new world redemption to make this atmosphere an actual reality that can be experienced and sensed by all."

It is indeed our hope that Kosmos can make it possible for you, the readers, to sense, by looking into your everyday experience with the help of Martinus' cosmic insight, some of this atmosphere of light and inspiration.

All of us at the Institute send you our warmest greetings for Christmas and the New Year!

AB

The mental change of course

by Martinus

All living beings are subject to a process of change or development

Every living being is in reality a phenomenon that is in movement, and this is the case not only in the sense of their physical bodies moving from one place to another. Behind physical movement there exists another form of movement that we call change. All living beings are subject to a certain process that makes it impossible for them to continue to be the same being as before. This process of change is a physical as well as a spiritual reality. We experience physical change as childhood, youth, adulthood and old age and we can experience with our physical senses that in the course of a physical incarnation the organism undergoes these changes. But a physical life is not merely a physical organism undergoing change. Behind this outer change there lies an inner, mental change based on experiences that have been gathered. Every new experience is an enrichment of the consciousness. All living beings on this globe are subject to a process of change, that is to say a development from primitive mental states right up to high-intellectual states in organisms that will be far better tools for experiencing and for giving expression to creative abilities than the present-day physical organisms are. This great process of

change is particularly relevant to those beings that appear on Earth as human beings. And the reason why it has such relevance to human beings is because they have come so far in evolution that they can begin to experience the process day-consciously, in contrast to animals that still only experience through instinct and more primitive feeling.

Animals' experience is a kind of automatic function. They are unable to break any moral laws, but through their instinct obey those laws that apply to the animal kingdom and to their own particular species. It is impossible for a fox to have a bad conscience for having "stolen" a hen, or for a tiger for having killed another living being. Murder, stealing, jealousy and much more of a similar nature, which among human beings are expressions of the highest degree of immorality, are the very highest virtues in the animal kingdom. If a beast of prey were to have a "bad conscience", it would die of hunger. But why is it that human beings can have a bad conscience, and why is it that human beings, who also belong to the animal kingdom, experience life in a completely different way than all the many animals on this globe?

Terrestrial human beings have both an animal mentality that is degenerating and the beginnings of a human mentality

There exists one fundamental difference between terrestrial human beings and the other beings on this globe that belong to the animal kingdom, namely, that terrestrial human beings are on their way out of the animal kingdom and on towards a higher stage of evolution, whose principles and laws are already beginning to make their mark to some extent in their consciousness. Terrestrial human beings are experiencing a mental movement, in the form of a transformation process from animal to true human being. In animals mental movements are dominated by instinct and create no conflict in the mentality, whereas in terrestrial human beings there exists both an animal mentality that is degenerating and the beginnings of a human mentality, and the tension between these two kinds of mentality inevitably creates conflicts and inner struggles in the minds of human beings. Animals are guided and driven by their instinct of self-preservation that makes them do the right thing in each particular situation that they are experiencing. And "the right thing" for an animal will always be whatever is of benefit to itself and the survival of its species.

Animals can live on their instinct of self-preservation, whereas terrestrial human beings have to keep their selfishness under control in order to experience happiness

But traits are developing in the consciousness of terrestrial human beings that are directly opposed to those found in animals. Whereas animals are driven by their instinct of self-preservation, human beings have increasingly to exercise their awake, day-conscious will to make up their own minds about what form their lives will take. This awake day-conscious exercising of will is often in opposition to the instinct of self-preservation that terrestrial human beings have inherited from the animal kingdom and that still dwells in them as a habitual con-

sciousness. A conflict therefore arises. Whereas in the case of animals being guided by selfishness or their instinct of self-preservation brings about a natural and happy experience of life, in the case of human beings following this tendency creates misery and suffering. Human beings do not perhaps notice it straight away, owing to the fact that their instinct of self-preservation is a habitual function, but gradually they experience the effects of their selfishness, and these experiences create movement or transformation in the consciousness. A change of course is taking place. Where previously the course was set towards "the right of the strongest", and the idea of being of benefit meant being of benefit to oneself, terrestrial human beings now, in order to experience happiness, have to begin to create it themselves with their will by mastering their selfishness and their inborn animal instincts and desires. They have to use their will to force themselves to give up many of the phenomena that they crave but that they can begin to see would cause hardship and suffering to other beings. To the extent that they can do this by applying their will, shall they grow into a new stage of life. Their life will begin to follow a course, the goal of which is to live life so that it benefits the whole, and the results or effects of which are not killing, stealing and fighting, but neighbourly love and a display of intellectual abilities that will transform the Earth into a world where humanity, art and science will flourish as never before, and where the individual states will be united into one single state of human beings in which the concept of "the right of the strongest" is unknown.

Today human beings are sailing on the great, chaotic mental ocean, but they have no compass to steer their course by

Much has already been done to help mankind reach such a state, but there is still something missing before human beings can get there. Religions have helped human beings quite a long way along the road, and some people can still be helped by their

blind belief in the salvation offered by religion, but an increasing number of people in all parts of the world are finding that it is not enough merely to believe. Their purely scientific attitude towards life as well as their well-developed intelligence means that they are unable to believe in dogmas or to find inspiration in ceremony. They are asking for facts and want to understand rather than just believe. They have no "compass" by which to steer their course. Human beings are like a fleet of small ships sailing on a great, mental ocean. They have the same harbour as their goal but have extremely different ideas about the course they should follow to get there. For this reason this ocean is in tremendous chaos and catastrophic collisions are taking place all the time. It is not only individual ships that are colliding and being damaged or destroyed; entire fleets are being sunk. World wars, revolutions, sabotage or whatever these war-like acts are called nowadays are examples of the collective sinking of ships on this mental ocean. The ships may go down, but the captain will always get a new ship to sail, and in this case the captain is the living being's I that has to try to find the true course towards the common end, the common harbour, which is that mental state that is characterised as "the human being in God's image".

From the experience that they gain in life human beings will learn that the "compass" has to be neighbourly love

Many of the seafarers are apt to think that they are the only ones to know and sail the absolutely correct course, while they are really on the wrong track and will never reach the harbour using the means that they have to navigate by. They try, sometimes through the use of brute force and power, and sometimes by making fantastic statements, to persuade other ships to follow them in their course. They are bound to certain theories and ideas, whether political, religious or of some other nature, that they claim lead to the aim that is common to all human beings. But no religious movement, no sect or world religion and certainly none

of the political parties that exist today will ever reach the stage where it has the entire population of the world as its followers. All these "movements" are moving in more or less the wrong direction. Their "compasses" are misleading. But how do these life-compasses show themselves to be misleading? We can tell from the way in which these political and religious movements as well as many idealistic associations talk about neighbourly love and humanity without understanding anything of the essential nature of love. They have a great liking for some things and a strong dislike towards other things, a dislike that in certain cases can be expressed as "holy wrath", "righteous indignation" or even hatred. But it is impossible for the ships on the mental ocean to reach the harbour that they long for as long as they still have hatred or antipathy on board. The true human love that Christ demonstrated to human beings, and which all the greatest sages of the past have talked about, does not respond with antipathy towards anyone or anything. Christ said that, "You should love those that hate and persecute you", and spoke about forgiving not only seven times but seventy seven times seven times a day. No human being is likely to have to forgive more times than that in any one day. But can one really learn to forgive? Not as long as one uses only one's feelings. Only when one really understands with one's intelligence that no human being can at any moment be any different than they are, owing to the fact that they represent with their behaviour a particular temporary stage in evolution based on experiences that they have acquired in the past, only then can one see that "they know not what they do". If they really knew, they would not do it. If one cannot oneself bear to do what another person has done, it is due to the fact that one has in one's consciousness a personal experience that it is not right to do it. But the other person still has no such experiences in their consciousness, which is why they act the way they do. But at some point in the future they will gain the experiences because they have to reap what they have sown, and

they will then no longer be able to bear doing such things either. One cannot expect any living being to act on the basis of experiences they do not yet have. That would be the same as expecting a child to behave like an adult. In the cosmic perspective there are many adults on Earth that still behave like children, but over the course of future incarnations they will also become more and more "adult", that is to say, more and more human in the way they think and act.

With my cosmic analyses as a "compass" human beings will be able to set their mental course towards a world of peace

At this point there are bound to be some people who will say, "But is not this so-called spiritual science also just a religious sect that is out to gain followers and claims to have the sole right to the truth?" "Is it not also a ship that is trying to persuade others to follow its course?" In answer to this I would say that no association, sect, religious community or party of any sort will ever be formed in connection with my work. And equally, no person will ever be persuaded to become a "member", as there is nothing to become a member of. People who feel drawn to my cosmic analyses and feel a strong desire to study the world picture that I have described in my main work, *Livets Bog*, and other books, do so because of an inner shift or transformation that is already taking place in their mentality. If they did not already have certain experiences in their consciousness, they would not be interested in my work at all. An inner organic function must be in place, and this function we call neighbourly love, that is to say, a human form of love that does not also contain hatred of so-called "evil" and "injustice". As everything "evil", "unjust" and "demonic" is the outcome of an unfinished state, it is not possible for it to be at the moment any different than it is. But there is definitely no intention that all this should continue to exist on the globe. Evolution or the transformation of living beings is making steady progress, even though human beings sometimes

think that it is not going fast enough.

We have, however, entered a period of accelerated evolution, with everything now going at a faster pace than it did a hundred years ago. As a result, terrestrial mankind is inundated with a vast amount of material to experience. The great world wars, the revolutions, the unemployment, the great number of physical as well as psychological illnesses, the personal difficulties that each human being is subject to all contribute to strengthening human beings' longing for peace. At the same time their intelligence is developing, which is why science and technology have made such strides. But it is not possible for science and technology alone to create peace in the world, if it were, peace would have been created long ago. The religions, sects and parties cannot create peace either. On the contrary, the influence that they have on human beings is diminishing owing to the fact that with the growth in intelligence people are losing their ability to believe in dogmas, both religious and political. No, this change of course, the road to peace, has to be created in each individual human being's consciousness through the gaining of experience.

What can spiritual science offer? How can it be of benefit to the seeker after truth? It works in such a way that any human being who is in possession of a great amount of experience can, by studying the cosmic analyses, organise this material in their consciousness. They can begin to see the connectedness and the purpose behind apparently chance, meaningless events and experiences. Whereas previously they saw life as banal and trivial, they have now gained a perspective behind their experiences. So what forms the foundation for human beings is the body of experience that each person has, and this gives them the possibility of working on themselves by following spiritual science, not just in theory but also in practice, and thereby steering their course towards the mental harbour that is the peace that human beings are longing for. It will become an inner reality for human beings, but also an outer reality in that

it will shine through their thoughts, feelings and actions in everyday life.

How do we know whether we have set our mental ship on a course towards the harbour of peace? By observing the way we react to our surroundings. If we are easily roused to anger, or become bitter or irritated and criticise other people's attitudes and behaviour in an unloving way, there is something wrong with the compass, and we are in danger of colliding or going aground. But if we apply our will and ask Providence for help in being able to meet each particular situation and each individual with the be-

nevolence and type of love that will be of greatest benefit at that moment, the dark clouds of anger and irritation will part and the sun of neighbourly love will shine and sparkle through our consciousness.

From a lecture given at Klint on Monday 9, August 1948

Revised by Mogens Møller, revision approved by Martinus.

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Translated by Andrew Brown 2007

Martinus answers a reader's question

Over the course of the years many people put questions to Martinus and some of the answers he gave have been transcribed and published in the Danish Kosmos. We are publishing one of them here in response to a request from a reader.

It might seem like a rather abstract question – sensory perception beyond the dimensions of time and space – and perhaps difficult to see what it has to do with our daily lives. But in his answer Martinus, as in many other places in his writings, analyses the living being, inviting us to ask ourselves, "What is it that senses?" and "What is it that is sensed?" He points out that these are not the same thing. As Sören Grind wrote in the last issue of Kosmos, if we identify with what we have created, for example our physical body, subpersonalities or achievements, we have a false identity. Our true identity lies in recognising the eternal aspect of ourselves and it is this recognition that opens the door onto a more stable way of relating to our everyday experiences. (Ed.)

Question: How does one experience with a sensory perception that is beyond the dimensions of time and space?

Answer: In order that sensory perception can occur at all there has to be something that is able to sense. And here we have one of life's first great basic analyses, namely that there is "something that senses" and "something that is sensed". It is one of life's eternal conclusions, eternal in the sense of being outside the dimensions of time and space. As a principle it is above all concepts of space, time and volume. All further development towards reaching conclusions that are outside the dimensions of time and space and that are thereby eternal, or all evolution towards the beginnings of cosmic conscious-

ness, is therefore dependent on becoming acquainted with the true analysis of the "something that senses" and the "something that is sensed". The fact that these phenomena cannot possibly be one and the same thing is something that the spiritual researcher absolutely must become familiar with, since knowledge of this fact forms the solid foundation of all further cosmic evolution and mental stability. All things that can be classified under "that which senses" constitute eternal phenomena, while those things "that are sensed" constitute merely temporary or changeable phenomena. If they constitute only temporary phenomena it means that they are bound by limitation and therefore constitute the opposite of infinity and eternity. They are bound to place and

size, in both time and space.

Now, you may well object that one can quite easily sense "that which senses", but this is in fact absolutely impossible. Such an idea can exist only as an illusion. No being has ever actually sensed directly "that which senses". The fact that we can observe a living being, or can see an animal or a human being certainly does not mean that we are seeing, in a cosmic sense, "something that senses". No human being or animal can constitute "that which senses". An "animal", for example, is a term for a "method of consciousness" combined with the type of organism that is the instrument for this method or form of sensory perception. A "human being" is also merely a term for a specific method of manifesting and the organism or body that is the instrument for this. All things that appear under the concepts of "human beings", "plants", "minerals", "galaxies", "stellar systems", "planetary systems" or details in "macrocosmos" as well as in "microcosmos" are thus, in the absolute sense, only methods of sensing and creating and the dense material organs or bodies through which these methods of sensing and creating can be manifested. But a method of sensing – which is actually the same as a method of creating together with the instruments, organism or body through which this method of creating is manifested – cannot possibly sense, nor can it possibly be identical to "that which senses". "That which senses" must be that which experiences and manifests its own life through this method of sensing. As everything that can be sensed or experienced directly cannot possibly exist without constituting organs or instruments for experiencing and creating or methods for experiencing life, it follows that the "something that senses" or uses such a method of sensing and its relevant organism must exist beyond the organism and the method of sensing. This "something" thus makes use of the method of sensing and the organism that goes with it, and can free itself from this method of sensing and its organism in favour of a new method of sensing and organism when it has grown out of the previous

ones and they have become obsolete. The methods of sensing and the organisms must therefore be replaceable and perishable, while that which experiences the methods of sensing and the organisms must be able to survive them. If that which experiences or senses could not replace its organisms in favour of new methods of sensing and thereby survive the change from one way of sensing to the next, it could not possibly experience life. Experience of life is nothing but an experience of change. Without change there would be no experience of life whatsoever. The "something that senses" cannot therefore be sensed. Nor is there any need for it to be sensed. Confirmation of its existence is to be found in our own I and in the I in every living being. The I therefore constitutes the "something that senses", and as it is the source of all sensory perception and creation that occurs through the being, the things that it produces can in no way constitute an analysis of its true nature. It existed both before and after the sensory perception and the creation and thus has an existence beyond this creation. It exists beyond time and space and has no analysis whatsoever other than that it constitutes "something that is". But "something that is" cannot be created or come into existence. It simply exists. For that reason it cannot be sensed. Only creation can be sensed, just as the sensory perception in itself is creation. Creation can therefore only unfold as a manifestation of what does not exist. There was a time when our present organism did not exist; it therefore had to be created. Similarly there was a time when our present perception of life did not exist; it therefore also had to be created. There was once a time when the present Earth, the present solar system and galaxy did not exist either; these phenomena therefore also had to be created. But as "something" cannot come out of "nothing", just as "something" cannot become "nothing", creation can in no way whatsoever be a "product of nothing". It can be only a transformation of what already exists, that is to say physical and spiritual matter. But the total amount of material for sensory perception and creation

in the form of this matter is thus neither greater nor smaller. It is also therefore in its fundamental analysis eternal in nature and therefore beyond time and space. It too is "something that is". To sense the eternal realities behind the temporal in this way is to sense outside time and space. Such analyses of the world picture or the solution to the mystery of life are the same as the "Holy

Spirit" or cosmic consciousness. It is only in these non-time- and space-dimensional conclusions that the revelation of the eternal truth or reality exists.

Question 28, from letter no 24, 1951

Translation: MMG and AB

An introduction to Martinus' book "The road to Paradise" by Harald Berglund

It is not so often that a new book by Martinus comes out in English, so when one does it is something of a cause for celebration. This month sees the publication of one of Martinus' shorter books, "The Road to Paradise". To give you an idea of what the book is about, and to perhaps whet your appetite to read more, we are printing here this introduction by Harald Berglund, followed by chapters 24-32 from the book itself. (Ed.)

Death – friend or enemy?

Characteristic of present-day man is the great amount of knowledge he has collected about Nature and about the world that surrounds him. But when it comes to life itself, and its supposed opposite death, he is largely in the dark and is left guessing. This lack of real knowledge has also resulted in death becoming the source of a great deal of fear, anxiety, sorrow and suffering. But does it always need to be so? There are at present many different sources that are reporting experiences that are gradually beginning to change our perception of death as a definite end of life, the end-station of all life experience. Books are being written on life after death, about so-called near-death experiences etc. Death is no longer a taboo subject. In this connection it can be of interest to take a closer look at what Martinus has written on the subject.

In the 57 short chapters of the book "The road to Paradise", Martinus presents the reader with many aspects of death. He explains the difference between the physical and the spiritual world and between physical and spiritual life experience and shows that the spiritual world is the primary one, the

physical world being merely a temporary extension of the living being's spiritual structure. But he also shows us why it is necessary to incarnate in physical matter. It is because it is here that evolution takes place. Without the heavy materials of the physical world we would never learn to think logically. The matter of the spiritual world obeys thought, but physical matter must be overcome in other ways, as we all know.

A necessary rest

The paradise that Martinus writes about is the same as the dwelling place of the finished human being. It is the goal of all evolution on the physical planes of existence. But as it is a long and sometimes difficult road to travel for the living being or the "prodigal son of God", there are resting-places along this road. Martinus expresses it in this way: "Here there are many inns built in the same joyful and happy style as the Father's house or God's own paradise" (chapter 56). These inns are our visits to the spiritual world, where human beings between physical incarnations experience the effects of their own highest perfection. The spiritual

plane is a plane of rest and pleasure, where there is no darkness and suffering, no pain. This is the reason why the physical plane and the spiritual plane have to be separate. Before entering the real spiritual world the being must leave behind the unfinished or animal aspects of its consciousness. This occurs through that part of its consciousness being put out of function by spiritual beings. This restriction of the consciousness during our temporary visits to the spiritual plane is necessary and guarantees that the stay there will be an experience of Paradise. If we could bring all our worries and unfinished aspects with us to this plane of existence it would be impossible to experience Paradise. And, on the other hand, the physical world with its dark, shadowy aspects would appear too dull and depressing if one could remember one's previous stay in the brightness of the spiritual world.

In the world of thought

Another guarantee that the stay on the spiritual plane will really be a paradise is that all individuals here experience what is their absolute highest wish, what is their own individual paradise, based on their own ability to imagine and think which they previously developed on the physical plane. There are therefore an infinite number of different paradise-experiences or wavelength-areas on the spiritual plane.

In the book Martinus gives us a fascinating picture gallery of the various paradises

in the spiritual world. He introduces us to such places as the painters' paradise, the various paradises of unfinished human beings, the religious beings' paradise and also the paradise of humour, from where we receive comic cartoon films. Through these films human beings can get a vague idea of the freedom of the spiritual creative ability when it manifests thought in spiritual matter in accordance with the living being's desire and will.

But the book contains much more than can be presented in the few pages of a magazine. We can also read about sleep, during which the natural correspondence with our "dead" friends takes place. We can read about the animals' paradise. We learn about what electricity is, how the process of reincarnation comes to an end, about so-called Purgatory and about possession. But above all we are given a cosmic analysis of the whole area that we call death. We are given an understanding that death is not something we need to be afraid of – it simply doesn't exist. It will become clear to us that in many ways death is a blessing. For the sick and the elderly it can come as a liberation. It gives us the opportunity to receive a new body, one that is better suited to what we wish to create and experience.

Nobody who has read Martinus' book "The road to Paradise" can fail to be left with a new and more positive view of death and therefore also of life as a whole.

Translation: AP

Chapters 24 - 32 of "The Road to Paradise" by Martinus

The being's transformed existence after death

When the being is freed from its physical body after death, its existence or experience of life of course changes. It can thus no longer experience and create directly on the physical plane of existence. It has been freed from having to juggle with heavy physical

matter and the organism. It is now to manifest its thoughts only in spiritual matter, which is thousands of times lighter than physical matter and quite automatically takes shapes according to the being's will. Therefore the being's passage through the physical process of death becomes in reality a passage from a large and very heavy field

of work to a field of experience that, in relation to the physical, must in itself be regarded very largely as a field of rest. Here it does not need to put its thoughts into words in order to make itself intelligible to its fellow beings, since its thoughts already appear to them as visible details in the spiritual matter around the being before it has put them into words. There are therefore no language problems on the spiritual plane of existence, because all beings here that are at the same stage in evolution can understand one another's thoughts or mental constructions. On this plane, mental activity is experienced as an outer phenomenon around the being and can be seen by anyone who can perceive on the wavelength of the being concerned. Thus beings cannot hide their characters. Here their honesty or dishonesty is exposed to their fellow beings. So not every being that has a high position on the physical plane of existence, that is honoured and respected as a "highly developed" being mainly because it belongs to the so-called "upper class" on this plane and has been able to dazzle its fellow beings with its wealth, luxury, distinguished titles, luxurious palaces, servants and so on, is truly great. These physical luxuries do not count on the spiritual plane because, behind them, there may well lurk a character that is a spiritual proletarian. And if this aspect is present in the human being living in luxury, this being will be helplessly exposed to its fellow beings on the spiritual plane. Here it cannot be concealed by physical luxury, gold and glitter.

But in order to understand spiritual existence after death we must first take a brief look at the living being's experience of life as a whole. The manifestation of the latter being is experienced essentially as thinking. This is in turn the same as letting the object of the thought take form and become an image. As previously mentioned this image formation occurs in the first instance in spiritual matter and is triggered quite automatically by the individual's spiritual structure, just as the being in turn, through this structure's spiritual sensory organs, experiences the image formation. It is this spiritual

thought process that constitutes the being's primary experience of life and that occurs in its purest spiritual form in those situations where the being is liberated from its physical organism and does not have to build up its thoughts in physical matter. As this spiritual experience of life is limited to being built up only of the kinds of thought that promote happiness and joy, spiritual existence is thus absolutely paradisiacal for every living being beyond its physical death.

Purgatory and paradise

Since any primitive tendencies or derailments that the beings on the spiritual plane have are exposed to their surroundings and cannot thus be hidden from their fellow beings, their transition to the spiritual plane will be a painful one. In my main work I have termed this unpleasant transition to the above-mentioned psychic plane "purgatory". If the human being hates or feels bitter towards a fellow being, or has pangs of conscience and dies or is liberated from its physical existence in this state of mind, this will likewise give rise to an experience of purgatory on the spiritual plane. The whole of this dark state of mind now appears on the spiritual plane as an external condition. And the being cannot get on to the wavelength of any thoughts that are not of the same kind as its own. Here it thus meets only bitter and angry beings in the same state of mind as that in which it finds itself. And as it no longer has the physical organism to sense through, it cannot see the physical sky, the physical sunshine, the beautiful physical landscapes, green forests and flowery meadows or any of the many other divine blessings that Nature uses to enliven the dark soul. Here it thus finds itself in a world of more or less night-black shadows. Here there is no external nature other than that which can be created or imagined by its own sphere of thought and that of like-minded beings. And as long as bitterness or anger dominates, its own ideas, as well as those of like-minded fellow beings, can be but humdrum and bleak. And they cannot possibly come out of this dismal

wavelength-condition as long as they feel bitterness or anger towards anyone or anything. But the fact that the beings have thus become spiritually isolated from all mental light makes them feel unhappy as quickly as is possible. And with this feeling the desire for help arises automatically. At the very moment that this feeling or kind of thought arises in the being's psyche, it constitutes a wavelength that the guardian angels can get into contact with; these angels can then liberate the being from the above-mentioned dark thought or this entire dark complex of consciousness. The being can then enter into that state of consciousness or way of experiencing life that constitutes the ultimate ideal existence or culminating happiness that it can grasp. In *Livets Bog* I have termed this epoch of culminating happiness on the spiritual plane "paradise". Absolutely all existing living beings have such an experience of paradise on the spiritual plane while they are relieved of physical existence, an experience they have until they are born again on the material plane and have a new physical organism. But absolutely not all beings will experience purgatory. Those who live out their terrestrial lives in contact with their innermost perception of life and are not in any kind of mental conflict with other beings, or themselves, will not experience purgatory.

Death as a divine liberation from old age, illness, sorrow and suffering

The being's old age causes it to experience death as a glorious divine liberation from a physical organism that has become feeble and more or less inept as an instrument for experiencing physical life. For a being with an organism wrought by incurable disease and suffering, death or liberation from this organism comes likewise as a very great divine blessing. Death is also a great divine blessing for those beings whose organisms have been fatally injured in accidents. This liberation will, in all situations, mean a complete liberation from physical pain. It is true that from a mental point of view there can be a slight process of purgatory for those

beings that die suddenly in accidents. The consciousness of such beings is focussed on plans for the future and life experiences on the physical plane, which they are now abruptly prevented from experiencing. This can of course give rise to disappointment and sorrow. But here too the beings quickly focus on seeking help in their distress, and in so doing they are immediately placed under the care of guardian angels and are liberated from everything that can be felt as physical darkness in their consciousness. After this they can then experience what appears to their faculty of perception as paradise.

The spiritual plane of existence is a world of culminating light for all living things

While the physical world constitutes a plane of existence where beings can experience the effects of their mistakes, these effects culminating in pain and suffering, the spiritual plane is, on the other hand, the diametrical opposite of this. This plane is intended to be absolutely nothing but a plane of existence where beings can experience the effects of their highest degree of perfection. It is therefore the plane of existence of absolute joy and happiness. It is a world of culminating light for all living things. Here no dark shadows can interfere with the beings' ideal existence. Here there is only mental light, light and more light.

The reciprocal mental copies of the spiritual and the physical worlds

The being's spiritual structure and thinking are not accessible to its physical senses. These two phenomena could therefore be neither seen nor observed on the physical plane if the being were not equipped with a physical organism with which it could give its thinking form in purely physical matter, thereby making its formation of images visible to physical senses. The physical organism is thus in itself only an extension organ for the creation of mental images. When we see buildings, houses, machines, tools, means of transport and so on, they constitute, as I have mentioned previously,

only copies of their originator's inner mental images produced in physical matter. If they did not exist first in this way, their appearance on the physical plane would have been an absolute impossibility. Through the physical organism the living beings thus acquire the ability to copy in physical matter their mental images that appear on the spiritual plane. It is thereby established as fact that the details of the physical world are out-and-out copies of the spiritual world's details, image formations, shapes, colours and sounds. But as the living being, through its physical organism, can also sense the mental constructions and image formations of its fellow beings copied or revealed in physical matter, these thus also become mental images in the consciousness of this being. Through this, the spiritual world to a certain degree will also come to consist of copies of created physical phenomena or mental constructions experienced through physical sensory perception.

The living being's consciousness and mental images

As previously mentioned, the living being builds up its consciousness from the experiences it acquires through its physical sensory perception. These experiences are transferred through the being's physical senses to its spiritual structure and here become spiritual mental images. Such spiritual mental images comprise the being's consciousness. By virtue of these mental images, which constitute experiences and knowledge, the being can in turn form new mental images that can be experienced not only on the spiritual plane but can also be transferred, through the physical organism, to the physical plane and here be fashioned in physical matter as pure image formation or in writing and speech, in sound and colour. Thus a being's consciousness consists partly of image formations that are copies of its outer surroundings, and partly of image formations that are its own original ones. The being expresses its consciousness through these original mental constructions and the thought-form copies of the mental

images from the physical world, just as they also form the basis for the being's view of life and its ensuing moral perception, desire, exercise of will, sympathies and antipathies.

The living being's two sensory horizons: the physical and the spiritual

As we have already learnt, the living being has two sensory horizons: a spiritual one and a physical one. While the spiritual horizon is permanent, the physical is only periodic, since the physical body, which is a created phenomenon and is therefore like all other created phenomena, must perish. The being has therefore periods in its experience of life during which it experiences and creates with its spiritual senses alone. These periods begin at the being's liberation from its physical organism at so-called "death", and continue until the being is again ready to connect with a new physical organism. During this period the being cannot experience anything directly on the physical plane of existence. It has thus, in reality, completely disappeared from this plane. There remains only the discarded physical organism, which quickly begins to decompose. And since beings are still very imperfect as regards sensing cosmically, and are, indeed, unconscious on the cosmic plane, they can judge only on the basis of what they physically witness. Many believe therefore, as previously mentioned, that the living being stands and falls with its physical organism, and that the being in question, whose physical organism has become a corpse, has completely ceased to exist.

Where the "curses" upon "sin" set forth in the Bible occur and where they do not occur

Here we have seen that the being, by virtue of its spiritual and eternal structure, exists just as much after death as it existed before it was born. That it can now no longer experience or create on the physical plane does not mean that it cannot experience or create on the spiritual plane. It can simply no longer transfer its thoughts or mental images

directly to the physical plane, and it can no longer experience the thoughts or mental images manifested on the physical plane or in physical matter directly either. This has, however, liberated it from the considerable burden of having to juggle with an organism made of a substance that is thousands of times more concentrated, and thereby correspondingly heavier, than spiritual substance. Here the Biblical curse "In the sweat of thy brow, thou shalt eat thy bread" and the other curses upon "sin" come to pass. Here the woman shall give birth to her children in pain. Here the serpent must be fought, the serpent whose head shall be crushed by the seed or offspring of the woman, while the serpent shall crush the heel of the human being. Here errors and their unpleasant effects – wars, illnesses and sufferings – are manifested. Here, as previously mentioned, the culmination of the dark contrast has its abode. These things cannot happen on the spiritual plane. There the light contrast is manifested. There we are in the home of all culminating happiness and bliss. There no one has to work in the sweat of his brow in order to maintain his existence. And there, painful childbirth is a thing of the past. There, in that wonderful spiritual world, matter automatically obeys the being's thoughts, wishes and will. It needs only to think of a thing and it happens; it needs only to give an order and it appears. Thought thus automatically obeys the being's wish and will or the impulses of energy that it sends out. And since the being learns to think logically during its physical existence, its manifestations of thought on the spiritual plane will thus be logical or illogical, perfect or imperfect according to the degree of perfection that it has acquired in its previous physical terrestrial lives.

Purgatory is an epoch of preparation for the experience of paradise

The basis for the being's life on the spiritual plane of existence after death is thus its absolute dream, that is, its longing to experience the highest ideal existence it can imagine. And the experience of this ideal

existence or dream constitutes the living being's absolute, true paradise. But before the being can experience this ideal existence or enter this paradise after death and experience it visibly manifested here, it must go through the process of death, and possibly purgatory. As previously mentioned, purgatory is simply an epoch of preparation during which the senses through which the being experiences disappointments, sorrows, problems, bitterness, anger and hatred are put out of action. After this, the being can sense only light and joyous kinds of thought. Thus it cannot cause mental short circuits or short circuits of consciousness with other beings' kinds of thoughts or behaviour, and it can now get on to the same wavelength as only beings in the same condition or the same paradise. The wavelength range of the being's consciousness will thus lie above all wavelength ranges of consciousness that can create animosity, antipathy, anger, jealousy, envy, sorrows, loss and disappointments. As its senses in paradise cannot register these kinds of thoughts or related ones, paradise can thus be nothing but a culminatory experience of sheer happiness and joy. If the opposite were the case, it would never experience a pure paradise or dream existence. The spiritual world would be just as characterised by war, accidents, sufferings, sorrows and problems as the physical world is. We must thus understand that the spiritual world constitutes a wavelength range that is far beyond the wavelength range of the physical world. The wavelength range of the former world is that of love and wisdom, while the wavelength range of the physical world is that of hatred and anger. This will perhaps be easier to understand when one becomes familiar with the fact that the spiritual world is actually a purely electrical world, indeed, is the very home of electricity. According to cosmic analyses electricity is the life force of the entire universe; it is the spirit of God himself. But in the spiritual world, where this spirit or life force does not have to penetrate any physical matter and cannot therefore be used by the being here in the fields that it has not fully

developed, the many short circuits in the form of the above-mentioned kinds of thought – animosity, antipathy, anger and so on – cannot possibly occur. They constitute animal material of consciousness and become therefore increasingly unsuitable as material of consciousness for the living being, the more it grows and develops in the humane or human direction. The unfinished human being has thus two areas of consciousness: the animal area, which is its innate inheritance from its purely animal state, and its incipient human area, which grows or develops through the many short circuits that are generated between these two areas in its psyche or mentality. As these short circuits have in turn an influence on the being's physical behaviour, they sometimes also cause this to short-circuit with the behaviour of its fellow beings, and war breaks out and spreads to the beings.

And unhappy fates occur, with massacres and mutilation and the sorrows and problems connected with these, which can even end in suicide. In purgatory the being is liberated from its ability to create and experience these unhappy states, through the set of senses involved being put out of action. Through this, the being is guaranteed that its spiritual existence between its physical lives, its paradise,

becomes an experience of one hundred per cent mental light, a state of joy and happiness that it, as an unfinished human being, cannot possibly experience in its purest form on the physical plane of existence. With the liberation from its physical organism and its ensuing passage through purgatory where it, as previously mentioned, has a certain part of its sensory range put out of action, its ability to experience life and create becomes considerably reduced. But the area of its consciousness from which it is liberated in paradise is its entire physical sphere of fate, where it had the opportunity to make mistakes and thereby bring misfortune and adversity upon itself, and to be burdened with the problems, troubles and sufferings that ensue from this. The being has thus been liberated from its entire unfinished field of consciousness, which can be finished or completed absolutely only on the physical plane. After this, its consciousness will contain only those fields whose evolution is finished or completed to such an extent that it, through these, can experience and create nothing but light and joy for others as well as for itself.

Translated by Mary McGovern, 2007

International Summer School, 2008 at the Martinus Centre, Denmark

Sent together with this issue of Kosmos you will find the English programme of next year's International Summer School. But if you would like to see a more comprehensive programme, look at the Martinus Institute website. Here you will find a great deal of information: more precise details of lectures, reading material chosen for the study groups and descriptions and prices of the different types of accommodation available. It also gives a map and details of how to reach the Centre by public transport. Look up: www.martinus.dk

MARTINUS COSMOLOGY

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

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

The law of karma, "what you sow you must also reap", guarantees that he gradually becomes perfect, a moral genius capable of 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

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