

KOSMOS

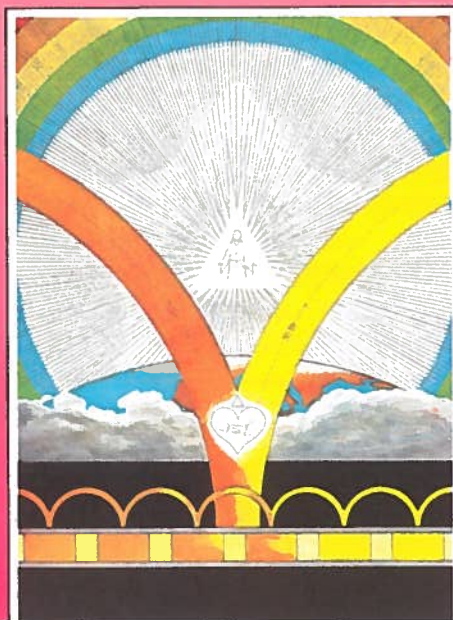
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Dear reader,

How is the weather today? A bit cloudy, but looking as if it might clear up? Or is it a bright sunny morning, the sort of morning that fills you with energy and the wish to go out and see what the day has to offer? Or is it dark and cold with no sign of change on the way? Most of us are interested in the weather, perhaps because we think that it makes such a difference to how we feel.

The weather we are experiencing today is of course a result of the Earth's physical atmosphere or climate. We can see this clearly when we are travelling by plane and are able to look down on the weather from above, perhaps from the side of the clouds where the sun is always shining. We might be able to see great openings in the clouds where the sun is warming the Earth below, or there may be no clouds at all, with the land below a scorched desert, or over in the distance there may be range upon range of cloud mountains creating yet another kind of weather. It is always refreshing to see things from a different perspective.

But taking a look at ourselves, we could ask what kind of climate do we represent today? What kind of mental or emotional state are we in? Martinus points out that our consciousness is an atmosphere with climates in line with the physical atmosphere of the Earth. "Thought climates" he calls them. Some of these climates can last for long periods, such as poverty or wealth, war or peace, while others can be relatively fleeting feelings of joy or sorrow, hope or

anxiety. But whatever kind they are, we have on some level created them, either a short while ago or so far back in time that we can no longer remember how we set them in motion. In order to see them for what they are we need to step back from our usual viewpoint and find a new, more cosmic, perspective.

If we take for example our attitude to what is right and wrong, it is not the same as it was a few years ago. It is constantly developing as a result of our experiences. And this changing standard of morality does not only apply to how we relate to our fellow beings, it also applies to what we can bear to create in the way of thought climates. It is this higher sense of morality that is growing in many people today that is the very first beginnings of the science of controlling our thoughts. Martinus has said that in the future how we use our thoughts, or rather, how to have the right sort of wishes, will be a subject taught in school. Everything is under development!

So welcome to the first Kosmos of the year, which in one way or another is all about thought. Hopefully it will be thought-provoking. At least once a year we hope to publish a longer article by Martinus, and the next issue will contain such an article: "The secret power behind the weapons". Do keep writing with your questions and suggestions for more information about certain subjects; it is more than likely that your questions will be shared by others.

Good reading!

AB



Sensory perception and the spiritual world

by Martinus

An animal's cry of anguish is the tender beginnings of the first form of prayer

For millennia upon millennia, in fact since the dawn of human history, terrestrial human beings have been tuned into the existence of a spiritual world with spiritual beings. They have believed in things that to them were "supernatural", and they have even gone so far as to think that the spiritual world and its inhabitants, its gods, spirits, angels, demons and devils, were the primary beings, that is to say the beings that ruled over life and death and consequently over human beings. We can trace this state of being in tune with a spiritual world right back to the animal kingdom, because the anguished cry that an animal lets out on being overcome is nothing other than an instinctive or unconscious turning to an unknown providence for help. The anguished cry is the tender beginnings of the first form of prayer, and of the living being turning its attention from the physical towards a spir-

itual world. This ability, which shows its first signs of growing in the psyche of the animal, will later in evolution become a strong psychic power and sensory talent that, because religion for long periods of time forms the foundation of successive cultures, will end up playing a very significant role in the development of terrestrial human culture.

Today the religious world picture is being replaced by the scientific world picture

Nowadays this is not the case, a fact which causes some people to think that religion and giving even the slightest attention to a spiritual world behind the physical has failed and will never again occupy a positive and active position in civilisation. People think that religious people's attitude towards life is just naive superstition. To them it is quite obvious that primitive tribal people merely have an extremely lively imagination that causes them to harbour all kinds

of superstitions, and this imagination and superstition has been refined over the ages into the great world religions with all their various sects and groups that are still flourishing, despite the fact that they are degenerating. Only now that the scientific world picture is replacing the religious one are people, so they think, coming to their senses and beginning to acknowledge the reality that surrounds them that needs no help from gods or spirits.

Our physical functions are sensory reactions between an experiencing something, or I, and matter

But if it is the case that absolutely no Godhead, providence or spiritual world exists how can it be that living beings to such an overwhelming extent, first instinctively and later consciously, have counted on their existence? For a certain period human beings are still so strongly focused on it purely emotionally that all doubt is ruled out. How can "something that does not exist", something that is "absolutely nothing", give rise to such a far-reaching mental attitude and control over living beings? "Something" cannot become "nothing", just as "nothing" cannot become "something". Something has to exist that has evoked the religious sense. A conception of a thing cannot come into existence without "this thing" having had some sort of an effect on the living being's psyche. The conception that the being has of the "thing" is obviously dependent on the being's ability to sense and experience, and this ability can have developed to varying degrees, but "something" is the cause of the experience and the notion, even though the experiencer has only a limited ability to grasp and give expression to their conception. How could we have gained the ability to see were it not for light having made an impression not only on our physical eyes but also on our psyche? And of course the same thing applies to the origin of all our other senses. Were it not for the fact that there are energies streaming towards us

from our surroundings, we would never have been able to see, hear, feel, taste or smell. Over the millennia, all these sensory abilities have developed through the influence of Nature on the living beings' organisms. Our physical body in actual fact consists of one single great combination of sensory abilities, which have gradually come about as a result of having been affected by the various types of energy coming from the outer world. It is not only our ability to see, hear, smell, taste and feel that are sensory reactions, our breathing, the circulation of our blood, the functioning of our glands, our ability to move, in fact all our physical functions are in the deepest sense sensory reactions, that is to say, interactions between an experiencing "something", or "I", and matter. If a being experiences the particular effects of a certain kind of energy from its surroundings, this gradually brings about an interaction between the individual and the special energy or field of matter in the outer world. Initially this interaction is unconscious or instinctive, but gradually it turns into awake day-consciousness by means of the organs that have emerged from this interaction, which in fact are the same as sensory faculties. All our organs and senses have emerged in this way. As a result of this interaction the living being's primal desire has been transformed into special desires to experience the outer world's energies in greater detail and to strengthen certain pleasant sensations and to weaken unpleasant ones.

The living being is a spiritual being living in a spiritual world

The animal's cry of anguish is directed towards a universal power-centre that it can sense instinctively. It has been under the influence of this universal power-field since time immemorial and can now sense it so strongly that it instinctively concentrates all that is left of its physical energy in releasing what can be heard physically as the cry. But from the materialistic point of view one

would say that the cry is not an interaction. And certainly the materialist sees death as the end of everything. But from a cosmic perspective it is not so. From this perspective, the physical organism that dies is merely the tool of the "I" and the consciousness, a tool that registers outer physical effects and that can affect other physical bodies. Through this interaction the "I" and the consciousness, which is electrical by nature, have gained an ability to build better and better organisms with increasingly sensitive organs or sensory tools. The whole evolutionary process from the mineral kingdom, through the plant and animal kingdoms, to terrestrial human beings is based on this principle, and this can only be because the living being is a spiritual being living in a spiritual world. Seen in this perspective, the physical plane is merely a plane of reactions where causes and effects find physical expression only through certain combinations of energy, but the ability to combine the energies, that is to say the abilities to create and experience, are purely spiritual. This ability, like the "I", existed before the creation of the organism and it continues to exist after the death of the organism. The animal that is overcome and killed certainly does not experience the effects of its cry of anguish through the sensory tools of its physical organism; they are put out of action at the moment of death. But the cry of anguish itself is not merely a physical form of expression; it is an effect in physical matter of the animal's mental or spiritual state, which continues independent of the physical tool or body. In the spiritual world, which is a purely electrical world made up of mental wavelengths, the animal experiences the effects of its cry of anguish. Can it be heard there? No, the cry itself consists of physical sound vibrations and can of course only be heard with physical sensory tools. But the power, in this case the anxiety, that sets the physical vibrations in motion is mental or spiritual in character and can therefore also be sensed by beings that

are tuned into this wavelength even though they have no physical organism. In this particular case it will be the animal's guardian angel that through suggestion removes the anxiety, quickly helping it to be at ease in the state in which it now has to live for a while until it can once again build itself a new tool through which it can experience and evolve in the physical world.

Terrestrial human beings are still unable to comprehend "supernatural" phenomena with their day-consciousness

What applies to animals of course also applies to terrestrial human beings, whose religious instinct is based on a further development of the forces or energies that were in evidence when terrestrial human beings were still purely animal. Even the most confirmed materialistic atheist can in his hour of need find himself praying to the God or the very providence that he perhaps a short time before scornfully swept aside as something only children and fools can believe in. So the organ works even though one is determined to deny its existence. So why is it that so many people in these times say that they do not believe in God or in the existence of a spiritual world and spiritual beings? For centuries human beings have been tuned into the spiritual reality, and it is as if all at once the thread has been cut and people have become atheists and materialists. There is also a natural explanation for this, much more natural than what materialists call natural. The spiritual world is definitely not more supernatural than the physical world, and the naturalness of the physical world would not be able to find expression at all were it not for a spiritual aspect behind it. The "supernatural" is only "supernatural" because it still lies beyond terrestrial human beings' ability to comprehend it with their day consciousness, in other words with their feeling, intelligence and intuition. Terrestrial human beings' relationship to the religions has been based on their instinct and

feeling, and the development of the more advanced religions, in which ethics are playing an increasingly important role, have appealed more and more strongly to their emotions, whereas instinct has been more at work under the surface and has gradually degenerated. This is a perfectly natural process, and one that has much in common with what has taken place in physical evolution. In the course of development from mineral to human being, terrestrial human beings have quite naturally had organs that for a certain period of time were necessary, for example in the plant kingdom and in the transitional forms between the plant and the animal kingdom. These organs have degenerated as there was no longer any need for them, some have disappeared altogether, others exist in a rudimentary form, and new sensory tools and organs have very gradually emerged over successive incarnations in relation to the desires, wishes and longings that have arisen in the living beings' consciousness. The same thing applies to the spiritual organs and sensory tools with which human beings form their entire world picture. What has characterised evolution from the animal state right up to the state of being a civilised human being has been that the living beings have become more and more day-conscious in the physical reality that has unfolded around them. How they react to the way Nature affects them has become more and more conscious, and this has meant that they have gained control over Nature in an ever increasing number of areas. As a result of this interaction with the forces of Nature their sense of logic has grown, which they have become very proud about. What they do not know, owing to the fact that they are still not sufficiently intelligent, is that what has really happened is that they have learnt from the intelligence and logical creation that is manifested in Nature, and which is the result of the manifestation of consciousness of the living being in which they live, move and have their being, namely the eternal Godhead.

As their faculty of intuition develops, human beings will be able day-consciously to experience God and a spiritual existence behind the physical one

Terrestrial human beings' intelligence, this ability to think logically, of which they are so proud, is really an ability that is still at the stage of just beginning to grow like a tiny shoot in their consciousness. They have begun to be able to use this ability in connection with physical perception and physical creation. With the help of the intelligence they can orientate themselves in the physical world to an extent that they have never been able to do before in the same way, and the result is that human beings are using almost all their energy and creativity in concentrating on matter. Science, technology, politics, industry, advertising and similar materialistic thought climates are dominating our age, and will continue to dominate terrestrial human beings' existence for some time to come. It is quite natural for this to happen, but it is equally natural that this state will also degenerate as the individual human being's consciousness expands as a result of the gathering of experiences that are forming new organs and a new sensory faculty in their spiritual and physical bodies. This is exactly what is already happening in quite a number of human beings. They are satiated with materialism and atheism, but because their instinct has degenerated they cannot go back to old systems of belief with dogmas and rituals. There is only one way forward for these human beings and that is to learn to use their intelligence, not only in the physical field but also in the spiritual field. A new faculty, the faculty of intuition, is sitting latent in their consciousness and will be able to develop as feeling and intelligence come into a certain balance in the mentality. Once human beings possess this faculty they will no longer need to believe in God or a spiritual existence beyond the physical, neither will they need to have any doubts about

them; they will be in a position to experience with day-conscious awareness both these parts as reality. They will see that it was true that human beings "by eating from the tree of the knowledge of good and evil would surely die", in the sense that for a period of time they would lose contact with the spiritual reality, which they themselves are a part of, and would believe that it was possible for them to die. But also that they would go further and "become like God, knowing good and evil", or be "resurrected from the dead", which is the state that all human beings are evolving towards. One day we will look back on the age of materialism just as we now look at the lives of primitive peoples, but we will at the same time be able to see that this epoch has been necessary to teach human beings how to

think logically, initially in accordance with the physical laws and later in accordance with the spiritual laws, not as a being that is automatically guided by instinct and blind belief, but as a day-conscious, high-intellectual "human being in God's image" that in thought and action radiates divine love from its consciousness and has thereby become a co-worker of the Godhead.

From a lecture given at the Martinus Institute on Sunday 2 October 1949.

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Translated by Andrew Brown, 2007

The psychic aspect of prayer

by Martinus

Everything that exists is God's being or proclamation

Life will eventually become, for the perfect or finished human being, a permanent dialogue with the Godhead. Each relationship to our neighbour is not only a relationship between that neighbour and ourselves, but is in its basic analysis a relationship between the Godhead and ourselves. But the ordinary terrestrial human being does not perceive life in this way. It believes that the Godhead is a person or a figure that sits up in heaven and is a being in itself, whereas its neighbour or fellow being is something quite different, and Nature, the Earth, the stars and the Universe are something different again. It does not understand that in reality there only exists itself and the Godhead. It has no understanding whatsoever that all that exists

is the Godhead's being or proclamation. If this was not the case the Godhead would never ever become an experience. The prodigal son would never ever be able to find his father, he would never ever be able to perceive the experience of life at all.

By enjoying the fruits of the tree of knowledge the being loses its consciousness of God

The fact that the eternally existing living being has lost its understanding and consciousness of the Godhead and thereby also lost its own high identity as a son of God, is an expression of the death it had to undergo due to eating from the tree of knowledge. But once the terrestrial human being, due to re-incarnation, has been through this period of death, in which it believes itself to be one

with matter, one with space and time, one with weights and measures, one with beginning and end, and in which it believes that it shall die and disintegrate into nothing, it will rise again to real life, to the knowledge of its own eternal existence together with the Godhead. That this resurrection can take place is due to the fact that the being can never ever totally lose its connection with the Godhead.

The instinctive cry to God for help

In the midst of the being's dead materialistic existence there will still be burning a little flame of eternal life. In the strongly materialistic unloving being this little flame is usually hidden. The being persistently denies the existence of this flame until it finds itself in a dangerous, life-threatening situation that cannot be solved with the help of money, position, power or by running away. In such a situation the little flame, that is inherent in the being, comes to life to such an extent that the being instinctively cries out to heaven, cries to the unknown Providence or the Father who it denies for help. Since this cry begins as the animal's cry of anxiety and continues as each being's last resort in its most helpless, unhappy or life-threatening situations, this proves that it is not an idea that has been thought up by terrestrial mankind, but rather a ripple effect from the being's inborn, unconscious cosmic identity. If the most cold-hearted, materialistic "free-thinker" cries out to God when there is no other help available, it becomes obvious that between him and the Godhead there exists a psychic connection that cannot be broken. This shows that his idea that God or Providence does not exist, does not hold true in these dangerous situations. It becomes clear that denying God's existence is merely something dreamed up by human beings and can therefore only be something the being says in situations where it believes it is out of all danger, protected by its physical abilities, its power and position. Unlike the acknowledgement of the Godhead, this

denial cannot become alive, become hope, become alight when darkness falls upon the being. And everything that is life at the onset of death can therefore survive death. And that is why prayer, the beings' connection with the Godhead, can survive everything.

This connection with the Godhead undergoes a great transformation as the being evolves. To begin with it is a cry at the moment of death, then it becomes a prayer to the Godhead, firstly a prayer for the forgiveness of sins, then it becomes a correspondence or a dialogue with the Godhead. The principle of prayer is the flame of eternal life as the being passes through the kingdom of death.

Life is a dialogue between the Godhead and the son of God

To understand prayer in the epoch in which it has become a dialogue with God, one has to come to an understanding of how the Godhead manifests. The Godhead cannot manifest without organs. By getting to know the organs of God, one gets to know the how God's body and consciousness function. With this knowledge, life soon becomes very different in that the universe becomes a living organism for the Godhead. In this organism all organs have as their purpose the expression of God's will. But towards whom does the Godhead express its will? – Well, as there besides the Godhead only exists the son of God, it is inevitable that life must be the revealing of the Godhead to this son. And as over against the son of God there thus also only exists the Godhead – owing to everything being God's organs: human beings, animals, Nature, the sky, the stars etc. – life becomes a dialogue between the Godhead and the son of God.

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Translated by Anne Pullar, 2008

When meditation takes control

by Hans Wittendorff

Question: A reader has had an experience of a meditation that went catastrophically wrong, and which he calls "an abnormal arousal of the kundalini". It has resulted in violent physical and spiritual pain. In a series of heart-wrenching letters he relates that he now feels that he is burning up and has lost contact with everything around him. He says that it has all been caused by combining imagination with structured meditation in the hope of furthering his development. "There had been a deep-seated arrogance in me, which has now taken a real blow. I thought that I could experiment with finding a way of connecting to the tensions in my body. And now I have got what I was seeking: a mass of tensions that torment me all day long. I would rather spend a couple of years in jail than sit here incarcerated in this body. I would rather lose an arm than go on burning like this". And he finished his letter by asking if Martinus has written anything about this condition.

Answer: Yes, Martinus has indeed written a great deal both about meditation and about the short circuits that wrong meditation can bring about. There seems to be a widespread misunderstanding that Martinus warns against meditating, which he certainly does not. But he does strongly warn against those forms of meditation that have a faulty moral basis. And the above question is clearly an example of the fact that this warning is not unfounded.

In his short book no. 20 called *Meditation* Martinus writes that "this does not mean that one should not meditate, quite the opposite, it means that this meditation should be completely safe." And elsewhere in the same book he says, "in certain cases it

can come about that meditation triggers a cosmic glimpse, even though the person meditating is still far from being ready to experience such an impact on the consciousness. And this is when the short circuit occurs." Here Martinus makes the all-important point – and the essence of the above question. Perhaps we are all apt to overestimate ourselves when it comes to our spiritual development. We think that of course we are "ready for such an impact on the consciousness...". So let us now take a look at the "short circuits" that the question is about and which Martinus describes.

In the short book no. 19 entitled *Cosmic Glimpses*, Chapter 5, Martinus writes about people that have too high an opinion of their own spiritual position. "Those people that are unaware of their lack of maturity are also unaware of how dangerous it is to bring their immaturity into contact with the higher cosmic energies or forces. *It is a state of "high voltage" and if the appropriate human qualifications are not present in the consciousness it can lead to the most awful forms of "short circuits" and "burning" in the consciousness.*" Martinus then adds that the moral development towards cosmic consciousness is not something one can strive for in the same way that one strives for a position or a decoration. To strive in this way would certainly knock us back into our spiritual arrogance and pride.

In the same book Martinus draws our attention to the drastic effects of such an attempt at "unnatural" development. "Of course the karma the beings create for themselves through such a way of life is not bright and radiant, it is dark and full of suffering". And this is borne out by the confused letters sent by the questioner.

As usual we find the most in-depth analyses of our problem in Martinus' main work, in this case in *Livets Bog 6, 2000*. Here he explains in some detail about the tremendous cosmic forces that under meditation can stream into a human being' consciousness, *without the person being ready for them from the point of view of their practical behaviour*. In other words these cosmic forces represent the very highest layers of consciousness, the very highest types of thought and thereby the very highest knowledge in the universe, that is to say the Godhead's consciousness. No matter how far we think we have reached in our moral development, we have to concede that Martinus is right in saying that we do not achieve unselfishness, neighbourly love and perfect humanity through meditating but through a quite slow evolutionary development. We cannot force this development by artificial means, in the same way that a child cannot suddenly become an adult. In Martinus' words: "This road is nothing other than the growth of the soul away from the animal principle, in which everyone thinks of himself, to the principle of neighbourly love, in which everyone thinks about his neighbour". Martinus has also gone into the

subject in an article entitled "Man's mental short circuits", in which he thoroughly examines our ability to break down and build up our consciousness and organism. At the end of this article he gives us some totally practical instructions for what the questioner and other people who are meditating can do in order to protect themselves against short circuits. *"What one has to do in life is this: to try not to think any evil of others, but to forgive them. To try to see the positive aspect of every situation, and, among other things, see what one can learn from it. It is written that to love God above everything and one's neighbour as oneself is the fulfilment of all the laws, and this is the best mental hygiene, the most reliable remedy against mental short circuits.*

All that remains to be said is that in this case, as in other cases in which we have not managed to act in accordance with the laws of life and are therefore subjected to violent sufferings, praying to the Godhead is an immense help. Not a help in avoiding the sufferings, but a help in coming through them – the richer for an enormous amount of painful life experience.

Translation: AB

An extract from Martinus' article "Gambling with life"

A great many people, regarding their everyday wishes and desires, are actually engaged in a form of gambling. They are wishing in the dark and allowing themselves to be guided by transitory feelings and mood swings. Or they are allowing themselves to be guided by the current moral trends, fashions and good manners and by what other people think. The general cultural conditions and fashions are, however, adapted to the people of the past and therefore contain a lot that is unnatural for people today. Counteracting unnatural wishes might mean to some extent having to place oneself above what other people think. For example, if you really want to become a vegetarian, you should not abandon doing so just because some people think it is foolish. It will gradually become clear to more and more people that the entire set of habits that they are to a large extent basing their daily existence on, are the result of wishes that were once natural but are now highly unnatural for human existence. How can we change this? Only by wanting it to change, and by working towards fulfilling our own human wishes.

Thoughts about thoughts!

by John Klemens Nielsen

"A penny for your thoughts!"

Most of us are familiar with this expression and have perhaps even used it ourselves when we have been with someone and have been curious to know what lay behind that distant look in their eyes. There are also sure to be some who are familiar with the chattering whirlwind of thoughts that have a wild life of their own when one is trying to get to sleep.

Our thoughts are actually some of the most "private" aspects of ourselves, even though facial expressions and body language often reveal a great deal about the nature of our thoughts to the trained observer. It seems to me that most people think that thoughts are things that take place up in the brain, and that the opposite, feelings, are things that belong in the heart. If one takes a deeper look into these inner processes, most people would agree that this is a gross simplification of this complicated subject.

When one looks at a person from the physical aspect, as in the above case, it is the physical body that one experiences and corresponds with, while the thoughts are hidden from the physical senses. This often leads to the mistaken belief that thoughts are "merely" things that one "rummages about with", and that they actually have no true significance in daily life. There are of course some thoughts that are firmly orientated towards action, they lie behind and are closely connected to the various tasks that we carry out in the course of the day and that organise and analyse the decisions and actions that fill our lives. The thoughts that appear to be unnecessary "chatter" are the thousands of thoughts that chase around in the head leading their own confused life inside us. One might be tempted to call them

"unborn actions".

The French thinker and philosopher, Descartes, described the meaning of thoughts in a different, more existential way: "I think therefore I am". In so saying he pointed to the fact that we are an I, and the proof of this is thought.

Thinking and the present moment

Some of the time-honoured Eastern meditation techniques have as their aim the stopping of the flow of thoughts and the freeing of the individual from the constantly disturbed state of mind that they bring about. One can in this way raise the consciousness into "the quiet space" beyond thought. Paul Brunton and Eckhart Tolle also talk about finding the way into "the quiet space". Several mystics are of the opinion that our thinking points backwards towards what we know and have experienced and is charged with judgment, habitual ideas, dogmas and old experiences, which therefore prevent contact with the divine inspiration that can be found in the present moment in "the quiet space". In short, it means that the process of thinking brings us out of the present moment into either the past or the future and thereby out of the divine contact that we think can only be achieved in the living, present moment. About the present moment Martinus says: *"It is therefore clear that the living being's life is nothing other than a combination of "eternity" and "the present moment." "Eternity" is its "I", and "the present moment" its experience of life"* (Livets Bog 4, 1066). The point being made is that the present moment is the same as our experience of life, and the dimensions before and after the present moment – in this context called the past and the future – are not

found in this present moment. So a great many of the thoughts that tumble about in our consciousness are related to something that has already happened or to something that is perhaps about to happen and it would therefore make sense to not have too much to do with them.

Regarding this quest and longing to find ultimate peace and enlightenment, one could briefly say that it is completely understandable in our hectic existence to seek refuge in this "quiet place" that many people find in, for example, meditation. Many find the same peace by sitting looking out of the window in a vegetative state, seeing "nothing". Others find enormous peace in reading a good book. Martinus stresses that using meditation as a technique to raise the consciousness is something one should be extremely careful about, because entering into an area of the consciousness that one has not "grown into" naturally through the development of the ability to love one's neighbour and insight into the cosmic realities and laws, can cause mental short circuits. I can remember that Martinus has actually used the expression "breaking an entry into holiness" concerning LSD and narcotics as a "shortcut" to expanded consciousness, and such a "break in", according to Martinus will have serious consequences for a consciousness that is completely unable to bear such energies. In some cultures narcotics are also used in connection with religious and spiritual ceremonies, just as in the western world their use has been widespread among young people, especially in the sixties and seventies.

Thoughts are born

Thoughts are "born" on the boundary between the superconsciousness, in the region of the talent kernels, and the subconsciousness, where the basic energies, in the form of spiritual matter, freely respond to the impulses from the primal desire and the talent kernels. This means that thoughts do have a kind of consistency; they are actually

"something". Thoughts are definitely not "nothing"; they are made up of matter and can have a very great power or energy. They are the "mother" or architect of all action. For example, sportspeople and their coaches are constantly researching into the power of thought, and they are experiencing that psychological preparation and attitude can affect performance to a very great extent. If we want to get to know ourselves, we are forced to look at our thoughts; as a whole they offer a beautifully clear picture of our present resources and general level of development. Paying attention to the character of our thoughts also has the function of opening us up to a personal experience of the fact that "I am not my thoughts" but that the thoughts are a "product" of my I's interests, desires and humanity etc. It can be extremely difficult to develop a position of neutrality with regard to our own thoughts, motives and knowledge, because it is only natural to "protect" and justify our own egoistic motives to think or do this or that.

Deep within every living being is the innermost source of power that makes sure that we eternally experience life. This source of power is called the "primal desire" and in all its ill-defined simplicity it is directed towards experiencing life. The primal desire comes into contact with the fate element and the talent kernels and from here it shows itself in the first instance in the form of thoughts that very often manifest as actions in the physical world. These actions come into contact with the surroundings as art, love, joy, politics or sport, enthusiasm, anger etc. The way the surroundings react to these manifestations or ways of behaving goes back to the person concerned through their senses and is experienced in their consciousness in some form or other as thoughts and feelings, and from here it goes further, the energy eventually melting together with the I and becoming a part of it. In this way every single living being lives in its own "personal" cosmic cycle. Those of you who are familiar with the structure of

the I will perhaps be surprised that the types of movement that these returning experiences actually are, can become a part of the I, which is unmanifested stillness. Martinus explains the process saying that the movements melt together with the I and are then "reflected", from where they are manifested in the form of the primal desire, and that this forms a part of the cycle of the energies in the living being.

Some of the energies from the I will not be manifested in the physical world as actions, but will remain thoughts, dreams or longings, and a large part of the energies have turned into "automatic functions" that lie behind all the actions that we call habits, both good and bad. Those thoughts that do not result in any kind of outward manifestation are the many thousands that every day buzz around in our heads and can sometimes cause so much stress and fatigue that it is necessary to shut off from this eternal unrest, if not before we go to sleep then certainly when we actually do so. Certain types of people are extremely active, one could say, almost overactive in their thinking, which can almost be experienced as a curse. They need a type of activity, for example physical activity, that can take their mind off their thinking and help them to concentrate on more down-to-earth things. Or they can practice some form of creative process that liberates the thinking, such as music or art. This problem is very relevant nowadays because a great many people these days find themselves in jobs that require not much physical activity but a great deal of mental concentration for hours on end.

Thoughts and thought climates

As we have said, there are various kinds of thought, and one could almost say that each thought is unique and bears its own special stamp, this stamp being a result of the combination of energies that make up the thought. One can divide thoughts into various "climates" according to their make up. There are thoughts that belong to "the kill-

ing principle" such as hatred, anger, jealousy, indignation, persecution of others, intolerance, slander, and there are thoughts that belong to "the human principle" such as tolerance, forgiveness, friendliness, being peaceful, helpful, loving, humble etc. So there are these two main groups, selfish and unselfish, but there are a great many thoughts that lie in the boundary region between these two "main groups" and that are therefore a mixture of the two. One could say that if a business has the "thought" of making a donation to a humanitarian organisation with the clear intention of gaining good publicity and thereby increasing its earnings, the "gift" contains an element of selfishness even though it may be in the service of a good cause.

The very name "thought climate" might lead us to think of scorching hot, barren deserts or foaming volcanoes, like the states that are found in Nature, or fields of flowers waving in the breeze and the sun setting over a quiet summer evening. Each is a situation that speaks its own clear language. It goes without saying that the mixture of energies, or the violence, in an outburst of anger will not be the same as that in a good, friendly conversation, and the results are often also reflected in the reactions that one gets. It is quite obvious that while an angry, choleric and sarcastic person's thinking and behaviour almost radiates heat, the thinking and behaviour of the friendly, loving person radiates a climate that is pleasantly temperate. So it is not so difficult to imagine the inner climate in these two types of people.

It is certainly not the case that "thoughts come at no cost". The influence of certain thought climates, partly on the surroundings and partly on the physical body and psyche, will in some cases entail even an extremely high cost in the form of these robust and powerful thought climate's influence on our well-being. One should bear in mind that the manifestation of these powerful kinds of thought has an effect on the organs, nervous system and micro-life in the organism. In

our world in meso-cosmos the climate around us is equivalent to the globe's thought climates, and, as we have experienced to an increasing extent, these can be extremely violent with heat waves and fires, earthquakes, tsunamis, hurricanes and much more. We create similar states in our own organism with our own thought climates, and it goes without saying that in the long run they must result in illnesses, mass murder of micro-life and organic suffering. The road to good health and a harmonious life, at peace with one's surroundings, is to be found in refining one's thinking and thereby one's way of acting. Martinus writes in *Livets Bog 6, 2026*, "*The healthiest spiritual nourishment for human beings consists of every kind of unselfish thought.*"... "*Most internal organic and chronic illnesses are caused by faulty, and thereby poisonous, kinds of thought.*"

Refining our thinking

What is the next step and how do we bring our unwanted thoughts under control? Bringing our thinking under control would almost be like "trying to take hold of a handful of air". At our present stage of evolution we cannot control our thinking in such a direct way. Bear in mind that thoughts are created outside the region of the awake consciousness, and it is not possible to suppress or wipe out a pattern of thought in this way. Thoughts are created out of desire, via the main body of the talent kernels, which represent the gifts that one has acquired. For a large part of the way towards our development into "true human beings" we will be subject to ordinary evolutionary development in the form of the law of fate's principle of cause and effect. This therefore means that the ennoblement of our thinking will take place as a result of us directly and personally experiencing, via this principle, the reactions from the surroundings, and in this way clearly discovering what "carat" our own thoughts and actions have. If we are subjected to unpleasant ex-

periences in the form of verbal and physical assaults they point directly to the underdeveloped aspects of our thinking. And equally if we are subjected to pleasant experiences they point out where we are in harmony with the law of love and with a way of behaving that creates nothing other than a happy existence.

There are many examples of how suppressing certain thoughts seems to have absolutely no effect. It is closely related to the fact that just as the world does not change one tiny bit by "burying one's head in the sand", mentality and behaviour do not change either just by acknowledging and suppressing the primitive aspects of one's consciousness. If we could change our behaviour simply by controlling and suppressing our thoughts, we would have no need of the physical incarnations. The aim of life in the physical world, through experiencing what is "right" and what is "wrong", and what causes joy and what causes pain, is to correct our practical, physical behaviour. Only by training in the physical world can our thinking be changed, thought and action being inseparably linked to one another. If you want to stop smoking or drinking or eating too much or being a nuisance to your neighbours it is not enough to set about thinking that it would be nice if things were different. Action is needed. We can of course experience that there is still a very great difference between what we think and what we do, both in a positive as well as a negative sense, and to a certain extent it is possible to "wear a disguise", but for the mental and the physical to be in such disharmony will not in the long run be very harmonious.

Martinus mentions that the stage of being a quarrelsome person is a result of "refined bloodthirstiness", and this gives an extremely good image of this evolutionary progression from "murderer to quarrelsome person". Through their behaviour, quarrelsome people end up with quite a few "scratches", at worst physical and at best

verbal, and in the long run these experiences will, through knowledge and insight into themselves, result in a further refinement towards the particular way of being that will lead to a harmonious existence.

"Absolute peace, between one human being and another and thereby between one nation and another is therefore neither a question of will nor a question of power. It is nothing other than a question of evolution, which is the same as a question of mental quality." (Livets Bog 7, 2458)

Thinking and theory

A not entirely unimportant factor is that throughout the whole of our evolution we as human beings have been "steered" and affected in our behaviour by what Martinus calls Providence. One of the forms that Providence takes is religion along with the other theoretical and moral ideals that have brought us to our present stage, in which among other things materialistic science now plays such an enormous part, especially in developing our intelligence.

Theoretical guidance is completely essential in our evolution, particularly during those phases in which we are letting go of one evolutionary set of conditions, such as for example, "the old world impulse" characterised by the old religions with punishment and revenge as an important theme, in favour of "the new world impulse" in which forgiveness is the dominant moral teaching. In the phase in which human beings are letting go of a moral principle that they no

longer agree with, due to resistance and sufferings having brought about a higher degree of knowledge based on personal experience, it is very important that there exists an ideal that fits the evolutionary level of the person concerned. These ideals are presented to mankind by world redeemers. There exists a section of moral teachers whose purpose it is to lead mankind towards the dark part of world redemption with ideals that promote selfish ends, just as human beings today are primarily guided by world redeemers that promote evolution towards the final goal, "man in God's image after his likeness".

"As development can only take place through living beings' experience of darkness as much as of light, then in the first half of an evolutionary spiral, the task of world redeemers will be the moral instruction of mankind based on the divine creative principle's dark radiation, while in the last half of the same spiral the redeemers will guide mankind's development with ideals founded on that principle's light radiation." (Livets Bog 1, 40)

This development, in a highly accelerated process, will raise human beings' ability to think in accordance with the law that is above all other laws: "the law of love". The most important factor in the way thoughts find expression is "loving your neighbour as yourself and your God above all things"; this is the only way to peace, harmony and happiness.

Translation: AB

Mention of Martinus in new book

Per Madsen of The Association for Research and Enlightenment, which is the Edgar Cayce Center in Virginia, USA, has written a little book entitled "Understanding and Working with Life's Mysteries". He includes 5 pages on Martinus and the spiral cycle. The book is available from www.amazon.com, 72 pages, ISBN 978-1598584066, price \$14.95 plus postage.

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, 2 and 4
The Eternal World Picture 1
The Eternal World Picture 2
The Eternal World Picture 3
The Eternal World Picture 4
Logic

The Fate of Mankind (1)
Easter (2)
The Ideal Food (5)
The Mystery of Prayer (11)
The Road to Initiation (12)
The Principle of Reincarnation (16)
World Religion and World Politics (17)
Meditation (20)
The Road of Life (22)
The Immortality of Living Beings (23)
The Road to Paradise (25)
Marriage and Universal Love (a 29-page article)
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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