

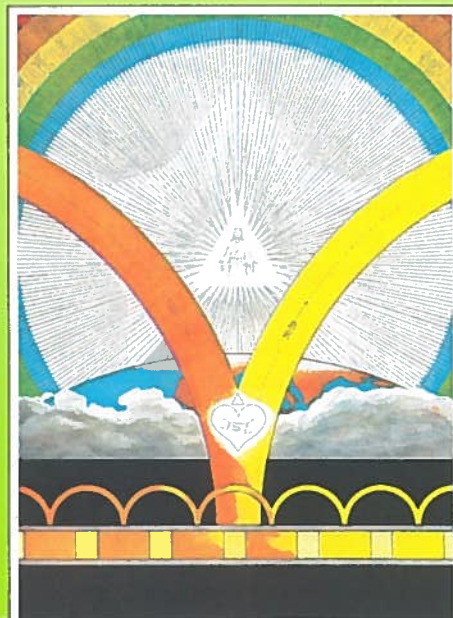
KOSMOS

ENGLISH ♦ MARTINUS COSMOLOGY ♦ 3-2008

Human beings mental short-circuits

The bee does not come to the flower for nothing

John the Baptist



Dear reader,

For some of us summer means the possibility of a visit to Klint – to spend a week or two or perhaps longer at the Martinus Centre on the Danish island of Sjælland. This year the International weeks – the last week in July and the first in August - saw a gathering of a particularly large group of German speaking people and an equally large group of esperantists – Esperanto is the official language of the Martinus Institute's international work – as well as a group of 16 or so people who had English as a common language. One can ask what is it that brings these people together? For some it was their first visit, while others have been coming for many years and think of Klint as a sort of second home. What is it that draws them here?

In the 1930's Martinus and some friends of his work bought some land at Klint with the aim of creating a place where people could come and enjoy a holiday by the sea and at the same time be with other people who were also interested in his cosmic analyses. Summer houses and other accommodation were built as well as the first lecture hall. Constant, gradual change has taken place to meet the growing needs. The first lecture hall was in the course of time replaced by a larger one, and in 1962 by an even larger one that we still use today. Much of the work has been done voluntarily, and in fact many times I have heard people say that the centre bears the stamp of the loving care that each person has put into the work of building and decorating – one can sense an atmosphere of peace and joy resting over the place. To begin with the centre was known as Kosmos Holiday Village, but it is now known as the Martinus Centre, a change that reflects the fact that it is not only somewhere one comes to have a holiday, though to a certain extent that is exactly what many people get – a rest from the usual laws that rule life. It is now more

of a place that offers education in Martinus cosmic principles, with gradually more and more people giving lectures and facilitating study groups.

So how can one learn these cosmic principles? – Part of the process involves reading and theoretical learning. But if that were all, we would not be so much the richer for it. We need to discover for ourselves what meaning the analyses have for us. We have to try them out in daily life by practicing them and seeing if they make a difference. For some of us it can be such a gentle and subtle process that we can sometimes be unaware that we are learning anything. For others the learning can be rather clear and strong. But for many people part of the attraction of coming to Klint is to meet other people whose aim is also to open up to "the speech of life". In spending time together we automatically support one another and we are therefore able to encourage one another to take the next step that life is offering us.

At the end of our last meeting this year, the English study group took turns to say what their stay at the centre had meant to them. Some had appreciated the lectures and the other teaching. Others had enjoyed working a few hours each day as part of the cleaning or cooking teams. Many acknowledged that the interactions with people were what gave particular meaning to their stay. One person said that the stay had helped him to realise what would be his real dream here on Earth – to change living conditions that are not so pleasant for the better. He concluded by saying that "It is a miracle to be here... Perhaps we should thank Providence for bringing us all together!" This provoked an instant outburst of hand clapping, combined, in an unusual way, with exuberant laughter. I think we were all a bit astonished at this display of appreciation, but what better way of bringing the summer's study group to a close... for this year.

AB



Human beings' mental short-circuits

by Martinus

The being's cosmic structure

The living being is not the same as its organism

There are two principles that we are all closely attached to, namely, "experience" and "creation". The ability to experience and the ability to create are the two conditions necessary in order that we can appear as living beings. From the moment we wake up in the morning until we fall asleep in the evening we cannot avoid experiencing and creating. Even when we are ill and are confined to bed, experiences are streaming through our brain, and we are forming thoughts and ideas that we to a greater or lesser extent transfer into creation in physical matter. This process of experiencing and creating makes up our consciousness or psyche. Every one of us therefore constitutes "something" that experiences and creates life through a consciousness. What we see when we look at one another is not this "some-

thing" that we can call the I, that is to say, the creator or experiencer. On the contrary, we are to one another organisms. But is not such an organism the same as the I or the living being's self? No, the organism cannot possibly be identical to the living being's I. The organism is a created thing; it is the product of a creator. But the creator in itself cannot possibly constitute a created thing. A created thing cannot invent and carry out a logical creation. A house, a car, a sewing machine or a suit cannot invent a camera, an aeroplane, an electronic brain or a sputnik. This is perfectly clear, so clear that to us it is complete nonsense to even suggest it. Nevertheless in accepting the view that the living being is identical to its organism, human beings are admitting to this sort of absurd reasoning. If an artist or an engineer accepts the view that he is identical to his organism, it implies that when he creates something it is merely a created thing that is creating this thing. It is completely illogical,

as one created thing cannot create another. A created phenomenon can only come into existence as a result of an ability that only a "living something" can have. What is this ability? It is the ability to think of or plan a logical creation. This ability we usually call "intelligence".

Ability development and its tools

Intelligence is an ability that is immensely significant to the human being, but it would have no significance at all if this human being or "living something" did not have a sensory ability through which it could experience and form its own knowledge and personal experience. But knowledge and experience would also not mean very much if the "living something" did not have the ability that we call memory. How else would it be able to accumulate and reproduce the knowledge or the personal experience in its awake day-consciousness that it has gained as a result of previous experiences? Without such an ability to reproduce, planning a logical creation of any sort would be a total impossibility. But as well as his intelligence and memory the thinking human being also possesses a higher ability with the help of which he can experience that aspect of life that lies beyond the physical world and that is therefore completely inaccessible to ordinary, materialistic research that is guided by intelligence. It has to be said that it is an ability that terrestrial human beings are still not particularly able to use. It is called "intuition" and it is more or less latent in the terrestrial human being's consciousness, but it is nevertheless there. When someone has a bright idea that hits him like a bolt of lightning, it is intuition that is at work. He is quite unaware that it comes from a different plane than the physical, from the world of ideas that lies beyond the physical plane.

As ability development and hence creation are functions, and functions can only take place with the help of tools and instruments, the "living something" or creator

must be in permanent possession of such tools through which it can create and experience. Such permanent tools we term "organs". We, that is to say, our I or ego, are therefore in possession of organs for the many, various processes of experiencing and creating that together make up our entire experience of life. We have five senses: sight, hearing, smell, taste and touch. These senses are attached to organs that in connection with the other organ functions (the heart, lungs, stomach, kidneys etc.) are combined together into one large tool for sensing and creating, our organism. Concerning this organism, most human beings are only familiar with its outer physical part, which we call our physical body. But this body is only one particular part of everything that combines to form our instrument for experiencing and creating.

Our spiritual structure, our "day-" and "night-consciousness", is rooted in something higher

As well as the physical body we also have another area of this apparatus, an area that is inaccessible to the physical senses. It is the part that constitutes what we call the mind or the psyche. Whereas human beings see the physical body as constituting to a certain extent a day-conscious apparatus, the soul on the other hand constitutes a more unconscious apparatus. The day-consciousness itself is not located in the physical body – this body being nothing but an organ through which one can experience and create – it is rooted in the spiritual apparatus that is also where that part of the human consciousness that I call the "night-consciousness" is located. This could also be called the "mental day-consciousness" in contrast to the "physical day-consciousness", but because terrestrial human beings at present only have a dream-like connection to this part of their consciousness when they are awake on the physical plane, I have chosen to call it the "night-consciousness".

We experience the physical day-consciousness when we are sensing through the senses of the physical body, whereas we experience the night-consciousness when the physical body is asleep. In this way our existence consists of a life in two worlds: the physical world and the spiritual or mental world. Our life in these two worlds would be a total impossibility were it not for the fact that our entire physical-mental organism, with all its physical and mental organs, was attached to something even higher, which we express as the living being's "superconsciousness". This superconsciousness is to a certain degree one with the eternal experiencing and creating "something" that is beyond everything that is accessible to being sensed and experienced directly, that is to say our eternally existing I or ego. The region of this I that constitutes its superconsciousness I call the living being's "fate element", because its task is to store, in the form of "talent kernels", our entire body of experience, our abilities and dispositions. Talents, abilities and knowledge that we have experienced or acquired, but which we do not for the moment need in our everyday life, is stored here and it is from here that this material can be brought back into our awake day-conscious life when there is need for it, that is to say when it fits into the formation of our fate to use it. All of the living being's fate patterns of causes and effects have their roots in the combination of the talent kernels in the superconsciousness, which is why I use the term "fate element".

The structure of the superconsciousness

In the fate element and consequently in the superconsciousness are also found the eternal set of organs that make it possible for us actually to experience life. This set of organs consists of the talent kernels for the sending and receiving of energy, two poles upon whose mutual interaction all unfolding of life and experience depends. These are

the living being's "masculine pole" and "feminine pole". They form the basis of the creation of all contrasts and thereby of all sensing. All darkness, war, hatred, sorrow and suffering, from the smallest to the greatest phenomena that can be sensed, is created through these two poles, just as it is also through the constellation of these poles that the highest light, the greatest wellbeing, the strongest love and the most intense experience of bliss can be created. Without the existence of these two poles all experience of life would be totally impossible. It is therefore due to the different constellations of the poles in the living beings that they find themselves at different stages in the cosmic spiral cycles. The constellation between the poles determines whether the living being appears as a plant, an animal or a human being, or constitutes an even higher form of life. And of course it is also these two poles that decide whether the being appears as a masculine or a feminine being, or as a being that has the two poles in balance and therefore appears as a double-poled being.

There is one more important factor that is attached to the area of the superconsciousness. It is the connecting link between our superconsciousness and our subconsciousness, with its mental and physical organ structure. The apparatus of the superconsciousness and subconsciousness functions exclusively as a result of a particular energy that I call the "mother energy". This energy and the other parts of the apparatus of the superconsciousness are eternal, unchanging realities that make the living being into an eternal creator and experiencer. These realities are not the outcome of a creator's invention, fantasy or thought, they are a part of the creator himself. The mental and physical apparatus, organs and bodies of the subconsciousness on the other hand are the results and effects of the interaction between the mother energy, the poles and the talent kernels. They are the

instruments created by the creator himself out of mental and physical matter. The creator can go on to use these instruments to create in matter as terrestrial human beings do, and as more highly evolved beings than humans do to a far greater extent. And it is through the mental and physical bodies that everything that we call experience takes place. Without the structure of his subconsciousness, or at any rate without the mental part of it, the creator would not have anything through which to create and experience. And even though these mental organs, like the physical ones, are "created things" and therefore have a beginning and an end, the living being is, as a result of his superconsciousness, in a position to create new and possibly even better instruments through which to experience and create.

Building up and breaking down

As the living being's I and superconsciousness do not constitute results of a creator, they cannot be identical to created things, and consequently terrestrial human beings cannot directly sense and experience them like other created things. But by using the created things that are accessible to the senses, such as the beings' physical organisms with their complex but ingenious structure, advanced terrestrial human beings can theoretically acknowledge the existence of the superconsciousness and the I or the creator. The true, absolute experience of the eternal existence of the I and the superconsciousness can only come about through the highest sensory ability, the intuition, but this will not start to function in a truly day-conscious way in terrestrial human beings until they have reached a far higher capacity concerning human morality and humane behaviour in their everyday lives than they now represent. As a result of our I and our superconsciousness, the apparatus of which exists beyond time and space, every single living being constitutes an inextinguishable, eternal, unique individual that can in all

eternity create mental and physical bodies with which to give expression to life and to experience in a creative way. But just as the living being can build up, it can also break down, and on their present evolutionary step terrestrial human beings almost break down more than they build up. What are our countless hospitals and homes for the mentally disabled other than "concentration camps" for broken down physical and mental organisms? We try to "patch up" and "repair" as well as we can, and in its way it is admirable what doctors and nurses with patience and skill can do. But as long as human beings know nothing of their own cosmic structure, all one will be able to achieve will be mere "patching up". In order to eliminate an illness, one has to eliminate its cause, and the cause of all illnesses, physical illnesses included, lies in the mental or spiritual structure, where tensions and short-circuits have arisen owing to the fact that – and this is the root cause of the illness – the radiation from certain talents and abilities in the talent-kernels in the superconsciousness are directly opposing one another instead of working in a way that benefits the whole.

The being's ability to break down and build up

The I, the superconsciousness and matter constitute an inseparable entity

Behind that part of the living being that we experience, either directly or indirectly, with our physical senses there exists a part that is inaccessible to the senses and to the intelligence. We can also say that behind the time- and space-dimensional organism and mind (for the mind is also time- and space-dimensional even though in a different way than the physical body) there exists a non-time- and space-dimensional part of the being: the I and the apparatus of its super-

consciousness. Seen from the viewpoint of the highest analysis one cannot say anything about the super-consciousness other than that it is "something that is". It is an eternal, unchangeable, cosmic principle. It has the same analysis as the I, and this means that the I and the super-consciousness together make up an inseparable entity. This entity constitutes the true living being behind the mental and physical areas of the organism. It is the absolute fixed point in the living being, and it is from this fixed point that the being is able to build up again and again new organisms in psychic (ray-formed) and physical matter.

The living being can thus never die. Its physical body can die, since it exists in the temporal dimension and is subject to beginnings and endings. But what about its mental organism, can that die? As this also exists in the temporal dimension, it is also subject to beginnings and endings, and it will therefore also have to die. At this point it is worth mentioning that the majority of human beings totally misunderstand the actual nature of what we call "death". We perceive death as a kind of annihilation. But nothing of what exists can be annihilated, and this also applies to matter. Matter in itself is also an eternal reality, about which in its highest analysis one cannot say anything other than that it is "something that is". It has the same analysis as the I and the super-consciousness, and together with these two eternal life factors it forms an inseparable entity. But the eternal nature of matter is that it is that which is eternally changing, it is that within which change takes place based on eternal laws and principles.

Transformation, time and eternity

Both what we call "conception" and what we call "death" are effects of the I's transformation of matter. But of course the I does not create transformations in physical matter alone. The physical transformations are really secondary compared to the I's transfor-

mation of mental or ray-formed matter. The living being's mental, inner life is constantly in motion. Thoughts, feelings, memory and intuition are all forms of movement, and movement implies transformation. How much transformation a human being undergoes, in the purely mental sense, from childhood to adulthood! This transformation is due to the I moving mental matter. That the mental organs are subject to beginning and ending is not experienced by the living being as a form of "death", but as what it really is, a transformation in which there are beginnings and endings, but in which every single ending is followed by a new beginning.

If the I and the superconsciousness are to be able to create anything at all, what they create absolutely cannot be something eternal, because in that case it could not possibly be created. And in addition, if what they create were eternal it would not be able to form the necessary contrast to the eternal I that makes it possible for the I to experience its own existence. If a thing does not indicate any deviation from another thing it will be totally inaccessible to the senses. For this reason in order to be able to experience and create, the eternal "something" must have the ability to create the limitation of "something" (eternal matter) so that it can have beginnings and endings. But the creation of a beginning and ending of "something" brings about the relationship between beginning and ending that we call a "period of time". From the time when a thing comes into being until the time when it is destroyed we can say that it has a certain "age", it exists in the temporal dimension. But in this way time is something the living being creates itself, by creating beginnings and endings that are the cause of new beginnings. Time is the factor through which it is possible to indicate eternity and thereby experience it. And in this way there arises "the eternal now", which enables the living being to experience itself in opposition to some-

thing else.

Matter

Every created thing has to be built up out of some sort of material, whether mental or physical. One cannot create something out of nothing. But the material with which to work and create also exists, as already mentioned, as an eternal reality. The mother energy exists in six basic variations of energy, which I have named: instinct, gravity, feeling, intelligence, intuition and memory. These six basic vibrations of the mother energy, or so-called "six basic energies", are available to the living being in all eternity, because all living beings possess in their fate element permanent talent kernels, or, as I have called them, "spiral centres", from which it is constantly possible to combine these energies into new variations of matter that partly form mental and physical organs and bodies, and partly use the apparatus of these organs and bodies to manifest a creative process that lies beyond the living being's own mental and physical area.

But there is more to matter than the mere fact that it is an eternal reality. Terrestrial human beings can observe matter or substance in four basic forms: solid, liquid, gaseous and ray-formed. The difference between them is not one of kind but one of degree; one could say that they are, in varying degrees, restrained energy. In addition, one differentiates in physical science between organic and inorganic matter, that is to say, between living and "dead" matter. From the cosmic point of view one has to see this in a rather different way. All matter consists of micro-particles that are the organisms of living micro-beings, and cosmically the difference between what we call "organic" and "inorganic" matter is that whereas the organic matter, which we perceive as living, is made up of micro-organisms that belong to beings that have their day-consciousness on the physical plane, the inorganic or mineral matter consists of micro-power centres that

belong to micro-beings that have no physical day-consciousness. These power centres are really also in a way organisms through which their originator sends unconscious, automatic functions into the physical plane. But as this originator cannot react, feel or sense through these organisms, the material that they together form is perceived as "dead" matter, which is merely an expression of a lack of knowledge of cosmic reality.

Terrestrial human beings as macro- and micro-beings

All matter, whether from the terrestrial human perspective it is solid, liquid, gaseous or ray-formed, or whether it is known as organic or inorganic, consists of the organisms and power centres of living micro-beings. Everything is living, due to the fact that the universe is made up of living beings within living beings, which form universes and matter for one another. The terrestrial human being is at the same time both a macro- and a micro-being, since its organism, both the physical and the mental part, forms a physical and ray-formed universe for myriads of living micro-beings that live, move and have their being either as physical cells, molecules, atoms etc., or when they are "dead", as ray-formed particles in the terrestrial human being's mental organ structure. The same conditions are present in the way the terrestrial human being relates as a micro-being in the physical and ray-formed organisms of the terrestrial globe, the solar system and the milky way, as also these heavenly bodies are, with their radiation, bearers of living beings' abilities to create and experience. When we are physically incarnated we are physical particles in these macro-individuals physical bodies, whereas when we are "dead" we are ray-formed particles in their mental bodies and continue to have our own individual consciousness, even though it is not physical day-consciousness, until we once again create an

organism in physical matter with the help of the material that a pair of prospective parents make available to us.

We can constantly create new physical bodies for ourselves, as long as it still fits in with our fate to incarnate in a physical world (and it will do so until we have learnt to overcome all forms of disharmony). We can build up, but we can also break down, since building up and breaking down are the two principles that are the cause of all transformation in matter, both mental and physical. It is logical that breaking down is necessary in order for something new and better to be built up. But it would not normally be logical to demolish a relatively new house, or perhaps even a newly built house. And yet one sees thousands of examples of this sort of thing taking place among human beings today. In this case the "houses" that I am thinking of are the human beings' own physical bodies. How many of these "houses" are broken down while they are relatively new, or completely new or perhaps even while they are under "construction" in the mother's womb? How many are totally or partially "in ruins" even though they are still inhabited? The true houses that human beings inhabit are sometimes totally or partly destroyed by fire started as a result of an electrical short-circuit. Fortunately that does not happen so often. But the "dwellings" or the physical bodies that house human beings' mentality and spirit are all more or less destroyed by electrical short-circuits. The bodies of healthy human beings are destroyed to a lesser extent, but the beings feel a natural tiredness in the evening, a state that vanishes after a good night's sleep, in which the natural wear and tear on the nervous system or "wiring" is repaired. But in the course of time has it not become common that people wake up in the morning not feeling rested and that in the course of the day they feel tired and out of sorts? Does not this state often lead to physical or mental illness, which

appears all of a sudden or as a slow, gradual decline with an increasing tendency to feel unwell, in pain or dizzy? There is no need for even elderly human beings to suffer these conditions if they pay as much attention to the mental hygiene in their lives as they quite naturally do to their physical hygiene. But it is not only elderly people whose bodies can be a rather poor "dwelling place" for the consciousness. Middle-aged people who ought to be at the high point of their present life, young people and even children can be found in hospitals, broken down in mind and body. Why should this be so, and what can one do about it?

Mental hygiene

As we have already mentioned, doctors and nurses contribute a great deal with their skill, but normally they are limited to carrying out physical repairs and patching up. True recovery lies in the prevention of the illness, and that is something that only the individual himself can create. He can try to avoid mental short-circuits. As we have said, mental short-circuits are a result of radiations from certain talent kernels in the superconsciousness working, through the mental and physical organs, against one another instead of in cooperation. This gives rise to mental conflicts. It is as if opposing thoughts and feelings are trying to kill, undermine or eliminate one another. And it is quite natural that they should do so because terrestrial human beings are at a transitional stage between animal and true human being and they still possess quite a number of talent kernels that they have developed through the animal kingdom and their states as primitive human beings, and yet at the same time they have the beginnings of human or humane talents, of which some are perhaps still only at the A-stage – the stage of being a wish or a longing – while others have reached the B-stage and are the initial stages of an ability. But as the animal talents will degenerate from a C-stage – the stage

of brilliance – where they function automatically, it is quite understandable that, as St Paul put it, "the good that I would I do not, but the evil which I would not that I do". But how can a natural state, that of being a transitional being, lead to something unnatural, such as mental short-circuits, stress, mental breakdown, ulcers, heart conditions, cancer and much more? Owing to the fact that the human being creates excessive tensions in his nervous system, either by fanatically demanding too much of himself all at once, or by giving in, also excessively, to jealousy, envy, anger, irritation, disappointment and other such mental climates consisting of coarse thought matter, the material that makes up the human beings' nerve fibres and certain other organs, and which at present habitually vibrates on a wavelength with the person's constructive ideas and humane feelings, is broken down by the coarse vibrations. From one incarnation to the next it is also possible to sow the seeds of a destructive fate by destroying, through excessive consumption of alcohol, tobacco or narcotics, one's talent kernels for building up a new physical body. This can in the worst case cause one to be born with a mental deficiency in one's next life, a state that is however also only temporary, even though it can last for several incarnations before one once again has the ability to build up a normal nervous system and body. The essential thing in life is therefore this: to try not to think badly of other people, but to forgive them. To try to see the positive

side of every situation, including what one can learn from it. To love God above all things and one's neighbour as oneself, which is the fulfilment of all the laws – this is the best possible form of mental hygiene and the most infallible means of counteracting mental short-circuits. God is the entire living universe, whose loving creative forces are to be found absolutely everywhere, and these forces are able to give human beings strength, ideas and patience if they open up in prayer to them. And as our neighbour is the Godhead's organs, we also love God by loving our neighbour. One loves oneself by ridding oneself of dark feelings and thoughts, in the same way that one washes one's body. It is extremely important that human beings learn that in reality they are masters of time and space, and that they can change their own fate, and gradually the fate of the whole of mankind, by overcoming the animal forces in their own temperament, forces that, once intellectualised, turn into "devil consciousness" and can create such tensions in an otherwise refined nervous system that the result can be not only small short circuits but catastrophic mental states that it can take several lives to restore.

From a lecture held at the Martinus Institute on Monday 17 October 1960

Revised by Mogens Møller, revision approved by Martinus

Original title and publication: Menneskets mentale kortslutninger 1994/9

Translated by Andrew Brown, 2008



The bee does not come to the flower for nothing

By Per Bruus-Jensen

During the memorial day on August 11th 1990, Per Bruus-Jensen held an inspired speech around the current crisis in the Middle East. Based on this, the importance of Martinus' world picture seemed to stand out and bring the situation into perspective. Hereafter, Per Bruus-Jensen continued with the following words:

I would like to pause for just a moment to give my impressions of Martinus as a representative of *the world redemption principle*. I would like to do so because it is my impression that he was highly aware of this role and because he has himself described and explained how the principle of world redemption is a macro-version – a large version – of a principle that we all know and make use of in our everyday life: *the parenting principle*.

Martinus has explained that this principle has three tasks: firstly, to *protect* the offspring until they are able to provide for themselves, to *teach* them about the demands that they will face when childhood comes to an end and adulthood begins, and the final task of the parenting principle is to *train* the offspring to fulfil these demands in real life.

And seen in relation to all of mankind, we must admit that Martinus fits well into the role as a representative of the parenting principle. By means of his world picture, which stands out so brilliantly in view of the current crisis in the Middle East, he has taken it upon himself to teach us about the demands that we will be presented with in cosmic adulthood. At the same time, his teachings contain an enormous protection of us as *cosmic foetuses*, considering that many individuals of mankind, as a result of their development till now, are close to getting into contact with the great *ocean of knowledge* that contains God's knowledge about

everything that exists. To get in touch with this ocean of knowledge in practise will mean the introduction of something into one's personal consciousness – into one's brain – in the form of what Martinus has named *cosmic glimpses*. Sustaining these cosmic glimpses, which contain very powerful energies, requires a certain maturity – a certain preparation of the brain. This is exactly where the protection of human beings comes in as an aspect of Martinus' world picture. Getting to know his analyses, as well as getting used to the thought climates contained in them, firstly corresponds to preparing the brain for vibration levels that sooner or later will lead towards *cosmic consciousness*. Secondly, it corresponds to protecting human beings against an unexpected impact of these energies at a time when they are not able to transform or spiritually *digest* them.

This is how Martinus takes on the role as a parent, both as teacher and as protector. He also takes on the role as trainer in the sense that he makes us aware that it is only if we start to put his analyses *into practise*, more than just work with them mentally, that they will help facilitate our ability to receive cosmic glimpses.

It is not that I suspect anyone here to be blind to the practical aspect of the analyses, but it is sometimes said that Martinus' work is overly theoretical and how exactly should it be applied in real life? Yes, but it is very clear that the role that lies in the parenting

principle in general is all about practise. Furthermore, if the teachings given us by Martinus are to have any effect as to enhancing our experience of God's wisdom and knowledge, it is necessary that we not only think about his analyses, but also start to practise them.

I presume that we all want Martinus' work to prosper and grow fast and to become widespread. And this we want in the acknowledgement of the *catalyst effect* that his work has, a catalyst being a material that promotes chemical processes. And this also applies to Martinus' world picture. When one meets this world picture, it affects the individual human being in a way that makes them want to change their life style in ways that correspond with the analyses. And we see that the result is a world that does *not* end up experiencing what is currently under way in the Middle East, as well as so many other places in the world. These analyses promote development in the direction of a world based on peace and love, on art and wisdom, and thereby in direction of something completely different from the scenario that we are currently experiencing. And it is therefore safe to say that Martinus' work has practical importance. Here it is the catalyst-effect that is at work.

However, at the same time we must face the fact that our wish for Martinus' work to progress quickly... does not seem to be met right away. This work has now existed for two generations and it still seems to be, by and large, unknown and *not understood*. But Martinus has himself foreseen and commented on this situation on several occasions by saying: "*all that is great must grow slowly – especially in the beginning*". And we have already seen the same in the case of Christianity.

Furthermore, it is so that a work of this kind must prove its validity in real life in order for people to become interested in it. It is through the practical unfolding of the cosmic analyses that a trust in the worth of these analyses and their practical importance must be established, just as it was referred

to by Jesus when he said that "*you know the tree by its fruits*". And with regard to producing these fruits, it is obvious that this must be *our* task – we, who have had the privilege of getting to know the analyses in the actual moment of their birth, so to speak.

In saying this, I am reminded of the speech given by professor Hannemann, the founder of the M-fund, on Martinus' 70th birthday in 1960. Professor Hannemann was a very humorous and gifted personality and he started the speech by asking the rhetorical question whether Martinus on this occasion was actually worthy to participate in the party. And this was of course only meant rhetorically, as he answered the question himself and pointed out that, yes, Martinus was worthy in the sense that he had cosmic consciousness, he had agreed to leave his own high spiritual realms and had come down into our dark world, and he had even managed to stay in it for 70 years.... so that was quite an achievement! On these grounds Martinus was of course more than worthy to participate in the party. But then professor Hannemann turned the rhetorical question around and asked whether *we* – the guests – were worthy to participate in the party. But again he managed to free the group from the accusation by referring to the fact that we have *met* the analyses, we have taken them in and have been *open* to them; some have even learned about the combination of the basic energies, the spiral cycle, etc... so for that reason alone, it was safe to say that we were also worthy to participate. *But* Hannemann added that he had a suspicion that this was not really what was of interest to Martinus... that he had higher expectations for us than just meeting the analyses and taking them in. What was crucial for Martinus was that we would also start to apply the analyses in our daily life because only in *this* way would the final goal, Martinus' main mission, be met: to bring about the real human kingdom on Earth.

And this is exactly similar to what I want to say here today: this is also how I see

the matter. It is *only* through the practical demonstration of the analyses in one's everyday life that one can expect other people to become interested. And I believe this is the only way one can really promote the spread of this work. It must go along with the saying that *noblesse oblige* and it has to be through the power of example that one takes the matter into one's own hands to the best of one's abilities. It is of course not easy doing so, but it is nevertheless what is needed.

Martinus emphasized several times that it is *the bees that must come to the honey*, or in another version: the bee must come to the flower, not the other way around. And it is of course also true that we must realize that *the bee does not come to the flower for nothing*. If the flower does not have anything to offer, if it does not have colour, smell, nectar, etc, no bee will come to it. And the same applies to Martinus' cause. Only if we can turn ourselves into flowers with a certain amount of colour, scent and nectar will we become flowers in the cause so that the bees begin to come of their own accord.

This will also have very great practical

significance for us, in the sense that training will increase the possibilities and the conditions in each person of experiencing God, of seeing God. In relation to this, Martinus said on several occasions that *"only the one who does not know God has time to wait for Him"*, by which he meant to say that God is the highest and most wonderful experience one can have in life.

Seen in this light, we will be doing ourselves a great favour by making the effort to try to put these analyses into practice. *Without* this practice, my personal prediction is that the cause will eventually come to experience a sort of *spiritual impotency*. On the other hand, by putting the analyses into practice on a daily basis we will all be able to turn ourselves into flowers and show the way to the real human kingdom.

But this is no easy task, so allow me to end this speech by quoting an old Russian prayer: *"Dear almighty Lord, give me the power to change in this world what can be changed. Give me the strength to accept what cannot be changed. And finally give me the wisdom to know the difference between the two."*

Translation: MH

John the Baptist

By Daniel Palmgren

The story in the bible about how John the Baptist meets Jesus, just as the latter is about to start his mission, reveals a fine and significant reception of the world redemption two thousand years ago. Maybe this story can be of help in also understanding the receptiveness to the world redemption today, although this of course is very different in its nature. This reflection arose in particular because Martinus applies the concept "John the Baptist work" to the spiritual preparations that have been made for the new world redemption by, for instance, theosophy. Hopefully, this article can bring about some ideas as to how we should all welcome the new world impulse that to a larger and larger extent is spreading across planet Earth.

In the New Testament is written a story about a man of whom Jesus said: *"Among*

those born of women there has not risen anyone greater than John the Baptist; yet he

who is least in the kingdom of heaven is greater than he" (Mat. 11:11). This statement shows that the person in question must have come far in his spiritual development even if he was still not quite ready to join the kingdom "that is not of this world". It relates of course to John the Baptist, who himself was asked if he was the expected Messiah, but who answered that his mission was only to clear the road for someone much greater than himself: "He is the one who comes after me, the thongs of whose sandals I am not worthy to untie" (John 1:27).

This story in the Bible is a good example of what real spiritual greatness means: to dare to give the greatest gift one can to the surroundings with no fear and with no thought for one's own safety. It was exactly through his courage and spiritual strength that John the Baptist could fulfil his mission, which was to pave the way for the anticipated Messiah and thereby contribute to a spiritual impulse which would shine over the entire world and make "the holy scripture" famous far beyond the local area.

The attitude of John the Baptist towards the world redeemer

However, there was another character trait which was absolutely necessary for John the Baptist to have in order to complete his mission. Courage and spiritual strength are certainly important attributes but they are still not quite enough. In order to avoid a fanati-

cal and self-glorifying attitude, two additional attributes are needed: unselfishness and humility. If John the Baptist had not been able to disregard his own persona and see his limitations, he would never have become the fine instrument for Providence that he in fact turned out to be. That he truly

possessed humility and unselfishness can be clearly seen from his statement about Jesus.

At the time when John the Baptist first heard about Jesus, Jesus was considerably less famous than John himself. The selfish reaction would then have been to try by all means to bring down this new gifted person in order to protect his own position as "the Baptist". As it was, John reacted by not only refusing to fight Jesus, but by first and foremost doing the very opposite: by welcoming him. John the Baptist did not want to be considered the Messiah, even though he was asked if he was. He believed the right attitude was that "*Jesus*



"With Christ's baptism, baptism was made holy"

From *Biblis Pauperum*, Gad, Kbh. 1984

must become greater, and that he himself must become less." He compared Jesus with a groom: "*The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete*" (John 3:29). The joy that John felt by accepting Jesus and seeing his mission grow forth is the highest expression of humility that can be manifested. It not only shows a realistic insight into Jesus' true "royal consciousness", it also shows a deep love for

the person he so clearly saw to be greater than himself. Exactly because of this humility and love could he become a true helper of Jesus, and even be given the mission to baptise the world redeemer and thereby be allowed to contribute to the opening of his mission.

The attitude of the Pharisees

The opposite reaction can be seen in the attitude of the Pharisees, although, of course, glimpses of light also exist here. The fact that Nicodemus visited Jesus during the "night" proves that some Pharisees had a hunch that Jesus represented a higher consciousness. Another example is Paul who after his cosmic glimpse dedicates his life to spreading the new teachings. But from the Pharisees as a group, Jesus knew that he could not expect the least bit of welcome or protection when it came to the mission of world redemption. All considered, they did have a position of power to defend and could therefore only consider it a threat if someone from the outside had more knowledge than them in regard to their own domain of expertise – in particular if this someone was a common man of the people.

Is it not a common rule that those in power are reluctant to accept anything that is new and life-giving, if it can in any way pose a threat to their own position? And Jesus was well aware that this in particular applied to the "chosen people" to whom he himself belonged.

An example of true humility

It is an irony of life that the very person who was considered by Jesus to be the greatest was the one who felt himself to be the least in comparison to Jesus.

John clearly expresses his humility in the way he describes "*he who comes after me*". But this is really not as strange as it might seem. The quality that we call humili-

ty is to a large extent the result of spiritual development, that is to say, life experience. The person who has great life experience and insight into spiritual development has also started to create a clearer and more realistic picture of what true spiritual maturity means. As he also through the realisation of his own imperfection nourishes a strong desire to experience this spiritual maturity, it is equally easier for him to feel true humility when he witnesses spiritual perfection in practise.

In the example of John the Baptist, we can see that true humility does not have anything to do with self-erasing servility or pretence, but that it can be precisely an expression of realistic insight into what is great and true in the surroundings, as well as an expression of deep love that is not dependent on whether something is well-known or authorised by the exterior world. This same attitude is also more than relevant today during the birth of a new spiritual world impulse. If we are able to dare do our best for this impulse, in a fearless manner and with true confidence in Providence, while at the same time being ready to step aside and warmly welcome what we experience as bigger than ourselves, no matter from whom it might come, we can all become important co-workers in the creation of "*a new heaven and a new earth*".

References:

The New Testament

Logic, chapter 66 (concerning the concept "John the Baptist work")

Article entitled "Humility" (Not yet translated into English)

Livets Bog III, 867, 871 etc. (These sections deal with Jesus' statement about John that: "He is the Elijah who was to come. He who has ears, let him hear" (Mat. 11:14-15) According to Martinus this is a direct reference to reincarnation.)

Translation: MH

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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Subscription

4 issues per year
Within EU: DKK 145
Incl. tax
Rest of world: DKK 116
Single copies: DKK 36

Publisher

Martinus Institute,
Copenhagen.
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may be reproduced without
the prior permission of the
publishers.
ISSN 0107 7929