



MARTINUS
INSTITUT

Kosmos

MARTINUS COSMOLOGY

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The foundation of the soul!

How easy it could be to bring about peace in the world. For example by wiping out those people or nations that are the cause of war. *Exterminate them!* It is so easy to say, and it has been said many times in the course of history, and is still being said today. It is said whenever people are at war.

War has its own history. When children study history at school, it is the history of war that they study. War is good entertainment and exciting – once it has become history. But when seen as something existing in the present it is deadly, we all know that, and this is the reason why we have to give war a purpose. We have to fight for peace. And we do that under the motto: *Exterminate them!*

As you can see, there is something here that does not really add up. However tempting and infectious the thought might be, one cannot bring about peace between the countries by waging war. That became perfectly clear after the Second World War. How? Through the leaders of the two old warring nations, De Gaulle and Adenauer sealing the peace by throwing their arms around each others necks. Something similar happened between the veterans of the American Civil War. And these rituals had a real impact. They became a bond of peace bearing the initials: EU and USA.

If you now turn to the next page and begin to read Martinus' article, it won't be long before you come across the word "stupidity". But it seems that it is not so stupid to be stupid. We only have to look at the history of Europe and North

America to see the truth of this. The more representations of enemies we create, the more bonds with initials there will await us in the future. It is just a question of time. War will devour itself. The stupidity of war will bring about its own downfall. It therefore makes absolutely no sense to get annoyed or agitated. That is just a way of maintaining war and of being stupid oneself.

Just think for a moment how logical our existence is! And this logic can be rather dramatic when all of a sudden we are struck by its obviousness. For example the reason why it is an unimaginably slow process to bring Martinus' cause out into the world is perhaps due to the fact that there is more drama in war than in logic. You can read more about the slow progress of Martinus' cause in the question and answer section.

So now you could well ask: What has this to do with what I can do *myself* in order to bring about peace in the world? That is something this little magazine can help you with. For example in Anders Trondstad's article you will see how he drinks nectar from the overall view that Martinus gives him. Behind the vast amount of theory there rests a quietness, from where there radiates peace as the most natural thing in the world. To read Martinus is to be peaceful in one's mind. Everything else follows of its own accord, and peace becomes – as Martinus writes – *the foundation of the soul!*

Søren Hahn

Translation: Andrew Brown



The true cause of war, its virus or infectious germs

by Martinus

1. All spiritually ignorant human beings live more or less at war

I would like to open my series of lectures here at the holiday centre with a lecture about world peace and what we can do about it. The holiday centre has in fact come into being as a link in the work of creating all the knowledge, wisdom or science that will provide all the factual proof that world peace is the absolutely most perfect goal, and indeed the only goal, for both the individual and mankind as a whole. It is therefore my wish that you will never ever forget that this holiday centre is intended to be a gathering place for people who have begun to wake up from the dead state that manifests itself as spiritual ignorance, stupidity and naivety. These three factors merely express one and the same thing, namely the death that is the consequence of eating of the tree of knowledge of good and evil. Every being that is to some extent infected with this death will show himself to be spiritually very ignorant. When this ignorance is found in a person who is at the same time highly egoistic, it turns into stupidity. Stupidity leads to actions that inevitably wound, mutilate and kill be-

ings in the surroundings. These beings in the surroundings will follow their instinct of self-preservation and defend themselves and thereby present a war front to the individual, which it in turn will have to defend itself against, and so on. The being is therefore in itself a war front, the surroundings are also a war front, and the whole of this being's world or its experience of life becomes nothing but war. All uninitiated human beings wherever they are in the world therefore live, to the extent that they are spiritually ignorant, more or less at war. In all those areas in which they are spiritually ignorant they will inevitably wage war.

2. The virus in human beings' mentality that promotes war

It is these human beings that are a danger to world peace. As long as these human beings represent the vast majority of people on Earth one cannot expect there to be real, permanent peace with all its blessings, such as flourishing of culture, art and cosmic science that could replace a life of slavery, working in a job purely out of material necessity, with resignation, poverty, illness, hunger and misery. All spiritually ignorant

human beings are the primary cause of war. All human temperaments and thought climates promoted exclusively by egoism, all worship of the right of possession and acquisitiveness, all envy and jealousy, all slander and defamation of one's fellow human beings are the virus that gives rise to all the fears and murderous manifestations of the great wars. War has nothing to do with how things are progressing in Korea; war has nothing to do with communism, fascism or nazism. It has absolutely nothing to do with any kind of deadly -ism. Neither has it anything to do with dictatorship, canons, tanks or hydrogen bombs. All these phenomena have already become war; they are the very flowers and fruits of war. These will to the very highest degree continue to blossom as long as the war-promoting virus has not been eradicated from the soul or mentality of human beings.

3. World peace cannot be created by either political or religious movements

What difference does it make that human beings speak out about the creation of world peace and bright and pleasant conditions in the future, when they themselves are full of the virus or infectious germs of war? What good does it do for them to take part to a large extent in condemning this or that warring power, this or that political party, this or that religious view of life etc., when they themselves, with their strongly unloving criticism, condemn other human beings and think nothing of slandering their closest friends and thus injecting all and everything with the dangerous war virus that spreads antipathy, conflict and hostility among beings that have otherwise lived together peacefully as friends? World peace can certainly not be created through peace movements, united nations, political or religious sects and communities as long as the

members of these movements are to a large extent the carriers of the virus or infectious germs of war, since wherever they spread propaganda about peace they are to a certain degree spraying those with whom they come into contact with the noxious fumes and infectious germs of war.

4. The war virus in its pure and its diluted forms

The most dangerous matter within terrestrial mankind is therefore the war virus. It not only leads people and countries into situations in which they kill and destroy culture, but it is also the very thing that undermines the purely bodily health of each individual. It is the most fundamental cause of cancer, just as all the other illnesses are in reality also its flowers and fruits. It has ravaged, murdered and tortured human beings throughout their entire history, or for as long as their I's have been incarnated in terrestrial human bodies. The entire history of mankind is an account of the war virus. It is extraordinary that we have still not become aware of this most dangerous of all poisons. It is not only the most effective physical poison for wounding and killing, it is the very culmination of mental poison. There is no poisonous substance that is stronger or more effective when it comes to destruction. It is the mother poison of all other poisons, which are in reality merely this poison in a diluted form. The poison in a snake bite, just as much as a derogatory thought about one's neighbour, are diluted forms of the war virus and will inevitably begin to brand the being towards whom it is sent, unless this being has been vaccinated against it and thereby rendered immune to its effects. But how can one make oneself immune to a poison that one does not recognise, or that one even denies in advance due to one's spiritual stupidity and naivety? One cannot. This

is the reason why we see millions of human beings ending up in gas chambers, millions of others ending up as victims of canons and bombs and millions more perishing out of sorrow for their slaughtered and wounded relatives or through speculation, ruin and bankruptcy and the consequent nervous breakdown and mental illness. Still others become war-psychotic, swearing by the greatest possible build up of arms and the creation of the most effective murder weapons for slaughtering, wounding and killing and the creation of a propaganda based on lying that totally pollutes the atmosphere of terrestrial human beings and that like a carpet of smoke attempts to cover up everything that had previously in reality shown signs of humanity, democracy and the development of wellbeing for mankind.

5. The fig leaf or the camouflage of the war virus

In truth Adam and Eve's fig leaves, or their tendency to hide their nakedness, has reached the stage of genius. This carpet of smoke, that is to say the lies and exaggerations of propaganda and advertising, constitutes the true element of the war virus. This carpet of smoke can maintain the power to kill and the ability to infect throughout spheres and zones where it would otherwise be impossible. People are hurriedly reaching for their newspapers and magazines or rushing to meetings of political parties or sects, and are swallowing with open mind and body the war virus that has been camouflaged by the carpet of smoke and made to look like promises of beautiful, paradise-like spheres where one can attain the most beautiful ideals and states of paradise, as long as one hates and persecutes all beings who think differently. They have in fact gone so far as to use torture and burning at the stake or modern witch trials to force the people of today to join a party or so-

ciety that can supposedly get rid of war by using war, or can eradicate the killing principle from the world by creating this very principle, or can create peace by creating unrest. A more ingenious expression and instrument of spiritual stupidity cannot be manifested. These world rulers think they are creating peace for mankind and cannot see that they are in the process of fuelling the hellish bonfire in which they themselves and their life's work will perish.

6. When one has overcome the war virus within oneself, one is immune to war and its effects

The abolition of war is therefore, as we have already said, not a question of who wins the battle in Korea or China, but to the very highest degree a question of which of war's infectious germs or viruses can be found in our own mentality or soul. If we have overcome the war here, we will no longer have anything to fear of war. War will then be exclusively something that concerns the other human beings and their way of relating to its virus. War will then be a phenomenon that you are completely immune to, you will be able to even take part in healing and removing war from the sphere of other human beings, having free access to the battlefields, occupied territories and devastation. No one will be able to harm a single hair on your head. Here it is literally the case that the very hairs of our head are numbered and no single sparrow falls to the ground unless it is God's will.

So what is the most appropriate thing we can do today to take part in abolishing war? The absolutely best means of eradicating war and the only means that are infallible are exclusively to cleanse yourself so that you can guarantee that you are in no way whatsoever infected with the war virus and consequently are absolutely unable to infect anyone. If you have overcome

the war virus within yourself you will be immune to all warfare and its effects. Peace will then have become the foundation of your soul. You will then have won a victory over war that it would be impossible for an army of several million soldiers to have gained. It is impossible for an army, no matter how large, to overcome war. War cannot be overcome by means of war. Every victory won through the imposition of power is merely a reinforcement of war. Every warrior can only be overcome by an even greater warrior and by means of an even better war. But a better or greater or more ingenious war can be no nearer to peace than a lesser war. Combating the world's greatest evil, the war virus, has to be the one and only thing necessary for every advanced, intellectual human being.

7. The mental vaccine against the war virus is the process of combating spiritual stupidity, self-contentment and superiority

But one cannot combat the war virus with spiritual stupidity. There exists only one way of combating war, and that is with a mental vaccine. This mental vaccine consists exclusively of combating spiritual stupidity. How do we combat stupidity? It is absolutely not combated with self-induced feelings of superiority, that is to say a pharisaical view of oneself. If an uninitiated human being believes that he is to a large extent wonderful or infallible, this is already an infallible symptom that he is to some extent infected with the war virus. Boasting, self-contentment and imagining yourself to be superior, thinking of yourself as the hero of all times, boasting that you are to some degree clairvoyant or that you have psychic powers, that you have read many authors, believing that you know life inside out so that

there is no one who can teach you anything whatsoever, is an infallible sign of spiritual stupidity, and this stupidity is the infectious germ of the war virus. There are many ordinary people today who are boasting about their greatness, that they have had spiritual experiences or cosmic glimpses, and are boasting about a knowledge that has absolutely nothing to do with cosmic glimpses but is taken from a certain cosmic author, whose name they take care to hide, so as to not put their own name in the shade. People could just as well read the same author themselves and become just as clever, it's too bad that they don't. Is this not lack of love and spiritual stupidity or the war virus?

Martinus' manuscript finishes here, but there is a further page with the following hand-written notes:

Spiritual ignorance and the resultant stupidity is the war virus.

Many people are carriers of the virus.

Unhealthy living and meat-eating. Tobacco and alcohol etc. are also the war virus.

Newspapers, magazines and propaganda etc. are also in many instances the virus that causes war.

Disinfection of the race through education in schools etc.

This article is a reproduction of an unfinished manuscript for a lecture held on the 2nd July 1950 in the lecture hall at Klint, at the opening of the summer season. Titles by Ole Therkelsen, approved by the council 31 10 2008.

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Translation: Andrew Brown, 2009

The unarmed kingdom of the world – or the kingdom of heaven

by Martinus



For many people the term “the kingdom of heaven” is of no particular interest. If anything, they think it covers something very naïve, something that is in actual fact merely religious superstition and that has therefore no foundation in reality. This ignorance is not without risk, for someone who does not reckon on the kingdom of heaven is someone who does not understand his own existence. But living a life one does not understand is not in accordance with the meaning of life and can never, in any case whatsoever, bring one happiness, for someone in such a situation cannot avoid permanently sabotaging his own life, his own fate. And we see a multitude of sabotaged fates. Indeed, has not the whole of mankind up till now sabotaged its fate to a great extent? Has not one so-called world culture after another perished in blood and terror? And how is mankind preparing its future fate? Is training to sabotage life not the greater part of mankind’s preparation? What about the so-called atom bomb and hydrogen bomb? Has inventing and developing them not involved a colossal amount of work? And has it not cost immeasurable sums of money? And has not the raising of this money cost millions of people their labour and their health? Has it not been at the expense of the perpetuation of the principle “In the sweat of thy brow thou shalt eat bread”? And who feels very secure about a future in which hydrogen

bombs, the terror of terrors or hell can be let loose at any moment? And who is certain to survive this hell? And how can a life based on hell or a fatal attack and defence be any different to the life of an animal? Is not the poisonous snake’s defence a defence or an attack based on its lethal capacity to transfer its life-threatening poison into its enemy’s organism? Are not the lives of the lion and tiger, indeed of all beasts of prey, based upon the destruction of other beings’ lives? What difference is there between human beings sabotaging life by defending and attacking, and animals sabotaging life by defending and attacking? The difference is that the human beings’ ability to sabotage life compared to that of the animals is like an earthquake compared to a summer breeze. The attitudes of the animals and human beings to this life-sabotaging existence differ in that while it is a matter of course for the animals, and cannot possibly be otherwise, it is hardly such a matter of course for human beings. A lot of people do not want to base their lives on this sabotage, since it is inconsistent with what mankind’s greatest wise men and founders of religions have taught them. In churches and schools mankind teaches its children that they must not kill, that they should love their neighbour and so on. And it has created laws that punish and even execute people if they murder other people or in any other way treat

them unjustly. But at the same time it compels millions upon millions of its young men to be trained to murder and kill, partly in hand-to-hand combat with the enemy, and partly through operating gigantic murder machines, atom bombs and hydrogen bombs that can wipe out large cities, their populations and cultural assets within seconds. A greater sabotage of life surely cannot be imagined. A greater proliferation of the violation of life's greatest commandment, "Thou shalt not kill", cannot exist. This zone of life is therefore many times worse than that of the animals. Our existence is not conditional upon people killing in order to live. They live in this zone of life only because they believe that they have to defend themselves by murdering and killing. But the Earth has reached a stage of evolution where it is able to shelter and feed a population many times greater than the present one. It provides such splendid opportunities that life here on its surface could become a paradise for its people at any moment, just as soon as they can wake up out of the fatal superstition in which they live regarding the protection of life. We see here that the present dying world culture constitutes the situation that is expressed in the parable of the prodigal son, where he suffered such degradation that he ate with the swine. Eating with swine means living exactly the same kind of life as an animal: protecting oneself with weapons, and eating the organisms of other living beings. This is what living the same kind of life as the animals means. But we also know that the prodigal son turned around and went back to his ancestral home where his father received him with great joy. The opposite of this animal existence in which people live and which they call culture exists; we know

it as the "kingdom of heaven". This kingdom is neither an imaginary kingdom nor some kind of Utopia. It is a kingdom whose light shines forth, although we can as yet catch only a glimpse of its first feeble peep of dawn. We can observe this kingdom with our own awake day-conscious senses. We do not need to adhere merely to what the Bible says about the kingdom of heaven. It is a much greater fact of daily life than is expressed in this holy book. Where and what is the kingdom of heaven? It is said that "the kingdom of heaven is within you". It is therefore for the time being a mental state. This mental state cannot therefore be what causes people to do so-called evil, to kill and murder. On the contrary, this state causes them to have scruples when they have done something evil to humans or animals. In all people there is a faculty that decides what they have the heart to do and what they do not have the heart to do. This is the faculty of humaneness. That this faculty is in the process of developing in all people is evident because the capacity of this faculty is not equally great in all people. In some people it is not very far advanced. They have the heart to do very evil things to their neighbours. And in some it is so far advanced that they do not have the heart to hurt other beings. Such beings do not, for example, have the heart to kill animals. They do not have the heart to be fishermen or hunters. They are not therefore totally devoid of empathy for the fate and the suffering that fishermen, hunters and butchers inflict on animals. The opposite is true of vivisectionists. Sabotaging animals' lives so terribly does not affect them in the slightest. Here the mentality we call "the kingdom of heaven" is absent. Many people even pursue fishing and hunting as hobbies. It can-

not be denied that these people here compromise themselves, showing themselves to be veritable primitives, even if they do have aristocratic or royal titles. Indeed, it is in these very circles that one finds angling and hunting. And of course the more slaughtered animals such a person is photographed with in present-day major daily newspapers, the more they reveal their life-sabotaging primitivity for people who are advanced as regards humaneness. People's lives are not conditional on them killing animals in order to live. Neither their flesh nor their skin is worthy food or clothing for developed people. They reveal merely the primitivity of the Eskimo or polar human being, a primitivity that is temporarily essential for the primitive polar human being who has to live in ice and snow, but is not essential for them. They also reveal their vanity by wearing expensive furs so as to display their wealth for to other people. But people cannot be blamed for this because they themselves do not decide where they stand in evolution. This does not, however, prevent us from observing people's mental growth from one state to another. But the knowledge one acquires about this does not of course give one any right to blame other people for their continued inclination towards hunting, fishing, fur clothes and meat-eating. This must continue until the people in question, with their insensitivity towards animals or living beings, have experienced the return of so many fateful consequences in the form of suffering that they no longer have the heart to harm any living being. Everyone will eventually come to this point. And it is this growth in the mentality of the ability to not have the heart to kill, to not have the heart to harm animals or human beings, that is the "kingdom of heaven".

It is therefore not a kingdom that can be created by any kind of politics or dictatorship. It is a kingdom that grows in human beings in the form of their faculty of humaneness. This faculty will lead all people to the point where they themselves would rather suffer than have others suffer. It will make people feel happy to be a joy and blessing to all other living beings. Gradually, as this mental faculty grows, it will remove all war, hostility, evil criticism, all unkindness and insensitivity towards animals and human beings. This kingdom is therefore something that grows within all human beings. In some it is still only a tiny seed, like a mustard seed, but in others it has already become a huge tree in which the birds of the air can build their nests. It transforms every single person into a divine cell of love. Thus the whole of mankind will gradually be built up of these cells or units of love, and become a world kingdom in which everyone serves everyone else. No one has the heart to allow others to be worse off than themselves. The kingdom of heaven is therefore an organic development that takes place in the human mentality and can be observed physically, and thus be established as fact. All the great promises of peace on Earth, of good will towards men, of the creation of the human being in God's image and so on, are therefore established as physical facts. The idea that one should love one's neighbour as oneself is hereby shown to be science, true culture, beauty and joy.

Edited by Mogens Møller from a transcript of a lecture given at the Martinus Institute on 18th March 1956.

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Translation: Mary McGovern

The Art of Seeing Oneself

by Sören Grind



The inner world – a new horizon

In our evolution from animal to human being we have gradually woken up and become conscious. At first our senses awakened to the outer world. The instinct of self-preservation urged us to be on our guard in relation to our surroundings, since they had their eye on our territory or even our physical body as food. The mating instinct and competition for the strongest man or the most beautiful woman were the driving forces behind the life-and-death fight between rivals. These primeval driving forces played their part in forming our consciousness in the struggle for a place in the sun. We were all at that time absorbed with the outer world and the others, and had still not discovered our own inner world. Inner peace and relating to our fellow human beings were then of no value in the struggle for survival and consequently did not exist within the scope of our consciousness. We experienced ourselves as victims of outer circumstances, circumstances that through the use of might should be transformed in our favour. It was only much later in the evolution of the terrestrial human consciousness that we became conscious of our inner world. Slowly but surely we became aware of a universe of thoughts and feelings. The more our feeling and intelligence grew, the more the sense of our own mental world, along with the ability to analyse it, expanded.

In the last hundred years radical changes have taken place in the way human beings relate to their environment. Fewer and fewer men go proudly off to war. They come home with war wounds that not least have left their mark on their mentality. They often need help in overcoming anxiety, depression and insomnia. In Vietnam and Iraq more American soldiers committed suicide after the wars than died on the battlefields during the wars. Soldiers are tired and are beginning to long for outer as well as inner peace. Mothers are no longer proud to send their children out onto the field of honour. More and more people are engaged in peace movements and the protection of human rights. War and the desire to overcome the opposition continues nowadays in a more diluted form in every conceivable kind of competition. For example, in the fields of sport, beauty contests, political elections and religious disputes the fight goes on, using strength, cunning, strategy, tactics, manipulation and the spreading of rumours to overcome the competition. Even those working for peace are subject to conflict and hateful campaigning. It is natural to fight for peace until one eventually realises that the real work of bringing about peace begins within us and can only be brought about by peaceful means.

In recent decades a whole flood of literature on self knowledge and per-

sonal development has poured out over this part of the world. The insight that “the kingdom of heaven is within yourself” is rapidly rising above the horizon. The ability to see oneself, one’s own thoughts and feelings is in the evolutionary perspective a rather new phenomenon. It is in competition with an old conflict-consciousness that automatically directs all our attention into finding out what is wrong and lacking in others in order to do as much as possible to destroy their options in the struggle for position. In competition in the work place, or for a desirable partner, or in spiritual movements or for honour and fame we are often unconscious of the power these animal driving forces exert over the often seemingly innocent motives of our everyday actions and attitudes.

Mental defence and hidden horizons

As those who are the strongest, cleverest or most beautiful clearly have advantages in the struggle for a pleasant physical existence, and as being good has been seen as the road to a place in heaven, these are the qualities that we strive towards and have as ideals. We want to be seen as strong, beautiful, intelligent and good and we therefore make every effort to hide weakness, ignorance, physical shortcomings and malice. The ability to camouflage our baser nature and imperfection has therefore grown into an important factor in winning our own and other people’s approval. These talents in camouflaging have in several areas become so automatic in us that we do not see them ourselves. We sometimes say “he is lying so much that he even believes himself what he is saying”. In such a case the subtle and truer picture of our own personality, as well as the motives that lie behind it, have completely dis-

appeared beyond our horizon. Other people perhaps know that they are not completely true, but we have used our powers of suggestion so strongly to create a false picture of ourselves and the world that we experience it as completely true.

I presume we all have to take into account that we have several such aspects in our personality, where, in defence, we have hidden parts of ourselves, or that we have other aspects where we have still not developed the ability to look into these inner mental rooms that, without our knowing it, set the scene for our actions and thoughts. This is why we sometimes gain insights and knowledge about ourselves that enable us to see our actions and reactions in a new light. This process is actually the very purpose of our journey here on Earth, namely to make the unconscious conscious, so that we can choose to live in a more human way, freeing ourselves from the old, instinctive, animal habits.

The emperor’s new clothes

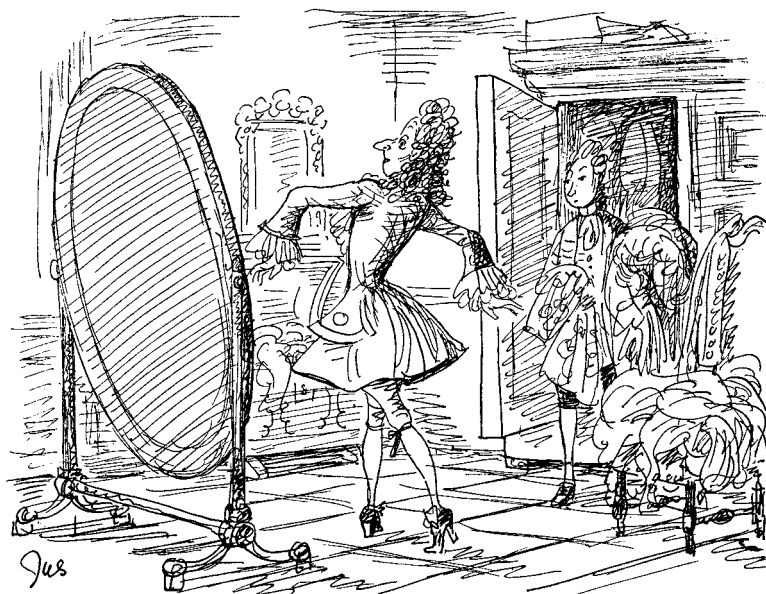
It is a natural and unavoidable part of our evolution towards a higher consciousness that we be exposed and stand naked before ourselves in one area after another. As we have already mentioned there are many forces within us that strive to appear in a good light and that therefore automatically enhance our motives and driving forces so that they appear noble and having a good purpose. An important factor behind this self-idealisation is the indispensable quality that we all struggle with each in our own way, namely arrogance. Arrogance is nurtured by our lack of ability to see others and to understand their motives. We choose opinions, assessments and attitudes that in our understanding are most believable. We do not see the causes of the other person’s different opinion and

attitude on a certain issue, at least not in the same perspective. It is therefore quite natural to think that one knows best. If I think that Martinus' world picture is the one that is nearest to the truth, or if I perhaps even go so far as to say that it is the truth, it is because it agrees with my experiences. In the same way, the atheist's experiences lie behind his standpoint and the terrorist's behind his conviction to bomb himself to a place in paradise. It is we who know best, and think that it is the others who have got it wrong. In my world my standpoint looks the best, otherwise I would not have it. It also gives a certain amount of pleasure to live in the conviction that one knows better than the others. There is, however, a great risk that one day we will be found out and stand naked when we realise that the interpretation of the truth that we have so strongly asserted was formed out of more biased, baser motives than we had originally thought. The more persistently and self-confidently we have tried to drive our opinion across, convincing others that we are right,

the more painful will be our nakedness and our fall when we realise that we have been wrong. When we notice that we become tense and agitated when we put forward our ideas, we have still not found that quietness that characterises the humble person's certainty and respect for other people's points of view and the peacefulness in ourselves that renders us open to changing our opinion if we come across arguments that are better than our own. It will be an extraordinary day when we see a politician, in the midst of an election campaign, acknowledging that his opponent's solution is better than his own. Until that day, it is we who have to go on working to obtain a similar freedom from prestige and openness to the truth in our everyday lives.

Spiritual arrogance

When we come across a higher knowledge, such as for example Martinus' spiritual science, it is completely natural that this prescribed tendency to cling in a biased way to one's own viewpoint and to look down on other people's



Many years ago there lived an emperor who was so fond of elegant, new clothes that he spent all his money on making himself look finely turned out. The only reason he would inspect his regiment or go to the theatre or drive in his carriage in the forest would be to display his new clothes. He had a different shirt for every hour of the day, and just as people say about a king that he is in his council chamber, about this emperor they would always say that "He is in his dressing room!"

points of view makes itself felt. Any new theoretical insight into a higher thought world will have a tendency to strengthen the arrogance that we still possess. Most groups of people brought together through a common interest in spiritual matters are therefore characterised by internal conflicts, in which everyone is convinced that they are right and that the others are wrong. This is also often strengthened by the fact that one thinks that it is one's job to administer the words of God, or that one is betraying one's now deceased spiritual teacher or God himself if one does not resolutely stand by one's conviction. One easily forgets that one's surroundings are also a part of God. In one's own personal interpretation of the speech of life one has one's convictions confirmed: the old war-hungry warrior goes ahead automatically and unconsciously correcting other people's faulty standpoints, and the righteous anger now looks for "weapons" with which one can conquer one's opponents. In this case one has the most beautiful arguments in the world explaining why

one's own conflict is justified and loving, and why speaking ill of the others or possibly acting against the rules and laws that are in force is legitimate in the fight for the good. The old saying, "the ends justify the means" has now been given a more appealing explanation.

When one meets opposition, it stimulates the justified warrior to find new arguments to cast suspicion on the opponent. We are completely focussed on seeing the splinter in the other person's eye and we do not see the beam in our own. When I have the most need of examining myself, I am completely taken up with the conviction that it is the others that ought to realise that they are being arrogant and at long last realise why I am right. The fact is that we could very well be right on a certain issue, but because we have ended up in a quarrel with our supposed enemies it is high time that we realise that the timing of our cleverness is not in harmony with God's schedule. We can have ideas that are as well-thought-out as you like but the trick is to listen out for whether they here and now fit into Providence's plan and insight into what is best for the whole. Impatience and quarrelsomeness obscure the very light we believe we are serving.

Everything is a confirmation of Martinus' analyses

Everything that happens is a story about life and its laws. The wise men and women who have an insight into the mystery of life are not anxious; they know that the truth always wins and that the reason

From Hans Christian Andersen's "The emperor's new clothes", with illustrations by Jensenius. H.C. Andersen was one of the few authors that Martinus mentioned in his writings.



we unfinished human beings are here is in order that we can be confronted with our imperfect sides in our meetings with one another. If we study the truth about life we will learn that what is happening here and now is a confirmation of the forces of consciousness and the categories of consciousness described by Martinus.

The theoretical understanding that we are given in Martinus' description of life is characterised by optimism, beauty and stringent logic. It is therefore easy to allow oneself to be disturbed by the fact that those who are working to spread this beautiful message do not entirely manage to practice it. But it would be naive to believe that we who are at an initial stage in the understanding of the mystery of life should have the ability to practice it. The burning interest that many of us have for spiritual science is due to the fact that it consists of ideals that belong to our longings and thereby our future. It is therefore a good idea to treat the conflicts that arise around the truth as the body of experience that is necessary to enable our theoretical knowledge to become living knowledge within us, thereby increasing our ability to understand and see through ourselves.

Martinus writes about our natural tendency to be biased and intolerant in section 14 in *Livets Bog 1*: "... intolerance always appears to these beings in the guise of *"justice"*, to the extent that to a greater or lesser extent they lack in these areas the ability to see that everything is very good. As this intolerance, masked as justice, therefore exists as a natural predisposition in the aforementioned beings, they will be in possession of absolutely no other means of overcoming it than a possible outward or *theoretical basis*. They will, in their view of the absolute truth or the existing reality with its laws, principles

and ideas, therefore deviate from the picture that is manifested in the form of *Livets Bog*, to the extent that their view deviates from being unbiased or balanced. But because this view is not created by their will but by the body of experience that they have personally gathered up to this time, and this, as we have already said, is of such a nature that it has still not been able to create the basis for a culminating ability to love, and thus cannot be in possession of a *tolerance directed towards all fields*, these beings are consequently compelled, possibly in several areas, to even be my opponents, regardless of how much they might wish to be the opposite. But because the result of such a deviant view will always in the end lead to a confirmation of reality, all those who on the basis of their natural predisposition are compelled to be my opponents, will in reality be *my co-workers...*"

At present we are so used to concentrating on revealing other people's arrogance, righteous indignation or intolerance, but the purpose of life's speech to us, no matter from whom it might come, is to awaken insight into ourselves and the ability to not only be able to see what is true, but also be able to see when we have the support of life for the thoughts we have and the initiatives we take. If we notice that we come into conflict and allow gravity energy and intolerance to create havoc in our projects, it would be a good idea to take a step back and examine ourselves.

Being patient with ourselves and one another

To free oneself from all forms of intolerance and arrogance is the same as to become a finished human being. These characteristics are the "guardians of the threshold" that follow us in various guises all the way until we reach the

threshold of the true human kingdom and cosmic consciousness. We therefore have to allow for the fact that these characteristics, often unconsciously, affect the way we relate to our neighbour. Whenever more than one of us unfinished human beings meet, there now and again arise conflicts. It is a part of the learning process that will lead us to know ourselves and to have the wish to change ourselves in the direction of being more loving. The key point that will prevent us from being locked in disputes with our surroundings is to realise that it is all the time God we meet in our neighbour, and that the things that take place in life are God's way of taking care of our own development. Our task is to change ourselves and, to the extent we can, be a help and inspiration to others. If we see others failing, we do not need to take on the role of having to correct them. Life has an infinite number of tools at its disposal when the Godhead sees that they are receptive to being taught. With people who we have taken into our confidence we can train in the difficult art of putting forward our observations in such a way that we give our fellow travellers fresh courage to look into their behaviour, at the same time as showing the person deep respect and love.

Judas represents a natural stage

Judas has become a symbol of "the guardian of the threshold". He had good intentions. He wanted the people, his relatives and friends to be able to see the greatness of his master. This was also what Providence intended Judas' role in the mystery of Easter to be. But Judas was not conscious of what his role would turn out to be. He believed that Jesus had such mental sovereignty that it would make him invulnerable. And in one way that was true, but his body was not invulnerable. Neither was

Judas conscious of Christ's real mission, to show how one can be crucified and be able to forgive one's executioners even while undergoing the most intense pain. Judas had therefore a necessary role to play in carrying out what Providence intended: to show mankind, through Jesus, the perfect way of meeting one's fate. Later when Judas saw Jesus being tortured and crucified as a consequence of his action, he woke up from his self-suggestioned idea of how Jesus should demonstrate his mental sovereignty and spiritual invulnerability. He also woke up from his idealised image of the prominent role he should play in the service of the light. He fell into such a deep depression that it led him to commit suicide. We all of us play a role in the theatre of life, but we all certainly want to play a more pleasant role than Judas, and want to contribute to evolution with our love and be sensitive to what is best for the whole and our neighbour. In order to be in harmony with this wish Martinus gives us the following guidance:

"And if you were to ask me how you can be sure that you are not being a "Judas", I would answer: *"when you have become so immersed in the divine light that you feel that no one can cause injustice and no one can suffer injustice, and that you yourself are the deepest cause of every unpleasantness directed towards you and that you can therefore never feel like a martyr, never feel unjustly treated by any person, regardless of what that person might do to you, and that you can therefore never become angry with anyone or anything, but live in a permanent state of joy in the experience of the highest and final conclusion of the world plan: everything is very good. Only then will there be no need for you to fear that you are a Judas, as you will not criticise or attack anyone or anything. Only then can you at the very*

most in all friendship withdraw from whoever it is who is unable to be in harmony with you. For then you yourself will have become 'the way, the truth and the life'". (From the article "The guardians of the threshold" in Kosmos 2002/4)

The mental state described above, which constitutes a definitive protection against being a Judas, is a highly evolved state that most certainly still belongs to our future. There are therefore probably many of us who recognise that we cannot completely avoid now and again taking on Judas' role. But if we examine Martinus' words carefully we can receive good guidance in how we can observe ourselves and what we can work with in our everyday lives to grow steadily more and more out of the danger zone. By being watchful of our

tendency to be a martyr and by practising on a daily basis seeing that "everything is very good", by combating our tendency to criticise others and focusing instead on ridding our own consciousness of similar tendencies, we can help Providence to develop a new world of brotherhood and peace. If we get into the habit of using prayer in everyday life and in our decisions and pray to be in harmony with God's will, we can gradually learn to observe whether the strength that we receive is a human strength that gives us inner peace or whether it is the strength of the old belligerent warrior that activates an inner stress and righteous anger.

Translation: Andrew Brown

"All living beings are thus surrounded by an outer world. This consists of an ocean of organised types of movements and creative processes that are absolutely logical. If they were not logical no living being whatsoever would be able to exist. There would be no plants, animals or human beings, and in fact there would not exist any planets, suns or milky ways. And in that case how could life, experience and creation exist? How could time and space then be created? How could the living beings have a physical space to inhabit if there did not exist planets? How could light and warmth come about if suns did not exist? What would happen if the Earth were to stand still in its course? Would not the constant sunshine on its sunny side and the coldness of the universe on its shaded side bring about a disturbance in its normal temperature thereby rendering impossible the normality of the present so highly evolved vegetable and animal life? We cannot avoid seeing that the rotation of the Earth is a divine blessing, in which human beings can obtain total perfection and be brought to completion. The structure of the universe is therefore logical and as a result of this logic it promotes life, forming the basis of the lives of living beings. But a life-promoting creative process that is logical can only exist as a result of planning, and planning can only exist as a result of thought. Thought in turn can only exist as a function in a living being, and consequently as a sign of life. As Nature's creative processes are thus signs of life, it therefore becomes apparent that they have a living being as their originator."

From "The Eternal World Picture" Vol. 1, Symbol no.7, section 4

Why does the interest in Martinus' work grow so slowly?

by Hans Wittendorff

A reader in Sweden has recently got to know Martinus spiritual science and has visited for the first time the Centre in Klint. She expresses very great joy in having learnt about this fantastic world picture. But at the same time she is a little disappointed and surprised that when she tried to explain to her grown-up children and friends the joy and gratitude she feels towards Martinus they are not interested. And she finds it surprising that there are so few people that know about Martinus at all.

Answer: Many *Kosmos* readers will be nodding their heads as they recognise the situation that the questioner describes. Many feel that it is an invaluable gift that Martinus has given us, and now is the time for this gift to be given out to all our friends – and preferably to the whole of mankind. But it doesn't seem to be going as quickly as that.

Already in the first volume of *Livets Bog* (section 120) Martinus describes mankind's receptivity to this new world impulse: "One would think that all terrestrial human beings would receive such a new divine impulse, such an impressive and overwhelming helping hand, such an all-embracing, inspiring force from a higher world, with the greatest enthusiasm and wide open arms. But this is certainly not the case. The fact is that an individual's receptivity to higher powers, which in this case

means its receptivity to a new spiritual culture, is not something that one can decide with one's will."

So what is it that determines that some human beings see spiritual science as a "gift from heaven" while others are not interested at all? According to Martinus, it is the result of every human being's collected body or experience, its previous disposition, habits and tendencies, and these are completely different for every individual. Martinus proceeds to describe the many different types of human being and their "receptivity" to the new world impulse, and I would recommend you to read from section 120, which we have just quoted from, right through to section 148. It is a good read and you will probably recognise yourself and your fellow human beings.

In the article "*Around my cosmic analyses*", in the little book "*The road to initiation*", Martinus gives a direct answer to our question. The heading to Chapter 20 reads "When one becomes disappointed in friends who are not interested in spiritual science" and Martinus goes on to say: "Friends of my work have a perfectly natural wish that all, or so many as possible, of their acquaintances should be able to share the seed, or the knowledge that they have access to through my work. Out of love for my work they try to encourage others to study the literature and get them

to come to lectures.” And in certain cases this can cause disappointment for both parties.

The best way for this knowledge to be spread is through the power of example

So what should you do if you want to spread knowledge of this spiritual science that you are so pleased with? Well, Martinus says that “it is mostly a question of developing your ability to be discerning, so that you don’t end up influencing the wrong beings. They have their own view of life, their own road to the light. And it would only be an invasion of their view of life if you were to interfere in it. Those who are receptive are sure to come given time”. And then Martinus adds the famous quotation that has been repeated on many occasions: *It is not the honey that goes to the bees, but the bees that go to the honey.*



With his razor-sharp logic Martinus adds that “a thousand individuals with true hundred percent receptivity are a far greater advantage and force to the cause than ten thousand individuals with only ten or twenty percent receptivity. The remaining seventy or eighty percent will merely be a resistance and outwardly will represent the cause in an inaccurate and damaging way.

Quality is the main thing, quantity is of lesser importance. Due to the steadfastness of the quality, the work will also grow steadfastly, a fact which my work demonstrates to a high degree.” And this “quality” consists quite simply of the sympathy and love that you are able to show in practice to everyone, regardless of whether they are interested in Martinus’ spiritual science or not.

In the book *The structure of cooperation* the board of the Martinus Institute has among other things gathered

together a series of quotations and sayings of Martinus on how knowledge of the cosmology will be spread. Let us end with a quotation (section 4.2) that can both cause us to smile – and to think: *“We should not convert anyone. We should convert ourselves. All that is needed is for every human being to ‘transform and improve himself”*

*Translation:
Andrew Brown*

Martinus - my great inspiration

by Anders Trondstad



I have to admit it. Martinus is my great source of inspiration. On several points I have got to hand it to the old man. His clear logic is difficult to deny.

Some people see Martinus as a fanatical old man and those involved in the work of the Martinus Institute as members of a sect. But there is no common term to describe the people that are interested in Martinus Cosmology. They are not called Martinians or some such expression. Though I have heard some people call themselves cosmologists, which to me sounds very neutral and meaningless. The "title" cosmologist is to a large extent one that is chosen by the person to whom it applies. There are many other people who can also call themselves cosmologists without knowing anything at all about Martinus.

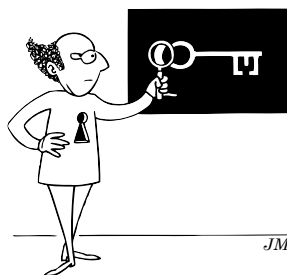
I must also add that there is no membership attached to the study of Martinus books. Anyone interested is free to study them. The only regulating factor is one's own interest. I personally find this enormously liberating and Martinus himself says, "Take what you want and leave the rest". Do these sound like the words of a fanatic?

I don't blame someone for being sceptical. A certain amount of scepticism is healthy. The majority of people have a wealth of experience that points to Martinus being just another in a long list of fanatical sect leaders. The fact

that Martinus himself says that his work is the very solution to the mystery of life does not exactly help people with their scepticism. But one also has to remember that in the same breath that Martinus says he has the truth, he also says that he does not expect people to believe in him. He would rather that people were sceptical and find out for themselves whether what he is saying is correct. His writings were never meant to be the basis for a new faith or religion.

Do I believe in Martinus? Am I perhaps just easily taken in? I sometimes receive comments saying that I believe what I believe just because Martinus says so. These comments are relevant and perfectly understandable.

When I refer to Martinus it can easily sound as if I blindly believe in what he is saying, but in fact I have difficulty in believing a large part of what he says. I myself am not so taken up with whether Martinus is right in what he says, I am more interested in the fundamental features of his world picture.



Martinus is controversial. In his defence I have to say that it would be strange if he was not. If one believes in the “truth”, whatever the truth might be, it is close to today’s view of reality. But what do we today know about the human beings that will exist on this planet in a thousand years time? Our “modern” view of reality is just as controversial compared with the view of reality that was current a thousand years ago.

It is in fact not my experience that my view of the world is guided by Martinus. I had already come to my own conclusions before I came across Martinus. I must stress that it was I who discovered Martinus and not the other way round, so his world picture has to live up to my expectations. What I am trying to say is that Martinus actually does not need to convince me of so much, as I was already to a large extent on a wavelength with what he is saying in his books.

One of the basic theses in Martinus’ cosmology is that consciousness exists eternally. This is in direct contrast to the basic thesis of materialism in which consciousness is a quality of matter. Modern science can also easily give us the impression that it has solved the mystery of consciousness, which it definitely has not. The need to prove that

consciousness is a quality of matter is something that still crops up again and again. It is important to remember this. Of course the materialists are convinced that we will eventually be able to prove how consciousness comes about, and it is precisely this that science is working towards.

Even though the view that consciousness comes about through matter has the appearance of being scientific, this conviction is still just a “belief”, not knowledge.

Regardless of whether we in the future prove that consciousness is a quality of matter or that it is an eternal reality, it will first and foremost be a scientific discovery. If consciousness turns out to be an eternal reality it will set the standard for the spirituality of the future. It will have a scientific form, something that both anthroposophy and Martinus cosmology have already laid the foundations for.

My job is fortunately not to convince all the sceptics out there, and that Martinus has written these books certainly does not mean that the “seeking” is over, it is really just beginning. The work now consists of arriving at the stage where we can see whether Martinus is right in what he is writing.

Translation: Andrew Brown



Refugees, immigrants and the fate of nations

by Hans Wittendorff

An Iranian has lived in Sweden where he came into contact with Martinus' spiritual science. He is now married to a Spaniard and settled in Spain where he works for a project ("Red de Mediación Intercultural – La Caixa"/ Network for Intercultural Mediation) with immigrants from Arabic and African countries. He is therefore interested in knowing what Martinus has written about the complicated system involving the fate of the individual human being and its relationship to the widely differing circumstances connected with the fate of the countries.

ANSWER: In the short book "*The Road to Initiation*" Chap. 14, Martinus writes that individual nations are subject to exactly the same cosmic laws as individual human beings. "The same laws, the same mistaken beliefs and the same "arrogance" that govern the individuals of a nation, creating conflict, injustice, legal action and persecution between them, will also decide the fate of this nation's relationship to the other nations or states on Earth." And this is precisely what we see today. Some countries are superior with enormous power and position, in exactly the same way as some human beings are unimagineably rich and correspondingly "arrogant". And Martinus adds that "the fate of the nations will therefore be subjected to the effects of its own overrated view of itself". In other words: the old saying that "pride comes before a fall"

applies to nations as much as to individual human beings.

In *Livets Bog 4*, section 1505, Martinus clearly states that the "national mentality" will be the last thing that will be perfected in the great transformation process from "animal" to "human being". Every country or nation represents a group of individuals that are related nationally but are otherwise quite different. The country's common mentality, morality and degree of humanity consists of the "common consciousness" of all these differently orientated individuals. In the case of the older nations or countries this "national spirit" is so strong that it sets its stamp on the purely physical appearance of each individual. Martinus writes with a certain degree of humour: "The facial features of a pure thoroughbred "Dane" will therefore be characterised by the "Danish" national spirit, whereas those of a thoroughbred "Swede" will likewise be characterised by the "Swedish", and the "Norwegian" the "Norwegian", national spirit, even though they all belong to the same race."

So we can see that just as the individual human beings represent highly differing evolutionary steps and therefore correspondingly highly differing moral or humane attitudes, the nations also represent highly differing "national spirits" or "national consciousnesses". In the democratic system of government, which Martinus calls "the thing

of the future”, this finds expression in the votes that are cast.

If we now look back at the current political situation – the “epoch of Armageddon” that is to transform mankind from “animal” into “human being” – we can to some extent understand the apparent chaos, the tremendous upheaval, that the nations, as well as the individual human beings, are undergoing. In the article “The day of Judgment” (*Kosmos* 1999/2) Martinus describes this epoch as one in which human beings are “sorted out from each other” according to the fate that they each bring with him. So the situation is not one of chaos and accidental occurrences, but of waves of karma that obey certain laws. And we can recognise the course of events in Martinus’ words: “This sorting out has to a large extent taken place through *emigration* and is still to some extent taking place through *racial persecution*. But the fundamental, fine sorting takes place mainly through *reincarnation*. Human beings that do not fit into the life and mentality of a country will not be born in that country in their next life, but will on the basis of the law of attraction and repulsion be born into the country or people in which life fits their fate. Every human being will therefore end up being in the very

place where, according to their previous behaviour and way of being, they rightfully belong.”

We can now understand that what appears to be chaos and random human fates is in fact the expression of the most perfectly ordered system. If you are lacking in what Martinus calls “divine experiences”, you will, in order to be able to evolve into “man in God’s image”, be born in those countries where you are able to get these experiences. The same principle applies in the case of beings whose way of being has given rise to light fates. If these beings find themselves in countries where the light fate cannot be manifested, they will quite simply be born or “transferred” to countries where they can get their “light” experiences of life.

The tremendous population migration, in the form of refugees and immigrants, which to us seems chaos and pure chance, is in other words the expression of the most perfect order and justice. Or as Martinus with good-hearted frankness puts it: “How you will be sorted and which placing you will be allocated is something that you yourself decide through your way of being and behaving.”

Translation: Andrew Brown

Questions for the Question and Answer section

All readers are welcome to send in questions that have in connection with Martinus’ world picture. Send your question by mail or post and an answer will be sent directly to you. If the question is appropriate for publication in *Kosmos*, it will be published in an anonymous form along with the answer.

We look forward to receiving your questions.



Like fish washed up on the beach

As the anthropologist and naturalist, Loren Eiseley, was walking one day to work, he tripped on a curb stone and hit his head on the slabs of the pavement. When he saw the bright red pool of blood that was quickly forming from the gash in his cheek, something very surprising happened. Eiseley himself has described the situation:

In pain and confused, I muttered: "Oh no, forgive me, I'm sorry." The words were not spoken to any person but to a part of myself. I was in full possession of my reasoning faculties, but my reasoning was strangely disconnected, for I was talking to my blood cells, blood platelets, phagocytes – all the seething, living, independent marvels that had been a part of me and that now on account of my stupidity and lack of attention were lying dead on the pavement, like fish washed up on the beach.

I consisted of millions of such small creatures that were now hurriedly sacrificing themselves to painstakingly repair and seal the broken surface of the gigantic being that they were a devoted part of. I was their world, their origin. For the first time I loved them consciously. It seemed to me then, and it still does so whenever I think back to it, that I had been the cause of just as many deaths in my own universe as a supernova's explosion in the cosmos.

Source: "The Best" Dec. 1979



INFORMATION ABOUT THE THIRD TESTAMENT

The purpose of the magazine Kosmos is to give an insight into the world picture that the writer Martinus (1890 - 1981) has described in a series of books under the common title: The Third Testament. Martinus' world picture is a logical analysis of the spiritual laws and principles of life. Anyone can study this new world picture by reading Martinus' books, which are published by the Martinus Institute, or by attending lectures, courses and study groups as well as through information on the internet. Each summer courses are held in various languages at the Martinus Centre in Klint, Denmark and at other times of the year at many other places in both Denmark and abroad. Further information can be obtained from the Martinus Institute. The dissemination of knowledge of The Third Testament involves no membership or setting up of any association.

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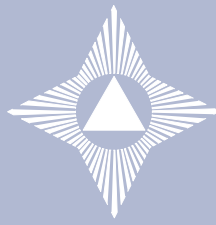
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Martinus' childhood home at Sindal



Martinus' childhood home "Moskildvad" is beautifully situated, tucked away in a little valley on the outskirts of Sindal, with the address Ulstedbovej 15.

The house is as it would have looked at the turn of the last century. Inside visitors have the opportunity of seeing a film about Martinus' childhood and his life's work. Books by Martinus are also on sale.

The house is open to visitors by appointment. Please ring +45 98 42 34 92.

www.martinussindal.dk

With warm good wishes,
Erna and Kaj Jensen

