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MARTINUS COSMOLOGY

Martinus:

Mental illness 1 –
Spiritual suicide

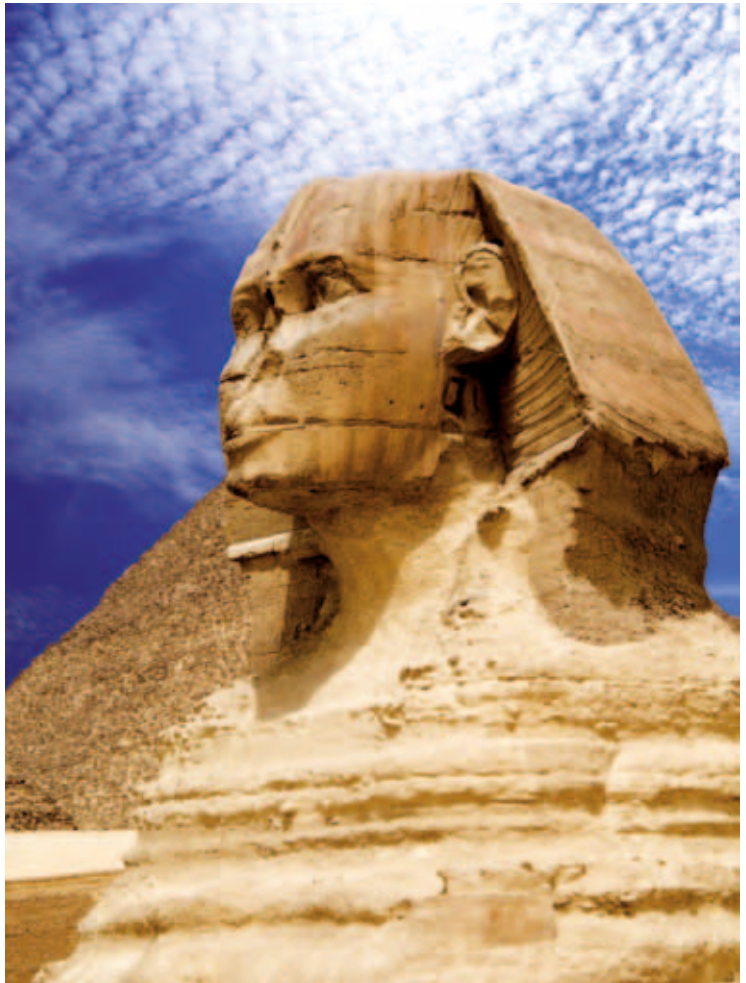
Martinus:

Mental illness 2 –
Mental skin diseases

**Sigbritt's
Thanksgiving**

Bo Edvinsson:
How long have
there been human
civilisations on Earth?

Micael Söderberg:
Thoughts about life
and death



English

Dear reader,

I have a memory as a 5-year-old of having said to my mother one day that I thought a certain children's book was silly. It was a casual remark, but what has caused me to remember it still to this day was my mother's reply: "That's because you've grown out of it". I felt an immediate thrill in realising that "This must be what it is like to grow up!" And at that young age that was my greatest wish.

All these years later it is still my greatest wish to grow up – though my idea of what it means to grow up has changed. It is perhaps stating the obvious to say that as we grow up and gather experiences the things that once interested us and provided us with nourishment no longer do so. On a deep level we are continually longing for the new. And this applies whether in the context of one lifetime or of an endless series of lifetimes.

Consider the texts that we have received over the last few millennia from the various world redeemers. These texts can be seen as either rich sources of wisdom and encouragement or as quite devoid of relevance and meaning and perhaps even downright naive depending on where we stand in relation to them, depending on whether they are new or old to us. It has been the task of world redeemers to find the appropriate way of presenting the truth for the people of the time, so that it guides us towards our next step in evolution without at the same time talking too much above our heads.

That has been the role of the world redeemer. But what role do we play in this drama? Our role must surely be

to learn to discern what form or level of the truth is the one that is valid for each one of us individually. In the very first pages of his introduction to *Livets Bog*, Martinus gives us a very simple test. He writes: *"In order to help the seeker after truth to recognise if he has arrived at the source that is particularly valid for him, it will be helpful to point out here that those beings, things or manifestations that are of special inspirational value to an individual(...) can very easily be recognised by virtue of the fact that when they are experienced or sensed they send through the individual in question a stream of warm waves, a stream of life-force or energy, a stream of ideas, a stream of longing to represent a higher degree of perfection, a stream of hope and faith in Providence or the Father, a stream of divine satisfaction, harmony and happiness, an irresistible urge to love or a greater ability to love everything and everyone. Wherever the individual is in contact with one or more of these streams, that is his true place in existence."*

So here we have a key with which we can find out which body of knowledge or perhaps which articles or passages in this issue of *Kosmos* are particularly appropriate to us as we take our next step. This questioning will cause us to become more conscious of what it is that inspires us, and of what it is that causes us to be in our "true place in existence". We will then be learning about ourselves and developing our own individual will. But that is another story. So, dear reader, we wish you well with your own individual journey of discovery

Andrew Brown



Mental illness I – Spiritual suicide

by Martinus

1. Mental death or death of the soul

One thing that restricts human beings from feeling complete wellbeing is bodily ill health, a phenomenon that is both widespread and serious. Millions upon millions of human beings the world over are ill. And an extremely high percentage of these ill people die far earlier than life would normally intend them to die. They in fact die an unnatural death. But just as human beings can suffer from bodily illnesses, they can also be ill in their souls, which means that they can have illnesses in their mentality and consequently in their thinking. Just as illnesses in the body result in poor or reduced physical experience, illnesses in the mentality or thinking result in poor or reduced mental experience. A body or physical organism can be so badly damaged that it cannot be used and it is consequently removed, in other words the person dies. Similarly the person's mental body can be so badly damaged that it also cannot be used by the human being and the human being experiences a kind of mental death or the death of its soul. Whereas human

beings know a lot about many aspects of physical disability, they know much less about mental disability even though it is no less widespread than physical disability. This fact will be recognised the more we realise that all physical illnesses without exception are in the first place rooted in mental illnesses. The most serious forms of mental illness manifest themselves in everyday life as total mental disability and insanity. When we are faced with these two extremely obvious types of mental condition human beings are quite clear that here we are dealing with illnesses. But there are many other forms of mental illness that human beings absolutely do not consider to be illnesses and consequently they do nothing to heal themselves of or release themselves from them. This is to a large extent due to the fact that mental illnesses in themselves do not give rise to pain. Whereas physical illnesses can often give rise to the most terrible pain, mental illnesses can often to a certain extent go unrecognised by the beings themselves. It does not hurt to be totally mentally disabled.

2. The living being's physical and spiritual structure

So what does it really mean to be mentally disabled? Well, in order to understand this you have to understand that the being's total bodily structure consists of an entire organism made up of six different sensory bodies. Of this organism we can see the physical part, and we call this part the physical body. But this body does not only consist of purely physical matter. If it did it would not be possible for the being to experience and manifest itself through it. It would be totally impossible for the being to sense at all. We cannot sense through our nails and hair. We can cut our hair and our nails without noticing anything. But it would certainly not be a good thing if we could in the same way cut other parts of our body without noticing it. What is it that causes us not to be able to cut in these places without feeling pain? It is because a new factor has entered into matter. Mentality or consciousness has entered into matter. Matter has become alive, which means that it has become day-conscious in an awake way. Through an evolutionary process lasting millions of years new kinds of matter have been introduced into mineral matter. Today we know these kinds of matter as mental matter or thought matter. They are: instinct, gravity, feeling, intelligence, intuition and memory. Eventually these kinds of matter, driven by an intelligent force, caused organisms to be formed and these became filled with or built up of these mental energies. And since these organisms reveal within themselves a directing I, each organism therefore appears as a living being or an individual.

Thus in the living being's organism instinct, gravity, feeling, intelligence, intuition and memory are functioning. And as these energies can be detected in the living beings' vital functions or in

their experience of life, there must be an organ for each of these. There must be a body of instinct, a body of gravity, a body of feeling, a body of intelligence, a body of intuition and a body of memory. If this was not the case how would the energies be able to be directed and held in the specific organisation in the living being's structure that is so crucial for the living being's vital functions? All these bodies find expression through the being's physical manifestation. This manifestation is consequently a result of the interplay of these mental bodies. If nothing intervenes and disturbs the interplay of these bodies, the being will appear in a normal state. But if something intervenes and disturbs the functioning of one or more of these bodies, the being will appear abnormal.

3. Mental disability

When beings show symptoms of being mentally disabled, it means that their mental vital functioning has been damaged. They live mainly on the automatic functions of their instinct, such as for example their digestion, blood circulation and breathing. These functions can easily be unaffected by the being's mental disability. Abnormality on the other hand manifests in the functions that require will power. As the functions that require will power are those that are guided by thinking or awake day-consciousness, it becomes obvious that the mentally disabled being's will power and thinking are abnormal. It is therefore the bodies in the living being's structure that guide will power and thinking that are abnormal or ill. They do not work as they are meant to. The beings' I is unable to think clearly and logically. The being's thinking becomes chaotic, if it is possible at all. And for this reason its will and as a consequence its actions among other things become an absurd hotchpotch, if they

can manifest at all. And this state is the most serious mental defect that the being can ever encounter.

As we know how the structure of the consciousness is organised, we can then find out what is wrong with the being. The being has no idea that it is mentally disabled and that it cannot think logically, and this shows that the body of intelligence has been damaged. In the worst case the body of feeling is also damaged. The being has lost control over this body. This is revealed by the fact that it has lost contact with its moral standard. It is not in control of its mental feelings and the kinds of thoughts that result from them. Evil actions such as murder and killing, which in its normal state the being would be absolutely unable to carry out, it is now in its hazy state perfectly able to commit. It is unable to feel pangs of conscience. Its body of feeling is therefore also damaged.

In the worst circumstances the physical functions can also be affected, so that the being cannot eat or drink by itself. It has to be fed and helped by other people. It has no idea of the day or the

year or of time and place. This kind of mental disability is not something that can result from a physical catastrophe or some other sudden accident. Mental disability is an illness that grows slowly over several lifetimes and is based on some kind of permanently destructive and faulty phenomenon in the being's life. It will therefore always appear as a congenital illness. And as a result the superstition arises that the condition is inherited from the being's ancestors.

The manuscript ends with the following words:

Talk about heredity, that cats have kittens and dogs have puppies, and that the ...

This article is the unfinished manuscript written as a preparation for the 16th lecture in the series "The world picture and the problems of life" that Martinus gave in the lecture hall of the Institute on Sunday 17 January 1954. Minor corrections and headings by Ole Therkelsen. Approved by the council 09 01 2011. Original title and date of publication: Mentale sygdomme 1 – Åndeligt selvmord, 2011/4

Translation: Andrew Brown, 2011

QUOTATION

The life journey of the beings themselves is so simple and straightforward that they quite simply act according to their own wishes, desires and longings. In the cosmic perspective there are no other factors directing their movements.

Martinus (*Livets Bog*, vol 3, section 711)

Mental illness 2 – Mental skin diseases

by Martinus



1. The experience of life

In the same way that human beings have a physical organism with which they can live or exist on the physical plane, they also have a mental organism with which they can experience on the physical plane. It is not enough that we are able to exist. This existence would mean nothing were we not in a position to experience this existence. But in order to exist, movement is needed, and movement is in turn the same as change. Change is in turn the same as creation. Creation is the faculty to create details. These details in turn constitute registrations of the eternal existence in which we live. This registering of our eternal existence is the same as what we call the experience of life. But what is so wonderful about the experience of life is that it is a phenomenon that can be both perfect and imperfect. If the experience of life could not be both perfect and imperfect, it would be impossible for the living being to reach the stage of being a liberated being, the master of perfect creation, and as a result able to experience the highest and most perfect form of the experience of life.

2. The aim of life is to create ultimate pleasantness

This creation of the experience of life takes place with the help of our physical organism and our mental organism. In the structure of this combined

organism the mental bodies have reflex-organs in the physical organism. One could say that the physical senses are outpost-organs for the mental experience, just as the spiritual or non-physical organs are in turn outpost-organs for manifesting creation on the material plane. Through these organs the being has the ability to get to know pleasantness and unpleasantness and so become master of pleasantness and unpleasantness. And in this way the being will eventually, on the basis of its own experience and through its own willpower, be in a position to create the ultimate form of pleasantness, which is in turn life's ultimate aim for the unfinished human being. We are all to some extent familiar with the way the Godhead teaches and develops the being towards such a total mastery of life.

3. The origin of illness

All the many forms of suffering that occur in everyday life are a demonstration of the fact that human beings have not yet become masters in creating pleasantness. Their daily life is plagued by failures in many areas. The many thousands of people in hospital with sick and wretched physical organisms show that they have sides in their physical and mental behaviour where they have not managed to create the total pleasantness or the normal wellbeing that the experience of life in itself is and should be, as it is manifested by those

beings that have become masters of life. They became ill because they found themselves in situations they did not understand, and because they did not know that these very situations could be the cause of the sufferings that they are now experiencing.

Of course one should not think that just because you are now healthy and agile this means that you are superior to these human beings. This is not necessarily the case. The reason can very well be that you have not yet been subjected to the particular situations that caused the illness in the ill people. And if one day you are yourself perhaps afflicted with a similar illness, it will demonstrate whether you are able to respond to the particular difficult situation differently than the person who is now afflicted with the illness. Of course there can be occasions in which in this situation you are master of life, but there can still be hundreds of other difficult situations in which you are at the mercy of the situations and in which you act blindly, as if in a fog.

4. Mental illnesses exist in the same way as physical illnesses

Terrestrial human beings are at present living in an epoch in which they are learning and gathering experience about illness. The physical organism, together with the mental organism that works through it, is the instrument through which we will practise and experience becoming totally perfect human beings. For this reason our experience of life will more or less stand or fall according to the health and wellbeing of this organism. We know already that this organism needs nourishment. It needs food and drink. It needs fresh air and it has to be kept clean. It needs exercise. The parts of this organism that are not exercised or used wither

and degenerate, irrespective of whether they are in the mental or the physical part. If the organism is not fed it dies, and if it is given the wrong kind of food it can also die, but this applies only to the physical part of the organism. But the mental part of the organism is in reality subject to the same laws and principles. It also needs “food and drink”, care and attention, cleanliness and exercise. Here it can also happen that abilities and aptitudes die if they are neglected or are not used. Also in the mental part of the organism one can suffer from hunger or lack of nourishment. Also here one can become ill from eating the wrong kind of food. In this particular area human beings are really still much more backward or underdeveloped than in the field of purely physical nutrition and hygiene. And this is why there are so many more mental illnesses than physical ones.

5. Beings adapt to the habits and inclinations of the flock

This state of mental illness can be so widespread in a being that the being is more or less mentally dead. It can neither reason nor think logically, and as a result it cannot acquire knowledge but appears on the material plane to be mentally disabled. This illness or death is really a non-physical or mental suicide that is gradually committed over several lives. This suicide consists of the combined effects of many mental illnesses that have gradually undermined the individual's mental state. In what follows we will take a look at just some of the failings that combined with other failings can lead the individual into this nightmare.

It begins in a way that seems quite innocent. The illnesses or imperfections that are the beginnings of the non-physical weakness are habitual states they

can sometimes in fact actually be seen as fashionable by an entire social group of human beings. These days it is the case that the majority of human beings suffer from the same mental weaknesses. They eat the same mental food that causes illness and they have the same habits and inclinations that also cause illness. And as a result it is often the case that human beings that really live in the perfect, normal way, and who consequently stand out from the crowd, are seen by the majority as eccentrics or as abnormal beings. And it is often the case that it is the fear of what the flock will think that prevents individuals who have less willpower from acting in the right way. They would rather not be subjected to being seen as a bit strange. But this mental attitude is itself a mental weakness. But a weakness is an illness. This weakness is more dangerous for the person who is conscious that they are acting wrongly but out of fear of being judged by the flock nevertheless continues to act wrongly, than it is for the person who has no idea that they are acting wrongly but who believes that they are acting correctly because the whole flock is acting in this way.

6. A non-physical eczema or skin disease

When a being is conscious that it is acting wrongly it causes the being to be in disharmony with itself. This disharmony will continue from time to time to gnaw away at the being's conscience. It will be a kind of mental itch, a non-physical skin disease, a non-physical eczema. The being can drown out its conscience in this particular field so that it is no longer bothered by the illness, but the illness has not gone away, it has become chronic.

The same sort of weakness can also occur in other areas. There are people who are so shy that they absolutely dare not give expression to their opinions – even in situations where they have every right to do so. They would rather suffer than risk being exposed to the unpleasantnesses that their complaint could perhaps give rise to. Here the weakness has become an inferiority complex. The person is annoyed about his or her own weakness. The eczema has become an even more serious non-physical skin disease. Why can this be likened to a skin disease? Because it is an external illness. It occurs in a layer of the consciousness that comes into direct contact with the outer world or the non-physical atmosphere of the external surroundings. In the same way that the skin of the physical body is the outer layer that comes into direct contact with the surroundings, the being also has outer mental layers that come into direct contact with the effects of other beings, with their customs, fashions, commonly accepted, public opinions etc. These outer layers can be such that they adjust to the mental atmosphere of the outer surroundings. But a being can also be so mentally sensitive that the mental layers of the surroundings can affect it too strongly. The being can be affected in the layers that come into direct contact with the mental atmosphere of the outer world.

7. Healing non-physical skin diseases

So how can the being be cured of its non-physical skin disease? Clearly by guarding against or making itself immune to this atmosphere. By knowing with absolute certainty that its own behaviour is absolutely correct, so that it becomes totally used to being totally

unaffected by what the flock thinks. In the words of the Danish hymn writer, Christian Richardt,

*Fight for everything you find dear,
die, if that is what it takes!
For life is not so very hard,
and death not so hard either.*

Here the medicine takes the form of gaining the knowledge that demonstrates that it is one's duty to live life in contact with one's own inner, higher knowledge and conscience, and in the understanding that through one's behaviour one can play a part in helping God to lead human beings towards a higher and more perfect state. Not daring to allow other people to see one's true, real love to a greater degree of perfection than that represented by the flock, is a mental weakness that leads to an inferiority complex. To live with a permanent inferiority complex produces in its turn a permanent weakening of the being's vital force. If such a being comes into contact with difficulties or unpleasantness from its fellow beings it will not have sufficient resistance against it. It will therefore be afflicted with a new and very dangerous mental illness, namely depression and mental breakdown. It will feel helpless and a victim. It will think that the world is completely unjust. It will see itself as cruelly persecuted by beings and situations. And in the worst cases it will resort to suicide. It will see suicide as the absolutely only way out. It can sometimes take only a tiny bump in the road to topple a great load.

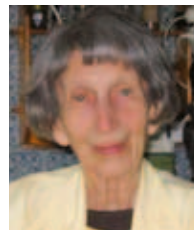
8. Prayer is a vaccine against all mental illnesses

Modesty is a fine quality; it is a splendid virtue that creates an agreeable atmosphere around its source. But this modesty should not mean that in order to avoid offending those in one's surroundings or in order to avoid them criticising oneself one chooses to do something that is quite contrary to one's nature, something clearly abnormal. Just in order to be a member of the flock, one should not go along with their drinking and other excesses if it is obviously contrary to one's nature and one can clearly see that it is immoral. To go along with it is of no benefit to the flock and is extremely harmful to one's own conscience and mental wellbeing.

Here one has a real need of the mental help and power that we call prayer. There are no occasions where one can get greater mental help than in those very situations where one wishes to counteract unnaturalness in one's behaviour. Prayer, in combination with the most skilled treatment of mental illnesses, is the most powerful vaccine. Here the following words are relevant: "Seek and you will find. Knock and the door will be opened to you." Everything that we pray for in Jesus' name, in other words in accordance with Jesus' way of being, will be given to the being.

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Translation: Andrew Brown, 2011



Sigbritt's Thanksgiving

written by Sigbritt Therner in July 2003

(Transcribed with slight editing by Pia Hellertz, October 2009)

Resulting from her interest in Martinus' analyses, Sigbritt Therner created in the 1950's a Martinus Centre near Varnhem in Sweden called Kosmos Study Centre. There she organised courses for many years. Martinus visited the centre several times and the liveliness of the question and answer sessions, many of which were recorded, show that Martinus felt relaxed and inspired there. This is a short talk that Sigbritt wrote a few years before her death and that was read out at her funeral 2 years ago. Nowadays the centre is still maintained by a group of volunteers, with courses in the summer.

The first book that I read by Martinus was *Pages from God's Picturebook* and *Life in the Whitsuntide Glow*. It inspired me so much that I decided to begin to study Martinus seriously. So I ordered the first volume of *Livets Bog*.

I have picked up again the first book that I read by Martinus to see if now, 53 years later, it still inspires me. And it does – especially the first part that deals with God's picturebook.

One especially perfect midsummer, Martinus must have experienced God's divine presence with such an intense radiance that he felt urged to pass this radiance on to us – and this radiating glow became materialised in the pages of a book.

And I would like to pass these pictures on to you, but in an abbreviated form. I have not got the strength to write very much, but the book is there for you all to read for yourselves.

It all begins around two o'clock at night. The sun has not yet risen above the horizon, but we are bathed in a soft half-light. The faint light of dawn is slowly growing and the colours in the eastern sky are becoming more and more radiant.

When the divine light from the rising sun meets the magical shadows of the midsummer night it happens quietly and

tenderly. The light slowly becomes brighter and brighter as it lovingly embraces all that is.

The bright star of the day has now become visible and warmth-giving light is spreading over the fields, forests and pastures. The sun shines over rich and poor, young and old. God has taken all that exists to his heart.

When Martinus forms Nature's phenomena into words, he allows God to speak to us directly. God says:

Just as I, in the form of the sun's bright radiance, meet the darkness at the break of day with gentleness, you can also in the same way meet your neighbour - even when you meet with dark aspects in him/her. You can let my bright light shine into the darkness of a consciousness, just as gently and tenderly as I meet the shadows of the night.

In passing, I would like to remind you that many writers and singers have been inspired by, and given expression to, the sunrise, for instance in their songs and hymns.

I remember that during morning prayers in primary school I used to enjoy singing this hymn:

*Your bright sun rises once again
I give thanks to thee my God*

*With courage, strength and new found
hope
I sing a song of joy*

*Your sun comes up for good and ill
For all just as for me
Oh, may I now with patience
and love resemble thee.*

I still appreciate these words by J.O. Wal-
lin. I also appreciate that Martinus has
given to the rising sun even more of a
divine light and substance.

According to Martinus, the sun is the
great source of our life. From this source
we receive nourishment for both our spir-
itual and our physical life. The radiance
from the sun is the blood in God's organ-
ism. We all rest in God's heart. His pulse
is our experience of our eternal life.

A summer morning can therefore show
us what a perfect meeting between dark-
ness and light can look like. It can also
show us how great contrasts can take the
shape of soft, tender and loving meetings
when we allow ourselves to be filled with
God's light from the sun of love, or some-
times of unhappy meetings if we don't
succeed in filling our consciousness com-
pletely with light. It takes time to learn,
but our learning can only move in the
right direction. More and more God takes
over in us.

The beauty of the summer morning
gradually moves on and becomes the cul-
mination of midday. I will pass over that
and just for a short moment dwell on the
sun's farewell to us, the sunset (which of
course is a sunrise for other parts of the
Earth).

This has also inspired many of our po-
ets. For example this poem, which I have
changed a little at the end:

*Evening is the fairest time,
when all the love that heaven holds
is gathered in the fading light,
above the Earth,
above the life below.*

*All is close,
all is far away.
All things have been given to us on
loan.
All is mine and I shall give all away,
for I shall now go towards the great
light.*

Martinus formulates the sun's farewell in
the divine beauty of the sunset and what
it has to say to those of us that are at the
point of saying goodbye to our earthly life
– it is so great and so perfect that it seems
to me that it does not apply to me – yet.
Maybe for you it will be natural when you
reach that point. Maybe for me it will be
natural next time or the time after that.

So what does Martinus have to say?
Well, he says for example (the quotation
has been shortened):

*Just as I, with my celestial light,
tinged my departure from you with such
a superterrestrial gleam that our taking
leave of one another was not a time of sor-
row but a time reminiscent of Paradise
that transformed the shadows of the night
into a resplendent dream landscape, be-
decked with love's most beautiful caresses,
in which the golden skies were a proof of
my closeness to you.*

*In like manner you can also make your
departure resplendent. You can allow your
behaviour to be such a strong sunshine of
love that it cannot fail to tinge with gold
every leave-taking with your neighbour
and your departure to the zones beyond,
so that the dark night of absence can be
made glorious in your light. The sunshine
of your love should shine so brightly that
from the life beyond it can turn absence
into a golden sky on which the memories
that those you are leaving behind have of
you will become the richly, magical silhou-
ette of living caresses, the dream kingdom
of bliss, that I have revealed to you in the
scenery of the light summer nights. In this
way will you also at the very peak of sepa-
ration constitute the expression of my im-
age, revealing my countenance where your
earthly remains, your corpse, your dead*

organs and glazed eyes would otherwise have signified to your friends the dark night of loss, sorrow and hopelessness. And so, together with me, your passage onwards will now be a road over the highest peaks of happiness. Far beneath us lies time and space, but we, you and I, are eternity, infinity and almightiness.

There is one thing that to me is even more heavenly than midsummer's abundance, and that is when the birches around the Kosmos Course Centre are dressed in a shimmering golden green and the carpet of wood anemones looks like a starry sky that has been laid down on the earth. It is when the scene is lit from behind that the wonder appears. It is when Mother Sun shines through the tender leaves, making everything sparkle, that God, the universe, is so beautiful and radiates so much love that my inside quivers in something very much like ecstasy.

And yet, if I did not know that the greyness of November and the cold and dark of January and all loneliness is also a part of the divine reality, which I am a part of – and also this part of reality is good, necessary and full of riches – I would probably not be able to experience peace and harmony also in the greyness – but I do – at any rate quite often.

I will not be working with the grey and the difficult in the world that I am now looking forward to. There I will have a holiday from the sadness that has been a part of the greyness. Whatever may be left over I will have to take up next time. For the time being all my friends can certainly rejoice with me in the freedom that I have ahead of me!

That certainty of the freedom and light and joy to come gives rise in me at this moment to an enormous gratitude for everything that this life has given me.

Thank you ...
for all the friendly eye-contacts,
for all the friendly expressions of affection,
for all the friendly telephone conversations,
for all the wonderful cooperation here at Varnhem – and there have been many, many people involved –
and for all the difficulties that a frail body has given me, for everything that I have learnt despite all the impatience. I will be able to learn more in due course.

Thank you for everything!

Translation: Anne Pullar



Photo: Rune Östenson



How long have there been human civilisations on Earth?

by Bo Edvinsson

Martinus shows in his writings that our evolution from animal to human being takes place over thousands of physical lives or incarnations both here on Earth as well as on other planets. And in this connection the interesting question can arise: how long have there been human civilisations on Earth? Martinus addresses this question on several occasions in his writings but gives no definite indication of time. There are many scientific investigations in the field of archaeology concerning previous human cultures that in the light of Martinus' cosmic world picture can be interpreted in new ways.

Martinus does not say so much about the physical appearance on Earth of these previous cultural epochs. His mission was to give mankind the spiritual science that describes the spiritual laws and principles that form the basis of the evolution of human beings and all of life. But in lectures and in certain places in the cosmic analyses Martinus mentions that far back in history there has been a relatively highly developed civilisation on Earth under the rule of "initiated kings". One example of a physical result of this advanced culture is the pyramid of Cheops, which according to Martinus is much older than the present-day scientists believe.

According to Martinus the Earth is a living being that is about to gain cosmic consciousness, and human beings are micro-beings in the Earth or, more

precisely, "brain cells" in the planet's brain, this brain being made up of mankind as a whole. As the Earth as a living being is to be found in a higher spiral than the one that we human beings live in, the Earth being's perception of time is of a correspondingly higher form: "What to the Earth being is a second is perhaps a year or a decade to us" (Martinus: Danish Kosmos 84/5)

Another difference between the Earth being's and our own experience is, according to Martinus, that the organism principle of the Earth being is not so orientated towards physical activity as the human organism; communication with its planetary fellow beings takes place by mental or telepathic means. But it is a communication that directly affects and guides the creation of human culture in the form of what Martinus calls "macro reflex impulses". (See the article, *The cosmic forces behind world redemption*, not yet translated into English)

The fact that the Earth is about to experience "the great birth" means that it has come a long way in its evolution during which time its consciousness has grown. In relation to the 4.6 billion years that according to natural science is the age of the Earth, it is only in a shorter period of time— in the final phase of the history of its evolution — that its physical "brain cells", that is to say we human beings, have become so evolved that they can play a part in

the Earth's "great birth". This could be taken as an indication that we have an important role to play in the transformation of consciousness that the Earth is now undergoing.

According to Martinus, "cosmic glimpses" occur before cosmic consciousness, and he defines cosmic glimpses as momentary experiences of the cosmic realities that exist behind physical experience. Cosmic glimpses are connected to a high mental activity in the individual's "brain cells", which means that coinciding with the Earth being's cosmic glimpses there have existed relatively highly evolved human cultures on Earth. Martinus states that cosmic glimpses occur separated by periods of time and this means that the corresponding high activity in human culture also occurs separated by periods of time. Higher cultures have come and gone.

Human cultures or civilisations therefore reflect the mental activity that occurs in the macrobeing, the Earth, and Martinus writes about this in the article, *The cosmic forces behind world redemption*: "As we have already pointed out, human beings are microbeings in the Earth being's organism. And through this organism there pass mental impulses as a result of this being exchanging thoughts with its fellow globe beings. Such impulses form the basis of the great world religions and the different cultures that are born, flourish and disintegrate again and that are succeeded by impulses of the consciousness that create other civilisations."

In a lecture given in the Martinus Institute on the 25th January 1953, Martinus spoke about what caused the tilting of the Earth's axis and the subsequent changes in the natural environment. He writes, "In this respect one should not disregard the wealth of legend that researchers have collected from all the peoples of the world, in

which there are to be found a profusion of accounts from widely differing parts of the globe of tremendous natural catastrophes, of the flood, of the destruction of Atlantis, of the sun and the moon standing still, of a long night on one side of the globe and a correspondingly long day on the other, of the proximity of a foreign heavenly body and much more. Of course many people will say that it is just legend and fantasy, but accounts from a dim and distant past will always have something of the atmosphere of a fantasy about them. Nevertheless behind these accounts there are realities, and the researchers of the future, who will be less "pharisaical" and dogmatic than the majority these days, will discover and shed light on many things that will prove that the Earth at some time in the past came too close to another globe, and that this caused the tilting of the axis that from the cosmic point of view is a disability in its physical organism." (Martinus: *The tilt in life's axis* (not yet translated into English))

It is therefore likely that the researchers of the future, who will be less "pharisaical" and dogmatic than the majority of present-day researchers, will discover and explain that there have existed many highly developed human cultures on Earth much earlier than current materialistic science believes. In the literature that is now often accessible through the internet there are many examples of physical remains from previous cultures that seem to have been created with the help of abilities that are totally equal to present-day technical expertise. These archaeological remains can be found over the whole planet in the form of more or less complex, fantastic stone constructions. One of the most well-known is the pyramid of Cheops, but there are many more stone constructions of extremely impressive size and form that seems to have

been made with such precision and accuracy that it has to be acknowledged that the people who constructed them were in possession of technical skills far beyond the expertise that we normally think those cultures possessed.

Some of these consist of stone monoliths of gigantic proportions, for example the half-finished stone obelisk at Assuan in Egypt that in its finished state is reckoned to weigh 1,150 tons. Another example are the nine foundation stones of the Heliopolis temple in Baalbek, Lebanon. These stones on which the Greek temple was built appear to be much older than the temple itself, and each weighs between 800 and 1,200 tons. They made up the foundations of a building that has long since disappeared. The temple of Solomon in Israel is partly built of similarly gigantic stones, the largest of which is reckoned to weigh almost 600 tons. Like the pyramid of Cheops, Baalbek and several other similar sites the stones are pieced together without cement. The world's largest known stone monolith is also to be found at Baalbek and lies, half submerged in the ground, close by the temple. It is estimated that it weighs between 1.500 and 2,000 tons.



There are also many lesser stone constructions that display amazing technology and beauty. One example is the temple of Osiris in Egypt, which is considered to be extremely old, and which lies beside the temple of Seti,

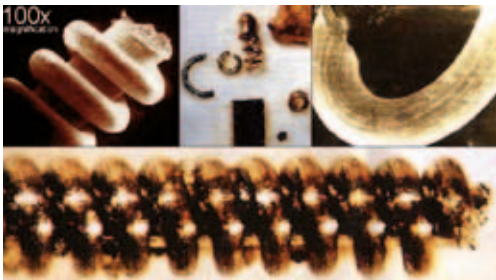
which is thought to have been built around 1300 BC, and for some reason is also called “The house of millions of years”. On a wall in the temple can be found a list with the names of 76 previous kings and 120 gods from ancient Egypt as well as the much-discussed pictures of what look like modern aeroplanes and a helicopter. Examples of objects that seem to be models of “aeroplanes” have been found in Central America as well as in Egypt.



In many cases the stones in the various constructions have been worked and formed as if they were soft and malleable. We have no precise knowledge of how and when these stone blocks and buildings were created. And we have no knowledge of how the gigantic blocks of stone were transported. But Martinus writes in the article, *The Keynote of the Universe: Love* (Danish Kosmos 2000/6, not yet translated into English) that the pyramid of Cheops was built using materialisation 90,000 years ago. At that time the civilisations on Earth were governed by true “kings”, who were highly evolved human beings from more evolved planets, but who had incarnated or materialised themselves on Earth in order to guide the evolution of the majority of people who at that time were still relatively primitive. One can therefore presume that the great stone monoliths and many of the most advanced stone buildings date from the same time and came about in the same way as the great pyramid, namely through materialisation.

As already mentioned, there are examples of similar stone constructions also in other places on Earth, for example in South America – one of the most interesting being Puma Punku in Bolivia – and in Asia. It therefore seems reasonable to presume that human beings' evolution and the establishment of civilisations that took place on Earth before the pyramid of Cheops was built took place in several different places at the same time, even though it was perhaps not a global civilisation in the real sense.

There are, however, archaeological remains that are much older than 90,000 years, for example the “nano-spirals” that have been found in the River Narda in the eastern Ural mountains. Their size varies between 3cm and ca. 0.003mm. The smaller spirals are made out of the rare metals, tungsten and molybdenum, that are among those elements that have the highest melting point. These objects were found in earth strata that are ca. 300.000 years old.



Another example is a fossil hammer that was found in Texas, USA, in an earth stratum that is thought to be between 350 and 450 million years old. Foot and hand prints have also been discovered in stone strata that are thought to be between 300 and 600 million years old. In South Africa even older objects have been found. Tiny spherical, metal balls decorated with lines have been found in rock strata from Precambrian times, which means

that they should be more than 3 billion years old! At that time plants had just begun to develop and the level of oxygen on Earth was only 20% of its present level. Some of these balls can be seen at the Klerksdorp Museum in South Africa.



These finds have not been taken seriously by modern, materialistic science, but have been dismissed without anyone appearing to carry out any scientific analysis. The reason for this is that they do not fit into the current world picture and therefore appear to far too improbable to be given any attention.

In view of the enormous forces that are in motion during the various cycles of the Earth, prehistoric climate changes, global floods etc. the chances of finding traces of very old cultural epochs is limited. But we have a tendency to “find what we are looking for”, and this principle applies perhaps to a particularly great extent in the case of archaeology. Unconsciously one seeks confirmation for the current, materialistic view of the evolution and history of human beings, and this affects how one interprets archaeological finds, which for example finds expression in that we tirelessly present hypotheses with which we try to explain how the pyramid of Cheops was built with the help of workers who dragged the gigantic blocks of stone up wooden ramps etc. And this is of course

quite understandable in the light of current view of the world.

That the Earth in the past has had elevated cultures that later perished and more or less disappeared, causing mankind to return to living as “primitive human beings” is also confirmed by the following quotation: *“This tiny spaceship in the form of the Earth has therefore during the last millennia been permanently bathed in the light from the Father’s kingdom. This does not mean that this same spaceship during millennia further back in time has still not had, in the form of an extremely advanced civilisation, very strong glimpses of this divine atmosphere. But it was still too far from the centre of the light. Thick “cosmic clouds” billowed forth blocking out the light. And the Earth sailed once more into darkness, only lit up now and again by the “memories” from the past. These memories can still be detected as dim, crumbling fragments in primitive people’s moral concepts and views of life.”* (Martinus: *At the Change of the Year* (English Kosmos 1984/4)

Martinus writes in the article, *The Keynote of the Universe – Love*: *“History demonstrates that great, advanced civilisations have therefore been based on religiosity and on a relationship to higher religious, superterrestrial, spiritual beings and forces. They had no machines and powerful technological tools and material aids as we do in our present day culture, but they were in possession of mighty, religious, occult forces that they could use in their great physical creations. These are in other words forces that many people today are busy denying, due to the fact that they cannot understand them, and that consequently fall into the category of “mystique”.* (Martinus: *The Keynote of the Universe – Love*)

Martinus also touches on this subject in his book, *Easter*, when he writes:

“At this point it is worth mentioning that many millennia ago there existed a group of beings who were to some extent initiated, in other words “the holy spirit” had to some extent been revealed to them. But this group consisted of too few individuals and was too weak to be able in the long run to hold its own against the prevailing barbarism of the surroundings that was in fact the fundamental and predominant thought climate on Earth at that time. This group was therefore stopped in its development, but left behind irrefutable monumental expressions of its existence in the form of pyramids, sphinxes, temples, works of art etc. that naturally were transformed by the tooth of time into ruins, but that nevertheless, despite appearing to the ordinary terrestrial human being to be in a ruined state, to this very day have an impressive power and that to the advanced, occult being shine with the unmistakable clarity of the holy spirit. But just as this ancient culture left behind ruins in physical manifestation, they also left behind “ruins” of its high sense of morality and civilisation. And on these non-physical “ruins” we find the peoples of the East several millennia before our calendar began.” (Martinus: *Easter*, chap 2)

If Martinus is right that the pyramid of Cheops is 90,000 years old, this means that there is a comparatively long period of time to investigate that until now has been unexplored – in other words roughly the last 100,000 years. We can perhaps to some extent have an overview of this period and archaeology has found remains from the time of the pyramids. If that is the case it is very clear that the age of many of the archaeological remains that we already are aware of will be re-examined.

The pyramid of Cheops has now survived almost 100,000 years and it is clear that it will survive many more

hundreds of millennia. We can imagine that in the future once more and more people recognise its true meaning in the history of mankind, it will have enormous significance not only as a tourist attraction. We can also imagine that it will be recreated in its original appearance. According to Tage Buch, one of Martinus' closest friends, Martinus has said that the pyramid of Cheops originally had a white coating and the very top was covered with gold. (Kurt Christiansen: *Martinus og hans livsværk Det Tredie Testamente*, vol. 2)

In a lecture given in the Martinus Institute on the 19th of December 1960 Martinus related that the basic principles of material science are preserved in the pyramids: *"This enormous birth of the divine principle began about 90,000 years ago, when mankind was fertilized by several great beings that incarnated on Earth. They also preserved the basic principles of the whole material science in the pyramids in Egypt."* (*The Christmas Atmosphere*, Danish Kosmos 1992/12, not yet translated into English)

In conversations with friends Martinus on several occasions mentioned that in hitherto undiscovered rooms in the pyramids or in the sphinx there will be found something that relates to *The Third Testament*. One can speculate on what it might be, but it is possible that Martinus' symbol no. 41, "the star symbol", which can be found on the cover of the original edition of *Livets Bog* and which has a "pyramid", a cross and a sun in its structure, could be found there carved in a prominent position in a room there. As well as Martinus' explanation of symbol no. 41, it is interesting to point out that this symbol can be said to indicate the connection between the "pyramid epoch" (the triangle) and Christianity (the cross) lit up by the "sun's rays of intellectuality".

As we have already seen above, Martinus says that "... accounts from a dim and distant past always have something of the atmosphere of a fantasy about them. Behind these accounts there exist realities..." In the Bible there are accounts of giants that have lived on Earth: "There were giants on the earth in those days – and also afterwards – when the sons of God went to the daughters of men and had children by them. They were the heroes of old, men of renown." (Genesis 6:4) We can imagine that here the Bible is referring to highly evolved beings that were "giants" in the sense that they had great power and capability and they were "renowned" precisely because of their great capability. But giants have also been described in other ancient writings, such as the Epic of Gilgamesh, and it is not impossible that in the distant past there has existed a race of human beings on Earth that were "giants" in the physical sense.

The archaeological finds mentioned previously that point to there having been human life on Earth for millions or billions of years can perhaps be explained by them being remains from highly evolved human beings that already at that time visited the Earth. We know that Martinus talks about the "principle of world redemption", which is a cosmic "principle of parenthood", which means that at certain points in the evolution of mankind there incarnate more highly evolved beings who "plant the seeds" of a higher morality thus promoting the evolution of human beings. It is not unreasonable to imagine that this principle does not only have to do with the living beings' mental, religious and moral development, it also has to do with the physical development on Earth and other planets.

This could explain why one can find metal balls and similar objects in rock

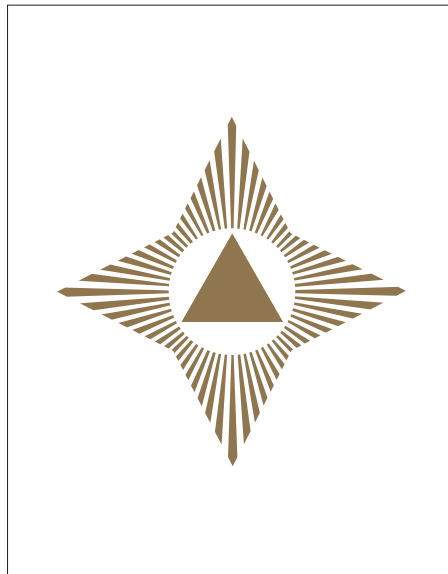
strata from Precambrian times. It could well be that early on in the evolution of the planet highly developed beings have materialised on Earth, perhaps in suitable flying vehicles that made it possible to visit this oxygen-starved environment, in order to influence the automatic processes that are governed by the globe's own talent kernels in order to influence in various ways its evolution. This could have taken place several times, for example in order to sow seeds, in other words to introduce plant forms and later various animal forms. In connection with tasks such as these, objects can have been left behind that have "survived" in the protection of solid rock.

The question of how long there have been human civilisations on Earth is not an easy one, but it is not impossible that there have been human beings in various forms for a very long time. Of course we are only able to speculate in

our reflections on which "realities" are hidden behind the "myths and legends". But there is a saying that reality is even more fantastic than imagination, and this is certainly very much confirmed when one begins to study the cosmic world picture. The cosmic world picture shows that life is without end and eternal, and that there is no limit to how many forms life can take. The legends are merely vague shadows compared with life's endless reality. As our intuition grows we will be better able to interpret the archaeological remains that tell us about human beings' presence throughout the Earth's evolution towards cosmic consciousness.

For those of you who would like to know more about the archaeological remains mentioned in this article there are many interesting websites, for example, www.ancient-wisdom.co.uk

Translation: Andrew Brown



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Reg. 41

The Star Symbol

A larger version of this symbol can be seen on the Institute's website, where you can also read Martinus' explanation of the symbol



Thoughts about life and death

by Micael Söderberg

According to Martinus, death is an illusion. We cannot die. Life is eternal, and something that is eternal can have neither a beginning nor an end. We can never ever stop experiencing, even though in our darkest times we long to be free from experience, free from existing at all.

But experiences are based on contrasts. In order to have a sense of light one has to experience darkness. Deep down darkness is not something evil either, since it is an essential part of the creative process. Martinus calls it the “unpleasant good”. The fact that we experience darkness as unpleasant is due to the fact that at the moment we are longing for light and are satiated with experiences of darkness. Whether we experience something as light or dark is therefore dependent on which perspective we experience it in.

To us, this is of course theory. We do not have the same first-hand knowledge as Martinus. We lack the intuitive ability to penetrate the absolute solution to the mystery of life. It is perfectly natural that from time to time we are struck with existential angst and the anxiety that we will lose our own life or someone we are close to. From the materialistic point of view death should mean the ultimate loss, the extinction of consciousness and hence the loss of everything that life has to offer: friendship, harmony, inspiration, joy and love.

If death can be likened to a loss, this would mean that many times during our life we experience small “deaths”,

small “killing episodes”, when something changes: when someone leaves us, when we change job, when we move house, when something that at one time inspired us gradually begins to feel ordinary and uninteresting. What is important changes form or character as we move through the ocean of experiences.

Since change does not always take place according to our will, we have a tendency to hold on tightly to whatever mean a lot to us: a loved one, our possessions, the image we have of ourselves and our principles or ideas about life and existence. These things make us feel safe and relieve us of the uneasiness over the impending “death”.

Often we need a little push from the outside for us to dare to take the step towards change. God is sometimes kind enough to give us this little push in the form of another human being who perhaps explains that “we can no longer live together, I have met someone else” or “I am sorry to have to say this but I have been forced to cut down on staff, and you are unfortunately one of the ones that will have to leave us”. The push can also consist of us feeling a



Photo: Clifford Weimann

strong attraction to a new phenomenon in life. Something “strikes” us with its full force, giving us inspiration to break with old patterns or habits of life. For example, falling in love, of course. But that can also be the beginnings of a new ability, an interest or an inner feeling or conviction that we have not had before.

A characteristic of knowledge is that it comes in impulses that inspire change. It comes as a result of experience. All of a sudden we understand something about life or ourselves that up until now was hidden. One day many years ago I had a sense that I no longer needed to be afraid of losing those who I love. The tie between us has nothing to do with time and space, not even when death succeeds in cutting us apart. I laughed to myself: what had I to worry about? What a relief! Neither would my own life be able to separate us – not in the most fundamental sense. I “knew” (at least, that was the sense I had) that we would continue our journey together. I seem to remember that this event took place after a period of existential uneasiness and questioning about life and death. I had then not begun to study spiritual science, but around that time or perhaps not long

afterwards I received an impulse from a fellow student, who mentioned that he had heard about a Danish philosopher who thought that life had neither a beginning nor an end.

Which changes have made a mark on your life? Which events have made you turn round, change course or set off? What or who inspired you? Whatever involves a “little death” at the same time involves a little birth, a new “life”. It could be that any change means that one experiences something that can be likened to existential uneasiness or fear, even though the change is desirable. *“What will the new bring with it? Dare I let go of the old? Will I be able to cope with my new job? Will we go on loving one another?”*

Spiritual science points out to us how important it is to have trust in the divine world plan, that we are all one with God, and that we are actually never separated from God, even though the experience of being separated is very strong during the materialistic epoch. We are all in the process of developing our dialogue with the Godhead, through our fellow beings in life’s direct speech. We have to learn to read “the book of life” in order to understand what God is telling us through

Photo: Clifford Weimann



what happens to us every day, and that there is no need for us to feel frightened or uneasy. Death does not exist, other than as a force that brings about a breaking down that is necessary if something new is to be created.

Nevertheless through the epoch of darkness death and the killing principle is extremely present as a form of experience. We all of us inflict minor killings on our neighbour when we allow the animal tendencies to take over. In an intimate relationship the negative side of being in love can allow anger, jealousy and possessiveness to sabotage the joy in living for both parties, once the honeymoon period is over, unless the human abilities are able to overcome the difficulties. During all of life's tests, the animal in us is lured out of hiding.

Everything we do to our neighbour has consequences and affects our fate, and the animal sides will gradually give way to the human sides. The old consciousness will break down, die and give way to a new consciousness based upon double-poledness and neighbourly love.

This brings to mind some beautiful lines by the Swedish poet, Karin Boye:

*Yes, of course it hurts when buds are breaking.
Why else would the springtime falter?
Why would all our ardent longing
bind itself in frozen, bitter pallor?
After all, the bud was covered all the winter.
What new thing is it that bursts and wears?
Yes, of course it hurts when buds are breaking,
hurts for that which grows and that which bars.*

*Yes, it is hard when drops are falling.
Trembling with fear, and heavy hanging,
cleaving to the twig, and swelling, sliding -
weight draws them down, though they go on
clinging.*

*Hard to be uncertain, afraid and divided,
hard to feel the depths attract and call,
yet sit fast and merely tremble -
hard to want to stay and want to fall.*

*Then, when things are worst and nothing helps
the tree's buds break as in rejoicing,
then, when no fear holds back any longer,
down in glitter go the twig's drops plunging,
forget that they were frightened by the new,
forget their fear before the flight unfurled -
feel for a second their greatest safety,
rest in that trust that creates the world.*

*Poem translated into English by
David McDuff in "Karin Boye"*

Article translation: Andrew Brown



Photo: Clifford Weinmann

The power that frees us from fear and depression

Human beings need a science of the mental world and its laws and of their own mental structure. They have to connect their intelligence with an alive feeling, that is to say neighbourly love, and this combination will lead them to the intuitive experience of the connection between all the living beings that “live and move and have their being” in the univereal organism of the Godhead. This comprehensive view can give seekers a new basis for their lives. If people work with themselves and open up, instead of closing themselves into fear or bitterness, it can give them such mental strength that they are no longer afraid of anyone or anything, neither life nor death. We cannot endure being without the light or the sun that has created our eyes. If the sun were at this moment extinguished, all physical life on Earth would come to an end. But on the other hand we cannot do without the divine, spiritual, solar power that vibrates throughout the universe and that is also the fundamental force behind all physical phenomena. Even now our nerves and our organism are prepared to correspond with this force and to pass it on as neighbourly love and as a display of creative ability that is a benefit to the whole. The intention behind the life of human beings is that we gradually become spiritual suns that promote vital force and that send their light out in all directions in the form of intellectualised feeling that will be a benefit and a joy to everyone and everything. *Excerpt from “Nervous breakdown and religion”, English Kosmos 2005/3*



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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Martinus Literature

Livets Bog (Martinus' main work) Volumes 1-7
(volumes 1,2 and 4 in English)

The Eternal World Picture, Volumes 1-4 (all in English)

Logic (in English)

On Funerals (not yet in English)

Collected Articles I (not yet in English)

Intellectualised Christianity - posthumous manuscripts
(not yet in English)

28 short books, of which the following are in English:

1. The Fate of Mankind
2. Easter
5. The Ideal Food
11. The Mystery of Prayer
12. The Road to Initiation
16. The Principle of Reincarnation
17. World Religion and World Politics
20. Meditation
22. The Road of Life
23. The Immortality of Living Beings
25. The Road to Paradise

Articles: Marriage and Universal Love
An Introduction