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MARTINUS COSMOLOGY

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English

Dear reader,

The picture on the front cover is the sort of picture that most of us would associate with Christmas – a fir-tree branch with a bauble casting light reflections. But inside the bauble there is a ship. So how does that come into the picture?

You can read in the article “The Christmas Ship” that in times gone by it was a tradition that around Christmas special ships were chartered to bring emigrants back to the country of their birth, so that they could re-experience something of the Christmas of their childhood. In many cases after years of living in a foreign country these people were coming back to a place that they deeply felt as their home. So what is this place like that we call home?

According to the English cleric, Frederick W. Robertson, “home is the one place in all this world where hearts are sure of each other. It is the place of confidence. It is the place where we tear

off that mask of guarded and suspicious coldness which the world forces us to wear in self-defence, and where we pour out the unreserved communications of full and confiding hearts. It is the spot where expressions of tenderness gush out without any sensation of awkwardness and without any dread of ridicule.” To me, there is a similarity between this description and Martinus’ description of the state of being cosmically conscious, where we are one with the life around us, where we are “at home”.

But in the midst of today’s chilling homelessness and lack of connectedness, we can sense that Christmas brings warmth and generosity and a sense that deep down we human beings belong together.

So I would like to wish you a peaceful and joyful Christmas – and give the last word to Martinus.

Andrew Brown

“Once again the great hourglass of the year is about to run out. Our beautiful world has once again completed an annual cycle in its passage through the eternal universe. We, the passengers on this divine vehicle, begin to notice once again that midwinter is close at hand. Gardens, fields and forests have long ago cast-off their brilliant summer clothes and have put on their beautiful autumn clothes and for a while have caressed and delighted our minds with the splendour of their colours. In this way the transition to the epoch of ice and cold, the season of death, is tempered so that the presence of God, even in this epoch of darkness, is evident to the sensitive observer. And this feeling of the presence of God is further strengthened by the light from Bethlehem. The star became a sun whose heavenly light and warmth covers the entire world and with intensified radiance every winter solstice switches on millions of lights in city streets, market places and squares, in poor hovels as much as in the halls of castles. Millions of parcels containing gifts and letters with loving greetings find their way over the entire earth to relatives and friends from relatives and friends. Large-scale collections take place to help the lonely and abandoned and those who live in life’s shadow. It is everyone’s wish to make everyone happy. It is as if the voice from the hillside by the Sea of Galilee, can be heard whispering, like a gentle, mental breeze over all the Earth, ‘It is more blessed to give than to receive.’” (Excerpt from Martinus’ Christmas letter, 1963)



The Christmas Ship

by Martinus

1. The emigrant's longing for home

Christmas, that great point of light in the cold, dark winter days, is approaching and brightening up the careworn, sorrow-stricken terrestrial human beings' daily lives. Those human beings who, apart from children, look forward to Christmas with the greatest anticipation are those who many, many years ago left the country of their birth and their family and friends and set out into the world to create a life for themselves in the great unknown. But even though these human beings manage to create a comfortable life with a happy home and family, their old home and country of birth is seen in their consciousness in a steadily ever increasing golden glow. The dream of seeing once again the fairy-tale place of their childhood becomes stronger and more and more scintillating. And there comes a day when this emigrant is on his way home to re-experience the place where the glowing memories of his dreams took place, and to tread once again the earth that to him has become sacred. In this place of his childhood happiness it is the memories of Christmas that sparkle the most. And that is what attracts the emigrant to travel home at Christmastime, to experience once again a Christmas where

he as a little boy many years ago experienced his most beautiful Christmases, in the great security, affection and love of a mother and a father. And every year at Christmastime ships arrive bringing these Christmas travellers home to the country they have been longing for. The crew on these ships do what they can to create a festive, Christmas atmosphere for these travellers who are so full of hope and expectation, and as a result these ships have become known as "Christmas ships".

2. Our journey over the ocean of life

In this emigrant's Christmas journey we have as it were a symbol of a much greater Christmas journey, which all terrestrial beings are undertaking. In order to understand this journey, which is life's greatest journey, we are going to have to focus our attention on our surroundings and our fellow beings a little more directly and closely than we are otherwise used to doing in everyday life. We will then observe that all living beings are in movement. Movement is in turn the same as change. The beings change from one state to another. Every being's current state, whether as a plant, an animal or a human being, is merely a temporary state. It has

replaced, in the case of all these beings, a preceding state, just as it will be replaced by a subsequent state. The beings have therefore come through countless different states before they reached the state that they are in at present, just as they will come through countless different states following their current state. No one can remain where they are in this process of change. They are all inevitably in on-going movement. This movement or journey has no beginning and no end. It is therefore endless. This endless journey is called "life". Since this journey is marked out by changes from one state or life-form to another and will continue to be, these states are landmarks. All landmarks mark out their existence in the way that they differ from the preceding and subsequent states. In this way they constitute an area or a position in these beings' eternal transformation. Such a position is in turn the same as what we call "space". The eternal journey therefore passes through innumerable such spaces. But since to the living being a space can never be anything other than something temporary, owing to the fact that change never comes to a standstill, the space is not merely a position in endless space; it also has a position in eternity. We call such a position "time". Every change that the living being has experienced has therefore not only its "space" but also its "time". Above every experience of change there will always be a "before" and an "after". In between this "before" and this "after" there exists the moment of experience. And we in turn express this as the "now" or the "present". Our journey through life or our experience of life therefore takes the form of three kinds of time: the "past", the "present" and the "future". Of these three kinds of time the first and the last are a mental or spiritual experience of the journey. To the physical being the

"now" or the "present" are to be found on the material plane and constitute the purely physical experience. We cannot experience the "future" or the "past" on the physical plane. As we have said, here we can only experience the "present". Through these areas of time we experience life. These areas constitute an endless past, a fleeting present and an endless future. These three areas are the great ocean of life over which we travel on our eternal life-journey.

3. Cosmic travellers on the ocean of life

We survey this mighty ocean through "the present", which is one with our awake, physical day-consciousness. There is also "something" in the living being that undertakes this eternal life-journey and is thereby its originator. This "something" cannot in itself be past, future or present. It exists beyond these phenomena. It experiences the passage of these times in the form of changes. These are therefore "something experienced". But "something experienced" can only be perceived by "something that can experience". An experience cannot experience an experience. A change cannot experience a change. Behind time and space or behind the changes there exists "something" that creates and experiences the changes. This "something" is our innermost self or I. This self or I is, in its connection to the changes, a cosmic traveller.

4. Our life-ship and its perfect or its imperfect course over the ocean of life

Our eternal I is therefore on a journey over an endless sea of life. Our vessel or ship on this great journey is our organism and the resultant mentality and view of life. The image we have of life, which means of our fellow beings or of

morality and behaviour, constitutes our ship's rudder. If our view of life constitutes the absolute truth about this life, our ship will be the most modern and perfect that can possibly exist. With it one can overcome all obstacles. But our ship can also be old and out-of-date. To the extent that our view of life diverges from the actual truth, our ship will be faulty and cause our navigation to be correspondingly imperfect. Our organism and mentality can be mutilated or crushed by even the slightest obstacles. All religious movements, sects and communities, all political parties, business partnerships and other material concerns as well as marriages and love affairs are each and every one, in connection with their originator's physical organism, this originator's temporary life-ship. And as ships are not always equipped with the instruments of navigation, compass, search lights and radar that are vital for preserving life, the navigation through life or the progress on the correct course will be correspondingly false and derailed. The cosmic traveller will be off course.

5. Sinking ships, shipwrecks and life jackets on the ocean of life

But as there is only one absolute course to the great goal of this life-journey, "paradise", which in turn means "the great initiation" or the finished human being in God's image, every derailment or mistaken course will lead the beings out into the ocean of life's storm centres and powerful surf crashing against cliffs and rocks where the travellers' ships, that is to say their organisms and normal fates, will be crushed and smashed to pieces, and their occupants or originators will suffer death by shipwreck. The ships collide with other wrecked ships, giving rise to serious injuries and sufferings. Here we are in the domain of unhappy fates or in the

very "hell" of life. But despite everything, in the midst of the darkness of this Armageddon, there nevertheless exist points of light. The travellers are immortal beings and cannot therefore in themselves be annihilated, even though their physical ships, their physical organisms, have perished. Thanks to their immortal I and the eternal superconsciousness and other mental structures that are connected to it, they are now raised above the mortal organisms that are created out of matter, which can at the very most merely constitute their temporary life-ship. This immortal mental structure that the being has is, in a way, a kind of life jacket on the ocean of life. With its help every shipwrecked being will be led to safety, out of the crisis and the domain of darkness. This mental part of the being's structure cannot be destroyed by physical storms and crashing surf. With its help the being can live on the mental plane until, through the eternal life-principle that is also known as the principle of reincarnation, it can once more be given a new physical organism and thereby a new physical life-ship so that it can continue to sail on the ocean of life. But the new ship is no guarantee that we can reach the goal with it and avoid the storm centre and the dangerous, crashing surf. If the new ship is not better equipped with instruments of orientation with which the course or position can at all times be known, one will be constantly lost. One will constantly cause one's ship to be broken up as a result of shipwreck and not as a result of old age or general wear and tear, which ought to be the only reason to replace a ship. One will therefore have to build a new ship, that is to say, create a new organism unnaturally soon or too frequently. And can one not see that sometimes the new ships are destroyed when they run aground on rocks and are broken up right at the

beginning? In fact, they have not even come out of the harbour before they are destroyed. Take the case of a mother who has an abortion and destroys her little child's organism or life-ship while it still lies unfinished in the harbour beside its mother's heart. This harbour should offer the greatest protection for the little being that still has an unfinished life-ship. How will such a mother and a father (who is an accomplice in this drama) – who through their own action are pointing their own life-ship directly into the storm centre of the ocean of life – be free of its terrors? Can we not see that the living beings' life-ships are being destroyed and mutilated no matter what age they are? Almost none of the life-ships reach the point where they have to be replaced as a result of old age or normal wear and tear. The life-ships do not become that old. Long before they have reached that point they run aground and are smashed. Can we not see that a great part of the current terrestrial human beings' physical organisms, that is to say their life-ships, are wrecked as a result of illness, unnatural calcification, gall or kidney stones, susceptibility to infectious diseases as well and other forms of weakness, quite apart from the sabotage the beings themselves in their panic and terror of death bring about to each other's ships in the form of war and the proliferation of the ability to murder, mutilate and destroy, just as greed, jealousy and vanity also poison and pollute their fates. Is not everyone at war with everyone else? Everyone is set on a faulty course, with the result that everyone is bound to suffer shipwreck. The ocean of life's storm centres and areas of crashing surf are not silent. Here we come across the death rattle and weeping and gnashing of teeth, accompanied by explosions and the sound of life-ships colliding and being crushed and disintegrating.

6. The ocean of life's great lifeboat service or the principle of world redemption

In God's world plan there is no hell that is not at the same time a Gethsemane, and no Gethsemane that is not a hell. This in turn means that there is no zone of darkness whatsoever in which there are not to be found lifeboat services and lighthouses guiding the way, just as there is no war zone in which there are not to be found glimpses of light guiding the way to the area of peace. And there is no sphere of depression and suffering in which angels of light are not standing ready to help the distressed. And in terrestrial human beings' Gethsemane or Armageddon, which is where war, blood-baths and death agonies culminate, God's bright, warmth- and life-giving radiance appears behind the battle-fields, and the road into the light terrains of Gethsemane begins to open up. And through the great angel of light, the world redeemer or God's messenger to the Earth, the voice of God can be heard addressing the conscience- and sorrow-stricken robber and murderer, or those who have been shipwrecked on the ocean of life: "Today you will be with me in paradise". Today you will change the course of your life and leave behind your derailment, for "I am the way and the truth and the life. No one comes to the Father except through me". "I and the Father are one". "I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die". And the voice of God continues to be heard through his great messenger: "Come to me, all you who are weary and burdened, and I will give you rest". I am the lighthouse of life. Follow my light and you will be warned in good time of the dangerous cliffs, rocks and breakers. My course is the Father's course. And the Father's course is the great

goal of life for living beings, namely “to make a human being in his image after his likeness”. I am “God’s image after his likeness”. In that way I am God’s living model for God’s perfection of human beings. But “God’s image after his likeness” is the same as “God’s way of being”. And God’s way of being is in its turn such that absolutely every creation, whether great or small, will without exception in its final analysis be a joy and a blessing for living beings. Every deviation from this way of being is a false course on the ocean of life. Every deviation from “God’s image” is an indication of the imperfect side of God’s work of art: the human being in God’s image. But being a joy and a blessing for everything living is in turn the same as loving one’s neighbour as oneself, since everything living is in fact one’s neighbour. One can therefore be a being that like the sun allows its light and its warmth to radiate or shine on the just as much as on the unjust, on one’s enemies as much as on one’s friends. This is the only true course over the sea of life that leads towards paradise and away from deadly storm centres and all-destructive surf, cliffs and rocks.

7. The world redeemer’s light of salvation in the terrestrial Gethsemane

We can better understand this when, as a result of all one’s own shipwrecks, we know that these only occur because we were not sufficiently developed to be able to avoid them. This was partly due to the fact that we did not have enough knowledge, and partly due to the fact that we were subject to forces that we were not yet able to overcome. If we had been able to overcome these forces, we would not have succumbed to shipwreck. All misfortune and suffering, all hostility and hatred is therefore due to ignorance. Where there is no ignorance

in one’s mind or way of being one is completely without “evil”. Here lies the true course towards the light, since here one has oneself become the way and the light, one has become one with God. And in this way neighbourly love becomes “the fulfilment of all the laws”. One is one with God, and one loves one’s neighbour as oneself. This is the immense ocean of light of the Christmas gospel or world redemption, which has entered into the mental atmosphere or aura of the Earth. It is the seed in which all the generations of the Earth will be blessed. Here in the terrestrial Gethsemane we have discovered the great source of light or the spirit of God that moves eternally upon the face of the waters.

8. The son of God sails in the “Christmas ship” home to his Father’s kingdom

And world redemption or Christ’s mission still continues to exist. Through this divine mission’s cosmic fire, flaming torches have been lit beside all the current dangerous cliffs and rocks and crashing surf and deaths of the unfortunate shipwrecked people and countries. Through the “comforter, the holy spirit’s” all-penetrating light in the form of cosmic analyses and guidance, the true course can now easily be found and stuck to. Every single nation as well as every single human being that steers its course towards this divine light will slowly and surely leave behind the ocean of life’s storm centres and likely areas of shipwreck, they will leave behind Armageddon’s regions of death and suffering, they will leave behind the domain of sorrow and hardship and they will arrive safely at the shining, bright harbour that is the great goal of every sailor. This harbour, which can now be glimpsed in the distance, is the ocean of love that is the great “peace on

earth” of the Christmas gospel and the culmination of “goodwill” among all human beings. It is the great Christmas festivity that is called the “kingdom of heaven”. Equipped with love as the compass and with the light of love in all the searchlights and pilots’ guiding lamps, our life-ship is therefore a Christmas ship that leads us to the Christmas festivity as guests of the eternal Father of all life. And here we are presented

with life’s greatest Christmas gifts: the organic initiation or the great birth, cosmic consciousness, an eternally transfigured existence, awake day-conscious immortality. The prodigal son of God will have come home to his Father’s kingdom.

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Translation: Andrew Brown, 2014

QUOTATION

The road to health for body and soul therefore goes exclusively through a process of counteracting the anger, bitterness and the feeling of being a victim in the human beings’ own inner world.

From Unnatural Fatigue, an article in the small book entitled The Principle of Reincarnation.

If a being experiences pain and suffering it means that it has created unnatural living conditions for the microbeings in its organism.

Funeral Rites, Chap. 61

A human being’s relationship to the microbeings in its own organism is no small matter when it comes to the creation of its fate.

Funeral Rites, Chap. 58



Towards a “Good” Creativity – part I

by Dennis Persson

The article is the first part of two. The second part will be published in the next issue of Kosmos.

The word “creativity” often occurs in current media and also in the flood of books about how we stressed people of today can improve the quality of our lives. The concept also occurs frequently in blogs and in social media, where it is often found together with another word that is popular today, “entrepreneurship”. Martinus himself never used the word creativity in his analyses, maybe because it was not very prominent in the Scandinavian vocabulary at the time when he wrote his analyses. In fact, creativity is just a synonym for “creative ability”, which is a phrase that Martinus often uses in his work. (Translator’s note: in Scandinavian languages there are two words for “creativity”: “skapande” and “kreativitet”. Martinus uses the older one “skapande” together with “skaparförmåga” which we translate into English as “creative ability”.) This is not so strange when we consider that this ability is of central importance for the innermost structure of life where the creative ability constitutes an eternal connection (X2) between the un-manifested “I” (X1) and the diversity of created manifestations (X3). We can actually understand the creative ability as a “function of illusion”, a necessary “trick-generator”, that makes it possible for the Godhead and all the beings existing within him to eternally experience their own existence. From a cosmic perspective, creativity or the creative ability

is an actual prerequisite for experience. It can be of interest to have a closer look at how, from the perspective of spiritual science, creativity expresses itself and is experienced in a more local perspective and within current research.

In his article entitled “The Highest Fire, part 2” Martinus writes about the development from the one-poled state to the state of being double-poled and the way out of the zone of unhappy marriages, which is when we to some degree begin to long for more divine light than that which we receive through the act of copulation in the animal kingdom. He writes: “It was not life’s intention that the beings should not receive an even greater experience of light. But this could only happen by giving the beings an even larger consciousness.” This larger consciousness began to be created in the zone of the cosmic womb that terrestrial mankind still is in the last stages of. As the cosmic foetus that we are, we have now reached the stage where we can “begin to move”. Martinus writes: “This movement consists of the entire current state of physical existence, the state of Doomsday or Armageddon that is overshadowing everything. These manifestations of war and destruction of the unfinished human being are therefore only incipient signs of life in a cosmic foetus.” When it comes to its ability to manifest and create, terrestrial humankind has, despite everything,

raised itself enormously above the animal, but it has not developed its humane faculty of love to a corresponding degree. Instead its manifestations and creativity are still to a high degree in the service of its animal talents.

Being creative is something that is usually thought of as a desirable characteristic of a human being today. When you read adverts offering employment you often find creativity or creative thinking as something that you would like to see in the prospective co-worker. So what is this desirable characteristic? Well, creativity is usually defined as something new and original, an ability to see unusual connections, an ability to get out of the old rut and find new solutions, something mainly associated with the development of ideas or artistic activity. Today, though, the meaning of creativity has widened so that it is also considered as a factor of productivity in a knowledge-based economy. Creativity has thereby become a potential for growth in the world of business and has also become a “weapon” in the global competition between individual countries. At this point we can reconnect to the concept of entrepreneurship mentioned in the beginning of the article. According to its original meaning, an entrepreneur is “somebody who gets things done”. An entrepreneur can create non-profit activities that are not mainly governed by the market’s striving to make money, but most people probably think of business activities and the creation of lucrative ideas for products when they talk about entrepreneurship. Well, is that not a good thing? It can create employment for more people that are needed in the manufacturing of these products. Yes, of course, but seen from the perspective of creativity we can question how much space there is for the individual – who maybe carries out just one single action in the manufacturing

process of this product – to express his own joy of creativity. When we look at creativity from this perspective, it is very easy to reconnect to Martinus’ comparison to our “womb-state”, where creativity is driven mainly by the instinct of self-preservation and the urge for power and possession. There are many current examples of how our entire global market of finance is given access to economic resources, by creating shrewd ways of putting people, businesses and whole nations into unavoidable traps of loans and debts. Innovations such as so-called creative book-keeping and money laundering are used in order to avoid paying tax. Hedge funds and other ingenious digital creations are used in order to speculate in an infinite number of steps. These have been said to be similar to a gigantic Ponzi scheme. The most “creative” business idea so far within this area must be the phenomena where private banks and financial institutes create digital “made up money” out of thin air by typing numbers into a computer as being a loan. Digital numbers that in the next step become real money only when those who are in debt pay back the loan with interest using the wages they have earned through their hours of work. Martinus likens these creations and this kind of business to camouflaged robbery and points out that the only real “money” that exists is the work and the time that people contribute with. The creativity we see in these areas is mainly inspired by finding new ways of “disguising” the robbery of fellow beings so that it appears as being compatible with current laws and regulations. Creativity that has as its main purpose to camouflage greed is a sign of a strong dominance of intelligence at the cost of the development of feeling. At the sphinx-like transitional stage between animal and human being where most of us are, we all to a greater or lesser degree have this imbalance in

our consciousness. In our daily lives we are all tempted to use our creativity and ingenuity in order to enrich ourselves to a higher degree than we need to for our livelihood – an “evil” creativity, one could say, which according to Martinus, is not in harmony with the laws of life. At the same time we are all to a high degree still forced to conform to the rules of this structural game.

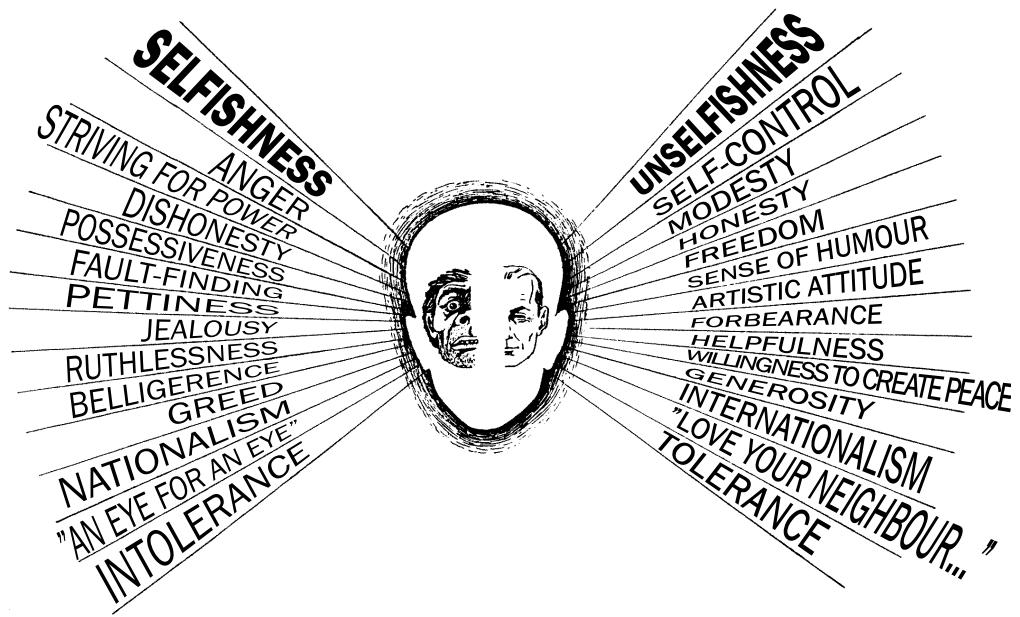
When it comes to the creativity that finds expression in the arts, the relationship is often the opposite with regard to the imbalance between feeling and intelligence; here feeling often dominates at the cost of intelligence. The creativity of artists is just as limited to their special area as is the case with the innovators within finance and business, but here it often springs from a strong inner need in the artist to use his or her well-practiced ability to see and perceive colour, form, sound or relationships of movement, in order to be able to transform and express this with beauty in a way that is at the same time personal and universal for the inspiration of the viewer. In this area the creativity is not driven by self-interest, but by an “aspect of self-reward” in the act of creation, which we will come back to. But regarding artists, Martinus points out in *Livets Bog*, volume 1, section 129, that “...in layers of consciousness outside their own especially developed artistic field, they may well be primitive and imperfect, having many unfinished sides with regard to morality.” So, even though these pieces of art are created in a spirit of “the culture of giving” a lot of what is expressed in our modern “serious art” and “pop culture” consequently also has a strong mark of the animal kingdom. How often we see films, theatre, poetry, painting and lyrics that deal with the pursuit of money, male (though increasingly female) heroic achievements, “good” violence in order to expel “evil”

violence, unhappy love and longing for marriage, etc. In symbol no 33 in book 3 of *The Eternal World Picture*, we can see that the art of the animal kingdom, reaches with decreasing power all the way into the beginning of the real human kingdom. This can give us a hint about the fact that artistic creativity will still for a long time be expressed in similar forms although decreasingly.

A creative way of relating to life

In the drawing by Withus of the two minds of terrestrial human beings we find the concept “artistic attitude” as one of many traits in human beings who are in the process of developing humanness. Expressed in another way, one could also describe it as a creative way of relating to existence and to our daily life. It is interesting to note (even if it might be a coincidence) that the concept “pettiness” has been placed exactly opposite “artistic attitude” on the animal side of our mind. Pettiness means to be fussy, ungenerous, narrow-minded and mean. Placed as an opposite to this, a creative way of relating to life would not only be something that is expressed in works of art or innovative and profit-bringing ideas within the world of business or science, but could also mean a way of relating to life that is open-minded and generous.

Such an open-mindedness can be found in the following lines written by the phenomenologist Judith Simon in a thesis about the characteristics of creativity (2009): “The creative attitude is clearly different from how we see objects and phenomena in our daily life when we do not have a creative attitude, when these appear to us in self-evident and fixed way. But in the creative act we find and manifest a so-called *otherness*, that is when objects and phenomena have a different way of appearing to us.” Is this not also a description of an attitude that is necessary



*The two minds of terrestrial human beings
(drawing by Withus)*

when studying Martinus' world picture? Do we not need to be open and generous in our minds in order to incorporate such a thoroughly different existence that spiritual science reveals, and even brings us to long for such an existence? Simon further describes the creative attitude based on her interviews with people with experience of creative states and environments and points out that:

- it is characterized by an inner tension that creates engagement and curiosity
- wonder and openness in relation to what can be found in the search for answers, where focus is put on possibilities rather than difficulties
- it allows opposites to co-exist, so that for example chaos and fogginess are just as important as order and structure
- it makes transcendence, that is, an overcoming of the time-space dimension, possible which can result in a feeling of being a part of something greater, where the border between the

individual and the world surrounding it is temporarily dissolved

- it is characterized by being androgynous, which means the ability to shift between female and male ways of relating to things

With fundamental knowledge about Martinus' world picture these characteristics of creativity, taken from current research on creativity, are not difficult to relate to the inner growth of consciousness that a human being needs to manifest in order to start a way of living that is inspired by the cosmic analyses. Experiences of suffering and different kinds of repression, caused by our own lack of knowledge, have created an inner "tension" within an increasing number of terrestrial human beings. This "tension" manifests itself in the form of curiosity in relation to the greater contexts and an increasing longing to contribute to the panorama of life in a creative way.

Towards a more humane creativity

In a historical perspective creativity has to a large extent been thought of as something that only especially talented souls have been lucky enough to be born with. The fact that they have been relatively rare is of course to a certain degree correct, when we think of multi-geniuses, such as da Vinci and others. History seldom points at the creative actions and inventions that have taken place on a day to day basis in the form of ornamentation, folklore and crafts. Without insight into the eternal structure of life, reincarnation and the fact that all talents are preceded by stages of practice – the A- and B-stage – leading to the finished C-stage, the stage of genius, it is not so strange that creative “geniuses” have been surrounded by an aura of exclusivity and elitism. Through spiritual science though, we are beginning to have a vague sense that not

only separate individuals but the whole of terrestrial mankind is developing, at an increasingly accelerating tempo, towards a greater consciousness with an increasing number of “talented individuals” that have the ability to experience and express the “otherness” that Simon describes. This is taking place in a growing number of areas and therefore contributes to an increasing creativity generally speaking. And in addition, this creativity is slowly beginning to show traits of the ethics and morality that characterizes the true human kingdom that is to come.

Whether there are signs of such a development in the wounded world of today – a movement towards a “good” creativity – is a question we will deal with in the following article on creativity in the next issue of *Kosmos*, where we will also look at the theory of flow found within current research on creativity.

Translated by Anne Pullar



Sculpture by the author made from recycled materials



Trying Out Spiritual Science

by Christer Malmström

I first came into contact with *The Third Testament*, or Martinus Cosmology as it was called at that time, in the autumn of 1977. This was the first time I had read a text in which I couldn't find any mistakes in the logic or anything that contradicted my own experiences. Whichever way I studied (*The Third Testament*) I couldn't find anything that seemed unreasonable or that didn't fit logically with the rest of my body of knowledge. It was a fantastic experience to find something that I had only dreamt could exist. I had found a logical, scientific explanation of life, the universe and evil.

But did *The Third Testament* differ from religions in a way that made it possible to use it practically? Did it give results that were possible to foresee and that were a real blessing and a joy for everybody and everything involved? Was it a science? I wanted to try to apply the laws and principles that it described. But was it at all possible? How does one go about such a project? If one does not practise *The Third Testament* there is not such a big difference in the result compared with the religions.

Agne Widmark, who I met when I first arrived at Klint, (translator's note: the Martinus Centre in the North West of Sjælland, Denmark) and who showed me round and told me about Klint, Martinus and his own life, said to me: "Dig where you stand". What did he mean by that? Can it be the case that if *The Third Testament* is true, it follows

that everything is constructed according to the same laws and principles? Therefore whatever the object of research, it should be possible to use the same principle set up, independently of what is being investigated?

A year later I became friends with Rolf Elving. We analysed how "problems" ought to be solved, and constructed a symbol for problem solving. We applied it to the activities in Klint and investigated how it should be constructed and implemented in order for the work to follow the laws and principles of *The Third Testament*. We were not given the possibility of presenting it or checking it in relation to real life. "Here (translator's note: at Klint) the analyses are not only meant to find expression in theory, but also in practice. (Martinus' Commemorative Lecture, 5 July 1942)

I worked as a dentist and was also qualified as an engineer, and in the spring of 1978 I found out that what we had been taught about amalgam did not fit with reality. This was an opportunity for me to find out whether it was possible practically to apply the principles and laws of *The Third Testament*. In this situation I could decide; it was up to me. I could "dig where I stood".

Trying out truth

My starting point was that I had studied and documented teeth that had been fractured and teeth with cracks in them. I supposed that this was caused by corrosion of the amalgam, and so I

asked three professors that I knew at the Dental Academy for their opinion and if they were interested in letting some of their students research the matter further. The answers that I received were: “Amalgam is not the cause.”, “Not interested.”, or no answer at all.

What should I do? I was working as a private dentist with my own clinic in a small town. I had no training in how to carry out scientific studies, nobody to ask and no equipment for carrying out analyses.

The questions I had were as follows: Is amalgam harmful? If it is, why is it so? Can amalgam cause illness? Is it possible to regain health after decontamination? What should be the procedures for decontamination? Who can be helped? Medical science had been dealing with these questions for over a hundred years without finding any clear answers. Could spiritual science help me to find clear answers?

Spiritual science should form the basis, guide the investigations, decide the goals and decide the procedure for the investigations and treatments. Natural science would supply the physical facts that I needed, such as the components of amalgam. Did mercury or other metals leak particles into the mouth? If that was the case how much did they leak and when? How were the metals absorbed into the body and how did they pass through the body? The investigations had to be a combination or fusion of spiritual and physical science, or as Martinus put it “...the almighty wisdom that is created through the melting together of materialistic science and spiritual science ...” (*The Creation of Culture*, chapter 37).

The principle of contrast

Current medical science is based on measuring, weighing and giving a

“measurement” to everything. It is about “measuring” quantities. But the foundation of all science and the quality of it is not measurable. It is a matter of “soft values”, such as morality, truth, universal love, etc. It is spiritual science. This does not form the basis of contemporary science.

The law of cause and effect

There is always a cause to everything that we can observe and perceive. There is always an effect of an action. This law or principle forms the basis of spiritual science and natural science.

When we analyse medical science, and treatments within medical science, we see that it is absolutely fantastic when it comes to acute illness, accidents, injuries and other illnesses where the cause is no longer present. In these cases conventional medicine is of great benefit. It helps a great many sick people and vastly reduces suffering. But we can also see that this success has been made possible due to the progress in technology, chemistry and physics.

But when it comes to chronic illnesses (where the causes are still present) the results are negative. Is it possible to cure any illness? Is it not just a question of alleviating symptoms? We don't see much progress concerning increased knowledge about life, its laws and principles. In this area it looks as if development has rather moved backwards.

Holistic view

Theories or reality? Today we find thousands of healthy people who have been chronically ill earlier. We see recovering alcoholics, drug-free drug addicts, smoke-free smokers. Many people have become well in a “non-scientific” and “medically incorrect” way – in a way that is impossible to explain by means of the medical knowledge that is official today. The basis of these successful

treatments is most often a holistic viewpoint including both physical and psychological causes instead of exclusively using treatment that alleviates symptoms.

What is the goal of medical care and medical science today? To save money? To find a new drug? To educate more doctors and professors? To build new hospitals?

Should not the goal always be “empty waiting rooms” as an indication of health? (Bringing benefit and joy).

Logic. Wait or prevent?

Why do we wait until people are ill before we treat them, instead of working with prevention? The difference between giving priority to preventing causes or alleviating symptoms can be measured in money. It costs billions to alleviate resulting damages but only millions to prevent.

Of course there is more prestige in exchanging a lung or a heart than in teaching people to stop smoking or how to achieve a healthy natural life style. Why change lungs so that a person can have the opportunity of damaging two pairs of lungs in this lifetime instead of working with prevention? Just think if we had the same way of treating our cars and houses – waiting until the engine packed up before servicing the car or changing the oil, and then “transplanting” a new engine? And similarly neglecting looking after our house in order to later, with great prestige, change the damaged parts or build a new house.

Symptoms or Causes?

Medical drugs and most treatments only alleviate symptoms. Seen in a shorter perspective this is fine and helps many people. But in the longer perspective it does no good, and in fact the opposite takes place. According to

the Swedish Social Board around 3000 patients die every year due to incorrect medication and wrong treatment. There is no control worth mentioning. Nobody knows exactly how many. Nobody knows why. There is no talk about zero target. This rate is higher than the death toll on the roads, in the air, due to nuclear power and murder all together. The number is more than three times higher than the number of people who died in the Estonia disaster, the Swedish ferry that sank in the Baltic in 1998. It makes up for more than three “Estonia disasters” per year without accident investigation, inquiry or follow-up measures undertaken. I do understand that it is not an easy situation. There is a great conflict in relation to industry and also a great deal of prestige involved. Healthy patients will lead to a dead market. We need to decide whether we want the love of human beings or the love of money to guide our actions.

Machine or life within life

The view that our body functions like a machine works well in “emergency medicine”. It does not work well in relation to chronic diseases. In this area it is necessary not to consider our body as matter, but to regard our body as something living.

Our living body is made up of living organs that are made up of living cells that are made up of living cell organs, and so on. The fact that each “level” is living is what makes transplants possible. They bring life with them. This is what enables them to regulate themselves, heal themselves and repair themselves. No doctor can make a scar heal; we can only create conditions that enable the body to heal itself.

Our body is the home, the environment and “the planet” for these billions of living organisms. Let us describe it

in this way: There exists a wondrous world, so close and so unknown, inhabited by a greater number of living beings than there are people on this earth. And these living beings cooperate in a perfect way and have a communication system much superior of our current internet, mobile phones, telephones, television, computers, etc. If something is damaged or destroyed these beings nearly always put things right and make their world function again, even though we damage it on a daily basis.

This wondrous world is your body, a universe of living beings, within living beings, within living beings and so on. Living beings that we call organs, cells, molecules etc. What we call our body is continually changing, and as a result after a few months most of what we call “nature” (our food) has been transformed into a new body and your old body has returned to being nature. This is the basis of all healing.

This takes place due to the fact that we are part of a cycle in which the transition between “nature” and body mostly takes place through your mouth and through your stomach and intestines. It is here that our food is transformed into blood, muscle, bone, tendons, organs, etc., and that waste products are excreted. For your billions of cells your body is their world, their countryside, their environment and you are as a “god” for them – infinitely large and infinitely powerful.

The way we take care of and treat our body is totally decisive for how our life turns out. If you mishandle your body by smoking, using drugs, drinking alcohol, misusing medicine, eating “junk” food, sleeping too little, having incorrect thoughts, acting wrongly, then our body becomes poisoned and you create an “inner pollution”, a pollution that effects your organs and cells. Naturally

this prevents them from having a full life, they cannot function as they should, they cannot cooperate in perfect harmony, but instead things become more or less chaotic. Eventually, when your body can no longer compensate for the damage caused, what we call illness and pain occurs. That is the final stage of your body trying to warn you, trying to repair and heal.

The foundation for health is to create such a physical and psychological environment in your body that it gives your small “fellow beings”, organs, cells etc, optimal life conditions. This is impossible without the knowledge that *The Third Testament* gives us.

The medical doctors need to understand when and how it is possible to help a patient to change his or her behaviour and way of living. This is the foundation of all successful care and treatment. Doctors and dentists can really do very little. Not until the stage where the person is so ill that that he or she desires health above everything else, that he or she is prepared to change and ask for help.

Body and soul

Today we differentiate between the body and the soul. But the human being is a unit, not two independent parts. It is our mind, our thinking, that governs all physical reactions. We have to think or imagine an action before carrying it out. It is our thinking that governs how we live and act. When our thinking is in harmony with the laws and principles of life, then we will act correctly and given time our body will heal. The problem that we have today is that we are totally without knowledge concerning the laws and principles that rule our lives. We don't understand that we are like gods in relation to all the billions of living organisms that make up our body. We need to show them that

we care, show compassion and love to all these living beings and do everything we can to give them such a good life as possible. This also makes our life better. When we damage them we cause damage to ourselves. “We reap as we sow”. It is very simple.

Studying failure or success?

Each individual healing process gives us knowledge. The current so-called “medical science” often excludes this great source of knowledge and understanding or these important experiences.

It is always the final result that counts, whether it is considered “scientific” or not. If those who are sick become well, then we are doing the right thing. If they continue to be sick then we are doing the wrong thing. “It is from the fruit that we can judge the tree”. If “science” does not coincide with reality, science is wrong. If the map does not coincide with the terrain, the map is wrong. Not the other way around. Or as Martinus brilliantly puts it: “Science is reality”.

Summary:

Present-day medical care

Goal – unclear
Symptoms
Waiting
Specialisation
Coincidence, being hit by illness
Individual parts
Body or soul
Studying illness

Healthcare of the future

Goal – health
Causes
Prevention
Holistic view
Responsibility, life style
Cycles
Body and soul
Studying health

A paradigm shift

In the future there will be a form of medicine, an “art of healing”, in which we will give priority to helping as many people as possible to be healthy, and in which we will help people who are in need of emergency treatment and the chronically ill to find their way to health. We need the perspective of many lives in order to do this correctly. We have a great deal of the knowledge today, we just need to begin to practise it. Remember, there is only one person you can really influence – and that is yourself! Begin by being a good example to others. This makes it easier to create trust and thereby have the possibility to influence. Prayer has a colossal power, it gave me access to everything I needed – an electron microscope, advanced equipment for performing analyses, knowledge and advice from Nobel prize winners, professors, housewives, etc. – all equally important.

In my case the result was that I could write a number of scientific articles and two books. I was appointed as an expert in the national investigation “Dental materials and health” and contributed to the fact that amalgam was prohibited in Sweden and Norway. I was interviewed on television in several countries. But the most important fact was that I had the possibility of helping hundreds of sick people to regain health and find a better life. This was possible due to the fact that they had been ill for a long time, sought help and were prepared to change their thinking.

I believe that many of us have the theoretical foundation and can begin to make use of *The Third Testament* in our daily lives as a first step towards a better world.

I wish you good luck!

Translated by Anne Pullar



Small Animals See the World in Slow Motion

by Torben Hedegaard

Researchers in Scotland and Ireland have discovered that due to their size small animals see their surroundings in a higher resolution than we do, and as a result they have a different sense of time than larger animals. The smaller the animal and the higher its metabolism, the slower time passes for them. This means that small animals see the world in slow motion compared to us. The results of the research explain how, for example, a fly can easily fly away when we come close to it with a hand. In the fly's perspective the hand moves very slowly – according to the research up to four times as slowly – so that the fly has plenty of time to fly away.

“Interestingly, there’s a large difference between big and small species. Animals smaller than us see the world in slo-mo. It seems to be almost a fact of life” (Dr. Andrew Jackson, Trinity College, Dublin)

The discovery was made while researching animals of various sizes with a blinking light. The researchers measured the “critical blink-frequency” that showed how many times a second a light can blink before the blinks melt together and the light is seen as constant. Human beings can no longer see that a light is blinking when it blinks 60 times a second, whereas a small ground squirrel reaches that point when the light blinks 120 times a second.

The fact that small animals see the world in slow motion means that they

also see their enemy's movements in slow motion, and that of course has great consequences for the little animal's ability to survive.

The different perceptions of time in small and large animals seems to be a universal principle applying to all creatures on Earth. In symbol no. 45 from symbol book no. 5, Martinus describes the relationship of the perspective between human being and macrocosmos. When we look up at a clear night sky we see myriads of stars and stellar systems. What we are looking at is a living organism but it is enlarged so much that we can see only a very little part of it. We see a small part of a gigantic being, in relation to which we are like tiny microbes.

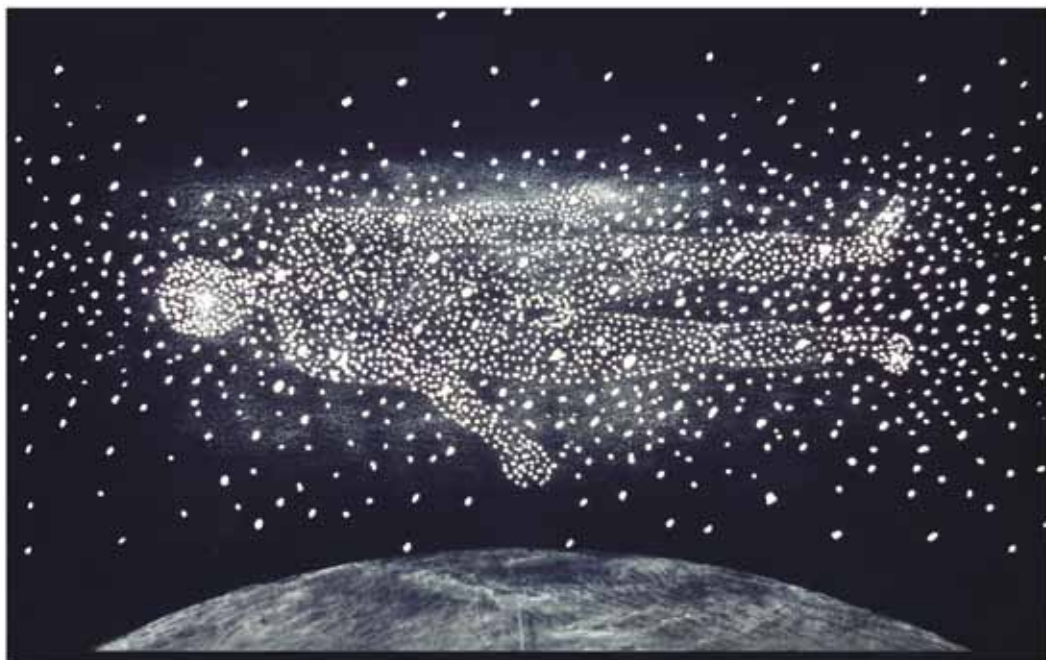
“In connection with this symbol we must make a thought experiment, where we imagine a human being that is enlarged so that it fills our entire sky far out into space to the very limits of our powers of observation. There we would not see a human being, but from a certain viewpoint we would see this picture. We would see a stellar system, a human form out there, but it would consist of solar systems lying in various degrees of closeness to each other, depending on the structures that they create in the organism. It might seem strange that the figure is lying horizontally, and that we can see no sign of movement. But when it is enlarged so much we must remember that seconds for a macrocosmic

being correspond to centuries or millennia for us. Our life is so microscopic that in relation to this picture we can see no movement. In relation to the tiny terrestrial life that we have, the distances are so great that we cannot see the slightest movement taking place. This is why the picture looks as if it is without movement, just like the great stellar systems out in space. Even gigantic spirals that are spinning around will appear to be unmoving. As long as human beings have been looking at them it seems that they have not moved, even though they are moving at an enormous pace. But that is because human beings are so small in relation to these gigantic areas. In this panorama the movement that can take place during one terrestrial life is so small that human beings cannot see it. And that is why we see the human being as a stellar system out in space."

(The Eternal World Picture, book 5, symbol 45, section 1)

The stellar systems are so gigantic in relation to us that we see their movements in ultra slow motion, that requires many incarnations to be able to perceive. The stars look as if they are in the same positions year after year. In the old days they therefore called stars fixed stars, to differentiate them from planets, the sun and the moon, which one could see that they moved. In truth the stars moved at colossal speeds, which we are only able to record using special measuring instruments.

It is apparently the case that it is one of life's principles that time is perceived differently by beings of different sizes. Not only by beings in the same spiral cycle, as the researchers have now discovered the animals on the Earth, but also by beings in different spiral cycles, as Martinus has explained.



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Reg. 45

Symbol 45 *The body of a human being as a system of stars*

The Earth is just under 5 billion years old, and a human being's incarnation on Earth must seem to the Earth to be a tiny fraction of time. But that is not how it seems to us. We feel as if we have lived long enough when we have reached old age. Presumably small animals also feel this, even though their life-time is often shorter than that of large animals. A mouse lives 1-3 years and a rabbit lives 5-10 years, but as they experience time in a different way than we do, they presumably sense the length of their life in just the same way that we do. If we look downwards into microcosmos, we can see that the cells in the body have a very short lifetime. They can be measured in weeks or months. But from the cell's viewpoint its life is presumably just as long as ours.

If we live in the physical world we are subject to time and space and we sense physical objects differently according to our perspective and our sensory faculty. Microcosmos appears microcosmically small, and macrocosmos colossally large. But it is not the intention that we will go on perceiving things differently. Sizes belong to the physical world. All living beings will have the opportunity of experiencing the same thing, regardless of whether we are a fly or a ground squirrel, a cell or a planet. When we have cosmic consciousness we will be able to experience the world beyond the limits of time and space, beyond the relative phenomena. With our intuition we will be able to move backwards and forwards in time and up and down in macro- and microcosmos. Martinus describes this perspective in *Livets Bog*, vol. 6, where he relates what God says to the son of God:

"... as you are now one hundred per cent evolved in the state of being double poled, which is the foundation of your true, organic initiation or the beginnings of cosmic consciousness, you can follow me further on life's very highest peaks. Due to the sensory faculty that you now have to raise yourself beyond time and space, beyond weight and measure, you are thus completely independent of relative sizes. In the uninitiated being's world sensory perception is needed in order for the sensory object to have a certain size in order for it to be sensed. It can be too large or too small, too macrocosmic or too microcosmic to be perceived, which is the reason why uninitiated beings with such a limited sensory faculty are unable to experience the solution to the mystery of life, no matter how scientifically gifted they may otherwise be. We, you and I, can journey into any microcosmos whatsoever and see that it fills up just as much of a gigantic space for us as the space that macrocosmos usually appears in relation to our physical senses. And we can in the same way raise ourselves above macrocosmos and see it shrink into a tiny microcosmos in relation to these physical senses. We can bring these two great cosmic terrains into my radiant glory, under the superiority of our senses and place ourselves under every single detail in their structure. In truth, my dear son, this is the mystery or the secret of the true consciousness, or of being "one with me"."
(*Livets Bog*, vol. 6. Section 2112)

Sources

Metroxpress
The Telegraph

Translated by Andrew Brown

Life's own narrative

Dear terrestrial human being! Wake up and look around you. Your faculty of intelligence that you have acquired over many lives and your standard of evolution that you have otherwise obtained are in danger. The dictatorship or the "antichrist" is out to get you. One day you might also have no other alternative than to choose between concentration camp and informer, between intellectual passivity and torture, between tyrannizing your neighbour and your own death. The time has come when Armageddon's great commandment to human beings can be heard saying: "Your choice will no longer be put off until the future. Armageddon holds sway over the world. Your decision has to be carried out now. But you are the one to choose whether you want to go over to the "left side" of Armageddon and share the fate of the "goats": the domain of death, tears and suffering, or whether you want to go over to the "right side" of Armageddon and share the fate of the "sheep": "the new heaven and the new earth" of humanity, intellectuality or culture, that is to say, the fulfilment of the message of the Christmas gospel: Peace on Earth."

Regarding what you have just read, your reply might be that you are not in a position to discriminate. No matter what you read and study, the facts are as a rule not presented freely and impartially. Everyone presents his particular views and opinions as the highest, unshakable ideals. Every movement, whether it is a religion, a sect or a political party, puts forward its justifications in such a way that we cannot see what is true or untrue in it. How can we learn to see through the camouflage of propaganda and its distortion of the

true facts so that they favour the egoistic desires of those who are in power or those who want to be in power? How can we see or find out for certain that everything that is declared to be "white" is really white and not camouflaged black colours?

What is it then that has brought human beings to be able, purely materially or physically, to differentiate between the substances so perfectly that, as the result of this ability, they could become masters of the elements or geniuses in material or chemical and technical know-how? Was it not material science? Do you think that we would have reached such a position if we had not left behind naive dogmas and superstitious ideas in this field, in favour of real research and the facts that we have thereby gained? The methods of material science are not determined by propaganda, but by documented facts. Do you not think that in the mental field we have now reached the same stage, that is to say a stage at which we can no longer allow ourselves to be guided by dogma, suggestive propaganda and superstitious ideas? Do you not think that it is the case that human beings are sufficiently developed that they can begin to penetrate actual facts in the mental or spiritual field, and thereby free themselves from all kinds of partial assertions, propaganda and distortions of the truth. The time has certainly now come when humankind needs facts instead of hypotheses, truth instead of camouflage, reality instead of unreality.

Where does the seeker or advanced researcher find these facts, this truth or reality? – It finds it where material science found reality or truth in the purely material laws, namely in *life's own narrative*. Life itself relates and reveals, in the most absolute and reliable way, the eternal, absolute truth. When the individual learns to understand life's own speech it has risen above the suggestive propaganda of the flock, which will always be to some extent impure as long as the flock does

not consist of cosmically initiated beings. Until then the purpose of such propaganda will be more in the direction of serving the instinct of self-preservation than revealing the absolute truth. Here what the flock says will always involve a greater or lesser distortion of the truth. But the being who has learnt to understand life's own speech is above absolutely any fellow being's point of view. When this being finds the answer or solution to the mystery of life as a real fact from Nature itself, it has found the absolute fixed point of life itself, and has become a normally sovereign or so-called "initiated" being. The being knows reality through its own personal experience, and can therefore act on the basis of this experience, which is the same as the experience of the absolute facts. And it is therefore the process of guiding human beings to this personal experience that is the mission of world redemption of today.

From *Humankind and the World Picture*, short book no. 8, chapters 16 and 17.

Translated by Andrew Brown

NEWS

Lectures on Martinus' Cosmology in Florida

Mary McGovern is giving two lectures at The Metaphysical Expo in Pensacola, Florida on the 21 and the 22 of March 2015 for an organization called Unlimited Horizons (www.unlimitedhorizons.org). Mary will also give a few lectures or study groups in Sarah Kinnear's home in Pensacola for the people who attended last year and anybody new who is interested in taking part.

Two new languages on our homepage – Portuguese and Czech

We are happy announce that our homepage has been expanded to include a Portuguese section and a Czech section. They consist of translations of selected extracts from the full Danish homepage. See the Portuguese homepage [[link: martinus.dk/pt](http://martinus.dk/pt)] and the Czech homepage [[link: martinus.dk/cz](http://martinus.dk/cz)]

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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*The Kosmos team and all of us at the
Martinus Institute send you all warmest good
wishes for Christmas and the New Year!*

