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MARTINUS
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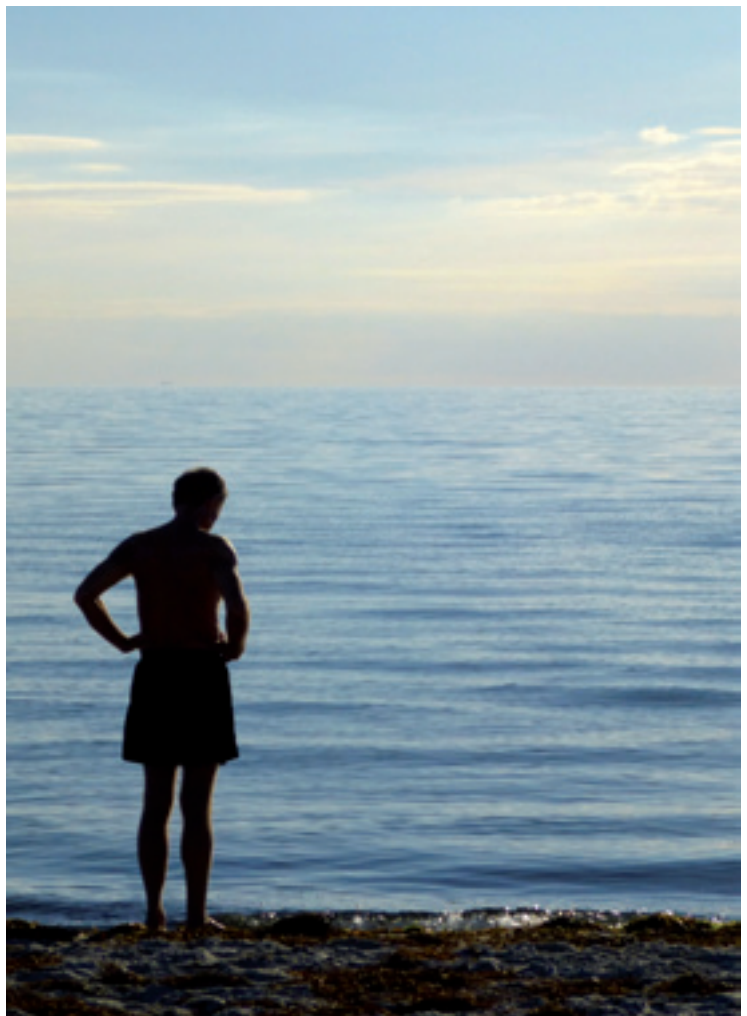
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Dear reader,

While reading the articles in this *Kosmos*, one sentence particularly caught my attention. It was Martinus' statement that "in the future the skill of wishing will even become a subject at school". Intriguing, I thought.

Does it really matter what we wish for? Does it really matter how we wish, or which combination of the basic energies are behind our wishing? Martinus says that it does very much matter. And if that is the case, why should we not include these questions in the school timetable?

Over the last 50 or so years there has been an enormous change in our approach to teaching. There is now a greater recognition that children and young people have individual needs and characteristics that need to be taken into account. It is as if we are on our way to being able to see more clearly that we each have our individual places on the ladder of evolution. But this of course demands a knowledge of reincarnation, and society as a whole has not reached that stage yet.

The American psychologist, Ross Greene, acknowledges this in his work with so-called difficult children. He claims that "kids do well if they can". He contrasts this with the opposite approach "kids do well if they want to", implying that doing well is an act of will. Now, if we change the first statement to "people do well if they can", it perhaps has a more familiar ring. We perhaps recognise Martinus' analysis that all human beings are, at any point, at the very top of their own ladder of evolution. So we are all doing our best, also when we make mistakes and create difficulties for ourselves and

others. According to Ross Greene and his colleagues, experience has shown that the first approach is more effective, although it demands more of the teacher or the parent. It avoids laying blame and instead emphasises finding out what is going on that prevents the child from doing well. More specifically, it demands that the teacher or parent uses his own empathy or humaneness and his intelligence – in other words his faculties of feeling and intelligence – in order to really see the situation from the viewpoint of the child. Having been through this process it is much easier to find a solution that works for both parties, not only for the stronger one. It takes some practice, but it works. (See Ross Greene on youtube)

What has just been said about creating peace in the classroom could equally apply to creating peace between nations. When we reach the point in evolution where nations make an effort to understand each other's viewpoint – and of course they first need to have the wish to do so – they will also find mutual solutions and begin to cooperate to a higher degree. As Martinus writes in "The Commander in Chief", "it takes time to build up a real talent for peace in the living being's consciousness [...] The individual human being's freedom lies in the way in which the being in question reacts to the inevitable events. It is here, in its own hands, that the whole future of mankind lies."

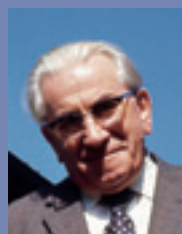
From this viewpoint we all have our own individual tasks to work with in this "school of life". So we wish you enjoyable study and experimenting!

Anne Pullar, Andrew Brown

The Commander in Chief

by Martinus

M2620



In this article Martinus asks what role the statesmen, kings and military commanders of the past have played in the evolution of terrestrial mankind. As examples he names Hitler, Mussolini, Stalin, Churchill and Roosevelt. The article was written in 1951 when the end of the second world war was still fresh in people's memories, and when the cold war had broken out with rearmament and a growing fear of an atomic war to come. Today the cold war has been replaced by a completely new form of war, which began most pointedly with the attack on the twin towers in New York on the 11th of September 2001. Since then a whole world has been hunting the people who carried out the attack. Today we could ask with the same justification as in 1951: Who is the commander in chief? Martinus' article is therefore equally relevant in these times as it was when he wrote it.

1. Human beings live in fear of war

We live in times where the world is on fire. Two great world wars have devastated the Earth, and human beings still live in fear that a new world conflagration might flare up in the form of a war that will be worse than anything we have known so far. In our time, it is not how it was in the old days, when war only affected certain specific peoples and areas, while in other places on Earth people perhaps had not the faintest inkling of the existence of a war. In our time, war does not only affect those countries where the war is actually taking place, but its effects extend over the entire Earth. It is not so surprising that human beings are afraid and that they think that world peace is a utopian ideal, and one hears over and over again that it cannot be the case that mankind is in the process of evolving, since human beings are becoming worse and worse. One sinks into pessimistic thinking, expressing it in the words:

“There has always been war, and there will always continue to be war”. In recent times perhaps adding: “until human beings have succeeded in bombing themselves and the whole Earth to pieces”.

2. In the cosmic perspective human beings' situation is not hopeless

One can indeed call such statements “doomsday mentality”. One feels that the Earth and human beings are sentenced to obliteration. But who will impose the sentence? Human beings themselves. Can one imagine anything more absurd? And one claims that one is fighting in order to create peace. It is the same as wanting to put out a bonfire using fire. There are, however, many human beings around the Earth who can see the complete absurdity in mankind's present situation, which can be likened to a ship's crew who have ended up quarrelling between themselves, and begin breaking the ship to

pieces so that they can use the pieces as murder weapons, thereby causing the destruction of both the ship and themselves. But those human beings who can see the absurdity in the world situation, and who do their best to oppose the use of such things as atomic weapons, are so few that their voices are drowned out by the din from the preparations for war and the threats of the “cold war”, so that the whole thing is completely hopeless and without meaning. This is how it can look when one looks at the situation from a local perspective, which is what the majority of terrestrial human beings do, but it is actually possible to look at terrestrial mankind’s situation in a different and larger perspective, and seen in this perspective the situation is not so hopeless. Seen in the cosmic perspective, one can certainly say that terrestrial mankind is experiencing “the last days”, but it is in quite a different meaning than the current one, in which it is seen as the destruction of the Earth and mankind. It is certainly an “annihilation”, but it is the annihilation of neither the Earth nor mankind, *it is the annihilation of war itself*, the last days of the use of the killing principle.

3. Normally the principle of cycles manifests in four stages

Here in the North where we experience the most perfect manifestation of the cycle of the four seasons, we have an old saying: “As the days lengthen, the cold strengthens”. As we come into February, and sometimes even into March, we can experience that frost, ice and snow are increasingly dominant, even though it becomes lighter earlier in the morning and darker later in the evening. Does not this light mean a great deal to all of us? We long for it, and it seems easier for us to withstand the cold, the snow and the ice when it is

getting lighter. We become aware that a new period is approaching and we know that eventually the sun will be so strong that the snow and ice will melt, causing streams to begin to trickle, announcing that spring is on its way, and that the period is approaching where totally different forces are dominant in Nature. But the cycle that we in the north are permitted to experience in its complete manifestation as the seasons is just one of the ways in which the universal principle of cycles manifests. All of the universe’s innumerable cycles normally manifest in four seasons, due to the fact that they are based on the principle of contrasts. That is to say two stages where one or the other of the contrasts is dominating, and two stages that constitute transitional stages. Is not winter a period in which the principle of darkness and cold is dominant, and spring a period in which the transition to the contrasting period to winter, namely summer, takes place? We have experienced this so many times that it has become a fact to us. And similarly autumn is a transitional period in which cold and darkness gradually intensify to once again culminate in winter with its ice and snow. In the twenty-four-hour cycle we experience precisely the same four stages in a lesser manifestation, and we term them night, morning, noon and evening. Human beings are so familiar with this that they never think about it; it has become habitual to them. Neither do they think about the fact that it is the same principle of cycles that is visible in a normal human being’s life, with its four stages: childhood, youth, adulthood and old age. Childhood is the being’s night or winter zone, where all forces that will later find expression are still asleep. In the period of youth, which is the human being’s morning or spring, all these forces begin to grow,

and in the mature years they come to their greatest manifestation, and it is here that human beings are at the mid-day peak of their lives or their summer period. The gradual onset of old age, with greying hair and the gradual decrease in energy, is the human being's evening or autumn of its life. Death is the human being's sunset, but its sun will rise over new horizons to new existences and incarnations in its eternal existence and evolution. And this brings us back to our starting point, the old saying: "As the days lengthen, the cold strengthens"

4. The road towards the light goes through darkness

The terrestrial human being's evolution has taken place over millions of years of incarnations in physical matter, all the way from mineral states, through the vegetable, animal and primitive terrestrial human states to the evolutionary step that they now represent. Such an evolution takes place within the area of a gigantic cycle, which in my cosmic analysis I have called a *spiral cycle*, and which like all other cycles has its four phases. In its present spiral cycle terrestrial mankind finds itself in the very cosmic season that can be characterised by the old saying mentioned above. We are in a cosmic winter zone but have nevertheless come so far forward that the light, which in this case means the light of the spirit or the knowledge of the laws of life, has already become much brighter. What we are referring to here is terrestrial human beings' intelligence and growing humaneness. But even though the "days are lengthening", we are also experiencing that the "winter is strengthening", because the killing principle of winter is showing itself among human beings as never before. Now they can also use their intelligence to kill, since *intelligence*

is a neutral energy and can be used in the service of both the life-giving and the killing principle. Terrestrial human beings' greater knowledge and ability has, due to the fact that this knowledge and ability is still not great enough to be purely human, made them into transitional beings between the animal and the human kingdom. From the cosmic point of view, one can say that they are a kind of "devil-being", in whom a human form and way of thinking has begun to make itself felt, but they are not yet true human beings. They are in a cosmic zone of night or winter. However, they have come so far towards the morning or the first signs of spring that the light is dawning in their consciousness. They are beginning to long for more light, in the sense of greater knowledge, and they are beginning to long for peace. They are talking enthusiastically about the "united states of the world", about "one world", about the liberation of human beings and the rights that every human being has, irrespective of nationality, religious belief or colour. They are founding schools, universities and laboratories, and attempts are being made to make admission to such places open to all. They have hospitals, nursing homes, Red Cross and many kinds of medical care. All this and much more of a similar nature represents "the lengthening days". But at the same time they are producing more long-range weapons of destruction. They are threatening each other in the belief that one can create peace through the use of power and outdoing the opponent in the production of weapons and in the invention of new means of destruction. Why does all this occur? Because the road to "heaven" goes through "hell", that is to say, the road to the light goes through darkness, or the road to life goes through death. I am using the word "death" here to

refer to the materialistic state that the greater part of civilised mankind finds itself in. However, after this “death” there will be a “resurrection”, that is to say a manifestation of truly human forces, a human springtime will blossom, because it will blossom in each individual human being’s consciousness on the basis of the experiences they have made in the zone of darkness, which they have eventually become satiated with.

5. Due to the principle of contrasts terrestrial human beings will eventually be satiated with war

Seen in this perspective, all wars have been a necessity, some people would say a necessary evil, but I prefer to call them an “unpleasant good”. I know it is difficult to see war in this way, not least for those people whose lives are at the moment being closely affected by it. But were it not for the thousands, even millions, of people who have been killed or wounded in wars in the past, there would today be absolutely no opposition to war in the minds of human beings. The people who are living today are the same as those who have experienced wars in the past. It might seem strange to you that human beings have not stopped fighting a long time ago, because there have been plenty of wars that they could have learnt from. But it takes time to build up a real talent for peace in the living being’s consciousness. First come the stages when they dream of revenge and retaliation. The beings want to be stronger than their opponents, and want to conquer them, and there are no desires or wishes of this kind that cannot in the end be satisfied. Their opponents, of course, have the same wishes, and so war or the condition that we can call “hell” or the “kingdom of the dead” would exist eternally were it not for something

called the *principle of hunger and satiation*. The *principle of contrasts* is closely linked with this principle of hunger and satiation, and peace will therefore gradually come closer, as terrestrial human beings become satiated with war and the effects of war and they begin to create new causes that do not lead to war.

6. Today war is seen as a means of creating peace

At this point someone might raise the objection that wars were created by the “mighty”, by those in power in the worlds of politics and finance – two areas that are very closely linked. There may also be others who might say that if a Hitler had not come to power, a second world war would never have taken place. World history is a long account of military commanders and their wars and of these commanders’ total lack of respect for human life. Some of these commanders were perhaps thinking only of their own personal power, while others had national, religious or political plans, in which war was a means of carrying out the plans, a play of victory or defeat. And the human beings were merely the material that the commander had at his disposal, and it was therefore a question of indoctrinating each individual soldier with the right fighting spirit so that he would be willing to die for king and country on the “field of honour”, as it is called. Nowadays, however, one cannot use old clichés, since the “human material” is different. War is now seen as a “dirty job” that has to be carried out in order for there to be peace. This change of attitude is also a proof that “the days are lengthening”, and an even more conclusive proof of the change in attitude is the fact that today there are conscientious objectors and young people who specifically seek civil duties,

where they can perform work of assistance instead of killing, this being an example of the change in attitude that is taking place and which eventually no dictator or commander will be able to overcome, no matter how many attempts are made using propaganda and suggestion.

7. Throughout the ages the great military commanders have been the special tools of the commander in chief, that is to say the Godhead

So what role have Hitler, Mussolini, Stalin, Churchill, Roosevelt and all the statesmen, kings and military commanders of the past, played in the evolution of terrestrial mankind? They have been special tools for the “commander in chief”, that is to say for the eternal Godhead, who is leading the beings from their most dead state to their most alive state. Without the wars the divine world plan would not be able to develop, and of course neither would it have been possible without the special tools that the great military commanders have been over the centuries. These commanders are also ordinary human beings who have merely had a particular destiny due to the special abilities and talents they had developed over many incarnations. Of course these commanders also have to reap what they have sown, as all others have to do, until they are satiated with war. And they will then be just as great tools in the service of the life-giving principle as they were previously in the service of the killing principle. They will be benefactors of mankind and will play a part in building up a culture of peace. Naturally, this belongs to the future, just as spring and summer do while it is still winter. But the “commander in chief” has made his plan, and it is no “plan based on warfare”; *it is a plan*

that will lead on towards world peace and the united mankind.

8. Peace begins in the terrestrial human being's own mind

A link in this plan is that human beings, of their own free will, will choose peace and create peace on the basis of the experiences they have made, and they would not be able to do this if they had not experienced what it means to both gain a victory and suffer a defeat. What they sow through victory they reap in defeat, and the experiences of defeat will bring a new sowing and a new harvest. War begins in the terrestrial human being's own mind, and that is where peace must also begin. It is true that in the case of the great wars there is very little the individual human being can do when one merely looks at the purely outer circumstances. The great political drama is a result of causes that have set this drama in motion in the past, and it continues in accordance with certain laws. *The individual human being's freedom lies in the way in which the being in question reacts to the inevitable events. It is here in its hands that the whole future of mankind lies.* The plan for the future of mankind is to be found in the words of the Christmas gospel: “Peace on Earth and goodwill towards all men”. So can we create peace in the midst of a world of war and hatred? Yes, every single terrestrial human being has that possibility, and it is not up to them alone. The commander in chief, or the eternal Godhead, is in command of forces greater than those of human beings. As a consequence they will never ever blow up the Earth and themselves. There is a limit to human being's capacity concerning the display of destructive forces. And even though it seems as if there is also a limit regarding the display and protection of life, this limit

is only created by mankind's provisional moral and intellectual abilities. *In the case of the human being who works with his or her own development to the benefit of the whole, these limits will little by little be transcended and he or she will become a tool for the eternal Godhead in the creation of peace and neighbourly love on Earth.*

From a lecture given at the Martinus Institute on Sunday 7th January 1951. Manuscript edited by Mogens Møller and approved by Martinus. Original Danish title: *Den Øverste Feltherre*. First published in the Danish *Kontaktbrev* no. 6, 1960. Translated by Andrew Brown, 2017. Article ID: M2620

QUOTATIONS

“The absolutely only way out of this area, which is in reality the Armageddon or Hell mentioned in the Bible, is through a change of wavelength in soul or mentality. But it is precisely this change in wavelength that the sufferings in themselves create in every human being’s soul and mentality that gradually lead the being to develop its sympathetic disposition, its faculty of humanity or neighbourly love, in other words its faculty to no longer have the heart to hurt any living being, totally irrespective of the hurt the being can possibly have caused oneself.”

Martinus: “The Sixth Commandment”, Short book 19b, Chap.7

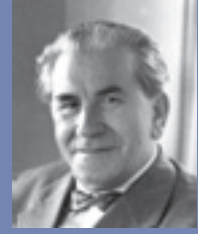
“He (terrestrial mankind) believes that because his fellow beings have the same kind of physical body as he has, they should also have the same kind of character or mentality [...] He thinks that one’s view of life and one’s morality are exclusively acts of will. He does not understand that it is only the morality of our own step that we can live up to by virtue of our will, while it would be totally impossible for us to live up to a morality belonging to a step above our own on the ladder of evolution”.

Martinus: “Mental Prisons”, Short book 22b, Chap.14

The Innermost Sensation and Mission of the Highest Fire

by Martinus

M0795



What is the highest fire? It is a special term created by Martinus to describe a feeling that at its source is sexuality in its pure state. For example, it can be connected to sexuality as we know it in a couple's relationship, but it can go even further. It can include a longing to love and caress all living beings and to be so close to them that one quite literally melts totally together with them. In fact so much so that the physical body becomes a hindrance. Does that sound extraordinary? If it does, read in this article what else Martinus writes about the highest fire.

1. The outer and the inner experience of life

We have previously heard about the outer phenomenon of the highest fire, and its creation and regulation of the stage of the living being's gender through many different stages in the cycle, in fact the entire outer revelation of life's manifestation. But the outer revelation and experience of life or existence is not the complete or all-inclusive analysis of existence.

As long as existence or life merely takes the form of an experience of outer phenomena one has still not become one with life, that is to say one with other living beings, one with the Father, one with truth. Such an outer experience is in truth absolutely inevitable since it constitutes a demarcation of another experience, which is its opposite, namely the inner experience of life or existence. As this "inner experience" far overshadows the outer experience in its divine sensation of wellbeing, it is therefore this experience that is actually the primary one, whereas the outer experience in relation to this can constitute only the secondary one. All sensory perception is therefore based on these two forms

of experience: an "outer" and an "inner experience". The difference between these two experiences is marked by the fact that whereas the "outer experience" is, in its pure form, the culmination of mental coldness and kills, obliterates or sabotages the experience of life, the "inner experience", in its pure form, is the culmination of the creation of the blossoming of life, or the highest opening up into divine wellbeing, a radiant interpenetration of an inseparable, in fact indivisible, belonging together or being one with all living beings. The inner sensation of life melts the beings together into an unbreakable unit, making them the same flesh and blood, whereas the outer experience separates the living beings, making them into beings that are different from each other, foreign and more or less hostile beings. The outer experience of life creates antipathy towards one's fellow beings, causing the living being itself to be the all-controlling, autocratic dictator, and thereby subjugator of all and everything, whereas the inner experience makes it the greatest pleasure to be everyone's loyal and most trusted servant. In a nutshell, the whole experience of life

therefore appears to us here in these two concentrated extremes. The highest sensation in life, and therefore the happiest, is therefore the feeling of belonging to the other beings, a feeling that can only exist as love, while the opposite of this is the feeling of separation and therefore the feeling of antipathy and jealousy towards other beings' for having a share in or an equal right to the good things of life, which we know as "hate". Love is therefore life's high point, and hate is its low point. Love is the light contrast, and hate is the dark contrast.

2. The picture of existence can be over- or under-exposed

All sensory perception is marked with the help of these two contrasts. Every experience of life whatsoever will therefore of necessity in its cosmic analysis consist of a placing together or a combination of these two contrasts, in the same way that a photograph consists of a combination of light and shade. Just as such a photograph can appear with far too much shade and correspondingly too little light, and the reverse, thereby constituting in both cases an extremely imperfect picture, the light and shade formations in the living being's experience or perception of life can also be in disharmony. Here the picture of existence or life can appear with a predominance of shady regions and correspondingly far too little light, and the reverse. The experience of existence or life becomes, like the photograph, correspondingly imperfect, veiled or without details. But just as the good photograph depends on a natural harmony or a perfect proportion of light and shade, in the same way the perfect experience of life also depends on there being just the right amount of shade in order to show up the structure and details of the light. Where there is too much shade the details of the

light cannot be seen or experienced. And where light cannot be experienced life is just an experience of shade, an experience of exaggerated darkness. In the same way the picture of life will be imperfect wherever there is too little shade and thereby far too much or an exaggerated amount of light. Here there will be no clear details either, and the picture will be blurred or hazy. As the picture of life is the same as the living being's consciousness, one will therefore understand why the living beings are so different or appear with so many different views of life or world pictures.

3. The picture of life in the terrestrial human being and in the initiated being

The large part of the terrestrial human being's consciousness, view of life or world picture is like a very bad photograph, that is to say underexposed or drawn with far too much shade and almost no light, so that the picture is false or to the highest degree imperfect. In other beings, the picture of life is overexposed or drawn with far too much light and almost no shade, so that the picture is a false picture of reality, a phenomenon without details and meaning. In some beings the picture is correctly exposed, it has the correct division of light and shade, which means that there is just the right amount of shade to give the light or the light details their true worth, which causes the picture to be authentic, to be an expression of one hundred per cent reality or truth. We call beings with such a consciousness "initiated" beings, and this consciousness "cosmic consciousness". These beings can only be identical to the truth, thereby being one with the way and the life. All the other beings among the general population on Earth still do not have the true photograph of reality in their view of life or world picture. They can still not

see the imperfect relationship that exists between light and shade in their imperfect view of the world or experience of truth. But through so-called evolution we can see that all of them are on their way to becoming perfect cosmic “photographers”. Their mentality or sensory ability, which is their “photographic” ability or talent, becomes better and better, whereby their photograph of or view of the world picture becomes more and more perfect. There is in it a better and better relationship between the regions of light and shade.

4. The highest fire is the force behind the creation of light and shade

But behind this creation of the world picture, behind this juggling with light and shade, there is the force that we call the highest fire. The effects of this highest fire are therefore light and shade. This fire must therefore produce both parts, otherwise it would have no meaning. If a situation could come about in which all shade totally disappeared all the details in the picture would be removed, just as the same would be the case if all light totally disappeared. But since a picture that is totally without details is no picture, but is precisely nothing, one understands that light and shade are equally necessary and are therefore equally eternal. The situation can therefore never come about in which the result of an experience or perception is that the one or the other of the two contrasts, light and shade, is totally lacking. In its structure of the two contrasts there can be too much or too little of them, but neither of them can be totally lacking. But as we said before, the world picture is not purely and simply an outer picture. Its true experience is in an inner picture. The outer picture is the shade and the inner picture is the light. The

concentrated pole of the outer picture is our neighbour’s self or I, whereas the concentrated pole of the inner picture, the light, is our own self or I. To bring these two contrasts together into a harmonious unit is the same as the creation and experience of the true world picture. It is the culmination of initiation or the experience of the highest existence, namely being one with the Father and above time and space, and thereby identical to eternity and infinity. The mission of the entire spiral cycle is to create the conditions for all possible deviations from the perfect world picture and all possibilities for the creation of harmony or contact with the world picture itself. This creates the possibility for the experience of perfection and imperfection, or the experience of life and death. The experience of matter and spirit. The world picture is therefore light and shade, a combination of love and hate. Love and hate are the colouration of life. With these means of colouration one can create life as a work of art as well as create it as a botched or false piece of art.

The final sentence of the manuscript contains a number of additions and deletions: With reference to the culminatory experience of the true world picture, that is to say the perfectly combined inner and outer part of the experience, which is an expression of the perfect world picture, it is borne exclusively by the constellation of the being’s sexual poles ... consequently the sexual act.

The article is a transcription of an unfinished manuscript by Martinus. The manuscript is undated. Section headings by Torben Hedegaard, approved by the council on 3rd November 2006. Original title and publication date: *Den højeste ilds inderste fornemmelse og mission*. Danish *Kosmos* 2007/6. Translated by Andrew Brown, 2017. Article ID: M0795



What are you Longing for?

by Hans Wittendorff

A reader considers that Martinus is probably exaggerating a bit when he states that every normal wish will be fulfilled. She writes that, “most people long for peace and harmony, but the world situation is showing us the opposite.” How do you explain this, she asks.

Answer: This question is much more extensive than you would think at a first glance. Because again we need to go into the whole extensive area of *Livets Bog* that Martinus calls “cosmic chemistry” and which begins in volume 2. In section 308 it becomes clear that this is a serious matter. Martinus writes: *“In this way every living being is guided by its wishes. It would therefore be quite impossible for any individual to experience anything whatsoever which cannot be traced back to its first origin as a tiny desire or wish, even though the circumstances might develop later into an accident or catastrophe for the I in question, bringing about a situation which is the complete opposite from what it had wished.”* And Martinus explains further that our creative ability expands gradually due to the consequences of the numerous incorrect choices we make. Or in Martinus’ words: *“It is simply a question of will and of reasoning.”*

It becomes clear that in this direction we have not reached very far in our development towards forgiveness, humaneness and neighbourly love. Just listen to what Martinus has to say in section 507: *“However, that terrestrial*

human beings are not yet especially proficient “cosmic chemists” is evident from the bodily injuries and suffering they bring upon themselves. To a large extent their world consists of battlefields, legal procedures, general unfriendliness, slander and so forth. All these phenomena show that they are just fumbling and groping when it is a question of creating their own happiness. Through their way of thinking and behaviour they have blindly mixed together incorrect energies, made incorrect combinations of thoughts and consequently have had to experience the reactions of that incorrectness. That these reactions do not constitute peace and happiness but, as stated above, are released as suffering, only shows that there are laws for the “mixing” of energies, just as much mentally as physically, for otherwise such reactions would never have come about. If those energies or “substances” had been mixed in another way the result would have been another kind of reaction.”

Life consists of an infinite series of cycles

It has thereby become clear how significant this question really is. It is a big task to understand the whole of the part of *Livets Bog* that Martinus has called *cosmic chemistry*, although it is rewarding. There are shorter versions of the subject illuminated in several articles in *Kosmos*, for example in the article “Longing” in English *Kosmos* no. 3, 2007. Here Martinus clearly writes

that we human beings do not really believe that every normal, natural wish will be fulfilled, because we do not know the laws of life and do not know that *“every wish gives rise to a cycle that begins as a longing for something and does not stop until that longing has been satisfied.”*

There are probably many people who, just like the questioner, would like to protest against this way of thinking with the motivation that they have many wishes and many things that they long for that have never been fulfilled. Martinus agrees that this is so but that it is due to the fact that human beings as yet look at their life in a small, local perspective, that is that of their present life from birth to death. In other words, they believe that their life is like a straight line with a beginning and an end. But that is not the case – our life is a part of an endless series of cycles. All our desires, wishes and longings are at one or another stage in what Martinus calls the *“cycle of hunger and satiation”* and they continue through several incarnations until they have reached their fulfilment.

Martinus goes deeper into the subject in this way: *“Our wishes and longings, even the ordinary, everyday ones, move in cycles one following after the other in such a way that one can talk about them as spiral cycles. Each cycle is connected to the next and actually becomes the cause of it. The whole of existence is made up of such cycles, ranging from longings and wishes that are fulfilled in quite a short time to those that stretch over thousands, even millions of years.”*

Take control of your ability to wish

But what about all the wishes we have that we feel have not been fulfilled? Such as our wish for peace on earth between all people. Martinus has some

rather “harsh” things to say about this in the article *“When you gamble with life”*, Danish Kosmos no. 7, 2016. Just listen to what he says about our ability to “wish in a correct way”. *“Terrestrial human beings have no command at all over their ability to wish, in the area of wishing they are more or less illiterate. But does it really matter what you wish for? Yes, it does. The current situation for the whole of mankind is a result of human beings having wishes that are unnatural seen from the aspect of humaneness. Wishes create fate. In the future the skill of wishing will even become a subject at school, so that we can learn to take command over our ability to wish. To combat the unnatural wishes is an absolute life-condition in all creation of culture. There will be no peace in the community of human beings until there is peace in the minds of human beings, and there will be no peace in the minds of human beings until human beings have learnt to wish as human beings and not as intellectualised beast of prey.”*

That was quite a mouthful! Let us end the quotations from this article by looking into the future: *“Bit by bit more and more human beings will realise that the whole series of habits that they to a large extent base their daily life on, have risen out of wishes that were at one time natural, but that are now highly unnatural for a humane existence. How can this be changed? It can only come about through human beings wanting it and working in order to fulfil their own humane wishes. [...] Is it really possible to learn to wish in a manner so that one thereby contributes to, not only one’s own, but also the whole of mankind’s brighter and happier fate? Christ has given mankind a brilliant example of wishing in a correct manner, when he prayed: ‘Father, let not my will, but thy will be done.’ If human beings could*

have this wish as a background to all their smaller wishes, their lives would gradually become less and less of a gamble.”

Creating peace and harmony in your immediate surroundings

Let us end by looking at what Martinus says about some more earthly wishes. There are probably many of us who have a strong wish to be born into a vegetarian family in a future incarnation – or a black person (who Martinus, using the language of the past, names a “negro”) maybe has a strong wish to be born into a white family. Can those kind of wishes and longings also be fulfilled? Martinus says yes. In the book *Funeral*, chapter 156, he mentions the following example: *“If a human being for example manifests itself as a negro in its present incarnation, and has a*

wish to manifest itself in a white body, this wish would not be able to be fulfilled other than through immeasurable periods of time, if reincarnation did not exist. By virtue of reincarnation the “I” of a negro can, after its present body’s destruction or natural death, incarnate in a white body, be born to the world by white parents, be born into the society or the race of the whites, if its wish, desire and other qualifications are strong enough for this.”

Now, what can we learn from these examples about longing and wishing? It is really quite simple: If you have a longing for peace and harmony, then make sure to do all you can in order to create peace and harmony in yourself and in your surroundings.

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Translation: Anne Pullar.



Bente Kjar Pedersen



Explosion or Harmonious Growth

by Bo Edvinsson

According to the prevailing theory about the Universe, the so-called “Big Bang theory”, it is presumed that the Universe began developing about 13.8 billion years ago. It is believed that the whole of the Universe was at first concentrated in one point that contained everything including time and space, and through an explosion the Universe began to expand and this expansion is still taking place. This theory has over time become so established that scientists refer to it as if the theory were proven in reality. But there is no real evidence that shows that the theory is correct. For this reason it is interesting to have a look at what Martinus has to say about the origin of the Universe or existence. Martinus mentions this subject in a few places in *The Third Testament*, such as in the following quotations: “Where the energy of fire begins to be dominant in the Universe and feeling-energy becomes correspondingly weaker, it is there that immense fields of heat come into existence.

Such fields cannot yet be seen with the physical eye. They are the beginnings of solar formations. To the extent that this stream of gravity-energy continues into these areas of heat, they naturally become of a correspondingly more and more powerful nature, until at last gravity-energy is manifesting to such a high degree that it becomes visible to physical sight as fire. And then we see

these immeasurable areas of heat as luminous nebulae which become more and more concentrated into sharply defined spherical shining areas or bodies. These shining bodies are known to us as the “stars of heaven” and already in school we learn about them as suns and solar systems. These suns are thus fiery bodies or concentrated masses of gravity-energy compressed into a certain degree of tension by feeling-energy.” (*Livets Bog*, vol. 2, section 352)

“Was not the Earth once a “sea of fire”, a world of molten metals? And was it not, still further back in time, an incandescent gaseous cloud, condensed from glowing mists? And were not these glowing mists the reactions of non-physical forces beginning to juggle with the two basic cosmic energies “gravity” and “feeling”, that is to say, the heat and cold of the universe? And does not this result in the animal world that we represent today?” (*Livets Bog*, vol. 3, section 905) “We can see that from the darkness of the empty space or from the invisible world, there is a continuous stream of matter that is condensing and that becomes visible or accessible to physical senses. [...] It is this process we call ‘birth’ and ‘death’. We are seeing suns and worlds being born and dying [...] (The article: “Through the Empty Space of the Universe” in the short book “The Principle of Reincarnation”)

What Martinus is describing here is, as far as I understand, how a materialising of matter from a spiritual to a physical state takes place in the Universe. From a state of gravity-energy in the form of invisible areas of heat, this energy gradually manifests and densifies and, in contact with the coldness of the Universe, the energy of feeling, luminous mists of “glowing gaseous clouds” come into existence. These glowing masses of gas resemble that which in physics is called “plasma”. Plasma consists of disintegrated matter in the form of free ions, electrons, protons, etc., and can be said to represent a state that precedes the creation of solid matter and such a plasma-state is what is found in the suns. There exists no logical motive that would support the fact that the process of materialisation that Martinus describes should have ceased to exist in the Universe.

Martinus states that the human body constitutes a physical universe similar to the macrocosmic Universe that surrounds us. In the same way that our organism has grown and developed through “expansion”, in other words growth of new cells in the whole body, one can imagine that also the macrocosmic organism of the Universe that we live in is in a similar process of development or growth.

According to Martinus the Universe has not been created by a “Big Bang”; the Universe is eternal and has always existed. He writes: “Planets and stars are not created out of nothing through an explosion in an empty space. On the contrary, space is full! [...] But it is of course an eternal reality, an eternal living being” (*The New World Culture after Armageddon*, Danish *Kosmos* no. 8/2006) And in the radio programme “Morning Thoughts” on Danish radio Martinus said: “The world has not be-

gun with an explosion or with anything at all” (Danish *Kosmos* no. 1/2005).

Science has however established the fact that all galaxies and solar systems are moving away from each other and it is this observation that forms the foundation of the “Big Bang” theory. But there is a problem with this theory because one has not found a centre from which this hypothetical explosion would have had its beginning, the Universe seems to expand to the same degree everywhere.

This would of course present the case for the idea that the cause of the expansion could be due to the fact that the materialisation that Martinus describes is a continuous process that results in new “mists of the energy of gravity” arising and, as a consequence, new galaxies and solar systems would arise everywhere in the Universe. The physical macro-organism in which these galaxies and solar systems are micro-organisms, is therefore growing and “expanding” everywhere. This would explain the fact that the “expansion” of the Universe does not have a “centre”.

With this hypothesis in mind it is interesting to note that a few weeks ago a scientific rapport was presented in *Astrophysical Journal Letters*, according to which one has discovered a “disc” of very young stars in the vicinity of the centre of the Milky Way. They are only 25 to 100 million years old. This discovery is said to give the scientists: “clear evidence that there is a continuous supply of newly created stars in the centre of the Milky Way, which is something previously not thought to be the case”.

This discovery is therefore the first of its kind and further studies might show that this “continuous supply of newly created stars” takes place everywhere in the Universe. Martinus’ description of how “suns and worlds

are born and die” might turn out to be of practical significance for our understanding also of the physical Universe in which we “live, move and have our being”.

Martinus is reported to have said in a conversation that the observation that the Universe is expanding could be an expression of a breathing in the macrobeing. But he has not made a cosmic analysis of the issue or written anything about it.

Evidently it seems clear that under all circumstances a materialisation or creation of new stars is taking place

in the Universe, so the idea that the expansion of the Universe could possibly be an expression of a “breathing function” is probably not the whole explanation behind the “expansion”. Martinus describes, as we have seen, that a materialisation of matter from a spiritual to a physical state takes place in the Universe, and this new matter and the new stars that have been discovered are also likely to have a function in the harmonious growth of our macrobeing.

Translated by Anne Pullar.



Rune Östenson



Electricity and Fertilisation

by Olav Johansson

“A sexual act or a fertilisation is a release of electrical forces” (*Livets Bog*, vol. 2, section 419).

Researchers from North Western University in Chicago in the USA have with the help of an electron microscope succeeded in catching on a photograph an electrical light phenomena or a “flash” that arises when a sperm fertilises an egg. It looks like switching on a light, which of course shows that we are dealing with electrical forces!

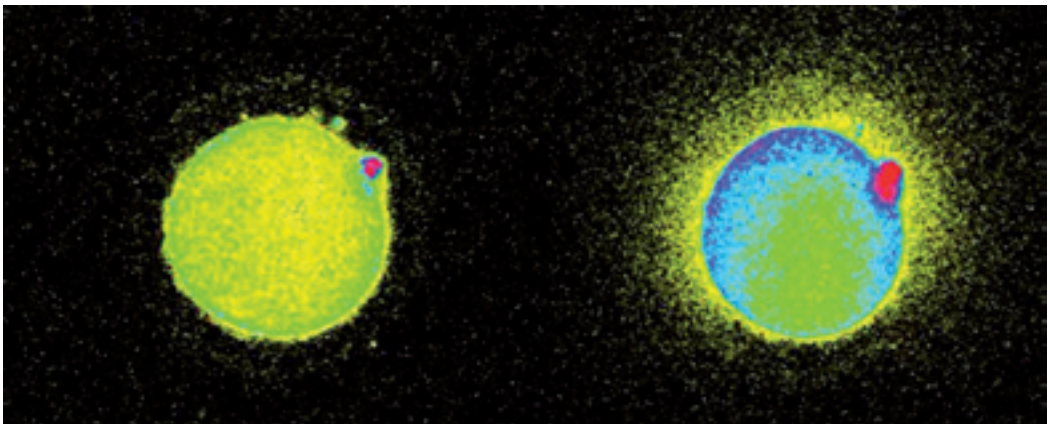
In 2011 the team of researchers discovered that sparks of zinc exploded at the time of the fertilisation of a mouse egg. It then took them a few years to figure out how to catch this on a photograph, and in 2014 they succeeded for the first time in filming this event. They then saw that billions of zinc atoms were released at the exact moment when an egg of a mammal is penetrated by a sperm.

The same team have now succeeded in filming this event also when a human egg is fertilised by a human sperm, as you can see on the illustration at the bottom of the page.

In symbol no. 34, in Book 4 of Martinus’ collected symbols, *The Eternal World Picture*, we can see that he also presents fertilisation as a release of electrical forces (see the symbol on the following page).

According to Martinus we are all electrical beings. He even writes that the entire universe or existence is “an electrical apparatus”. Quote:

“In actual fact the entire universe is an all-encompassing electrical apparatus. Everything in this apparatus takes place with electricity as the absolutely only and innermost source of power. It is thereby the power source of all power sources. But as electricity is the same as spirit, we have again a confirmation



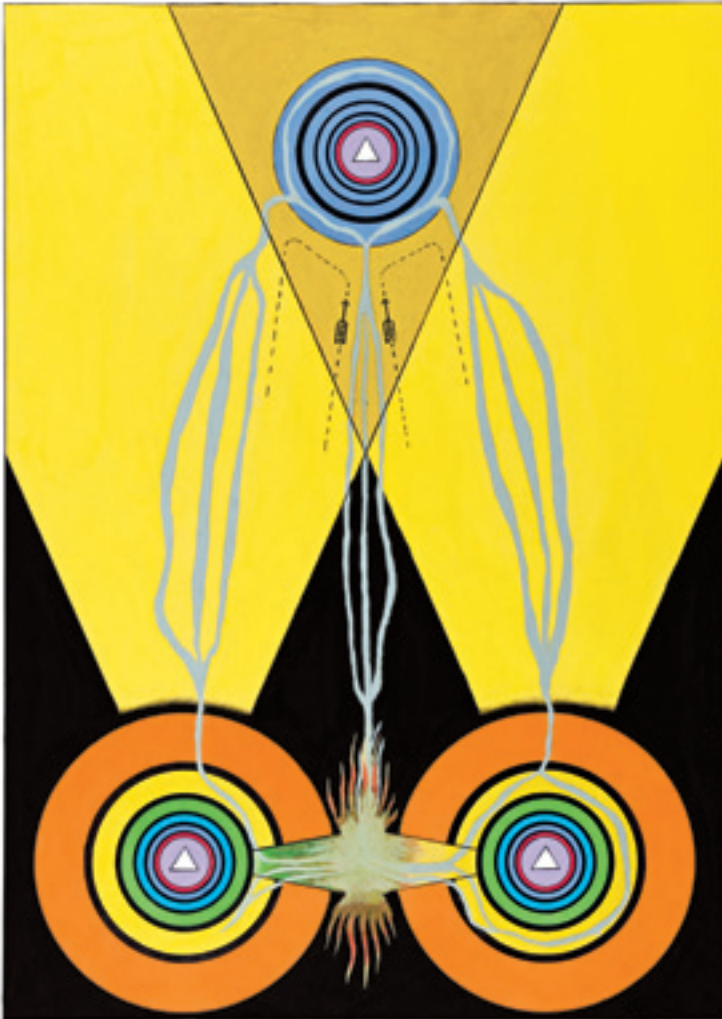
of the words in the Bible about the forces behind creation: "The spirit of God moved upon the face of the waters" (Livets Bog, vol. 6, section 2173).

From the perspective of spiritual science, what biological science calls life is physical matter that is penetrated or "possessed" by ray-formed or spiritual matter, namely electrical forces.

And what then, is a "corpse", one could ask? Martinus' answer to this question is as follows: "a mesocosmic, electric, short-circuited, organic ap-

paratus" (Livets Bog, vol. 6, section 2154). But we know also, that a short-circuiting of an electrical apparatus only affects the apparatus – not the electrical current. In that way the "short-circuit" we call "death" only affects the apparatus constituted by the physical body – not its electrical current that is our consciousness.

See more at www.sciencealert.com/scientists-just-captured-the-actual-flash-of-light-that-sparks-when-sperm-meets-an-egg



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Reg. 34

The Act of Copulation or God's Spirit in the Darkness

Go to the symbol explanation in *The Eternal World Picture*, book 4, or to the short explanatory text found on www.martinus.dk/en/martinus-symbols/overview-of-the-symbols/symbol-34



What Martinus Cosmology Means to Me

by Manuel Cortés, Spain

My encounter with Martinus Cosmology is the result of my long search for an answer that in one way or another could meet all the questions that turned up every time I immersed myself in what the meaning of life and existence could be.

I am 49 years old, Spanish, and I live in a town in the south of Spain. During a large part of my life, mainly during my youth, I have been trying to find out what the purpose is with this earthly life, which sometimes seemed fascinating and other times filled me with doubt and insecurity.

On my way I have met many different kinds of spiritual knowledge. In the beginning it was about experiences within the catholic faith that I shared with my peers. But when I tried to find an answer to the injustice that I saw in the world, I could not understand why this God that I had had implanted in me, could allow a large part of mankind to suffer the horrors of war, starvation, illness and lack of love, while another part could live a life in peace, joy and happiness. There must be a cause behind this great contrast. Furthermore, the talk about heaven and hell did not fit the way in which I could understand existence. The consequences of a short life could not be the cause of an eternal existence in heaven or in hell, with barely no means of salvation. These doubts led me forwards to studying oth-

er religions and Eastern philosophies such as Buddhism and Hinduism, that in one way or another had a connection to my experiences of meditation and yoga, which I was already practising.

The thought about reincarnation fitted better with the idea I had that the present earthly existence is not the only life I will live. When I was about 38 years old, I had my first contact with a person who later would become a very good friend of mine and who told me about Martinus Cosmology. As I at that time was already studying another kind of spiritual science, I found this cosmology interesting but I did not study it in depth. I believe, though, that when one is searching with a sincere wish for knowledge Providence will make sure that one encounters the necessary elements for one's search.

And then it happened that I, by taking part in a few seminars on Martinus Cosmology that were held here in Spain, found myself feeling a much stronger attraction towards this knowledge and I started studying it more profoundly. I first read some short books such as *The Fate of Mankind* and *The Ideal Food*. As I was reading I had the experience that everything I found there was on the same wavelength as my way of understanding life. It also removed many doubts that had not been clarified in other places. In this way I came to study the symbols and

the analyses in *Livets Bog*, which I am still working with.

The greatest discovery that Martinus Cosmology brought was an understanding of the divine plan of existence in a logical and rational way, in a way that made concepts that earlier had seemed to me rather abstract, such as immortality and eternity, now appear much more clear and distinct.

The living being seen from Martinus' perspective was also a great insight for me. Understanding the concepts of micro-, meso- and macrocosmos has led me into looking at life from a totally different point of view, as well as causing me to experience myself as a part of the whole, in which I myself take part with my own experiences that I share with my fellow beings and with all other beings in the mineral, plant and animal kingdom, that also experience due to their creative ability, just as I do.

Understanding that "everything is very good" has been another important insight brought by Martinus Cosmology. Seeing the darkness as a necessary element in order to experience the light

in the true human kingdom and the spiritual kingdoms has also helped me to see more clearly the meaning of the suffering that we experience presently as unfinished terrestrial human beings. The road towards the great birth that Martinus shows us, leads us along the path of love towards one day being able to live in the world that we will all one day arrive at.

The cosmology has also made me see more clearly that each human being is a result of the combination of energies that decide his stage of development. This makes us become more understanding towards the human being's way of acting, even if it is not in accordance with the law of love.

In short, Martinus Cosmology is for me a full explanation of existence in a logical and rational way. It constitutes a knowledge that helps me see and feel the necessity of developing myself as a humane being, towards a fate in light and love, in a way that will bring us all to experience that we are connected with each other and will live as "human beings in the image of God".



About Alcohol

What happens if one makes a habit of consuming alcohol? What is intoxication?

If, for instance, a human being consumes drinks that are intoxicating and unnaturally stimulating, this will completely destroy the life conditions for the normal microbeings, through whose functions of consciousness the being experiences the normal sensation of thirst. And microbeings will incarnate in its organism that are of such a primitive and robust character that they can manage to live in these abnormal conditions, and in fact actually feel at home in the very conditions that rendered life impossible for the normal microbeings in the same organism. But as these beings feel at home in these abnormal conditions, it means that they need the macrobeing's drink addiction in order to be able to have, what is for them, a normal existence or a sense of bodily wellbeing. This need thus constitutes a kind of force in the consciousness. This force is experienced by the macrobeing as a thirst or craving for alcohol, or whatever other poisonous substances it has developed a habit of ingesting. This will in turn mean that the macrobeing has lost its ability to feel a natural thirst and will therefore constantly feel an unnatural sense of thirst.

Whereas the consumption of normal food and drink results in satiation or satisfaction of the natural hunger and thirst for a while, the consumption of poisonous substances gives absolutely no satisfaction of the unnatural desires for consumption, the unnatural hunger and thirst. On the contrary, it becomes

all the stronger the more one consumes the poisonous and health damaging substances that one has made into means of consumption. If one has cultivated the thirst for spirits or alcoholic drinks, one will feel that this thirst has quite clearly not been slaked no matter how much of these poisonous liquids one has ingested. One therefore goes on drinking, if one has the opportunity to do so, until one is intoxicated or in the worst cases so numbed by the poison that one can neither perceive nor think normally. The satiation or satisfaction resulting from the consumption of natural food and drink is therefore absolutely not present in the case of the consumption of dangerous, poisonous substances, which human beings in their as yet extremely unintellectual way of living have become used to ingesting as stimulants.

Common to all these unnatural and poisonous substances is the fact that they to a greater or lesser extent have a particular influence on the mesocosmic electricity, that is to say on the mental or spiritual driving force in all mesocosmic living beings' organisms. This influence will in all circumstances have a disturbing effect on this force. But disturbances in a logically organised electrical system will inevitably create short circuits, leakages or derailments in the electric current. And it is precisely this that we witness in the being who is strongly influenced by the aforementioned

poisonous substances. When a being who is in a state of intoxication sometimes displays a strong dislike or a tendency to get caught up in fights, even in situations in which, had they been sober, they would have shown a liking and friendliness, or they, in some other way under the influence of the poisonous stimulants, lose control of their behaviour, become uninhibited, behave indecently, commit rape or other abnormalities, or they stagger about on unsteady legs, talking nonsense and having long discussions with themselves, hurling abuse to right and left even though there are no other people present, or they do other equally abnormal things that they absolutely would not be able to do if they were sober, it becomes evident that a mismatch has come about between the being itself and its behaviour. By ingesting the unnatural stimulants or poisonous substances they enter into a state in which they release actions or a behaviour that in reality they absolutely do not want, were they not under the influence of the aforementioned poisonous substances. These poisonous stimulants are able to affect the beings' will. But as the being's will is the same as the command it has over its thinking and this is in turn the same as the command over its impulses of electrical force, which release, through the physical organism, its manifestations and behaviour, this enables us to see how the mismatch that has arisen is a disturbance that extends far into the being's mesocosmic system. Something similarly dangerous and destructive is the case with all the other poisonous substances that have become the fashionable stimulants of the day.

Excerpt from Livets Bog sections 656, 2162 and 2163.



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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