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MARTINUS
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MARTINUS COSMOLOGY

Olav Johansson:

A Columbus Egg

Martinus:

The Word

Excerpt from The
Grand Course

**Jens Christian
Hermansen:**

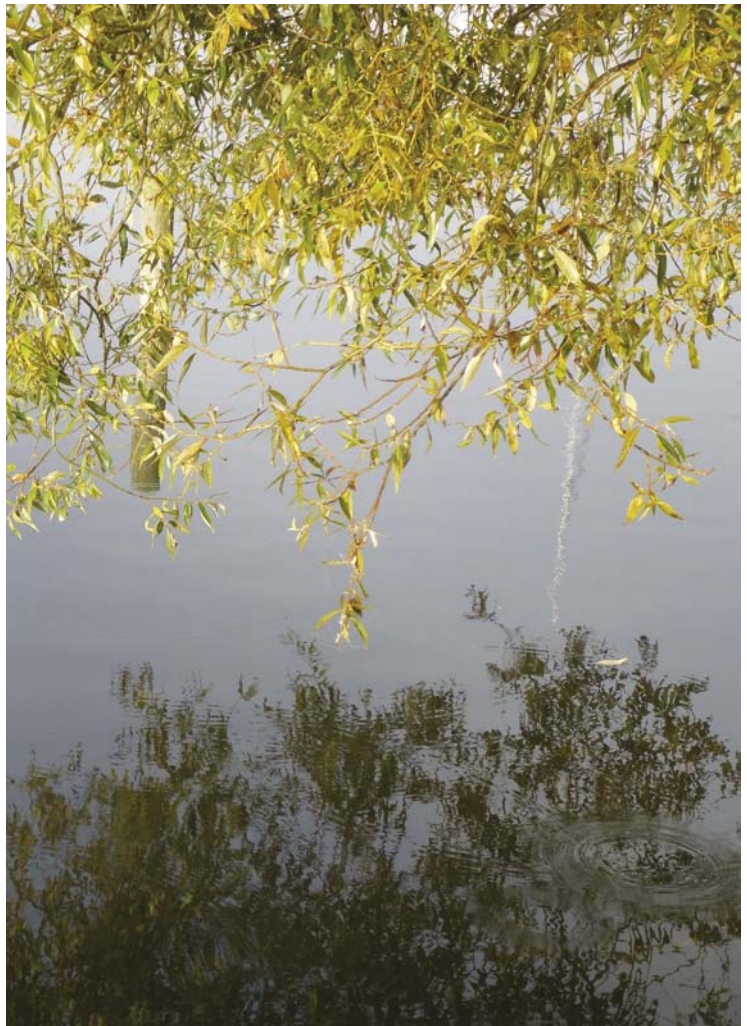
“Entering this museum
is like entering a
sanctuary, a temple of
light”

Martinus:

Humility

Martinus:

In the Shadow of
Superstition



English

Dear Reader,

When I was young, I was rather concerned and even depressed about the state of affairs in the world and in my own surroundings. In my eyes it looked as if mankind was on its way towards a disaster and nobody was really bothering to do anything about it. I worked as an assistant nurse in a ward where people were very ill. Many of them died and others ended up in mental hospitals. Why was there so much suffering in the world and where did the evil come from, I asked myself. And how could God, if he existed, allow all this to take place?

A while later I began to study philosophy in order to see if I could find an answer. I found that I was not the first one to have this problem and that it had a name – the Theodicy problem. But there was no answer available in the academic world of philosophy, as far as I could see. I did my best to be an atheist but I was an unhappy atheist. I went on to study biology. Before long I was sitting over a microscope looking at the beautiful structure of plant cells, gracefully ornamented grains of pollen and sea shells, the seemingly magical development of an embryo and other totally perfect phenomena in nature. I became filled with wonder and decided that this could not possibly be the result of coincidence and the survival of the fittest. There must be a must be a higher consciousness behind life.

A few months later I found myself with a small group of people listening to an introductory lecture about a Danish philosopher called Martinus. I did not really have very high expectations. But about half way through the lecture I was served the solution to the meaning of

suffering and why darkness is a necessary aspect on our evolutionary journey. It came as a great revelation to me and I am forever grateful to Providence for having quietly guided me there.

In the first article of this issue, “A Columbus Egg”, Olav Johansson shows us how Martinus’ spiritual world picture in a logical and elegant way solves the Theodicy problem and brings God back to life for the unhappy atheist. And this is just the beginning of the adventure ...

In the articles “Humility” and “In the Shadow of Superstition”, by Martinus, we are shown that, in spite of our brilliant technological development, we still have a lot to learn regarding our morality. He calls our world “a heavily guarded zoo” and shows us how life, by letting us experience for ourselves what we have caused others to experience, will bring us to a state of humility. He defines this state as “a whole-hearted recognition of one’s own spiritual ineptitude in connection with a sincere urge to arrive at a recognition of the truth about life and one’s own relationship to life.” (*Humility*)

One of the many things we learn from Martinus is that it is life itself, and our own personal experience of life, that is the real teaching – our own personal school of learning how to love and understand life. *The Third Testament*, that Martinus has named his collected works, has been given to us as a guide to help us learn to understand what the experience of life really is about. In his own words: “This adventure of reality surpasses all others, it is the very revelation of a mankind on its way forwards and upwards towards a radiant experience, a deliverance from sorrow and suffering, a meeting with the Godhead himself.” (*Humility*)

I wish you a good reading adventure!

Anne Pullar

A Columbus Egg

by Olav Johansson



How do you stand an egg on its tip? This is seemingly an impossible or insoluble task, but Columbus solved it by cracking the part of the egg shell that made it impossible for it to stand on its tip. (See also: en.wikipedia.org/wiki/Egg_of_Columbus)

The Christian author Lactantius formulated, already in the fourth century, another seemingly insoluble “Columbus egg” problem in the following way:

“Either God wants to obliterate evil, but is not able to. Or he is able to but does not want to. Or he is neither able nor wants to. If he wants to but is not able, then he is powerless, which is against his nature. If he is able but does not want to, then he is evil, which is also against his nature. If he neither wants to or is able, then he is both evil and weak and is therefore not God. But if he wants to and is able, which is the only alternative that matches what he is, then where does the evil come from and why does he not put an end to it?”

The so-called Theodicy problem was thereby formulated. We find another elegant and shorter formulation of the same problem made by the American-Scottish writer Archibald MacLeish, who writes:

“If God is good then he is not good. If God is not good then he is not God”

Perhaps we also here need to crack the “shell” that makes the Theodicy problem insoluble...? I would say that this “shell”, more than anything else, is about our present imprisonment in time and space or the predominant paradigm of the one-life perspective. If we have as

our starting point the common one-life perspective – which both ecclesiastical Christianity and its theology and materialism do – then we have an insolvable problem. And it is probably this that more than anything else is the cause of the churches becoming more and more empty here in the western parts of the world. But we have now, through the unique intermediation and works of Martinus, been given access to an “intellectualised Christianity” that gives us a totally different and much larger perspective on our existence here and now. Even if one is sceptical towards these large perspectives, maybe one can try them out as a thought experiment in order to see whether the logic of the world picture hangs together or not. There are, above all, four perspectives that I would like to focus on:

Reincarnation and karma

If it is so that we are eternal beings that live many lives or incarnations here in the physical world, and there is a cosmic law that states that we reap what we have sown (both in this and in previous incarnations), which Martinus gives many logical arguments for, then everything that we experience here, for good and for bad, are consequences of our own thoughts and actions. If we, on the contrary, are “newcomers” in existence, that have begun our experience of life and the creation of our fate with our physical birth, then life is flagrantly unjust and, to put it plainly, perverse, and cannot be combined with the thought of an almighty and loving Providence.

The principle of contrast and the cosmic spiral cycle

Martinus' answer to the classical question "what is the meaning of life?" is quite simply "to experience life". And in order to experience life we need to experience all the contrasts of life. We would therefore not be able to experience light if we had not experienced darkness. Life experience as a whole consists of the discernment of contrasts, where we experience one state against the background of the other. In the realm of life known to us we can establish that all experiencing and all perception is dependent on the existence of contrasts. Every object on our horizon of perception – whether it be impressions of sight, hearing, taste, smell or touch – appears or is perceived due to some degree of deviation from the world around us or our surroundings. To the degree to which this deviation or contrast is lacking or is too weak the object cannot be distinguished and therefore becomes one with the surroundings or the background to a corresponding degree. One cannot point to one single phenomena in the space- and time-dimensional world that is raised over or exists independently of this principle of contrast. Light and darkness, pleasantness and unpleasantness, warmth and coldness, high and low, front and back, long and short, hard and soft, wet and dry, heavy and light, young and old etc. are all opposites that condition each other's existence in our world of experience. Without the one the other would not exist.

According to Martinus, our eternal experience of life – and thereby the experience of all the contrasts in life – is organised in what he calls "spiral cycles", that in principle are analogous to, for instance, the cycle of day and night and the cycle of the year, which means that they are cycles that consist

of both a dark and a light part. The "motor" or the driving force that makes one state follow after the other in a law-bound way is the law of "hunger and satiation", which means that every state of experience – however "paradise-like" it might seem from our local point of view here and now – eventually leads to a satiation, and this satiation gives birth to a hunger or a longing to experiencing the contrast to that which one is satiated of. Hunger and satiation are what drives the machinery from darkness to light and vice versa. This means that we who now find ourselves in this world that is still dominated by darkness have once upon a time longed to experience this, but at that time it did not appear as "darkness" or "evil" (that which one hungers for always appears as "light" in one's own consciousness). That we name what we have now "darkness" is due to the fact that we are now beginning to become "over-satiated" with this state and therefore have a hunger for its contrast. But we are not all on the same step in this process of satiation. Everybody is not yet finished with war, which the situation in the world clearly shows. But evolution or the process of satiation is moving rapidly now. As late as at the outbreak of the First World War a hundred years ago, the war was greeted with enthusiasm among the general population in all the nations involved. Something has certainly taken place since then. Going out to wage war is not as popular or attractive any more. And one can ask oneself if we, for example, would have had a UN today and many other forms of international cooperation if we had not experienced the need for it due to the background of the dark experiences of the world wars.

A Providence that would not allow us to reap what we have sown – not only in relation to other human beings

but also in relation to all forms of life that are part of our cosmic tapestry of life (Martinus points out that, for instance, the mass-murder of animals that is a condition for eating meat, is an important cause of our war karma and our karma in the form of accidents) would therefore sabotage our possibilities to develop, and thereby also sabotage our possibilities to experience life... The cosmic beings that, according to Martinus, to us constitute Providence have themselves also lived and culminated in darkness and it is in relation to this background that they have been able to develop the degree of light and love that they now represent. Martinus once said that “there is no bandit on earth so great that I have not at some time been his equal”. But we need to reap the fruit of our dark fate only as long as we need it in order to progress further in our humane development. As we gradually become more humane and thereby also develop a longing to protect and be a blessing to our fellow beings, we ourselves bit by bit receive a higher degree of cosmic protection. And this is also a process that Providence and the cosmic laws of life take care of, which brings us to:

The role of pain and suffering in our development

Martinus writes:

Whereas intelligence can be developed through experience and teaching, humaneness cannot be developed through teaching. It can be developed only through experiences of suffering. All illnesses, unhappy fates or events, sorrow, worries and so on, that the being has gone through in previous lives, leave an unconscious memory of these events in its present life. This means that the being does not at all experience this in the form of memories. It cannot, of course, purely physically through its

brain remember anything at all from its previous lives. All experiences of pain or suffering are on the spiritual or mental plane transformed into an ability in the consciousness to form, not just with the intelligence but also with the feeling or the psyche, an image in its innermost “self” of the sufferings that one witnesses that one’s neighbour is more or less tormented by. Since the being therefore with the development of this ability can sense its neighbour’s suffering, not only purely theoretically or by using its brain but also with its own ability to sense, can feel its neighbour’s sufferings and become just as conscious in these as in any sufferings it may have itself, this ability creates in the being a wish to help its neighbour out of its suffering or distress. It is this ability that makes us able to feel compassion with other beings that are in unhappy states. If a human being is as yet only developed to the degree that it can understand the suffering of its neighbour with its brain but not with its heart, that is to say with its humane feeling ability, then the human being feels no need whatsoever to help its hard-pressed neighbour. Here the sympathetic aptitudes are still so limited that they in reality can only manifest the purely copulative sympathy to its spouse, offspring and family. (Livets Bog, vol 7, section 2408)

The Principle of the Unity of Life

In the world picture of the Intellectualised Christianity or *The Third Testament* God is not a being that exists separate from us. God is the living Universe that experiences both light and darkness through all living beings as its tools of experience. All experience of life, and therefore also the Godhead’s, is conditioned by the principle of contrast. God is just as dependent on us as we are of God. The difference is that the Godhead experiences all these contrasts

simultaneously and that God does not have an outer world to interact with since God encompasses everything.

Eliminating the darkness from the palette of life experience cannot be done – not for the Godhead either. But for we who are now satiated by darkness and therefore long for its contrast, there is a revealed road to the light. And it is this road that the Easter drama with its crucifixion, suffering and death and finally resurrection describes to us. According to the Bible, also the one who was crucified says “take your cross and follow me”. Our “cross” is the pain and the suffering that we encounter in our own life. By following the example

of Jesus, that is to say, by forgiving everything and everybody, also we can “conquer death” and darkness, and “arise” into a new life. That is the deepest message and inspiration of Easter, that has now followed us for 2000 years without us really being able to understand that our role in the drama is not just that of the spectator. The drama is about us, about you and me and our road to initiation in the mystery of life! Once we begin to understand this also our mental “egg-shell” will begin to crack. The egg can now without a problem stand on its tip and at last be ready to be born!

Translated by Anne Pullar



Ole Ingolf Jensen Nyrén

Learn more about the concept of God in Martinus’s world picture by listening to podcast no. 23, “The Nature of God” where Tryggvi Gudmundsson and Mary McGovern talk on this subject. You find it on [www.facebook.com/The Martinus Cosmology Podcast](https://www.facebook.com/TheMartinusCosmologyPodcast) or on www.martinuscologypodcast.com

The Word

by Martinus



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1. In its cosmic analysis, the word is the principle through which all consciousness is created

“Is there such a thing as a spiritual world?” This question is put by thousands of people who are satisfied neither with religion’s answer to the question nor with physical science’s passive, most often negative, attitude to it. Those who have studied spiritual science know that life itself answers this question in the affirmative in a multitude of ways. One of the most fundamental ways in which life answers this question is through the “word”. In order to understand this, we have to understand what lies behind this concept. The word is in fact something much more fundamental than what we in everyday speech understand by this term. The word is, in its cosmic analysis, nothing less than the principle through which all consciousness is created. It is the power or the means with which “God breathed into Adam the breath of life”, and still does so. The word covers everything that comes under the concept of creation, manifestation or acknowledgement. Together, words form “language”, which constitutes a cataloguing of thoughts. And that which we call our day consciousness is in fact precisely this “thought catalogue”.

2. God breathes the breath of life into human beings through the forces of Nature

An awake consciousness is made up of thoughts that can be formulated and arranged in logical chains of thought. But in what way does God breathe into Adam, or the human being, the breath of life? Through Nature and the forces of Nature. Conscious life arose as the result of an interaction with the surroundings or Nature. Is it not in the struggle with the forces of Nature that terrestrial human beings have developed the chains of thought in their consciousness that we today call science and technology, and through which they have to some extent succeeded in “subduing the Earth”? What would science and technology be without the word? Nothing. Human beings have in reality raised themselves out of the actual animal kingdom through their growing ability to formulate thoughts and to manifest them in creation in practical, scientific and artistic fields.

3. A world of thought or spirit is materialised through the written or spoken word

Is the world of the word a physical or a spiritual world? You might say that the word is, in essence, merely physical matter, whether it appears in the form of writing or speech, or as ink, print or sound. Of course, words are also physical matter, but they are

a lot more than that. If we look at a book that is written in a language that we do not understand, or if we hear this, to us incomprehensible, language being spoken, the words act only upon our sight or our hearing. We can have certain thoughts about this language, but if its words are not in our thought catalogue, they will remain merely print or sound, that is to say something purely material. If, on the other hand, we do understand the spoken or written words, thoughts are activated in our consciousness, something immaterial or invisible begins to work. This immaterial or invisible something was hidden in the visible word; a world of thought or spirit is materialised through the written or spoken word and in turn dematerialised in the reader's or the listener's consciousness. So a spiritual world exists that can penetrate the physical one and give it meaning and life. The physical spoken and written words are merely artificial phenomena, with the help of which we are able to reveal something about ourselves that is immaterial and inaccessible to physical sensory perception. Each human being has, besides its physical organism, a side of its appearance that is inaccessible to other beings on the physical plane. If this were not the case, human beings would need neither writing nor speech.

4. Human beings have their own spiritual world behind the physical one, their world of thoughts and feelings

Every day we interact with our surroundings on a plane that is not physical. We talk and listen, we write, read and gather knowledge and experiences through which we build up thought combinations that are combined with the store that we already have in our thought catalogue, thereby enlarging

the store. Through spoken and written words we provide each other with thought combinations. Our speech can make others angry or sadden them, but it can also gladden, inspire and help them, indeed it can even contribute to creating renewal in their lives. If the words are not enlivened by thoughts and feelings they become dead clichés and mere words. Much conversation between human beings is this kind of “dead speech”; the living word is not incarnated in it and nothing happens in the speaker's consciousness in direct connection with what is being said. However, it is not necessarily always the case that nothing happens. It can be that the person in question is thinking the exact opposite of what he or she is saying. Sometimes the word is dragged down onto such a low plane by terrestrial human beings that it is used, not just to express a thought, but to cover up a thought, a kind of camouflage that belongs to the animal kingdom and not to a human condition. But also this shows that people have their own spiritual world behind the physical one, their world of thoughts and feelings that they have the possibility of giving physical expression to through words and actions, but that they also have the possibility of hiding by being silent or passive or camouflaging by using empty expressions or even untrue words.

5. In the spiritual world after death the organisms are formed out of thought matter and thought transference takes place directly

In the life after death, however, this kind of camouflage cannot take place. There, organisms are formed, not out of physical matter, but out of thought matter. How one looks is how one thinks. And there is no need to form the words in sound or writing, since thought transference takes place

directly from the one being to the other or shows itself in pictures, colours or shapes. But all the same, it is the “word” that is behind as the formulating thought, and without studying and gathering experience in the world of the physical word, terrestrial human beings would never become divine and sovereign co-workers and co-creators in the spiritual worlds.

6. Human beings are learning to read in the book of life, which is Nature itself

From other people’s speech and writing every person can learn a lot, but life’s own speech does not come to us just from other people, but from the whole of Nature. Nature is both writing and speech to the one who can see and hear with an open mind and open senses. We learned at school that “Adam gave the animals names”. This is a symbol of the fact that human beings at a certain point in their evolution begin to experience Nature consciously, that is to say, interact with it not just through the instincts, but also through feeling and intelligence and eventually also intuition. The fact that people give the various phenomena in Nature names, does not take place just for the sake of rattling off a long string of names; it is an expression of the fact that people are getting to know Nature and the various natural phenomena and the way they hang together in relation to one another. People create the thought catalogue that constitutes their day consciousness, and that is still being developed through new experiences. People are learning to read in the book of life, which is Nature itself, they are learning to spell and to form words and sentences and find meaning in them. However, people have not yet found their way to the real meaning; they are constantly and with difficulty

spelling their way through the language of Nature and are inclined to become bogged down in details and single words or letters, without being able to see the whole that they form. Such is the materialistic attitude to life. The materialistically inclined person is staring blindly at the single letters in the book of Nature or of life. But letters have no meaning at all unless they are put together into words and sentences that form meaning. In the same way, the details of Nature that can be weighed and measured have no other meaning than that which they have in relation to the whole in which they are details. And just as it is a thought world or a spiritual world that makes itself known through letters, words and sentences, so is it also a spiritual world that makes itself known through the details of Nature, regardless of whether these details be electrons and atoms, or whether they be plants, animals and human beings, or whether they be planets, solar systems and galaxies.

7. An interesting book is like a “charging element” that people can receive impulses from

As long as the materialistically inclined human being only acknowledges what can be weighed and measured as reality, no matter how scientifically knowledgeable they are, it will be like someone wandering around in an enormous library and not being able to sense anything other than print and paper. A library is a place where spiritual power is stored in physical matter, and through the process we call reading, it can be released to charge the human consciousness. A book that is of interest to a person is exactly like an element that supplies energy to a receiving apparatus. And the book has the advantage over an ordinary electrical battery, in that it does not

contain less power whether one person has received impulses by reading it or whether a hundred people have done so. Only when it is worn out and can no longer be read is it no longer of any use as a “charging element”. If it is a book of really great value, however, its energy would long ago have been transferred to new editions. Nature is in itself a cosmic library of this sort, but people are illiterate when it comes to this kind of reading. They know the amount of paper of the “books”, their size and weight, their place on the shelf and the colour of the cover, but the important part of them, in other words, what they have to tell, whether it is a scientific account or a fantastic adventure, they know nothing about, and will perhaps even deny that they contain anything at all other than print and paper.

8. It is the same Godhead that is talking through the religions and through Nature

In order to progress in their development, terrestrial human beings have to become familiar with the living word and not be content with the dead letter. Naturally, this does not apply only as far as science is concerned, it applies to everything, including religion. Just as Nature is the Godhead’s speech to human beings, the same applies to the religions. And human beings will eventually realise that Nature and the religions are in fact saying the same thing. Of course, there cannot exist two forms of truth or reality, one that is scientific and the other that is religious. It is the same reality, and spiritual science will show people that it is the same Godhead that is speaking through the religions and through Nature. People are of the opinion that Nature is something *exclusively* physical and religion something *exclusively* spiritual.

But it is not so. All of Nature’s physical processes, its cycles and its releases of energy, which exhibit the most subtle logic in the ways they relate to each other, all of these could not exist at all if there were not thought – and thereby a world of thought and a thinking being – behind them. Human beings are of course themselves a part of Nature, and human beings’ abilities to think and create and be in possession of humane feelings are also processes of Nature. So just by looking at ourselves we can see that the world of Nature is also a spiritual world. There is an old saying that states: “Know yourself and you know the whole universe”. And it is so. Human beings know neither themselves nor the universe yet, even though they know a lot about their physical organisms and about planets, suns and galaxies. This physical knowledge is only “print and paper” and in order to really know something, terrestrial human beings have become familiar with the spiritual world that lies behind both their own organisms and the physical universe.

9. Spiritual science is a help given to mankind today that enables the “word” in the form of clear chains of thought to enlighten human beings’ minds

Nature, whether we are talking about human beings or the world that surrounds human beings or the world that constitutes their organisms, is a revelation of spirit. Spirit is consciousness of oneself and of the world, and reveals itself as a conscious interaction with the world. But what is the world? What is Nature? What is the universe? It is the living God in which we live, move and have our being. And Nature’s speech is God’s speech to us, through which we gain experiences and become wiser and more loving. When we become wiser

and more loving it is because, through experiences, we have the “breath of life”, or the thought world of the Godhead itself, breathed into us. We “learn the difference between good and evil in order to become like God”, we become “man in God’s image”. But it is through the “word” that we reach this state. The word is the formulated thought that is arranged in our thought catalogue together with other words and thoughts. The thought catalogue or consciousness is developed and expanded until it becomes more and more in accordance with the Godhead’s thought world. Human beings are learning to think in keeping with God’s thoughts, and can become divine co-workers, tools for God’s creation of new variations of life expression and life experience. It is also such a thought that lies behind the words in St. John’s gospel: “In the beginning was the word, and the word was with God, and the word was God”, and later: “and the word became flesh”. This shows that religion is not intended to be a flight of thought away from physical reality. The word shall indeed become “flesh”, and not just through

Christ incarnating on this Earth, but by human beings following in his footsteps, and through neighbourly love and unselfish creative power, allowing the light of the spiritual world to stream through their physical bodies in their practical way of behaving, so that they little by little change this world into a world of peace. Spiritual science is a help given to human beings of today that enables the “word”, in the form of clear, logical chains of thought, to enlighten human beings’ minds. But every single human being has itself the responsibility to allow the light to stream out into the darkness, that is to say into the zone of ignorance, through the thoughts and actions that can make this world a better place for all living beings to live in.

From a lecture by Martinus given at the Martinus Institute on Monday 5th April 1948. Manuscript for the lecture was edited by Mogens Møller and was approved by Martinus. First published in the Danish edition of Contact Letters no. 9/1959 .Original Danish Title: “Ordet”. Translated by Andrew Brown 2019. Article ID: M1865.



Mary McGovern

Excerpt from The Grand Course

Liberation and Sovereignty

by Martinus

In September 1955 Martinus decided to create a comprehensive exposition of the cosmic analyses of the universe. It took the form of an extended course that Martinus gave in the form of fifteen Thursday lectures during the winter of 1955-1956. These lectures have now been transcribed from recordings and published in book form in 2018. In a letter to the Icelandic translator Vignir Andr sson, Martinus writes: "This exposition will be the largest and most comprehensive course dealing with the total analysis of life that I have yet given verbally, and is therefore a truly Grand Course that will fill hundreds of pages of text and pictures." What follows is an excerpt from the Grand Course.

A cultural epoch that is dying out and a new one that is beginning

30. In the course of their transformation into perfect human beings, human beings are passing through two great epochs. There is an evolutionary epoch, or cultural epoch, that is dying out and that will no longer have power, and then there is the incipient new epoch that we find ourselves in. The difference between the two epochs is that in the first epoch human beings formed the solution to the mystery of life, and Providence, in their own image, and in the new epoch human beings are transformed by God so that they become in the image of God.

In the first epoch, human beings had no particular ability to force their way through the mystery. On the contrary, they had inside themselves an enormous driving force that caused them to be tuned into the fact that there must be something behind, that there must be a providence, a Godhead.

After this, human beings reached a stage where they began to have new abilities. They gained the faculty of intelligence that to a great extent causes them to pass into a new cultural epoch, a new evolutionary epoch, due to the fact that

they themselves have gained the ability to be of help in finding the solution.

Previously human beings have needed explanations from beings that were ahead of them in evolution, from world redeemers, world saviours, messiahs and so on. They had to have explanations that told them that they should do this or that, that it should be this or that. But then they began to have the ability to think and observe for themselves. They became so taken up by the field that they could observe, namely physical matter, that they reached the stage where they were masters of matter. We are forced to acknowledge that today mankind is the master of physical matter. On the other hand, there is another field where human beings are slaves. This other field creates suffering, misery, sorrow and anxiety for human beings in the midst of their exalted power over matter. Human beings have no power over the matter that they should use in their consciousness.

Consciousness and thoughts consist of matter

31. We have to think and make decisions constantly. We have to decide what we have to do, what we have to

think about, whether this or that is right or wrong and so on. For this purpose, we have to use matter. Substance is needed. Thoughts are not a kind of nothing. We cannot build a house, we cannot make an article of clothing, we cannot create something on the material plane without using matter. In the same way, neither can I talk without there being invisible matter, an invisible intention. What would we otherwise use the sound of speech for if there were no other matter that we should become familiar with? There is also another matter that it is very important to gain mastery over, and it is the matter out of which we create our thoughts.

Thoughts are certainly things, and there is no getting round the fact that thoughts have created the immense world wars, the powerful atom bombs and the hydrogen bombs that can proliferate a sabotage of life itself. Atom bombs could totally destroy mankind's cultural products as well as human beings' existence here on the material plane, if they were allowed to go on working with it; but they will not be allowed to. With their enormous giftedness and their great abilities to master physical matter they have reached the stage of creating a colossal destruction, instead of creating an enormous blessing as a joy and a happiness for the living beings, which is the meaning of life.

The great birth and the understanding of the meaning of life

32. To be a joy and a blessing to living beings is the meaning of life, and I have been given the task of telling human beings about this meaning of life. I have gained these qualifications to speak about the meaning of life through my own spiritual abilities. These are abilities that all human beings are in the process of developing. I am not especially favoured by God. There is

nothing about me that is special. I am not an exception from the whole. I am most certainly not. I have not a single tiny scrap of knowledge that you will not have in the same way. It does not come by itself, it does not come until one has oneself acquired this knowledge through one's evolution. Once one has acquired the great knowledge of the cosmos, there is no need for one in a new life to begin to laboriously work one's way up step by step. The whole of one's giftedness and knowledge can suddenly come and overshadow one. It takes place in the form of the organic process that I, in my main work, *Livets Bog*, have called the great birth.

When human beings are interested in hearing what I have to say it is because they would like to know something about the cosmic analyses and to learn something about the mystery of life. But the question then arises, how can one learn it. The business of learning something demands that one learns how to learn. And one more thing is needed that is the most important, namely liberation.

Human beings that are bound by a religious sect

33. All uninitiated human beings are bound beings. They, of course, have something that they call free will. Within a small area they have free will, they can stand up, they can sit down, they can say yes and no and so on. But in a very large area they are bound. What kind of ties are they? These ties are ideas, hypotheses, delusions, superstitions and unfinished attitudes to life. They are ties that bind human beings.

We can take as an example a human being that is bound in a certain sect. A religious sect has its view of existence. It tells you how you should be, how morality is, and how this and that should be. When you live in this way you are in

contact with life. Another sect will also tell you in its way about life and the mystery of life, and a third will in turn tell you in its way.

The basis of all these different sects is that each of them in essence exists for itself. It is definitely not science. The only truth that is in them is supported by this mighty force that there must be something, that a God must exist, that justice must exist. This runs through all the later, more developed, religions and the religious sects and communities. But when a human being is bound to such a sect and they fit into this sect, they will not believe in anything else. Whatever other people believe is wrong. They are walking the path to damnation, they will not find salvation. It is only through their own sect that the road to peace, the road to salvation, is to be found. Can this possibly be right? No, it is not right. It is true that it is the road to salvation, but it is wrong that the others do not also have it.

These human beings are bound to ideas that they have not created themselves, that they have not experienced themselves, that they have not the slightest guarantee that they are true. It is merely something they have heard. It is something that originates from an authority, or an authoritative book that many people perhaps worship. When many people lean towards it and worship it, it becomes an authority. When it says something or other in the Bible, for example, we have to believe it. Look, it is a tie. Such a human being is bound, and in this state it has no ability to experience the actual truth of the mystery of life as a fact.

Human beings that are bound by politics, fashion and other people's opinions

34. Other human beings are bound by politics; also in that field one can be

bound by certain ideas and thoughts. As a politician, one can also be totally fanatical and, with burning passion, protect something that one believes is right and absolutely infallible. That is what they think in every party. They believe that the members of their party have wisdom, that they know precisely the correct state of affairs that is needed in order to create the refined world culture. It is true that they quite probably have a tendency to make the world better, but it is not a science. It is built up by certain human beings finding out that this or that state of society is not so good. We have to do it in another way, and so they come up with another way, which they think can solve the problem. But they have no idea that this perhaps creates a great many other problems that are worse than their ideas. But they will not be budged; their politics are the right ones. They are bound by their ideas and concepts. So who is free?

Human beings are bound not only by religious ideas but also by ideas of ordinary morality, ideas of fashion and so on. According to the fashion one should dress in certain clothes and one should be in a certain way. Common practice also binds people. One does not dare to deviate from what is modern, what is common practice, for fear of what people will say. Is this not a tie?

If I had been afraid of what people would say about me, I would never have dared to come out with my analyses, which it has been my mission to present. I am not the slightest little bit afraid of what people will say. It is totally immaterial what people say, as long as you yourself know what the truth is.

It means freedom, and human beings are in the process of developing this freedom. They are becoming wiser since they have been bound in various mistaken ideas, irrespective of whether they were holy ideas, political ideas,

ordinary ideas, ideas concerning what is common practice and so on. Gradually people will realise that they are becoming more and more free. They will discover that there is falseness, and that there have been mistakes in these ideas.

The evolution of the whole of mankind demonstrates how one culture after the other has fallen in war, murder and killing. This would not have been able to have taken place if human beings had not been bound by faulty opinions that prevented them from arriving at the truth.

Mankind will become one great unity

35. Today human beings are also bound by ideas. The various countries around the world have their own national views and believe in ideas about their own sovereignty. But that does not mean that they are true. No country in the world can possess any kind of sovereignty, it is completely impossible. Just as my one eye cannot be sovereign, it belongs to the other eye forming vision and a unity. A cogwheel in a watch cannot be sovereign, if one takes it out, the watch will not work, no matter how good it was before. A cogwheel belongs to the whole. The same thing also applies to our lungs, organs and glands, everything belongs together to form the unity or the interplay that constitutes the being's organism.

Wherever Nature is in power, whether in one's own organism or out in the surroundings, it takes place perfectly. Everything grows correctly, as it should. But human beings have now entered an area due to the new,

incipient intelligence and the incipient intellectual abilities. They have entered an area in which they will take part in transforming themselves.

Previously human beings listened to what was said, what they were able to read. But now they need to experience and see for themselves what is correct. They have to understand the analyses that show how the whole hangs together. What will then come about is that you will see a colossal unity, an enormously great organism, in which the whole is perfect. But as long as they have only a little area and say that that is the solution to the whole, they are making a mistake. If one thinks that a watch has only one cogwheel, and one finds a cogwheel in a watch and believes it to be the whole watch, that is wrong. It is exactly the same with the entire world picture. It is one great unity.

On their current evolutionary step, human beings are of necessity bound, and as long as they are bound a unity cannot come out of mankind. But this great unity will come about. In the Bible it says that there will be one flock and one shepherd, in other words one mankind and one God. There will be the same God and the same truth for all human beings. This means that the solution to the mystery of life will become science, it will not be a hypothesis or an idea that it could be like this or like that. The fact that one could also imagine it like this or that, is not the final solution. It will be unfailing that the mystery of life is like this and like that, in exactly the same way that two and two make four.

For further reading you can study the symbols:

Symbol no. 11, "The Eternal World Picture"

www.martinus.dk/en/martinus-symbols/overview-of-the-symbols/symbol-11

Symbol no 26, "The Perfect Human Kingdom of the Future"

www.martinus.dk/en/martinus-symbols/overview-of-the-symbols/symbol-26

“Entering this museum is like entering a sanctuary, a temple of light”

by Jens Christian Hermansen



Einar Jónsson (1874-1954) was the first Icelandic sculptor. Here he is working on the sculpture *The Birth of the Soul*. Many of his works contain a deep spiritual symbolism that Martinus was particularly moved by. All the photos are reproduced with the permission of the Einar Jónsson Museum.

The following pages are dedicated to photographs of works of art by the Icelandic sculptor Einar Jónsson. Every sculpture is coupled with a quotation by Martinus. The works of art and the quotations have been chosen by the editors.

We are grateful to the Einar Jónsson Museum in Reykjavik for having sent us photographs of the works of art, and for the permission to publish them here.

Excerpts from Martinus' letters about Iceland

Martinus had a special relationship to Iceland. He visited it for the first time in 1952 and that was followed by five more visits. Martinus wrote several letters about his stays in Iceland and in particular about his visits to the Einar Jónsson Museum. He was deeply moved by the sculptures. What follows are two excerpts from these letters.

Letter about Iceland, dated 1952

“To my friends in Denmark!

... I had also the opportunity to visit the Icelandic artist Einar Jónsson and his wife, whom I already knew from their stay here in Copenhagen some years previously. The Icelandic state has given him a museum, built to his own design. Entering this museum is like entering a sanctuary, a temple of light. It is abundantly filled with Einar Jónsson's works of genius, which are all symbols or illustrations of the triumph of light over darkness, radiating an atmosphere of eternity found in the Icelandic countryside. These symbols of light created with the radiance of this countryside's own virgin atmosphere of eternity will make this museum an ever increasingly sought after place of pilgrimage for coming generations far into the future, when the torch of war has forever been put out on the continents of the Earth and the star of peace shines in science and the conduct of man towards man over the whole world. Then the works of genius in the Jónsson museum will tell a wondering world of peace about the struggle of light with darkness, about the pioneers of humanity or world redemption, and about the genesis of the triumph of light over darkness, the genesis of a shining era of peace in which these future generations will then be abundantly blessed ...”

Letters about Iceland, dated 1955

“ ... Iceland has also had, and still has, great artists in various areas. I will not write about these but mention merely Iceland’s outstanding museum that the state built for its great son Einar Jónsson, whose works of art fill the museum. These works of art all have the distinctive feature that they are built in ‘God’s image’. They are all a revelation of the triumph of good over evil. And to the extent that people themselves come into contact with this, and become receptive to what can be learned from this attitude to life, one will value increasingly this little temple of art close to the Arctic Circle. Here the art of spiritual science is in its pure form. It will be an example for the whole world ...”

“...The time was rapidly approaching for me to once again say goodbye to my dear friends in Iceland and their beautiful country. The next day, Monday the 27th of June, I would give my last lecture. This morning I had conversations with various people who had problems that they wanted to discuss with me. In the afternoon I was invited to view the Einar Jónsson Museum and to visit Mrs Jónsson, the artist’s widow, who lives in the museum in a beautiful flat arranged for the artist. It was a great experience to see once again the wonderful works of art that this museum contains. It is like walking in a holy temple. Everything calls for devotion in the person who understands the language that God, through this highly gifted artist, has here revealed to the world. It calls for the noblest feelings in his heart. They conjure up in his mind the most heartfelt wishes to help good to triumph over evil. Through the snow-white groups in marble and plaster in these quiet rooms and chambers, the first golden rays from the sunrise of a new world epoch radiate over the Earth. And here in the artist’s own studio we see God’s model for the creation of the human being in his image, a gigantic statue of Jesus Christ. But since this gigantic work was, in the opinion of the artist, not perfect enough, he later made, also in a large size, a face of Christ and, with the last of his powers and strength, made the radiance of love and wisdom shine from this ingenious work of art. It became the great artist’s farewell gift to the world and a worthy ending to the great genius’s holy life’s work, which will lend lustre to the meaning of life and the authority of neighbourly love far into the future ...”

The Wave of the Ages, 1894-1905

According to Martinus all evolution is a spiral-formed process that for a period includes reincarnation, that is to say rebirth in a physical organism. By laying millions and millions of lives behind us, we evolve from minerals to plants, animals and human beings.

“This reincarnation stretches from terrestrial human beings back to the animals, to the plants and minerals, to the microbes and further into microcosmos, just as it also stretches from terrestrial human beings forwards to the true human kingdom, through the other kingdoms of the ‘spiral’ and from there forwards to ‘spirals’ in macrocosmos that lie over the others.” (*Logic*, chapter 72)



The First Hymn of Praise, 1912-1915

In a lecture held at the Martinus Institute in May 1958 Martinus showed a picture painted by Einar Jónsson. It is not known which of Jónsson's pictures it was, but Martinus' explanation could fit with the picture *The First Hymn of Praise*

“This picture is by the Icelandic artist Einar Jónsson. We see that it shows the spiritual organism's freedom with relation to matter. These cliffs, states and kinds of rock present no obstruction to the spiritual consciousness. One cannot see this through physical matter.”



Sparks, 1913-1931

According to Martinus, terrestrial mankind is subject to an evolution from animal to human being. In this process God can be compared to a sculptor who, out of the many physical lives on Earth, forms a work of art, which is still not finished.

“But primitiveness and superstition are the superfluous parts that God has still not chiselled away from the block of stone or marble out of which he will

form his great work of art: ‘man in his image’. And who would dare to judge the work of an artist as long as it has still not been freed from those parts of the block of stone or marble that do not belong to the work of art? It is not the superfluous parts of the stone or marble that the artist chips away and removes, but those parts of the block that he carefully leaves in place, that become the work of art”. ([Primitiveness and Superstition, chapter 7.](#))



Conscience, 1911-1947

Unlike animals, human beings have a conscience. Martinus says that feelings of guilt and qualms of conscience are expressions of mental imbalances and even illnesses.

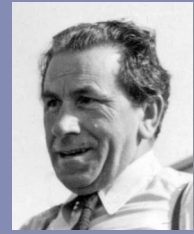
It is common to all beings that if they happen to inflict upon their neighbour some harm or suffering which is below their particular standard of love (or that which they otherwise would

normally have the heart to inflict upon their neighbour in the way of discomfort or suffering) they come into conflict with their own normal or real standard of consciousness. As this standard of consciousness is in turn the same as the individual's general mental condition, he collides, through the above-mentioned act, with his general mental condition. He will be mentally ill. It is such a disease we call a "guilty conscience". ([The Mystery of Prayer, chapter 14](#))



Humility

by Martinus



M2580

1. The key to the gate of wisdom is humility

Humility is the very “key to the gate of wisdom”, since it is this state of consciousness that gives terrestrial human beings access to the true initiation, to what I call in my cosmic analyses the “great birth”, the experience of cosmic clear-sightedness. It is the case with all terrestrial human beings that they are on their way towards this “gate”. This in other words means that everyday life on Earth is a great adventure. This adventure is different from all other adventures in that it is not, like these, a mere fiction or fable created by the imagination, but is reality itself. This adventure of reality surpasses all others, it is the very revelation of a mankind on its way forwards and upwards towards a radiant experience, a deliverance from sorrow and suffering, a meeting with the Godhead himself. This journey goes across continents and oceans, across barren deserts and ice-cold polar regions, through lush fields and gardens full of flowers, across plains and forests, up sheer cliffs and steep inclines and down through deep, dark chasms with slimy creatures and poisonous fumes, through sun-baked, fever-causing terrains with jungle undergrowth with dangerous wild animals, over tundra and marshes, across rivers and lakes. Many of these areas are pure “zones of death” and human beings succumb to Nature’s superior power, but according

to the laws and eternal cycles of life they are born again and continue their journey with new experiences, and they take up their struggle against the forces of Nature in order to subdue the Earth, and they have succeeded in doing this in so many ways.

2. Terrestrial human beings have to go through extremely horrific “zones of death” on their way to the gate of wisdom

Throughout the last century human beings’ knowledge of the physical world, and their ability to harness the forces of Nature, has grown with a gigantic force. But they have still not reached the end of the road. Terrestrial mankind still has to travel through dark, dangerous and extremely unpleasant “zones of death” before all terrestrial human beings have opened the “gate of wisdom”. These “zones of death” have not been created by physical climactic conditions, but by thought climates. They are zones where the poisonous flames of hatred cause the beings to lie, slander, hurt mutilate and kill each other, not because it is, like the animals, a vital condition of life to do so, but in order to gain each other’s possibly more advantageous position in the great journey towards what human beings call happiness. The eternal journey also goes over battlefields with tanks, cannons, machine guns, bombs and grenades, over cities in ruins

and over the graves of soldiers, bomb shelters and underground bunkers. And human beings are crying out to the very heavens that they themselves have darkened with the smoke from thousands of explosions and have poisoned with atomic dust and radioactivity, they are crying out for the one thing that will eventually represent for them true happiness: peace. Everything else gradually becomes unimportant. What is the point of human beings having a gift that is able to make the elements work for them when the result is “all out war”? What is the point of being able to merely press buttons in order that we can be freed from a great deal of work and inconvenience, when at the same time one lives in fear of other human beings being able to press buttons that can release forces that can in a matter of seconds lay waste the city where one lives so that all that is left is a smoking heap of ruins? What joy do we derive from the fact that the heavenly power and superiority, that is to say, the technical knowledge that in reality clearly does not belong to the animal kingdom, but is, according to *Livets Bog*, a purely human ability or characteristic, allows us to travel above the clouds, if this same power and speed means that far below us on the Earth we allow this heavenly means of transport to result in us leaving cities in ruins, killing human beings or mutilating them and rendering them homeless. At the same time as we speed over the clouds, we are bound to sit in fear of persecutors who are protecting the land, the homes and the human beings that we have been sent out to destroy. These results of human beings’ technical expertise, or purely human giftedness, are temporarily the cause of cursing instead of blessing. The mentality of the jungle or the “right of the strongest” is, through the technical

expertise, celebrating greater triumphs on Earth than ever before.

3. Terrestrial mankind’s current situation is a natural result of its past

Of course, when I touched on the use of technical expertise for the purposes of war or in the service of the killing principle, it is not my intention to accuse or criticise any particular people or any special nation. What I wanted to point out is the very use of the technical expertise that the whole of terrestrial mankind normally releases. The very situation in which terrestrial mankind finds itself at this moment is a natural result of mankind’s past. To human beings it is a stage on the road of life and it is just as necessary as everything else that they have been through in the past. Human beings are learning that, with all their physical knowledge and expertise, they in fact know nothing, and can do nothing. They have to experience that technical expertise and knowledge are not in their essence “life” and “happiness” but, on the contrary, “death”. Human beings will experience the capitulation of their own self-confidence, which is based only on physical knowledge and expertise, and on a materialistic view of life.

4. Physical knowledge alone has no meaning without knowledge of its cosmic connection to spiritual realities

The great journey through a series of physical incarnations, in which the important part of the experiences has been suffering, pain and the struggle for existence, has not been in vain. It has brought human beings a certain form of knowledge and capability in the technical and physical areas and has developed a certain degree of humanity in many human beings’ consciousness.

But as the terrestrial human being is, with a large part of his consciousness, still a “beast of prey”, he purely habitually displays in his everyday life principles of the jungle and he multiplies them through his technical expertise and knowledge. He now has to experience the effects of these so that he can see that he is not really the expert in knowledge and spirit he would like to think he is. He will get to know that, despite all his knowledge of galactic systems and atomic systems, and with his ability to check the details of the details in physical matter, he is not “homo sapiens”, or the “knowing human being”, as he has so boastfully called himself. The fact that physical knowledge alone means nothing, is the highest knowledge that can be recognised or acquired on the physical side of the “heavenly gate” that leads to real knowledge of the cosmic connection between all physical and spiritual realities. This recognition is the “key to the gate”. The human arrogance or the belief that one, with a materialistic attitude to life and technical expertise, can “manage everything by oneself” is heading for a fall, and where arrogance is removed from the consciousness all that is normally left is humility.

5. Without recognition of one’s own inferiority there is no possibility of receptivity for education and guidance

As you will now be able to understand, humility is the recognition of one’s own inferiority. Humility is not, as some people perhaps think, the expression of the grovelling temperament of a slave who blindly subjects himself to every kind of tyranny. Such a characteristic is not humility, it is learned behaviour that is brought about through the fear and terror of brutality. Such a state, of course, has nothing to do with the great

purpose of life in the form of absolute self-knowledge that is the intention of the many labyrinths, sufferings and difficulties on the life-journey. It is a whole-hearted recognition of one’s own spiritual ineptitude in connection with a sincere urge to arrive at a recognition of the truth about life and one’s own relationship to life. This state of consciousness is the only one that can open the “gate of wisdom”, that is to say, it is the only attitude that can open us to new knowledge and information. Without the recognition of one’s own inferiority there is no possibility of receptivity for instruction, education, advice and guidance.

6. Human beings cannot come out of the zone of death unassisted

In the sermon on the mount Christ said: “Blessed are the poor in spirit, for theirs is the kingdom of heaven”. Of course, by this he did not mean people who are mentally deficient, neither did he mean people who are stupid or naive. What he was talking about were people who possessed sufficient humility in their minds to acknowledge openly their spiritual ineptitude and their lacks and mistakes. And what kind of blessedness do these human beings possess compared to the human beings that are so content with themselves and with everything that they know and can do, or are so happy about their power, wealth and position? The state of being blessed consists of what Christ calls the “kingdom of heaven”. So what is that? Christ also said: “The kingdom of heaven is within you”, it is therefore a state of consciousness, not a place, as naive people think. It is a spiritual wavelength, a thought climate that is in complete contrast to the thought climate in which the lethal flames of hatred, revenge, anger and bitterness create a zone of death for human be-

ings. This zone of death that terrestrial human beings find themselves in today, and which is created by their own consciousness, they cannot come out of unassisted. This does not mean that miracles are needed for the world to be different, neither does it mean that the Earth and human beings are heading towards their destruction, on the contrary it means that human beings have to learn that there are greater forces and powers in the universe than human beings' intelligence, in fact a power that is greater and stronger than anything else: the eternal Godhead, in whose universal organism we and all other living beings "live, move and have their being".

7. What is meant by humility is not slavish, grovelling submissiveness

When the individual human being's consciousness, in humility and recognition of its own ineptitude, is concentrated on this power, as Christ has shown it to us and taught it to us, the consciousness will little by little by connected with the thoughts of the Godhead itself, with the universe's ocean of wisdom. In this way each individual will link itself to evolution's great source of power and by this be carried forwards and upwards towards the very highest peaks of mentality or life. Face to face with the eternal Godhead we will have to acknowledge our ineptitude and our ignorance not in grovelling submissiveness like a slave who submits to a tyrannical master. That could have been natural for human beings in the past who were used to this kind of master and who therefore also formed their gods in such an image, but not for present-day human beings who will grow to the stage where they can make the concepts of "liberty, equality and fraternity" more than political slogans, and can really create a world

in which the principle "one flock and one shepherd" will become reality. This will not come about through any form of political, religious or any other kind of dictatorship, but through the personal relationship to the Godhead that in times to come will be developed in more and more human beings.

8. The seeking human being has to change his view of the concept "things of worth"

The modern human being who has come through the stage of blind faith and through materialism's belief in the triumphs of physical knowledge and technical expertise, finds no inspiration in religious suggestion and finds that the materialistic attitude to life is not enough. He has become a seeker, and he will also be in a position to find what he is seeking once he gradually changes his view of what is called "objects of worth". Here I am thinking of "objects of worth" of the kind that make people feel "more worthy" than other human beings. Some people believe that they are more worthy than others because they belong to an "upper class", some because they have more money or a bigger, more showy car than others. There are also some who believe that they are more worthy because they are "saved" and belong to a certain religion or sect. Some believe that they are more "distinguished" because their skin is white and not "coloured", others that they are so much more worthy because they are experts in some special field or other in which they are considered to be geniuses. But life will of course correct such thoughts through the experiences that human beings gain. In the eyes of God no human being is more worthy than any other, and they are all on their way to the aforementioned "gate of wisdom", through which the being can be led only by humility. Through

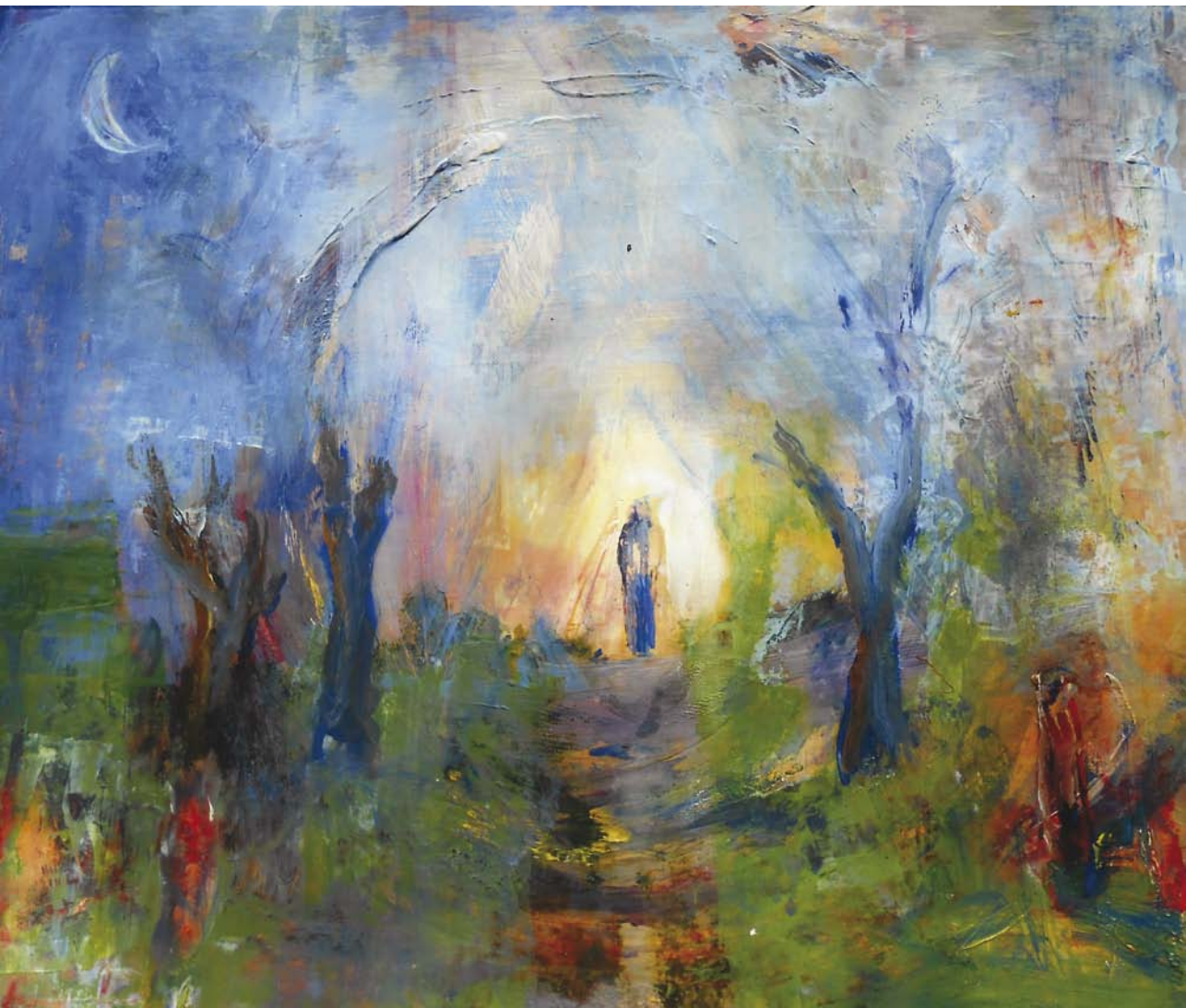
this state of consciousness the human being will find objects of worth that no one can steal from him, and that not even death can snatch from him.

9. The humble human being will use the cosmic analyses in practice for the benefit of the whole

When at the beginning of my lecture I mentioned that physical knowledge and technical expertise are in essence, or by themselves, by nature negative, it was not in order to criticise either science or technology. Both these things will in the future play a great and positive role in mankind's further development. It was in order to point out that knowledge and expertise, which are based merely on materialism and atheism, do not lead to any solution to the problems of life or to peace between human beings. The only kind of science that can help in this respect would be one that can show human beings the things of real worth in life, and that can little by little teach them to think in different tracks than the thought tracks that make the human being's world into a zone of death. Only a science of living beings and their expressions of life in a living universe can convey to human beings the knowledge of reality that is needed in order that their experience of life and unfolding of life can be what Christ called the "kingdom of heaven". The human beings that have humility in their hearts and who truly use spiritual science or the cosmic analyses in practice will also make physical knowledge and expertise into life-giving, positive factors. They will use them only in order to benefit the whole, and not to benefit merely themselves or to get the better of others. And these peoples' relationship to their surroundings will totally change character. Arrogance, egoism, boastfulness, fault-finding, and the urge to criticise will little by little disappear

from their consciousness. They will have discovered their own microscopic littleness in the midst of the great universe, and that they are not the greatness or the authority that they thought they were. They will have realised that, from the cosmic point of view, they really know nothing, and that only now with this knowledge will they be able to listen to what the Godhead, that is to say their neighbour, is saying to them. The very thing that truly seeking human beings are first of all initiated into is the fact that they meet God everywhere. The interaction with their surroundings is now different than it was before. It is a sphere of interest of a completely different kind. What our neighbour is saying becomes something that we want to listen to since we can learn something everywhere, and we can meet God through beings who we perhaps have at some time scornfully disregarded or have walked past with indifference. "The prodigal son that eats together with the swine" is the human being that lacks humility, and life will bring him into the situation that is symbolised through his cry to his father to be allowed to be one of his hired servants. Pride goes before a fall, and human beings are learning that their worth as human beings is their worth as fellow human beings. The previously "prodigal", but now humble, "son" is the human being that in its consciousness is developing the ability to look into all hearts and minds and see the divine there. Also perhaps in the one-time despised "proletarian" will he meet the eternal Father.

From a lecture by Martinus held at the Martinus Institute on Sunday the 12th of March 1944. Manuscript for the lecture was edited by Mogens Møller and was approved by Martinus. First published in the Danish edition of Contact Letters no. 8/1959. Original Danish title: "Ydmyghed". Translated by Andrew Brown, 2019. Article no. M2580.



Mary Kušar

“

Life is life, and cannot be anything other than life. Life cannot die. That which is living has eternally been living and must in all eternity continue to be living.

”

On Funerals, Chap. 146

In the Shadow of Superstition

by Martinus

M0809



1. Human beings today have no knowledge of the “something” that experiences and the “something” that is experienced, with the result that they live on ideas built on fantasies

Every living being is faced with two realistic facts, namely the “something” that experiences and the “something” that is experienced. What does the ordinary human being know about these two phenomena, which are in turn the same as the mentality that we carry within ourselves and the world we live in? Literally nothing, apart from the fact that they exist. This ignorance becomes fact through the circumstance that from the time when human beings live at the ape stage until they reach their spiritual initiation or “great birth”, they live on a great many fantasies or ideas that are based on fantasies. That these ideas are “fantasies”, which in turn means that they are not based on a real and absolute knowledge of the two previously mentioned reality’s real and absolutely true identity, becomes fact due to the way in which terrestrial human beings build and organise their lives together with their fellow human beings. The great, bloody world dramas that periodically rage over the Earth, leaving human beings’ cultural monuments in ruins, at the same time as millions of human beings are either destroyed or made into invalids, show, in no uncertain terms, the

truth in the old saying that “the spirit is willing, but the flesh is weak”. Human beings want to create a democratic civilisation with individual freedom, but owing to forces they cannot control they are forced to create a society in which this democratic freedom is still an illusion. The world civilisation is still like an enormous zoo, in which every country is a section in itself. That it is necessary to keep the individual beings bound in such an organisation of society becomes a real fact wherever the “animals” break out of their “cages”. Can we not see “greedy sharks”, “cunning snakes” and other reptiles in the form of black marketeers, speculators in large sums of money and downright criminal elements that make use of every possibility to acquire objects of value at the cost of other people?

2. The imperfect dispositions in human beings are their own worst enemies

But as long as there have to be restrictions as well as a legal and judicial systems in a society, it merely proves that an extremely large part of this society have still not become perfect human beings, but are on the contrary human beings that have in themselves dispositions that are a danger to their surroundings. Since these dispositions at the same time lead to imprisonment and the loss of physical and mental freedom, we can see that these human

beings are unwittingly their own worst enemies. Thanks to the imperfect aspects in their dispositions, they undermine and persecute their own freedom.

3. The laws of the animals do not apply to human beings

What is the deepest cause of a human being counteracting himself in this way? Quite simply ignorance of the laws of life and consequently an all-ruling superstition concentrated in the idea of “everyone for himself”. In animals this belief is an unfailing instinct. It constitutes the very law of their existence. The animal that does not fulfil this law is physically lost. But life shows in no uncertain terms that this brutal law is not the law of human beings’ existence. Have we not expressly experienced that those who want to conquer the world and make everyone else slaves have been forced to succumb either by committing suicide or at the war crimes tribunal? Human beings desire freedom and democracy. Human beings desire a world free from aggression and fear, or in a world that is practically the opposite of the one that animals live in. Why do they not have such a world?

4. Human beings have the animals’ unrestrained egoism in their blood, and yet they are no longer pure animals

Is not the answer to this the fact that terrestrial human beings are still not fully evolved beings? Do they not still have in their consciousness dispositions that constitute a direct obstacle preventing them from fulfilling their deepest desires? Are they not, despite their superior physical knowledge, still ignorant beings that are not nearly as free as the wild animals that gallop over the plains enjoying unlimited free-

dom? Human beings live in the shadow of authorised and unauthorised physical and mental prisons, restrictions and measures that all have as their purpose to bind and control their existence. They have the animals’ unrestrained egoism in their blood but they are nevertheless no longer pure animals, since they also have contact with human knowledge and capability. But by using this human knowledge and capability to benefit their animal egoism, their civilisation has become even an extremely heavily guarded “zoo”. Everywhere we witness how this animal disposition has developed in the form of enormous armies, but we also witness that the price of these armies, these proud forces “on the land, on the sea and in the air”, has been an even sharper segregation between human beings, it has been even more concentrated mental prisons, with even more fear and anxiety of each other than ever before.

5. The truths revealed by Christ form the very foundation of human existence

To understand that human beings’ greatest goal is not a “zoo”, or a mental and physical confinement or deprivation of freedom, but on the contrary a human existence in which everyone serves everyone and where mental liberation is just as much a matter of course as mental lack of freedom is today, is in reality the same as raising oneself out of the middle ages with its last great remnants of superstition or animal infected fantasies. It is to understand that the truths revealed by Christ, which are often described as “pure superstition”, in reality constitute the very foundation of human existence that evolved human beings today dream about. With a clarity that is above criticism life has shown human beings that wherever they themselves

wanted to enslave others, persecute and imprison them, they themselves have been deprived of the very freedom that they want to take from others. The sword has not solved a mere fraction of the problems it has created.

6. If one wants to be a pioneer, one must liberate oneself and leave the flock

What can the individual human being himself do to free himself from the mental confinement that life today is for the flock? “You just have to be like the others”, most people would say, “otherwise life would be unbearable”. But does it have to be so? Just because you speak to a murderer or a thief you do not have to be a murderer or a thief yourself. On the contrary, you would have a greater influence in a beneficial direction if you were not such a person’s equal. Is it not precisely through one’s demonstration of one’s divergence from the flock in a beneficial direction that one becomes a pioneer for its development? If no one dares to do anything other than the will of the flock and lives under its superstition, the flock would never achieve salvation or liberation. If no one dares to be the first to leave the jungle of physical ideas, fantasies and pure superstition that the flock lives by, no one will ever find their way out of it. And life certainly shows that many people do dare. Everywhere we witness human beings that represent a totally different world than the world of the flock. Human beings that due to their own development and resultant insight and understanding have had the courage to break with the habits and ideas of the flock and acquire new and far more humane views. These human beings have understood the truth in the words “to give one’s life for

others”. Through their way of being and their spiritual emancipation they have become representatives of the pioneer spirit that is the very prerequisite of the mental liberation that will guide human beings out of the “zoo”, that the world, in the form of all its boundaries and enclosed nations, is today. To the extent that these human beings increase in numbers and gain influence in the respective countries, the mental structure of these countries will be altered.

7. One should have in mind every man for his neighbour and be prepared to serve this neighbour

The issue is therefore not how can one have a good life oneself in a world full of miserable human beings, but on the contrary, how can my neighbour have a good life. If one tunes one’s mind onto this “wavelength” one will unfailingly come into contact with the universe’s own mentality, with the world’s soul, and will thereby be “one with the Godhead”. To have in mind every man for his neighbour, and be ready to serve this neighbour in all circumstances, is therefore the only way out of both one’s own “zoo” and the “zoo” that the world civilisation of today is an expression of. Since in the same way that the nations are bound by their own undeveloped dispositions, so are also the individual human beings. Not until the day that this is recognised seriously will the process of liberation begin that will finally lead every single human being to a state in which, with its own way of being, it will take part in making God’s spirit shine and in making the world into the revelation of mental freedom and beauty that is its divine, highest aim and destiny.

8. Most of human beings' everyday ideas are currently based on superstition, or on their ignorance of the cosmic laws and principles of existence

The concept of "superstition" is therefore far more dangerous than most people imagine, since it far less comprises the ideas that most people think come under the concept of superstition than those they all actually live under. Innumerable people today live under the idea that in the future the world will also be divided up into small, enclosed nations and that human beings' nutrition will consist of such dangerous things as meat, tobacco and alcohol. In the same way the majority of human beings live under the idea that marriage, in the form that we know it today, will continue unchanged, and that money and war are necessary components of our existence. Nevertheless, all these ideas that have been mentioned rest on superstition or pure ignorance of the cosmic laws and principles of existence and constitute through their mere existence a permanent cause of accidents and suffering to such an extent that mankind on a later evolutionary step will look back on it with horror. And yet these ideas are merely a modest expression of the number of mental delusions that today constitute the innermost cause of the state that mankind finds itself in.

9. Human beings' negative belief in death will be replaced by realistic knowledge about their absolute immortality

But since, in its essence, this state constitutes the precondition for the need for the liberation and true spiritual insight that right now constitutes an unfulfilling fact that mankind is facing a new epoch in its spiritual development

from the stage of the animal to an existence that is truly worthy of human beings, my words do not express any kind of attack on the existing state of affairs, but are, on the contrary, merely a clear demonstration of the fact that the domain of superstition is far more widespread than the majority of human beings today imagine. Terrestrial human beings live with by far the greatest part of their consciousness in the shadow of the very ideas the consequence of which is the hell or the culminating anxiety about the future that characterises modern human beings. This hell is absolutely not an expression of a punishment from an angry Godhead, but is on the contrary simply a consequence of a life without cosmic insight into the "something" that experiences and the "something" that is experienced. The day when this ignorance is replaced by an unfulfilling knowledge of the living being's identity as a "son of God" and the current negative belief in death as the individual human being's definitive cessation of life, has been replaced by realistic knowledge of every single living being's immortality, the long, dangerous age of superstition will have lost its power over human beings and mankind will be united in an attitude to life that, in everything from the smallest to the greatest circumstances, will be in the deepest and innermost contact with the reality hidden behind the words: "Love one another!"

The article is based on a lecture by Martinus given at the Martinus Institute on Sunday 16th February 1947. Manuscript for the lecture edited by Erik Gerner Larsson and approved by Martinus. Translated by Andrew Brown, 2019. First published in the Danish edition of Contact Letters no. 4/1957. Original Danish title: "I overtroens Skygge". Article ID: M0809.

Since the whole of our globe is becoming more and more digitalised with all kinds of information available to more and more people, so is also information about Martinus' spiritual world picture gradually becoming available on different digital media. The Martinus Institute now have several youtube channels, two of them in English:

One of them is named: "Information – The Martinus Institute" www.youtube.com/channel/UCXXI-YVxDa35tAZ6y5r_WQ where you will find the 9 minute introduction film on Martinus' World Picture by Lennart Paasborg, and other short films that are suitable when you are new to the spiritual world picture.

On the channel named: "Lectures – The Martinus Institute", www.youtube.com/channel/UC7siKzLDkcuBsAxMklSuDtA you will find the following lectures:

- "The Mirror of Life" by Sören Grind
- "Marriage and Universal Love" by Mary McGovern
- "Friendship – the Relationship of the Future" by Tryggvi Gudmundsson
- "Is God coming back to Life?" by Jens Christian Hermansen

More lectures in English will be added in due course.

As we have informed you in an earlier issue of *Kosmos* there is also "The Martinus Cosmology Podcast" to be found on www.facebook.com (or on www.martinuscologypodcast.com) which is continuously uploaded with new talks on different issues concerning the spiritual world picture. Newly launched is one about "Sustainability, Society and the Intelligence of Nature" with Karin Jansson and one called "Cosmological Perspectives on World History" with Lauge Schøler.

So there is plenty to keep you busy and hopefully also inspired!



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 net. 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 Martinus Centre, Klint

– a centre for courses, holidays and retreats

The Martinus Centre is situated in Denmark on the shores of the Kattegat in a peaceful area of natural beauty near the village of Klint, which lies to the west of Nykøbing Sjælland, the nearest town.

Here in 1935 the writer Martinus founded Denmark's first holiday camp – a camp that has since developed into a modern centre for courses, holidays and retreats with a lecture hall, teaching accommodation, a vegetarian restaurant, a café and guest accommodation including a camping site.

The Centre's charming wooden cottages, log cabins and pavilions with single and double rooms, all set in beautiful countryside, form the physical framework for your stay in Klint.

Courses in Martinus' world picture

The Martinus Centre is a peaceful oasis offering courses in Martinus' works throughout the year in Danish and Swedish. For two weeks in the summer, courses are also available in English, German and other languages as required.



Holidays and retreats

You can choose between being a retreat guest and/or taking part in courses, listening to lectures and immersing yourself in private study of the world picture described by Martinus in his opus of more than 9000 pages.

A special atmosphere

The Martinus Centre in Klint aims at creating an open and loving atmosphere. There are courses for those who would like to know more about Martinus' analyses, and, during the spring and autumn, there is room for retreat guests who want to immerse themselves in the great questions of life or perhaps just have a break from everyday life.

Booking

You can enrol for a course or book holiday accommodation by phoning +45 3838 0100 or sending an e-mail to info@martinus.dk

For more information see: www.martinus.dk/en/courses-and-lectures/



martinus center klint