

Martinus Center Klint



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WEEK 6

COPING WITH A CHALLENGING FATE

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COPING WITH A CHALLENGING FATE

How do we react when life challenges us? Can a more profound understanding of the causes and meaning of fate contribute to our development of humane and constructive ways of tackling the challenges of life? How can a conscious cooperation with the laws of life and spiritual co-workers contribute to good relationships and a more peaceful world?

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Coping with a challenging fate



Monday

LIBERATION FROM FLOCK CONSCIOUSNESS

by Martinus

1. Terrestrial human beings' flock instinct belongs to the animal kingdom

In this century terrestrial mankind has experienced, in an extremely unpleasant way, how flock consciousness or flock mentality can cause tremendous distress and suffering. One single man got millions of other human beings to stretch out an arm into the air and shout "heil", and subsequently to march in stamping boots out into the world in order to drag other nations into the same mass-suggestion through weapon power and propaganda. The fact that such a thing could take place is of course not just because Hitler possessed enormous willpower, but in particular because he knew how to appeal to the flock instinct in terrestrial human beings, and to primitive instincts and feelings that belong to the animal kingdom, and that manifested in the terrors of the war and the concentration camps. But Hitler and Nazism were defeated in the full glare of publicity and mankind was shown how such a display of mentality must succumb to the same Armageddon that it inflicted on others. The experience has certainly made some human beings wiser, but not them all. Political propaganda can still make human beings carry out, in a flock, animal actions that make life on Earth a jungle existence, in which the principle "might is right" is dominant. It is, however, not intended that terrestrial human beings' lives should go on being subjected to the law of the jungle. A change in mentality will little by little lead terrestrial mankind into completely different life-paths, and it will come about precisely through the individual evolution that leads to liberation from flock consciousness.

2. Some human beings today would very much like to free themselves from the flock mentality

One should not believe that flock consciousness and mass suggestion is something that manifests only through political propaganda, and one should absolutely not believe that it is only Nazism that is based on flock mentality. Nazism has been a clear, glaring example of political propaganda and of what it can lead to. But terrestrial human beings are exposed to many other variations of this principle, and they have to go through them in order to thereby have the necessary experiences that will little by little make them unsusceptible to propaganda and suggestion, so that they are in a position to think independently and to act on the basis of their own, and not others', thinking, or on the basis of what is etiquette or accepted behaviour. At this point one will perhaps object that there is nothing bad in following the etiquette or accepted behaviour in the country and the environment in which one lives. And indeed there is not, just as there is nothing bad in the individual animal following the flock of animals and doing what the others are doing. To animals it is, on the contrary, a virtue and a necessity. That is also what it has been for a very long time for terrestrial human beings who have been led by political and religious dictatorship. But many terrestrial human beings are in our time in the process of growing out of this state. They feel that they themselves are no longer on the same wavelength as the many forms of accepted behaviour and habitual thinking that dominate the environment in which they live, and they try, often with great difficulty, to free themselves from the flock mentality.

3. It is difficult for human beings to free themselves entirely from the present culture

Such a liberation can manifest in many ways. For example, it can manifest in the way that young people refuse to do military service, because they do not see another nation's soldiers as enemies, but as fellow human beings who they have no wish to kill. It can also

manifest in the way that one changes one's eating habits, and moves away from eating food of animal origin and becomes vegetarian for both ethical and health reasons. It can manifest in the field of religion, since many people feel that their religious attitude is not in agreement with the dogmas that form the basis of the official religion. It can manifest in the areas of politics, the arts, science, education and much more. But even though human beings create a certain degree of liberation from old habits, customs and ideas within local areas of our present culture, it is not certain that these same human beings have become truly liberated human beings. They can be bound by habits and prejudices in so many other fields, at the same time as perhaps creating propaganda for their new ideas in a way that looks suspiciously like the old methods as far as intolerance and fanaticism are concerned.

4. *Human beings are subject to the cosmic principle of cycles*

But how can one be an independently thinking, liberated individual, unaffected by "public opinion", without ending up in a kind of mental enclosure, whether political, religious or of some other kind? The only way is by learning the laws of life in such a way that one can act in accordance with them. No religion and no political party can monopolise the laws of life. They exist independently of all terrestrial human ideas and organisations. But terrestrial human beings' world of ideas and their more or less idealistic societies, parties and other organisations are on the other hand not independent of the laws of life. They are subject to the cosmic principle of cycles just like everything else in life. That is to say, they have their state as a tender shoot, their period of growth on the way towards culmination, and after the culmination their state of gradual degeneration on the way towards death. But nothing dies without emerging again in a new form. Parties, sects and associations decompose like matter that disintegrates, and the individual "cells" in the matter, in other words the individual human beings who were members of these associations, perhaps join other associations that have a form of idealism that they find more in harmony with their own ideas and ideals. Or they perhaps form new associations

themselves and try to recruit converts and supporters of their ideas. Behind all these regroupings there exists a definite evolutionary plan, since the groups, sects, associations or parties that human beings are gradually becoming tired of having anything to do with are dominated by flock mentality and habitual thinking, while those they are seeking out or trying to form are usually based on slightly greater personal freedom and independent thinking.

5. *The terrestrial human beings' laws and rules are largely in harmony with the laws of the animal kingdom*

A gradual liberation is taking place, since the individual has a more difficult time conforming to party discipline, dogmas, ceremonies or other authoritarian orders. Eventually it wants to be completely free, but it will realise that it is difficult, in fact almost impossible, in the world in which human beings live during these times. Human beings have to live in this world together with other human beings; they have to interact and create living conditions for each other. This cannot take place without laws, rules and orders that they all have to comply with. But the question is then: are terrestrial human beings' laws, orders and rules in harmony with the laws of life? They are to a very large part in harmony with the laws of the animal kingdom, that is to say, with the "right of the strongest". A human element is, however, also in evidence, since it is the special task of the judicial system to make sure that the weak, in other words the physically or economically weak in society, can get what is rightfully theirs. But it is the principle of "an eye for an eye and a tooth for a tooth" that is in evidence. And even though the display of this principle has to be said to be a step forward towards human laws, especially when it is actually used in such a way that the weak also get what is rightfully theirs, but it is still not justice but love that is the innermost law of life, and as long as terrestrial human beings are not on the same wavelength as the law of love in their relating with one another, their world will be a mental jungle.

6. *Modesty and humility are expressions of truly human culture*

Terrestrial human beings' flock consciousness manifests not only in the way that they

are to be found in groups with a common religious belief or political conviction or some other idea that they have in common that makes them mentally resemble each other, in the way that animals in a flock resemble each other. Flock consciousness can also to a high degree manifest in human beings who absolutely do not want to act and think as the “crowds” do. They feel that they are above the “common herd”, either on account of their aristocratic birth or on account of their special knowledge or ability in a local, cultural field. They do not have inferiority complexes but superiority complexes. They represent either master race mentality or phariseism, two kinds of mentality that are considered to be expressions of individualism and high intellectuality, but which are, from the cosmic point of view, merely special forms of flock consciousness that must also disappear before a truly human mentality can evolve. Spiritual arrogance has nothing whatsoever to do with truly human culture as, on the contrary, modesty and humility do when they are naturally connected with neighbourly love and a genuine, deeply felt relationship to the Godhead.

7. Atheism and materialism are also a form of flock consciousness and habitual thinking

Christ has shown mankind the way from flock consciousness towards a divine and at the same time human individuality. He did not represent a master race mentality and neither did he possess any pharisaical joy in being more than others. On the contrary, he said that he had come in order to serve, not to be served. But he was not afraid of giving expression to his thought world, even though his thought world was different from the flock's, which was based on old traditions, dogmas and habitual thinking. He said: “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ But I tell you not to resist an evil person.” Such a statement was a total contrast to what was, and still is, the habitual thinking and custom. It is true that the human beings in the West call themselves Christian, but their Christianity is in most cases based on a dogmatic, blind belief in the forgiveness of sins through Christ appeasing the angry god through his suffering and death on the cross. Such a Christianity, created by the church fathers and prelates, has become

flock consciousness and human beings have been under the suggestive influence of a church dictatorship. I am not saying this as a criticism, because it could not have been otherwise. It was the only way in which Christianity, in relation to the evolutionary step that human beings were on at that time, could become a cultural factor. But since then many human beings have undergone an evolution, in which their individual ability to think and need for logic has ended up playing a greater and greater role, and they have quite naturally grown out of the belief in the old dogmas. They are for a while perhaps atheists and materialists, but such a way of thinking is also a form of flock consciousness and habitual thinking. One wanders in small, local thought paths and is taken up by everyday events, without having an inkling of their meaning when seen in a wider context. But no human being can continue to live in such a state. Life itself will waken them out of this lingering and they will become seekers and long for a view of life that does not lock them into some kind of enclosure, but that can actually make them into liberated human beings.

8. Spiritual science is the science of love

Spiritual science will become a factor in terrestrial human culture that will be enormously important in the future, since it will be able to help individual human beings to leave behind the flock consciousness and move towards an individual ability to think. It is true that many people think that spiritual science is just a new religious sect or association that one can become a member of. But that is a misunderstanding. Spiritual science cannot be made widely known through propaganda or the influence of suggestion; it can be received by those human beings who have become seekers and who want to come into a closer contact with the eternal laws of life. Such a contact cannot be achieved through some sort of membership, and not even through studying, unless these studies are connected to a practice of neighbourly love and tolerance. The essence of spiritual science is the same as that which is found in the higher religions – it is the message of love. For this reason spiritual science will not displace the religions. On the contrary, through it one will understand what it is that the religions

have given human beings through their feelings. Regarding Christianity, one will understand how important it was that Christ said: "Take up your cross and follow me". The individual person's cross is the difficulties and sufferings that he or she has to go through when they distance themselves from the easy solutions, self-assertiveness and habitual thinking of the flock consciousness. When human beings have begun to distance themselves from much that is common practice, they will easily feel that they are alone with their thoughts and wishes, but once they get to know the laws and forces that lie behind the power of prayer, and understand how to use them, they will notice that they are never alone, but that there are powerful spiritual forces behind the transformation of the Earth and mankind that human beings are now on the point of becoming conscious co-workers in.

Will not such a mentality and attitude to life also become flock consciousness and mass psychosis? No, it will not. By making spiritual science a part of your life, you will little by little develop centres in your consciousness, through which the individual ability to create will gain a far greater scope in which it can work in favour of the whole; you will become a divine tool in the creation of peace on Earth. But every one of us has to go through their Gethsemane and crucifixion before it becomes possible to experience the resurrection, which is the state of being one with the Father, and be a divine artist of life, who with their creative ability and love are taking part in transforming the Earth into what Christ called the "kingdom of heaven", that is to say, a world that is not dominated by animal flock consciousness but by human love and artistry in living.

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1. *The reluctance to die*

All human beings who have not yet arrived at the epoch of old age are usually afraid of dying; they do not willingly let go of their lives. This is also the case with animals. We are all struggling to preserve life. In hospitals we are struggling against death, in the homes and in human beings' everyday existence we are struggling to preserve life. No one wants to die, as long as they are fit and healthy and they have a favourable fate. The fact that the wish to die can sometimes be found in the elderly is due to the fact that they have become decrepit, their senses have become weakened and their organisms do not have enough power for them to be able to look after themselves. It is not so surprising that in such a situation they can want to die; the same wish can also arise in young people who have become seriously ill and weakened and totally dependent on other people. What can we learn from this? Why does it take an unusable organism to bring forth the longing for death? Why is it that all people are normally reluctant to die? After all, dying is something that is just as natural as being born. It is just as natural as sleeping at night-time, and one does not really feel any reluctance against that. It is a joy to be able to go to bed and sleep when one is tired, one is not afraid of the unconsciousness that we call "sleep", because everyone takes it for granted that they will wake up again once they have had a good night's sleep. But they do not take it for granted in the case of death. If they did, they would not feel any particular anxiety in connection with death. But death is an unknown quantity to human beings; they do not know that in reality it is absolutely impossible for them to die.

2. *The organism is a created thing*

Human beings who blindly believe in the dogmas of Christianity might well be afraid of ending up in "hell" or of being condemned to "damnation". Non-believers can be afraid that death is the same as a total cessation of their existence, an eternal obliteration. Death is

really a mystery for both believers and non-believers. The only thing that is absolutely certain for all human beings is that sometime, sooner or later, their physical organism will go into the process called death, and since one is used to identifying oneself with this organism, which at some point will become lifeless and begin to disintegrate, one thinks that one can die. If one of our loved ones passes away the person in question has disappeared from our physical senses; all that is left is a dead body that we can see and feel. The human being in question has in fact truly “left” their physical body and this is the reason why we cannot sense him or her. The “something” that has left the physical body is totally inaccessible to physical perception and has always been so, also when we thought that we experienced this human being directly. But we have never done so. We have experienced the effects that this living being created for a while through a physical tool in this physical world. The being itself has been, as we all are, inaccessible to physical perception and has now stopped using the tool or the physical body through which it has for a while been possible to experience the being indirectly here in the physical world. The only thing that is left of the living being in question is something that is totally inaccessible to the physical senses, but this part that is totally inaccessible to physical sensing is really the primary part of the being in question, it is nothing other than the living being itself, which was master of the physical organism before it died. It was this invisible being that spoke, saw and heard with the help of the organism. It was this invisible being that directed the organism to walk, stand still, sit down or run. It was this invisible being that through its organism showed us friendliness, understanding and perhaps even love – or the opposite. With the help of this organism this invisible being could create and produce in physical matter with its abilities and talents, the effects of which we could experience in this way. But the fact that this organism was also in itself a created thing or a tool should not be a mystery to anyone since it is built up or begun just like absolutely any other created thing and is subject to the same laws. It can become worn out, it can be misused and fall to pieces. No created thing can last for ever, no matter however much it is taken care

of. That which is created is something that comes into being and in turn sooner or later ceases to exist. Once the organism has ceased to exist its invisible originator can no longer normally make itself known in the physical world. The people who are left behind in this world perhaps think that the being in question has ceased to exist. The truth is however that they merely cannot come into contact with him or her through physical vibrations and wavelengths, because the being in question’s physical apparatus has become unusable.

3. *The living being is a spiritual being*

Is there something in the physical living being that points to the fact that the physical organism is not the living being itself, and that this living being constitutes an invisible reality beyond this organism? Certainly, the entire living being’s physical existence is in itself a revelation of this invisible and real something beyond the organism. What is there about the physical organism that does not point to an originator for which it is a tool? Are the eyes independent? Are the organs of taste and smell independent? Or do the inner organs, such as the heart, lungs, liver, kidneys etc., simply exist for their own sake? Are they not all without exception in-built, essential, co-operating pieces of equipment in an indispensable tool for a living being’s physical manifestation? Every single organ, whether large or small, triggers off a function that is a contributory vital necessity for physical experience. But since the entire organism is made up entirely of such organs, whose assistance is required in order for the living being to perceive and manifest, where is the living being itself? Is it in the kidneys or in the heart? Is it in the eyes or in the nose? We know that it is not. But is it in the brain? No, the brain is also an organ that must be in constant connection with the other organs in order for the experience of life to take place on the physical plane. It is a tool, together with other tools all of which co-operate to make the organism a perfect piece of equipment. But for whom?

It is a fact that the organism is a tool made up of a great many combined tools, but none of these subordinate organs can be the originator of the organism. The originator, and what uses the organism, is not an individual part of this visible organism, and yet it is a

“something” that makes use of the co-operation of all the parts, a “something” that experiences and creates, an originator behind the organism that expresses and proclaims itself through it and experiences the proclamations of other beings. As this “something” is invisible it is not so surprising that it has been called “spiritual”. All living beings are spiritual beings, whether or not they manifest at this moment through a physical body. But if we therefore constitute a spiritual being in a physical organism surely we should be able to notice and experience it.

4. *The I, the superconsciousness and the subconsciousness*

I would think we all know from experience that there are certain things that we are so used to experiencing that we gradually do not notice them at all. This also applies to the experience of being a spiritual being. In reality we recognise to a very high degree that we are a spiritual being, but it has become so much of a habit that we do not notice this aspect of our experiences. It is this spiritual being in our physical organism that constitutes our real self, and we express it as our “I”. We say “I saw”, “I walked”, “I said”, “I was happy” etc. Who is this “I”? It was not just your eyes that saw, or your feet that walked. It was not just your mouth that spoke, and neither can it be your physical organism that was happy, since it is built up merely of subordinate organs that exist in order to make the organism into a perfect tool for an invisible “something” that manifests and experiences. Our “I” must be this “something”. Our eyes cannot decide where they should look, our legs cannot decide where they should walk, and our mouth does not decide what it should say. Is it not in fact our “I” that decides all these things? Is it not also our “I” that feels joy and sorrow? The “I” is the primary factor and the organism the secondary factor or the tool through which one experiences and manifests. The “I” can be connected to a physical organism, but it can also free itself from it. But if it can do this it must have a spiritual structure by means of which this process – the connection to an organism and the liberation from an organism – can take place.

In my main work, *Livets Bog*, I have expressed this structure, in connection with the “I”, as the living being’s

“superconsciousness”. Through the superconsciousness the “I” maintains the structure of its subconsciousness, which in turn consists of the day consciousness and the night consciousness. Through the structure of the superconsciousness and the structure of the subconsciousness the living being is able to create its state of experiencing and manifesting and to constantly renew its ability to experience in such a way that it lives at any time in the midst of its eternal, immortal existence. The living being is therefore, in the cosmic or absolute sense, a spiritual and not a physical being. It is able to form for itself a physical organism, but as this is merely a tool while the whole of the being’s primary structure is spiritual, it is actually wrong to call the living being a physical being, even though it is incarnated in physical matter.

5. *The formation of fate*

The spiritual structure of the being consists of its entire mental state, its thoughts and feelings, its desires, wishes and will. From the “I’s” superconsciousness-structure, in which it constitutes the fixed point, its entire experience of life goes out and in through its day consciousness. From here the forces are released that are the being in question’s way of affecting other beings. And this is where the forces enter that are an effect, from the surroundings, of the forces that the being has released. It is these effects that become its fate, its experiences of “evil” and “good”. If we now begin to understand that the living being is not identical to its physical organism, but consists of an eternal, spiritual structure that surrounds its I, we can also begin to understand its fate. Without this knowledge it will be impossible for human beings to grasp why it is that the beings in everyday life have such widely differing fates. Since they do not die when the physical body does but they go on living thanks to their spiritual or cosmic structure, and after a period of time once again create a physical body for themselves and are therefore born once again onto the physical plane, it is natural that they continue this new physical existence on the evolutionary step that they reached in the previous physical life. And the effects of the physical actions that they have released towards their neighbour in previous lives they now have a chance of experiencing in this new physical

life. This chain of cause and effect is released by the eternal structure that I call the living being's eternity body.

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THE LIVING BEING'S ETERNITY BODY

by Martinus

1. Fate and the formation of experience

The fact that the living being's life experience is exclusively an effect of its own way of being is far from having become clear to terrestrial human beings. If it had, their way of thinking and acting would be completely different from the manifestation of the mentality of war that one comes across here on Earth between nations and states and between individual human beings in their everyday lives. One cannot blame human beings for not knowing better and for therefore not acting in a better way, but life itself will gradually provide them with the knowledge and compassion that will cause them no longer to have the heart to behave as they are doing at present. Quite a number of human beings around the globe are already beginning to possess a mentality in which the desire for peace, both on the large and the small scale, is connecting with a growing ability to take part in creating peace in the world around them. For these human beings a knowledge of the cosmic laws can be a further inspiration to contribute to the creation of peace and love in the world, since they will be able to understand that the work they are doing is long-term, and that every single little thing that they do that is in favour of and a joy to their surroundings has a far greater significance than it might seem to have at this moment.

2. Human beings are masters of their own fate

If one understands that the living being is immortal and that it lives more than once and that it creates its own fate from one life to the other, this offers completely new

perspectives on everyday existence and therefore on the concept of fate. It is clear to most people that cause and effect belong together, and that within days, weeks, months or years one can experience the effects of what one has oneself caused. The greater the period of time that divides the effect from the cause, the harder it is to see the connection. So when chains of cause and effect extend over several lives or physical incarnations it is not so surprising that human beings are completely unaware that there is a connection and a meaning in what can look so meaningless and unjust. But from the cosmic point of view nothing happens by chance, and no being is able to experience anything other than what they are themselves the innermost cause of. No being can avoid its fate, whether it is pleasant or unpleasant. It receives the effects of its actions or its way of being, and these effects correspond to the thoughts and actions that are their causes. If the being has released an evil action, this action will create correspondingly unpleasant effects, just as good actions will of course in the end release good effects. In this way the living being is the absolute master of its own fate.

Through religion human beings have learnt that they should forgive their neighbour, but this can be very difficult if one thinks that this neighbour treats you particularly unjustly. If on the other hand one understands that this experience of life is exclusively the effects of our own way of being in the past, and that the neighbour is a tool through which the effects come to us, there is every possible reason to forgive him. That he can be used by Providence for this release is of course because he has the heart to do it. But since he also has to reap what he has sown, he will in the future meet those forces that he himself has released and the experiences of suffering that he receives in this way will create the necessary restraints in his mind against acting again in such a way. Human beings often believe that they suffer innocently because, on their present evolutionary step, they cannot normally remember that they have lived before, and they cannot understand that some beings are born to an extremely unhappy fate that extends from the cradle to the grave, while others live happily and in a state of wellbeing without such great sorrows and worries. But it is only in the

small, local perspective that it looks like this; in the cosmic perspective there is no being that develops and one day becomes “man in God’s image” without having gone through just as serious difficulties and sufferings as all the others that reach the same evolutionary step – and that means the whole of terrestrial mankind.

3. *The necessity of reincarnation*

Once terrestrial human beings learn that they are spiritual beings and that it is the spirit that is primary in their existence and that they can exist without being incarnated in a physical body, they will quite naturally ask the question: “Yes, but why should I incarnate in a physical body at all? Is it necessary? If it causes so many difficulties and such suffering would it not be better if one could stay in the spiritual state?”

Perhaps it would, in the tiny, narrow perspective in which everything revolves around what is most “pleasant” for the being in question at this moment. What is “pleasant” is generally also considered to be what is “good”. If someone tries to look back over their life, they surely have to admit that, if they are honest with themselves, it is not all the pleasantness that has developed their ability to think and their ability to feel compassion – on the contrary. In truth it is a good thing that human beings can think, but the ability to think has most often developed directly as a result of unpleasant things that had to be overcome, just as compassion for others is based on the fact that a being itself has been through difficulties, otherwise it would be immune to the suffering of others. So one has to say that the unpleasantness and suffering that has developed human beings’ ability to think, as well as the unpleasantness and suffering that has developed the ability to feel compassion, is a good thing from the point of view of the ordinary human being, even though temporarily it has been an unpleasant good thing. This brings us to the cause of the necessity of terrestrial human beings’ physical incarnation. They have to incarnate here in order to learn to think logically, and to think logically means, from the cosmic point of view, being able to survey as a whole the causes and effects and being able to use this overview to benefit and bring joy to one’s surroundings.

But why is it not possible for human

beings to acquire and develop such thinking in the spiritual worlds? – Because there is no resistance in these worlds. The spiritual planes are not “planes of learning” but “planes of enjoyment”. Here the beings can enjoy to a far greater degree the faculty of logical creation that they have acquired in their physical existences. On the spiritual plane matter instantaneously obeys will and thought, whereas the beings, when they are incarnated, have to overcome the resistance of coarse, physical matter, to say nothing of the resistance, both mental and physical, that one meets from other incarnated beings. All this, to a greater or lesser extent, makes physical existence into a “battlefield” or into a “world of the unpleasant good”. If this “battlefield” did not exist, no evolution whatsoever would be able to take place.

4. *The eternal cosmic structure*

On the spiritual plane human beings will at some time reach the stage of being “in God’s image after his likeness”. Concerning God’s ability to create we have learnt that “he spoke and it came about, he commanded and there it was”, and it is this method of creation that terrestrial human beings are evolving towards through their physical incarnations. But first they have to become so perfect that they can overcome the resistance in the physical world – not through struggle and war – but through logic and love. When at some point in terrestrial human beings’ creative manifestation and entire way of being there is no discord, no mental short-circuits, no accidents and sufferings, when everything that they create is one hundred per cent a joy and a blessing to living beings, they will then no longer need to incarnate in physical matter. At that point it will no longer be necessary to have a tool with which it can reap its mistakes in the form of pain, resistance and all possible kinds of difficulties. Human beings will then be able to exist in the living beings’ true, primary zone to which they belong: the spiritual world with its many bright, radiant spheres, where everything is in contact with the keynote of the universe, love, which is the Godhead’s primary manifestation of consciousness.

It will take several thousand years before terrestrial mankind comes that far, and every one of its individuals has to build up and lose

several physical bodies before they reach such a state. Some will of course reach it before others since human beings are on different evolutionary steps. But there will not be one single human being that will not reach it. In order that this replacement of organisms can take place and there can be a renewal, the living being has to possess “something” through which it is able to survive its physical death and manifest new forms of life with correspondingly new physical organisms that are merely the tools for these forms of life. We have already mentioned the living being’s “I” and its superconsciousness that contains its fate-element and talent-kernels, the structure through which the “I” can attach itself to the forms of life experience and the bodies of manifestation. We cannot explain this inner structure here so must refer the reader to my main work, *Livets Bog*, but we will just mention that the entire inner structure of this “I” should be considered as its “eternity body”. This structure cannot be time- and space-dimensional like the “I’s” physical bodies, since the “I” has never come into being; it has always existed. Through its “eternity body”, which has always existed and which cannot die, the “I” sends out its impulses that set matter in movement and transform movement into manifestation and creation.

5. Without the eternity body there would be neither experience nor creation

The manifestation and creation that the living being displays is its entire way of being, all the way from direct creation to the slightest expression of sorrow or joy, dislike or fondness. All this is set in motion by the forces of the “I’s” superconsciousness, which means the forces and kinds of movements that this “I” is the absolute originator of. But as no kind of movement whatsoever can come to an end anywhere other than in the eternity body from which it issued, this conclusion of the course of the movement through this eternity body will invariably sooner or later be experienced as the movement in the consciousness that we call experience. This takes place through the subconscious bodies, which means, in the case of terrestrial human beings, through the physical body and the mental bodies. All of these are details in the eternity body that are renewed and changed, but the living being has always, no matter where

in the evolutionary spiral it is, the physical and mental bodies of the subconsciousness that are provisional tools for the living being’s in- and out-going forces in its eternity body. The in-going forces or movements will be registered by the “I” as pleasant or unpleasant, according to whether they, at the time when they were released towards the “I’s” surroundings or fellow beings, were formed as pleasant or unpleasant. Since all movement is released energy of consciousness, totally irrespective of whether it is macro-, meso- or microcosmic, it has its origin in a superconsciousness and moves in a living being’s eternity body. There are no movements or releases of energy whatsoever that are not released by an “I”. The forces of Nature are released by living macrobeings, and the movements in substances or matter are released by living microbeings, and it is only in relation to us that they are macro- and microcosmic, they all have their own mesocosmic experiences and forms of manifestation, just like we have. And we are also both macro- and microbeings that release energies that, at the same time as being significant for our own experience and formation of fate, are significant for macrocosmos and microcosmos. The living beings can in all eternity send out energy and receive energy, and this is the very reason why they are *living*. In this way they can make themselves known and experience their surroundings and themselves in relationship to their surroundings. But were it not for the fact that the manifestational movement released by the “I” from the superconsciousness was subject to a principle, a condition of which is that it can only conclude its course in the superconsciousness from which it issued, it would be totally impossible for the “I” to experience anything at all. Neither would we be capable of becoming masters of our own fate if the manifestational releases of foreign beings could enter our superconsciousness independently of our own released manifestational movement. It is this movement of ours that, almost like a conveyer belt, can take with it other beings’ unpleasant intentions against us into our experience of life. If this was not the case we would never ever be able to overcome other beings’ evil intentions. By forgiving and by breaking oneself of the habit of being angry, hating, persecuting and speaking ill of other beings we make our

own returning fate-movement immune to manifestations that have these kinds of vibrations. No movement whatsoever and thereby no experience can gain access to our eternity body or superconsciousness other than through the manifestational energy of the same kind as we ourselves have released. If this were not the case the living being would be the plaything of all kinds of chance occurrences. As it is it can be only a plaything of its own ignorance, but it cannot avoid having experiences and thereby acquiring knowledge and an overall view of causes and effects, and through this it will gradually be able to free itself from reincarnation and the heaviness of physical matter and will become a “god-being”, that is to say a tool for manifesting and creating for the Godhead’s primary consciousness, day consciously experiencing itself as one with God and identical to eternity, infinity and love.

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Wednesday

SPIRITUAL SUICIDE

by Martinus

1. *Spiritual suicide is a new term*

“Spiritual suicide” is likely to be a new term because for a very long time there has been a saying that “you can kill the body, but you cannot kill the soul”.

We are going to look at the matter in a slightly different way.

2. *The I, the superconsciousness and what is created*

It is not the case that one can kill the living being. Of course, the living being cannot be killed.

The living being consists of the being’s

kernel, an I, which is completely outside of time and space, and which exists under completely different laws than what we can sense and observe. This I has a superconsciousness. This superconsciousness is also beyond time and space. It is outside of reincarnation. It is outside of death, and in a way it is outside of life, since both these realities are something created.

That which is eternal is existence. The I has an eternal existence. But there would not be so much to this existence, if there were not at the same time something called life. Life is the experiences. It is being able to experience that one exists and equally it is being able to make it known that one exists. This is assisted by what we call mentality or consciousness.

3. *The physical body constitutes merely one of six bodies*

In order for the consciousness to be able to express itself the being exists as an eternal, immortal kernel of the being, which has a superconsciousness, to which are connected several bodies, of which you are familiar with the physical body. But the physical body is not the whole. It is merely one of six bodies.

4. *Physical matter is mixed with mental energy*

The physical body does not exist simply as something physical. If it was only physical we would not be able to sense. We would not be able to experience anything at all. We would not experience that there was such a thing as life, and we would not be able to make it known that we existed.

The part of our physical organism that is completely physical is the mineral part, that is to say our nails and our hair. We can clip and cut these phenomena and we do not feel it at all. Why do we not feel it? Because here there is no awake day-consciousness.

It is only the nails and the other mineral parts of our physical organism that are completely physical. All the other parts are not exclusively physical. They are also spiritual. How can we be sure of this? We can be sure of it partly due to the fact that physical matter is mixed with a mental energy called instinct. In this way a state emerged in physical matter that caused it to appear as vegetable matter, that is to say physical matter directed by

instinct. What is instinct? Instinct is a form of energy that can connect with physical matter and direct it in certain definite forms. And these forms appear as the beginnings of the creation of organisms. The organs that are now so perfect in our animal organism began to take form, or have their origin, in vegetable matter.

Vegetable matter became mixed with yet another energy. This energy was feeling. And so vegetable matter became animal matter, in other words what we know as flesh and blood. It is mainly this matter that the physical organism consists of.

Yet another energy plays a part in the physical organism, and that is intelligence. Physical matter is directed with the help of the animal organism. We can see how the living being can direct matter and can also build up its physical organism in logical forms so that it becomes a perfect tool.

There are two more energies that we know that also penetrate matter, that are also found in physical matter, or in the organism, and they are intuition and memory.

5. *Each basic energy is governed by a particular body*

All these forms of energy are in evidence in the combination of matter that we know as the living being's physical organism. They are not equally prominent in all organisms, but they exist in all organisms. And we can see how they have a mission. They are not placed haphazardly in this matter. Each of them is specially organised and has a particular role to play. But as each of these energies can therefore be directed to carry out its particular role, this means that for each energy there must be an organ through which the energy can be directed and guided.

There therefore has to be an organ for instinct. Instinct is present in us. It stimulates all the functions that lie outside of the control of our will, all the functions that we do not have anything to do with, such as the beating of the heart and the pulse. The breathing is also something that we cannot stop. It is completely automatic. And the glandular functions and the digestion. All these functions take place automatically. And these automatic processes are taken care of exclusively by instinct.

Just like instinct, each of the other forms

of energy also has a particular body through which it is directed, reaches a certain strength, and expresses a certain force or lack of force, all according to the current need that there is for it in the organism in question.

And as the other forms of energy, for example feeling, also have a certain form of expression in the being, there is also something that decides that each energy has precisely its form of expression. For this reason, there is also a body or organ for feeling, one for intelligence, one for intuition and one for memory.

6. *Without the basic energies there would be no experience of life*

If these energies were not present in the physical organism there would be no experience of life.

When we look at each other or we see the details in our surroundings – colours, light and matter, human beings – it is an interplay of these various organs. What we can see is not only a physical phenomenon. The physical function ceases already in the background of the eye. Here on a membrane a physical image of whatever is in front of us is formed. But it would be of no significance if it was just the formation of a physical image. The same thing would apply to a camera. The camera cannot experience anything. But the human being or the animal, the living being, can perceive. There the image that is in the membrane in the eye is transformed to constitute a statement. That takes place with the help of feeling. That takes place with the help of intelligence. That takes place with the help of memory.

If we had no memory we would be unable to recognise anything at all. We would be unable to learn anything at all. Every time we experienced something, or every time we spoke to a person, this thing or this person would be a totally new experience to us. And once we had turned away from the person, we would not be able to remember that we had talked to him. But this is not now the case. Every experience leaves an impression or a mark in the consciousness so that with the help of memory we can remember what we have seen before. And when we see the same thing, we recognise it.

Without intelligence we would be totally unable to calculate anything at all. It would be impossible for us to work out that two and two

is four. It would be completely impossible to carry out the most elementary forms of analysis.

If we had no feeling we would be unable to sense. We would be unable to sense the difference between pleasure and displeasure. We would be unable to notice the slightest thing. We would be able to flay and cut our organism without being able to feel the slightest sign of it. But feeling also shows itself on a higher plane, in such a way that we can sense wellbeing and displeasure also in our mentality, in our thoughts.

And if we did not have the energy of gravity – that is to say the energy of the sun or the energy of fire – if this was not present in us, we would have no normal body temperature. There is fire in us! Our normal temperature is a balance between the fire and the coldness of the universe. And that is of very great importance because it is due to this combination in us that we have the strength to lift our arm or to speak a word. With the help of the combination of these two energies, the energy of gravity and the energy of feeling, our heart and our breathing can function, and our entire intake of nourishment and digestion can take place. Our entire sensory perception, our entire exercising of will, is based on the presence of these two energies.

The physical organism is therefore not a physical organism pure and simple. It is a combination of the various mental energies that together temporarily appear in a form that we call physical, because the organism it built in such a way that we, with the help of certain physical senses, can observe it and lead the observations into the area in our subconsciousness where we can analyse them. We can perceive and feel and remember and so on. Everything we can sense is lead into that area.

7. *The mental organism is immortal*

The function of life is a function that consists of memory, intuition, intelligence, feeling, gravity and instinct. And we therefore consist of such a concerted organism. This organism is immortal. We can destroy one organ, for example the physical one. What appears to be physical we can certainly destroy. But the organs of the various energies are self-contained. One could say that each of them is a kind of division of the human being's person-

ality.

Even though the physical organism is murdered, the human being does not die. It does not lose its consciousness. It does not cease to experience life. That is a great illusion! But the human being ceases to be able to sense or receive impressions from the material world. They cannot do that – not directly – like they can when they have the physical organism. But the organs that make up the other part of the organism are on the mental plane. Even though the being has lost its physical organism, it still has instinct, feeling, intuition, intelligence and memory. The organism exists as a concerted combination of these characteristics. So real death – real, absolute death – does not exist.

8. *Human beings cannot live for ever with the philosophy that one is mortal*

We cannot see when the physical organism separates from the mental being. As we cannot see the mental being but see only the physical combination of matter, and we see that it is now lying there dead, with not a trace of life in it, with nothing to move it – what previously directed and moved it, what previously experienced life through it, has disappeared – that is the reason why the irrational belief came into the world that when one is dead, one is dead. That there should be reincarnation, that there should be a life after death, is seen as only something naive, or as false ideas!

But that is not how it is! No human being can live or die with such a philosophy. Human beings can live with it only as long as things are going well in material existence, and they have a healthy body and are economically well off and everything is in order. But if this person falls on hard times they will certainly discover their helplessness. Human beings cannot live with the philosophy that they are mortal.

9. *Physical suicide*

When a human being commits physical suicide this is actually not a murder of the whole. It is a murder of the physical function. The function that is formed by the combined bodies, and that results in physical experience, is knocked out of action.

But the human being goes on living on the spiritual plane. Straight away one of the other

organs bears the consciousness. In the case of terrestrial human beings, and also in the case of animals, the body of feeling bears the consciousness, just as soon as the physical body is destroyed or separated due to old age. The arrangement is so ingenious that when the physical body, which is a tool, has been injured and cannot be used, either as the result of a catastrophe or old age, it separates itself from the actual being, which continues to live on the mental plane.

10. *Can one kill the soul?*

(See Matt. 10:28)

We have heard that “one cannot kill the soul, but one can certainly kill the body”. This means that we can perfectly well kill the physical organism, as it says. We can certainly do that. But we cannot kill the soul.

The person who pronounced this sentence was Christ himself. But one has to understand that at that time people had not reached the point where they knew about the spiritual structure. Of course, Christ knew about the spiritual structure. But he was faced with people who it was totally impossible to explain this to. They had no vocabulary with which he could make them understand, and they had no desire for this knowledge. For this reason he had to make do with saying “the soul”.

They said that a living being consisted only of soul and body. And if it consisted only of soul and body it is correct that “one cannot kill the soul”. But in the true analysis of the living being the soul is not the actual living being. The “soul” is then the subconsciousness and the superconsciousness. But as well as these two realities there exists the immortal I. And the superconsciousness is also totally invulnerable, totally immortal.

The subconscious spiritual bodies that create the day- and night-consciousness are what, in the spiritual science of the future, will appear as the “soul”. So we can say that the living being consists of an I, a superconsciousness, a soul and a physical body.

When we are now talking about spiritual suicide, it is something that should correspond to physical suicide. And there is absolutely no reason why not. One can perfectly well commit spiritual suicide.

You now know that physical suicide does not actually murder the whole. It is not a com-

plete killing of the individual.

Neither is spiritual suicide a complete killing, a complete annihilation of the individual. It is merely a breaking down of the organs that I mentioned previously.

We have these spiritual bodies: feeling, intelligence, intuition, memory and instinct. Each of these kinds of energy forms its own body, which – when we are in the physical organism – flows through this organism. But if we are not in the physical organism, it does not function on the physical plane but on the spiritual plane. These mental bodies have been fashioned. They have been created. They have been improved. They have come from primitive conditions just like the physical body, and they are therefore subject to creation. But everything that is subject to creation can be destroyed. It can be broken down. It can degenerate and it can be built up. It can be made perfect etc. It is subject to all these time- and space-dimensional phenomena, but the basic principle itself cannot be annihilated.

11. *Spiritual suicide can lead to mental disability*

When I talk about a spiritual suicide, it means that besides being able to commit physical suicide one is also able to create a murder of one’s mental state of experiencing, so that one cannot create a proper physical organism.

One can destroy one’s mental bodies to such an extent that one can perfectly well be born in a physical body but one’s intelligence is destroyed, one’s ability to feel is destroyed, one’s memory is destroyed, one’s faculty of intuition is destroyed. What do you think a being looks like who comes to the Earth with such destroyed sensory organs? There are a great many of them. A great many human beings are born to this world in this state. We are not used to calling them spiritual corpses but they are in fact beings who have committed spiritual suicide.

Beings who are born after they have committed a culminatory spiritual suicide we know as “mentally disabled” beings. Mental disability is the greatest defect a living being can meet with. This is the culmination of the least expression of life. I once saw a person who – as far as I remember – was twenty years old. This person was like a little child. He was fed, and he had no sensory faculties. He did

not recognise the people who were looking after him. He just lay there. His life functions were at a low level and there were no signs that he could be otherwise in this life.

12. *Spiritual suicide takes place unconsciously*

It is of great importance that we look into how such a state comes about. It is in itself a suicide. But the difference between this suicide and the physical suicide, is that the physical suicide is generally conscious. It is something the person wants. He does it with his will. He has become unhappy. He has become depressed. He thinks he cannot find any solution to his life. It is a completely wasted life. There is no hope, and so he believes that by destroying his physical organism he will not experience anything any more. So he believes that it is in a way a better existence. It is better to be completely obliterated than it is to experience such a state of suffering.

So physical suicide is something one does with one's will. Spiritual suicide on the other hand is something that takes place totally without the being himself being aware of it. He knows nothing about it. He does not know how a spiritual suicide arises. The fact is that as long as one does not believe that there exist several lives, as long as one does not understand that one has come from previous lives and that the present life is merely a result of these previous lives, just as there will be lives in the future that will be a result of the present life, as long as one does not have this understanding, this knowledge, it stands to reason that one cannot know anything at all about spiritual suicide.

Spiritual suicide is not something that arises either as a result of a shock or an accident. It is not something that arises because one wants it. It is something that arises as a result of a derailment from the true and natural road of life ahead.

13. *Trees do not grow up into the sky*

Today we can see these spiritual corpses. They are not all equally dead. That is to say that they are not "dead" in the sense that they are completely lifeless, because that can never come about.

The same law applies here as it does when we look at trees. They cannot go on growing so that they grow up into the sky. At a certain

point they stop. We can also see that with all the other phenomena in physical existence these creative processes have a certain limit that they can go up to, after which a new cycle begins.

The same also applies to people who commit suicide. The physical suicide can bring one to the very point where one does not experience on the physical plane, but one experiences on the spiritual plane. The spiritual suicide brings one to the point where one can experience neither physically nor spiritually. One can however experience a little bit. There is a kernel of life left behind that is untouchable and that can only just hold the consciousness alive. But all the special functions that should make life a divine experience are weakened.

14. *Derailments that human beings bring about in good faith*

So how does such a suicide come about? We can observe it in everyday life around us. When you can "see and hear" in the mental area and can observe mentality and such things it is easy to see who is on their way into a spiritual suicide. Then you can also see that here is a person who is completely at the culmination, and here is a person who has just come out of the spiritual suicide. He is on his way up towards recovery. You can observe everything once you have learnt all the details and symptoms etc.

Particularly in evidence in spiritual suicide are derailments, which human beings cause in good faith, thinking that they are entirely in contact with life.

They are phenomena that have a direct effect on the spiritual bodies. Human beings can do things that can directly break down their intelligence. They can do things that can directly break down their memory. They can do things that can directly break down their feeling. They can do things that can directly break down their instinct.

They can do such a variety of things here on the material plane, things that have a real influence on the various spiritual organs. And human beings do such things! It is not something that they can be blamed for. They cannot know. They have to go through this process.

But not everybody. To the extent that they can bring themselves to know and

understand the true road of life, not all of them need to take that road.

15. *Life is continually making examples*

There are in the world so many results of spiritual suicide that one can point to, and that one can analyse and show the road from normal existence, where the spiritual suicide began, and on through the various stages all the way to the culminatory stage where one is totally mentally disabled. By being able to point to these things as tangible realities they become a concrete guidance for those human beings who find themselves normally gifted.

Examples are always having to be made. Life is continually making examples. It is always making tremendous experiences through which things can become concrete facts, so that it is not only ideas that are presented to human beings. There have to be really tangible experiences.

16. *The free will to act wrongly or correctly*

When we look at human beings' everyday existence we can see a great many things in their everyday lives that really have nothing whatsoever to do with health, either on the physical plane or the spiritual plane. We can see that human beings have grown accustomed to a great many things that have nothing at all to do with reason, that have nothing at all to do with the real laws of life, but are a direct contravention of the laws of life. They are bound to do so because they are beings wandering in the dark. They are in a large area in which, just as soon as they tread wrongly, a destruction of life takes place. If they tread correctly, a building up takes place. How else would they be able to learn to take the right road? How would they be able to learn to tread in the right places, and to avoid treading in the wrong places? It would be completely impossible. At this point you may well ask: "But why do there have to be different roads in the first place?" Well, if there were not different roads, you would not be a free being, and you would then not be able to gain experience. You would not be able to learn which was the correct road and which was the wrong one. And that would be unfortunate.

It would mean that you were more feeble than an idiot. You would have absolutely no specific ideas, you would be unable to

calculate anything, you would be unable to decide anything. What would be the meaning of a free will if we had no idea of how it should be used and what it should be used for? If we could not know that there was something that was good and something that was bad, that there was something that was wrong and something that was right, what should we use our free will for?

That is why it is completely natural that there are possibilities of derailments. There are possibilities of spiritual suicide as much as physical suicide.

17. *Spiritual suicide takes place over several lives*

Spiritual suicide takes place over several lives. The spiritual structure is not so easy to break down, since there are several bodies all at once, and it is mental matter. It is not nearly so easy to break down as purely physical matter. Physical matter is easy to destroy. It takes only a moment. But the spiritual structure that the human being has built up over several lives, with special organs that are outstandingly developed, are not nearly as easy to break down. It takes a long time. It takes place over several incarnations. From one incarnation to the next, the human being sinks down, and becomes less gifted, less intelligent, less sensitive to feeling. He steadily loses more and more and more, if he is not corrected on the way.

18. *The greatest vices that human beings have grown accustomed to*

Some of the things that will particularly cause human beings to become "mentally disabled" in the future are of course the greatest vices that they have grown accustomed to in their present existence. The greatest vices – what are they? What is a vice? A vice is to act absolutely foolishly with one's precious divine organs.

It is absolutely foolish to sprinkle poison in one's stomach, where there should be healthy and tasty food. It is foolish to fill oneself up with poisonous substances. Is that what one does? Of course, what is alcohol? What are narcotics? All these poisonous substances are to a great extent mental energies, which therefore have a direct effect on the mental organs.

We can see that by smoking tobacco a

great many human beings have to a great extent grown accustomed to filling their lungs with poisonous fumes. They more or less accustom themselves to not being able to live without having this extremely poisonous state in their lungs.

Doctors are beginning to say that smoking can cause cancer. Yes, it is true, it can. But that is nothing compared to what it does to the mental organs. One should not believe that just because it finds an outlet as cancer, that that is the end of the matter. What does it mean when such a cancer patient dies? Is that the end of the matter for him? It definitely isn't! If it has reached the stage of being cancer, and it has become so serious that it murders, it kills, the human being's faculty for physical existence, it will then have brought about in the mental structure an undermining of the talent for breathing and an undermining of the talents for creating lungs. The talent that forms the basis of the breathing is undermined. It is undermined every single time that one lights and smokes a cigarette.

I have absolutely nothing against you smoking. I am not criticising you. I presume that you would like to know how things work. You would like to have the solution to such phenomena, and so I have to follow you. And when I follow you, I have to tell you about tobacco and spirits etc. So you have to understand that it is said in all friendship. I will not be angry or annoyed with you if I see you smoking a cigarette in the street or some other place, just as long as you do not smoke here in the lecture hall.

And it is the same with eating meat. Is that really so bad? It is bad in the sense that to make such a mistake in one life after the other contributes to breaking down the human being's inner core.

19. *The downwards road from life to life*

Narcotics and alcohol in particular have a destructive effect on the spiritual bodies. We can clearly see that. Nevertheless, it is the case that at every festive occasion, at every ordination, confirmation and christening, at every wedding or other gathering, it is taken for granted that one should drink a toast. One should drink many different kinds of alcoholic drinks, even though one knows that one will be totally confused. One will be confused in the head and muddled in one's thinking.

It has become a habit. It is a derailment. It is debauchery. It is quite harmless in one single life or at one single gathering. But if you have the opportunity of seeing the perspective unrolling in front of you so that you can see from one life to the other, you would see that it is a road that leads downwards. A human being that had come up to a very high plane, is now going downwards and will end up lower than the animals. That is spiritual suicide!

It is a tiny step here and a tiny step there. Perhaps it is only a little bit in one life, but when it is another bit in the next life, and in the next?

Why are children backward at school? Why are they not normally gifted? What is the reason for it? Because also here there is something that has broken down the talent kernels, so that they are not normally gifted, so that they are not so quick in their understanding, and cannot keep up. It is their intelligence that there is something wrong with, it is their memory that there is possibly something wrong with. Why are people dyslexic? Why are there so many mental phenomena that are faulty? They are all the effects of suicide. They are all expressions of the fact that something is being undermined.

20. *Poisonous kinds of thoughts also lead to spiritual suicide*

If at the same time there are poisonous kinds of thoughts in the consciousness – hate, envy, bitterness, anger, constant dissatisfaction with this or that, constant criticism of anything at all – there will then be a strong dive in the downwards suicide, since these thought substances have a directly harmful effect on the particular organs in the organism that are exposed to these substances.

Every single harmful thought that goes through our brain has an effect on one organ or another, on one part in the organism or another, so that it can either increase or undermine the force in these areas. This is not normal. What is normal, the normal strength, the normal supply of force to the various places, takes place through a truly well-balanced, normal thinking, a truly normal state of happiness, an everyday sense of wellbeing in being alive. This gives rise to the normal life force throughout the organism.

The various swings – from hot temper or

anger, and then perhaps in the next moment up to powerful ecstasy, and then back to hot temper and anger, and so on – are powerful swings. When these are supplemented with poisonous fumes and poisonous drinks and also a permanently wrong kind of food, it is not so difficult to understand that it nevertheless must have a consequence. This consequence cannot be a perfect structure of the organism. It must be the opposite.

And this is what we can see. There is no shortage of proof. There is no shortage of facts. Is it not the case that we have a great many mentally disabled people, where suicide is at its culmination? And we have a great many other mental illnesses.

21. *The knowledge of the effects of one's own inclinations*

It is my intention here just to show you the very culmination. To show you how dangerous life really is. To show you what it means that you can open up your consciousness so that you live in an area where your horizon does not only include the small area that you can remember with your present memory, as has previously been the case. You are on the point of entering a structure with which your consciousness surveys not only back to your birth but forward into future lives, just as it is able today to work with analyses from previous lives so that you can follow your current phenomena, your current tendencies, your current inclinations and you can learn how to see which effects they have.

22. *Sexual derailments lead to the destruction of the consciousness*

What is it that is going on when a person wants to burn down houses, wants to see fire? In really serious cases, pyromaniacs would rather have that there is something living inside the house that they want to see burning. They do not shrink from knowing that there are people inside. It adds to the tension!

Just as when one smokes or when one drinks, it is because the normal sense of taste is not nearly enough. One wants it to be severely irritating.

In the case of pyromaniacs, it is to do with sexuality. Something that should be the most divine has become an excessive desire. More tension is needed! The normal tension that is a result of seeing the opposite sex or taking

part in a sexual act in the natural way etc., has become something dormant. There is too little tension!

It is similar to an alcoholic. Would he appreciate some milk? A glass of milk is not something for him. Or a glass of water? "No let me have a beer!" That is how it is also with human beings' sexuality.

That is not the worst. It is much, much worse when a human being, in order to reach sexual satisfaction or their real sexual release, has to murder. He has to strangle. He has to see another human in fear of losing their life, because this tension is the one thing that he has to have in order to make his nerves react in such a way that he can find a release. He has to see the very opposite of what is the meaning of life. For it is the meaning of life that a sexual release should be an experience of the previous "paradise". The "heaven" that human beings have left behind by being "driven out of paradise" is what they will experience a glimpse of in the sexual connection. It should be a culmination of love, but here it has become a culmination of hell. Why is that? It has turned into illnesses that lead human beings down towards the destruction of their consciousness. Already here it is impossible for human beings to think normally. They have to seek satisfaction in this way.

Do we not often see dramas involving stranglings taking place here and there? Are not stranglings on the increase? What is it that is taking place in these violent acts?

Human beings are beating other human beings who are not doing anything to provoke it. Again it is the tension-factor. Again it is the initial derailments of the sexual state. It is not because these human beings are lowly evolved. They are certainly not. They are outstandingly evolved, but they are in the initial stages of a derailment. And that is the case in many areas.

What about when grown human beings want to have sexual relations with children? That is also outrageous. The power of attraction of sexuality should be directed towards the mature, fully grown, fully open flower. Not towards the tender, little bud.

23. *When what is natural becomes unnatural*

By indulging in something excessively, what is natural disappears and human beings

therefore have to look for new desires, since the force cannot be extinguished. So they look for new desires, and these desires will always be unnatural because nothing other than what is unnatural exists when one goes outside what is natural. As long as they are not aware of their state, human beings can find hundreds of ways in which to carry out infiltrations. They can then bring what is unnatural further and further and further, so that with every life the human being becomes more and more feeble, until it has finally succeeded in destroying its entire mental structure.

We should not presume that these derailments make human beings happy. It can be that they shed tears and are unhappy afterwards because they are particularly evolved in other fields. They are unhappy about the power that they have become a slave of, and that they have allowed to grow by practising it and cultivating it all the time, so that it has turned into giant-sized talents in these areas. It creates an enormous depression, quite apart from the conflict that such beings come into with society if they are locked up and find themselves in institutions for psychopaths or in prisons. In former times they would have been put to death and tortured. All this contributes to destroying the human being's sensation of real life.

24. *Development of natural talents*

This cannot be healed all of a sudden or through a miracle. It can be healed only by becoming accustomed to something new. It can be healed only through these newly developed, monstrous, unnatural talents for this or that passing over their culmination. It is fortunately the case that nothing at all can reach beyond a certain culmination. As I said before, trees grow to a certain height, after which they grow no further.

This is how these talent kernels, which have arisen as a result of derailment, are healed, just like one can acquire a good talent kernel. One can become skilled in music and have outstanding talent kernels for music. One can have talent kernels for singing. One can have talent kernels for painting and drawing.

That is how one develops talent kernels for being an arsonist who causes death, talent kernels for strangling, for finding the most

sophisticated, sadistic methods of achieving one's satisfaction. One can have outstanding talent kernels and become a genius in being demonic, in having devil consciousness. It sounds drastic, but that is how it is.

25. *Human beings are in the dark in everyday life*

The world is the way it is because previously there has been no spiritual science. Human beings are acting in the dark in everyday life. They know how to build a bridge, how to build a house, how to make an aircraft and how to make machines that churn out useful objects by the million.

But they do not know what they are doing in their thinking, or regarding their intake of food, or what they are doing when they smoke and drink. They do not know what they are doing. They do not know whether it is something good. To them it seems pleasant and they think it is good. A completely different faculty of observation is needed, a completely different knowledge is needed, in order for human beings to become truly what they should become: "human beings in God's image".

There are therefore plenty of dangers surrounding human beings. But it is not such a big problem as long as human beings advance just far enough that they begin to understand things, begin to understand the analyses, begin to sense "life's speech".

It is therefore not such a big problem because it is like on the physical plane when a human being begins to understand what is the right kind of food and what training a human being should acquire etc. It is then possible for the human being to turn his existence around.

He can also learn in just the same way on the spiritual plane once he has reached the stage of having the desire to gain knowledge, the desire to arrive at the truth. And there are nowadays a great many people who have such a desire. They are now ready for the great truth, which is why it has been revealed on Earth.

It is not the intention of life that we should go on having institutions for the mentally disabled. It is not the intention of life that we should go on having people that to such an extent blindly gamble with their own experience of life. It is intended that we should be

extremely logically thinking, clear-headed individuals that can radiate only love, that can sense only how life should be lived. That is what is intended.

26. *Human beings with broken down feeling*

We can see that it is not just to do with how we behave towards our surroundings either. Individuals that are at present arsonists, stranglers, sadists or gangsters etc. are an outrage to society. But they are also an outrage to themselves. They are human beings that are filled with talent kernels for murdering and killing other people, human beings that have broken down their feeling, their ability to sense, to such an extent that they can bear to do things that they actually could not bear to do if they were normal. Such human beings also destroy their own organisms, because they are not built for these kinds of thoughts, which are natural for lions and tigers and beasts of prey. When human beings become accustomed to such an extent to having thoughts such as these it stands to reason that they will eventually have a pitifully unhealthy organism.

We can see gangsters who are very smartly dressed in fine clothes and who have an expensive car, which is the result of their plundering and robbing. But how do these human beings eventually end up? If you were to see them in the next life and the life after that, you would then see some poor miserable wretch that has succumbed more and more to drink and who has been through more and more intellectually abnormal states. You can see how earthly punishment does not have much meaning. It is merely an emergency measure, a wall that people have temporarily erected against human beings' animal characteristics.

27. *What is needed is spiritual science*

What is needed is something entirely different. Knowledge is needed. If we did not have material science we would not be able to build the material wonders that human beings build. And as we do not have spiritual science, we cannot know how the perfected human being should really live. That is the reason why human beings today cannot know how they should act.

That is the very reason that experiences and illnesses, including mental illnesses and

mental disability are shouting and screaming out to human beings: "Look out! Beware! Take care! That is how you will also end up! That is how you will end up if you go on like this!" It is a question of not sticking your fingers in your ears so that you do not hear. It is a question of opening your ears and using all your senses to attract to yourself what there is to learn, and in so doing you will be able to get the better of yourself. You will then not need to sink down to this culmination of darkness, where you are in a state in which – so to speak – all the destroyed talent kernels have to be removed from the individual and you have to begin to grow forward.

28. *The emergence of new talent kernels*

What in fact happens is that when a human being comes into such a terrible state, the normal state is something constantly present as something tremendously bright, and that becomes more and more attractive in the being's consciousness. It comes in the form of a longing or a powerful hunger to be able to be normal.

It is this light, this source of light that is present by divine decree in all living beings. It will signify the change, that is to say the turning point, in as much as a disgust for the derailed existence has gradually come about. The light is shining brighter and brighter ahead. The being is longing to become perfected, and so it begins to build up its existence.

New talent kernels begin to emerge, but they cannot be built up in one life. Three or four lives are needed. But they grow life by life. We can see that clearly. There are human beings who are more or less mentally disabled. One can observe all the stages, once one has learnt to recognise the symptoms and you know how they function.

We can see that it is all present here. It is an immense open book. It is a colossal training that life is giving human beings, gradually as we learn to read and understand this book, which is the expression of life itself.

Precisely because you cannot live as you would like to, precisely because life demands a certain way of living, there is then a possibility for human beings to use their will power, their energy and power, their desire and longing, to build themselves up to be perfected beings in "God's image".

29. *You should love God and your neighbour*

What is the road like, if one should describe it in as few words as possible? Well, one can say that we have already been told thousands and thousands of times. Is not the saying that frees up all derailments, the very saying that “You should love your God above all things”. That is to say that you should come to an understanding that it is an expression of life, a divine speech, that surrounds you – in your fellow beings’ unhappy states, in their happy states, in the forces of Nature, in Nature’s construction, in the logic that there is in the whole. You should learn to see that there is a living force behind the whole, a Godhead that through a logical plan radiates its manifestations.

Next comes that “You should love your neighbour as you love yourself”. You should be a joy and a blessing to all that you come into contact with. And that does not mean only your surroundings: human beings, animals and plants. It also means the microbeings within your own self that you should love, and you should therefore never ever eat food that is bad or drink water that is unfit to drink or think harmful thoughts, because then you would really not love the microbeings within yourself, and that would create a hell, or illness and wretchedness.

These sentences by the world redeemer are the actual great answer, the truly enormous guiding cloud, the radiant cloud that leads the way. It is, as he says, “the fulfilment of all the laws”.

I think you have now been given a little insight into seeing how you can be a joy and a blessing to everything that you come into contact with both outside and within yourself.

I think you have been given the opportunity to have a little sensation of how in this you have the very “compass” that will enable you to become a “human being in God’s image.”

This article is a transcription of a lecture that Martinus gave one evening in 1954. The lecture was recorded on tape, and the transcription of the recording was edited by Aage Hvolby and approved by the Council on 21st Jan 1997. Article-id: en-2645

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1. *The “forgiveness of sins” is a cosmic turning point*

The cosmic analyses make it clear to everyone who studies them that every human being is the cause of its own fate. It has deserved whatever it has to undergo, it is itself the cause of everything, and consequently the student of the cosmic analyses can easily draw the conclusion that the concept of the “forgiveness of sins” has no meaning. Is there really something called the “forgiveness of sins”? There certainly is, and it constitutes a principle without which the cycle would not be able to continue. There has to be a point in a cosmic evolutionary spiral or a spiral cycle where the being goes from darkness to light, and that is the very point that consists of the “forgiveness of sins”. If the forgiveness of sins did not exist, the cycle would come to a standstill. A cosmic spiral cycle consists of two great contrasts, darkness and light, each of which culminates in its half of the spiral, but there naturally has to be a transition from darkness to light, a period in which the living being can be freed from the karma of darkness.

2. *The dark karma of the past*

Since terrestrial human beings are getting used to doing good, they are thereby also beginning to create a lighter state, which means that they are beginning to create a state where there are no “sins” to “forgive”. But the living being does not only send out thoughts and actions in the present that will be the cause of the fate that it reaps in the future. It *has* also sent out thoughts and actions in the past that not only form its fate today but for a long time into the future, and since all human beings have been greater bandits in the past than they are today, a great many human beings still have a lot of dark karma coming to them. Also those human beings that today do not want to murder have at one time in previous incarnations been murderers, not only once but many times; it is a stage in evolution that has to be undergone. If a human being commits a murder, what happens cosmically is that a concentration of energy, after it has

found expression through the murderer's consciousness in physical matter, transforms into spiritual matter that moves through space as a part of the murderer's eternity body and sooner or later returns to its originator where it finds expression in the person in question being murdered. But if the murderer's thoughts, attitude to life and way of behaving today are completely different from the time in the past when the murder was committed, if today he absolutely cannot bear to kill, not only human beings, but also animals, it is then unnecessary and in fact completely meaningless for him to end up being killed.

3. "Sin and mercy"

In order to understand the concept of the "forgiveness of sins" one has to become clear about what sin is, and in order to understand this we have to think back to the distant past when human beings lived in a more primitive society. If a human being had committed an offence against another being, it would have to pay a penalty for its sin. This principle developed into the law of "an eye for an eye and a tooth for a tooth", a law that has been in force in terrestrial human society for a very long time. In certain situations the judicial authority could "temper justice with mercy", thereby bestowing a "forgiveness of sins" on the sinner. As the people saw the judges, whether they were chieftains, kings or civil servants, as being appointed by and representing the Godhead itself, it was God that bestowed the forgiveness of sins through his instruments, and this principle later became a dogma in the Christian religion. Through the belief that Christ through his death on the cross has "paid for" human beings' sins with his blood, human beings would succeed in getting the strict god to temper justice with mercy and forgive them their sins.

As long as human beings have been able to live and die with such a belief it has suited them well, but today there are many people who have grown out of this blind belief. Many people believe that it is an out-dated way of thinking that God should want an innocent being's suffering in order to be pacified in his desire for punishment and revenge, so tempering justice with mercy. And it *is* an out-dated way of thinking. It can make human beings think that the very concept of the

"forgiveness of sins" is out of date and meaningless, and it is therefore important to have an explanation of the cosmic meaning of this concept, since it is an issue that is extremely relevant to the whole of terrestrial humankind in the situation it is experiencing at the moment and will experience in the near future.

4. *Sowing and reaping or the law of karma*

Seen from a cosmic point of view what one calls a "sin" is an action made out of ignorance due to lack of knowledge of the cosmic laws. In the great world plan it exists as a contrast to the light, and light and darkness appear as a "work of art", in which the "sin" is likened to the dark colours that are needed in order to form the contrast to the light colours. In order for the cycle to be completed there must provisionally be a point at which the individual no longer needs to be taught through the return of dark fate waves. This point comes when the being has enough knowledge of darkness and its effects. Darkness will then have become a background for the unfolding of the light. It is not the case, as some human beings think, that karma is a punishment, it is a teaching. It is not a punishment to have a dark fate, it is a teaching that every single terrestrial human being has to accept on its journey towards the light. A being cannot exist for one single moment without longing and wishing, and these wishes will be causes that release actions that will give experiences once they have returned as the reaping of what the being has sown. But once the living being has reaped the necessary experiences that cause it to see that it should for example not kill, whether human beings or animals, a cosmic law of protection exists that causes the being in question that has passed through a turning-point in its evolution to be protected against being killed.

5. *The law of cosmic protection*

Whatever a terrestrial human being is today is the result of actions it has carried out in the past and the experiences it has gained through them. Its wishes, longings and desires became thoughts that found expression in actions that will sooner or later return to the being as fate waves giving it experiences. There are always a great many fate waves on their way to every human being, and all these

beings would experience an enormous amount of suffering, pain and misery far into the future were it not for the cosmic principle of the “forgiveness of sins” acting as a universal law in the transition from darkness to light. The experiences a human being makes gradually change its wishes, way of thinking and behaving, which means that the whole radiance of the being in question is changed. The aura changes when the human being begins to think differently than before, which of course cannot be seen with the physical eyes, only with spiritual clear-sightedness. To the person with cosmic clear-sight the aura of the human being in question will show its state of evolution. The aura has a certain quality, and this quality determines whether the fate waves that are returning find their way in or not. The vibrations of the aura are in reality the living being’s only protection that can act as either an attraction or a repulsion of the fate waves. A dark aura will cause the being to attract the dark actions that it has carried out. If it is full of hatred it will have no protection against hatred, if it is full of malicious gossip it will meet gossip and slander through others. If it has had a tendency to self-aggrandizement at others’ expense and is still not totally free of that way of being, it will meet human beings that have a colossal need for self-aggrandizement. This is the only way the being can arrive at the knowledge of the effects of its own previous way of behaving. It will be taught about the effects of gossip, revenge and self-aggrandizement and many other dark kinds of thought until the point at which it, with its own way of behaving, repels such waves that it now knows so much about that it wishes and manages to create the contrast to them in thought and action.

6. “Diluted murder”

The “forgiveness of sins” means that fate waves that are returning cannot strike the individual, or they strike the individual with reduced force, since they are more or less broken up by the transformed aura. If a human being, who at some point in the past has been a murderer in the sense that he has murdered human beings, still has a fate wave coming to him for such a murder, but in the interim as a result of having received other fate waves has undergone suffering and has developed such

a degree of empathy that he is no longer able to murder another human being, there will be no other human being that murders him. But if he can still consciously kill an animal, he will not be protected against his dark karma, and this will take effect in a different way. It could be that he himself has not the heart to cold-bloodedly kill an animal, but he eats food of animal origin and is thereby the indirect cause of the suffering and death of a great many animals, he will therefore not be fully protected against his old karma either, even though in this case the effect will be different. For example he will lack protection against traffic accidents, where also here it is not a deliberate and cold-blooded action that causes the accident. In the final analysis it is also a case of “diluted murder”. If a human being is struck by a “murder wave” from the past, but is protected against its direct murderous effect because the being is consciously absolutely unable to kill any living being, he could nevertheless be subjected to experiencing the effect of the “murder wave” as “diluted murder” until his conscience and ability to feel empathy is sufficiently well developed also in this respect, and the fate wave will then be completely neutralised. But what is “diluted murder”?

Wherever a human being can still have the heart to hurt another being through words or actions, wherever he can deceive, lie or in any other way create sorrow, pain, suffering and difficulties for others, he is still to some extent killing other human beings’ happiness and joy in living, he is then committing “diluted murder”. Such actions in themselves not only cause karma when they return, but, as long as one *can* commit them, they can result in one not being fully protected against karma waves from the past, even though one is subjected only to their effects in a “diluted” form. But of course also these effects will be a teaching that causes the being, when at some point the fate waves from its “diluted murder” return, to have received the “forgiveness of sins” in these areas, which in fact means that also this dark mental climate is a mental area that the being’s consciousness has left behind.

7. *The quality of the aura changes the quantity of dark karma*

Since terrestrial human beings live in the

very area where the killing principle culminates, it can happen that they kill without knowing it. If, for example, you walk across a field you can very easily kill animals and plants, even though your attitude is to be exclusively a joy to your fellow beings. There is a difference between consciously treading on an animal in order to kill it and it happening without in any way having wanted to. We have trodden on and killed so many thousands of small animals that we would never leave behind the zone of the killing principle if we were to have to pay it all back, to the last cent. And if, for example, Napoleon or Hitler, each of whom has in his own way been guilty of the death of a great many human beings, were to pay everything back, they would never be finished. But just like all other terrestrial human beings, they will in time transform their aura due to the fate that they are reaping, and they will obtain “forgiveness for their sins”. No individual will have to undergo neither more nor less than is needed in order to have the necessary experiences and gain knowledge of darkness. There are no short-cuts, one just has to learn to take the correct roads to reach the goal. We carry the entire principle of the forgiveness of sins in our own consciousness, we do not suffer in those areas in which we no longer commit wrong actions. We undergo only those sufferings that are needed in order to change our consciousness, our consciousness neutralises what is left. Wherever we take part in creating light and joy for others we are tools for the Godhead, and through these tools our surroundings can meet the light fate that is their due. And we will then at the same time be unable to avoid creating something similar for ourselves in the future, which we will meet through other human beings’ ability to create light and joy for us. Human beings’ aura should be bright all the way round, and not be infested with dark patches as is still the case in the auras of most human beings. Where there are dark areas in the aura the human being is still open to dangers, suffering and pain. Depression can be a sign of fate waves that are returning, which may be neutralised to a certain extent but still not sufficiently. By forgiving others, by showing understanding and consideration, human beings will themselves create the state that is the “forgiveness of sins” for themselves. From representing what Christ in the parable of the

“prodigal son” characterises as the “son that eats with the swine”, the human being will be changed into a “human being in God’s image”, which means that it will eventually represent the mentality of the Father himself, he who goes to meet his son and gives him a warm welcome.

THE PRODIGAL SON

8. *The “prodigal son” is the terrestrial human being*

In the parable of the prodigal son we have been given a tremendous explanation of the principle of the forgiveness of sins. Like all ingenious parables it contains a great many cosmic truths that as symbols are hidden behind the literal account. We can explore it in depth and study what it has to tell us, we can see how relevant it is to the present day and how it addresses itself to the individual human being. It is about what happens in the individual human being, about its past, its present and its future.

The son who wanted to receive his father’s inheritance and who went to a distant country where he squandered his fortune in riotous living – who can this be other than the human being of today? What is this distant country that is being referred to? It is the physical world in which terrestrial human beings are incarnated. But what is this fortune or inheritance that the terrestrial human being has squandered? It is the consciousness that, based on cosmic instincts, has borne the being through the mineral kingdom, the plant kingdom, the animal kingdom and the primitive terrestrial human stages, and in addition to these instincts not least the religious instinct. It is the combined effects of the cosmic consciousness of a previous evolutionary spiral, when the “son” was “at home with his father”.

When a living being from an evolutionary spiral’s kingdom of bliss glides into a new spiral, which lies above it, in order to renew its consciousness, it removes itself from its father in the sense that it longs to live its own life. This of course does not mean that the living being removes itself from God, which cosmically is an impossibility, since one cannot remove oneself from that in which one for all eternity “lives, moves and has one’s being”.

But the being's consciousness removes itself from the divine light that it has become one with to such an extent that it lacks experiences of contrast. The being will rigidify into sameness and a habitual existence, which is no true existence as long as its consciousness is not renewed through the contrast to the light. This being whose longing energies are drawing close to a physical plane of existence where it forms mineral matter, is the son that wanted to receive his father's inheritance so that he could travel to a distant country. Throughout the whole evolution in the plant kingdom and the animal kingdom and up until the state as a terrestrial human being, the being squanders its inheritance and uses up its instincts, which eventually degenerate. In the end the religious instinct and prayer, which first found expression as the animal's cry of anguish and later became primitive magic and higher religions, also wasted away and degenerated. Human beings, which are no longer true animals since they have begun to develop intelligence in place of instinct, are nevertheless still "eating together with the swine", which means that they are living according to the principles of the animal kingdom, the right of the strongest, the killing principle, everything that in the true animal kingdom is not a sin but second nature but has little by little become in the terrestrial human being's mind a sense of guilt and conscience.

9. *Growing humanity is the road leading to the father*

My analyses exist in order to show that this "fall" is not something awful, something that should not have happened, something caused only through the scheming of a Satan or a devil. It is also my task to show that so-called sin does not lead to eternal damnation in the torments of hell or such drastic, even downright sadistic, phenomena, but that on the contrary the prodigal son will come out of the darkness, the pain and suffering and will return to his father, which means his consciousness will be renewed through the experiences of darkness, and against the background of these he will once again manifest light as radiant wisdom and love. The terrestrial human being finds itself, as already mentioned, at a cosmic turning point and is therefore in the same position as the "prodigal son", who

had to go out and have his own experiences through which he gained knowledge of darkness, thus renewing his consciousness through the development of the principle of contrasts, and is now once again turning towards the light. But it is now not the inheritance from the father, the blind instincts and the blind belief that are the connecting ties. All that has been squandered. Now it is the son's own experiences and his own will that makes him say: "I will arise and go to my father".

It will without doubt seem absurd to many present-day irreligious, atheistic and materialistic human beings to hear that they are on the point of turning towards God. They, on the contrary, think that they have thrown out all the old superstitions and thereby their relationship to God. They have certainly thrown out the relationship based on blind belief and the religious instinct. But something completely new, which they are still not themselves clear about, is about to take place in their consciousness. With respect to the fact that these human beings, who often have a humane attitude, use their intelligence and their creative ability in harmony with their humane feelings, they have also turned towards the light and towards God. If a terrestrial human being becomes more humane and loving it means that the being in question is reaching the point where he has had enough of darkness. His aura is on the point of being changed and this marks the beginning of his journey to the divine world. The soul of the prodigal son is about to become ennobled, the war-zone within him now exists as perhaps only certain dark patches in his aura, through which he will be able to reap "diluted murder", and this very reaping will perhaps cause this being to be dissatisfied with itself and its life and so it becomes a seeker. Its seeking will not be in harmony with the old world impulse, where it looks for a harbour where it can be "saved". It will be open for the new world impulse, for spiritual science, which does not put a human being in a box, typecasting him, it makes him more free.

10. *Forgiving one's enemies*

When the prodigal son came back home, his father was almost happier about him than about the son that had been at home. And as the son that had been at home gave vent to his

jealousy and anger and reproached his father about the state of affairs (which can lead one to understand that it is now perhaps his turn to leave), the father answered: "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found". Of course many people will see this as depicting a conversion that is pure feeling in character, but such a thing would still belong to the squandered inheritance from the father. That is the reason why the son lacks the ability to believe blindly. No, it is the experiences of suffering, his knowledge of darkness, suffering and pain that made him set out on the road to his father.

So what is the road to the father? It is that road, or way, that Christ who told this parable himself walked, and which meant that he could also say. "I am the way, the truth and the life". The parable tells about this road in these words: "But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him". Just as the father received his son with joy, forgiveness and love, human beings also have to learn to receive their prodigal sons, that is to say those that have slandered them, plagued them with their anger, met them with lies and deception or been in some other way the tool or messenger bringing evil. We have to allow our slanderers and those who spread rumours about us and all so-called enemies to go out into the darkness with their dark thoughts and allow them to have their experiences. But when they come back and have thought other thoughts the most important thing is that we not be hard with them, but are ready to receive them with joy. To us they are nothing other than the prodigal son. We constantly have to forgive all those who cause us pain. It is our own dark fate that is returning through them. By not becoming angry with the other party, we are creating a new fate, which is completely different in character. We can of course not prevent the other party from feeling antipathy towards us, but on the other hand no one can prevent us from sending positive thoughts towards the person in question. But is there any sense in that? There most definitely is. We will then represent the father's mentality, we will then be with that part of our consciousness "a human

being in God's image". It is true that both parties have to agree to forgive each other before the cycle can be completed, but one thing is certain, our enemies will definitely come back to us even though it will possibly not be until a future incarnation. We cannot forgive until they come to us. But it does not matter when it is, if we have already forgiven them in our minds and sent them positive thoughts. In that way we are accommodating, like the father was in the parable. Everyone that persecutes us is in reality on their way back to us at great speed, it is just that the cycle is not yet complete. Every persecution, even though it is not manifested with weapons and violence, is an expression of the killing principle. And the law of fate inevitably makes the persecutor see the error of his ways. He will sooner or later come to an understanding of what offence he has committed, he will long to make good and will therefore come back. I know that there are people who send dark thoughts and hatred towards me, but that cannot prevent me from thinking lovingly of them. For that reason I do not need to meet them physically. In the inner world it is lovely, there one can learn to think lovingly of those people who do not like you. Such thoughts make the human being's aura bright, round and like a sun. Every terrestrial human being has an oval aura that is gradually becoming more round. It can become disharmonious and out of balance when the human being is in excessively high spirits or excessively depressed. When the adjustment of the consciousness is based on understanding, forgiveness and love the harmony and balance comes about by itself.

11. *The true resurrection or the "great birth"*

All of us have been given the task to do what the father did towards the prodigal son. We benefit ourselves when we seek to understand all those who are against us. We have to bear in mind that, from the cosmic point of view, they are not aware of what they are doing, because if they were they would not do it. And not least we should not forget that they are the messenger delivering a teaching. They bear a message concerning something that we ourselves had at one time the heart to do, and in a certain situation still have the heart to do. But if we can forgive them, we will begin to create the kind of vibrations in our aura

that in the future will break up dark fate waves. One of the most essential things a terrestrial human being can learn in this world is that there should not be someone or something that one does not like. Once one has understood that it is easier to wait for those who are persecuting us. When Jesus was going to be crucified he tuned his consciousness into God's will and was given the opportunity to show in a physical, practical manifestation what it means to be a "human being in God's image". He could say; "Father, forgive them for they know not what they do", and immediately afterwards: "Father, into thy hands I commend my spirit". And when Jesus had gone through the Passion and death, he appeared in a radiant resurrection. He has shown us how we should tune our consciousness in order to achieve resurrection – already in this physical existence! You certainly do not need to be on the other side of the grave in order to experience it. The true resurrection is the same thing as the "great birth", and you will all experience that at some time in future incarnations. This resurrection is the state of being one with the Father. You will then see that everything is love, and you will see it with the Father's own eyes, because you will think and act in accordance with the Father's will. And you will then see that the entire universe is a culmination of radiant logic. With this ability to see you will no longer be able to hate, and only then will you begin to create like the Father. You will no longer have outbursts of anger or states of depression that poison the blood and create illnesses. You will have achieved a harmony between the blood and the nerves because you will have created peace within yourself. You will know that if you are struck by a dark karma wave there is only one being that can ennoble you and that you should therefore in reality thank for it, like Job did when he said: "The Lord gave and the Lord hath taken away, blessed be the name of the Lord". Such an attitude to life and way of being will in due course make every one of you into sparkling suns that light up and warm your fellow beings, and wherever you stand and go, war will be unable to thrive; you will sow peace, joy and love wherever you go.

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Friday

THE COURAGE TO FACE AND LOVE LIFE *by Martinus*

1. *Human beings' compulsive drive towards martyrdom*

All human beings need to know something about how to face up to and love life. Because he who has the proper courage to face up to and love life cannot be overcome by negative forces. As long as a human being thinks that something is wrong he is not in harmony with life. As long as someone is sad, annoyed, or becomes embittered and disappointed, one has not yet acquired a correct outlook, and then one cannot face up to and love life properly. Some human beings even go as far as to commit suicide because they lack the ability to face up to and love life. By doing so, however, they have not finished with life, they have only postponed their difficulties to their next incarnation. But of course the best thing is to keep one's physical body as long as it is serviceable.

So what is necessary in order to be able to face up to and to love life in the right way and to go on doing so? The answer is one must learn to love one's neighbour as oneself. Doing so gives you cheerfulness and preserves it for you. But why do people lose heart, over and over again? Because life does not turn out as they expected or wanted it to do. The kind of thinking that most saps human cheerfulness is martyrdom. Martyrdom is one of mankind's worst enemies because it is a vital lie. In reality there is no such thing as martyrdom, because nobody can suffer wrong, and nobody can inflict wrongs on another. If one could do so, or if anything in life could be without design or intent then human beings could be certain of nothing and the whole

universe would be in a state of chaos. This it evidently is not; on the contrary it is a perfect example of order and an expression of the highest logic. Nothing is incidental, so when the human beings are worried and have troubles and regard themselves as martyrs, it is because they believe themselves to be the victims of injustice. Such a feeling of martyrdom may be result of the inclemency of the forces of nature. The farmer for example regards himself as a martyr when his crops fail or his cattle sicken and die. In relation to natural catastrophes people may also feel themselves as martyrs when the elements break loose and they are helplessly exposed to the giant forces of nature. It is, however, in relation to other human beings that the feeling of martyrdom most frequently arises. If somebody is slandering you or trying to annoy you, you may think that he or she is trying to do you harm, and you consider yourself a martyr who is treated unfairly. You will then waste a lot of energy on negative thoughts and feelings of self-pity, which is most injurious to human beings both mentally and physically. Through the Cosmology it will come to one's knowledge that in reality evil does not exist in this world, and that everything is love and intellectuality. It is very difficult for mankind to understand this, but it is most important to learn that it is so. The universe is a manifestation of the highest and most brilliant perfection. However, as man's knowledge and scientific understanding do not yet embrace the whole universe but only a local part of it, then the great majority of people still remain subject to partial and erroneous judgement. If a fly is crawling over a picture and everything it sees at the moment is black, it would describe everything in life as black if it were able to speak. In the same way a human being may consider life to be "black" and so become a pessimist because he is lacking in sufficient breadth of view over the great cosmic entirety, of which the so called "black" is but a small part. In reality everything is in harmony. While certain conditions prevail within the consciousness it may, however, lead to disharmony until one achieves a greater knowledge and consequently a broader perspective.

2. *Christ was no martyr, but an ideal example*

Here somebody may raise the objection that

the Crucifixion of Christ was a real martyrdom. It was not so, however. But how could it possibly be just and right that an innocent being should suffer the death of a convict? It was by no means in order to reconcile an angry God, but in order to set mankind an example of a divine-humane way of living. Christ knew and was perfectly aware of his mission before he incarnated in this world. He knew that by exposing himself to crucifixion he made an apparent breach with intelligence. He knew in advance that by letting himself be born on earth, he would expose his physical body to crucifixion. If he, however, had not let himself be crucified, something much worse would have happened – in that case the world would have received no fundamental demonstration of the way in which even the greatest sufferings are borne by a highly developed being, and the human race would not have developed so far as it has now. Thanks to Christ's life and his way of acting, and thanks to his death without hate and embitterment while pleading to God for his tormentors, and thanks to his resurrection into a spiritual and gradually perfectly materialized body, mankind has come into possession of a series of eternal truths, in accordance with which it can live and also face death, and which in the future will become of the greatest importance when human beings come to a real understanding of the cosmic or universal meaning of these truths.

The human beings will learn that they are alive all the time, no matter whether they are "here" or they are "dead". They will realize that the spirit ought to rule matter and not the opposite. When man is sorrow-stricken, embittered or disappointed it is a sign that he has been overcome by matter instead of the contrary. The creative principle ought to control matter; it is unworthy that matter should dominate the creative faculty. Man will become the master of life and matter. For this to come true, however, it is necessary that man has obtained a general knowledge not only of the little, local aspects of everyday life but of the connection between these sections and the cosmic or universal whole. This is what I try to make evident through my cosmic analyses. I demonstrate that the I, the fixed point of the living being, is the master of matter and not the reverse. But why, then, are not all people sovereign, why are they not

Christ-beings? Let us compare this question with another one: Why is one human being a child and another one a grown-up person? Concerning both questions it is obvious that when all people are not of the same age, are not equally developed, this is due to the fact that their experiences concerning the contrasts of life are not equally wide. All that bears the name of development is based on the experience of contrasts. When a grown-up person, i.e. a person of mature years, is able to think and act differently from a little child, it is owing to his life-experiences, especially those resulting from suffering and troubles of the past.

This is valid in one life, but it is also valid concerning the development which takes place in a cycle so great as that which I call an evolutionary spiral. When man is able to act otherwise than an animal, and when developed man is able to act and think differently from primitive man, this is due to the difference between their cosmic ages in the spiral of evolution to which they belong, i.e. it is due to their different experiences concerning the contrast principle. Life must hold contrasts, if not, it would be impossible to experience life. We can only enter into an experience to the degree that we have known its opposite already. Thus, one is able to experience love only to the extent that one has experienced the consequences of hatred. The more one has met with darkness and suffering, as well as light and joy, the more it becomes possible to be in harmony with the laws of life. Based on its experiences the living being's I will become master of both spiritual and physical matter, and when, at the present times more and more people have developed an inquiring mind and exhibit peace-loving traits this is due to the suffering they have undergone during many past incarnations.

3. *Spiral cycles, the principle of contrast, the unpleasant and the pleasant good*

A very long time ago we lived in the spiritual and divine world, where we experienced the most elevated harmony. It was before we began to experience the spiral of evolution in which we now find ourselves. At that time our bodies were not made up of physical matter but of spiritual matter of a much more perfect quality. It was in the zone of light of an underlying spiral cycle. We stayed there for so long

a time that we were satiated with all the light, love and perfection we met with there. And we began to long for contrasts to this state of things, and to us these contrasts became "the light". It is a divine blessing that one is able to experience the contrast to that with which one has become satiated. If it were not so, life would come to a standstill, because everything would become automatic and the living beings would turn into robots. And even in the world of light the state of being a robot would have no relation to the experience of beauty and happiness. The consciousness of the living being must be renewed so that it again will be able to experience light, and this renewal takes place through the zone of darkness of the coming spiral. The longing for the contrast to that with which one is satiated we know from the symbolical narrative of Adam and Eve. They lived in Paradise, in light, where they were allowed to "eat freely of every tree of the garden". One tree only they were not allowed to touch, but this one thing, i.e. the contrast, tempted them and so the fall of man occurred. The creation of Adam and Eve and their "Fall" is a symbolical narrative of the development of mankind during the present evolutionary spiral. Coming from the mineral kingdom we developed through the plant and the animal kingdoms until we arrived at the stage where we are today. The "Fall of man" is not something that took place at one time; it takes place all the time. It is a reality in the divine administration of life which is expressed or symbolized by the concept of "the Fall", and inside the new evolutionary spiral it causes the living being to develop from the embryo, in which state terrestrial man still finds himself, into a more advanced state at which he will be able to experience what I term "The Great Birth" or "The Birth of Cosmic Consciousness". Having arrived at this state the "I's of the living beings will again be perfectly sovereign over matter, thereby obtaining an invincible courage to face and love life.

Terrestrial humanity is at present passing through the zone of culminating darkness of an evolutionary spiral and is on its way towards the regions of light of this spiral. This is so because the living beings themselves, have a long time ago, longed for this state of darkness. Now they want to experience another state, and they will get what they want and long for. This fulfilment, however, will not

take place miraculously, but it will take place because the living beings will learn how to create the state they are longing for. Through the knowledge of darkness, light will gradually be created in the consciousness of mankind. We decide our own fate ourselves, and it is a divine arrangement that what we long for will always appear as a light ahead, and that with which we are satiated as darkness behind us. Therefore, in real life one cannot speak about something as evil or good, but only about the unpleasant good and the pleasant good. Nothing is evil in itself. But when nothing is evil in itself, martyrdom does not exist either. What is, then, so-called martyrdom? It is but a delusion.

4. *Terrestrial man is in a cosmic zone of education*

A little child is often disappointed if it does not get what it wants, for example a sharp knife. It thinks the grown-up person who will not give it the knife is evil, and the child feels itself to be a martyr. It does not know that the wish is dangerous to itself and to its surroundings. When it grows older and more capable of learning for itself it gets the knife and must then learn to take the consequences. In the same way the wishes of human beings may be dangerous and for some time perhaps they are very disappointed not to have their wishes gratified because they are still incapable of learning from the consequences. When they are able to do so, however, they achieve their wishes at their own peril. This sequence of cause and effect, which is the same as the law of karma, covers a series of incarnations during which the human beings sow and, as time goes on and they become ready for it, they also reap what they have sown. The fulfilment of many a wish of theirs will bring them pain and suffering although they had expected something quite different. All kinds of pain and suffering are like a bell ringing when the living beings are going astray, and this warning bell will lead them back to a more charitable outlook and so give them the courage to face and love life. It is true that the human suffering can be very great, so great that it appears unjust and absurd when kept in a local perspective. However, human beings so very often contravene the laws of life to a very high degree with the effect that the results are proportional to their causes. This

by no means implies that just because human beings are at present experiencing severe difficulties they should be regarded as “great sinners” who are undergoing just punishment, and that the persons concerned should be exempt from our compassion. Seen from the cosmic viewpoint there are no sinners and no sin, since nothing in life is evil in itself. Once ignorance is overcome, then evil, so-called, will exist no longer. This means that where a living being has undergone a series of experiences to the extent that they have crystallized within his consciousness as knowledge of darkness, i.e. of the effects of the “unpleasant good”, then the contrast to this, which is light, will commence to radiate throughout his consciousness and manners in the shape of wisdom and ability to feel and express love towards his neighbour. Diseases, disappointments, embitterment and hate cannot exist in conjunction with such mental vibrations but will disappear little by little, and so the living being has emerged from the “age of the Fall”. This “age of the Fall” was no punishment or something horrible which had to happen, but an embryonic stage of development before the living being would be able to appear as sovereign man in the image and likeness of God.

5. *The fruits from the tree of the knowledge of good and evil have come from seed of one's own sowing*

Human beings need to recognize and know the truth concerning life and thereby the truth about their own lives. In earlier times religions have stimulated them with dogmas on which they could base their lives, because their religious instinct and their feelings were an excellent and fertile soil for blind faith. Religious suggestion was capable of reviving their courage to face up to and love life when they were losing it. However, throughout a growing area of the world this is no longer the case. Terrestrial man's intelligence has grown by being used in practical and material spheres of activity, and in order to proceed further with their development the human beings must now also learn to use their intelligence in those areas in which faith previously was able to help. Intelligence is of course not identical with wisdom, but it is one of the ingredients of which wisdom is composed. It needs only to be used in a more advanced and

wide perspective than human beings ordinarily employ, and it has to be used in conjunction with charity.

I have mentioned previously that “the Fall of man” is taking place continuously. Indeed, terrestrial human beings of today exemplify precisely “Adam and Eve” eating of the fruits of the tree of the knowledge of good and evil. The sufferings, the hardships, the disease and all the other things belonging to the so-called evil are some of these fruits. They are, however, nothing but the fruits from seeds they have sown themselves through previous acts and behaviour. What does terrestrial man learn from the destiny he is experiencing in his everyday life? He obtains information of what he has sown previously both in this life as well as in former lives. He is now experiencing the consequences of his previous acts. This is, however, an education, an instruction and by no means a punishment, and it will cause him to follow new lines of thought as well as new courses of action.

At present a large number of people have no heart for certain lines of action but which others have no hesitation in pursuing. This is due to the fact that the former have experienced the painful consequences of such acts so often that they feel them keenly within themselves and as a consequence they cannot possibly inflict on other beings a similar experience. Once upon a time human beings believed in religions such as that recounted in old Norse mythology, and at that time darkness was still “the light” to mankind. It was considered a piece of good luck to be killed in the battlefield, because consequently you were taken to Valhalla, which to them was the same as Paradise, while it was considered a calamity to die in one’s bed of old age or disease, because then you were sure to go straight to the Hell of that time. At present most people do not take up such an attitude, not even those who are fighting on the battlefields. They do not fight for the sake of war any more, but for the sake of peace, and they do not make a sport of it as they did previously. But they will come to learn that this transformation of consciousness is not enough to exterminate war. You cannot exterminate anything by cultivating it, not even if you do it with the best of intentions. If you want to exterminate war you must learn to create its opposite, which in this case means

peace.

6. *The faculty of love must, together with intelligence, be used in a new way*

Peace has to be created by each individual; it must actually emerge out of the individual’s consciousness and of his way of acting. In the human mind a collaboration between his intelligence and his faculty of love must arise. Love alone can give you the courage to face up to and love life, but of course human beings must learn to use this love with reason and intelligence. In many cases people are of the opinion that it would not be logical to display love; on the contrary they think it would be highly illogical and foolish. Such people, however, are ignorant of both love and logic. Certainly, it is difficult to love your neighbour as yourself when this neighbour is unpleasant to you, and perhaps even persecutes you, but Christ emphasized this very command: “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which spitefully use you, and persecute you!” (Matt. 5:44). It is very easy to love those who are nice, fond, and helpful to us; it does not cost us any effort to do so. But it is very hard and difficult to love those who do not like us, and some people might even find it impossible to do so, and lots of people might regard it as hypocritical because they believe that nobody can really love evil and unpleasant people. Previously, however, we have arrived at the conclusion that nothing is evil by itself. Things may be unpleasant, but they can never be evil. In addition, from a cosmic point of view the unpleasant things are but “the unpleasant good” because they are the real cause of man’s development. In fact, it is even because of the unpleasant experiences that terrestrial man has developed a conscience which is able to “know good and evil”, as it says in the Old Testament about the Fall. By experiencing the effects of the unpleasant good in our own body and in our own consciousness during many lives or incarnations we have developed from primitive sub-human beings into the present civilized man who is able to feel great compassion with other people’s sufferings and difficulties, and who is also in possession of a fairly developed intelligence, so being able to draw conclusions from cause to effect in many fields.

Many of these civilized people who have a great faculty of compassion and who also have a fairly developed intelligence with which they think and act logically in their work and in their local fields, belong precisely to those human beings who lose the courage to face up to and love life because of all the malice in the world and so become depressed, disappointed and perhaps downright ill as a consequence of their negative mental state. Everything – their own situation and that of the world – they find hopeless, and they see no means or possibility for improvement. They become pessimists if they do not go to the other extreme and become indifferent because they find everything absurd. It is for such human beings I have created my analyses in order to help them so that they will be able to use their faculty of love and compassion together with their intelligence in another and more positive way which, as a consequence, will give them back the courage to face up to and love life again.

7. *Terrestrial man's pattern of life*

Until they become acquainted with the truth of life, the living beings have not become properly human. It will influence the individual immensely if he or she is able to look upon all people they deal with as the instruments of God. They can, all of them, be likened to the fingers of God which are modelling us. And it is only a good thing that God, like the sculptor, removes something from the places where we are not perfect. In all honesty, numerous people are not content or pleased with themselves. They long for and wish to change in order to become better, wiser, and more affectionate. They feel very clearly that they are imperfect beings. As a consequence of this, however, you must learn to be pleased that God is working in you and is showing you the road to take. God teaches each single individual through what takes place in the individual's daily life. Everything in life that to he who uses a narrow-minded, local logic might look like accidentally tangled threads, will turn into a pattern of life to he who is beginning to use the cosmic logic and so has become able to see that nothing is haphazard and nothing is unjust. When we have the feeling of being martyrs it means that we are basing our lives on superstition, and nobody can be happy if he continues in this way.

Of course I meet with both pleasant and unpleasant experiences, but I know that there are such things as the pleasant good and the unpleasant good, and I know that everything which comes to pass is an application to me from God, no matter by means of whom it takes place. God does not speak to us by means of a single being; all beings are instruments which might be used by God when He wishes to communicate with a living being. If you are annoyed with these beings you are actually annoyed with the Deity, with God. As long as you are annoyed with certain troubles, they will come back again and again. This means that the unfinished parts of a human being's conscience has to be ground smooth. This will not stop until the polishing is perfect. But why do you allow yourself to be annoyed with other people? Because you think they ought to be different than they are! Human beings are so different and of course each single individual must be precisely, what he or she is just now. In the same way as the animals are what they are and plants are what they are. Human beings make the mistake to demand the same behaviour from less developed beings as they do from the higher developed ones. They despise beings whom they consider to be less developed, and perhaps snobbishly look up to those above them in a way that verges on personality cult and idolatry. None of these attitudes is to love one's neighbour as oneself, for true, neighbourly love is to love all living beings, all instruments and organs of the Deity, and to try to find God in all of them.

If you are facing an unpleasant human being, two things should be taken into consideration. In the first place you must remember that it is your own karma which has brought you into contact with this person and so provided you with the opportunity to meet with this trial in tolerance and equanimity. In the second place you must try to overlook what this being is at present, and consider what the future stage of this person will be. One must not forget that the person in question has arrived at the temporary zenith of his existence and that he cannot be blamed for lack of experiences not yet encountered and from which he therefore has not been able to learn. At some future time he will learn and, eventually achieve cosmic consciousness, and then perhaps you will meet under quite different

circumstances than the present. Of course you cannot mention this to the person involved, because he or she would most likely then believe you to be out of your mind. In your heart, however, you may think: “Even you are a divine being, and so it is but a natural thing to be kind and affectionate to you!” Love, however, is more than a pat on the cheek. Here the point is to do what in this special situation is most kind, and to do so without any form of anger, embitterment, disappointment or irritation. It is quite possible to be firm without being ill-tempered, and you may even reprimand someone in a kindly and affectionate manner – without banging the table!

8. *Man may become an instrument for the Essence of Light*

We must not forget, however, that none of us is able to alter another person, and none of us can meet with anything other than that which we ourselves are the absolutely first cause. Therefore it is most important to apply both feeling and intelligence in the various situations of everyday life in order to try to forgive and understand other human beings. For this we have no greater example than Christ who, when crucified, was yet able to pray: “Father, forgive them; for they know not what they do” (Luke 23:34). When you have developed so far as to be one hundred per cent capable to adopt this attitude, you have become invincible. Then you are perfectly free, even if you are tied up in slave chains. The body like other physical things can be bound, but when you have come to know your identity as a divine being, you will know also that the “I” cannot be fettered. The human being who has come into possession of the courage to face up to and love life, based on love towards all living beings, he or she cannot be fettered, even if enslaved. We are so constituted that we can control nobody but ourselves. It is true that some people feel themselves dependent on and even constrained by others, but the others cannot be blamed for this. It is due to the fact that the person concerned has involved himself in an emotional relationship, from which he alone can disengage himself. It is

never the fault of others, and the more you realize this, the more you will be able to extricate yourself from the shackles of anger and embitterment that you have tied yourself up with.

The purpose of world-redemption is to make human beings understand life and to accept the lessons in the laws of life they can get here. Just imagine what it would mean if, instead of being annoyed with what is happening, one used one’s energy to try to understand that what is happening is the correct thing to happen in the present situation, this situation having its basis in the past, and in anticipation of the benefit we will have in the future of the experiences. One must not allow oneself to be annoyed or disappointed because of the behaviour of other human beings any more than one should not be disappointed with a thistle or a dandelion because they are not a rose or a lily. Christ said to his disciples: “Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost”. What kind of baptism is this? The real baptism, the only one of importance, is the loving interaction in everyday life between oneself and one’s fellow men. The real baptism is to communicate the Essence of Light to others through one’s own attitude and behaviour. You cannot change them, but you can set an example which will have a long-lasting effect. In reality this Essence of Light does not come from yourself, it comes from God and reaches your fellowmen through you as a medium. You will then have become a being who has the courage to face up to life and to love your fellow beings, and so, through your interaction with them to bring God into their minds and hearts. And so no feeling of martyrdom will remain in the consciousness of man, and even if he finds himself on a battlefield, light and peace will emanate from him.

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