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Martinus:

THE FIRST CHRISTMAS CAROL ON EARTH

In times such as the present when so many traditions crumble, when so many things are overthrown, parliaments brought down, and dictatorships, more or less primitive, arise - in such times when religious problems are discussed and even the most sublime occult or spiritual matters are, at times, invoked on the side of swindle or humbug, and when nations prepare for war and develop their murderous weapons to a degree surpassing anything known up till now, in such times when even the elements important for the making of a universal peace are unpopular - even in this tumultuous confusion of present-day life, a single, last remnant of a peaceful voice from the past is still handed down to us. It is the echo of a song from the Palestinian hills:

"Unto you is born this day a Saviour" and "On earth peace, good-will toward men".

These were the sublime words of the first Christmas carol heard on the earth. And these words were also a divine announcement concerning the vibrations of yet another voice:

"It is more blessed to give than to receive. Blessed are the pure in heart: for they shall see God. He that is without sin among you, let him first cast a stone. Whosoever shall smite thee on thy right cheek, turn to him the other also. Father, forgive them: for they know not, what they do. Greater love hath no man than this, that a man lay down his life for his friends."

In later days this divine song and these divine words would come to resound all over the earth and enter into times and kingdoms which at that time were ^{hidden/} still behind the veil of the future. And it is the resonance of these words that with recurring force pour forth their waves even to present generations of men in Christian countries as the concept of "Christmas". With the pealing of bells, the swell of organmusic and church carols this divine song is still vibrating into the hearts of mankind. Unlocking the treasury of memory, people become jubilant, they whisper about happy experiences from some previous Christmas, about contacts with kind and loving people, about charitable deeds, about presents, festivals and happiness. All these things are notes of a melody, of a song about love, and they form the interpretation of the epoch of divine

love which is commencing to enter into the history of this earth. They are notes of a song celebrating the birth of a new world-redemption, a new universal morality of light which will confirm the great commandment of Christ:

"Love one another, as I have loved you " -
the very commandment which begins to overcome the principle of killing, of war and mutilation.

There is something inspiring, something celestial and sublime about these notes or vibrations of Christmas, something which is able to mollify even the most harsh and unfeeling mentality. They arouse in all of us the desire to be kind, to give presents, to send kind thoughts and greetings to people far and near.

It is not surprising, however, that all this kindness, all this divine spirit should penetrate into the mentality of nearly everybody, because the mental vibrations of Christmas have after all gradually grown so much in influence that they, as seen with the cosmic sight, for some few hours constitute a visit to our world by the real, great "Peace on Earth". For a brief while, from the sounding of the first chimes of Christmas until a little after midnight, some of this great peace is visiting our dark world. For these few hours the atmosphere of a higher world seems to approach humanity. This divine atmosphere embraces, fills and inspires all those with open minds and loving hearts, all who, in contact with both the old and the new world-impulses, are engaged in transforming the earth into an abode of love, peace and true harmony. Even if not, however, directly visible to the physical eye, this atmosphere is, nevertheless, identical with the real, true and wonderful spirit of Christmas which is felt by all spiritually minded persons everywhere.

The earth, however, is still steeped too far in darkness for the celestial peace to tarry here - soon it must return to its own kingdom. Its presence can still be measured only in hours and is but a brief visit to earth. And afterwards the human race carries on, to hasten across the world along new courses, towards unknown goals and adversities which, even if people are not conscious, will eventually give rise to effects of such a character that they will cause Christmas, or The Great Peace, to become a permanent state here on earth.

As mentioned earlier, at the present time many traditions are on the decline, and to many of my readers it is therefore a question of burning interest whether Christmas and all the traditions associated with this festival will be accepted and maintained by the world-culture which is now coming into being, and as a consequence I feel impelled to provide some short explanation for your guidance in this matter. In order to understand these comments one has, however, fully to realize what Christmas really is, and whether the traditions of Christmas are good for humanity or otherwise. If Christmas brings something good for mankind this good must, of course, be retained, and if there is anything

of evil about Christmas then equally it must be removed.

If we enter more closely into the real meaning of Christmas, it cannot be denied that down through the centuries many different traditions have arisen in connection with this festival, some of which now begin to appear as injurious or at discord with the true spirit of Christmas, i.e. traditions which from a more spiritual viewpoint prove themselves to contribute not to the glorification of Christmas but rather to darken the understanding of the true greatness and deepest meaning of this festival. However, to dispose of such dark traditions by some fiat or dictatorship would be quite unnatural, and even needless because these traditions, like all other traditions in life, belong all of them, to certain special mental states and stages of development. As soon as mankind outgrows these stages, the traditions associated with them will appear antiquated for the people concerned and will consequently wither away by themselves. Concerning the Christmas traditions, mankind is at present outgrowing some of them, and it would serve no useful purpose to maintain these traditions for those who have already outgrown them. Such traditions cannot be revived in the mentality of those for whom they no longer provide a stimulating or enlivening effect. If traditions have become boring or uninspiring they will be discarded in the course of time.

I shall now point out some of the traditions or habits in connection with Christmas which many people are at present outgrowing, and others that in future will be observed more and more as the development of mankind proceeds. In doing so, however, I intend neither to attack nor to make propaganda for anything, I want to put forward only an absolutely impartial analysis for the benefit of those able to accept it.

In Christian countries Christmas is celebrated in remembrance of the birth of Christ. This birth became the factor evoking the beginning of an idealism or morality which in its most profound analysis dissociated itself from the killing principle. Therefore a festival celebrated in honour and remembrance of the birth of such a high morality, cannot possibly be one hundred percent in accord or agreement with this morality as long as it is celebrated in a form keeping absolutely aloof from all manner of killing. This means that to the extent one celebrates Christmas in accordance with the killing principle, be it consciously or not, this Christmas festival will also be expressive of another world-morality than that one believes to commemorate as the true Christmas festival. And this other world-morality will be indirect contrast to the morality of brotherly love that teaches mankind to love everything and everyone, and it must be considered more or less as heathen according to the degree with which it is based on the principle: To kill.

Many may find this pronouncement too forthright because most people are not

really aware of the fact that they are keeping Christmas at the expense of the death and mutilation of other living beings. This is due to the fact that the majority of human beings are not yet so far developed that they have come to realize and acknowledge the deeper meaning of the sixth commandment: "Thou shalt not kill". As a consequence they live in the firm conviction that the sixth commandment is only violated by manslaughter, and not by killing animals. However, to consider the animals as outlaws and as beings outside the protection of the law is the greatest delusion of all and one can find nothing in the sixth commandment granting such an exemption. Seen from this point of view it cannot be denied that the so-called Christian attitude to Christmas is open to the charge of being "heathen". Does not the keeping of the festival of Christmas involve a tremendous massacre of living beings?

Several weeks prior to Christmas the various shops are stocked with carcasses of mutilated animals and birds, beings that have been deprived of a life in healthy, physical bodies, beings that are so far advanced as to physical development that they have obtained the first beginning qualifications for experiencing marital happiness together with the matching parental love for their offspring. These beings who even had the first beginning ability to express their mental individuality, i.e. the very first beginning of a future language - they form but a row of dead bodies for the purpose of people's Christmas dinners. Illuminated by brilliant electric light, amidst sparkling Christmas trees decorated with shining Christmas-candles (the latter, in reality, symbolic of the Holy Ghost) we find mountains of dead pigs, plucked chickens, geese, ducks and turkeys, sometimes dressed up and decorated to look as if they were living still. Why? Is this perhaps done in order to conceal or to mollify the impression that we are looking at carcasses? Is something stirring, perhaps, in the depths of the subconscious mind, something unknown that makes the shop-keeper think that it were better and more beautiful if the animals were still living?

The outside walls of such big shops are usually covered with dead wild animals from the fields and the forests: roe-deers, hares, pheasants, wild ducks etc. Furthermore, of these dead bodies it is said that they must be hung long enough in order to become "tender" (which is really the same as tainted) because they, when in that state, are considered a special delicacy by carnivorous man, a state reminiscent of the evolutionary stage to which the necrophagus animals belong. However, this Christmas-display of butchered animals is only intended to facilitate for the purchaser access to his choice, so that he can bring home what he wants to use when celebrating the festival in honour of the abolition of the principle: t o k i l l.

This article, however, has naturally not been written in order to make sarcastic remarks about the attitude of mankind towards Christmas; but this attitude is still so little advanced and so very far from being in harmony with the real

or innermost essence of Christmas that a true and impartial analysis of the notorious facts will inevitably appear somewhat ironical. In this connection I therefore wish to add that absolutely nobody can be blamed for taking up the described attitude towards Christmas. The latter is expressive of a certain stage of development in which the beings mentioned find themselves, and one cannot expect them to manifest attitudes typical for a plane or stage of development to which they have not yet attained. It is well known that one cannot expect a little child to do the work of a grown-up person, and those referred to do not yet understand the imperfection of their attitude towards Christmas, since the real analysis of Christmas has not until now been of immediate importance to them. Those living in Christian countries are of course all conversant with the fact that Christmas is a festival in honour of the birth of Jesus. This aspect of the matter is quite elementary, but those concerned have not yet realized that this birth was, in reality, the birth of a new kind of morality, the innermost essence of which is, as mentioned earlier

"To love one's neighbour as oneself", "To turn the right cheek to him that smites you on the left", "To find it more blessed to give than to receive", and when crucified - be it mentally or physically - or wronged in any way, then to pray: "Father, forgive them, for they know not, what they do", and to acknowledge that: "Greater love hath no man than this that a man lay down his life for his friends".

As you will clearly see from the foregoing, the essence of this new morality, when detailed, consists exclusively of realities that, when they are adopted, will undermine or forbid all that contrasts to real love. That means that all kinds of revenge, manslaughter, and mutilation, all kinds of slander, intolerance, hardheartedness, envy or unfriendliness will be rendered impossible. In short: this new morality will eventually result in the complete abolition of "the killing principle".

It cannot be denied that the birth of the Infant Christ would have been of little significance had He not later on become universally known as someone belonging to a higher world, had He not been a "missionary" from "a kingdom that is not of this world". Therefore, in a dark and hateful age, amidst a world steeped in murder and war, He was able to leave to posterity as an example of how to put into practice the new morality of light, mentioned earlier. He made this high morality both a theoretical and a practical reality, and thus made it clear that this was the seed by which all families of the earth should be blessed.

As this "seed" is the reason of Jesus having become universally known, it is also of course the true or real reason why the Christian countries keep the festival of Christmas.

As the fruits of this "seed" results in the abolition of the killing principle,

then according to the highest analysis, Christmas is in reality a festival in honour of this abolition. It means that Christmas is a festival in honour of the influx of true love into the spiritual atmosphere of the earth.

That mankind, however, has not yet realized this fact is fully proved by the wholesale massacre used in keeping this festival. Were human beings able to understand the real nature of Christmas, they would have done no less than to take the opposite way. Perceiving that a real or true Christmas can be manifest only and primarily by turning these days of the church-festival into meatless days, thus reducing the killing principle as much as possible.

Although the festival of Christmas has been celebrated for hundreds and hundreds of years most people are still ignorant of the fact that the way they keep Christmas cannot be acquitted of the charge of dissipation when seen from the point of view maintained by Christ and by His teaching and message. When Christmas is celebrated with special banquets consisting mainly of butchered animals, i. e. dead bodies of rather highly developed beings, then this is equivalent to commemorating the birth of Jesus and His higher morality by a kind of dissipation, destined to be removed even by this very morality. It is certain that a Christmas festival celebrated by as little killing as possible, instead of the opposite, is drawing nearer the celestial world or a higher plane of existence and will give the blessing of a really divine Christmas and be more intimately in contact with the fundamental analysis of Christmas, namely the keeping of the sixth commandment: Thou shalt not kill.

Even if terrestrial man has not yet developed far enough to be in perfect contact with that high morality which we commemorate when keeping Christmas, he has all the same reached a stage of evolution which makes it possible for him to perform many good deeds, which are blessings and are so perfectly in contact with the true spirit of Christmas that it is, as I have mentioned before, made possible for a higher atmosphere to mingle for a few hours with the otherwise dark and tragic terrestrial atmosphere. Thereby this atmosphere for a short time becomes so elevated, so pleasant and stimulating that even people who are not very sensitive, but rather callous, can be impressed by it.

These kind and good manifestations through which terrestrial humanity thus makes contact with the true spirit of Christmas will eventually make such good progress that the loving spiritual atmosphere of Christmas which now pervades the Christian countries for some few hours only on Christmas Eve, will in future be extended more and more and finally endure from one Christmas to the next. These manifestations, instrumental in prolonging the true spirit of Christmas more and more, consist of all that tends towards neighbourly love or true employment of the principle "To give rather than to receive". And it is the symbol of this true spirit of Christmas which we experience in the giving of Christmas presents. The Christmas presents, however, which are given

according to custom only, or because one has received Christmas presents oneself and therefore feels that one has to give presents in return, they are not true gifts of love but merely symbols of such gifts. Presents which on the contrary, are given f. inst. to those requiring assistance, such as the giving of food, clothing and shelter to the poor, homeless and distressed, be they human or animal, - such presents are the true Christmas gifts. To give such gifts is to be in harmony with Him who gave to mankind the story of the good Samaritan, He who taught human beings that "He, that is without sin among you, let him cast the first stone". He who gave the greatest gift of love and with that the greatest possible Christmas gift, by the sacrifice of his own physical life in support of the salvation of mankind, which is the same as the guidance of mankind out of the dark zones of ignorance and naivety, of superstition, intolerance, hate and murder - guidance which ought to be in blessed and true memory during Christmas-time both for people to-day and in the future.

As described in this article, Christmas is thus a festival of divine love or a festival in commencement of the earliest beginning of the abolition of the killing principle. Therefore, all traditions connected with this festival which stimulate or promote killing will not be viable, but will decline with the advancement of the new world-culture. Among traditions to die out Christmas dinners consisting of meat, pork and fish will be the first to disappear. The feelings and the sensibilities of human beings, however, will continuously become more and more delicate, and as a consequence a living tree will in future no longer be used at Christmas, because it will be felt as a desecration to use the festival of Christmas as occasion for needlessly cutting down a young plant-being. In the same way one will react against using the usual Christmas-candles, because even here one will find it unbecoming to commemorate the abolition of the killing principle by inflicting on the life-units of the candles a painful and unnatural death, caused by the burning of the candles in question.

The Christmas-tree, which to-day symbolizes the festival of Christmas, will in the future more and more often be replaced by a suitable candelabrum in the shape of a Christmas-tree or a pyramid with installed electric light. When using such light no killing by combustion takes place because all the life-units belonging to the electric current are "fire-beings" i. e. beings that have their natural development and life-experience in the element of fire, or in the shape of fire or light.

Thus many Christmas traditions will increasingly become of a more delicate nature until they reach the state of the most tender conscience. The festival of Christmas will thereby emerge as a true and absolutely perfect festival in honour of all-love and respect for the right to life of every living being.

Translated by Ingrid Okkels from the KOSMOS annual, 1964.

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Quotation from Martinus' book LOGIC page 73 pp.

Everything is vibration or movement and subjected to alteration as a result, and therefore everything is alive, because absolute stillness and quiet are the recognition signs of death and inanimation. But these recognition signs are known not to exist at all in fact, and everything thus shows itself to be identical with life. Everything is living matter, and living matter, in principle, can only exist as a living creature's flesh and blood, which here mean material for manifestation or life. It also means that the entire world manifestation is not a lifeless state of nature but in the absolute can only be called a phase of a living being.

To believe, or imagine, that only that microscopic part of the universe, of existence, is living or life which appears to be so to terrestrial man's powers of perception, that the whole of the rest of the world can only be lifeless matter and the blind forces of nature, and that man who, in relation to these, is only a microscopic speck of dust, should be the highest expression of life in existence and should be the one and only creature for whom these myriads of stars, galaxies and sun systems have been created and this gigantic play of forces begun - all of this has absolutely nothing in common with logic. Such a supposition can only exist in beings whose highest knowledge and discoveries relate only to weight and dimension, distance and velocity, vibrations and wave-length, but who have not yet attained the ability to analyse the materials of existence in their true and factual conclusions: climates of thought, materials of consciousness and expressions of life.

When, as a result of scientific research, people only obtain conclusions in weight and dimension, distance and velocity, vibrations and wave-lengths, which only relate to magnitudes and therefore cannot be absolutely positive proofs of life, then it is understandable if they think that the world as a whole is lifeless and, not even being capable of believing in their own immortal life, think of themselves as identifiable with that "lifeless" nature. The weight of our brains and hearts, the rate of our respiration and pulse, the level of our temperature and the length of our physical life are really only empty figures and are no expression of the analysis of the highest "Something" which must naturally be the source of the logical process by which these weights, dimensions and velocities are fixed, the logic which gives sense to the familiar measurements in which the expressions of life which we call men, animals and plants appear. That such a logic exists, that everything which one explores and succeeds in explaining is shown to be based on intelligence and constructed according to plans and laws, no matter whether the subject is microbes, snowflakes or sun systems, has long ago become a scientific truth.

And when everything is logical, that indeed is a sign of intelligence. Intelligence is the ability to create a logical process. Without intelligence there is no logic, and without logic there is no creation, only chaos. Through the logic which the world-manifestation displays, we have thus reached a conclusion which, because of its logic, is not a measurement but in the form of intelligence is a conception of consciousness and a manifestation of life.

An INTERNATIONAL COURSE in M A R T I N U S C O S M O L O G Y
will be held at MARTINUS CENTER, Klint, 4500 Nykøbing Sj.
from Saturday 26th July - 1st August 1980.

A detailed programme will be published in the next issue of KOSMOS.